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### Current Topics.

We venture to suggest that every opportunity should be made this Lent to bring before people the seriousness and the consequences of sin—whether individual, social or national. It may be said that the present sorry situation both in national and international affairs, is in part largely due to the past lack of emphasis on the gravity of sin. Sin has many sides and phases. But in a sentence it is the discord of man's will with the pure and perfect will of God. Thus, when that attitude or temper of man comes to predominate in his outlook on life and its responsibilities to God and man, it is not long before a crop of grave and fearful tendencies and doings is everywhere in evidence. We are told that modern people do not worry about their sins—that they do not treat the question of sin or their sins as grave and pressing. More then is there reason for preaching and teaching on the subject. There is far too much laxity, too much moral indolence about us in these times. Surely the horrors of war and the story of the deeds of the Central Powers during the last four years have opened men's eyes. Treachery, lust, greed, and cruelty are evidences of evil within. In this connection we recommend Bishop Moule's "Call of Lent" as most helpful.

The European situation is not distinctly encouraging. Conflicting theories and interests make their appearance from time to time so as to give rise to some anxiety concerning the possibility of a final settlement. Then the internal unrest and turmoil in Germany, Russia and Austria to a great degree and most other countries in a lesser degree, add to our grave anxiety. The Bishop of Goulburn does well in calling attention to the dangers that threaten to disturb the peace of the world very seriously if not averted. Dr. Radford, in "The Southern Churchman" writes: "The real trouble is that there seems to have been a grave moral breakdown all round. We began by mistaking the armistice for peace, when all the time it was only the clinching of the fact of victory,—bluntly, the gaining of the whip hand for the purpose of insisting upon the things for which we had been fighting. Now we are beginning to realise that though we have won the war, we may lose the peace, and that through our own fault. We seem for the present to have ceased to be the peoples that fought together for victory and safety. At all events we seem unable to realise that we must work together now for settlement and vindication,—the vindication of the principles to which we have been appealing all through the war,—the settlement of the problems out of which the war arose and of the problems which have arisen during and through the war.

facts to give up our fond hope of a great "revival" amongst those who have been faced for so long with the grim issues of life and death. Doubtless there have been in many cases wonderful spiritual experiences and a very deep and real conversion. But it is perhaps not wide of the mark to say that for the most part they return with the same general outlook on religion as characterised them before, only deepened, intensified in that direction. It is happily true that numbers of them have been brought into closer touch with the Church than ever in their lives before by the ministrations of the "padre." Such men are susceptible to the influences of the parochial clergy if effort is made to get into sympathetic personal touch with them. And in this connection the familiar quotation, "bis dat qui cito dat" may be freely translated—"He visits twice who visits promptly."

"Attempt great things for God." "Expect great things from God." This is the true missionary policy, and one that has proved true in experience! It was the big-hearted policy with which Carey startled the Christian world of his day. The man realised the bigness of the opportunity, and urged a corresponding policy. "A large field opens on every side, and millions of perishing heathens are pleading with every heart that loves God, and with all the churches of the living God." God give us big hearts and a big trust to-day, faced as we are with big opportunities! The Church of Christ never had more wonderful openings for the preaching of the gospel; of course there are adversaries, but the worst of them is the failure of the Church in her faith in the living God. She won't attempt great things for God because she has not the faith to expect great things from God. But there is movement, thank God. Our missionary societies are getting more and more urgent for a great increase of offerings, lives and money, for the work. We need to "take God at His word" and open our mouths wide in order that He may fill them. The most enterprising policy that we have yet seen is being entered upon in Canada. There the General Board of Missions of the Methodist Church is talking about an army of 50000 doctors for China. They feel that they are responsible for 10 millions of Chinese. To meet their responsibility

"But the removal of the danger appears to have thrown us back. Selfishness in its two forms,—dispute over our rights, and disinclination to service and sacrifice,—seems to have broken loose again. And the perseverance that plugged and plodded on, whether cheerfully or grimly, seems to have given way to an impatience which is ready to quarrel with things for not settling themselves promptly and simply without making any further demands on any efforts of ours. The air is full of complaint and criticism, nervousness and irritability. We scarcely seem to be the same people that we were during the war. We seem unable to keep going "for the duration of the war."

The majority of our Australian bishops have issued a prayer for the Peace Conference; but perhaps they have hardly emphasised the dire need of earnest and insistent prayer in this regard. "Prayer changes things." We learnt that lesson afresh in the German collapse. We must not forget to profit by that experience and keep on praying as a people for our representatives who do need the utmost wisdom and patience for the unravelling of a very tangled skein.

The correspondence between the Bishop of Adelaide and Canon Wise is an eye-opener to hosts of Churchmen and others. But, after all, it is only what has frequently been pointed out, that there almost are no limits to the extremes to which these men will go. They have only one end in view, and that is the restoration of the Mass—the very thing St. George's, Adelaide, seems to boast of. The whole thing is treachery to the life and formularies of the Church of England. May be it is the final step before submission to the Church of Rome.

Shall it be said that Bishops are largely to blame! They are expected in their episcopal office to uphold and maintain the law with regard to teaching and doctrine in the Church. Yet there is, generally speaking, that easy toleration which gives way before all sorts of specious pleas, so that one innovation after another becomes the order of the day. "First it was E.P., then altar lights, then wafer bread, then vestments, then incense, then reservation, then interpolation from the Canon of the Mass, then crossings and genuflections, and when all the outward accompaniments have been achieved, it only remains to alter the Prayer Book so as to make its wordings adaptable to the doctrines that they wish to teach," says a contemporary, and we echo the words. Without doubt a busy propaganda is going on within our Church, and it behoves all loyal Churchmen to be on the watch and do all they can in maintaining the principles of our Church and Prayer Book.

## English Church Notes.

During the years of war the Roman Church has, as a Church, been openly unpatriotic and anti-British. We cannot help **Resumption.** deeming it a benefit to the Commonwealth that the Roman hostility to our great Motherland was so evident. Rome has always aimed at political power and her methods of underground engineering and wire-pulling are to-day fairly notorious. Let us hope that the Protestant portion of the community will not forget, for the effrontery of the ordinary Roman ecclesiastical is something almost incredible and is always a menace to the peace of the country.

We have another exhibition of such effrontery in the Lenten Pastoral of the Roman Catholic Archbishop of Sydney—effrontery against the law of God and the State. Here are his words, as reported in the Sydney press:—

"Concerning wedlock, our needed, sadly needed, reformation in public ideas may be specified as referring principally to dangers of nullity of contract, and to the evils of mixed marriages. It should be understood clearly that as legal contracts or informal wills are void in civil law, notwithstanding the consent of parties, so a contract of wedlock attempted by a child of the church against certain ecclesiastical laws is to be regarded as null. One such law is that of clandestinity, which requires that everyone baptised in the Catholic Church should contract marriage in the presence of their pastor or his delegate and of two witnesses. In practice, let all concerned give timely notice to their pastor and follow his counsel."

What do these words mean? That a marriage union satisfying the conditions of the State, for legality and the law of God is to be considered by the Roman Catholic community "null and void," because, forsooth, some ecclesiastical procedure has not been adhered to. The Roman Church in this particular comes near an infringement of the functions of the State, and seems to have a complete misunderstanding of the Church's functions regarding marriages. The Church only "solemnises" marriage, it seeks the divine blessing on the union, and declares the marriage union to be complete in the mutual consent of man and maid. But it is quite without its rights when it pronounces a marriage "null and void" simply because the parties have not sought solemnisation in a particular way. We quite recognise that a Church has certain disciplinary power over its members, but its sphere of operations has severe limitations which should not be transgressed; otherwise the rights of citizens may suffer an unwarrantable, intolerable and libellous invasion.

## NEWSPAPER EVANGELISM.

At the annual conference of Federated Missions in Japan, held in August last, an important discussion took place on "Newspaper Evangelism." Notwithstanding the steady influx of the population from country to industrial districts, it is stated that 80 per cent. of the people of Japan are still to be found absolutely unreached by the Gospel. An American missionary reported to the conference that by means of newspaper evangelism he had heard from nearly 7000 people in his country district during the five years of this work, and that through it 79 persons had been baptised by various Missions. Through newspaper articles information about the Christian religion had been spread, interest aroused, prejudice removed, and Christianity had become the most natural topic of conversation in the trains and railway stations of his district because everyone read about it. Newspaper evangelism was claimed to be effective because newspapers go everywhere; missionaries and their helpers are limited, newspapers are unlimited; and the newspaper-reading part of the Japanese population is the strongest, the leading section of the nation. After a full consideration of the subject the conference, "being convinced of the great value of newspaper evangelism," referred the matter of an appeal to the home Churches, for inquiry and report to the incoming Executive Committee.

## Personalia.

The King has been pleased to approve the appointment of the Rev. Ernest William Barnes, Sc.D., F.R.S., Master of the Temple, to the Canonry of Westminster, vacant by the death of Bishop Boyd Carpenter.

A son of the Bishop of Carlisle—the Rev. R. F. Diggle, C.F.—has been awarded the Military Cross in recognition of his bravery and devotion to duty.

In succession to Canon de Candole, the Rev. Harrington C. Lees, of Christ Church, Beckenham, has accepted the vicarage of Clifton. The announcement has been received at Beckenham with great regret, as Mr. Lees has won the hearts of all sections of the community. We understand that Mr. Lees is an uncle of the Bishop of Gipsland.

The vicar of Bradford has been elected as Proctor for the Archdeaconry of Craven. Dr. Guy Warran's entry into the Lower House of the Convocation of York will be heartily welcomed by all who desire to uphold the cause of sound Churchmanship and to bring the Church into living relation with the problems of the day.

Mr. W. Joynton Hicks, Treasurer of the National Church League, has been returned to the House of Commons. He stood as Co. U. candidate for Twickenham, and polled 14,015 votes against 2823 recorded for his Labour opponent.

A memorial tablet to Canon Robert Stirling, of St. George's Cathedral, Jerusalem, was unveiled in Newcastle Cathedral (Eng.) on December 11. Canon Stirling worked for 22 years as missionary and doctor amongst the Mohammedans of Gaza and southern Palestine. He also served with the R.A.M.C. in the B.E.F., and died in London last October.

On the eve of Christmas, Canon Cole, vicar of St. Mary's, Sheffield, had a most gratifying surprise visit from his wardens, who handed him a cheque for £387 5s. 6d., a Christmas gift from his congregation and parishioners, as a mark of affection and love and of appreciation of the excellent services he has rendered to the church and parish.

Dr. E. A. Abbott, the distinguished scholar and teacher, was presented with an address on the occasion of his eightieth birthday. The address was from old pupils, the readers of his books, and his friends generally, and it paid tribute to the period—"one of signal prosperity"—of his Headmastership of the City of London School and to his immense research work as a student. It specially offered "heartily congratulations upon the completion of the monumental work entitled 'Diatessarica,' in which you have given to the world of Biblical scholarship the final result of your patient and unremitting labour for the last twenty years." The address was signed by the Archbishops of Canterbury and York, several Bishops, Deans, and other Church dignitaries.

The King has been pleased to nominate the Rev. Ernest Harold Pearce, Litt.D., Sub-Dean of Westminster, Assistant Chaplain-General to the Forces, and Chaplain to his Majesty, for election to the Bishopric of Worcester, vacant by the prebend of the Right Rev. H. W. Yeatman-Biggs, D.D., of the new diocese of Coventry.

The death is announced of Dr. Earle, formerly Bishop of Marlborough and until last year Dean of Exeter, at the advanced age of 91.

News is at hand of the death in South Africa of the Rev. John Smith Moffatt, C.M.G. He was a son of the famous missionary Robert Moffatt, and was born at Kuruman, Bechuanaland, in 1835, where the life work of his father was carried out.

Rev. Alfred Penny, the new Canon of Lichfield, has spent ten years as a missionary in Melanesia.

The Right Rev. F. Wallis (formerly Bishop of Wellington, New Zealand) is relinquishing at the end of the year, for reasons of health, the Archdeaconry of Sherborne, in the diocese of Salisbury, to which he was appointed in 1916.

The Bishop of Jerusalem (Dr. McInnes), left England early in December for Palestine. Accompanying him was a party of helpers for the Syria and Palestine Relief Fund. When these agents arrive in the country the Fund will possess over 100 workers, the majority of whom are voluntary. The increase of staff is necessitated by the demands made upon the Fund both as regards hospitals and food and clothing. Hospitals have been opened at Nablus and Nazareth. At the hospital in Gaza, which was very full of serious cases at the time the report was made, there is a large number of debilitated refugees who have returned from the north. Letters received at the offices of the Fund (110 Victoria-st., London) urge prompt assistance at Nablus, Nazareth and the Lebanon district, especially in view of the winter season.

## "A New Era."

The Archbishop of Canterbury sent the following New Year's message to the clergy and laity of the Diocese of Canterbury:—

More than four years of unutterable strain, with occasions too of great and imminent peril, and a New Year's sun rises upon a world preparing for peace. The righteous cause to which we set our hands is assured. "The Lord hath done great things for us wherewith we rejoice."

And now, Forward. A New Year, a New Era, a New World, open before us. Problems and perplexities innumerable. We need firm hearts, courageous souls, a high vision. "In nomine Domini magnificabitur." "In the name of God will we set up our banners."

The revulsion is so sudden and so far-reaching, the perplexities of the new life, national and international, so manifold that we are apt to be dazed. When dazed we are in peril of drifting almost rudderless on the flood tide. But so to drift would be weak and might be fatal. There must be plans clear and resolute. There is a strategy of peace not less than a strategy of war. The character and permanence of international peace will depend on the character of national plan, national coherence, national resolve. World-statesmen and spokesmen must have the backing of their peoples.

Let those who have to speak for us in the most momentous Conference the world has ever known do it with the knowledge that we at home are set upon making and keeping our country fit for its place in a trust-divinely given for the whole world's good. We mean ours to be a land worthy of what we have sacrificed and borne.

We pray God to restore and redeem a world scarred and torn by these years of strife. Only as we yield our hearts to His Spirit can true brotherhood and peace return and abide.

## Ministry of Women.

The Bishop of Chelmsford, in his New Year letter, dealt principally with the relation of the Church to Ministry of Women and the relation of the Church to the Ministry of Nonconformists. In regard to the former the Bishop says:—

"Women are coming rapidly to the fore in every walk of life except in the Church. Parliament has opened the doors to them, the learned professions have done so, they are doing so. Women will address audiences that will crowd the Albert Hall to its utmost capacity. They will be heard in the Law Courts. Everywhere will their influence be felt and their voice heard. Is the Church to be silent? I am not now arguing as to their admission to the priesthood, that is a question outside my thoughts as I write. Is a woman, capable of being a Minister of the Crown, thoughtful, earnest and full of the Holy Ghost, to be restrained from speaking to her fellow men and women of that love of God which has made her largely what she is? We have admitted laymen to speak in our churches with certain restrictions, and are we to deny to godly women a similar privilege? This question must be faced by those in authority, and upon the answer given will largely determine whether intellectual and spiritual women in the future. If, however, we do avail ourselves of these gifted women, I trust we may do so without fussy restrictions and with generosity and due recognition of their perfect equality with laymen in the Church of God. But such a question can be dealt with only by Convocation. For individual Bishops or priests to do so would be unwise and contrary to the best interest of the Church."

## Fourteen V.C.s.

The Church Lads' Brigade has established a war record which indicates the value of the character training given during the past 30 years. Some 200,000 of its members and ex-members have taken an active part in the war, and in addition to over five hundred honours, it has now obtained the fourteenth V.C. in the person of Arthur Knight (deceased), of the Canadian Forces, who was formerly a lad in the Reigate Company, Church Lads' Brigade.

## Work of the Church Army.

At the request of the Government the Church Army has taken over the management of about 70 houses in the Maida Vale district which will be equipped to afford accommodation for upwards of 3000 men on leave. The equipment is being rapidly proceeded with, and it is hoped that the whole of this additional accommodation will be available in two or three days, so as to give the men a warm social welcome combined with good accommodation during their stay.

## A Munificent Churchman.

Mr. R. S. Dalgleish, a Newcastle shipowner, formerly churchwarden of Jesmond Parish Church, has undertaken to complete the district church of Holy Trinity in the parish, and to build and equip an adjacent church hall. The cost is expected to be

## The Gift of Salvation.

"The foolishness of the thing preached."—1 Cor. i. 21-24 (R.V.M.).

The salvation which is in Christ Jesus is a full salvation. It means deliverance from death and the fear of death; it means a setting free from the bondage of sin for the living of our true life. A full salvation indeed, that undoes what sin had done and makes us free as children in our Father's presence; that brings to us strength and hope in the right to and enjoyment of all the treasures that are "hid in Christ."

**How is this salvation to be attained by us? Man's Salvation or Redemption is grounded in the love of the Father.** "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The Incarnation was one of the most marvellous acts of God. God became Man in this salvation. He might accomplish man's salvation. What a wonderful thing then must this salvation be! Measure it by the greatness of the means which God judged necessary in order to make it possible. The primary purpose of the coming of the Lord Jesus Christ in "taking upon Him our flesh," was to redeem mankind, and that redemption necessitated His dying for us.

Other men are born to live that they may serve their day and generation, that they may accomplish the tasks set for them in the mind of God; but in the very truest sense "Jesus was born to die." His death was the great purpose of His life; that "decease which He should accomplish at Jerusalem" (Luke ix. 31). The death of the Lord Jesus has been well called "the centre of gravity of the New Testament." He became man and humbled Himself even to the death of the Cross.

How real were the sufferings and death of Christ! There was no mere appearance of suffering and of dying. They were fact in all its dread awfulness. Prophets of old had predicted it. In that wonderful fifty-third chapter of Isaiah, well styled the evangelical prophet, the Israelites of old were pointed to the suffering Messiah, Who "was wounded for our transgressions," and upon Whom "the Lord hath laid the iniquity of us all." The evangelists carefully recorded His passion and death. Old Testament types prefigured the necessity of His blood-shedding; that "without shedding of blood is no remission" or forgiveness. In both Old and New Testament revelation there stands out clearly the vicarious nature of His death, that "Christ died for our sins," "the just for the unjust" (1 Pet. iii. 18).

The Atonement wrought by the death of our Lord and Saviour may be a tremendous mystery, but it is also a tremendous fact. That death was not enacted merely to excite our love, but to satisfy the requirements of a just and holy God: "to set a holy God free."

Sin is ever a formidable thing in the sight of God; it is the one difficulty and its pardon is displayed before us as no easy matter. No mere man could accomplish it. The Redeemer, our mighty 'Coel,' from the bosom of the Father, in His gracious free-will and choice, linked Himself to a guilty human kind and laid Himself under liability for our sins. Thus He became our Representative, our Surety, our Atonement. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Just as in Adam's person mankind fell, even so in Christ all stand again.

Jesus Christ, Son of Man, stands for us collectively and individually. "He gave Himself for us," or in His own words, "I lay down my life for the sheep." He it was "Who His own self bare our sins in His

own body on the tree," and "the blood of Jesus Christ cleanse us from all sin."

## "The Simple Gospel."

Here we have the correlative and corrective to the thought and fact of "the simple gospel." Its simplicity is sometimes a mental difficulty. "The foolishness of the thing preached" still strikes men and women. Some years ago the writer was led to insist upon this simplicity to a man who was dying of consumption; the man's first thought as the grace of God was emphasised was shown in the startling rejoinder, "I think that's ridiculous." Yet in the end that "simplicity" of salvation seemed to light up his dying moments with a joy and peace not understood before. It is no moral difficulty, for that "simplicity" is called forth by man's utter inability to redeem himself. A Chinaman, some years ago now, illustrated the gospel message in this way: He was being questioned with regard to his new religion, and said: "It was something like this—the poor Chinaman was in a deep hole and had no chance of getting out. First of all Confucius came along, and looking down at the prisoner, said, 'Ah, poor Chinaman, if you had only carried out my teaching, you would not have got into this difficulty.' Then Buddha came, and when he saw the man's plight he said, 'Poor Chinaman, if only you can get out of this hole, I will help you for the time to come.' But neither of these helped the poor Chinaman. Then along came the Lord Jesus and when He saw the man's trouble he jumped down into the pit with the Chinaman, and lifted him out." There you have it; God's love responding to man's need. God doing all, because man cannot help himself. All must be of God.

So it was that when the Philippian gaoler cried in soul anguish, "What must I do to be saved?" that the Apostle answered, "Believe in the Lord Jesus Christ and thou shalt be saved." Just trust in Him and all will be well; what has been termed Faith's passivity of action—the mouth wide opened in order to the filling. Ah, yes, say some, but that is too simple a remedy for such a tremendous fact as sin. But such a statement neglects the cost of redemption to God. Salvation is God's work alone. The price was simply wonderful in its greatness. Now salvation is God's gift. "The gift of God is eternal life." God's gift freely given to those who will take it. "Behold I stand at the door and knock," says the Lord Jesus; "if any man hear My voice and open the door, I will come in to him." It is the openness of faith, of trust—the surrender of the will that He may work in us His will.

Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee,  
O Lamb of God, I come.

What a comfort! It does not depend on you or me, but on Him. Of course as we shall see later on salvation does not stop here; but for here and now let us dwell in thought on the wonders of His grace. Our hearts will best respond to His love as we get to know how wonderful and complete and costly to Him is that salvation which God has wrought for us.

"Mine is the sin, but Thine the righteousness;  
Mine is the guilt, but Thine the cleansing blood;  
Here is my robe, my refuge and my peace—  
Thy blood, Thy righteousness, O Lord,  
my God."

"The soul's regeneration means not only new ideas and likings, but an eternal presence, the indwelling of the Life itself."—Moule.

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**A Morning Thought for every day in Lent.**

(By Mrs. Walton, author of "Christie's Old Organ," etc.)

**God's Holy Day—Holiness.**

I pray Thee, Lord, that I may grow  
More like to Thee;  
That every sinful thought and wish  
May die in me;  
Until, reflected on my soul,  
Thine Image be.

I pray, that with a perfect heart  
I may obey;  
May seek Thy praise in all I do,  
Or think, or say;  
And draw, dear Saviour, to Thy side  
More near this day.

**Monday—Service for Christ.**

There is work for thee in the vineyard,  
O say, is thy work begun?  
The Master is calling His servants,  
O say, is thy work undone?  
Then haste! for the shadows deepen:  
Then haste! for the time flits by:  
O keep thine eye on the Master,  
And work, for the night draws nigh!

**Tuesday—Confession of Christ.**

A coward, Lord, afraid to speak  
One single word for Thee!  
Is this the sad return I make  
For all Thy love to me?

Give courage to my timid heart,  
Bring out the faltering word,  
And help me bravely to confess  
My Master and my Lord.

**Wednesday—Perfect Confidence.**

How safe, how happy, and how blest,  
Like sheltered bird in parent nest,  
Each soul that comes to Christ for rest!

O Lord, my Saviour and my King,  
Beneath the shadow of Thy wing  
I can do nothing else but sing.

"In life, in death; by day, by night,  
No terror shall my soul affright,  
Jesus is near—and all is right!"

**Thursday—The Cleansing Blood.**

Sinful, defiled, and burdened with my guilt,  
I come to Thee;  
For I believe Thy precious blood was spilt  
For such as me.

So sin-stained and so weary is my soul,  
Saviour Divine!  
I cannot rest till Thou hast made me whole,  
And sealed me Thine.

I come—unworthy, helpless, full of sin,—  
I come to Thee;  
O cleanse me, make me white and pure  
within—  
Speak peace to me!

**Friday—Forgiven, Forgive.**

For My Name's sake—canst thou not bear  
that slight?  
That cruel word?  
Is not the sorrow small, the burden light,  
Borne for thy Lord?

For My Name's sake—I see it, know it all;  
'Tis hard for thee;  
But I have loved thee so—My child, canst  
thou  
Bear this for Me?

**Saturday—Home, Sweet Home.**

O to be there!  
Where the weary feet shall rest at last;  
Where the grief and the pain are for ever  
past;  
Where the parted hands are again linked  
fast;  
O to be there!

O Saviour, dear!  
When the tired heart is sad with care,  
When Satan tempts us to dark despair,  
Give us bright thoughts of the Home up  
there,  
O Saviour, dear!

Jesu, our Lord,  
When our eyes are tearful and hearts are  
sore,  
When we mourn over the loved ones gone  
before,  
O speak of that land where they die no more,  
Jesu, our Lord,

Lord, bring us there;  
There to the sunshine, and life, and light;  
There, to the city where all is bright;  
There, where our faith will be changed to  
sight;  
Lord, bring us there.

**Towards Reunion.**

With the advent of peace, the visible unity of Christians in the one Lord of peace and righteousness and love is an absolute necessity, if the new order of the world for which we hope is to be permanent and effective. The problems of reconstruction are the greatest ever presented to humanity. It is now no question of re-establishing a balance of power which, though it might make war impossible for a time in an exhausted world, would leave the nations armed to the teeth, with hearts full of jealousy and suspicion. The problem now is to create a Brotherhood of the World. The splendid lessons of duty, service, sacrifice, which privileged and unprivileged alike have learned through all the horrors of this titanic struggle, must be conserved. Rich and poor, the weak and the strong, must understand that no man can reach his highest development so long as he lives only to himself.

Nations and individuals must hear the message that God is Love, revealed in His Son, Incarnate in Jesus the born of the Virgin Mary, and that the supreme law of the world is Christ's new commandment that we should love one another even as also He has loved us. The Church was established that it might proclaim that message and establish that law—the message of love, infinite and eternal, the law of the only life that is worth living. But love is unity, the sharing in the one life of God. A divided Church can not fully manifest that life, nor adequately proclaim that love.

The World Conference on Faith and Order is an attempt to bring Christians together in true Christian love and humility to try to understand and appreciate one another, and so to prepare the way for constructive effort for that visible unity which is necessary to convince and convert the world to its Redeemer. Already many partial and local efforts are being made toward reunion. It cannot be doubted that God the Holy Spirit is inspiring and guiding them. But the world is no longer merely an aggregation of nations. It is one, as it never has been before, and as it never will be again for generations, unless it be placed on the foundation of which Jesus Christ is the corner stone. Christians need the vision of a whole world at peace because it is at one in the peace of God which passeth understanding. God has blessed the efforts to bring about the World Conference to a degree which seemed impossible eight years ago. Almost every Communion which could be reached has promised its co-operation, and the Commission of the Protestant Episcopal Church is preparing to send as soon as possible deputations to present the invitation to join in the Conference to the Churches of Rome and of the East and to those in other countries to which access has not yet been possible.

But if progress is to be made toward the visible reunion of Christians it can come only from the deep desire of the whole Church, and that desire can find its only effective manifestation, its only means of achievement, through incessant and fervent prayer. Urge your friends and acquaintances of your own and other Communion to pray for the turning of the hearts of Christians to unity and for the guidance of the World Conference. Form prayer circles in private houses and ask your minister to hold public services.

By order of the Commission of the Protestant Episcopal Church on the World Conference.

CHARLES P. ANDERSON, President.  
WILLIAM T. MANNING, Chairman  
of Executive Committee.  
ROBERT H. GARDINER, Secretary.  
December 12, 1918.

**Our Melbourne Letter.**

(From our own Correspondent.)

Rev. A. R. Law, of St. John's, Toorak, is a tractarian of the right type. His pamphlets do not turn men back to a Rome-like Catholicism, nor like the notorious "Tract 90" attempt a dishonest and untenable compromise between protestant articles and the system of doctrine they were intended rigorously to exclude. This is not to say that readers of the "Church Record" would entirely agree with all that is contained in "Our Churchmanship," which has reached a second edition, but they will feel that the teaching is loyal to the Anglican standards of doctrine and practice. "The Church in Australia" is a very useful short history of the Church in Australia, with a picture of old St. Philip's, Sydney, on the cover. The more recent "Prayer and Confession of Sims to Blessed Mary and to the Saints" is a protest which made the latest historical pamphlet possible. "An Australian protest against false Catholicity" has just been issued by Mr. Law, in which he places on record an authentic account of what he calls "The Melbourne Movement of 1918." This sub-title subtly suggests the "Oxford Movement" and its baneful aftermath in the ritualistic conspiracy to bring the Church of England back to entire conformity with Roman Catholicism. Now, this is a daring comparison to suggest, when we consider the magnitude of the 19th century movement in the Anglican communion. But Mr. Law is a man of vision, and he believes that if the reaction against "false catholicity" which brought together, in 1918, men of different training and outlook, but with a common purpose of maintaining the reformation settlement of religion in the Church, develops into a concerted and widespread movement, the good work done may make "The Melbourne Movement" a distinct chapter in the Church History of the future.

We have no space to comment on Mr. Law's able version of recent history. It is based chiefly on official records and the rest is common knowledge, and the story is free from personal rancour and biased statement. It can only do good to keep in memory the facts recorded till the need for remembering them is gone with the cessation of the patronage now being given to the spoilers of our peace. We would recommend our readers to obtain Mr. Law's pamphlet and circulate it widely.

It will be news to many to learn that the clergy and laity who co-operated in the movement for last Synod have decided to form a "Central Church League." This announcement might have been made earlier but for the can-

cellation of meetings due to the influenza epidemic. The main idea of the proposed organisation is given in the new pamphlet. It is to be open to members of Synod and members of vestries. It has in view the maintenance of the spiritual life of the Church, the dissemination of sound teaching about the teaching and history of the Church, and conference on matters of diocesan interest.

Two paragraphs in the "Argus" last week call for comment. One was headed "Drunkenness Checked." For the first time within the recollection of the oldest police officers there were no "drunks" (usually averaging 16 a day) to be admonished at the City Court. Cause, the closing of the city hotels; moral, Prohibition! The other paragraph will hardly ruffle a feather of those concerned, but it is eloquent of coming national disaster. Would that we had a Jeremiah to challenge the selfishness which is eating out the heart of the nation in its homes! Victoria has the lowest birth-rate for years. Of course vital statistics have been disturbed by war conditions. But any doctor or clergyman knows the cause of the trouble. There is a deliberate purpose to limit the family to two or at most three in most of the new homes, while many of those who live in flats are determined to defeat God's purpose in marriage altogether. "Shall I not visit for these things?" saith the Lord?

**Personal.**

Rev. P. Baker, M.A., Chaplain with the A.I.F., returned to Sydney by the transport City of Exeter on Monday, after over three years' service abroad.

The engagement has been announced of Rev. E. C. Gore, C.M.S. missionary in Yambio, Soudan, and Miss J. Ingoldsby, of the African Indian Mission.

Rev. R. H. Foller has resigned the parish of Oakey, Queensland, and is sailing for England in the Miltiades.

Rev. P. Wigram, C.F., of the Diocese of Brisbane, was wounded in France just before the signing of the Armistice.

Revs. J. Hunt and J. E. J. Fisher, Miss Forman and Miss Hullett, A.B.M. missionaries, arrived in Sydney at the end of January on furlough. Mr. Fisher is at present engaged in deputa-tion work in N.S.W.

Miss Nellie Williams arrived from Raga on January 25 and hopes to return after undergoing a slight eye operation.

Miss Slade, of Melbourne, is to leave for New Guinea this month.

The Bishop of Grafton, during the concluding week of his holiday, which was spent at Blackheath, became suddenly somewhat seriously indisposed. In consequence of his illness, acting

under medical advice, the Bishop was compelled to cancel all his engagements upon the Hastings and Macleay Rivers, which had been planned from March 5 to 12. These included a conference of clergy at Kempsey, which the Bishop hopes to arrange for at a future date.

Mr. F. A. Fox, choirmaster of St. John's, Alexandria, in the diocese of Wangaratta, died on January 28.

Rev. F. J. Abe, B.A., Th.L., has been appointed tutor of St. Columbs' Hall, Wangaratta.

We regret to announce the death of one of the oldest clergy of the Sydney Diocese, the Rev. G. E. C. Stiles, on February 21, at the age 83 years, after a service in the ministry of 58 years.

Mr. B. R. Rainsford, a Sydney Synodsmen, has been elected a life member of St. John's Ambulance, for distinguished service.

Miss Lance and Nurse Corfield have come South from New Guinea. The former is suffering from a serious nervous breakdown, and Nurse Corfield is resigning.

Miss Slade (Melb.) will leave for New Guinea Mission as soon as circumstances permit, and Miss Strover (Melbourne), a kindergarten teacher will go for three years to take charge of the Samarai School.

Miss Kitchenham, of Adelaide, has been accepted for service in the Forrest River Mission, and leaves for Wyndham early in March.

News has come from England of the home-call of a valued worker for the New Guinea Mission—Miss Elsie Scarth—who passed away on Christmas Eve.

The Bishop of New Guinea writes:—"Mr. Tomlinson has accomplished a great feat. He has completed the translation of the whole Bible into the Mukawan language. I have applied to the British and Foreign Bible Society in London that it may be printed. He has also revised and completed the Prayer Book in Mukawan."

Captain Donovan Jovnt, who has been awarded the Victoria Cross for conspicuous bravery, is an old scholar of St. Mary's Sunday School, Caulfield (Vic.).

Mr. Gerald F. Devle lay secretary of the C.M.S., Victoria, has been admitted an Associate of the Chartered Institute of Secretaries, England.

The Dean of Melbourne, we regret to announce, has had a recurrence of severe illness, and is confined to his bed.

Several Ballarat Charlains have returned home. Rev. F. P. Williams, M.C. J. Best, Vicar of St. John's,

Ballarat; and A. S. M. Macpherson, of Warrambool. All three have been singularly successful in their work at the front, and have earned the highest praise from officers and men alike. The Rev. S. A. Beveridge, C.F., Vicar of Horsham, also reached Australia during the month past, but at the urgent request of the Adjutant-General, who considers his services indispensable, is returning to England immediately.

Mr. Broome Smith, F.R.G.S., of the C.M.S., is to visit the diocese of Rockhampton in May.

Mr. Stuart Douglas, a prominent church worker of Clermont, has been appointed secretary of the Diocesan Council of Rockhampton.

The death is announced of Mr. Isaac Noble, of "Hampshire," Merriwa, at the age of 88 years. In his early days he served in the British Navy and was on the old "Victory" until she was laid aside at Portsmouth. The deceased was a man of simple faith and a fine example of earnest Churchmanship.

Our congratulations to the Dean of Newcastle and Mrs. Archdall upon the arrival of a son.

**Appointments.**

Rev. C. E. Thomas, minister-in-charge of the new district of Werris Creek (Armidale).  
Rev. T. F. Trower-Foyan as minister-in-charge of the P.D. of Little Plain (Armidale).

Rev. W. J. Owens, rector of Harvey (Bunbury).  
Rev. A. T. Hope, vicar of St. Paul's, East Brisbane.

Rev. J. Hardingham, vicar of Biggenden (Brisbane).  
Rev. R. Shand, vicar of Murgon (Brisbane).

Rev. Alan Julian Petrie, vicar of the P.D. of Mt. Somers, N.Z.  
Rev. Frank Dunnage, L.Th., vicar of the P.D. of Woolston, N.Z.

**An Inspirational Gathering.**

Missionary meetings seem to have about them an atmosphere of warmth and devotion that is all their own, and certainly the consensus of opinion about the meeting in Sydney at the Chapter House on Monday last was no exception. The occasion was a notable one. The General Secretary of the C.M.S. of N.S.W., Rev. P. J. Bazeley, released that day from the "durance vile" of quarantine, was welcomed home after his Eastern tour; and the Rev. F. C. Phillip, M.A., and Miss S. A. Wade were "sent forth" to their work in Hyderabad under the new scheme by which the N.S.W. Branch of C.M.S. becomes responsible for the whole work in that city and district adjoining. There was a splendid attendance of some five or six hundred friends of C.M.S., which included a large number of clergy, and the chairman of the A.B.M.

The Archbishop, in his opening address, indicated the double nature of the meeting. His Grace, referring to the outgoing missionaries, including Miss Bolton and Miss Devenish Meares, said "we shall assure them that, as they go forth, they go with our prayers preventing them, and helping them in their work when they are in the field. It is good for us to have the privilege of seeing them face to face, our prayers will have that personal touch which will make them more real." The Archbishop spoke most warmly of Mr. Phillip, and said, "I recognise that it is God's Call, and that it is our duty and privilege as a diocese to give of our best at the call of the Lord Jesus. In no other way can we be true to our vocation as followers of Him Who gave His all than by being ready ourselves to sacrifice what we most value when the Master asks for that sacrifice."

Mr. C. R. Walsh, in welcoming Mr. Bazeley, said "We thank God that you have been able to realise what was your wish for a long time, and to make this visit to the Mission Fields and those of us who have had a similar privilege are absolutely assured that you will come back to us with your heart deeply stirred, and with your mind illuminated by what you have heard and seen."

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Rev. P. J. Bazley, who had a great reception, said:

"Six months ago I stood on this platform, and said that I believed in my going out that I would meet certain problems of missionary work which would make me feel the responsibility of my task as I had not felt it before. I come back, and I feel almost crushed with the responsibility of the duty that devolves upon us who are engaged in extending the Kingdom of Christ to the uttermost parts of the world. I visited 33 of the greatest cities in Asia. I have had consultations with hundreds of Missionaries, Bishops, Y.M.C.A. Workers, Students, etc. Wherever I have been I have been received as an Australian with the greatest courtesy. The fact that an Australian was inspecting the conditions of the Mission Fields seemed to impress itself on the minds of many people. In view of the fact that Mr. Philip and Miss Wade are being fawelled to-night, I should tell you something of Hyderabad. I spent three weeks in Hyderabad. Because I was an Australian, and because I was engaged in this work, I found people were ready to meet me, and do all they could to make my visit pleasant and profitable. The Nizam has about 14 millions of people under his care. The Deccan is a great plateau, fertile in parts, and is the remnant of the great Mohammedan days. Mr. Brown is respected most highly by the influential people in that city. I think you would be the last man in the world to tell you what an influential man he is there. He is doing an exceedingly fine work in that city. There is a community in Hyderabad, mainly Anglo-Indians, and the Church of England has been meeting the need of this community by Chaplains. But they had reached their extremity, and unless we in Australia came to their rescue, they did not know how they could keep going. After having consultation with the Resident, Sir Stuart Fraser, who gave me a very warm reception because of his interest in the English work there, I decided to sign the contract with him, as representing the Anglo-Indian population. By that I believe we have come into possession, not merely of plant for doing the work, but I think we have enlisted the sympathies of a considerable number of people of influence. Now, Mr. Brown finds himself in this position: he has an Urdu congregation, and in the other part, he has for the first time, the backing up of the Anglo-Indians for the work he is doing, and I believe we have won them to our interests, by his personality. Mohammedanism is not a disintegrated force as we believe to-day. I asked Canon Sell what is the position of the Moslem world to-day. Should we look upon it as a disintegrated body. He said, "Not at all." I believe that Moham, is more vital to-day than it has ever been before. The Moslems are wanting to preserve the faith of their forefathers. They have idealised Mohammedanism by the use of Christian ideals. Christianity has been penetrating the Mohammedan camp, and they have fashioned their Mohammedanism along the lines of our Christian ideals, more than along those which were purely Moslem in the first place."

The Rev. F. C. Philip, in reply to the instructions of the Committee, said:—"I do not think there is need for me to say why I am going out. I think it is incumbent upon every Christian to go where His Lord points. The great thing is to be ready to go wherever He wants you to go. It does not really matter very much where, but to find the will of God seems to be the true line of life, and to be out of that is a tragedy. If we are in line with that, our lives must be used to the uttermost by Christ in the great work of setting up His Kingdom in the world. One does thank God for the great privilege of linking one's life to this great undertaking. Many people say I am throwing my life away; but I think I am going to realise my life in a very full way, because every man wants his life to be used to the uttermost—he wants his life to be placed where it will tell most, and it does seem to me that if it comes to a question of where, the most strategic place is in this great new world of the East. When we think of what is happening there, anything that we can do to give them Christianity, would mean so much to the future. It is rather wonderful how my offer seemed to time with this visit to Hyderabad. I was faced with the problem of spending my life here, or else going out, and it did not take long to decide. I thank Mr. Bazley for telling us about Hyderabad in the way he did. It seems to be a very big work, and I will want all your prayers for the great task. It is an honour for Miss Wade and myself to be pioneers in this new Australian scheme. St. Paul, in writing to the Corinthians, says: 'A great door has been opened unto me; Here is a great door open unto me. Open to me and to you. You can have your share in it. This city of Hyderabad is the leading city of the East.'"

Miss S. A. Wade also spoke, indicating the greatness of the task to which they were being called, but also the sufficiency of God's Grace to meet their every need. She appealed earnestly for prayer.

### The Adelaide Scandal.

Matters connected with the Canon Wise case have advanced a stage further. Some 40 of the clergy of the diocese met to consider the difficulty, and eventually passed a motion by more than three to one majority in support of their bishop's action. Subsequently the St. George's congregation had a "sympathy" meeting, at which they passed the following resolution:—

"We, the congregation of St. George's, Goodwood, in order that this unhappy controversy may be brought to an end, are willing to request our beloved priest to forego 'exposition and benediction' and the other extra services objected to by the Bishop until such time as they are sanctioned by him, in the hope that the Bishop is willing to withdraw the charges he has brought against our priest and his people of erroneous teaching and belief."

Of course there is much correspondence going on in the Adelaide daily press. Mr. Wyndham Heathcote, once an Anglican, then a Rationalist, and now minister of the Unitarian Church in Adelaide, rushes in in defence of Canon Wise. The Bishop, no doubt will make the Canon a present of his defence. Meanwhile the public generally are waiting anxiously the Bishop's next action.

The Adelaide "Register" of date February 28, has devoted a leading article to the matter, deploring the breach of unity, but on the whole sympathetic with the bishop, who "apparently intervened under the stress of a conviction that duty and loyalty to the Church demanded an exercise of his authority to suppress what he interpreted church doctrine and law to condemn as wrongful practices. His letter is marked by moderation, and indicates extreme solicitude lest ultimate good should be hindered by hasty action."

"The average layman may conclude that when a clergyman greatly changes his attitude and practice on vital articles of belief to which he subscribed at his ordination, it would be advisable for him to sever his connection with the church. If some of Mr. Wise's teachings are deemed by his Bishop and the majority of his fellow clergy to be heretical, the Canon may fairly be supposed to consider that they are teaching heresies. The Anglican Church is justly proud of its comprehensiveness; but, obviously, 'comprehensiveness' cannot dispense with discipline and order. It will be altogether lamentable if a grave split should occur in the Church when the community is so sorely in need of all possible reinforcements for the cause of public righteousness and peace. Canon Wise is exhibiting courage and tenacity; but in view of the vote yesterday he must realise that he and his friends are pursuing a course which points the way to disruption and isolation, a condition of affairs which would be subversive of the best interests of the Anglican Church while Christendom is eagerly longing for reunion."

### "The Employment of Women."

(By Presbuteros.)

Since the war commenced, or comparatively soon after, women began to take men's places left vacant by those who had gone to the battlefield. As time went on, and more men were needed, more women took men's work in a way that they had never done before. How far they were always physically fitted for this kind of employment it is hard to say, but they did it bravely and well, and no complaints seem to have been made. Whether they always did as much as men would do in the same time, or whether they were as efficient, are questions we can hardly answer, but at any rate they filled the gap, and the demand, as usual, has created the supply. But the question naturally arises—Is it desirable that this state of things should continue, now that so many soldiers are returning home and seeking employment? There is a good deal to be said on both sides. If women have given satisfaction to their employers, and they were engaged without any restrictions to time, it would seem a hard thing to dispense with their services. In some cases soldiers were promised when they went away that their situations would be kept for them if they returned, and where this happened of course permanent places for women could not be provided, and faith with men must be kept. But where no such promise was made employers would be free to do what they thought best.

On the whole is it a good thing for women to take men's work to the extent they are doing at present? There are many young women in the country who have good homes, and who could find work to do in them who prefer to take situations outside and still live with their parents. Is it wise for them to take the places of young men who might be earning a living with a view of becoming husbands and fathers of families in the future? Is family life in our land not likely to suffer in this way? Or can we doubt that it has suffered already? Of course in cases where parents cannot provide for grown-up daughters, no one can blame young women for seeking employment for themselves. As to the nature of it, that is a question they must seriously consider. The learned professions are slowly opening their doors to the more educated. The demand for nurses is greater since the influenza outbreak, although so many were absorbed by, and are coming back from, the war. Banks and business houses are employing more women than ever before. Large numbers are employed in offices and typewriting, and some are acting as governesses and teachers in State Schools. Among the less educated shops and factories employ many women.

But is there not one kind of work for which women are most eminently suited, and yet which is most scantily and inefficiently supplied? I mean domestic work—the work of the house and the home. How often nowadays domestic servants cannot be found, and frequently when they are they are most unsatisfactory, so that people with ample means would rather be without them and do their own work. Surely this is not as it ought to be, and this again makes against family life. Many a poor wife and mother is worn out in this way if she has no grown-up unmarried daughters who can and will take this burden off her shoulders. This dearth of women for domestic service leads to people giving up house keeping and living in flats. This again in turn is waging war against family life. How far women who follow other occupations are to become fitted to be the future wives and mothers in our land, and housekeepers who will make comfortable homes for workers and children is a question we leave them to answer.

The writer has been told of a shop girl who was going to be married who confessed to one of her customers, "she didn't know how she was going to get on for she had never made her own bed." Some women there are, no doubt, engaged in other occupations who may learn something of domestic duties, but it is to be feared many others who follow other occupations are to become, or do not teach them to do it for themselves.

Christian work for women at home and abroad is abundant in churches and Sunday schools, also as deaconesses and district visitors. In the mission field, to their honour be it spoken, women are often more numerous than men, and the same often holds good as regards public worship and Church work in our lands; and in the Melbourne City Mission they have taken men's places to an almost exclusive degree.

Looked at as a whole it seems as if women have to a too large extent taken the place of men. The war has called this out as a temporary experiment, but it is very doubtful if it would be wise in such a great degree as a permanent experience.

"True tact is the skill of sympathetic love."—Moule.

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## The Church Record.

MARCH 14, 1919.

## THE CLAIMS OF CHINA.

The Church in Australia has had the privilege of entertaining two veteran missionaries in the persons of Bishop and Mrs. Banister, of Kwangsi and Hunan, China. It was the ill-wind of war conditions that brought us the benefit, and those conditions are necessarily, to Christian minds, indications of the superintending Providence of God. No "accident" in the purpose of God was this interesting visit, and it remains for us in Australia to seek to read the directions of the will of God in guiding to our shores this man of God, this leader of Christian forces in one of the most needy lands of the world. Bishop Banister's 38 years of missionary work, in which his powers of leadership have led him to his responsible position, give him some right to speak of the claims of China upon the Christian Church, and also throw upon the Church the responsibility of careful attention to his message. We earnestly commend to our clerical and lay constituents the interesting article from Bishop Banister's pen in our last issue. In that the Bishop voices his desire that our Australia should adequately co-operate in directing the great and epoch-making movement of China towards "the Light of the World." In one of his farewell utterances the Bishop repeated, his hope that more Australians would be seen in the mission fields of China. China's call to us, he said, was the call of God. The great mass movements of India were nothing in comparison to the great mass movements in China, for in China it was a mass movement of a whole people, one quarter of the whole human family. He pictured China as moved by a mighty spiritual impulse and asked what that would mean in regard to the building-up of the City of God. It was a great responsibility that rested on the Church in Australia—so great a responsibility that it constituted a great call to prayer. "China to-day wants men, men who will come with Christ in their hands and in their hearts. God is moving and we need to be alert in eye and ear lest we miss the call and vision that God is presenting in the great and wonderful land of China."

This is no halcyon imagination of the good bishop. His lordship's appeal is borne out by others who may well be supposed to know of China's present condition. In the January issue of the "Chinese Recorder" there appears an illuminating article by Mr. K. C. Chao, M.A. (Lond.), Professor of Tsing Hua College, Peking. Writing on "The Ideals of New China," Professor Chao says:—

"China has long been accused of lethargy and insensibility to the demands of changing circumstances, but it would appear that even the so-called wide-awake Westerners are not altogether alive to the responsibilities which devolve upon them, or the unparalleled opportunities that await them in the Far East. China is now progressive; yes, Young China is saturated with the spirit of progress. The moral fibre of the race needs to be strengthened by the power that comes from the Christian religion, in order that it may not succumb to the allurements of Bacchus and the injection of morphia."

In the same magazine, Mr. David Z. T. Yui, M.A. (Harvard), writing on the suggestive subject of "The Coming Chinese Leadership," says:—

"In the period of reconstruction which is coming, it is important and necessary that we have the right leadership. This is especially true of China. The future peace of the world depends upon the way our country develops. It is therefore most timely for us to allow our thoughts to dwell on the question of Chinese Christian leadership. "By Christian leadership we do not mean leadership in the Christian Church only. It is applicable to all forms of service in our country—political, industrial, educational, social, etc. The one essential is that the leadership must be outstandingly Christian in the best sense of the word."

Mr. Yui is an educationalist of standing and a man of affairs. He was for some time secretary to Vice-President Li Hung-Chang, and Associate Editor of the Peking "Daily News." At present he is General Secretary of the National Committee of the Y.M.C.A. in China. His article was written, to a certain extent, in collaboration with eminent Christian thinkers, Chinese and European, working in different parts of China. Consequently he is voicing a fairly general and influential opinion, and one that demands a careful hearing. He is Chinese by birth and sentiment, and writes mainly for his fellow Chinese Christians.

We should give the following statement of his a careful hearing, sympathising with him and his fellow converts in its appeal:—

"Conditions are changing rapidly in our country, the wall of superstition and hostility which had so long surrounded our work is at last showing signs of tottering. Railways and steamships have opened up the interior. With the coming of peace, even our outermost possessions will be soon linked up with the rest of the world. In the Church, there is a strong desire to make it indigenous. In education new ideals are being adopted. In the government, too, new influences are beginning to be felt. In short, the entire atmosphere is aquiver with the spirit of change. The door of our country and the heart and mind of our people have never been more open than they are to-day to receive new influences. Our people have cast off the old which no longer can satisfy our cravings. There is a deep yearning for a new order of things. Our people are striking out for new spheres of action and for new ideals. The great question: Are we ready for the change? Are we ready to lay the Christian impress upon the future development of our country? While our country is still groping for new light, are we ready to supply this light?"

"To lay the Christian impress upon the forward movement, which is already dawning upon us, surely this is our duty. To do so, how important it is that we should have qualified Chinese leadership. If we, as Christian men and women, are ready to do our duty in the life-work we have undertaken, if we are willing to unite and concentrate in the development of this leadership, then we may hope that God will be merciful in His judgment of this nation of ours."

With great reason, then, can Bishop Banister claim that "China is, indeed, in its potentialities, the greatest mission field in the world." And, in view of Australia's contiguity to that seething mass of heathendom, can we help admitting that here is "a challenge and a call to the Australian Church to have some corporate share in the building of the City of God in the homeland of the greatest race in Asia."

The restless millions wait  
The light whose dawning  
Maketh all things new;  
Christ also was born;  
But men are slow and late.  
Have we done what we could?  
Have I? Have you?

## BISHOPRIC OF NEWCASTLE.

A special meeting of the synod of the diocese of Newcastle is to be held on April 8, for the purpose of electing a bishop in succession to the Right Reverend J. F. Stretch, D.D., whose retirement takes place on June 30.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Ladies' Home Mission Union.

As the financial year is drawing to a close the members kindly note that all subscriptions, box money and calendar returns should be paid in before March 31. The new warm garments and invalid comforts—which are given to the needy—may be sent to the office early in April. The general secretary will be pleased also to acknowledge parcels of clean, second-hand clothing, which is greatly needed to supply the many jumble sales which are such a help to the poor people in the mission districts. Address, Secretary L.H.M.U., Diocesan Church House, George-st., City.

## "Celebrating the Double Event."

Thus the Archbishop happily described the purpose of one of the most inspiring gatherings that has ever taken place in Dulwich Hill. The large Parish Hall was literally packed last Thursday night, when the parishioners came together to bid farewell to Rev. and Mrs. F. C. Philip and welcome home again the rector, Rev. G. A. Chambers, and his bride. Mr. Philip has had charge of the parish during the seventeen months of Mr. Chambers' absence in England and France, doing deputation work for the Colonial and Continental Church Society, and ministering under the auspices of the Y.M.C.A. to the spiritual and intellectual needs of our troops in France, and has won for himself the enduring regard of the people of Dulwich Hill. Appreciative references were made to his work by the various Church officers and the ministers of the local churches, and presentations were made to Mrs. Philip and himself. He leaves Dulwich Hill for missionary work in India. Mr. Chambers has done a wonderful work in the parish and the warmth of his welcome was eloquent of the deep affection and respect in which he is held. His wife, too (who is a daughter of Preliminary the Hon. W. Talbot-Rice), was very warmly received and during the evening a wedding present was made on behalf of the parish to her husband and herself. The Archbishop presided at the gathering, and the other speakers included Ven. Archdeacon Davies, Mr. T. J. Hoskins, M.L.A., the Mayor of Marrickville, the local church ministers, and parochial representatives.

## Notable Arrivals.

The past fortnight has seen the arrival of several well known clergy. His parish of Dulwich Hill and his many friends have been delighted with the return of Rev. G. A. Chambers and his bride. C.M.S. circles are glad to see the genial face of the General Secretary, Rev. P. J. Bazeley, after his Eastern trip and the durance vile of quarantine. The Rev. P. Baker, C.F., is back from the front. Mr. Baker was formerly curate of Woolloomooloo.

## The Missionary Enterprise.

A sale of work and exhibition of Missionary curios was held in the church grounds of St. Alban's, Leura, on Wednesday, February 26. It was opened by Lady Cullen. The missionary courts were in the charge of representatives of the C.M.S. China, Palestine, and Africa were represented. The function was very successful financially and educationally. A sum of £86 was taken, the net results to be divided between the C.M.S. and A.B.M.

## Enterprising Suggestions.

Rev. Cecil King, writing in his monthly letter to his parishioners, said:—  
"On June 7 we hope to celebrate the 70th anniversary of the consecration of St. John's Church. What form this will take I cannot say, but you may rest assured that we will make it as interesting as we can. Perhaps some generous gift to the Church will be donated. We can always do with really good memorial windows. A choir vestry, for which I have a beautiful design; a handsome fence round the Church property; a flight of steps up from the centre of John St., are only some of the suggestions. I have a very interesting account of the consecration by Bishop Broughton, in the "Sydney Guardian," of July 2, 1849, which was, I think, the first Church paper published in Australia."

## The Value of Prayer.

"Yesterday, February 23, in glad obedience to the Governor's Proclamation calling us to 'Humiliation and Prayer' before Almighty God on account of the drought and plague, a few of us—to our shame it was a very few—gathered together for prayer outside the churches in this parish. God had said, 'If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among My people; if My people, upon whom My Name is called, shall humble themselves and pray and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land.' "That very night a gracious and faithful God began to fulfil His promise, and this morning I measured 60 points of rain which had fallen in the night at Cobbitty; the heavens were still covered with cloud, and the wind was still in the south. It is indeed a gift from God to fill us with thankfulness and with hope that this may be the breaking of the drought, the beginning of a yet fuller blessing, the healing of our land in spite of our unbelief and hardness of heart."

If the drought is indeed breaking; if the rain is coming in time for autumn and winter, feed it is of God's free grace and mercy, not because we, as a nation, have humbled ourselves and prayed, for as a nation we have not done this.—Canon Allnutt, of Cobbitty, in his monthly letter.

## Mothers' Union.

The following letter has been addressed to the members:—

Dear Fellow-Members,—We much regret that owing to influenza the meeting of official workers has had to be put off indefinitely.

Meanwhile, in this time of anxiety, we commit-our members to the loving care and keeping of our Father in heaven. May He help us more and more to realise His presence and His protecting care. Should trouble come, the Secretaries may rely upon the support of the Council for sympathy and assistance, and we feel sure that the members of our Union will be ready when they can, to help one another.

MARY TAYLOR, Hon. Sec.

## H.M.S.

The Home Mission Society has received through Mrs. Sparke, a bequest of £300 from the estate of the late Mr. F. Sparke, who was for many years a member of the H.M.S. Council.

The Hon. H. E. Kater has donated £50 towards the Council's fund. Through Mrs. Gunther, the late Ven. Archdeacon Gunther has added to his previous benefactions the sum of £20 towards the Perpetual Subscribers' Fund, the interest of which is used for church extension purposes.

Mr. L. S. Donaldson has been elected a member of the Finance Committee.

## Bible Society Notes.

By the will of Miss Fairfax, sister of Sir James Fairfax, of Sydney, the N.S.W. Branch of the Bible Society receives a legacy of £200 and the Home Society £500. The deceased lady has been a generous supporter of the Society for many years.

Mr. G. Ernest Jackson, deputation secretary of the Bible Society, has just concluded a very successful tour of the Carcoar district, in the interests of the Society.

## NEWCASTLE.

## The Late Lieut. Noel Stretch.

Many of our readers will learn with interest that the Bishop of Newcastle has received from the Governor-General the Military Cross and Bar which had been awarded to his son, Lieut. Noel Stretch. The following is a copy of the official records:—

"Awarded the Military Cross for conspicuously gallant leadership and skilful handling of his section of machine guns in the operations in the Ypres Salient on the 31st July, 1917. He successfully brought his 4 guns with the assaulting infantry up to the second objective, and when there found that the right flank of the brigade was exposed to attack from a party of the enemy still in possession of the Redoubt. He pushed two of his guns well forward on the flanks of the brigade and was thereby enabled to bring covering machine gun fire to bear while the rest of the brigade was advancing to take the final objective. He took two prisoners with the assistance of one of his gun teams, and then obtained an infantry bombing party to clear the trench of the remainder of the enemy."

"Awarded a Bar to the Military Cross for conspicuous gallantry and devotion to duty from 20th to 22nd September, 1917, east of Ypres. He advanced with three machine guns to the first objective and got them into position. He then returned to the advanced company headquarters, and, despite heavy shelling, did splendid work in keeping up

communication. On hearing that the officers of the forward sections had become casualties, he supervised the working of those sections in addition to his own. His cheerful and courageous example greatly inspired his men."

## GOULBURN.

## A War Memorial.

A faculty has been obtained for the rebuilding, enlarging and decorating of the chancel and sanctuary of St. John's Church, Lake Bathurst. The present sanctuary windows are to be replaced by stained glass; there are to be a new oak communion table and rails with brass standards; and a brass tablet is to record the fact that the work is being done in memory of Frank Reynolds, 55th Batta., A.I.F., who fell in France.

## ARMIDALE.

## An Honour Roll.

On Wednesday, February 12, the Bishop unveiled an honour board in oak at Emmaville. The board was beautifully designed and carried the work of returned soldiers. It bore over 100 names, among which were several well-known men in the district, including that of Dr. Everard Digges La Touche, who was vicar of Emmaville. A number of returned soldiers were present at the ceremony, and saluted the board at the close of the service. The little church was crowded beyond its capacity.

## St. John's College.

"The first term of 1919 began on February 6, and once again we have settled down to hard work with renewed energy after a vacation of eight weeks. Four 'freshers' have been added to the college list: Messrs, G. A. Baker (Armidale), A. Battersby, H. J. Mills, (Goulburn), and G. A. M. Nell (Armidale), to whom we extend a hearty welcome into our brotherhood. They have been duly initiated. This brings our number up to fifteen, distributed among the different dioceses as follows:—Five for Armidale, three for Bathurst, five for Goulburn, one for North Queensland."—College Notes.

## Progress at Cuyra.

"We have much cause for thankfulness, in that our annual reports showed the parochial fund to have a credit balance of £42; a motor car was purchased by direct donations of £250, the sale of work realised £200, and the Christmas tree nearly £30. All diocesan claims had been met, and £17 given to missions. The vicarage had been improved, and additional land purchased, adjoining the Church for the erection of a new vicarage in the future."

The enlargement of St. Paul's, Ben Lomond, is forecasted in the near future. During the year the parish church received the handsome gift of a solid silver communion service from Mrs. G. D. Judge.—Annual Report.

## VICTORIA.

## MELBOURNE.

## St. Hilda's Missionary Training Home.

The work of training lady missionary candidates in Victoria has been faithfully carried on for nearly 17 years at St. Hilda's Missionary Training Home, East Melbourne. It was governed by a council of members of the Church of England. The beautiful building in Clarendon-st., East Melbourne, has now been lent to the Church Missionary Society by those large-hearted friends of every good cause, Mr. and Mrs. James Griffiths, and will henceforth be known as St. Hilda's C.M.S. Training College. At the final meeting of the retiring council the following minute was passed:—"The Council of St. Hilda's Missionary Training Home, in bringing its work to a close, places on record its hearty appreciation of the generous help of Mr. and Mrs. James Griffiths extending over a period of 16 years. They have not only contributed large monetary gifts from time to time to the maintenance fund, but have made it possible to keep the Home in existence by providing almost rent-free a magnificent building, fully equipped, and have supported the Council by their prayerful sympathy and assistance in every department of the work."

## Church Missionary Society.

Sister Florence Furness, of Ningpo, China, writes from Maffra, where she is staying with her sister, to say that she is gradually regaining her normal strength.

Nurse D. Sillett has offered her services in connection with the influenza outbreak, and is engaged at Wirth's Park Rest Home. Sister Constance Nicholson is rendering temporary assistance at the Austin Hospital, and has been placed in charge of Kronheimer Ward.

The Rev. H. E. Warren, Superintendent of the Roper River Mission, is much improved in health since his arrival in Melbourne for furlough.

Miss K. L. Nicholson and the Rev. and Mrs. Stephen Wicks, of the Church Missionary Society, leave to return to their work in China at the end of April.

Amongst other gatherings which have been postponed owing to the influenza outbreak are the Gleaners' Union Rally, which was to have been held at the residence of E. Lee Neil, Esq., "Monnington," East Kew, and the March meeting of the General Committee of Church Missionary Society.

The Right Rev. W. Banister, Bishop in Kwangsi and Hunan, China, who came to Victoria for deputational work in connection with the C.M.S., and whose engagements were cancelled owing to the influenza restrictions, is to sail from Sydney to London by the s.s. "Miltiades" on March 5.

The General Secretary of the Victorian Branch of C.M.S., Rev. Seafield Deuchar, has been spending a holiday in Tasmania during February. The Rev. A. R. Ebbs greatly regrets that his visit to Melbourne must be postponed owing to the abandonment of proposed meetings in consequence of the influenza epidemic.

Mr. N. B. Newland has resigned his seat on the General Committee owing to removal to Adelaide.

The Victorian Branch of the Church Missionary Society is appealing to churchpeople for "A Lenten Thankoffering for Peace." The appeal is made on behalf of the Roper River Mission to the Aborigines of the Northern Territory, and assistance is sought for the general funds of the Mission, the proposed new work on Groote Island, or the fund for a new and larger boat which is essential for the Groote Island work. Copies of an explanatory leaflet and envelopes suitable for contribution may be obtained at the office, Cathedral Buildings, Melbourne.

## A Thoughtful Steward.

Under the will of Lieut. K. Holmes the sum of £500 has been paid to the treasurer of St. Matthew's, Frazer, for the purpose of erecting a minister's vestry to the church. An appeal is being sent out for funds to erect, at the same time, a choir vestry, in memory of the six choir men who have fallen in the war.

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Obstetric only. Patients are visited.

present during the week from Mr. Waverley  
Cameron. This gift consisted of a piece of  
ground on the opposite side of Norman  
Creek from the school sports ground, and  
it will give permanent access to the school  
and grounds from the Norman Park side of  
the town.**Dedication of a Church.**The Church of All Saints' at Boynewood  
was dedicated on Sunday, February 9, by  
the Ven. Archdeacon Rivers. On the same  
day the Archdeacon dedicated a pulpit to the  
memory of Private Norman Walker, at St.  
Mark's Church, Eidsvold.**Canon Jones Memorial Fund.**The hon. treasurer has received so far a  
total of £645. The committee estimated that  
if the sum of £2000 was in hand a start could  
be made with the erection of the chapel at  
the Church of England Grammar School,  
Brisbane.The Walter and Eliza Hall Trust has inti-  
mated that when £1750 has been collected  
the sum of £250 will be donated by the  
Trust. This is a generous promise, and  
Queensland churchpeople who have at heart  
the religious training of the men of the  
future should generously respond to the  
appeal and challenge thus presented.**Mothers' Union.**The Festival Service will be held on Lady  
Day, March 25, at 11 a.m., in the Cathedral.  
Rev. W. H. W. Stevenson will be the cele-  
brant and preacher. All communicant mem-  
bers of the Mothers' Union are earnestly re-  
quested to attend this service.The annual meeting will be held in St.  
John's School, Ann Street, early in April,  
when it is hoped his grace the Archbishop  
will preside.**The Epidemic.**Writing from Hobart, under date Febru-  
ary 18, the Archbishop gave some good coun-  
sel to Brisbane churchpeople. His Grace  
wrote:—"You, like everyone else, will have been  
reading the daily reports of the influenza.  
All I will say now is that if it should come  
to Queensland, we churchpeople must regard  
it as a God-given opportunity of showing  
how useful, from the purely external point  
of view, Christians can be. I hope that all  
every kind of work—visiting houses, helping  
in households, nursing, etc. Still more I  
hope that, one and all, our people will set  
an example of quietness and cheerfulness.  
The presence of an epidemic causes a lot  
of inconvenience and worry; we stranded  
Queenslanders have found this already in  
Tasmania. But we must show by our com-  
mon sense, our patience, our mutual help-  
fulness, and above all by our utter freedom  
from any kind of fear, that Christianity is  
something worth having in an emergency."**Quiet Day.**The Archbishop conducted a Quiet Day for  
clergy yesterday.**ROCKHAMPTON.****A Chief Pastor.**The Brotherhood of St. Aramac,  
Mutaburra, Jericho and Ilfracombe having  
been left without a clergyman, the Bishop  
has signified his intention of supplying some  
special ministrations there during March and  
April. His lordship has addressed a letter  
to the Churchpeople of the district, in which  
he says:—"My dear People,—Mr. Park has served  
in the Brotherhood of the District for six  
and a half years, and I have now had to  
release him from the very arduous work he  
has been doing all unassisted for the last  
three years, because of the increasing strain  
upon his nerves. His loss leaves the dis-  
trict without a priest."I propose to spend Lent and Easter my-  
self in the District, ministering as far as  
possible to four of the townships and sta-  
tions adjacent. Dates of visits, which  
churchmen are kindly asked to note, are  
as follows:—"In my second visit to the town in April  
I hope to learn that there are churchmen  
ready to support me for meetings and ad-  
dresses to men in the main street of the town.""My aim will be—(1) To set forth the call  
of the Kingdom of God in the town, and the  
invitation and claims of the Lord Jesus  
Christ.(2) To try to create a sense of sin—and  
lead to repentance and turning to God.(3) To make the Holy Communion the  
chief and outstanding service in the Church  
—and to this end I invite churchpeople who  
can sing to meet me in church on Saturday  
afternoon at 4.30 to prepare the music.(4) To find some churchman in each  
place, with sufficient love of God, to say the  
prayers and read the scriptures and lead the  
worship of God on the Lord's Day, week by  
week."I ask the co-operation of all churchpeople  
in each district to help to set forth the glory  
of God. The war will not bring us any  
better world of itself. Good does not natu-  
rally come out of evil. The Kingdom of  
God is not coming unless the professing fol-  
lowers of Christ make effort to bring it.  
Call upon you for help to bring the kingdom  
of God into the towns."We hope that the churchmen of the district  
will respond to the Bishop's challenge and  
give him that co-operation for which he  
rightly makes request.**NEW ZEALAND.****Military Affairs Committee.**The Military Affairs Committee have re-  
ceived the splendid sum of £3250, being the  
proceeds of the recent successful effort made  
in Southland for the Church Army War Fund.  
This money, with other amounts, has been  
remitted by the Military Affairs Committee to  
Church Army Headquarters to £22,000.During the past month the various camps  
have been in a state of demobilisation. Tau-  
herenikau and Narrow Neck are entirely  
closed, and at Trentham and Featherston  
few are left except invalids and Home Ser-  
vice men. Chaplain Stanton is now at Fea-  
therston and Chaplain Miles in charge of  
the Trentham Institute. Chaplains Taylor  
and Johnson are away recuperating after  
sickness. Chaplain White is temporarily  
taking charge of the Rotorua Institute dur-  
ing the illness of Chaplain Hanby.**CHRISTCHURCH.****A Fair Specimen.**Parish news is scarce at present. The  
following extract from a church paper is a  
fair sample of what is happening in various  
parts of the islands:—"During the anxious time of the epidemic  
all services and meetings had to be put on  
one side. Many were ill or nursing in their  
homes, and in some cases all the family were  
down at once and neighbours and friends  
did the best they could for them; but all seem  
to have received the necessary attention.  
There was a great demand for soap and deli-  
cacies and we would like to thank all those  
who kindly sent in meat and other things,  
or money to supply what was needed.  
"It has been a sad time to several, and  
we tender to all who have suffered bereave-  
ment our sincerest sympathy.  
"While the Church and School were closed  
we took the opportunity to clean the roof and  
walls. It was an unpleasant bit of work,  
but it was thoroughly done. Next day a  
scrubbing bee of willing workers completed  
the work. The schoolroom was attacked the  
following week. The two or three who came  
had a very hard afternoon's work."**NELSON.****The Bishop.**The latest advices from the Bishop tell of  
much strenuous work. He was with the New  
Zealand boys in the advance at Le Queznoy,  
his son being in the same brigade. He  
writes in anticipation of a speedy ending of  
the war—an anticipation now, thank God,  
fully realised—and discusses the questions,  
imperial and diocesan, which will clamour for  
settlement when peace has been completely  
established.The Bishop was unable to be present at  
the annual meeting of the Colonial and Con-  
tinental Church Society, but a letter from  
him was read thereat in which he asked for  
a reinforcement of at least twenty men for  
his diocese.The Archbishop of Canterbury suggests  
1920 for the meeting of the Lambeth Con-  
ference.**Correspondence.****Crowded Parishes.**

(The Editor, "Church Record.")

Sir,—As touching the point whether our  
Church is under-manned in our crowded  
metropolitan parishes, I should be obliged  
if you would kindly publish the annexed  
words of the well-known late Dr. Ryle,  
Bishop of Liverpool. F. B. BOYCE,  
March 3, 1919."My first suggestion is this. If we want  
to get at the working classes, the Church  
must have a great increase of living agents  
in the large overgrown parishes, where work-  
ing men chiefly reside."No man, however zealous, can do more  
than a certain amount of work. To suppose  
that the incumbent of a parish of 10,000  
people in a mining, manufacturing, or seaport  
district, can keep pace with, or overtake  
the spiritual wants of his parishioners, so  
long as he is single-handed and alone, is  
simply absurd. The thing is physically im-  
possible. When he has every week read the  
services and preached sermons, married, bap-  
tised, and buried according to requirements,  
visited a few sick, and superintended his  
school, his week will be gone. There will  
be hundreds of houses which he has no time  
to enter, and even thousands of men and  
women whom he does not know, and who  
hardly know his name. Can any one wonder  
if the isolated incumbent of such a parish  
often breaks down in health and heart, and  
resigns or dies? Had we any right to be  
surprised if the working classes in such a  
parish live without religion, and are a prey  
to drunkenness, gambling, extravagance, im-  
providence, Sabbath-breaking, unchastity,  
and general immorality? What else can be  
expected from human nature, if half-edu-  
cated men and women are never visited, and  
are left to themselves? If the Church of  
England really wants to get hold of, and  
keep hold of the working classes in such a  
district as I have described, she must send  
more living agents among them. If she does  
not begin here, she will certainly lose them  
and in many cases has lost them already.  
If she does not go down to the people, the  
people will not come up to her."**Sydney's Vacant Canonry.**

(The Editor, "Church Record.")

Sir,—The clergy of the Sydney diocese  
will be called upon shortly to elect a new  
canon in the place of the late Rev. Canon  
Vaughan. In a great metropolis like Syd-  
ney, the office of canon of the Cathedral  
should be no sinecure. However, it is some-  
what a vexed question as to what type of man  
should be chosen. Should he be a man of  
marked preaching ability, one who is abreast  
of modern thought, well versed in the great  
problems concerning national, civic and in-  
dustrial life? Should he be a party man  
well able to maintain certain traditions, or  
should he be a churchman of broad outlook  
in spiritual things and of sympathetic judg-  
ment, able to worthily speak for the whole  
Church from so important a vantage point  
as that of the pulpit of St. Andrew's Cathed-  
ral? While it may be, some will say, that  
the office should be reserved for some clergy-  
man of the diocese as a reward for long and  
faithful service.—Doubtless all these aspects,  
together with that strong spirituality, will  
be taken into consideration in the selection  
that will be made. They should be thought  
to be no cut and dried business about so  
important a matter. Hence we venture to  
suggest that prayer be made that God's man  
may be chosen. Never has any period in the  
history of Sydney so demanded the best  
that the Church can find to place in this post  
of service and honour.—Certainly it behoves  
those who are called upon to exercise their  
ballot, to choose a man of ripe experience,  
one who is known as a spiritual force.**THE GADFLY.****Books.**Sydney Diocesan Directory for 1919 is to  
be had from the Sydney Diocesan Registrar.  
It contains the usual lists of clergy of the  
dioceses of the Commonwealth and New Zea-  
land, with a fuller directory of the clergy of  
the diocese; also parochial information, to-  
gether with information concerning the vari-  
ous committees, organisations and schools in  
connection with the Church. It is a useful  
and necessary book of reference for clergy  
and laity.**WOOD, COFFILL & CO. LTD.,** The Leading  
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**Is the Jewish Sabbath binding upon Christians.**

The question at the head of this paper is a very important one. If it can be shown that the Seventh-day Sabbath is of a permanently binding character, then without doubt the different branches of the Christian Church ought at once to recognise it and keep it. The laws of the land which prescribe commerce, etc., on the Sunday ought to be changed and made to apply to the day kept by the Jews—our Saturday. If on the other hand we are able to set forth good reasons for observing the first day of the week (the Christian Sunday) as the Christian day of rest and worship, then we may regard as delusive those efforts now being made by the Seventh Day Adventists to impose the old Jewish law on the Christian conscience.

There can be no doubt as to the antiquity of the sanctity of the Seventh-day Sabbath. In Gen. ii. 3, we read, "And God blessed the seventh day and sanctified it; because that in it He had rested from all His work which God created and made." This is not, however, as some imagine, an injunction to mankind to observe this day. It declares God's relation to the day. It tells us how He regarded it. So far as we can see men kept no one day as being more sacred than another in these early times. There is no intimation whatever in the book of Genesis that any Sabbath day was kept in the interval between the record of the creation and the deliverance of the Israelites from Egyptian bondage—a period of about 2500 years.

After the deliverance from Egypt, however, the law of the Sabbath was enjoined upon the Israelites (Exod. xx. 8). They were to keep it holy in remembrance of the Creator, and the cessation of the Creator from work on the seventh day. In Deuteronomy (ch. v. 12-15), an additional reason is given why they should regard this particular day, namely, because they had been bond servants in the land of Egypt. That is to say, they were to remember that while there their life had been one long struggle with continuous toil, without any cessation of labour or any Sabbath of rest to break the monotony of their slavery. Now, however, the Sabbath is to be regarded by them not for their sakes only, but also for the sake of their servants. Thus this law of the Sabbath was a merciful arrangement for the sons of toil. From Ezek. xx. 12, we learn that it was also to be a sign between God and the Israelites; it was to be kept by them that all people with whom they came in contact might know that they were God's people and recognise His authority.

In Numbers (ch. xv. 32, 36) we find that the violation of this law involved the death of the violator. From the fact that Moses did not know at first what to do with this Sabbath-breaker, I assume what I have virtually stated above that the imposition of the law of the Sabbath was a new thing to the Israelites after their deliverance from Egypt.

The importance of this day of rest is further enhanced by a reference to the assertion of Nehemiah (ch. xiii. 15-21). Some of the Jews and others considered themselves at liberty to set aside this day of rest, but Nehemiah was emphatic in his assertion of its sanctity wherein no commerce might be done.

In addition to the passages now referred to, there are many others to which attention might be directed. Again and again in different books of the Old Testament words are used directly stating or implying the importance of this Seventh-day Sabbath and enjoining the Jews to keep it sacred.

The question now is—Is this day, the Seventh-day Sabbath, which we have seen to be so important to the Jews, and so emphatically enjoined upon them, binding upon the Christian Church of to-day? We say: No! decidedly not and our reasons are these:—

1. **Nowhere enforced in New Testament.**  
In reading through the New Testament we cannot find that it is anywhere commanded to be kept by Christians. There is an entire absence of anything whatever bearing upon the day as indicating that it is binding upon the Christian Church or has any of the importance such as marked it in Old Testament times. This silence is very remarkable. It is remarkable that a particular day emphasised again and again in the Old Testament as of supreme importance—a day the observance of which could not be disregarded without incurring the

Divine disfavour, should, if it were still binding, be passed over altogether in the New Testament as applying to Christians. We may boldly say that nowhere in the whole range of New Testament teaching is the Seventh-day Sabbath enforced, or its observance encouraged as essential for the Christian Society.

2. Furthermore, not only is the Seventh-day Sabbath nowhere commanded to be kept in the New Testament, but we find that the stringent regulations that had become attached to it were relaxed by our Lord. There are, in fact, undoubted indications which seem to suggest that the day belonged to a transitional stage of Revelation, and is on the point of vanishing altogether. For example—our Lord and His disciples pass through the cornfields on the Sabbath; the disciples pluck the ears of corn and eat them. The Jews complain that these men are doing what is not lawful on the Sabbath. Our Blessed Lord's final answer is—"The Son of Man is Lord even of the Sabbath day."

Again, our Lord healed a man with a withered hand, restored health to a poor woman who for 18 years had been bowed down by a spirit of infirmity, and cured an impotent man, and in each case justified His actions as right even though manifested on the Sabbath (Matt. xii. 1-13; Luke xiii. 10-16; John v. 1-16).

3. Yet again, St. Paul, in Col. ii. 10, 11, says:—"Let no man judge you in meat, or in drink, or in respect of a feast day, or a new moon, or a Sabbath Day, which are a shadow of things to come." It is well known that there were false teachers abroad in apostolic times. These frequently troubled the Apostle Paul, because they sought to impose upon Christian converts the observances and ceremonies peculiar to the old dispensation. It was so at Colossae. Hence in the passage now under consideration the Apostle says in effect: "Suffer no man to call you to account in the matter of eating or drinking, or again in the observance of a festival, or a new moon or a Sabbath. These are shadows thrown in advance, only types of things to come. The substance, the reality, in every case belongs to the Gospel of Christ." (Bp. Lightfoot.) To impose the Jewish Sabbath on the Christian conscience is a retrogressive step—it is opposed to the glorious freedom and progressive spirit of the Gospel Dispensation.

**CHURCH OF ENGLAND AUSTRALIAN FUND FOR SOLDIERS OVERSEAS.**

The central treasurers report having received £14,950 18s., up to the 18th January, 1919, in addition to about £1500, mostly from Brisbane, sent to the Front before the inauguration of this Fund.

The £14,950 18s. is made up as follows:—Queensland, £4059/9/9; New South Wales, Sydney £2407/13/9, Newcastle £180/6/6, Goulburn £105/5/9, Armidale £833/5/5, Bathurst £322/12/11, Grafton £150/7/7, Terongera £45; Victoria, Melbourne £390/3/3, Ballarat £26/4/3, Bendigo £4/12/7, Gippsland £1/12/7, Wangaratta £155/8/7; South Australia, Adelaide £2290/5/7, Willochra £193/15/2, West Australia, Perth £1456/0/6, Bunbury £340, Kalgoorlie £51/3/3; Tasmania £615; interest to date £72/14/5. Canon Garland wrote to Canon Jose on the 3rd December, 1918:—

"I have been looking into my books with a view to the possible requirements so soon as demobilisation sets in. I find that on November 30 I had in hand £1494 (Egyptian), after having allowed for £1942 (Egyptian), received by cable on November 7. Since August 1 some principal items have been (in Egyptian money):—Stationery £176, Syrian Front £300, Cairo Club £238, Port Said Rest Hut and Stadium £354, House Boat on Nile £79, Moascar Club £419, Ismailia Club £53, Chapel No. 14 A.G.H. £477.

The grant to the Syrian Front was for special comforts for the men since the last great advance. The Australian Comforts Fund and the Red Cross have done wonderfully well but there was room for this special grant as you will see by the copy letter from an ambulance C.O. I entrusted its administration to our Senior Chaplain, who conferred with the Director of Medical Services. The point is that we were appealed to for special aid and were able to do so without a moment's delay. I am just sending you this note that if and when the plans for demobilisation are put before me you will know why I need more money. The financial statement will reach you in due course after our second half-year.

Please forward all money possible to the Central Treasurers.

**Towards Unity.**

Thirty-three clergymen of the diocese of Bristol sent a letter to the Bishop of the diocese, Dr. Nickson, protesting against the participation in the Thanksgiving Service for the Armistice on Wednesday, November 20, at the Cathedral Church, of Dr. Arnold Thomas, a Congregational minister. The Bishop of Bristol, in his reply, says:—

"I desire, as always, to respect the sincere convictions and firmly held views of the signatories. I recognise your sincerity, and as Bishop I have encountered the steadfastness of some of you in upholding your views, even when to my mind it was inconsistent with that discipline, the absence of which in the Church it is so satisfactory to note you all deplore.

"But when you claim to speak in the name of the Church of England I must respectfully decline to accept the estimate you place upon the views which you express. They are not those of the body as a whole, nor do I venture to think of the majority of its members. To speak of 'Separatists' from the Church of England as if the sin of schism was theirs alone is to ignore the whole history of the past. In the eyes of the Roman community the Anglican Church is regarded precisely as you regard Nonconformity, and to the Christian world at large a theory of the visible Church which can result in such mutually destructive effects stands surely self-condemned.

**Not Interchange of Pulpits.**

"I am far from advocating or intending, as things are at present, participation by Nonconformists in our ordinary services; or by us in theirs. There are large tracts, both in the domain of teaching and in the sphere of polity, which must be first explored and defined. But there are, from time to time, occasions when the affairs of national and social life demand a united expression of thankfulness and prayer, as for example, the service in Canterbury Cathedral on August 4, when with the sanction of the Archbishop a similar association of Nonconformists with Churchmen took place.

"I cannot conceive any occasion which so urgently required such an expression as that which summoned the citizens of Bristol to the Cathedral on November 20. It would have been strange indeed, at such a supreme moment in our national history, after four years of terrible stress and warfare in which Churchmen and Nonconformists had shared alike its wounds and losses, and when all classes and Churches were literally hungering for spiritual help, and were fervently united in deep thankfulness to a common Father, if any outward expression of our common brotherhood to Christ could have found place. Nothing, I think, helped more to emphasise this unity of thankfulness and this recognition of national unity than the participation of Dr. Thomas in our prayers, and had the Bishop of Clifton seen his way to accept the invitation which was sent him (and which he kindly acknowledged), the emphasis would have been even more marked. I venture to believe that the conscience of the city, as evidenced by the thousands of its citizens who sought admission to the service, demanded just such an expression of our fellowship in Christ, a fellowship which, believe me, transcends any question of formal status in this or that religious body.

"You and your fellow-signatories have always evinced a personal friendship towards myself, which I can assure you is heartily reciprocated. But the essence of friendship is frankness. You have been frank with me. Permit me to be the same with you, and to say that the attitude you have taken in this matter may be in accord with ecclesiastical tradition, but is not in accord with Christian principle, and that when the one conflicts with the other tradition must give way to principle. Our Lord Himself surely taught this when He justified David's eating of the shewbread, 'which it is not lawful to eat but for the priests.'

**Christianity upon its Trial.**

"Christianity is to-day upon its trial to an extent it has not experienced for centuries. Its greatest foes lie not in the outside world, which sometimes is far more Christian in its outlook than Christians. They lie in the spirit of narrowness and exclusiveness, which from time to time finds place within the Church; in the tendency to ignore the working of the Spirit in new ideals, new hopes, new outlooks; in the over-much emphasis laid upon the organisation instead of upon the life which that organisation seeks to extend. Small wonder if the mass of people stand outside its ministrations.

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tions! In the social upheavals of the age, and in the imperative call for spiritual realities, there is no room to-day for water-tight compartments in Christianity. Ask the chaplains who have served at the Front what the attitude of a large number of men is to Christianity and the Church. The answer in a vast number of cases will be that, while they heartily welcome the one, they have little use for the other. And when pressed for a reason, it is found largely, very largely, to rest on a conviction that the Church is exclusive and stands for divisions among Christians. We may say they are mistaken, but there ought never to have been ground for the mistake.

"If in any way, compatible with loyalty to Christ's own teaching, I can help to remove this unhappy impression by means of a closer association with my fellow Christians on occasions where we can find the fullest measure of common ground, I shall continue thankfully to avail myself of the opportunities which may be presented."

#### CONSECRATION OF THE FIRST ANGLICAN BISHOP IN CHINA.

Archdeacon T. C. Shen, of the Diocese of Chekiang, was consecrated Bishop of the Chung Hwa Sheng Kung Hwei (Church of China, Ed. Record), at the Church of Our Saviour, Shanghai, on Wednesday, October 2. This consecration will be a landmark in the history of missions of the Anglican Communion in China, and will not be without interest to all who follow the progress of the Christian Church in missionary lands.

Bishop Graves, of Shanghai, Chairman of the House of Bishops, was chief consecrator; Bishops Molony, Roots, Iliff, White, Norris and Huntingdon assisted in the laying-on of hands. The Prayer Book Service of Consecration was used in full in Chinese.

The Rev. P. N. Tsu, Rector of the Church of Our Saviour, preached the sermon from Luke i. 49, "For He that is mighty hath done for me great things; and holy is His Name."

The attendance of some sixty clergy, the singing of the very large and well-trained choir of the Church of Our Saviour, and the reverence of a large congregation, in which were many friends of other communions, all contributed to a solemn and joyful service.

After the service Bishop Molony entertained the new Bishop and a large number of friends at dinner at the Y.M.C.A. Bishop Shen was presented with a robe-case, a set of robes, and a chalice, the Diocese of Chekiang, and a piece of plate from the Christians belonging to the other Churches of Ningpo.

Bishop Shen is fifty years old, being the son of one of the first clergy of the Diocese of Chekiang, and having a son of his own in the ministry in the Diocese of Shanghai. He has been for many years president of, and the moving spirit in, the Missionary Society of the Diocese of Chekiang, and is chairman of two of the Diocesan Church Councils. He will work as Assistant Bishop under Bishop Molony.—The Chinese Recorder, November, 1918.

#### B. & F. B. S.

The Bible Society's Reports are to hand—both reduced considerably in size, not because of decrease of operations, but because of the scarcity of paper. The shorter Report entitled "For Such a Time as This" is most interestingly written. The prologue deals with the Appeal and the Catholic Appeal of the Bible. "In conflict and agony unspeakable the old order of the world draws near to its hour of death and its day of judgment, and we too understand that there is only one Book for such a time as this."

The year's tasks are reviewed under different headings:—"The Book translated," 511 languages is the total, but during the years of the war 29 fresh languages and dialects have been utilised to preach the gospel. "The Book Published," 9,378,000 for 1917-8, the year under review, including 3,000,000 of copies for China, 95 per cent. of which were bought by the Chinese. But of all chapters that entitled "The Book in Battle" will attract most attention and arouse the greatest interest. Since August, 1914, for its war service the Society provided over eight million volumes in 74 different forms of speech. As Ralph Connor wrote, "The Bible Society is doing a work whose value it is impossible to estimate, for it is summed up only in the arithmetic of eternity, by its gifts of Bibles and Testaments to the men going to the Front." We trust that this small report will have a very large circulation. Our copies have come from The Bible House, Sydney.

Appointment by Letter.

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## Young People's Corner.

### Light at Eventide.

(By the Ven. Archdeacon A. E. Moule, B.D.)

It was during a missionary journey on foot for wayside preaching that I met with old Simeon. It was almost an accident, as we should say, that I ever met him at all. I was hurrying past his home, a little hamlet of a dozen cottages, in order to reach a large town and preach there before the evening fell. My faithful Chinese friends, the catechists with me, pointed out this little village and said, "Are we not to preach the Gospel to every creature? Ought we to pass by this little place?" "You are right," I replied. "Let us turn aside and talk to the people, and go to the large town to-morrow."

We were civilly welcomed. The people gathered round us. An old man came up and brought with him a bamboo chair, and, setting it down close to me, he put his hand up to his ear and was listening eagerly, when, noticing his deafness, I raised my voice and spoke specially to him of sin and the Saviour. As he listened, and by the Holy Spirit's aid understood something of the glad news of salvation, his face lit up with happiness, and, half-rising from his chair, he clapped his hands for joy.

He then told us his story. He was between sixty and seventy years of age, a widower, a quarrelsome and hot-headed old man, now to be had in language and angry shouting when at all provoked. He was conscious of sin, he told me, and ill at ease, and had tried to get some relief by visiting the idol temples and offering candles and incense before the false gods. But, as he said, he was no better and rather grew worse. "And now you tell me that Jesus Christ, the Son of God, has died for my sins, and that He will forgive and wash them all away and save me. That is good news! I accept it, I believe it!"

Just then I felt a hand on my shoulder, and looking round saw an old woman behind me. "Sir," she said, "give him a good scolding. He is my brother, and a bad one too. Such a tongue he has; such a temper!"

The old man looked up at his sister with a kind of twinkle in his eye, as much as to say, "I know what you are talking about, though I am so deaf." "Sir," he said, turning to me, "it is true what my sister says. But I want now to be a believer in the Lord Jesus, and to enter the Church."

"Good!" I replied. "Come and welcome. But what about your tongue? You can't become a true Christian and go on sinning." "True," he said; "but you see it is too late for me. My tongue has grown old with me, too old, too bad to change."

"You are right, my venerable friend," I rejoined. "Your tongue cannot change itself, and you cannot change it. But God can. Ask the Holy Spirit to help you."

"I will try, and I will pray," he said. He then arranged to attend every Sunday our nearest mission chapel, five miles off (the return walk of ten miles he thought nothing of) so as to learn more of God's truth. He applied for baptism, and I was most desirous to baptise him at once on his earnest and intelligent profession of faith. But I wished for evidence of a true change of heart and life, and inquired about his temper and language and general conduct. He hoped he was really better, and others bore testimony to him; but his sister, from pure mischief I believe, insisted upon it that he was no better—perhaps worse than before!

But soon after a very satisfactory proof of his leading a new life and speaking new words was afforded. His youngest son, a lad unadvised to his father and exceedingly indignant at his following this "foreign" religion, as he supposed it to be, flared up at the old man on one occasion because some eggs set under a hen had accidentally broken. He swore at his father and shouted at him in abusive language.

Where had the old man's ungodly tongue gone? He answered not a word! "Sir," he said, relating the circumstances to me, "time was when I would have shouted my son down and given him curse for curse and oath for oath. But I didn't move my tongue. I was sorry for the accident, however unintentional. I knew it would only make my son worse to answer him. I asked the Holy Spirit to help me, and I conquered by silence."

"Thank God," I said. "He will make you more than a conqueror at all times. Come now gladly and receive Holy Baptism, the sign and seal and pledge of what He has done and will do for you."

He was baptised by the name "Simeon"—his eyes had seen God's salvation. It was light at eventide for him. That "eventide" lasted for only nine months after his baptism; but they were months bright and glad with the glow of a changed life, and of active, loving efforts to bring others to the Saviour.

One day, old Father Simeon was found by the catechist with a cross burnt into his wrist by a hot iron. "Oh," he said, when asked what he meant by this, "it is a trifle; but not a mistake, I trust. I wanted to remember my Saviour's love more constantly, so I thought this might help me."

This happened thirty-seven years ago. Simeon's name and example are green and fresh still, and only last year new inquirers were coming forward in the little village where he lived and died so happily.

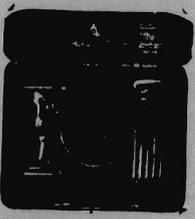
How many more may there not be in China and in other non-Christian lands who, like old Simeon, could they but hear would believe and call on God? But for them to hear they must have preachers, and preachers must be sent, and unless the Church of Christ at home supplies the men and the means, millions of Chinese will have to pass through life and into eternity without knowing of the Saviour's love. "Pray ye, therefore."

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MARCH 28, 1919.

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## Current Topics.

From New Zealand comes the report that on next April 10 the Dominion will be called upon to decide the momentous question as to whether the importation, manufacture, and sale of alcoholic liquor shall cease by July 1 or go on. The voting will be watched with the deepest interest by all social reformers. As one of the Church papers rightly says:

"Prohibition has now passed out of the region of theory into that of actual fact. For half a century it has been on trial in the United States, and has stood the trial so well that that great nation has now decided to make prohibition State-wide. Within a comparatively short time the whole of the wide territory of the States, with its one hundred million of population, and including such great cities as New York, San Francisco, and Chicago, will be 'bone-dry.' Nor is the United States the only country where prohibition has commended itself to a progressive and intelligent people. Canada is now 'dry' with the exception of a small part of Quebec, and by May 1 of this year all licenses in the whole of the Dominion will lapse, and Canada will become 'bone-dry.' The progressive people of the world are cutting out alcohol as a beverage because of its ill-effects in checking efficiency."

The Church in New Zealand has declared fairly generally for Prohibition, and may be relied upon to use its utmost endeavour to get a reforming vote.

The work of Temperance Reform has been beset with difficulties, and but for ardent reformers would

**The Extremist.** probably have made but small progress.

We must give what is called the extremist his due. Granted that he sometimes makes mistakes in his eagerness to free his country from the incubus of such a traffic, yet he is the means of keeping the question before the public mind when less extreme men would probably fail so to do. We see the Archbishop of Perth has some hard things to say of extremists: they always are a source of annoyance to bishops (!), but if the degree of liquor reform that Dr. Riley desiderates is indicated by "the 9-9 opening of hotels," we are sincerely glad that there is a strong probability of the extremists risking that in order to go for something very much better.

We congratulate the Government of N.S.W. upon their regard for the dignity of their State in connection with the re-registration of marriages. We

**The Re-Marriage Question.** are not concerned with the sayings and doings of the Roman hierarchy except in so far as they interfere with our social life and liberty. The exponents of Roman Catholicism who cheerfully consign those who differ from them to almost endless purgatorial sufferings, will naturally say things and do things in relation to protestants with which we shall cordially disagree. But when that Church goes beyond bounds and declares in particular cases

that some of our fellow citizens, who have not sought that Church's assistance in "solemnisation" of their marriages, are living in adultery and that their children are illegitimate—then we protest in the name of citizen rights. When, again, that Church has the effrontery to ask the Government of the country to assist in libelling citizens by permitting the use of its documents and by allowing the registration of a second solemnisation of any marriage by a Roman priest, and that Government in weakness allows this offence and insult, we naturally protest more strongly. The Roman Church has been allowed in the past to pull too many wires in connection with our public officials—it is notoriously a company of the best underground engineers the world has ever known. It is just about time that its subtle attempts after political power were checked by a patriotic determination that will risk injury and obloquy in the loyal execution of duty. There will be a general approval of the N.S.W. Government's action in declining to re-register marriages for the future.

The English "Record" is not quite content with a recent utterance of the

**Bolshevism in the Church.** Bishop of London and the necessity of canonical obedience on the part of the clergy to their bishop. The words of the Bishop

are rather puzzling to ordinary Prayer Book churchgoers, and indicate the trend of the Bishop's leanings. In fact, we may well join with our English contemporary and question the consistency of the Bishop's actions with loyalty to the Church in which he has the honour to be a bishop. The words we refer to are as follows:—

"We shall all agree that nothing is more important or more vital to believers in the Real Presence of our Lord in the Blessed Sacrament than our own conduct towards it, and the Bishop of the diocese has by age-long custom been the guardian in the diocese of that precious treasure. There are certain rules that are issued by him in this diocese which preclude the Service of Benediction and Exposition, while allowing access to the prayers in the presence of the Blessed Sacrament, so long as those prayers are approved by him."

How, asks the "Record," does this permission square with the understanding arrived at in Convocation when the question of Reserving the Sacrament for the sick and for no other purpose whatsoever was under discussion?

We would go further and question the right of the bishop to the emoluments of his office in view of the untrue statement he begins with. The Church of England knows nothing of "the Real Presence of our Lord in the Blessed Sacrament" in the way the bishop evidently means, and "the peril of idolatry" seems not to be far removed from the reference to "It . . . that precious treasure." The bishop plausibly talks about being "by age-long custom the guardian in the diocese of that precious treasure." His lordship must know that the said custom was, happily, for some 300 years,

in abeyance, and might well be called obsolete because not reconcilable with the doctrines and practice of the Church of the Reformation. To use Dyson Hague's useful description, the bishop's custom belongs neither to the **Formation** nor **Reformation** stages of the Church's history, but only to that of the **Deformation**—the medieval ages of gloom and darkness.

In the Mother State a great deal of excitement has been displayed over

the Petersham election.

**Is It True?** Very many are the re-

grets that Chaplain Wil-

son had not a clear run. It is hard to

understand the facts of the case causing

his nomination to be pronounced

"informal." But a sinister report has

reached us concerning another action

of the Government. If untrue, it is

a diabolical lie—if in any way true it

is a diabolical crime. For some time

N.S.W. was under severe plague visita-

tions, then suddenly the whole were

lifted; meanwhile the dread disease has

increased by leaps and bounds, and

still the restrictions are all off. Rumour

has it that they are only "off" until

after the Petersham Election in order

that the unpopularity of the 'restrictions

might not jeopardise the chance of

the Nationalist candidate. It is almost

unthinkable that any set of right

thinking men could be capable of an

act of such Hunnish brutality, for every

death taking place because of such

condition would be practically an act of

murder on the part of those who for

their own selfish party ends, allowed

this serious menace to the life of the

community. It would be a startling

demonstration of their utter unfitness

for their responsible office.

We are informed on very good auth-

ority that, in a certain metropolitan

diocese, a gentleman who

glories in his priesthood, and

but who has had to re-

strain his desires after

decorated millinery because of a sacred

promise, found, to his own joy, and

his people's delight, that the plague

restrictions had provided him with an

opportunity of bedecking himself with

the forbidden garments. His promise

—so sacred—to his diocesan only re-

ferred to their use "in church," conse-

quently in the open-air he was free

from his vow. Of course, with cor-

rectly set-up altar and reverential con-

gregation of worshippers, sub divo, he

was not "in church"! We understand

that this is his own printed excuse for

what will seem to most honest men a

deplorable lapse—of reason. Surely

quibbling of any kind in such grave

concerns is unworthy of a would-be

keeper and guardian of a people's con-

science, and utterly inconsistent with

the service of God.

Sydney Church-people are receiving

a surprise which will probably be

shared by the whole Aus-

tralian Church. All over

the city and its suburbs

large posters announce