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## Current Topics.

We quoted in our last issue some words of very generous appreciation of the work of the C.M.S. The Claims of on the Roper River from the Blacks, an independent source—Mr. T. J. McMahon, a Queensland journalist, who has been travelling through the Northern Territory. In the same article in "The Queenslander," of January 20, the writer urges a recognition of our Australian responsibility towards these black races and indicates the frightful dangers to our common life if very stringent government action is not soon taken. Speaking of the C.M.S. Mission, Mr. McMahon says:—

"There is no more hopeful sign that this Mission is doing effective work, than that it has incurred the displeasure of certain people whose misdeeds of lust and exploitation are exposed by the coming and the clean honest intentions of the cause of the Mission."

"When this Mission began, its object was the salvation of the natives, but common humanity compelled its immediate attention to the rescue of the great numbers of half-castes, men and women and children of all ages, who it might be truly said, were becoming almost as numerous as the blacks. At the present time, if the half-castes are as numerous in all parts as they are on the Roper—and report says they are—then the time is ripe for the authorities of Australia to take such drastic action as will end a scandal that must in the eyes of the world throw a very ominous shadow of disgrace over the fair land. There must be some severe check upon the unbridled lust of a class of men, so morally debased, so shockingly degraded in taste, as to choose for their wives and mistresses, the women of a race, the lowest and most miserable of all God's creatures; creatures with an ugliness of feature that is nauseous, a human face that is a caricature, and with habits and customs that are indescribably filthy and unhuman; women in shape, but animals in every other respect. And these are some white men's 'fancies.'"

"The growing responsibility of Australia towards the black races committed to its care, is at this very moment demanding sympathy. The races are either to be a factor in its future greatness, or foulness of rapine and lust will drag the name of the nation down to infamy."

"It is too true, too evident, there are white men living in the Territory, whose lives are such as any decent man would shudder at to know. The

**A Scathing Indictment.** sooner the veil of this iniquitous state of morals is lifted fully, and all the horrors exposed for public opinion to demand an enquiry, then the sooner will this half-caste business be on the way to being remedied. What was seen by the writer on his visit to the Roper River was a shock, and was sufficient to justify the harshest measures being taken to check that type of unclean white man who wickedly and meaningfully throws upon the country for support the results of his callous and unnecessary sin. In every sense, and from every aspect, the half-caste is a tragedy. The inheritance of the white man's features, is no criterion that the black man's nature has been lost; rather it has been found and proved that the blend of the white and the black produces vice taints of the worst description. Australia needs to look into the matter without any further loss of time."

We hope that Mr. McMahon's unsparring criticism will attract the attention of the Commonwealth authorities to what appears to be an appalling evil. At any rate, Christian people generally should get interested in this

matter as for them the aborigines constitute a very great and grave responsibility. Our missions to these people deserve the most generous and thoughtful support.

Last Sunday was the day chosen as the "Universal Day of Prayer for Students." In preparation for it John Mott, the General Secretary of the World's Student Christian Federation, has issued a letter in which he says:—

"For many years the Christian Student Movement throughout the world have chosen the last Sunday in February as a day when prayer would be offered, especially for men and women in the centres of learning. The present time calls again for the solemn observance of this day. Never before have students been in graver peril of their souls. Vast numbers are subjected to temptations the like of which they have never imagined. Thousands are racked with pain; thousands are stagnating in prisoner-of-war camps. Revered ideals are likely to be swept away and tested principles abandoned by masses of good men. There is imminent danger lest the idols of the market-place and the camp be substituted for the worship of the Living God. The students of the neutral countries are also subjected to subtle and grave spiritual perils in this time of unparalleled storm and stress. Some are becoming cynical and pessimistic. Many are indifferent to the vast moral issue at stake. All are in danger of not entering sufficiently into fellowship with the sufferings of their fellow-students in the warring nations."

Another Ember season is with us, and we, as Church-people, are joining our prayers to a vast

**Ember-Tide.** cloud of prayers which ascends at this time to the Throne of Grace on behalf of those who are called and about to be called to the sacred ministry in the Church of God. Of course there was never a time when the earnest and urgent prayer of the Lord's people was not needed in that behalf. But the times we live in and the times we see looming ahead seem to emphasise the need of most urgent intercession that men may be raised up filled with the Spirit of Christ; men of understanding for the great problems of the times; men of clear vocation and high ideals, who seek not for his livings, but for spheres of service; men content to follow Him Who spent and was spent in ministering to a needy world. Our Church-people, we venture to affirm, do not sufficiently realise their own responsibility in this matter. Were there as many instant in prayer as there are who are instant in criticism, oftentimes unkindly, there would be found a great revival in the ministry of our Church. "Prayer changes things," and in this regard there is need for very great change. The Church of God needs properly qualified

men and it needs a stewardship on the part of its members which will cause adequate provision for a thorough training of its candidates for the sacred office. If only our Church-people would pray over the matter, the much-needed change would soon be manifested.

The "Southern Churchman" has a good article in it on "The Communion of Saints," in which a Fellowship strong appeal is made for more real fellowship between

Church-people, especially those who are co-worshippers. The coldness of Anglicans generally is one of the most serious drawbacks to the work and extension of our Church. We don't believe in gossiping about the Church before and after services, but we do believe in a recognition of the fact that there should be manifested a real sympathy amongst those who are fellow-members of the same Body, although there may be some differences in their worldly wealth or position. To a very large extent this coldness is a contributing cause of the saddening fact that "religion to-day has practically no point of contact with the lives of the masses." There should be an attracting warmth in the worshipping circles of those who are professionally bound together by the constraining love of the Crucified.

The writer of the article referred to, in concluding his appeal, pilloried a curious habit which afflicts probably every Church; he says:—"There is another hindrance to the communion of saints, and that is the dotting of worshippers in ones and twos and threes up and down the Church, as if they were afraid of infection. Yet one reason for coming to Church is to catch the infection of Christian companionship. A kindred habit is the habit of keeping to the back of the Church and leaving whole pews empty in front. There are more excuses than reasons for this. In any case, it is fatal to the homely family feeling which ought to mark every service in the Father's House. Try coming a little closer for once, and you will never want to keep aloof again." How devoutly grateful would many a preacher be if only this good advice were generally followed!

We have received the current issue of the quarterly paper of the Brotherhood of the Good Shepherd. There is very much of interest, articles on the Taj Mahal, George Herbert, the Maori Mission, etc., together with reports from the various districts belonging to the Brothers' sphere of influence. The Principal's letter on Prayer is simple and helpful. One of the features of the issue is the description of the Mission at St. Mark's, Darling Point, Sydney, in which the Principal assisted the Bishop of North Queensland. The work amongst the children is given a special prominence, partly because Mr. Hardy is in charge of it,

and partly, no doubt, because of the essentially "Catholic" lines upon which it was carried out. "A Children's Eucharist; here is the consummation of the Mission." This event has a whole article to itself, in which it is simply used as an object-lesson to overcome the strong prejudices that are known to be current against such services. "The children came at nine o'clock for their eucharist. . . . The Church is full of children of all ages from six to sixteen. . . . They have been taught that this is our Lord's own service. . . . Here he is very near to us; they know that here they may tell Him of their love and . . . Children need definite instruction in home and Sunday School and Church, but bring them for their worship, for their service to the Eucharist. There cannot be any failure there. We bring them to Christ Who never fails." Our readers might imagine from the description that these young ones of the flock were allowed to join in the "Breaking of Bread" in reality. Oh, no! that would be breaking a goodly order of the Church which posits Confirmation before actual communicating. This Children's Eucharist is something quite distinct, something quite foreign to any order of our Church, antagonising its teaching, verging on an idolatry, as our Church says, "to be abhorred of all faithful Christians," and certainly prima facie open to a charge of consummate disloyalty to the Church. It is perhaps not surprising to be informed that at this Mission, "The Mission book-stall did a great trade. . . . Many sacred pictures and many crucifixes were also bought." It would almost appear as if some advice, given in another connection by a writer in a Melbourne Church-paper, who glories in the title "Catholic," and spurns the title "Protestant," were justifiable with some slight alteration in cases like this—

"Any clergy who conscientiously object to obeying the Prayer Book have, as alternative choices, either 'the lapsing into lay communion, or entering the ministry of any mere Protestant body that will take them on!'"

We cannot close without admitting that this information received through

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the Bush Brother has surprised and dismayed us. We did not expect this kind of thing at St. Mark's, Darling Point.

That was a wise saying of Robert Lowe, who, when he extended the franchise and created a democratic electorate, said, "now we must set to work to educate our masters." The Church has been far too apt to forget that the great mass of people are manual workers. She has failed to see the possibilities that lie in an organised movement throughout the whole community in the direction of a better and truer education—an education which makes for citizenship. The people as a whole do not understand all the problems they are called upon to solve—problems of economics, of the administration of the State, of international relationships. We do not say that the Church does. But have we really as a nation educated our people on lines that would help them to solve such problems? Has not our education been far too utilitarian? Lord Bryce said some time ago, "Nations respond to the appeal that is made to them in a time of great national emergency when they have been trained to love truth and honour, to cherish justice and liberty."

Have we really trained our people to respond to the call of such high principles? Rather have we given a materialistic and selfish view of life and education—with the result that thousands to-day fail to comprehend the true relationships of life. Now ignorance is the great enemy of true progress. Knowledge is an all-important matter. True education—training of the whole man—is an urgent demand to-day. It should be the aim of all to give the great body of workers the fullest educational facilities so that they may be equipped for the responsible duties which face them in the State. But it must be a full-orbed education—in which whole personality is developed to fulfil its function in the life of the community as God intended it.

A leaflet is being industriously circulated round Sydney—the go-slow policy being disregarded for the moment—seeking to show that the teachings of the I.W.W. are not criminal in their tendencies. And by way of explanation of the fact that several of their number have been finding their way to gaol lately, the following statement is made:—"We could say equally that the Church of England was a criminal body because fifty per cent. of inmates in the gaols of Australia were members of that organisation." As a matter of fact, the percentage is probably not more than about 40, and as everyone knows people who are nothing at all in religious convictions are almost always "Church of England" when asked to state their denomination. We may admit that there are many members of the I.W.W. whose presence in gaol is not due to the teachings they have imbibed. But the real point is that those members of the Church of England who are in gaol to-day, nominal or otherwise, are there because their lives have not squared with the teachings of their Church. On the other hand, the I.W.W. organisation produces criminals by the very nature of its teachings. This at least was the opinion of the jury in the recent notorious case in Sydney, and the legislative action of the Federal Parliament endorses that view. It may seem superfluous to point out the crude fallacy of the I.W.W. argument, but the trouble is that the pamphlet is likely to fall into the hands of those whose powers of discrimination are not very great, but who are eager to read anything that seems to belittle the Church.

## English Church Notes.

### The Bishop of London and the Stage.

"It was as we anticipated. The report of the Bishop of London's address at St. James's Theatre, upon which our Note of last week was based, covered only the first part; and we are sincerely glad to know, on the authority of Professor Beresford Pitt and 'A Discriminating Evangelical,' whose letters we publish elsewhere, that the main burden of the Bishop's address was really a strong religious appeal. But even so, we do not think the grounds of our criticism are materially shaken. A speaker must, of course, put himself en rapport with his audience, but there are limits which need to be observed, and we cannot but think that on this occasion those limits were exceeded. The Bishop of London is full of Apostolic zeal, and we honour him for the self-sacrificing efforts he makes in his endeavour to reach and to influence every class in the community; but zeal needs to be tempered with discretion, and it seems to us distinctly unfortunate that a Bishop should preface a Gospel address, even to actors and actresses,

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## The Sense of Personal Sin and Guilt.

(From Prof. Swete's recent book on "Forgiveness.")

The forgiveness of sins cannot be realised as a personal possession, as the gift of God to the individual, until sin and the guilt which it implies have been realised by the individual as a personal burden and grief. As the doctrine of forgiveness cannot be apprehended without some previous knowledge of the meaning and extent of sin, so unwilling to confess sin as unconscious that until there has been some experience of the bitterness of sin.

From the doctrine that all men have sinned, and come short of the glory of God, to the sincere confession, "I have sinned," there is logically but a single step. But it is a step which is taken by comparatively few of those who recognise the fact of universal sinfulness. A yet smaller minority are ready to confess particular acts of sin; for to say, "I have sinned" is easier than to say, "thus and thus have I done" (Josh. vii. 20). In many cases men are not so much unwilling to confess sin as unconscious that they have sinned.

The sense of personal guilt is even more uncommon. Many who do not deny that they have sinned, altogether fail to see that their sin entails guilt, i.e., a permanent liability to be called to account for it. It was committed long ago, in early manhood or womanhood; its immediate effects have long disappeared; it has been atoned for by a conspicuously pure and useful life. It seems incredible that God should remember against men sins which they themselves have forgotten, or which they have outlived or overcome. Reasoning of this kind depends on very inadequate conceptions both of the nature of sin and of the character of God; but it is often heard, and when not audibly uttered, is apt to be latent in the mind and to silence the voice of conscience or of the Spirit of God.

The difficulty of realising personal sin and guilt is especially great among those whose lives have been blameless, and who are conscious of having diligently discharged their duty to society, and, so far as regards the external requirements of religion, to God. Yet such persons may fall far short of the standard of the Divine requirements, lacking genuine faith and love, and guided in all the movements of life by an egoism which is centred in self. Forgiveness of sins can mean nothing to one whose inmost thought is, "I have not sinned"; "I have no sin" (1 John i. 8, 10). Yet forgiveness is as much needed by the Scribes and Pharisees of modern society as by its Publicans. The bacillus is not less dangerous because it evades our sight; sins of which we do not suspect the presence poison our life as surely as those which are evident, going before unto judgment" (1 Tim. v. 24). Unsuspected sins are in fact the most full of peril; the soul drifts gaily down the stream, unconscious of the catarrhs ahead, incredulous of the danger which it is warned by the preacher or by the voice of God within.

There is no remedy for this but the conviction which is forced upon us by the word and Spirit of God. "Every scripture inspired of God is also profitable for conviction" (2 Tim. iii. 16); that is one of the purposes for which it was written. Of the Holy Spirit more is said: He was not only given for this end, but He fulfils it; "when he is come he shall convict the world in respect of sin" (John xvi. 8). The conviction of the world began at the Pentecost and has proceeded from that day to this. But it proceeds ordinarily not in great sweeping movements, though these have not been wanting in the history of the Church; but by bringing home to individuals, one by one, the reality and the horror of sin in all its forms. The Holy Spirit compels men to recognise the presence of sin in their own lives, saying to the individual conscience, as Nathan said to David, "Thou art the man" (2 Sam. xii. 7). Sin is seen in a new light when it is brought home in this way. The general confessions of the Church at Mattins and Evensong and at the Eucharist no longer wear the appearance of exaggeration,—there is no health in us, "the remembrance [of our sins] is grievous unto us, the burden of them is intolerable," words from which we have secretly shrunk as in

advance towards idolatry is surely followed by disaster, and that now there is only one royal road to victory—by heartfelt repentance before God and by putting away idols which are displeasing unto Him. These "shrines" were of various kinds, but many consisted of huge crucifixes, crosses, statues, before which flowers, and, in some cases, lighted candles were in use.

### Shipbuilders Demand Total Prohibition.

A telegram has been sent to Mr. Lloyd George by the Clyde Shipbuilders' Association, in the course of which they say:—"The first essential step (to secure efficiency) is the immediate total prohibition of the sale of all alcoholic liquor throughout the United Kingdom, applied to all classes and individuals alike, and until this is done further essential steps cannot advantageously be taken." These strong words from a purely commercial body have made a great impression.

### A Veteran Honoured.

Canon Odom, who has recently retired from the living of Healey, Sheffield, has received from the parishioners and his many friends a cheque for £68 10s. 10d. and an illuminated address in the form of an album. The presentation was made by the Bishop of Sheffield, who in the course of his speech, paid a high tribute to Canon Odom's devoted work. While taking the dearest pains about his own parish he said, he had been able to give some time—and every man ought to give some—to the life of the diocese as a whole.

### Higher Ideals.

Speaking at the annual gathering of the Liverpool College for Girls, recently, the Bishop of Liverpool said that there were great lessons that we could learn from our soldiers abroad. We could try and emulate their spirit of self-sacrifice. In their own way and place the women of England were showing as much self-sacrifice for their country as were the brave men at the Front. We might also learn the spirit of fellowship and brotherhood. He hoped the barriers of class and class were getting lower and lower, and that the barriers between capital and labour would go down altogether before the rising flood of the spirit of brotherhood.

### Bishop's Palace as Hospital.

The Bishop's Palace in Exeter has, for some time, since the departure of Bishop Robertson, been occupied by 20 or 30 invalided Red Cross nurses, and there are rumours, at present unconfirmed, that it may be used as a military hospital. It is understood that the Bishop-elect is very willing that it should be thus used and that the local V.A.D. will gladly avail themselves of it, but higher authorities must first be consulted and their consent obtained.

### Appointments.

It is announced that the successor of Dr. Robinson at All Hallows Barking by the Tower is to be the Rev. C. E. Lambert, Principal of the Clergy Training School, Cambridge. Mr. Lambert has been on the staff of Leeds Parish Church, then chaplain to the late Archbishop of York, and later Sub-Warden of the Scholae Cancellarii, Lincoln.

At the invitation of the Bishop of Newcastle the Rev. G. E. Newsom, Professor of Pastoral Theology at King's College, London, has accepted the Vicarage of Newcastle in succession to Canon Gough. Professor Newsom, who is a Liverpool man by birth, graduated from Merton College, Oxford.

### Princely Gift to Welsh University.

Friends of the University College of Wales, Aberystwyth have expressed their intention of contributing £100,000 to the funds of the college. This is indeed a noble example of princely generosity.

by showing such an intimate acquaintance with the theatre as the Bishop of London professed at St. James's Theatre."—(Record.)

### Prohibition.

The Toronto correspondent of the "Times" telegraphed to London the information that by 10 to 1 the electors of Saskatchewan in referendum have voted the abolition of "liquid dispensaries" and the establishment of the absolute prohibition of the retail sale of alcoholic liquor.

### American and Anglican Churches. Love and Sympathy.

The following resolution was proposed in the House of Deputies by the Rev. Dr. Randolph H. McKim, Washington, and adopted by the House:—

"Resolved, the House of Bishops concurring, that this Convention embraces the opportunity of the presence among us of several distinguished members of the Anglican Episcopate, to give expression to its heartfelt sympathy with the venerable and beloved Church of England in the great tribulation through which she is passing.

"The Church from whose loins we are sprung, and to whose fostering care in our early history we owe so much, must ever be dear to our hearts. We cannot but rejoice in her prosperity and grieve in her adversity. Her burdens and sorrows and losses must of necessity weigh heavily on us also. We cannot be unmoved when her heart is wrung with anguish.

"And so we ask her to accept this utterance of our love and sympathy in this time of her trial and beg to assure her that our prayers are constantly ascending to Almighty God on her behalf, in humble supplication that in this great fight of affliction and grief she may be endowed with unflinching faith and girded about with omnipotent grace, and that the course of events may be so ordered from on high that she may soon enjoy once more the blessings of peace—a peace founded in liberty and justice."

### Why Not Canon Tipperary?

The advantage of expecting every Canon to undertake some solid piece of diocesan work is being gladly recognised in the diocese. If Canon Tupper-Carey does fly about the streets of the northern capital hatless and expulsive, he is persona grata in the diocese. So much so that when a Sunday School was told lately (in a parish close to Shandy Hall, where Laurence Sterne lived) that they were to have a distinguished cleric as Bishop's Messenger, a girl asked the Vicar, "Please, sir, why can't we have Canon Tipperary?"

### Bishop Montgomery.

On December 7 there was an occasion of exceptional interest in the Board Room of the S.P.G. House at Westminster.

Members of the Standing Committee and senior officials on the staff had subscribed for the painting of a replica of the portrait of Bishop Montgomery, by Mr. Sydney Prior Hall, M.A., M.V.O., which was exhibited in the Royal Academy in 1916. The picture is presented to the Society, and the Society's President, the Archbishop of Canterbury, formally accepted it on the Society's behalf. The portrait is a three-quarter length, depicting the Bishop in his robes as Prelate of the Order of St. Michael and St. George. Attached to the frame is the following inscription:—

"The Rt. Rev. Henry Hutchinson Montgomery, D.D., D.C.L., Prelate of the Order of St. Michael and St. George, Bishop of Tasmania 1889, Secretary of the Society for the Propagation of the Gospel in Foreign Parts 1901. This portrait is presented to the Society's House by some of the Bishop's many friends in token of their affection and gratitude, and to commemorate fifteen years of devoted service as Secretary of the Society. October 1916."

### A Famous Judge.

By the death of Sir Roland Vaughan Williams, late Lord Justice of the Court of Appeal, a well-known personality in legal circles has passed away. Churchmen remember him as the Chairman of the Welsh Church Commission, which he conducted with strict impartiality, but he greatly displeased some of the dissenting members of the Commission by the way he stuck to the terms of reference.

### Protests Against War "Shrines."

Organised by Mr. J. A. Kensit's Protestant Truth Society, two highly successful meetings were held at Caxton Hall on December 11, to protest against the effort now being made to turn the Street Rolls of Honour into War "Shrines."

Baron Porcelli led off with a bold protest against the wave of idolatry which, he said, is now overspreading the land. As a deep student of the Word he showed that every

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excess of the truth—now at length find a true and full echo in our hearts.

This sense of sin does not lessen as years advance and the end comes into view, even though time may bring a deepening sense of forgiveness. It is in the latest group of his epistles, when he is near the end of a noble life, that St. Paul writes, "Christ Jesus came into the world to save sinners, of whom I am chief" (1 Tim. i. 15). "I obtained mercy," he immediately adds, but the sense of forgiveness has not blunted the sense of sin; the memory of the sin committed thirty years before is still with him as in the first years of his new life. The sense of forgiveness indeed intensifies the sense of sin, for it reveals the greatness of the love against which our sins are directed. It deepens penitence, while it inspires hope. The sense of sin and the sense of forgiveness coexist in the Christian consciousness, strengthening and deepening each other. St. John's vision of the future shows them coexisting still in the perfect life; the Lamb "bearing the marks" of the Passion, "as though it had been slain," and the robes of the saints washed white in His Blood (Apoc. v. 6, vi. 14), witness eternally to past sins, although their guilt has long vanished. The memory of sin remains, though only to enhance adoration and love.

The sense of personal sin, then, is a fundamental fact of Christian experience. Where it does not exist, the experience of the Christian life has not begun; when it is deep and habitual, the foundations of a life in fellowship with God are securely laid. There is indeed a morbid sense of sin, the result of excess and unbalanced self-inspection, which is of another character, refusing to believe the Divine love and to accept the Divine gift. Such a condition may be due to physical weakness or mental disease, and may end in religious mania; or it may be the upgrowth of a false humility which is but a specious form of pride. Men and women will sometimes speak effusively of their sins, while they would resent the suggestion of a friend or of a parish priest who took them at their word, and urged amendment of life. With the uneducated this is by no means an uncommon form of self-deception. Such persons rarely mislead the experienced guide of souls, but they may impose upon themselves and make the way of true repentance increasingly difficult and in the end well nigh impossible. More perplexing is the resolute silence with which appeals to the conscience are often met. This, however, may be not a sign of insensibility, but due to natural diffidence or reserve. There may be a very true sense of personal sin and heartfelt confession before God, though the lips are sealed in the presence of a fellow-man. Such reticence is not, perhaps, ideal; it does not answer to the picture of primitive Christian life which St. James draws when he urges his readers to confess their sins one to another and pray one for another (James v. 16; see p. 69 ff.); it renders pastoral intercourse hard and, so far as we can judge, barren of results. But it may go along with a real repentance towards God, and under its protection there may be built up in "the hidden man of the heart" (1 Pet. iii. 4) a strong Christian character which will show itself eventually in an effective Christian life.

For the courage that dares and the courage that bears, are really one and the same. Mrs. Ewing.

## The Revised Lectionary and Psalter.

IV.

In concluding our brief examination of the new Lectionary we would heartily endorse the suggestion of more than one correspondent in the "Church Standard," that some effort should be made to conserve the criticisms and suggestions made from time to time upon the new system of readings. Something more than the filing of such correspondence from both papers is, in our judgment, necessary. There are many who feel acutely on the whole subject, but who perhaps are unwilling to express their views in this way. The matter needs to be brought into public discussion and conference. It might well form a subject for Ruridecanal or Archidiaconal Chapters, where such gatherings are not wholly and everlastingly "in recess"—then all would have a suitable opportunity of voicing their opinions, and the suggestions of such Conferences should be carefully tabulated and forwarded to some central authority. Each Province, we would suggest, might ask one of its Bishops to undertake such a duty. And the Bishops so appointed might then be asked in due season by the Primate to form themselves into a committee for the consideration of the best suggestions and present a report at the time of the next General Synod. It is doubtful whether we should be ready to commit ourselves to any new system before then. But by that time some considerable amount of agreement might be expected, and then the finally revised Lectionary could go forth to the Australian Church with the sanction and approval of our united episcopate or of General Synod itself, if that were deemed necessary.

In our last two articles we considered the Lessons appointed for Great Festivals and other special days, as well as for Sundays throughout the year. We have now to examine the Week-day Readings.

i. from the O.T. and Apocrypha, ii. from the N.T.

I. O.T.—Distributing the books of the O.T. over the course of the civil year, the old Lectionary took us from Genesis to Malachi between January and December, reading the books, or portions of them, practically in their indexed order, with the exception of the Prophet Isaiah, which was reserved for the latter part of November and December. When a Holy Day or special week of readings—such as for Holy Week—occurred, that portion of the old Table that was affected was simply omitted. Under the new system the Lessons for Saints' Days may be considered as an extra, and, with the exception of the Festivals following Christmas, are appended in an extra Table, whilst the series of Special Lessons for Holy Week, Easter Week, Whitsuntide, etc., do not involve any such omission of chapters from the ordered scheme.

In observing the course of the Church's Year, the following are some of the most noteworthy changes introduced into the Revised Table:—

1. We open the Church's Year with readings from Isaiah and these continue through the Christmas season.

2. The greater portion of the Minor Prophets, together with the most important chapters of Jeremiah and Ezekiel, are read in the weeks that follow the Epiphany.

3. With Septuagesima we begin the survey of the history of the chosen people, making our way through the Pentateuch much as under the old system (i.e., excluding the greater part of Leviticus and large sections of Numbers). Then on through the story of

the conquest of Canaan, the period of the Judges, the first Kings, the divided monarchy, the exile and the return, with this difference from the old table, i.e., that special passages from Chronicles and historical portions of the great prophets and of some of the minor prophets are skillfully interwoven. In this way we are helped to grasp the actual circumstances and political surroundings of these great exponents of righteousness, and the messages of some of the prophets to their day and generation will become more real. We think that this plan might possibly have been extended with advantage in the case of some of the minor prophets, whose writings are included at an earlier period of the year as already stated, e.g., Amos.

4. Having exhausted the historical matter within the Canon, we get towards the close of the year (16th Sunday after Trinity) a glimpse into the noble book of First Maccabees (some chapters of which appear as alternative readings on Sundays earlier in the Trinity season). Here is a field of instruction hitherto closed to the average Churchman. The readings from this patriotic book should prove of great interest.

5. Lastly to "the Wisdom Literature" within the Canon—Job and Proverbs—has been added the continuation of that literature outside the Canon, particularly in the Books of Wisdom and Ecclesiasticus. We shall not always get the full benefit of these Lessons from the Apocrypha. For instance, this year two whole weeks of morning and evening readings from the gem of the Apocrypha—Ecclesiasticus—must be suspended, as for the week immediately preceding Advent Lessons from Ecclesiastes are set down, with which to conclude the readings of the year. Still we are thankful to feel that the notice of Church-people has been brought more prominently to writings which illuminate the period between the Old and New Testaments and were in themselves a wonderful preparation for the message of the N.T. itself. The hearts of members of the "International Society for Promoting the Study of the Apocrypha" will be rejoiced that the Anglican Communion has thus emphasised the importance of books too lightly esteemed by many in our midst. Our own Article VI. asserts that "the other Books the Church doth read for example of life and instruction of manners" even if "it doth not apply them to establish any doctrine." We believe that the new Lectionary may even encourage our Church members to make further excursions of study into some of the other parts of the Apocrypha not set down at all for our reading, as well perhaps as into the fascinating Apocalyptic literature of this period not included even in the Apocrypha.

(To be concluded.)

### A Lenten Kyrie.

(Translated from the Greek by E. Parry, Ryde.)

For mercy's fullest measure  
I call, dear Lord, to Thee,  
This penitential season,  
Be merciful to me.

Thou' to sin's utmost limit  
I know myself removed,  
The greater transgression,  
The greater love is proved.

My heart is vile and vapid,  
I sin with every breath;  
His love alone can save me,  
Who loved me unto death.

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## Personal.

During the absence of the Rev. F. G. Masters, Vicar of Holy Trinity, Balaclava, as military chaplain, the Rev. H. H. Robjohns, B.Sc., will act as Locum Tenens. Mr. Masters will be absent for four or five months.

Rev. S. L. Buckley, M.A., Vicar of Ivanhoe, is going to the front as chaplain. He enlisted as a private soldier in the first instance.

Rev. Clement Henry Lea, M.A., of the C. of E. Grammar School, Geelong, has been appointed assistant master and chaplain at St. Peter's College, Adelaide.

Mr. F. H. Rayment has resigned the treasurership in Sydney of the Melanesian Mission, which he has held for many years. He still remains on the committee.

Rev. G. E. Downton, travelling secretary for the Australian Board of Missions in South Australia and West Australia, arrived at Albany on January 16 by the Katoomba, and began his tour of the State by holding a meeting at Albany.

Rev. H. Thompson, Th.L., Rector of Meckering, has resigned the charge of that parish, in order to work in the missionary diocese of the North-West, and has left Fremantle for Roebourne.

It is reported that Canon W. J. McClemons has left England to return to Western Australia. Canon McClemons left W.A. as a chaplain with the honorary rank of Captain, in December, 1915, and has been with the forces in Egypt and France.

Rev. Henry Edward Stafford Dyson, A.K.C., has accepted the charge of the Grange and Henley Beach. Mr. Dyson has been for the last two years in charge of the North Yorke's Peninsula Mission.

News has come to hand that Captain Basil Weeks, the son of the Very Rev. the Dean of Nelson, has distinguished himself in France and has been awarded the Military Cross. Although Captain Weeks is only 19 years old, he has seen service in the Dardanelles and in France.

Rev. W. G. Marsh, formerly Rector of St. Luke's, Adelaide, has undergone an operation for cataract of the eye. The operation was successful.

Miss Brereton resumed her work among the Maoris at the beginning of the year. She is stationed at present at Te Kuiti.

Miss Latham has been ordered furlough. She is to leave India for New Zealand before the end of March.

Rev. G. S. Bryan-Brown has resigned from the office of Clerical Secretary in Christchurch, owing to his appointment as Chaplain to the 22nd reinforcements.

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## Message from the Archbishops and Bishops to the Church in Australia and Tasmania.

On "The Relation of the Church to the Problem of Sexual Sin."

The Church desires to have the national conscience awakened to the alarming decay of the ideals of personal and social purity throughout Australia, and the rapid spread of sexual vice in all classes of society. The Church has not failed to raise her voice in protest in the past against the sins within the married state, and the evils resulting from the immoral means adopted artificially to restrict the family, as was set forth in our Pastoral of 1905, and further emphasised in the Report of the Lambeth Conference in 1908. We welcome the opportunities that are now offering of warning and teaching upon the subject generally.

The investigations and report of the Commission appointed by the Federal Government reveal the greatness of the evil and the urgency of the social peril.

We desire to lend our aid to every scheme of reform that can commend itself to our conscience. To this end we lay down the fundamental conditions of our co-operation.

No compromise is permissible with regard to the universal obligation of the law of purity. Sexual intercourse, other than as sanctioned in wedlock, must be unflinchingly denounced as sin. The plea of natural necessity is contrary to religion and false to facts.

We consider it our duty to support all wise efforts made by the State to prevent the spread of disease and protect the general health, especially of the innocent, provided that these efforts be entirely free from the design of making sexual vice safe from the consequences of physical dangers.

We earnestly urge the civic authorities to secure sufficient powers to prevent the hideous wrongs constantly done to child life in the terrible heritage that results from venereal diseases.

In addition to this general support which we are desirous to accord to the civic authorities in the reforms which must proceed from them, we feel that the Church can render service without which these reforms will be of little effect.

We affirm with utmost conviction that the only real and lasting reform lies in the cleansing of the individual heart and conscience, and the inculcation of ideals of life and conduct strong enough to stand against the temptations to a low standard of sexual morality.

This can be done by religion and religion alone.

The danger is so menacing and the irruption of sexual evil already so far advanced that, if we are to withstand it, we must marshal all our forces and conduct a nation-wide

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campaign with fearlessness, sagacity and persistency.

We, therefore, appeal in the first place to the clergy to prepare themselves to engage in a struggle against the forces of sexual sin, remembering that special discipline is needed of heart in purity, of will in courage, of mind in knowledge.

We desire also to warn parents and guardians that the policy of silence has failed disastrously. We appeal to them to respond to the opportunities that will be provided for obtaining the best advice and guidance in the methods of instructing children so as to promote the love of purity. We specially commend gatherings of fathers and of mothers for this purpose.

The preparation for confirmation affords an opportunity for co-operation between parents and clergy in dealing with this subject which should be used to the full.

The nature of the teaching given is of the utmost importance.

It is of little avail to dwell upon the terrible consequences of indulgence unless there is aroused in the child's mind a repulsion against sin as sin, and a real attraction to purity. The indirect teaching which attracts the child's spiritual nature to holiness, sweetness and chivalry is of vastly more consequence than the mere terror of a bitter physical consequence.

We have appointed a committee to prepare a pamphlet that will be an aid to members of the Church to do their duty in this matter. It will shortly be available and should be ordered through the parochial clergy.

—John Charles Sydney, H. L. Melbourne, St. Clair Brisbane, E. A. Riverina, Gilbert Willochra, Gerard N. W. Australia, T. H. Wangaratta, A. W. Gippsland, F. Bunbury, A. Nutter Adelaide, John D. Bendigo, George Rockhampton, Cecil H. Grafton, G. M. Bathurst, John North Queensland, R. Tasmania, L. B. Goulburn, H. Carpenteria.

## Our Melbourne Letter.

(From Our Own Correspondent.)

Melbourne was all excitement on Saturday last. Even a cold snap with occasional showers did not damp the ardour of the people who went to see the great procession five miles long. As a display this recruiting carnival was a great success. Anzac marching with gaps in their ranks, riderless horses and wounded men all silently proclaimed the Empire's need. But as regards its immediate effectiveness in obtaining recruits it was a great disappointment. One thousand volunteers were expected, only one hundred responded to the call, "Come over and help us," and of these only 40 were accepted. The whole thing is very instructive to the Church. It is only in these times of War that one sees other societies and organisations preaching duty and appealing for decision. There has been much talk in connection with recent big mission movements of the value of processions. The Church works too silently and keeps too much to herself. She must exhibit her strength and do something to impress the public imagination. So we are told that an essential of the coming Mission is for clergy and choir to don their robes, hire a band, and persuade as many of the shy and conservative laity as possible to follow. Well, last Saturday's experience seems to teach us that all this will do little to win the individual. As a mere matter of arithmetic, if it takes a procession five miles long to win one hundred, how many will be won by a procession fifty yards' long? We seem to be driven back to the old formidable task of winning men one by one. If the coming Mission is to lead to conversion, then clergy and workers must learn to fish with hook and line—each man a seeker. The other way seems quicker, but somehow our nets break, or the meshes are too big and let the fish through. Recruits for the service of the Kingdom or the Empire are mostly to be got one by one. An interesting feature of Saturday's procession was a carriage containing the Archbishop in full uniform as Chaplain-General,

accompanied by Archdeacon Hayman, the Dean, and Canon Hughes—affording evidence that the church militant was doing its part in the service of the nation. Looking every inch an Archbishop, a suburban clergyman in chaplain's uniform rode in solitary state in the motor car procession. Thereby hangs a tale. Something happened to his brigade. He had attended the parade ground but there were no soldiers. Standing disconsolate at the side of the road, he noticed some empty motor cars making for the city. Hailing one, he was taken aboard and did the round with much more comfort and style than trudging along with a scratch company of infantry.

The Archbishop called his clergy together none too soon to deal with the coming mission. About 120 clergy met in the Chapter House on the 20th ult. There was little in the meeting to indicate that the business was the launching of a great spiritual campaign. No word of inspiration was given, nor was the paramount call for prayer recognised by more than the customary opening collect. His Grace seemed strangely ignorant of the plans already laid down by the Rural Deaneeries; but gave a ready approval to the preparations already made. A mission Council was appointed, and we may expect that the vigorous lead essential to a diocesan effort will be now forthcoming. The meeting approved of the general adoption of the Durham Mission Hymn Book. Revs. Roscoe Wilson and A. J. Whyte were appointed Mission Secretaries. The appointment by the Bishop of Gippsland of Rev. E. F. Pelletier as Archdeacon is a recognition of good service rendered to the Diocese in the past, and the ability to take a leading part in its future work. Archdeacon Pelletier is now lecturing in England on behalf of the Colonial and Continental Church Society. He is recently reported as giving a fine address at a big meeting in London. He has a rich vein of humour and has the cause of the Church in the bush at heart.

## Correspondence.

### The Observance of Sunday.

(The Editor, "Church Record.")

Dear Sir,—If the daily papers correctly report the remarks of the Dean of Sydney on Saturday last, at the opening of a home at Merrylands, erected by the Voluntary Workers' Association, is it not time that the Archbishop—or failing him—the Anglican clergy of the Diocese dissociated themselves from such utterances, dealing with the sanctity and use of the Lord's Day? Does the Dean really mean what he says, or is it that he is yielding to the temptation to "prophesy smooth things," or, as "the man in the street" terms it, "to play to the gallery?" One does not depreciate the self-denying work of the members of the V.W. Association—they are worthy of more faithful teaching, and are hardly likely to respect a man who should be a leader in all that makes for righteousness when he utters sentiments which if carried out in their entirety, would lead to the loss of the Christian Sunday, which has been one of the bulwarks of our nation.

All honour to the Rev. A. E. Reed for disagreeing with the Dean, knowing that his remarks would be unpopular with such an audience. As this is not the first time that the Dean has publicly uttered these opinions; surely it is the duty of the Church leaders to make a united protest. Incidentally, one might ask, What is the Dean's absolute worth? Dare any priest thus lightly over-rule the promptings of conscience of those who may have serious doubts whether they are right in neglecting the N.T. command, "Forsake not the assembling of yourselves together," in order to do charitable work, which might be carried out at other times. "This ought ye to have done and not left the other undone." The Dean's teaching is apparently based on the baneful adage "the end justifies the means." We have personal knowledge of a S.S. teacher,

who, influenced by the Dean's remarks, spent his Saturday afternoons on the tennis court and his Sunday in working on a soldier's home. There can be little hope of a speedy termination of the War if many of our spiritual teachers follow the lead of the Dean. I am, yours faithfully,

VOLUNTARY WORKER.

### Is the Australian Church in Earnest?

(The Editor, "Church Record.")

Dear Sir—Your able and timely leader upon the great question of our Church life, and how to improve it, opens up a very wide question. First let me say that I place the attractiveness of the various centres of work somewhat differently to you. I regard the residential centres of the city, called by some folk "aristocratic" suburbs, as the least attractive, most hopeless and disappointing of all. I place the alleged slum areas a long way ahead of them for practical results. Here you have a chance of getting hold of the people, who make no pretence at being either religious or so very well educated that they know too much for the clergy. For smug conceit of one's own power of intellect, combined with an absolute ignorance of the merest rudiments of Christianity, give me the "aristocratic" suburbanite.

(The writer here inveighs at length against the large amount of time and energy expended upon a multiplication of services which a mere handful of the sane people attend.—Ed.)

It is rather hard on them if a handful of people in a parish insist on a celebration for every Saints' Day or other festival. Such people should have a little more consideration. They should remember that every morning there is a public school bell ringing where the clergyman would find hundreds of his flock, children though they be, who never get to Church at all, and if he has to exhaust himself by conducting services, which very few ever attend, how can he have the energy to do this sadly needed work at the public schools. The number of children who never get to a Sunday School and who never hear of Divine things, except when accompanied by an oath, is appalling. They are left to themselves to a very large extent. I know that conducting a scripture lesson class, in a school of the kind I refer to, is far from being attractive, but if I know the clergy of Sydney I would say that as a whole they are not given to shirking work merely because it is not attractive. The mistake is they are afraid to drop any of the services I have referred to for fear of offending somebody.

I feel that I have taken up too much of your valuable space. My excuse is, the importance of the subject.

Yours faithfully,

LAYMAN.

(The Editor apologises for the excision, but pressure of space demands it.)

It is thought a disgrace to love unrequited. But the great will see that true love cannot be unrequited. True love transcends the unworthy object, and dwells and broods on the eternal.—R. W. Emerson.

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## The Church Record.

MARCH 2, 1917.

## THE WAR AND THE DISCIPLINE OF LENT.

We cannot doubt that every right-thinking person in our nation is looking to the great War in which we are engaged, to leave us on a higher plane of self-discipline and with higher ideals of citizen life and responsibility than it found us. And not merely in the realm of theory is this being looked for, but in the region of reality and action. Hence no season in the Church's year is more conducive to the realisation of this hope than the season of Lent, with its emphasis upon self-examination, self-chastisement, and self-mastery. It seems almost as if Mr. Lloyd George had been reminded of the season with its call to self-denial and self-sacrifice, when he recently addressed the nation as follows:—

"Our gallant men are enduring much, hazarding all, while we are living in comfort and security. You cannot have equality of sacrifice unless the nation as a whole places its comfort, its luxuries, its indulgences, its elegances on a national altar, consecrated by such sacrifices as our heroes have made. Let us proclaim during the war a National Lent. The nation would be the better and stronger for it, morally, physically, and physically. Unless the nation, as a whole, shoulders part of the burden of victory it will not profit by the triumph, for it is not what a nation gains, it is what a nation gives, that makes it great."

There is no doubt about it. Two pathways lie before us as a people. There is the pathway which Lent and its godly discipline marks out, and there is that other pathway which the world carves for us, and which leads to moral and spiritual death—for the individual as well as the nation. Unfortunately to-day there are still those in every section of the community who have not seen the highest and noblest visions. And so it comes about that there are those who, on the one hand, are fighting bravely, while others are slacking horribly. There are those who are greatly helping while others are greatly hindering. Is it possible, then, to galvanise the whole nation into a full, glorious conception and consequent prosecution of its duty to-day, which, after all, is a spiritual duty? In spite of the self-pleasing and self-adulation which are abroad, in spite of the non-acceptance of responsibility on the part of many, is it still possible to gird our whole national life with such holy resolution as shall prove by God's grace unconquerable? Surely out of the suffering, sorrow, and strain which have ploughed so deeply into a thousand and one corners of our Empire, there must spring a unity of effort, self-sacrifice,

and endurance, as shall lift us on to the highest level of national virtue and honour. No doubt it will be said that this condition has already come or is well on its way. But this high spiritual condition, finding expression in sacrificial service, even within every section of our people, cannot have come while our national sins still so glaringly flaunt themselves in our great cities and elsewhere. And yet we hope for that condition to come and we fervently believe that it will.

How, then, can the Church foster and promote it? Can the Church bring her force to bear to produce that all-round attitude of life and service within our nation that we so long for! Without any doubt whatever, the Church, by her life, her noble endeavours, and by her examples, has done much to bring us to where we stand to-day as a people. But can she do more? We believe that she can. She has it in her to do it. If she has, then it is her duty to do all in her power to help our nation, not only to a patient endurance of the fearful burden of the War, but to so marshal our forces, that the business may, by God's grace, be seen through. She must do all in her power to so rally the political, industrial and individual forces of our Empire that our task may be completed, and we ourselves as a nation come forth all the nobler and higher for the doing of it. But we must remember the work and witness of the Church are not done in a day. Centuries were taken to subdue and fashion the pagan and non-Christian races—and even though we have behind us centuries of Christian teaching and example, the old nature with all its self-indulgences proves a doughty opponent. The evangel must still be preached, the Church must go on and persist in her proclamation of the truth and ever maintain her witness to those enduring ideas which alone make a nation what God meant it to be.

There are whole hosts of things, which have been and are still in some quarters, sapping the manhood and the dignity of the human will. Not merely do we think of open sins, but the mere drifting down the stream of time, the pleasant lapping of the ripples on the side of the boat, the drowsy sleep, the easy pathways, the ignoble ways which were so noticeable as part and parcel of our life. Thank God there are tens of thousands who have given up comforts, prospects, harmless pleasures in exchange for the ghastly miseries of the trenches, the appalling risks on land, on seas and in the air. Thank God that there have been heroisms of thousands of wives and mothers as they have given their all. And, with it all, the will has been disciplined, the sacrifice has been made, and the nation and the Church are all the richer for it. Surely, then, the season of Lent, with its call to discipline as its supreme and central observance, is just the witness we need in these days! There is the discipline of the will, of the body, of the spirit—all are needed. And they will only realise their discipline as they are obedient to the insistent demands of the times, as they pass through sorrow, through loss, through self-sacrifice, and even through victory. So in season and out of season must the Church preach and teach the message she has for this time. She must inculcate it in the young—she must encourage it to find practical expression in our growing manhood and womanhood—she must urge it upon the old. Never has the witness of the Church of God been so urgently needed. Never has the call come to her to proclaim the great abiding realities of truth, and to insistently teach on every occasion, in

every circle, the central message of the Lenten season, as is demanded in our Empire to-day. The Church has a national responsibility. She must set herself against standards of life and conduct such as wealth, ease and comfort. A Christian disciplined character is everything. It is what is wanted. It is the only life that the nation demands to-day. A dying soldier said recently, "It is a solemn thing to die." His listener said, "It is a much more solemn thing to live." So it is! especially in these days when the calls to service are so big with eternal issues. It is the Church's business to fit men to face these issues. And in the fulfilment of this, her business, the message of the season of Lent is the most timely and the most weighty. Never will it do for the Church to allow us to emerge from the fiery furnace of trial the same men and women as we entered. Of course we know countless thousands will be different to what they were. But every true lover of his nation longs for it as a whole to come out of this struggle purified, sobered, strengthened, with a richer vision of the future, with a nobler ideal for the human race, with a stronger grip of those things that make life what it should be, with a larger trust in God. Our brave men will be laying down their lives in vain, if, when all is over, we go back to our ease and pleasure, our self-indulgence and our rush for wealth, and forget all that we have seen and heard in these terrible days. Surely then the message of self-scrutiny, of re-adjustment to high, noble and sacrificial purposes is what we want. Is it not the message of the Lenten discipline?

## Official Church Teaching.

We confess to a large amount of uncertainty and alarm as we read, from time to time, the various chronicles of our Australian Church. Many of these periodicals are official or semi-official, and that increases our alarm and distress. For instance, in the C. of E. Messenger—the official organ of the Arch-diocese of Melbourne—we were treated to an attenuated reference by an official of a theological college on the subject of the Church's teaching on Confession. We are, of course, quite used to this kind of thing from so level-headed a theologian (!) as Vernon Staley, but we were not quite prepared to receive it from the accredited official of a diocesan college through the medium of an official organ of a diocese and that diocese Melbourne. "Auricular Confession in the presence of a priest of the Catholic Church" is a phrase which, if not severely qualified, is an utter misrepresentation of the teaching of the Church of England. We would recommend for those who may doubt this a quiet study of Dr. Swete's recent book on "Forgiveness."

But even more alarming is a paragraph from the Bishop's letter in the Bathurst "Church News." In this we have a series of quotations from letters sent by Chaplains with the forces, all most interesting and helpful, save one:—Chaplain E. (on a transport) writes: "I have also arranged with the only R.C. officer to recite the Rosary for the Roman Catholics." We are not at all surprised at the vagaries of men who ape Roman practices; but we are grieved as well as astounded that the Bishop of Bathurst should quote such a thing without expressing disapproval. The Rosary is the name given to a form of prayer to the Virgin Mary, and the recitation of it by a clergyman of the Church of England was either an act of impertinence towards the Romans or an act of disloyalty to the Church of which he is an ordained minister.

Once again, the Ballarat "Church Chronicle" of January 13 contains some remarkable so-called Church Teaching on the subject of Episcopacy. It is contained in a paper read for the edification of the Ballarat South Ruri-Decanal Chapter and now published to pass on to others the rich pabulum of a rigid ecclesiasticism:—"Episcopacy, we are told, is a vital element of Catholicity. . . . There have been Episcopal Churches which were not Catholic. I know of no Church of unquestioned Catholicity which

was not Episcopal. The functions of the Body of Christ wait upon the episcopal order." Then follows an unworthy diatribe concerning "denominationalists" who "are not really saving men but deceiving them." Episcopacy stands with us as a vital principle of Church life. The whole structure of the Body of Christ, the very existence of the Sacramental system, which is the extension of our Lord's incarnate life to this age, is involved." From the lack of a sense of humour this ecclesiastic adds: "This, somehow, is not a popular truth. But it is none the less true." Really this unhistorical twaddle was an insult to the intelligence of the men who had to listen to it.

It was this kind of theorising that called forth strong protest from that prince of historical scholars, the late Dr. Gwatkin, on more than one occasion. Canon Simpson, of St. Paul's, London, who can hardly be suspected of partisanship, wrote recently:—"There is no hint in the New Testament of what we call the Apostolic Succession. That ought to be candidly admitted. There is nothing to suggest that the apostolic Church regarded all functions of ministry as inherent in the apostles in virtue of their appointment by Christ, or as transmissible to others only in virtue of the laying on of apostolic hands" ("The Conception of the Church" p. 26).

And in his published Reply to Bishop Gore's Open Letter re Kikuyu matters, the late Professor Gwatkin said:—"Your doctrine of the necessity of Episcopacy is no more than a private opinion like the Calvinism of Elizabeth's time, for you acknowledge with your usual candour that our Church requires no man to believe it. Yet you make it the basis of Anglican fellowship and a vital condition of Christian sacraments. You cannot stop there. Unless you go on to charge a monstrous oversight upon the authors and the revisers of the Articles and Prayer Book, we can hardly escape the conclusion that the Church does not agree with you."

And yet this monstrous theory, in its most aggravating form, is published to the diocese of Ballarat through a paper that deems to be official. We cannot but protest.

## The Church in Australasia.

## NEW SOUTH WALES.

## BRITISH AND FOREIGN BIBLE SOCIETY.

## Centenary Celebrations.

The arrangements are as follows:—  
Saturday, 3rd March, at 3 p.m., Sydney Town Hall. Grand Spectacular Display. "One Hundred Years in N.S.W." 250 trained performers. Body of Hall reserved for Sunday School Scholars. Tickets for Gallery free, obtainable at the Bible House.  
Sunday, 4th March.—Bible Sunday.

Monday, 5th March, 8 p.m., Great Public Meeting, Sydney Town Hall. Chairman, the Archbishop of Sydney. Speakers: Revs. R. B. S. Hammond and S. J. Hoban. Organ Recital, 7.30 p.m. to 8. Special Centenary Offering.

Tuesday, 6th March, at 10.30 a.m., and Wednesday, 7th March, at 2.15 p.m., at Bible House, 242 Pitt Street. Welcome to Interstate and Country Visitors. Conference—Papers Discussion. Conversation.

The clergy are requested to make special reference to the world-wide work of the Society.

## SYDNEY.

## Cathedral Services.

Special services have been arranged at St. Andrew's Cathedral during Lent. On Thursday evenings a series of addresses will be given by various preachers on "Characters connected with the Cross." Special subjects on Sunday mornings will include "Citizens of the Kingdom," and at the evening services the addresses will be on the subject of "Questioners of our Lord." Bar's "Passion" (St. Matthew's version) will be sung at the Cathedral on Palm Sunday at 3 p.m. The choir will be strengthened by an orchestra. The Holy Week services will include Gounod's "Redemption" and "Gallia" and other well-known anthems.

A good deal of interest is being awakened by the approaching production of a comparatively new example of modern church music at St. Andrew's Cathedral, which has just been added to the repertoire of the Cathedral choir. It is an introit entitled "Hear, Lord our God, have mercy," taken from the liturgy of St. John Chrysostom (Russian Church service), and is by Tchakovsky, whose "Hymn to the Trinity" has frequently been heard in the Cathedral services. As an instance of the higher forms

of church music, the composition, judging by the first rehearsal on Thursday afternoon, is of exceeding beauty and impressiveness, and is peculiarly adapted by its devotional and penitential character not only for use in Lent, but also for the services of intercession for the war. It will be sung for the first time at the evening service on Sunday.

## Desecration of Good Friday.

At the last meeting of the Standing Committee a resolution of thanks was passed to the Archbishop for his protest against the desecration of Good Friday by the opening of the Agricultural Show. There is some likelihood of a petition being promoted for Church-people to sign in support of the Archbishop's protest.

## A School for Missionary Education.

The programme prepared for the Annual Mission Study School at Springwood, by the Council for Missionary Education, offers an unusual opportunity for the study of the missionary task of the Church from various points of view.

The subjects include Bible Study based on "Thy kingdom come" (Mackenzie); Mission Study taking "The World and the Gospel" (Oldham); a series of talks in the mornings by Miss E. M. Quine and Miss Evans on "Missionary Education in the Sunday School" and a series on "The Great Missionary Epochs of the Church and their Message to us To-day" at the evening sessions. The speakers for the latter are Revs. G. W. Thatcher, M.A., Rev. S. Angus, M.A., and Rev. H. Crotty, M.A. Devotional addresses will be given at the close of each evening on "The Constructive Forces of the Kingdom," by Rev. R. Scott-West.

The dates are 7th to 14th April, and comfortable arrangements for accommodation have been made. Prospectuses and all particulars are obtainable from the Secretary of your own Mission Board, or from the Hon. Secretary of the Council, Mr. A. G. Thompson, 105 Pitt St. City.

## A Correction.

The Rector of Moss Vale writes:—In your last issue you unfortunately followed a wrong report concerning one of my esteemed workers and the date of presentation clock. The facts are:—On January 30 the great work of providing a Rectory at Moss Vale, started most courageously by my predecessor, Rev. A. C. Mosley, in 1905, was brought to an official termination—the actual debt being extinguished a year ago—by the formal presentation of the deeds at a special service in the Church.

The feature, however, of the social, held after the service, was a well-merited presentation of a clock to Mrs. H. Richardson, the hon. secretary of the St. John's W.W. Guild. The Rector spoke of Mrs. Richardson's connection with the guild for long years, and how all through this long years' effort she had been the untiring secretary, ever working on preparing work for others. The Church could not let the present red-letter day pass without some recognition of Mrs. Richardson's services.

## The Bishop of Australia.

Last Monday week was the anniversary of the death of that great pioneer clergyman and bishop, William Grant Broughton, D.D. It is a matter of great regret that up to the present no worthy memoir of the life, work and teaching of this Episcopal statesman has yet appeared. Any one who has any intimate knowledge of his life of unselfish and patient toil will know that the whole Australian Church rests under the deepest obligation to one whom Archdeacon Gunther well describes as "a great servant of God, an eminent divine, and a model bishop of the Church of God."

## King's School Commemoration.

The Annual Commemoration and Old Boys' Day, in connection with the King's School, Parramatta, took place on last Saturday fortnight, commencing in the morning with the celebration of Holy Communion in the School Chapel. In the afternoon a cricket match was held between teams representing the old boys and the present-day students. Among the old boys present were a number of those who had volunteered for the front or had returned, and others noticed were Messrs. Bettington, Bundock, Mitchell, Downes, Potts, Lloyd, E. L. Waddy, M'Phie, and E. Body. After cricket there were swimming matches and other sports. Afternoon tea was served by Mrs. Pattinson, wife of the Headmaster, and the staff. There was a very large gathering of the mothers, wives, and sisters of the old boys, and present students from all parts of Sydney and suburbs and country districts. Later in the afternoon there was a service in the chapel for old boys and parents, the preacher being the Rev. A. H. Garney, M.A., Warden of St. Paul's College, who took as his subject the words "Serving the Lord," (Corinthians 12-

11). The Revs. Canon Mort, J. A. Pattinson and E. Lampard assisted at the service. After dinner in the evening there was a large gathering in the dining-room at the School, over which the Headmaster presided. Interesting speeches were delivered, and a number of presentations made.

## Home Mission Society.

The date of the Diocesan Festival of the Home Mission Society and the Mission Zone Fund, has been fixed for Tuesday, May 22, at the Sydney Town Hall.

## Honors for Church Schools.

The Rev. S. G. Fielding, of St. Matthias's Church, Paddington, has been notified that his son, Lieut. M. G. Fielding, of the Oxford and Bucks L.I., has been awarded the Military Cross for distinguished services in the field. Lieut. Fielding was born at Parramatta, and is an old King's School boy.

Also Lieut. Arthur Lance Rickard, of the Australian Field Artillery, who is an old Barker College boy, has been notified that he has been awarded the Military Cross. Lieut. Rickard is only 21 years of age, and after leaving college at Hornsby worked in the office of Mr. A. Borchard. He took a keen interest in military matters, having been in the cadets and the University Scouts. He has been on active service for 18 months, and during the last two months has been in the thick of the fighting in France.

Both of these schools have given freely of their alumni "pro patria."

## Clerical Prayer Union.

The Annual Meeting of the above was held at St. Philip's, Rectory, Sydney, on Monday last. At the business meeting the usual elections were made and the syllabus arranged for the year. After the meeting the brethren adjourned to the Church for a celebration of Holy Communion. The Rev. P. J. Bazeley preached the sermon—in which he struck the true Lenten note of self-examination. He pointed out that the spiritual life in the Church had not been able to use the spiritual forces available for the work of

[A CARD]

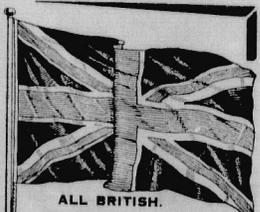
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winning souls; and urged the clergy as a body not to seek to put the blame anywhere else, but to examine their own lives in order to a revival of that spiritual force in the Church which could alone avail to solve the intense problems that confronted it and to win men for Christ. Canon Bellingham was the celebrant.

#### The Mothers' Union.

The Annual Service in connection with the Mothers' Union will be held in St. Andrew's Cathedral on Monday, March 26, 1917, at 3.30 p.m.

The address will be given by the Rev. A. H. Garnsey, M.A., Warden of St. Paul's College.

As this year the Festival of the Annunciation, for many years under the auspices of the Mothers' Union for its Annual Service all over the world, falls on Sunday, it has been thought better to hold the service in the Cathedral on Monday, 26th.

#### NEWCASTLE.

##### St. Mary's, West Maitland.

We have received the Annual Report of this important parish of the north. It has always been one of the strongholds of evangelism, for many years under the devoted and able ministry of the Rev. W. H. Yarrington, on whose retirement the work was taken up by the present Rector, the Rev. A. Killworth. The Report to hand confirms outside reports, which all go to show that a splendid work is being done in and by this Parish. Touching reference is made in this Report to the decline of one of the standard-bearers, the late Mr. John Rourke, "whose work of faith, labour of love, and patience of hope in our Lord Jesus Christ are well known to our people"—yes, and to very many who did not belong to St. Mary's, but had the privilege of friendship with that sympathetic, single-minded and steadfast Christian man. It is interesting to note that Mr. H. M. Rourke is filling some of the offices vacated by his revered father's death. All the organisations of the parish seem to be in a healthy condition. The Churchwardens' account with an expenditure of £987, shows a credit of £6, and £123 was donated to the work of Foreign Missions.

#### BATHURST.

##### A Good Soldier.

The window in the northern transept of Holy Trinity Church, Orange, unveiled and dedicated on Sunday, December 10, to the Faith of our Lord Jesus Christ, in the name of the Holy Trinity, and in memory of Trooper Roy Stanford, a faithful chorister, church worker and soldier, is an artistic representation of a youthful St. George ready to defend his Church and country against all foes. The Bishop preached a most forceful and touching sermon, dwelling upon the sacred responsibility, dwelling upon this anxious time, commending the heroism and self-sacrifice of hosts of men, ready to serve at the call of duty, and illustrating the wondrous comfort and inspiration the words of his text had been to numbers of those who

have made the great sacrifice. They found ever that "Underneath are the everlasting arms."

#### ARMIDALE.

##### Progress at Inverell.

The annual vestry meeting of St. Augustine's Church, Inverell, of which Rev. L. Gabbott is Rector, was held on January 16. Each fund has a balance on the right side. The total amount sent to missionary work was £267, a considerable increase, for which thankfulness was expressed.

Mrs. E. A. Thomas presented her report of her great undertakings to collect funds for a new Vicarage, a Sunday School on Ross Hill, and repairs to the church. Owing to the wet weather she had not been able to finish her work, but during the last four or five months she was able to report that she had received, by direct donation, £513 in cash, with further cash promises of £188 at the end of the year, and £102 at the end of the following year, and in addition £200 from the Sunday School Flower Show Committee, and £30 from concerts, making a total of £1064 towards the new vicarage. In addition, Mr. J. H. Blunt, architect, had offered plans and specifications free of charge. Mrs. Thomas' report was received with much enthusiasm and gratitude to her for her great work, and to those who had given.

#### Parish of Guyra.

At the Annual Meeting of Parishioners recently the Vicar's Annual Report referred to the demise of Bishop Cooper and the election of a successor, Rev. W. T. Wentworth-Shields, M.A., God work has been accomplished, the debt on the new Parish Church having been reduced by nearly £300 by direct giving, in response to an appeal by the Hon. Treasurer, leaving only £166 remaining. The Parochial Fund is in credit to the extent of £88, due chiefly to the Vicar, Rev. A. W. Coates, being without permanent help, the student of St. John's College, Armidale, having supplied Sunday services. A Curate, Rev. T. Billingham, Th.L., has now been appointed, thus enabling the work to be carried on more satisfactorily. A sub-committee was elected to consider a proposal for the sale of the present residence, and the erection of a new Vicarage in proximity to the Church.

#### VICTORIA.

##### MELBOURNE.

(From Our Own Correspondent.)

##### Annual Meetings.

The last number of the C. of E. Messenger contains a batch of reports of Annual Meetings. In most cases a successful year is reported, and treasurers need not fear the future despite heavy taxes and the increase of the cost of living. If the Church is doing her work faithfully, the money needed will be forthcoming. St. Andrew's, Brighton (Rev. A. Law, B.D.) reports the reduction of the once colossal debt on the Church to

£1800, and announces that one-fifth (£390) of the Church Income went to Home and Foreign Missions. Rev. G. C. Crowley, formerly curate of Grenfell, has taken up work at St. Andrew's. Rev. Cassiar Crotty, B.D., of Cheltenham, reports an expenditure of £250 on the Sunday School. A most healthy sign is the increase of Sunday School scholars. St. Stephen's, Elsternwick (Rev. A. P. Chase, B.A.) reports that the church debt is now down to £185. The largest gift to outside objects was £33 to the C.M.A., mainly from quarterly boxes. Electric light has been installed in the Church. Christ Church, Newport (Rev. R. H. Williams) reports that all expenses for 1916, with a deficit on 1915, have been met. The Vicarage debt has been materially reduced, and a movement is afoot for the building of a new Church. St. Mary's, Caulfield, shows a total income of £1440, of which £350 went to outside objects. Contributions to the Home Mission Fund came to £85, and to the C.M.A. £225. The financial position of the Church has improved to the extent of £55, while some expensive improvements have been made to the Church property and paid for. The Sunday School balance sheet showed a total of £66. An increase of scholars is reported.

##### St. Mary's, North Melbourne.

During the past four years great additions have been made to the buildings in this parish. First of all a fine parish hall, costing some £1200, was erected and opened free of debt, then were built on adjoining Church lands eight cottages, which will, in time, be a valuable asset and assistance to the funds, and last Saturday afternoon, in the presence of a goodly gathering, the Archbishop laid the foundation stone of a new brick Vicarage. The house is to be finished in May, and is a worthy completion of the working plant of the parish.

##### Rubrical "Interpretation."

The following extract from the paper of a well-known city parish is interesting. Speaking of Ash Wednesday and abstention from meat on that day, we read:—"Some people say they like fish better than meat and therefore they ought to eat meat on Fast Days. They may overcome this doubt by meditating on 1 Sam. xv., taking special notice of the 22nd verse, where Samuel tells Saul that 'to obey is better than sacrifice!'"

In the Melbourne "Argus," the day is referred to as the "Festival of Ash Wednesday." Surely an unexpected sequence of ideas.

##### New Organ.

A contract for a new organ, to be installed at St. Columbs' Hawthorn, has been let for about £970, towards which the sum of a little over £800 is in hand. It was hoped

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that the instrument would be ready in May, but the difficulty of importing materials makes this uncertain.

#### "Win the War."

In the "Win-the-War" procession in Melbourne, our Church was represented by his Grace the Archbishop, arrayed in the uniform of a Chaplain-General. He was accompanied by Dean Godby, Archdeacon Hayman, and Canon Hughes.

#### Sunday School Association.

The distribution of the diplomas and challenge shields took place in the Chapter House on Monday, February 26, the Archbishop presiding. The shields, awarded to the School gaining the best ratio of marks in proportion to the average attendance, were gained by St. James', Ivanhoe, in Group 1, and St. John's, Heidelberg, in Group 2.

#### Leopold.

The Annual Harvest Thanksgiving Services in connection with St. Mark's Church were conducted by the Rev. R. C. M. Long on February 18. The congregations were the largest for many years, and the supply of grain, etc., good and abundant. On the following Monday evening a concert and harvest sale were held; the financial result was very satisfactory. A horse for the use of the clergyman of the parish has lately been purchased by parishioners and friends.

#### QUEENSLAND.

##### BRISBANE.

##### Archbishop's Doings.

The Archbishop left Brisbane for Laidley, where he held a confirmation service on the 18th inst. On the Monday morning he presided at a meeting of the Presentation Board, to consider the vacancy in the rectory of Milton, caused by the resignation of the Rev. A. Higgins. In the evening he attended the Cathedral choir and lay officers' dinner given by the sub-dean. On Ash-Wednesday he attended meetings of the diocesan finance committee, the Southport High School committee, and the education committee, and preached at the Cathedral at the evening service.

##### C.E.M.S.

The Church of England Men's Society issued an invitation to all its members in the metropolitan area, to attend the devotional afternoon to be conducted by the Archbishop last Saturday, and it was announced that all churchmen, whether members of the society or not, would be cordially welcome at this gathering. Tea was to be provided at 6 p.m., and this would be followed by a conference of members. A large attendance was expected.

#### SOUTH AUSTRALIA.

##### ADELAIDE.

(From Our Own Correspondent.)

##### General Mission.

It has been arranged to carry the General Mission into the country towns and districts as far as possible. The committee have published the following list:—In May, Naracoorte, the Rev. D. J. Knox; Glen Osmond, the Rev. F. Morton; September or October, Auburn, the Rev. F. J. Price; Balhannah and Woodside, the Rev. W. F. Wehrstedt; Enfield and Islington, the Rev. C. J. Whitfield; Gawler, Archdeacon Clampett and the Rev. J. J. Emery; Kapunda, the Rev. Canon Hornabrook; Koolunga, the Rev. F. Morton; Lyndoch, the Rev. W. B. Docker; Mount Barker, the Rev. J. S. Moyes; Morgan, the Revs. S. J. Harrison and E. C. Loan, B.A.; Penola, the Rev. Canon Murphy; and Salisbury, the Rev. J. Welsh. Prayer is asked for this effort.

##### A.B.M. Appeal.

The A.B.M. is making a "One-day's Income" appeal throughout the Diocese. The Bishop in his Lenten Pastoral supports this appeal, and also the appeal for a children's Lenten offering.

##### Ordination.

The Bishop will hold an Ordination in the Cathedral on the second Sunday in Lent.

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## What is True Prayer?

Thanksgiving in prayer is that heartfelt gratitude which can only be experienced by the regenerate. It is most truly felt, by any one who has become supremely conscious of the forgiving love of God through faith in a crucified Redeemer, and who knows that the precious blood of Christ has washed away his sins. Being justified by faith is far more than the forgiveness of sin, although both take place at once. The former is the new position or standing of the sinner in Christ as being, therefore, so regarded, as sinless or innocent of any offence. This is the scriptural and evangelical doctrine to which we have just referred in McCheyne's hymn. This emotion of gratitude is far higher than a merely intellectual ecstasy, however admirable and beautiful, such as is expressed in one of the most celebrated passages of Wordsworth's "Excursion," where he describes the emotion felt by a thoughtful youth who contemplates the rising of the sun from some bold headland overlooking the ocean (doubtless an expression of the poet's own experience), as he says:—

Rapt into still communion which transcends

The imperfect offices of prayer and praise

His mind was the thanksgiving to the power

That made him; it was blessedness and love!

No one can enjoy such glory in the beauty and grandeur of God's works as the Christian who feels at peace with God through Christ. How wonderfully do the Psalmists give expression to the thought of thanksgiving when beholding the wonders of creation and the loving kindness of the Lord, "Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits." Quotations might easily be multiplied. Intimately connected with the thought of thanksgiving is that of praise—in fact they can scarcely be separated. The subjects for thanksgiving next to the primary one of gratitude for forgiveness, are almost innumerable and cannot be more than named. How fully does our Prayer Book give expression to this department of prayer. The General Thanksgiving leads us to be grateful to God that He has brought us into existence, that He has given us life in which we have so many blessings, and in which we can look around upon the wonderful works of creation. So far as we know no other creature of God's hands, although enjoying the psychical or animal life, in common with ourselves, has the power of intelligent appreciation of the goodness of its Creator in all His marvellous power and infinite wisdom. It behoves man, therefore, to give expression to that gratitude which he only, as an intelligent being, can render to the Triune Deity, as revealed in the two Books which lie before him, that of Nature and the Bible. Nowhere is there a more noble voicing of praise and thanksgiving than the book of Psalms, as, for instance, in the 8th and 104th, and every Sunday morning in Church when we join in that glorious song of praise, the Te Deum, a heritage for which our Church cannot be too proud, with humble gratitude. In our hymns the thankfulness of the Lord's people as they meet for united worship is well and amply expressed. In what is known as the Old Hundredth, "All people that on earth do dwell," may well "sing to the Lord in cheerful voice," "Him serve with fear, His praise

forth tell, Come ye before Him and rejoice." We are grateful to the Creator for all the glory of the boundless universe whose depths He has given man the power to explore: for all the grandeur of the mountain, the beauty of the flowers in the valley, for the plumage and songs of the birds and all other lovely things. This is what we mean when we bless God for our creation, and for the wonderful powers with which He has endowed us. But above all we must thank God for Revelation, without which many of the mysteries wherewith we are surrounded would be inscrutable. That Revelation is in the gift to the world of Jesus Christ, God's Only Son. While we praise God for our preservation and all the blessings of this life, sparing us for many years and watching over us with kindly providence, we feel that the greatest of God's gifts to the world is that Redeemer Who has saved us from the guilt and also from the power of sin, and Who by His glorious Resurrection and Ascension has opened unto us the gates of the Kingdom of Heaven. The practical result of our grateful acknowledgment of God's goodness is that we should show forth our gratitude "not only with our lips but in our lives, by giving up ourselves to His service, and by walking before Him in holiness and righteousness all our days!"

(To be continued.)

## The Missionary Enterprise.

An Indian Manifesto.

An admirable letter addressed to Indian Christian congregations, and seeking to bring home to them the real issues involved in the War, has recently been drawn up by the Bishop of Dornakal (the first Anglican Indian Bishop) and issued by the Bishops of the Province of India and Ceylon, with a foreword by the Metropolitan (Bishop of Calcutta). After stating briefly the attitude of the British Government and the cause which compelled the King-Emperor to declare War, the letter says:—

"It is our duty as Christians to define clearly for ourselves and for others the moral issues of the War, and to condemn wrong unsparringly, wherever it may be found. Our first and foremost duty is to be zealous for the honour of God and of our Lord Jesus Christ.

Hospital Vicissitudes.

The Bishop of Jerusalem, Dr. MacInnes, who was one of the speakers at the C.M.S. meeting in Kingsway Hall, on September 28, when leave was taken of 133 missionaries, based his address on the oft-recurring petition in the war prayers that God would overrule all these present troubles for good—a petition sometimes difficult to understand, but nevertheless one that was being answered

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Young People's Corner.

"A Little Child shall lead Them."

Bishop Taylor-Smith, the Chaplain-General of the British Army, recently quoted the following interesting story:—

"The Scout Movement in America," he said, "was a big thing, and although started as a purely secular affair, it was now infused with a strong religious feeling, which came about from a simple cause. A big camp had been arranged, which was to include the youngest boys of eight years; at the last moment the organiser had a leave for New York, and a deputy, a big, hefty man, was appointed. At seven o'clock on the first evening one of the little boys came to the Chief and, saluting, said, 'Please, sir, my mother said if I came to camp I was to go to bed at seven o'clock.' 'Very well,' replied the Chief, 'go to bed.' 'Please, sir,' continued the boy, still at the salute, 'my mother said if I came to camp I must say my prayers.' 'Very well, my boy, say your prayers.' 'Please, sir,' again spoke the young Scout, with his hand still raised, 'I always say my prayers at my mother's knees; can I say them at yours?' The man was so touched that he took the boy aside into the woods and there they prayed together. From that time the Scout Movement in America became a religious one."

Life's Possibilities.

A story is told of Mr. Lloyd George's old schoolmaster at Llanystumdy. The master was fond of telling the story of an old German pedagogue who always made respectful obeisance to his assembled school in the belief that there might be among the lads some of the future great men of the Fatherland. "One of these German schoolboys," remarked the Welsh master, "was the young Bismarck, who rose to be an Iron Chancellor of Germany, the most powerful man in the Empire. Perhaps one of you may become Prime Minister of England some day."

The Briton's Way.

The following is a story of the recent advance: "Our boys had come upon a crater caused by a mine and occupied by the enemy. It simply had to change hands, so into it with bayonet we went. Our captain led us furiously, snatching a rifle with fixed bayonet from one of our wounded. Gradually we gained the upper hand, and the last fight was with a burly Hun and our captain. Exhausted and with even at that moment a sense of fair play, we watched the hand-to-hand struggle. At last the enemy went down with a clever half-nelson, and our captain, one foot on him, raised his bayonet to administer the coup de grace, when, to our surprise, he flung it aside, murmuring, 'I can't do it. Hang it all, he was a sport!' and kneeling down by the side of his antagonist he gave him a drink from his own

water-bottle. Thus do Britons conquer, but do not crush."

Had a Share in It.

Here is a delightful Cockney story: "One day the leader of the Euston Hut noticed a group of ragged children gathered outside the main entrance. He watched them as they approached nearer and nearer the door, and walked right in as if they owned the whole place. This was too much for him. He went up to them and said, 'You must run away, this place is not for boys and girls, it is for soldiers and sailors.' One ragged little urchin looked up in his face and said, 'Please, sir, we have given our money toward this show and we want to see how it is run.' When he made inquiries he found that they belonged to one of the poorest of the schools in the north of London, and out of their poverty they had given no less than thirty shillings, nearly the whole of it in half-pennies and farthings, towards the cost of the work of the Y.M.C.A."

Telling Tales.

Sift it well, ere a thing you tell, Let the sieves be one, two, and three; Is it kind, is it right, is it needful quite That this tale be passed on by me?

"MOUTH-ORGAN BIBLES."

"With many British soldiers the B. and F.B. Society's thumb-index pocket Bible is a favourite. From France one soldier writes: 'When I was in Egypt I bought one of your Bibles for 2/6; now I want one for my chum, and I enclose a postal-note to pay for it. It is one of them mouth-organ Bibles that I want—the Bible with the alphabet running down the side.' Another soldier, asking for the same book, described it as 'the Bible with all the chapters cut out down the side.'"—Annual Report.

SIXTEEN POINTS OF PIETY.

- 1. To pray to God continually. 2. To learn to know Him rightfully. 3. To honour God in Trinity, The Father in His Majesty, The Son in His humanity, The Holy Ghost's benignity, Three Persons—one in Deity. 4. To serve Him always, guilelessly. 5. To ask Him all things, needfully. 6. To praise Him in all company. 7. To love Him always, heartily. 8. To dread Him always, Christianly. 9. To ask Him mercy, penitently. 10. To trust Him always, faithfully. 11. To obey Him always, willingly. 12. To abide Him always, patiently. 13. To thank Him always, thankfully. 14. To help the poor, in misery. 15. To hope for heaven's felicity. 16. To have faith, hope and charity. —"Ye Points of Christianity,"—Thomas Liesser, 1557.

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## Current Topics.

There will probably be a general regret throughout the Empire at the publication of the Report on the Gallipoli Campaign. It will not mollify the sorrow and suffering connected with the great struggle to know that a tremendous and unnecessary cost was paid for an attenuated advantage, nor will it help now in the future conduct of the war to have published abroad a serious criticism upon men who have practically ceased to have any controlling voice in the future movements of our armies. Never before in the world's history have men had to face such gigantic problems; and it is sad to think that men of proved greatness in all the smaller campaigns they have had to conduct, should have their military reputation broken, not because their greatness has decreased, but because they are faced with a stupendous war, replete with problems of abnormal difficulty which may well puzzle the wisest and greatest among men.

Surely the lesson of this surprising Report is that there should be a more general and continuous recognition that "the battle is the Lord's," and that we must look to Him and not to men for the guidance and strength so needed. Our leaders are, of course, not "sufficient for these things" in themselves. It is in our responsibility to seek for them by earnest and urgent prayer that sufficiency of God which alone can enable them to meet the difficulties of their task.

That was a strong and necessary statement the Primate uttered at the great Centenary Meeting of the N.S.W. Branch of the British and Foreign Bible Society on Monday week. Brisbane has been refreshed with controversy over the political aims of the Roman Church. We use the word "refreshed" advisedly: for the body politic is always the better for an open outbreak of a humour that has been long troubling it secretly. It would do our Australian life no harm for that controversy to spread through all the States. As the Primate said, many who are in opposition to the patriotic and statesmanlike aims of Mr. Hughes belong to the Roman communion. The whole of our Australian political life is thrown into the turmoil of a general election by it at a time when all such inner disturbances should be utterly avoided. Worse still, the newspapers report disgraceful proceedings in the House of Commons by men who seek to use the exigencies of the nation for the obtaining of their own sectional ends, ends that would assuredly make for imperial disintegration. And these men, again, are the spokesmen, in the main, of the same Roman Church. "Under the surface they are working with unscrupulous cunning to achieve their vile

purpose, which is to stab Britain in the back." The sooner we are really awakened to this fact the better and safer for our country and Empire.

The Centenary Meeting of the B. and F. B. Society of N.S.W. was responsible for some words of **Spiritual Vision**, wisdom concerning the study of the Bible. As one speaker insisted, "we have a right to demand that those who come to the criticism of the Book should come to it upon their knees." The Bible is no ordinary book, and no Christian has any right to examine it as an ordinary book. It demands the utmost of reverence and humility. The latter quality is sometimes conspicuous by its absence in the very large claims made in the interests of what are commonly called the assured results of Higher Criticism. Quite recently a writer in "The Challenge" was quietly rebuked by the following letter:—

"Your reviewer says that 'Modern science has made the traditional interpretation of the Bible no longer possible for present-day readers.' May we say that many people receive great illumination when they are enabled to take the words of the Bible to mean just what they say. For then they act upon and prove for themselves the truth of St. Paul's statement that the Word of God, when accepted not as the word of men, but as it is in truth, the Word of God, works in those that believe. In this way many have consciously received forgiveness of sins and spiritual healing of mind and body.—Yours, etc."

The human intellect, unguided and unguarded, is by no means a safe interpreter of things spiritual, for "a head illumined by knowledge, however great, is a very different thing from a heart enlightened by faith."

One of the comforting signs of the times in which we are living is the developed attention that men are being called to and are giving to the Word of God. The War has given quite an impetus to the study of prophecy, but it has also caused men to consider again some of the great lessons that Book so strikingly gives to us. As one of our contemporaries has recently said concerning the wars of extermination: "This difficulty has been modified by the events of the last two years. The 'frightfulness' of the German war machine, viewed in the history of Prussian aggression and war-making in past years, opens up the question as to whether or not a merciful war. The world has been subject from time to time to a social cancer, the only cure of which was excision." The Bible is certainly coming to men and women to-day, in the anxiety and sorrow of the homeland or in the stress and suffering of the trenches, with a new meaning and power, calling to our minds the miracles that have been wrought by its instrumentality throughout the ages of the past. As Canon Alexander, of St. Paul's Cathedral, London, said quite recently:—

"The Bible stands for the great ideals of liberty and justice, of truth and righteousness; and in and through all its varied figures, runs the same living principles, the same witness to God, and to the supremacy of spiritual things." And in search of its power the same preacher said: "What is it that stamps the Bible as unique, and gives it its supremacy? It is the fact that, from the promise of the Old Testament to its fulfilment in the New, it is the inspired story of Jesus Christ, the one Lover and Redeemer of human souls. If we really see that living Christ as the centre of the Bible, and search the Scriptures, as He bade us, because they testify of Him, it is surely our duty to bring the Bible more and more into relationship with our own life and with the life and progress of our day. That living Christ—does He live only in the chronicles of the day and the printed pages which men read? That Holy Spirit, whose promise and witness is found in them—has He spoken only to hearts which have long ago crumbled into dust, and is He now for ever silent? Not so! The Christ who lived once in Galilee and Jerusalem is alive to-day with a far intenser life. He lives in heaven to make intercession for us. He lives on earth to guide, to comfort, to punish, to watch with the steadfast gaze of His ancient compassion the sorrows and sins of men. And the Holy Spirit is speaking to-day as truly as in the generations of old. The first Pentecost was but the beginning of an epoch to which we ourselves belong. In the emphasis with which God speak to men to-day of the need of studying the Bible He is recalling us, 'lest we forget,' to an immemorial witness of His truth.

"If we want to understand the Bible we must read it with a childlike spirit and a contrite heart. It will never open the mysteries of its life but to humility and faith. The secret of all genuine and fruitful study of it is that it should be read with something of the spirit with which it was composed."

It is a matter for satisfaction that the attempt to secure permission for the opening of picture-shows on Sundays in New South Wales has been frustrated by the decision of the Premier (Hon. W. A. Holman). The attempt was made under cover of the specious plea that the proceeds would be devoted to the Repatriation Fund. The proprietors of picture-shows may well be credited with the patriotic sentiments of the average citizen. But the way they pander to the public taste, and are ready to run to the extreme limit of suggestiveness and indecency that the Censor will allow, is fairly conclusive evidence that the motive that predominates in the conduct of their business is a desire to make money as quickly as possible, unhindered by too sensitive a conscience. Picture-show proprietors are far-seeing people, and undoubtedly they have an eye on the days of peace that must come some day. What a fine stroke of business it could be, if by playing on patriotic sentiment, they were able to accustom the conscience of the community during the War to Sunday picture-shows, from which they might reap a golden harvest for themselves later on. We congratulate Mr. Holman on frustrating what would certainly have proved a most pernicious incursion on the already over-secularised Sunday of New South Wales.

Sunday Shows. Picture Shows.

Picture Shows.

Picture Shows.