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Vol. VII., No. 28

DECEMBER 31, 1920.

Price 3d. (Post Free.)

**Current Topics.**

The old time wish never grows trite, so long as it comes with the earnest desire behind it as is ours **A Happy New Year.** generally and our readers in particular for the new year that is just about to open. The injunctions of a great leader to the people of God, as he was about to guide them along an unknown path, is singularly apposite for us all to-day. "Ye have not passed this way heretofore," well expresses the absolute uncertainty of the future's holding. Unrest is everywhere in anxious evidence. Old institutions are in jeopardy and new ones are all untried. Strikes, factions, rebellions, revolutions and class warfare menace the peace of nations, like our own, and the peace of the world. What does the immediate future, this new year that is coming, hold for us all? The great Dr. Arnold, writing in 1831, concerning the concurrence of similar disquietening symptoms, said, "My sense of the evils of the time and to what prospects I am bringing up my children is overwhelmingly bitter. All in the moral and physical world appears so exactly to announce the coming of 'the great Day of the Lord,' i.e., a period of fearful visitation to terminate the existing state of things." This was the grim foreboding of a great Christian; but his foreboding was not realised. The Christian Church passed out of those years of crisis to a fuller understanding of the will of the Lord for world ministry. And so to-day, the Lord of the Christian is just as true, powerful and loving to lead, guide and protect His own. **He is our keeper**—the one un-failing certainty amidst all life's uncertainties. To Him we may commend ourselves with the comforting assurance that the Lord knows, the Lord cares, the Lord reigns. So that "all things work together for good to them that love God."

It is a matter of interest and encouragement to those who are seeking to extend the Kingdom of Christ when their efforts are appreciated widely by the people to whom the missionary is sent. We learn from time to time that Indian thinkers and leaders are found who regard Christianity as the great hope of their people. The social services inspired by the Christian Missions have caused them to realise the value of those missions for the uplifting of Indian life. Now the good news has come from China of an appreciation shown by the Chinese Government towards the work of one of our most highly-esteemed Australian missionaries, Mrs. Wilkinson, of Foochow. We are told that—

**The Chinese Government Honours a C.M.S. Missionary.**

The visitor who arrives at Foochow, and wishes to see something of the missionary work going on in the city, will certainly be taken to the school for blind boys. The work carried on here during the last 21 years by Mrs. Wilkinson, wife of Dr. George Wilkinson, of the Church Missionary Society, has been watched with growing wonder and appreciation by the Chinese, and some months ago one of the most prominent of the literati of Foochow city felt that the school and its principal should receive the highest mark of approval from his country. Some sixty of the leading men of the city shared his opinion, and a letter was sent to Peking, asking the Government to recognise the value of Mrs. Wilkinson's work by bestowing decorations on her. The request was granted, and the President of the Chinese Republic announced his intention of awarding the Order of the Golden Grain. Only once before has this highly esteemed Order been bestowed on a foreign woman. The Governor of the Province, General Li, "as a representative of all classes of people in Fukien," presented a gold medal.

The occasion was made a public function, and that not only by the teachers and boys of the blind boys' school; the streets of the city were decorated, and the Governor's band marched for miles displaying the official "board" which was to be presented. Altogether it was a gala day, and more than a thousand guests flocked to witness the formal presentation of the gold medal and honorary boards, and to offer their own congratulations.

Addresses were read from three Confucian bodies and two educational societies, the mayor of the city, the chairman of the Chamber of Commerce. The last and most impressive of many speeches was made by the leader of the local literati. The old man's gratitude for what had been done for these helpless boys obviously struggled with a sense of shame that it had been left to a foreigner to do it.

The striking contrast between the effects of Christianity and their own religion cannot but have a beneficial influence upon the work in which our missionaries are engaged.

That the findings of the Lambeth Conference would find a wide interest and discussion was quite a foregone conclusion; especially in those subjects which are challenging investigations outside the confines of the Church. There can be little doubt that some of the bishops would have spoken more strongly against those modern heresies which are afflicting Christian lands. There is just a trifle over-much patience displayed towards certain "isms" which are challenging that faith in our Lord Jesus Christ as very God and very man, which is of the essence of Christianity. Consequently it was with a certain amount of satisfaction that we read the subjoined rather caustic criticism of the attitude of Lambeth towards spiritualism. We reprint it just as it stands in "The British Medical Journal," of October 2:—

**THE BISHOPS' DILEMMA.**

It is curious to find the Christian Church on its defence against three such aberrations of the intellect as Spiritualism, Christian Science, and Theosophy. In the Middle Ages each of these heresies would have been anathematized with bell, book and candle. Now they are considered fit subjects for serious discussion at the conference of Bishops

of the Anglican Communion, drawn from all parts of the world to the number of 250, which met in Lambeth this summer. The adherents of these faiths are treated gently as erring sheep; so that in the Encyclical letter which prefaces the resolutions and reports of the conference it is stated that even if "adherents of these movements are drawn into practices and cults which injure their spiritual life, and endanger their loyalty to Christ," yet "it must not be forgotten that these movements are very largely symptoms and results of reaction against materialistic views of life." This reaction has been strengthened as a result of the war. "The bereaved heart of mankind, with earnest, it not always wise, endeavour, is straining to bridge the space that lies between earth and heaven." The bishops consider that church people do not take enough account of the recent growth of knowledge about the power of spirit and mind over body. Some schools of thought within the Church are, they say, liable to fall into a narrow dogmatism, forgetful of the needs of such souls as are deeply conscious of the mystery that which all known truths shade off; the three movements make their appeal to professed members of the Church unsatisfied by the moral teaching and discipline offered to them. The special committee appointed by the bishops to consider the three heresies soon found the inquiry elusive. The literature, they state, is voluminous but which not easy to find authoritative statements to enable them to define precisely the marks which distinguish the teaching and practice to be accepted by adherents. They find in the literature the statement that Theosophy is a body of truths, but that members are not bound to accept any particular statement of them. Christian Science uses the terms "reality," "error," "material" and "spiritual," but the Bishops' committee finds it difficult to be sure that it appreciates the meaning attached to them. The committee, however, give five characteristics common to all three subjects. Firstly, they are protests against materialism, a materialistic basis of human life. Secondly, they draw much of their strength from a new knowledge of the extent of psychic powers with which human nature is endowed. Thirdly, they claim to supply something which the teaching and practice of the Church fail to give. Fourthly, they contain nothing essentially new, many of the doctrines being a revival, sometimes couched in the same terms, of Gnosticism and Neo-Platonism; hardly one of them finds its centre in the central revelation of the Christian faith—the incarnation of our Lord. It is not necessary here to go into the examination of the three heresies, but from the investigation of spiritualism the bishops state that the researches of the Psychological Research Society and others lead them to understand that certain conclusions have been reached. They summarize the conclusions as follows: (1) There is a conviction of the reality of telepathy. (2) There is a conviction of the reality of subconsciousness. (3) This does not necessarily imply communications with beings no longer limited by the conditions of bodily existence, though there are phenomena to support the hypothesis. (4) In investigating phenomena that seems to indicate such communications great difficulty arises, owing to the play of the subconscious self in the medium employed in the enquiry. The bishops wisely give a serious warning against unregulated exercise of an element of human consciousness which acts independently of the reason and the will, and against allowing reason and will to abdicate in its favour. The medical man and the scientist, having possibly some doubt about the validity of some of the conclusions that have been stated, will support emphatically this warning. As regards that spurious worship of the goddess Hygeia called (on a duplicated lucus a non lucendo principle) Christian Science, we confess to a preference for Christian teaching combined with common sense. And the Oriental mystic who likes a body of truths which nobody, even though a member of the Society, need accept, may be left to enjoy Theosophy.

The subject of the provision of the clergy with a living wage has been under fierce discussion. Clerical many diocesan papers, bishops' letters, and synod charges. It is a sad thing that such discussion should be necessary, but it evidently is necessary, judging by the callous way in which church lay officers and members who have witnessed inflation in the prices of necessities to an extent of nearly 100 per cent. are content in the great majority of cases to allow their clergymen to scratch along on almost the same thread-bare stipend on which he barely paid his way when prices were at the old and almost forgotten low level. So impossible has the position become that in one important diocese, we have it on good authority, some of the clergy have been forced to eke out their inadequate stipends by engaging in other occupations utterly disconnected from their real functions. This is an intolerable condition of affairs, and sooner or later our church laity will find out that their lamentable inactivity, want of thought or neglect is having evil results upon the spiritual life of the Church generally. It is just this display of lack of sympathetic forethought that has led in other walks of life to the disastrous breaking down of confidence between man and man and class and class.

It is a vicious method of human nature to get all it can at the least possible expense, and here is just another justification, as complete as one could wish, of the grim necessity of wages boards in order to force from unwilling hands a just return for services rendered. But what is worse in the present case is the unthinking pressure upon the clergyman for an amount of work and length of hours of work quite beyond the right of any man to claim from another. It speaks volumes for the sense of vocation pervading them as a class that so ungrudgingly they give themselves to the life for which they have been chosen.

There is practically no news forthcoming in reference to the election of a new Archbishop for Melbourne. There has been a little "kite flying" and the Melbourne Vasey, the men who have the responsibility of selection have been tendered a large amount of "good advice." Meanwhile there is a fairly strict silence being observed by the board and surely in this case "silence is golden." There are, however, some indications that a commission is to be sent to England for the purpose of making a careful choice. Of course this will cause some heart-burnings amongst those who cry "Australia for the Australians." We, quite frankly, are not of that number. We believe that the best man should be selected whether Australian or English, and that such a man should not be ruled out either because he is an Englishman or because he is an Australian. The Church in Australia needs wise and constitutional leaders and overseers in relation to the great world tasks which she stands committed by her very position in the centre of masses of heathen. She needs big men, men of big vision and big heart. Let us search Christendom for the very best that it holds. The Arch-diocese of Melbourne challenges that best, and we think deserves it.

"The joy of the Christian is not on the surface but dwells deep in the recesses of the heart, making holiday there. If Christians do not rejoice it is because they do not live up to their privileges."

## English Church Notes.

### Renewal in the C.E.M.S.

There are encouraging signs of a great revival in the Church of England Men's Society as a result of the work done in connection with the reconstitution of the Society. At the last executive meeting it was reported that 16,000 members had renewed their pledge of membership according to the new Rule of Life, and during the ten days which have followed that meeting 6000 additional renewals have taken place, bringing the total up to 22,000. News has also reached the Society's headquarters that the C.E.M.S. in New Zealand is endeavouring to become the official Church agency in that dominion for receiving emigrants. Public officers have been appointed in Auckland and Wellington, and in the latter port a hotel has been purchased which is known as the C.E.M.S. Selwyn Private Hotel. Emigrants arriving in Wellington will have the first claim upon it, and it will also be a Church hotel for people visiting the town.

### Memorial at Sandringham.

On October 17 the Bishop of Norwich dedicated at Sandringham a memorial work which has been recently completed in the chancel of the parish church as a tribute to King Edward. The service was attended by all the members of the Royal Family now assembled at their Norfolk home and their Majesties' guests, most of whom were specially invited on account of their association with King Edward. The congregation included also many of the employees on the Royal estate. The service included two of King Edward's favourite hymns, "Rock of Ages" and "Nearer, my God, to Thee." The sermon was preached by the Bishop of Norwich, who took for his text James iii. 18, "And the fruit of righteousness is sown in peace of them that make peace." In the afternoon the King unveiled a memorial cross which has been erected to the memory of the Sandringham estate who fell in the war. Grouped around the memorial were many of the relatives of the fallen, and all the members of the Royal Family at Sandringham were again present. The local clergy and the choir came in procession from the church, headed by a cross four hundred years old given by Mr. Rodman Wanamaker to Queen Alexandria, who has presented it to the church.

### REUNION WITHIN.

At the Southend Congress the Bishop of Chelmsford uttered a remarkable plea for rapprochement between the differing sections of Anglicans. His lordship said:—  
"Forgive a brief personal note, for I do not wish to be misunderstood by many of my old friends here to-day and throughout the country. A Methodist mother taught me to pray, and a Wesleyan father taught me to read my Bible, and at the age of fourteen I knelt in a little Methodist chapel for my first Communion. I knew nothing of theories, of 'Validity' or of 'Orders,' but I knew that, as knelt between sainted father and mother, God blessed me, and their hearts rejoiced. I imbibed the Evangelical fervour, and it still flows in my veins, and to me the quiet simplicity of the Communion Office approaches more closely the dignity of the Upper Room than does the full ceremonial of St. Peter's at Rome."

### The Church and the Anglo-Catholics.

"I want to make it quite clear that I am speaking as a pronounced Evangelical, and one who is not ashamed of its full significance. But I have referred to our Lord's breadth and tolerance. His spirit must be that of His Church to-day. If we are to be true to that spirit we must seek some way out of the realm of controversy, suspicion and disunion in which we find ourselves. Reunion with our 'separated' brethren will be retarded if our own unhappy divisions continue. Three years ago the Bishop of London and myself were deputed to convey to the Wesleyan Conference in London a message of goodwill from the bishops. This year some hundreds of priests and a very large number of lay overflowed the Albert Hall for the Anglo-Catholic Congress. Why was no message sent by the Bishop of London and myself? Every priest there had been episcopally ordained, and everyone was executing his ministerial functions by the licence of a bishop. I am not for the moment discussing the question as to whether those bishops were right or wrong in their action. That is not the question. My point is that a cleavage so great between the episcopate and a great body of church opinion from whatever cause, is bad for the church; bad for the nation, and bad for the cause of religion. The present position is intolerable. What is to be our course of

action with regard to what are known as Anglo-Catholics as represented at the Congress to which I have referred?

### Four Possible Policies.

There are four policies before us:—

(1) The policy of repression. It is possible to repress such a body as that which is found in our midst to-day? I think we can dismiss this from our consideration.

(2) The policy of toleration. From every point of view such a policy is to be deplored. It rests on no settled principle. It makes those tolerated uncomfortable and incapable of rendering their best services to the Church. Such a policy had led to one of drift with disastrous consequences.

(3) The policy of expulsion. This implies that the whole of the Anglo-Catholic party should be asked to leave the main body and form a 'group' by themselves in the reunited Church, and thus their relation to the central body would be exactly on the same lines as that of the Wesleyan or Presbyterian group. Much might be said for this, and if no other way out of our troubles can be found, it may ultimately be the solution, but personally I should deplore it. At a time when all other bodies are coming nearer to us, for the clergy who were ordained by our side and by whose side we made our first communion as priests in the Church of God, to part from us would be nothing less than a calamity, and one which I pray God may never take place.

(4) The policy of whole-hearted inclusion. This is a policy by which the gulf which exists should be bridged and that the members of this great party should cease to be tolerated, but recognised as loyal members of the Church. Here is a group of men, many of whose opinions are absolutely at variance with my own, but whose loyalty to their Lord cannot be questioned. A friend of mine, a strong Evangelical of a conservative type, after attending the Anglo-Catholic Congress, told me that at times he thought he was at Keswick. Could any finer Evangelical message be delivered than that which 'Father Stanton gave at St. Albans.' Said this Anglo-Catholic: 'Be an Anglican, Roman or Nonconformist, be what you like as long as you are Christ's and Christ is yours for ever and ever. That is the point, that is the kernel, that is the Eternal Salvation.' It is no exaggeration to say that hundreds, if not thousands, to-day are living in touch with their Lord through his ministry, but that ministry practically never received any recognition from the Church which had ordained him priest. The Church produced John Wesley and Edward Pusey, and both were priests within her fold. She persecuted and hindered both in their ministry. How long is this policy to continue? The question is this: Is there room in the Church of Christ for the Anglo-Catholic Congress and for the Islington Congress? If there is, is there room in the Church of England for both? If there is not, let us say so and let one depart, but if both are to exist, side by side, make it possible for both to be happy in their spiritual home."

The utterance of the good Bishop has stirred up a storm of discussion, for the most part sympathetic with the bishop's suggestions. But on the one side the English "Records" correspondence columns contain weighty protests by evangelical against any sacrifice of truth for the sake of peace; and on the other side the "Church Times" at the close of a leading article on the subject concludes by saying:—

"What exactly is it that is meant? We are asked to live peaceably side by side with Evangelicals in the Church of England, all of us recognising the right of the others to be there. Now does that mean that the present state of affairs is to be crystallised; that the Catholics, for instance, are to be secured in their present gains, but confined to them as in a Catholic 'reserve,' as the natives are confined in East Africa or the Red Indians in the United States? Are certain churches to be earmarked for us on the understanding that it will not be honourable to proselytize beyond their limits? If this is so we had better say at once that such a suggestion misunderstands the Catholic's devotion to his Faith and his unswerving missionary zeal. We shall always and inevitably be uncomfortable bedfellows with Protestants."

Evidently such an attitude is not going to help in bringing in the much-desired reunion.

### HIS GIFT AND MINE.

Over against the treasury  
He sits Who gave Himself for me.  
He sees the coppers that I give  
Who gave His life that I might live.  
He sees the silver I withhold  
Who left for me His throne of gold.  
He sees the gold I clasp so tight,  
And I am debtor in His sight.  
— Edith B. Gurley.

## The Mind of Christ.

(The substance of a Southend Congress Sermon by the Archbishop of Brisbane.)

"We have the Mind of Christ."—I Cor. ii. 16.

It is a proud claim. St. Paul is speaking of the wisdom which searches the deep things of God—a wisdom not unconnected with the intellect, for no wisdom can be; yet not dependent upon intellect alone, but upon a heart and will surrendered to God. And He claims that this wisdom belongs to Christians, that it belongs to them because, according to their measure, they are allowed a share in the councils of God; because in them, as in a tabernacle, dwells the Mind of Christ.

### The Great Truth.

You will notice that St. Paul is speaking in the plural. No man could rightly make such a claim by himself, for Christ's Mind is beyond the comprehension of a finite individual; and history has many warnings concerning those who have exalted their private judgment on the ground of a practically exclusive claim to the Divine Light. To all such St. Paul's hesitation in judgment is a corrective—"I think that I have the Spirit of God," he says. He goes no further than that. But collectively, as shares in a common great life, as individually conscious of our oneness in the Body, we can, and do, make the claim; and the contemplation of it and all it involves brings to our troublous life a new and stimulating message of confidence and hope. We have the Mind of Christ—it is ours. The great truth overshadows all our thoughts and actions; it kindles our hunger, it nerves our will. But in what sense do we possess it? How and where shall we find it? We must be careful in our answer to the question. As with the Kingdom of Heaven, so with the Mind of which the Kingdom is an expression we are taught not to cry "Lo! here, or Lo! there." Like the Kingdom of Heaven itself, the Mind of Christ "is amongst us." It is a living reality dwelling in living men and women shared by countless myriads of human souls, yet wholly possessed by none; expressing itself, indeed, in human society, in the pages of history, in many a crisis of human affairs, yet for all that, never revealing any one seat of authority, any inflexible tribunal upon earth to which men may refer to save themselves trouble. The Mind of Christ is at work among men (if we may compare great things with small) precisely as the great contributions of human genius become the possession of the world.

### An Ideal and a Force.

Even so, the Mind of Christ lives in the souls and minds of His followers; the sphere of its operations is the shifting arena of human society; it cannot be written down or codified; it cannot be quoted, as we say, in black and white. It is at once an ideal and a force; it can never be written down in final form. We believe that our Lord will show His Mind to the world through His Body the Church. He may speak through Church Councils or other corporate action of the Church, or He may show a portion of His Mind to His saints—great or humble. But because these instruments are defective the expression of His truth is necessarily partial and fragmentary, and it depends in a large measure upon the loyalty and obedience of His Church. As the expression of our own minds is often hampered by the failure or weariness of our bodies, so the ever-fresh revelation of Christ is often hampered and obscured. Still, as of old, men's weakness stands in the way. "I have many things to say unto you, but ye cannot bear them now." Nevertheless, there is much already that we can clearly see, and wherever the Mind of Christ has been indicated, even partially, there, amid the shifting sands of human opinion, we have a foundation upon which to build. And it is more than a foundation. It is a positive call to action.

### The League of Nations.

Where we are sure of the Mind of Christ, there we call to dedicate every energy of heart and mind and will comes to us with a paramount emphasis. I will give three examples. The peace of the world. The Herald Angel at the Nativity proclaimed "Peace on earth among men of good will." That is the objective henceforth before the world. The world is to consist of men of good will, and when this mighty change is wrought (as it will be at last) through the Incarnation of the Son of God, then peace will have come. It may be far off, but the peace of the world exists already in the Mind of Christ, and for that reason we must dedicate ourselves to the promotion of it. Already the imperfections of the League of Nations' covenant are apparent to the experts, and statesmen are becoming disheartened at the overwhelming difficulties

they are called upon to face practically alone. Where are the Christian forces of good will? Are we going to turn away with a sigh from the whole quest because of the initial difficulties? Are we going to allow the opportunity of the Peace of Versailles to pass away and the world to drift back into war? That is the inevitable alternative unless Christian public opinion speedily mobilises the forces of good will among the nations of the world. The League of Nations' covenant and all outstanding difficulties can be rectified if only the goodwill is there. Without it there is no hope. The Prime Ministers of the British Commonwealth appealed in their letter of January last to the spiritual forces of the world to supply it; the Bishops of the Lambeth Conference have appealed to our Church for an active propaganda; and the League of Nations Union offers the machinery. The future of the world depends upon the action of the Church. Will the Church of our day be loyal to the Mind of Christ?

### Unity of the Church.

Again, we are sure of our ground in respect of the unity of the Church. In the Mind of Christ the Church is one—his purpose and will is that the fruits of Redemption should be brought home to all humanity through an undivided Church, and the divisions of Christendom represent a falling away from that purpose, and are the deadly results of human sin. We cannot restore unity by our own direct action; it is the gift of God. But one thing we can do—we can prepare our own and one another's hearts for the great event; we can humble ourselves in penitence for our share in the hindrance of God's purpose; we can ruthlessly break down our prejudices and make the offering of a will surrendered in loyalty, whatever the cost, to the Mind of Christ.

### Mutual Service.

And once more we are sure of Christ's Will for human society as shown in the principle of mutual service. In the Mind of Christ the ideal of human character remains untarnished, whatever the failures of men, and that ideal is expressed in the words, "I am among you as He that serveth." The war has brought this home to us as the only tolerable principle of human relations, not only among individuals, but also in the larger groups of nation and class. In all our class and national relations we have hitherto endorsed the principle of self-interest. In the industrial world, class interests are frankly proclaimed as paramount and among nations the principle "nothing for nothing" has prevailed. But the war has shown us that there can be no human progress through exclusive patriotism, but only through the mutual service of nations; and a nation's claim to greatness depends upon its sense of obligation to serve the world. The same principle applies in the economic world, where we are learning that class-consciousness will work for evil rather than good, unless men learn that the true object of industry is not only personal self-enrichment, but also the enrichment and well-being of the State.

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For Grief or Ill the year is dead. He liveth still Who suffered in thy stead!

Be brave. Beware. An Infant year appears Clad in fair robes of spotless innocence. O keep them so; and white as snow, Washed in the Blood from past deplored offence.

Let this one know the joy to grow. In saintly Graces—free from blind pretence: Yielding no cause to mourn with bitter tears The shattered purposes of bygone years.

Would God it might be so. —J. C. Robinson.

## Correspondence.

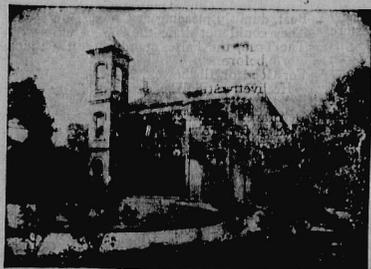
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(To the Editor.)

Dear Sir: Might I suggest that as an outcome of the recent happy co-operation of the C.M.S. and the A.B.M., in the exhibition and sale last week, a permanent depot be established in the city, manned by voluntary workers, for the sale of country produce, for the funds of the two missionary organisations of the Church? The country parishes throughout the State could keep up a constant supply of produce, and thus provide a continual income from a source not at present touched. During the next few weeks many tons of

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stone fruit will rot on the ground. Much of it might be sent to the proposed depot and sold for the cause. There are few country gardens which in a normal year do not grow surplus vegetables, which could be devoted in this way. It would be most valuable as a means of providing a way by which our young people's interest and efforts could be constantly kept alive, and thus made to feel that they are taking an active part in spreading the Faith. It might be arranged to have the depot open one day a week to begin with, but I am sure that it would soon be found necessary to have it open every day of the week.—Yours, etc.,

H. F. S. PALMER.

Ingleburn, 8/12/20.

**CORRECTION.**

Rev. E. A. Colvin desires to say that the reference in his article in the last issue of the "Record" to dances, etc., was not in connection with the Y.M.C.A., as printed, but the Y.W.C.A.

**Personal.**

We regret to learn that Archdeacon Martin, of St. Clement's, Marrickville, Sydney, is in hospital seriously ill. He was recently operated on for appendicitis.

Rev. R. D. Joynt has just reached Sydney from the Roper Mission. He reports all well at the Mission.

Mrs. Watson, widow of the late Archdeacon Watson, of Bendigo, died at her daughter's residence, South Yarra, Victoria, on December 11, at the age of 84 years.

Rev. J. A. Julius, vicar of Waimate, has been appointed to Timaru. Mr. Julius is the son of the Bishop of Christchurch.

Rev. G. N. Turner, assistant Curate of St. Paul's Pro-Cathedral, Wellington, is resigning his present cure in order to become vicar of St. Michael and All Angels', Anderson Bay, in the Dunedin Diocese.

Rev. E. Makeham has resigned the parish of St. Mary's, West Perth, and leaves for England in January, 1921. Rev. C. L. Riley, rector of St. Hilda's, West Perth, has been offered and has accepted the parish of St. Mary's.

Rev. H. E. Harper assumed duty at East Perth as from December 1. He has till now been rector of Mt. Barker, in the Diocese of Bunbury.

The treasurer of the Diocese of Rockhampton, Mr. Holyoake Woodd, has resigned on account of his removal from Rockhampton. Mr. Woodd has resided in Rockhampton since 1862 and held his present office since 1892.

The Sub-dean of St. John's Cathedral, Brisbane, Rev. de Witt Batty, was at Alexandria, Egypt, on October 15, where he broke his journey homeward to spend a few days with a brother and two sisters.

Rev. H. O. Fenton has left Dunedin on twelve months' leave of absence.

Rev. C. J. Whitfield, of St. Jude's, Brighton, has accepted the charge of St. James', W. Adelaide.

Mr. J. J. Virgo, C.B.E., Hon. World Representative of the World Alliance of Y.M.C.A.'s, was married recently in Birmingham to Miss E. Dorothy Aston, only daughter of the Rev. T. Aston, formerly vicar of Hurdsville, Macclesfield. Mr. Virgo was described by the

late Sir George Williams as "one of the flying angels of the Association."

The Bishop of New Guinea, who has been under treatment in a private hospital at Darlinghurst, Sydney, for blood poisoning in one of his legs, is now almost recovered, and has left the hospital. He is the guest of the Primate at Bishops Court, Sydney.

Rev. G. Boreham has resigned the assistant curacy of St. Mary's, Caulfield, owing to ill-health.

Rev. J. Elliott, of Allora (Q.), has been appointed rector of St. Paul's, Maryborough (Q.), in succession to Rev. C. S. Hamlyn Harris. Rev. T. Hely-Wilson, vicar of St. Thomas's, North Ipswich, has been appointed rector at Allora, in succession to Rev. J. Elliott.

Dr. Leeper has been elected president of the trustees of the Public Library, Museum, and National Gallery, Melbourne, in succession to the late Mr. H. Gyles Turner.

Bishop Langley dedicated on Sunday, 12th, a very handsome war memorial pulpit at St. Paul's, Geelong. Brigadier-General R. Smith unveiled the memorial.

The Archbishop of Canterbury has conferred the Lambeth Degree of D.D. on Rev. F. E. Brown, of the Geelong Grammar School. Dr. Brown has been headmaster of Geelong Grammar School since 1912.

Rev. J. L. Watt, who has been rector of St. Stephen's Church, Rutherglen (Vic.), for six years, has been nominated by the Board of Patronage of the Diocese of Wangaratta as rector of Seymour.

After a very short tenure, the Rev. J. A. Schofield has notified his intention of resigning the important parish of St. Paul's, Bendigo, and will succeed the Rev. H. A. Brooksbank, of St. Mark's, Camberwell (Melb.).

Rev. E. Keymer, of St. John's College, Cambridge, has arrived from England to join the staff of clergy in the Ballarat Diocese. Mr. Keymer, who was a chaplain in Asia, is a clergyman of much experience, and he should be an acquisition to the diocese.

Rev. Frank Cash, assistant priest of St. Jude's, Randwick, who was successful in obtaining the B.D. degree in 1918, has received word that he has been awarded, on examination, the Honours Degree in Old Testament literature with Hebrew and Aramaic. With the exception of the Rev. Prof. Dr. James Cumming, M.A., D.D., of Dunedin, N.Z., Mr. Cash is the only clergyman who holds this Honours Degree of Melbourne, and he now proposes to make application that after the regulation time has elapsed, he may present himself for the Doctorate in Divinity.

**NEW LECTIONARY.**

Jan. 9, 1st Sunday after the Epiphany.—M.: Ps. 18; Isa. xliii. 14-xliv. 5; Luke iv. 16-30 or Col. i. 21. E.: Ps. 19, 20, 36; Isa. xlv. 6 or xlv.; John iv. 1-14 or Rom. viii. 1-17.

Jan. 16, 2nd Sunday after the Epiphany.—M.: Ps. 37; Isa. xlviii.; Luke xvii. 1-19 or 1 Pet. iv. 7. E.: Ps. 39, 40; Isa. xlix. 14-23 or l. 4-10; Matt. xxii. 34-xxiii. 12 or Rom. v. 1-11.

**Industrial Unrest.**

(By F. Armand Bland, M.A., LL.B., Assistant Director, University Tutorial Classes, Sydney.)

(The substance of an address recently delivered at the Synod of the Diocese of Sydney.)

Certainly the industrial machine is creaking rather ominously at the present time. There is a good deal of friction, but notwithstanding this friction the machine has not yet broken down. There are, however, indications throughout the world that there is an increasing likelihood of its breaking down, and at the moment at any rate many are engaged on overhauling it. If you were to ask why it is that there is this unrest or this friction in the industrial machine you would possibly get a different reason from every person from whom you inquired. You would be told that it is because people are too highly educated to-day; they have eaten of the fruit of the tree of knowledge, and now they know too much about the industrial system to submit. On the other hand you would be told by people—by myself, for example—that it is because people are not sufficiently educated that you have industrial friction. Or you might be told that industrial strife is due to agitators, or perhaps you might hear that it is due to exploitation, to the fact that industry is carried on for private profit. But I want to hazard another suggestion to you. I want to suggest to you that possibly a good deal of the friction in the industrial machine is due to the fact that we are attempting to reconcile two incompatible things. We are attempting to reconcile the idea of social service with the idea of personal gain. I think that possibly that is one of the main reasons why there is this friction.

Industry should exist primarily as a public service, i.e., to supply the goods and services required by the community. I want to suggest to you that although it ought primarily to exist for public service, yet that primary object has been gradually subordinated, subordinated to another idea altogether, until now the primary object of industry is to provide gain for a limited number of people, while the idea of service has been relegated to a subsidiary position.

The position in which we find ourselves has been reached after a long period of years. Our industrial system has gradually been evolved and to-day it is founded on certain laws and customs and conventions. You can think of those laws and customs and conventions as being so much scaffolding by which we have built our industrial machine. It seems to me sometimes that we are concentrating too much attention upon the scaffolding and are not looking at the primary object of the machine itself. I sometimes think that the time has arrived for us to scrap a good deal of the scaffolding and concentrate on the primary object for which industry exists.

When we consider that proposition, however, we are met by those who think that whatever is, is best. There are a number of people who object to innovations and who think that this world is the best of all possible worlds, and that any evil in it is simply a necessary evil. So some people will admit

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that unrestricted private enterprise and private property do result in an unequal distribution of wealth and also in a great deal of waste in the industrial process, but they insist that these are necessary evils because people must have some incentive to work. It is also admitted that political democracy and industrial autocracy are quite anomalous, but it is said that industrial democracy is not possible because you must have efficiency. It will be admitted that the wages system is not necessarily the best system, not necessarily the best way in which we can measure a man's service and reward his abilities, and that it is really no criterion of his worth. But, they say, we must have the wages system in order to induce people to go to work.

It seems that this conception of these things as a necessary evil has outlived its usefulness. A larger number of people every day are beginning to realise that many of these necessary evils could very well be scrapped, and they are fortified in this belief by the recognition of the fact that the masters themselves have scrapped some principles which they previously held very fundamental. For example, the great capitalists of industry are especially eliminating competition the better to secure their position, and to-day competition is no longer revered as the law of life. Rather is it, beyond a point, the death of trade, and so attempts are made to eliminate competition which once was looked upon as a necessary evil.

I suggest to you that a number of other things which are still looked upon as necessary evils should also be scrapped, especially in the light of the new idea which the last four or five years have brought forth. There are an increasing number of men and women to-day, particularly those in the industrial sphere, who are agreed that men were not made only for industry. They are insisting rather vehemently upon the fact that industry ought to be made to accommodate itself to men, and that, after all, the primary thing in life is not the industrial system itself, but the men and women who compose the industrial system.

Consequently as a result of that new line of thought we have two different ideas emerging. On the one hand you have the ideas from which you can find the reason for all the unrest; you can find the reason for all the strikes that occur whatever may be the immediate cause. On the other hand you have another set of ideas which provide the motive to those who devote themselves to welfare work, who see in welfare work an opportunity by which industry may be made to accommodate itself to the needs of the people. As I say, you have those two currents flowing from this new orientation of thought; you can find a reason for strikes and you can also find the motive for welfare work in this very same idea that industry must accommodate itself to men, and not men to industry.

When I take up the newspaper I am fortified in my belief that the position is fast being reached when the present industrial system will fail to fulfil its purpose; it is even now failing to function; it is failing to provide for the needs of men and to provide the commodities that are essential. The issue is being forced very definitely in some countries. In Russia and in Italy to-day the position is fast being reached where the industrial system is failing to function, and the issue is being forced to a lesser degree in England and in Australia, as well as in France and America. Throughout the whole world this particular issue is being forced, and we have to reconcile ourselves to the fact that we must give effect to the new ideas and reconstruct the industrial system; otherwise the industrial machine which is now creaking and groaning ominously will, within a very short space of time, break down altogether.

It is obvious to anyone who looks at the industrial situation that the problem of production is only part of a general psychological problem, and that there can be no solution of it, and no cessation of industrial unrest and no creation of industrial efficiency unless the idea of production is related to the idea of service. If we want efficiency, and if we want industrial peace, then we must be able to persuade workers that their work is worth while, and, in addition, that it is their bounden duty to do their best.

That is the situation with which we are faced. If we want efficiency and desire to carry out our ideas of increased production, then we must be able to persuade the people who are working the industrial machine that it is worth while to do it. But when you look at the conditions of the industrial system to-day, are you justified in urging people that it is worth their while to do their best? Are you justified in saying that under the present system every person will get his due reward if he does his best? It seems to me that this is the measure and extent of the reconstruction which is necessary. We have to reconstruct industry so that people can feel that if they are doing their best and are engaged upon the business of the community they will get due reward for their service.

There are very many methods suggested to ensure industrial peace, and also that the best services of the workers will be available to the community, but it seems to me that the choice of system is always primarily and fundamentally a choice not of the machinery to be erected, but of the motives by which an appeal is to be made. After all the motive is the main thing. What are you aiming at in the industrial system? Are you aiming at what will be of service to the community or at what will make for the enrichment of certain people who control the industrial system? Of fundamental importance therefore is the motive by which we can appeal to the people if we are going to ask them to do their best. The question of the kind of machinery which we bring into operation afterwards to give effect to that ideal is altogether subsidiary. We cannot bring the machinery into full force at a moment's notice. It will develop according to the spirit of goodwill animating the people who are administering the machinery. We have to rate the main thing upon which we have to satisfy ourselves is the ideal which we are going to hold before people, if we are going to ask them to do their best for us in the industrial world. We seem, up to the moment, to have always appealed to the baser motives in mankind. The whole of our industrial system seems to have been built upon that foundation. We have to alter that and appeal to the higher motives which animate people. Unless we can put this higher motive before people in industry it seems to me that there can be nothing more at any time than a diminution of the volume of unrest, and it will inevitably be followed by further waves of constantly growing magnitude of industrial strife. If we are going to be content with appealing to baser motives instead of to those higher motives to which we can ordinarily appeal in regard to our home life or in regard to almost all the other activities of man outside the industrial system we cannot expect to meet with any great success.

## The Anglo-Catholic Congress.

Many of our readers will be interested in the following letter and enclosure, which have reached us from Wales:—

November 8, 1920.  
Sir,—Having had a copy of "The Church Record" for September 10 last forwarded to me, I was interested in reading Mr. E. H. B. Coulcher's letter, in answer to an article referring to the late Anglo-Catholic Congress held in London this year. I was wondering whether you had seen the enclosed "cutting" from "The Morning Post"? I thought it might interest Mr. Coulcher and yourself.

The "cutting" reads as follows:—  
OUTLOOK FOR THE CHURCH.  
DR. INGE ON DUTY OF LIBERAL AND EVANGELICAL PARTIES.

Dr. R. W. Inge, Dean of St. Paul's, spoke on Saturday evening at a meeting of the New Reformation Society in the Hall of Trinity College, Oxford, on the subject of "The Outlook for the Church of England." Canon Burroughs, Hertford College, presided.

Dr. Inge said:—  
"What was the state of things within the Church? The phenomenon that first met their eyes was the apparently secure predominance of Anglo-Catholicism and the relative weakness of both the Liberal and Evangelical parties. The victorious party had certainly passed through strange vicissitudes, and appeared to be still in the course of rapid evolution. There were some who predicted that the ascendancy of the Anglo-Catholic party would grow until almost all traces of the Reformation were obliterated, except that no allegiance would be acknowledged to the Bishop of Rome unless he offered honourable terms. (Laughter.) He was far from sharing this view. He believed that the Anglo-Catholic movement had now about reached its height, and that it must soon begin to break up owing to certain internal contradictions which the enthusiasm of its adherents had hitherto masked or ignored. He said this in no spirit of hostility to a movement which all churchmen must regard with admiration, even if that sentiment was tempered by misgiving.

"If he was right in thinking that the party at present dominant must soon find itself in some perplexity in consequence of the manifest break-down of its fundamental hypothesis, it was most important that the Evangelicals and Liberals should prepare to step into the breach to take their proper share once more in the defence of the citadel, and claim their due place in the councils of the Church. It was useless to pre-

tend that they had this position at present; it was the Catholic party which was bearing the brunt of the battle and which directed the tactics of the campaign.

"These two depressed and unsuccessful parties, the Liberals and the Evangelicals, might profitably consider whether they had not certain things to learn from each other, and whether they might not gain more strength by falling back on their own principles, in which they had much in common. He thought the time had come when they might relegate into the background vexed questions about inspiration, important and interesting as they were, and concentrate their attention on the growth and increase of the spiritual life and the cause of spiritual religion in its purest and simplest form, and work outwards from that. It was not a forward movement that they wanted, but an inward movement. It was an age of copying good foundations on which some master builder of the future might build something worthy to be the temple of God. He believed they would soon see brighter times, especially for the Evangelical party; for the younger men were full of zeal, and many of them saw clearly on what lines the 'New Evangelicalism' must work. (Applause.)"

## Notes on Books.

**The Jubilee of the Diocese of Bathurst, 1870-1920**, being a history of the Church of England in the Western Districts of New South Wales, compiled by Archdeacon Oakes. Price 2/6.

An excellent historical record of the Diocese of Bathurst and one that might be copied with great advantage by many other dioceses. The Archdeacon has enhanced the value of his work by many valuable illustrations. The work is most carefully compiled and has the additional advantage of being written in an interesting way. We could wish there was an Archdeacon Oakes in every diocese of Australia to compile records of Church extension. Each year delayed means loss of valuable records. Proceeds in aid of Diocese of Bathurst Jubilee Thanks Offering Fund.

**Chelphagan**.—The second number of the magazine of St. John's College, Armidale. We cordially re-echo the welcome we gave to the first number. The present one is full of instructive and entertaining articles and jottings in which the students are duly represented. The article on "Clergy Training in Early Days" is of interest as showing the difficulties our pioneer bishops had to face. We congratulate the college and Mr. A. T. Knox on gaining the Goulburn Divinity Prize for the latter's essay on "The Messianic Hope."

"He leads us on through all the unquiet years;  
Past all our dreamland hopes and doubts and fears  
He guides our steps; through all the tangled maze

Of sin, of sorrow, and over-clouded days  
We know His will is done,  
And still He leads us on."

**KIWI  
BROWN**  
Stain—Polish  
is a Beautiful  
Distinctive  
and  
Fashionable  
Shade.

## EDITORIAL NOTES.

All literary matter, news, etc., should be addressed to the Editor, "Church Record," 64 Pitt Street, Sydney, New South Wales. Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

No. 10. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

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Subscriptions, and all business communications should be sent to the Manager, Mr. L. Lepistö, 64 Pitt Street, Sydney. Telephone B.1520.

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

TERMS OF SUBSCRIPTION (in advance). In Australia ... 7s. 6d. per annum (post free). Beyond Australia ... 10s. per annum (post free).

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## Standing Advertisements.

Rates will be quoted by the Manager on application.

## The Church Record.

DECEMBER 31, 1920.

1920. 1921.

EBENEZER—JEHOVAH-JIREH.

To-day another year of the life of our "Church Record" closes, and we should be lacking indeed in thought if we did not express our gratitude to Him by Whose grace alone we have attained or can expect to attain any real good by its publication. There are, of course, the usual anxieties that tend to oppress all work carried on under the present conditions of difficulty and high cost, but we can surely trust that He Who hath kept us provided with all the necessary gifts will not fail us in the new year. We urge our friends to be really supporters by intercession, by widening our circulation, by special gifts in order to meet the increased cost of production without jeopardising the circulation which represents the real power of our evangelical paper. The Church is needing more than ever to-day churchmen and churchwomen who are keenly interested in the work, not merely of their own parochial church, but of the Church in general, and who are also well instructed in the ways and doings of their Church. The grand old Church of England not only has a great and noble past, but is doing a great and noble work in the present. The more our churchmen are brought to a knowledge of her splendid world-wide activities the more they will be inspired and encouraged to devote themselves to fulfil all their proper functions in the Body. Now the purpose of a Church paper like the "Church Record" is to give that wider outlook, and at the same time inspire and strengthen its readers for the work to which they have set their hand. The church member who has no interest for the Church's wider work will rather retard than assist the Church in its work in his own parish. Consequently as the new year opens we do earnestly urge our friends to enlarge our sphere of influence for the extension of Christ's kingdom by personally urging others to get this wider outlook by reading the "Church Record." We have been much cheered in our work by the receipt of kind messages from many who find the paper of interest and help. Only these last few days the following have come to hand in both cases from Christians of mature judgment and life experience. The first says: "Your paper is so clear and outspoken that I like it better and better. I wish more of the religious papers were as loyal to Scripture."

The second, from a clerical supporter of honoured standing in his diocese,

has touched us deeply. It runs: "I enjoy the deep spirituality of a great deal of your paper—it is a help to me, a help heavenward. . . . May the presentation of Christ in your paper long continue."

May we not well thank God and take courage with all those friends who have in any way contributed to the upkeep and furtherance of our work.

## It Ringeth to Evensong.

Some of our readers have now reached the eventide of life. The years have passed swiftly, resistlessly. Short time ago was it when they were in the heat and dust of life's stern battle. Now the tasks are bequeathed to younger hearts that lightly face the dawning of the days ahead. But though the leaf changes from bud to greenness, to sere yellow, yet there is a directivity behind it all—a Providence over all as God fulfils His perfect plan. And the message of the Christ still "ringeth to evensong." Yes, the melody of the Gospel story is richer, fuller, more harmonious and ever more satisfying to the cravings of the human heart as the shadows of eventide draw on. It is the Gospel of love, of hope undying, of faith awaiting fulfilment. It gives meaning to the past. It illumines those crosses and crowns of thorns we had to bear and wear. They seemed so hard, so perplexing to understand. Yet now in the gloaming of life they stand etched out in golden outlines against the background of youth's brighter skies.

Some fret over the fleeting years, and try to stave off the fatal days of old age. Hair dye, cosmetics, dresses and coiffure à la dernière mode are daintily used to give the bloom of perennial youth. Sad subterfuge! How much better the welcome of the mellowing years, as Browning speaks through Rabbi Ben Ezra:

Grow old along with me!  
The best is yet to be!  
The last of life for which the first was made.  
Our times are in His hand,  
Who saith: "A whole I planned  
Youth shows but half; trust God, see all, nor be afraid."  
Not once beat "Praise be thine;  
I see the whole design,  
I who saw power, see now Love, perfect, too.  
Perfect I call Thy plan;  
Thanks that I was a man!  
Maker, remake, complete—I trust what thou shalt do."  
My times be in Thy hand.  
Perfect the cup as planned!  
Let age approve of youth, and death complete the same.

The years chisel off the asperities of younger days. Judgment becomes less hard, justice more merciful, "raw haste half sister of delay" is eschewed. Father Time deals gently with some, is hard on others. Yet God's mercy and loving kindness still ringeth to evensong. The future, once so full of dreams and castles of fond hope, has become the past. We draw from the deep wells of memory and find refreshing draughts of comfort and cheer as we see how the hand of God did guide us through the maze of life. Still, let the heavenly music of God's love and promises that fail not, ring down the years that are left, until, in perfect union with God and man our spirits go forth to Him from whence they came.

—B. G. N.

## EPIPHANY.

"We have seen His star and are come to worship Him."

O Light of life! O Heavenly King!  
Led unto Thee, we fain would bring  
Such varied tribute as we may  
Of hearty service, and we pray  
That Thou wilt take our offering:

Smile on us, as we humbly cling  
In rapture of blest worshippings,  
Low at Thy feet from day to day,  
O Light of Life!

"Thy light, more light, we want away;  
Send to us Lord, the cheering ray  
That turns our winter into spring,  
And makes our hearts with joy to sing;  
Be Thou our Star, our Strength, our Stay,  
O Light of Life!"

W. Saumarez Smith,  
(Late Archbishop of Sydney.)

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Summer School.

The annual Summer School of the C.M.S. is to be held at Austimmer from January 22 to 29. Mr. C. R. Walsh is to preside and the leaders include Revs. S. H. Denman, P. J. Bazeley, H. N. Baker, M.A., P. A. Micklem, M.A., R. B. S. Hammond, Seafield Deuchar, M.A., J. W. Ferrier, Mrs. Newby Fraser, and Miss Pallister. The subjects chosen are India and National Policy, Africa, White Australia Policy, and Women of the Orient.

## Ordination.

The Archbishop held an ordination in St. Andrew's Cathedral on December 21. St. Thomas', Day, when the following were admitted to Holy Orders:—

Deacons: J. R. Le Huray, T. A. W. Macpherson, W. J. Rebol, F. A. Walton, and P. R. Westley, all of Moore Theological College, Sydney.

Priests: A. H. Adey, E. Cameron, J. P. Dryland, and L. G. Edmonson, of Moore Theological College, Sydney; W. J. Edwards, B.A., University of Sydney and University of Cambridge, Dip. Ed.; M. G. Fielding, M.A., Merton College, Oxford; W. Kingston, H. J. H. Lofts and E. C. Madgwick, of Moore Theological College, Sydney; K. W. Pain, M.A., Queen's College, and Ridley Hall, Cambridge; L. P. Parsons, A. H. Roake, and A. W. Setchell, of Moore Theological College, Sydney.

The new deacons have been nominated to the following curacies:—Mr. Le Huray, Narrembun; Mr. M'Pherson, St. Peters, Sydney; Mr. Rebol, Drummoyne; Mr. Walton, Dulwich Hill; Mr. Westley, St. Clement's, Mosman.

## Rawson Institute for Seamen.

The usual programme of festivities arranged by the committee of the above was entered upon at the Institute in George St. last week. At 6.30 p.m., upwards of 250 seamen from the oversea ships in port were entertained at dinner by the ladies committee. It was a most interesting gathering. Representatives of many nations were there, and did ample justice to the good things provided. After the chaplain, Rev. H. C. Lepistö, had briefly addressed the men, Mr. Justice Harvey, a vice-president of the Institute, welcomed the men on behalf of the committees, and expressed his pleasure at seeing such a large and representative attendance. The Judge spoke most eloquently of the British sailor during the long years of war, of his heroism and devotion to duty in the face of appalling danger. This was the way the citizens of Sydney showed their appreciation by providing ten days of festivities at the Festive Season for the men to whom they owed so much.

Captain Sheford, R.N.R., Commander of the R.M.S. Orvieto, himself an old friend of the Institute, in a breezy and humorous speech thanked those who had been responsible for the arrangements. The Captain expressed the thanks of those who were entertained so splendidly.

The following ladies very kindly provided the tables:—Dame Margaret Davidson, Lady Mackellar, Lady Meeks, Lady Hornard, Lady Cullen, Lady Russell French, Mesdames Walter McArthur, Gibbs, Corry, Walter Brunton, C. C. Dangar, Arthur Allen, Norman Simpson, J. O. Meeks, Anthony Hornard, Kelo King, A. A. Stewart, Richard Binnie, Macnamara, Moodie-Heddie, S. E. Laidley, T. F. Knox, Scott Skirving, the Misses Austin, K. Doak, Margaret Harris, Fairfax, Edith Walker, and Miss Williams.

After the dinner an adjournment was made to the main hall, which had been transformed into a veritable fairyland by the indefatigable workers of the ladies committee and Harbour Lights Guilds. A splendid concert was provided by Miss Brenda Deloitte, the following artists assisting:—Miss Lillian Gibson, the Misses Deloitte, Mr. Lionel Lawson, Mr. H. Lessan and Mr. H. Spratt.

## Chatswood Girls' School.

Speech day of the Church of England Girls' School, Chatswood, was held in the school grounds in the presence of a large attendance of parents and friends. The Warden, Rev. Edward Walker, presided.

The report of the head mistress, Miss Elkington, was a very gratifying one, showing a large increase in the number of pupils and most substantial results in the examinations as well as general keenness in the sports. Miss Elkington paid a tribute to the ability, energy and loyalty of the school staff.

Mr. G. W. Ash addressed the gathering on behalf of the council. He explained the

constitution of the school, and how supporters might help either as founders, life members or as yearly subscribers. The council had now, thanks largely to the efforts of their Hon. Bursar, placed the school on a sound basis, but he pointed out many directions in which money could be well spent. He laid emphasis on endowments and bursaries, and gave particulars of the two bursaries already established by the council.

Sir Henry Braddon then distributed the prizes and subsequently gave a helpful address to the girls, whom he referred to as "fellow students." He congratulated the head mistress upon the excellence of her report and had much to say upon the ideals aimed at in that report. He also spoke about the importance of the "games" part of the school routine and gave words of advice about "playing the game." He also had words of encouragement for those who did not gain prizes.

Votes of thanks were proposed by Mr. D. J. Brownhill, also a member of the council. The prize-winners were as follows:—Head Girl, S. Nares. Best pass in 1919 Intermediate, S. Nardin. General Knowledge, E. Cooper. Upper School.—Form III.—Honour prizes: M. Lee, M. Read. Form IV.—Honour prizes: H. Daish, I. Piper. 2nd standard: E. Barton, A. Colvin. Form V.—Proficiency prize: N. Grace, P. Graham. Form VI.—Honour prize, S. Nardin.

Preparatory School.—Kindergarten.—Honour prizes: P. Greenwell, H. Scott. 2nd standard: E. Evans. Progress prizes: K. McKenzie, L. Loane, D. Muston, M. Jackson, N. Campbell, G. King. Form I.—Honour prize: G. Brownrigg. Form II.—Honour prizes: M. McLean, E. Rowe, J. Cadwallader.

## L.H.M.U., Hurstville.

The fourth annual garden fete organised by Mrs. Dixon Hudson, assisted by members of the junior branch of the L.H.M.U., was held in the rectory garden on Saturday, November 27. It was opened by Mrs. A. J. Hare, at 3 p.m., who congratulated the members on the good work they had accomplished in the past, and urged them to continue and do even greater in the future. Mrs. Nelson Howard proposed a vote of thanks to Mrs. Hare for kindly coming to open the fete. Good business was done, and the sum of £30 has been realised; we hope, however, to dispose of the remaining goods and so add to that amount.

The proceeds are to be devoted to providing Xmas Trees in the Mission Zone Area, and also for providing comforts for cripples and invalids in the slums.

This year we are helping with the Xmas Trees at Erskineville and Woolloomooloo.

Since Mrs. Dixon Hudson inaugurated this work among the junior members they have raised the sum of £129 by garden fetes and collecting boxes.

A chair has been given to an invalid boy in Surry Hills and proved a God-send to him. He is now able to attend day school and Sunday school. An invalid chair has been given to the parish of Erskineville, also a donation of £10 to relieve urgent cases of distress last winter in the same parish. An iron boot for a cripple girl in Darlington has been provided. We are also giving an invalid chair for the parish of Woolloomooloo. "Great things spring from small efforts."

## S. O. S.

"We should be very phlegmatic and ungrateful if our hearts had not been warmed and our souls filled with thankfulness to God, the Giver of all, and to the many workers and to everyone who rallied round and supported us during last month. Our S.O.S. (Special Opportunity Sunday) at All Saints' tide exceeded the expectations of many—a packed church, 151 communicants, and £29/2/4 offerings for the day. There is also given a fortnight later, the Parish Fair added over £132 to our funds, easily beating the previous record of £97. Not only was I cheered by (1) the amount of money raised, (2) the crowds there, including the Rector of St. Thomas' (Rev. H. N. Baker), and our old friend, the Rev. W. A. Fletcher, and many parishioners of St. Thomas' and old friends from distances, but also by (3) the harmony and unanimity amongst the workers, and their devotion. No trouble was too great."—(Suspension Bridge Parish Letter).

## Metropolitan Business College.

Despite the heavy weather, there was an overflowing attendance in the rooms of the Metropolitan Business College to witness the annual prize-giving and enjoy the musical programme provided by students and friends. The annual report showed that this institution has had a very busy and successful year—no less than twenty firsts in public examinations in shorthand, accounting, etc., having fallen to its students during 1920, including nine out of twelve firsts

in Pitman Shorthand. As in previous years, notwithstanding its hundreds of trainees, the demand for graduates exceeded the supply. Following are the chief prize winners:

**Pitman Shorthand Department.**—Highest speed attained during the year: Evening Classes—Mr. F. Dudley (200 words per minute). Day Classes—Miss Dorothy Goodman (140 words per minute). Special prizes, I.P.S.A. Examinations—Misses Neta Teale, Victoria Wildie, Leonora Morisset, Mildred McLaren, Lily Smith, Marjorie Jarman, Lillian Schofield, Lillian Ryan, Dorothy Goodman, Mr. F. Dudley. Special Prizes, I.P.S.A. Gold Medal Competitions: Misses Ida Grace, Nancy Sheehan, Vera McNamara. Special Prize, Pitman Silver Medal Competition—Mr. F. Dudley. Quarterly Business Letter Competition—Misses Dorothy Goodman, Marjorie Berry, May Quick, Edith Murdoch, Nellie Slade, Ivy Pinkstone, Lily Smith, Marjorie Woods, Lily Ryan.

**Summerhays Shorthand Department.** Highest speed attained during the year, Day Classes—Miss Thelma Wynne (140 words per minute). Special Prizes: Theory—Misses Mildred Taylor, Ruby Loomes. Quarterly Business Letter Competition—Misses Alice Scotting, Alma Smith, Margaret Holtbaum, Thelma Wynne, Barbara Orchard, Alice Clarke, Annie Martin.

**Typewriting Department:** Touch Typewriting Medal—Miss Joyce Biddulph. Accurately Prize—Miss Camillus Naughton. "Noiseless" Novice Championship—Miss Amy Laing. General Proficiency—Miss Edith Woods. Confused Manuscript—Miss Nora Gallagher. Progress Prize—Misses Rosa Field, F. Palazzi, Inez Daly, Lillian Ryan, Bessie Allison. Touch Test—Miss Marjorie Woods, C. Davies, Alice Schofield, Mabel Jeffcott.

**Commercial Department.**—Mr. Norman Schroeder, Misses Gwendoline Stone, Margie Williams, Bessie Grant, Doreen Leeder, Marjorie Baker, Ada Reid. Penmanship—Miss Emily Soller.

**General Education Department.**—Misses Edith Effe, Elma Campbell, Lesley Bull, Mr. Uta Osanna, Mr. Alfred Solomon.

## NEWCASTLE.

## British and Foreign Bible Society.

The Rev. W. S. McLeod, Deputation Agent, reports this month (December) visiting Muswellbrook, Merriwa, Denman, Seone, Parkville, Aberdeen, Murrumbidgee, Willow Tree, Quirindi, Wallabadah, Castlemountain, and Werris Creek. Mr. McLeod's next tour will be: Way Woy, Jan. 14th; Gosford, Jan. 15th; 16th and 17th; Terrigal, Jan. 18th; Wyee, Jan. 19th; Morisset, Jan. 20th; Toronto, Jan. 21st; Terraliba, Jan. 24th; Boularoo, Jan. 25th; Adamstown, Jan. 27th and 30th; Belmont, Jan. 28th; Charlestown, Jan. 31st; Dudley, Feb. 1st; Swansea, Feb. 2nd.

## GOULBURN.

## Lambeth Lessons.

"My first task, or rather the underlying principle of all tasks during the coming year, must be to do my best to interpret and apply the lessons of Lambeth Conference in their bearing on the work of the Church in this diocese, and in Australia in general. I hope to do this by monthly letters in the "Southern Churchman" during this next year to bring home the lessons of the Lambeth Conference. And I should be grateful for opportunities of telling people all that I can about the Conference in a lecture or address at a meeting or social gathering when I visit a parish. There is so much that is so very interesting to church people, and yet scarcely appropriate in a sermon. And I should like to help church people to realise, not only the spiritual lessons of the Conference, but also the scenes and personalities which made such a vivid impression upon all of us bishops, that I want to pass on the impressions to my own people."—The Bishop's Letter.

## Ordination.

On St. Thomas's Day, in St. Saviour's Cathedral, the Bishop of Goulburn admitted to the deaconate two service candidates: Cyril Ashley Wilson and Christopher Temple Debenham, Th.L. The Bishop preached the ordination sermon himself, addressing the same to the candidates, and basing it upon the examination in the ordinal. The titles of the candidates were: Mr. Wilson, licensed as deacon-in-charge of the temporary parochial district of Delegate-Bendoc, Mr. Debenham as curate of All Saints', Tamat. The candidates were presented by the Archdeacon of Goulburn. The following priests were present: Archdeacons Bartlett and Ward, Canon Howell and the Rev. D. Sher-

ris, Th.L. Canon Howell was Epistoler, and the Rev. C. A. Wilson Gospeller.

## Manaro Gramma School, Cooma.

Like many other schools this year Manaro Gramma School had a wet night for its breaking up ceremony. There was, however, a good attendance of visitors, who thoroughly enjoyed a really excellent dramatic performance given by the boys. The Headmaster, the Rev. L. G. H. Watson, B.A., read a very encouraging report, which showed that greater progress had been made by the school in 1920 than in any previous year. He spoke with satisfaction of the formation of an Old Boys' Union, and of their intention to perpetuate the memory of those who fell in the Great War by a suitable memorial. Reference was feelingly made to the death of one of the day pupils, whose schoolmates had erected as a memorial a fine flagstaff. The three term system will come into force in 1921. The Headmaster reported that there was every prospect of starting the New Year with a record number of boarders.

## VICTORIA.

## MELBOURNE.

## Mothers' Union.

The annual meeting was held on Wednesday, December 1, in the Chapter House. It was a fitting meeting for the twenty-fifth anniversary of the Mothers' Union in the diocese of Melbourne. The Chapter House was packed from end to end with women. Many could not gain admittance. On the platform with the president, Lady Allen (previously the Administrator of the Diocese), Bishop Cranwick, and Canon Langley, and members of the council, with Mrs. Langley and Mrs. Newport White, who were council members 25 years ago. The Administrator moved the adoption of the report and balance sheet, and spoke for a few minutes, comparing the times of 25 years ago and now. Canon Langley proposed the election of office-bearers, and spoke on behalf of his mother, and dwelt on the spiritual work of the Mothers' Union in the homes.

The Bishop of Gippsland had travelled from Sale that morning in order to address the meeting, and had to leave again by train at 4.30 p.m. He spoke of the Lambeth Conference discussions on women's work. The mothers of to-day must try more and more to realise their responsibilities to the nation, and continue with our campaign to deepen the spiritual life.

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**SOUTH AUSTRALIA.**

**ADELAIDE.**

Lambeth and Prohibition.

Lady Allen gave a few words on the work of the year, and what the council had tried to do, and what it hoped to do in the future. She felt the cinema question must be brought forward, and dealt with in conference, because of protests received from members. Mothers should know for themselves the kind of picture films their children visit before permitting them to attend.  
Tea was subscribed to 250 members before the meeting in the C.M.S. rooms.

**Free Kindergartens.**

On Friday, December 10, Lady Forster made an official inspection of the Free Kindergartens in connection with the Church in the city. Her Excellency was accompanied by the Administrator of the Diocese (Archdeacon Hindley), Archdeacon Hayman, the Registrar (Mr. A. F. McLennan), Canon Hancock, the Revs. H. S. Hollow, S. P. H. Martin, R. Hamilton, R. H. B. Williams, L. Wenzel, and T. Cole. A number of ladies interested in kindergarten work, including Mrs. W. G. Hindley, Mrs. Hart, Mrs. A. F. McLennan (hon. sec.), and Miss Pye were also present.

The kindergartens visited were St. Philip's, Collingwood, with 125 children enrolled; Fitzroy, with a roll call of 150; St. Jude's, Carlton, with a roll call of 120; St. Mary's, N. Melbourne, with 140 children; St. James' Old Cathedral, with a roll call of 130.

At the close of the inspection, Lady Forster, speaking to the workers, expressed her gratification at what she had seen, and said that it was impossible to centre too much upon child life, commencing the training in infancy, and passing through kindergarten and the ordinary school education.

**The Plain Song Society.**

In the beginning of the New Year, the classes for the teaching of Plain Song will be resumed either in St. Paul's Cathedral Buildings or other suitable central rooms.

**Ritual Excesses.**

The Sydney Press is responsible for the following item of news:—

Arising from the alleged practice of High Church ritual at St. John's Anglican Church, Latrobe Street, a serious cleavage has taken place between the congregation and the diocesan authorities.

The Vicar-General, Archdeacon Hindley, on several occasions has made it very clear that High Church ceremonies do not meet with his approbation. Members of the congregation, on the learning of this, ranged themselves on the side of their minister, Rev. Cyril Barclay.

Further developments occurred to-day, when Rev. Barclay arrived from the registrar of the diocese with a month's notice to quit the vicarage, no reasons being given, but an intimation that Rev. F. Lynch, of Williamstown, known to many as "the fighting parson," had been appointed to take charge as locum tenens for the Vicar-General.

The officers of the church are incensed at this treatment, and propose to lead an urgent deputation to the Vicar-General to discuss the matter.

**GIPPSLAND.**

Ordination.

By the Bishop of Gippsland in his Cathedral, on the Fourth Sunday in Advent, December 19, 1920. Deacon: Alfred Charles Miles, Th. L. Priests: Alfred Joseph Fisher, Th. L., Basil Claude Gadsden, Th. L., Alfred John Maher, Thomas William Menzies Wright, Th. L. Preacher: the Ven. Archdeacon Young. Gospeller, the Rev. A. C. Miles.

**QUEENSLAND.**

BRISBANE.

St. Martin's Hospital.

A tender has been accepted for St. Martin's War Memorial Hospital. The successful tenderers are Messrs. T. and T. A. Keenan, and the price of the tender is £44,900. The total cost of the scheme with furnishing and lands is £80,000, and at present £42,000 is in hand.

Ordination.

A special ordination service was held at St. John's Cathedral, Brisbane, on Sunday, December 19, when the preacher was Rev. W. H. W. Stevenson. The candidates for ordination as priests were Messrs. George Wells, Th. L., who goes to St. Paul's, Ipswich; Ivor L. Skelton (Holy Trinity, Fortitude Valley), S. E. Taylor (St. Barnabas', Ithaca), and Jas. P. R. de la Perelle (St. Mark's, Warwick). Candidates for ordination as deacons were Wm. Hogg, Th. L. (St. Paul's Cathedral, Rockhampton), F. R. Bishop (St. Barnabas', North Rockhampton), and Chas. J. Fletcher.

**WEST AUSTRALIA.**

**PERTH.**

Presentation of his Portrait to the Archbishop.

On Monday, November 15, on a day intimately associated with the history of the Diocese of Perth, as being the anniversary of the consecration of the present Cathedral Church of St. George, Perth, in 1888, and also of the consecration of Bishop Parry in 1858, and of his death in 1893, a very large gathering of church people and citizens came together in St. George's Hall to do honour to the Archbishop, and to present to him a portrait of himself, painted by Mr. McGregor Whyte. The portrait is thus described in the "West Australian":—

"The figure is life size. The Archbishop is dressed in the robes of his office, with the right hand raised in benediction, and his left grasping the pastoral staff. The artist has shown no better work in portraiture during his stay in Perth. The expression is life-like and the flesh and hair are painted admirably. The canonical vestments afford more opportunities to the artist than does the drab attire of the ordinary civilian; but they also present difficulties. These Mr. Whyte has surmounted with eminent success. Over the purple cassock and scarlet robe of the Doctor of Divinity and the fine lawn rochet with full sleeves are worn, surmounted by a black stole bearing the emblem of the Chaplain-General of the A.I.F. A handsome cross hangs by a gold chain from the Archbishop's shoulders."

The presentation was made on behalf of the donors by His Excellency the Governor, supported by the Premier (Mr. J. Mitchell) and the Mayor of Perth.

Writing of the occasion in the W.A. Church News, the Archbishop says:—  
"Last week I was quite overwhelmed with the kindness of my friends, who presented me, through His Excellency the Governor, with my portrait. It was a very great honour, and I am very grateful to those by whose kindness this presentation was made, and also to those who spoke at the meeting. Certainly if I deserved half the praise or had done half of which I was said to have done for the State, I ought to be very thankful that I have been given health and strength to do so much. What I feel more, however, is gratitude to all those who overlooked my deficiencies, and charitably only saw the good that I had attempted to do. Monday, November 15, was a red letter day in my life."

**NEW ZEALAND.**

C.E.M.S.

Annual Conference.

(Croydon School, Day's Bay, Wellington, December 28th, 29th, and 30th.)

The C.E.M.S. Conference this year will be one of far-reaching importance. Arrange-

ments affecting the future of the Society will be discussed, and vital and effective changes may be made.

The special subjects for discussion, apart from the main business of the Society, will be:

1. The Church and Industrial Problems.
2. The Church and Foreign Missions.
3. The Vocation of the Christian Ministry.

Special speakers, including most of the Bishops in New Zealand, will deal with these matters.

The Society's immigration work is growing rapidly. Already two hotels have been acquired for this work, one in Wellington and one in Auckland.

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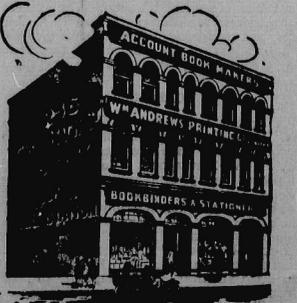
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A NEW YEAR'S PRAYER.

Father, grant that each new year Bring us unto Thee more near. May we Thy commands fulfill, Prove Thy good and perfect will; And, responsive to Thy love, Set our minds on things above.

Saviour, grant that each new week, Grace Thy blessed steps to tread, We within Thy house may seek, Grow like Thee our Perfect Head; Counting every week unblest That neglects Thy day of rest.

Holy Spirit, each new day Teach us what to do and say; Cleanse our hearts from secret sin Until Christ be formed within, And our every deed and thought Captive unto Him be brought.

Father, Son, and Spirit blest, Make this year of all the best; May we, numbering our days, Walk in wisdom's pleasant ways, Journeying onwards, till we come To our everlasting home. Amen. R. F. Pechey.

Music (the gifts of Miss Turner).—I., Ford; II., Hooke 2; III., Stonier. Leaving Certificate, 1919.—E. C. Elrington, J. P. Markell, A. D. Pyc, R. F. Spark. Intermediate Certificate, 1919.—F. R. Allen, N. L. Manning, R. D. G. Pyc, I. M. Scott, I. G. Sefton, A. R. Shaw, R. S. Trull. Highest Average Percentage in Annual Examination.—(The gift of the Old Boys' Union), Hunt. The Sir Thomas Anderson-Stuart Medal.—Forsberg 1. Prefects' Prizes.—D. L. Whetton, F. G. Langwill, W. P. Snelson. After this portion of the proceedings was completed, the company assembled in front of the new building, where Sir Charles Wade, on behalf of the council, requested Mrs. Carter to formally open the building, and presented her with a gold key as a memento of the occasion. Mrs. Carter, in a few well-chosen words, expressed her appreciation of the privilege assigned to her and then opened the building for inspection of the visitors. Amongst the visitors were Colonel Rosenthal and Canon Charlton, Revs. A. H. Garney, S. Taylor, Knox, Messrs. A. W. Crane and H. J. Carter, representing the council.

A Cry from the Jungle.

(By an Ex-Missionary.)

"Can we leave them lost, and lonely? Christ is coming! Call them in."

Four o'clock, and the tea-gong, welcome hour, welcome sound. The afternoon has seemed especially long, and hotter than usual, on the side verandah. While the girls in the sewing-class have excelled themselves in stupidity, over the needlework; at least, from my point of view, possibly not from theirs; for, judging by their explanations, they seem not to be devoid of ideas, peculiar though those ideas be. Well, I must try and have more patience, inwardly, as well as outwardly. All the same, I am glad I shall not be in dire need of more of this most excellent virtue this afternoon; for the girls are going off now, in order that they may enjoy a visit to the weekly bazaar, under careful chaperonage, and I am going into tea, and I hope, the home mail, which I know is due, as I saw the postman leaving the compound a moment ago. The work is folded into the big basket, needles given up, then the girls sayon, and away? A minute later, and I take my place at the teatable; ah, yes, the mail has come, as the little pile by my plate attests. I count them, one by one—twelve letters, all told, and two newspapers, but the mail must keep till later. Tea is not a leisurely meal to-day, for the tonga is ordered for 4.30, in order that we may take a visitor for a drive to a place of interest.

Tea over, and two minutes to the good, I just open one paper for a glance; hastily cutting the string, and unfolding it, I open it wide, my eyes fall on the headline: "Misappropriation of Trust Funds. W. Sentenced."

"W.?" I exclaim aloud in my horrified surprise; I knew him well, in days gone by as a church member, aye, more a church worker, and now had he so fallen? Was it a sudden and overpowering temptation? or, more likely there was a gradual drifting, ere the fall in to such a black abyss of dishonour. "Miss Sahbib, the tonga," Chand's voice calls. Laying the paper aside, I go to join the other Miss Sahbib and our visitor. The tonga is driven slowly out of the white gates and along the little road past the mission building. We welcome the shade of the spreading tamarind trees, for though the sun is astant the sky, the heat is still strong, as well as the glare; now we turn down the Earlyar road, and again turn off and drive under an avenue of banyan trees along the road to the city. We pass through the Mecca Gate, but our destination to-day is not the city, with its teeming crowds of rich and poor, its piles of buildings, where vice and wealth walk hand-in-hand; its numberless shops; its pitiful beggars; its hidden miseries; but, turning again, and striking down a rougher road, we pass through another gate and leave the city behind, for the place we seek is outside the city wall. It is to the Sweeper's Temple we are going.

From the flat roof of our bungalow it appears quite near, perched, as it is, on the top of a hill, but it has been more than an hour's drive, before we reach the hill's foot; on the very summit of which is reared the little mud temple which gives shelter to the hideous, shapeless image of a god. Here, outside the city wall afar, the sweeper—outcast of the outcast—may come to worship his god, sure that his own polluting shadow may fall on none. The drive has taken longer than we anticipated, and we must needs hurry our steps—for to reach the top of the hill will take the best part of half an hour, steadily climbing all the way. Ten minutes to rest and view the temple will be all that can be spared, ere we begin the downward descent, if we wish to reach the tonga again in the daylight, for the light goes so quickly in this land of sudden things. As we descend from the tonga and turn our feet to the foot of the hill, we notice a little outcast girl, who has apparently just come down from the top. A strangely, solitary figure, besides our own little party, the only human thing in sight, her one scanty garment, girl tightly around her slight form; one thin arm outstretched before her, for in her hand she carries a long staff; though the others call to me to hurry, I turn and tarry to watch the child, for she is little more, as she passes on, over the dim-coloured plain—soon she will be lost to view in the fading light. It seems to me she is wrapped in an appalling loneliness—a loneliness which can only belong to a human soul. Reaching the top of the hill, we are glad to rest for a brief space on the rocky boulders, before peeping through the open doorway of the temple—a tiny place—within its four mud walls not more than room for two people. On the mud floor is a slight elevation, on which is the stone image, made more hideous, by the smears of red paint. Laying in front of it, oh, the pathetic! a little chaplet of sweet-scented flowers, as fresh and fragrant in their white purity as though just from the hands of the Creator, and the little maid who has climbed so far to lay her offering on the only altar she knows—has never heard His Name. It is nearly nine o'clock, and dinner just over, we are sitting out in the cool of the garden, a lamp on the table, between us making darkness visible. There is no breeze to stir the small flame. Over on the Sepoy lines the roll is being called; close at hand the jackals bay, and in the distance the hyena screams. Where is that jungle child to-night? My heart asks the question; then questions more—where is her home? Does anyone care for her? Does she ever know a caress? Or is she more familiar with blows? Is she a child wife the drudge of her mother-in-law? To her Lord and Master, her husband, the machine that will one day give him a son? Wherever she may be, she is one, but, alas, not the only one, of India's trembling daughters, standing with reluctant, oh, such reluctant, feet, on the brink of womanhood. A vision of happy laughing girls in the homeland passes before my inner sense; then a passionate voice seems to cry out of the distant darkness: "Is it fair, oh, is it fair, that they should have so much and we have nothing?" Oh, desolate children, who have never been children, and how gladly would we seek you, but we cannot compass the work at hand—there are only two of us, and we cannot reach so far. How gladly would we gather you into our school, but the funds are lacking! Aye, the funds are lacking, because God's own children at home are misappropriating the funds, the trust funds He has committed to them. They have forgotten the widow and the orphan, and those that are desolate and oppressed, and are misusing the gold and the silver—the Master's gold—on the perishing things of this world, the ephemeral joys of time. As such we would keep a little one for a whole year, under Christian care and influence, and save a soul for all eternity, is spent on a few days' pleasure. God's people are failing Him. And the children's souls whom God is calling upwards, spin on blindly in the dark. The Church at Home is failing us out here. What sees the recording angel as he views the lands where the light has shone so long? Does He look down on some great missionary meetings where, with burning zeal, the returned missionary pleads for His people, and the audience listen with deep interest. The speaker finished, the peeling organ rings out the grand old hymn—"From Greenland's icy mountains, From India's coral strand."

Again, the Church asks herself the question—"Can we, whose souls are lighted With wisdom from on high; Can we to men benighted The lamp of life deny?" For long years she has asked herself that question.

What answer has she given to herself—to God?

Oh, slim brown maid of the jungle, what answer has she made to thee? Needless to ask the Church what answer she has given, for to her answer the midnight lands attest.

Oh, pleasure-loving Christian, will you still the lamp of life deny? By your life, you are answering Yes or No.

Oh, quiet-living Christian of the well-ordered life, are you sending the lamp of life to those abiding in the darkness? What does the recording Angel see? An ever-growing balance at the bank, accumulating for the rainy day.

Out in the far-away, the rainy day has come, the storms beat wild, and in the thunderous darkness child widows sob and moan.

In the harem of the wealthy Malomedan the outraged young bride of yesterday with thirsting longing eyes watches the slow door. That opening letting in, lets out no more.

Outraged and insulted is she, for her Lord and Master has departed for a distant city, and, anon, will return with another bride. True, it is the custom, and she knew it to be so; but a woman's heart is a woman's heart—be it beneath a white skin or a brown.

She was the first, and she hoped it would be different in her case; yea, she hoped against hope! But now—

Hope is confined with despair. There is no redress. It is the custom. There is no true joy in this life. There is none to tell her of a life to come, for the Zenana work in the city has been closed down, because the Church at home is misappropriating the trust funds.

Oh, Church of the Living God! How small a part of you is awake? Oh, Church, Church, Church awake out of your great forgetfulness, unstop your ears, and give heed to the cry from the desolate jungle, the wall from the harem.

Listen, not with a great wave of barren emotionalism, but feeling the scourge of the thing called shame, cry out of a broken contrite heart: Lord what wilt Thou have me to do?

Church of the Living God! Church for whom Christ died! The jungle child is swiftly passing into the fast gathering dark. Haste, if you would overtake her!

Haste, ere it be too late, and the Master come, and brand you with the mark of Cain.

O. E. R.

## Young People's Corner.

### THE HOLY CHILD FOUND IN THE TEMPLE.

Now in holy Boyhood Christ our Saviour see, In the Father's Temple where He loves to be; Learning from the Scriptures lessons sweet and true, Of the Father's purpose which He came to do. Children, His example is before you still—Love the Father's Temple, do the Father's Will.

A.R.G.

### THE EPIPHANY (JAN. 6)

Here is a lesson we can learn from the wise men. Let us remember that they took a great deal of trouble in order to pay their visit to the Holy Child. They had a very long way to come, all the way across the desert, and it was not easy or safe to travel long distances in those days. Dear child, are we always ready to take trouble in order to serve God?

### TURNING THE NEW YEAR LEAVES.

"Now, what is that noise?" said the glad New Year.  
"Now, what is that singular sound I hear? As if all the paper in all the world were rattled and shaken and twisted and twirled?"

"Oh, that," said the jolly old earth, "is the noise of children, both girls and boys, A-turning over their leaves so new. And all to do honour, New Year, to you."

What the New Leaves said:—

"I won't squeak my pencil on my slate; I won't lie in bed every day and be late; I won't make faces at Timothy Mack; I won't make faces behind anyone's back. Rustle and turn them, so and so!  
The good shall come and the bad shall go.

"I won't be greedy at dinner table! At least—I think I won't—if I'm able; I will not pinch, nor poke, nor tease;

I will not sputter, nor cough, nor sneeze. I will not grumble, nor fret, nor scold, And I'll do exactly whatever I'm told. Rustle and turn them, so and so!  
The good shall come and the bad shall go."

—Laura E. Richards.

### A TALE OF THE LINE.

(By Frank A. Hill.)

Have you presence of mind? Perhaps you think you have. Many of us think we have, too. But, after all, it is not what you and I think we would do if our house should take fire or our boat begin to sink, or a highwayman confront us, or an earthquake van beneath us; it is rather what we actually do when we are in the thick of such peril that determines our presence of mind.

The other day I heard a story of unusual presence of mind. It was told me by one who had himself received it from an officer of one of the great railroads that cross the Alleghany Mountains.

"There," said the officer to my informant, as both were going about a great central station, where cars and locomotives were made, repaired, and kept, "there is the very man. If he wants any favour of the road, he has only to ask for it. The rest of us come and go; but he stays, and may stay, service or no service, till death removes him. The road is grateful to him, and will always hold him in honour."

Many years have elapsed since the incident happened; many more since the telling of the tale to my friend. No doubt, when you have finished it, you will say, "Why that was the very thing I would have done myself." But would you have done it? Here is the story:—

"Puff! puff! puff! It was hard work; for the grade was steep and the train long and heavy. The engine panted as if its strength were failing. And no wonder! For miles and miles up the slopes of the Alleghany Mountains it had been tugging its precious burden, and there were many miles more before it should reach the summit and tarry awhile to regain its strength.

Much of the way was little more than a shelf cut into the mountain sides, with rising walls of rock on the one hand, and deep ravines on the other. And far up among the mountains often on the opposite sides of huge and gloomy chasms, the observant traveller would catch glimpses of what seemed to be the curves and embankments of another road. Later he would be himself borne over these very chasms, and whirled round these very curves.

These changing scenes kept the passengers in a tremor of half-joyful, half-anxious excitement.

"How beautiful that wooded slope!"  
"Shall we ever get to the top of the ridge?"

Down there among the trees! See this silvery cascade!"

"Ah, here we go through a tunnel!"  
"That great boulder looks as if the slightest jar would bring it down upon us!"

"What if the road-bed should give way here like an avalanche!"

"Oh, here come some trestle-work! How frail it looks! And what a dizzy height! If it should break under us—oh, dear!"

Just then a quick, sharp whistle was heard. To those that understood it, it said imperatively, "Down brakes, and be quick about it, too!" Instantly the brake-men were straining at their posts as if every life were threatened. Indeed, it was their duty, on these hard, treacherous grades, to stand by the brakes, and use them at a moment's warning. People thrust their heads out of the car windows, and some hurried to the platforms, and there was a deal of nervous questioning. What was the matter? Had an accident happened? Was there any danger? Nobody seemed to know. Not even the brake-men were informed. And it was the gift of a blessed Providence that the cause was not revealed; else that moment of uncertainty and subdued alarm would have been one of anguish and disaster.

Far up the road the engineer had caught a glimpse of an awful peril. It was a train of run-away freight cars. For a moment it was in plain sight dashing round a curve. Then it was lost in the woods. No engine accompanied it; there was no brakeman visible; there was no sign of life anywhere about it. Nowhere on the grade at that time was a down train due. The cars were without control; there was no doubt about it, and there was nothing to check their descent. Already they were running furiously, and every second their speed was increasing. A collision seemed inevitable. The destruction of life would be frightful. What should the engineer do? To stop his train would not mend the situation. To reverse the engine and go the other way—there was hardly time for that. Besides, it would only postpone the certain result, and make it more

dreadful because of the increased headway of the runaway cars.

The engineer viewed the situation on every side with that wonderful speed which the mind shows when under the stress of a swiftly nearing danger. In that brief time the engineer lived hours. Suddenly there was a ray of hope, a possible plan of safety. "Down brakes!" he whistled. This was the signal to which we have already called attention; the one that sent the tremor through the hundreds in the train.

"Free the engine from the train!" he shouted to the fireman. The engine was uncoupled, and the train was left lagging behind. "Now, jump for your life!" There was no time for parley. The fireman leaped, fell, and scrambled to his feet again. Then the engineer put on full steam. Freed from its burden of coaches, the locomotive responded at once.

"Now fight the battle for us!" exclaimed the engineer as he sprang from the steps. His quick eye had chosen a favourable spot on which to alight. Though thrown headlong with some force, he was on his feet promptly enough to see his train roll by at lessening speed, under the full control of the faithful brakemen.

That something serious had happened or was about to occur, began to be clear to the passengers. One or two had seen the fireman jump, two or three the engineer; and large numbers from the car windows had seen the men, bruised and dazed, trying to rise to their feet by the side of the track. The road is grateful to him, and will always hold him in honour."

Up the track, meanwhile, went the iron monster to meet the foe alone. Down the track, into full sight, came the wild freight cars with a speed so great that they almost rose from the rail as they rounded the curves. Neater and neater, the speed of each increased. Then they flew at each other in a mighty, tiger-like rage, as if there were blood to be shed and nerves to be torn asunder.

The crash was terrible. A great cloud of steam burst into the air, while another of dust and debris boiled up and mingled confusedly with it. Then the shattered ends of the freight cars shot out here and there from the smoke, and a grinding, crackling mass rose up. Quivering in the air a moment, it reeled, and then went crashing down the embankment into the ravine below. When the steam and dust cleared away, there were the deep, ugly furrows in the road-bed, and the splintered ties, and the bent and broken rails, and the nameless fragments of an utter wreck, to mark the scene of the fierce encounter.

The gallant engine was a hopeless ruin; but it had done a noble service. It had fought a battle in which hundreds of lives and untold interests were at stake, and it had won it. Not a life of that precious company was lost, not a member of it hurt by so much as a scratch. Before they saw their peril, they were rescued from it; and yet their rescue had hardly been completed before the full and awful nature of that peril burst upon them, and stirred them in their inmost being.

With tears of joy and gratitude they blessed the engineer whose quick thought and daring plan and instant execution had saved them from a catastrophe that at one moment it seemed beyond human power to avert. And to the poor locomotive that lay dismembered and useless on the rocks below, they went out a kind and tender feeling, as if, in giving its life to save others, it had shown something akin to the love and bravery and sacrifice of a noble human soul.

"O! Lord, seek us; O! Lord, find us in thy patient care,  
Be thy love before, behind us, round us, everywhere;  
Lest the god of this world blind us, lest he speak us fair;  
Lest he forge a chain to bind us, lest he bait a snare,  
Turn not from us, call to mind us, find, embrace us, bear,  
Be thy love before, behind us, round us, everywhere."

"Gather me, gather me, God,  
As grain in Thy hands do thou take me;  
Sift me as wheat which thine angels have trod,  
If there be pride in me, break me;  
Oh! it were sweet  
To know that Thy sifting may make me  
Fit for Thy feet."

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