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Current Topics.

Several bishops, among them the Archbishop of Brisbane, have adopted the useful practice of suggesting to their people a book for Lenten reading. This year in the Brisbane Cathedral "Notes," we have the following most happy suggestion:—

"In the absence of a recommendation by the Archbishop of some book for Lenten reading this year, may we suggest that members of the cathedral congregation read the New Testament as their special Lenten study, and do so in a fresh way. We read a novel, a biography, a book of reminiscences or of essays as a whole, and let the whole thing have its influence on our mind. From time to time the New Testament should be read in this way, as a number of books which have a unity of purpose and aim, and which reveal to us new aspects of their message if taken in large draughts and continuously. Would not this be a useful exercise for Lent? The result is likely to be surprising and delightful."

We can imagine no suggestion likely to be more fruitful of fostering the lessons and purposes of the Lenten season than this. The old Book is still facile princeps among the multitude of books which the world has provided. It possesses still its ancient powers of guiding, warning, comforting, strengthening and saving, containing as it does its witness to Him Who alone can assuage the ills of a sin-sick world. We are convinced that those who follow the good suggestion, to which we refer, will in many cases learn to love their Bible so much that though Lent may end yet the reading of the best of books will in their case still go on in growing interest. And after all, in view of the caricatures of Christianity that mock the world and tempt the Christian there is no better antidote to the poisonous doctrine than an intelligent and spiritual grasp of the truths and principles revealed to us in the Holy Scriptures.

In a recent number of the "British Weekly," a layman, who signs himself "A Sufferer," utters "Feed the Flock," a complaint that is becoming increasingly common amongst earnest Christian people. He writes, "I go to the church for spiritual food, but, alas! I come away hungry. Why is it, I wonder, ministers won't deal with the deeper meanings of Scripture, and explain to us what it really stands for? Can it be that they themselves do not know? It is painful to sit and listen for half an hour to a shallow sermon, of which the village gossip offer forms the basis."

An excellent reply to this appeal was made by Professor David Smith, who says that the complaint is only a sample of others similar to it which he has received. He wondered whether ministers realised what was passing in the minds of their hearers. Evidently

we have here an indication of a cause of the Church's failure to work the spiritual miracles on men's lives that have been so ordinary in some of the days of the past history. Professor Smith goes on to say:—

"It is indeed a heavy indictment, but experience has convinced me that the Church is perishing for lack of the preaching of the Gospel. And by this I mean the proclamation of a Living Saviour who, by His Cross and Passion, has redeemed the world. On any view of the Christian Revelation it makes a momentous difference both for time and for Eternity whether a man be in Christ or not; and there is a fatal defect in preaching which lacks that poignant appeal, the constant appeal of the New Testament: "Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." The essential and continual themes of the Christian preacher are sin, sorrow and suffering, and their divine remedy through the Infinite Sacrifice of the Lord from Heaven; and without these there is no evangel. And wherever these are preached according to the Scriptures, out of a heart which knows their preciousness by personal experience, there is an eager and glad response. Christian preaching is a loving presentation of the Living Saviour in His grace and glory and His suitability to all our diverse human need; and we cannot present Him unless we know Him. And since He is known only through His Word illumined by His Holy Spirit, it follows that a preacher must be versed in the Holy Scriptures."

Of course there is the difficulty. To be well versed in Holy Scripture means study and earnest study at that. And the ordinary layman does not realise that earnest study requires uninterrupted periods of time. We are convinced that the demands upon the clergyman's time to-day are such that he is not encouraged but rather discouraged in the matter of study. So many laymen take it for granted that if their clergyman is not in evidence at meetings or parochial visitation that therefore he is idling his time or certainly not doing his ministerial work. And yet in his solemn promise at ordination he commits himself to diligent study of God's Holy Word, and in these days of the making of many books the fulfilment of this engagement is a difficult task.

Just an indication of the claims of this all-important branch of a clergyman's work may be gathered from some further remarks of Dr. Smith:—

"One is no true steward of the mysteries of God unless he devotes solid hours every day to earnest and devout study of the Living Oracles, searching out their hidden treasures, that he may not only enrich his own heart and intellect but exhibit to his people, every time he faces them from his pulpit, the glad and precious truths which he has discovered. The Bible is an inexhaustible store-house of life and health and peace and gladness, and souls are hungering for the grace which it and it alone affords; yet there is no book in these days so little understood, so neglected, so mishandled. It is my firm conviction, based on experience and observation, that the hope of the Church and the world in these perilous days lies in the rediscovery of the Bible by our ministers. It is a true saying of St. Francis of Sales that 'the learning of the priest

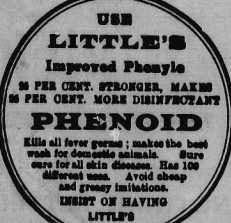
is the eighth sacrament of the Church; Godly learning is essential."

We publish in this issue a paper under this title, read at the Southend Church Congress by Vital Religion. Rev. E. S. Woods, M.A., vicar of Holy Trinity, Cambridge, and commend it to the very serious consideration of our readers. The subject is one of pressing interest to the Church, which must recover the old enthusiasm and atmosphere of reality or die. The writer is a prominent figure in English Church life, a trusted leader of thought, and as vicar of Holy Trinity, Cambridge, wields a very big influence in the university life. Two other articles are of importance. "Dr. Headlam and Episcopacy," by Rev. R. G. Nicholls, B.A., is a review of one of the most important books by "a Master in Israel." Rev. E. A. Colvin's article on "Christ and Churchmen," is a further challenge to the Church, laity as well as clergy, for an all-round advance in measures for the furtherance of Christ's Kingdom.

The present disastrous situation in the shipping industry to-day affords a striking illustration of the need for Christian thinking and feeling in modern business relationships.

There may be very real grievances on both sides which have not become common property; but judging merely upon the facts that have been published, the whole sorry dispute does appear to us to savour altogether too much of an attempt on both sides to score points. The action of the stewards in holding up transit at the holiday season for what do seem to have been unreasonable concessions, and in utter disregard of the interests of anybody else, looks uncommonly like a selfish attempt to hold the community to ransom, and to look upon their employers merely as the enemy in a disadvantageous position, their fellow labourers, and the community generally as mere pawns in the game. But neither do the employers appear in any more favourable light, for with the acknowledgment of defeat on the part of the stewards, they seem to be displaying a similar disregard for the interests of anybody else but themselves, and treating the whole situation as an opportunity for what is popularly known as "putting in the boot." What is so badly needed here, as elsewhere, is a spirit of mutual consideration and public service.

The attitude recently adopted by the Australian Workers Union towards Freemasonry has caused a general surprise; for so many men belonging to what are called the labour class are keen and enthusiastic masons, and it is hardly apparent why membership in that honourable fraternity should make men incapable of



loyalty to unions of labour men which are running on lines just to their fellow-men. Two reasons for this striking departure may be suspected with reason. First of all, there can be little doubt that the Labour unions have been suffering from the domination of extremists who have some impossible and revolutionary social ideals to foster in the labouring community. There is a great deal of restlessness in the ranks, and any association of men at all likely to strengthen the moderates—and over whom the extremists have no power of intimidation—must if possible be ostracised in the interests of those wild-cat schemes. Then again the Roman hierarchy have no love for masonry. One of the late leaders was always inveighing against it in choicest language of condemnation. Can it be that the known rapprochement between Rome and the Labour Party is responsible for this taboo placed on the Masonic brethren? Whatever the cause or causes the A.W.U. has done its members an ill turn in antagonising one of the strongest and closest fellowships that we have in our midst.

One great desideratum for the Church to possess is a more adventurous spirit in the cause of Religion and Education. There has been a quickening of interest in the matter on the part of many of the laity, but in the great majority of cases it seems rather to have been stirred up by the menace of Rome in our social and political affairs, than by any real appreciation of the dangers of a purely secular education that has no religious basis. This should have been one of the permanent lessons of the Great War, for, as the Dean of Newcastle has recently put it with characteristic forcefulness—

"Education was the catchword of the day, the panacea for all human ills, and Germany and German methods were most often quoted as being of all the most highly technical, thorough-going, and efficient, but the war has given us a rude shock. If an age, like an individual, is to be known by its fruits, then the education with which we have been sharpening our wits for the last fifty years seems to have been only putting a fine edge on our devilry. It has left us with no ideal save the ideal of materialism, and the same material which has expressed itself positively in Germany in the will to power had expressed itself negatively in England in the unwillingness to save. In general we are finding that education of the mind without the education of the heart and the inculcation of the good and gentle will, is an awful tragedy. This is the great text. I suppose, that we would write over the modern situation. The result is that secularistic education stands discredited to-day as it has never been before. To give a people education without religion, said Wellington, was to breed a race of clever devils. The lesson of the war, as urgent for democracy as for autocracy, perhaps more urgent, is to see to it that to education there is added ethical passion and high spiritual fervour. The ages of faith—the bow of the middle ages, as Mr. McCabe delights to call them—were ages whose education was religious and their characteristic expression is seen in the great Gothic cathedrals. Our own age, whose education has been increasingly secularistic, is florescent with the machine-gun and the Diesel engine. The war has made this contrast painfully vivid, and may therefore provide an increasing reaction against secularism in education and open the way for the Church—if she is brave enough to take it—for reasserting her educational ideal. It is time we did."

Churchmen generally need to get an earnest conviction that their religion should be the very foundation of their every-day life and that in the training of our children that fact must be kept always to the front. As this conviction grows in the heart and mind of the Church, clergy and laity alike, there will be greater desire for schools in which the atmosphere is actively Christian and with the desire that self-

sacrifice that will alone make such schools possible.

A very superior article appears in the current issue of the "Northern Churchman" under the title "Our Learned adjoining title. It is replete with a great display of historic lore, and tears to shreds the letter of a poor layman whose want of theological or historical training presents him an easy butt for side-line hits, but whose main contention regarding the Protestant character of the teaching of the Church of England is studiously and cleverly avoided. It is specially the fashion of the bishop of the diocese and his priestlings to decry a name that is an honour to the great Church of which he has the sacred privilege of being a bishop. It would be well for them to lay to heart, not Mr. Ashton's mistakes but his facts. It is not a matter of great moment whether the Marian martyrs number hundreds or thousands—what is of moment is that those who seek the ministry of the Church and are placed in positions of influence should remember that the differentiating questions of the Marian trials were: (1) Whether the Natural Body of Christ be really present under the special of bread and wine by virtue of the consecrating words spoken by the priest; (2) whether the substances of bread and wine cease to exist after consecration; and (3) whether the Mass be a propitiatory sacrifice for the sins of the living and the dead. Unless the accused were prepared to give affirmative replies to each, and accept the Pope's supremacy, they had not much hope of life" (C. A. Lane). Because they could not satisfy this test, Cranmer, Ridley, Hooper, Rogers and over 250 others went to the stake. But Mr. Ashton receives his final chastisement in the following passage:—

3. "If the Church of England is not Protestant, who is?" asks our friend. I am not concerned to say who is, but in the thousands of documents the Church of England has issued in her history she has never once called herself Protestant, but always Catholic. Search your Prayer Book and see if you can find Protestant. Members of the Church of England have often called themselves Protestant, but the Church never. The first attempt to give her this title was made eleven years ago when a Nonconformist Prime Minister suggested that the King should be made to take the oath that he was a member of the Protestant Reformed Church of England. Needless to say this plan had to be dropped."

Surely here is a piece of clever hoodwinking and quibbling or colossal ignorance. The title of the Anglican Communion in the United States of America is the Protestant Episcopal Church. In the Coronation Oath, from the days of William and Mary, the sovereigns of Great Britain swear to "maintain the Protestant Religion as by law established." Archbishop Laud (1645), the ritualists' darling, disclaimed "any intention of blemishing the Protestant Religion established in the Church of England"; and when about to die "desired it to be remembered that he had always lived in the Protestant Religion established in England."

There is no need to oppose the terms Catholic and Protestant; they are both terms that belong to our beloved Church and are terms of honourable conflict.

"I expect to pass through this world but once; any good thing therefore that I can do, or any kindness that I can show to a human being, or a word that I can speak for Jesus, let me do it now; let me not neglect it or defer it; for I shall not pass this way again."—Stephen Greilert.

The Government of Egypt.

Canon de Witt Batty, of Brisbane, writing from Egypt, gives some notes of interest regarding the desires for self-government there current and the work of the Missionary Societies. He says:—

"As is well known the Commission appointed by the British Government to investigate the case for Egyptian independence has recommended that a very generous grant of self-government should be made. And most people I have talked to seem to think that such a grant is inevitable. But they do not necessarily think that it is desirable. I am told that practically all civil servants—native as well as British—view the prospect of self-government with dismay. At present they know that they are pretty sure of a fair deal: promotion goes by merit, and a man of capacity and industry is fairly certain of advancement. But it will not be so, they think, under a purely native administration. It is taken for granted that the best posts will then go to the supporters of the Government in power, and especially to the relatives and friends of the Ministers. Still more serious, I understand, is the willingness to accept commissions—or 'baksheesh,' to give it its Egyptian name—in return for illicit information or services. It is very serious now, but it will become far more serious, it is thought, when the influence of the higher British officials is removed or curtailed. Whatever may be the faults of British officialdom, corruptibility is not one of them. It has meant much to Egypt to have had set before it the ideal of a public servant whose loyalty to his service is beyond the power of a bribe.

"Under the circumstances one is naturally intensely interested in anything which will help the Egyptians to develop their national character upon sound lines. High among these influences I would put the mission schools and institutions—all too few in number—which in various parts of the country are doing work of national importance. I have seen something of the work which our own Church is doing, mainly through the great Church Missionary Society, and I have been immensely impressed with it. The C.M.S. Hospital in Old Cairo, which we in Brisbane help to support, is one of the finest institutions in the country, and is doing work the value of which cannot be computed. The same may be said of the schools managed by the same great society.

"It was also my privilege, whilst in Cairo, to attend the enthronement in All Saints' Church of Dr. Llewellyn Gwynne, first Anglican Bishop of Egypt and the Sudan. Dr. Gwynne is probably the most popular man in Egypt, and is likely to make his influence very powerfully felt in the life of the country. It was profoundly interesting to see the Coptic and Armenian Patriarchs, and the Greek Orthodox Bishop of Nubia, officially present in the sanctuary on the occasion of the enthronement. The fact spoke eloquently of the friendly relationship between the Church of England and those ancient churches of the East.

"The importance of that friendship can scarcely be exaggerated. Thirty years ago Archbishop Benson taught us to expect that if ever the East is to be Christianised it will be by Easterns and not by Westerns. 'We sons of Japhet,' he said, 'are not the people who will bring back the people of Islam. I believe they must be brought back by Oriental Christians, and we must have close touch with Oriental Christians—who regard us with favour and affection, and who, in many respects, are weak, oppressed, and down-trodden—and give them the fraternal hand . . . It is in this direction that I see the restoration of the Old World to Christ.'"

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The nervous fret, the slowly strengthening strain Of bare-filled hours in hostile atmosphere, With words repressed, and deeds controlled by fear.

Lest peace should be disturbed; the constant pain Of knowing all misjudged; or else, again, The stress of busy hours that would appear To have none other urge than—Persevere, With good intent, lest life should prove in vain.

The haunting fear, the stress, the wearing fret, Dissolve like morning mist before the sun, God's House within; the weakened will is set To do His will, and grace from Heaven is won.

To follow good, all evil to forget, With joy to work until life's task be done.

—Matilda E. Day.

Vital Religion.

By the Rev. E. S. Woods, M.A., Hon. C.F., Vicar of Holy Trinity, Cambridge. (A paper read at the Southend Church Congress)

I could wish that this subject, "Vital Religion," had been given to a layman to handle: a layman who is not an ecclesiastical person of any sort. The very fact that parsons and religious persons talk about religion so much is a handicap to living it and therefore to explaining it. Besides, "vital religion"—a term which, I presume, is intended to indicate the very heart and core of humanity's experience of God in Christ—is something that defies any complete description or analysis. Which, after all, is not strange, for life itself is always far greater and more wonderful than any account of it that can be given by poet, scientist, or philosopher.

The Quarrel with the Churches.

Many of us to-day have a quarrel with the Churches, though we realise that in blaming them we blame ourselves. It is not that we are unmindful of our spiritual debt to the Church that mothers us. We do not question the Divine significance, as well as the manifest human need of institutional religion. A definite creed and an ordered life are clearly essential to corporate Christianity. Nor indeed is there any necessary antithesis between "institutional" and "vital" religion. The Lambeth Report, that splendid venture of the body of men wholly unled by the Spirit, is proof enough that the two terms can and should be interchangeable. What I am uneasy about, in the Church as I see it and in the Churches that I know, is a certain tendency to forget that this institutional life is meant to be, not an end in itself, but a means to an end, the end being the high objective the Kingdom of God. The Churches become so busy over "religion" that they fail to show men God—God as Christ revealed Him. But if a Church is not manifesting God, if it is failing to attract men into the fellowship of the Kingdom, what is the good of its continued existence? The thoughtful outsider can hardly fail to notice that the Churches do not in the main throw up people who care passionately about Jesus Christ and His Kingdom. He sees their commoner product to be a religion which consists mainly in holding a creed and supporting an institution. And for "vital religion" he seeks elsewhere. Do you realise the tragedy of the fact that in these days multitudes of thoughtful men and women, with wistful eyes and an ache in their hearts, are looking anywhere but in the Churches to satisfy the hunger of their souls?

Rediscovery and Reinterpretation.

I. And what is "vital religion"? What is that elusive, desirable, far-off thing which all men need, and some men want, and only few men find? It is not for me to attempt to give any new answer to that question. But I would say, unhesitatingly, that the answer must be freshly found, at the one and only source, by each generation for itself, by every man and woman for himself or herself. Tradition and authority may point the direction, and the Church provide a fellowship for those who follow. But vital religion itself is something that can only be realised experimentally and not at second-hand, and its secret is only disclosed to those who seek it direct from Jesus Christ Himself. How can any Church expect to give men vital religion unless it is perpetually reorienting its life and thought by fresh and courageous reference to a living, present, contemporary Jesus Christ?

There are to-day, thank God, many groups of men and women, both within and without the Churches, who refuse to content themselves with well-worn religious phrases or conventional religious practices, and are making new and resolute efforts individually and corporately, to find out what it really means to be a Christian and to translate their discoveries into a way of living.

What Vital Religion Is.

I cannot hope to do more than indicate in brief and perhaps almost crude fashion what answer you get when you ask Jesus Christ what vital religion is, or what it means to be a Christian—for they are the same thing. Any serious study of Him and His teaching reveals, to begin with, that vital religion is something very far removed from the mere profession of a creed. It is essentially not passive, but active; not negative, but positive; not static, and safe, and sober, and respectable, but risky, revolutionary, adventurous, passionate. It is not something which a man holds, as he might a political opinion; rather, like the coming of first love, it is something which finds him, gets him, holds him, seizes him as with a tremendous grip, and drives him, a willing

slave, to spend his life in doing its behest. What else are we to understand by those wonderful parables which describe what it is when God comes to a human soul? The religion which Jesus taught and practised was above all things alive, in violent contrast to the corpse-like rigidity of much of the religion of His day. Indeed, what God was to Jesus was so far removed from "religion" in general and especially from the religion of that day, that the two things can hardly be covered by the one term. To his Jewish or other contemporaries, as to many in the Churches to-day, religion was essentially a cult. To Jesus, it was God and Love: a Love which meant a kind of wondrous circle whose centre was God and whose radii ran out over all man-made fences and barriers to the furthestmost limits of humanity.

Religion, as Jesus unfolds it, is an amazingly simple thing, however much its implications stir our deepest thinking. God, He says to men in effect, God is this, and this: see Him, speak to Him, listen to Him, trust Him; and because He is this, because He is Father, live in the family fellowship with your brother-men, the fellowship in which He is always the link. That, in baldest outline, is "vital religion"; how much of it is there, as yet, in the Church or in the world?

Reality of Thought.

II. A further analysis of this fundamental Christianity will disclose at least two essential qualities in it. One is reality. That first-hand touch with God Himself, which, according to Jesus Christ, is of the A B C of vital religion, is impossible unless a man's thought of God does in the main correspond with reality, with God as He is. It is probably safe to say that much of so-called Christianity to-day subsists on thought of God, which is dangerously, disastrously untrue. In all religious thinking and in all attempts at moral living there cannot, in the long run, be any satisfactory substitute for Truth. In this connection I submit that we are only beginning to realise the true significance of the Incarnation. "Belief in the divinity of Christ" has too often meant nothing more than a vague, home-made, probably inaccurate conception of deity to which the Gospel picture of Jesus is supposed to conform. That idea is not good enough, and it is certainly not Christianity. We have not to begin to quote the other end. If the Incarnation means anything it can only mean that the life and personality of Jesus are the very first data for any true thought of God.

Reality of Experience.

If you think of God in terms of Jesus, then such reality of thought will make possible reality of experience. By reality of experience I mean the discovery of God as personality with whom conscious contact may be established and maintained. This is a feature of vital religion which needs emphasis to-day, in face of certain tendencies of modern thought whose interpretation of reality involves a kind of pantheistic merging of human personality in a vaster whole. Jesus Christ was quite clear that God is personally so much other than us that we can walk with Him in a real, and conscious fellowship. This contact with Him, he noted, is not simply an intellectual process, although the mind is involved in what is essentially a rational procedure. Nor is it chiefly an emotional experience, though the feelings are necessarily and profoundly concerned. Nor can you simply will yourself into this fellowship. What is really involved is nothing less than the going forth of the whole personality, with all the complex play of heart and mind, to meet the seeking love of God. On the mode of this contact of personalities, human and Divine, modern psychology, with all it has to tell us of subconscious processes and the transmuting control of racial instincts, is beginning to throw some interesting light. And let me add here, this first-hand sense of God, while being a sine qua non of vital religion, is not at all to be identified with any glib use of religious phraseology. A recent thinker justly calls attention to the perpetual danger in religion that "vital experience shall be resolved into a formula of explanation, and that men grasping the formula shall suppose themselves thereby to possess the experience." The weakness of the Church to-day is partly due to the religious people who use God's Name but know next to nothing of Him personally.

Moral Power.

III. If one infallible mark of vital religion is reality, the other is power. This impact of the Spirit of God on the heart of man is creative; in a true sense it makes men and women, and is thus an effective force in shaping human history. Men always and everywhere sigh for a religion of power. Christianity knows nothing of force compelling human will. Of the potency of love,

which draws men to God and righteousness, it knows everything. Is there any power greater than that which can make a selfish man unselfish? The marvels which can enable men to speak half across the world, or can throw a shell seventy-five miles from the gun's mouth, are nothing to it. Here is a hidden dynamic which can actually make men new in soul, which can shift the deadweight of apathy and wrong that lies athwart the path of human progress. Call this miracle anything you like—conversion, salvation, enlightenment, a sense of values—the thing itself does happen, and because it happens there is hope for the world to-day.

I want to insist on this wholly vital connection between spiritual reality and moral power. Those attracted by Jesus' programme of fellowship should realise that He made that programme depend absolutely on faith in God. Sociology without religion will never make a better world. And those, on the other hand, who begin at the mystical end must realise that the coming of God means the coming of love—for God is love. To begin to know God as Jesus manifested Him must needs thrust a man into the dangerous experiment of living by the law of love, the tremendous venture of seeing all life and regulating all relationships as with in the fellowship of God. Can any man conceivably render a greater service to his generation than to let himself, at whatever cost, be so filled with God that the Love of God shall, through his personality, be poured forth on to the world of men around him?

The Only Effective Evangelism.

Here is the true and the only finally effective evangelism. You cannot accomplish very much by publicity and oratory and organisation. What really extends the Kingdom is the magnetic attraction of the spiritual and moral beauty of Jesus Christ when it is manifested in an ordinary human life. That is a light set on a hill, which even unobservant wayfarers can hardly miss.

The world of our day is broken and bleeding, sick and sore. Most men hunger for the secret of fellowship, many men, consciously or unconsciously, want God. For such a world we have a gospel. We can go to men with the tidings of a God Who is available, Who can, if men make room for Him, solve all the tragic problems of human living together. God grant that, at long last, we in the different Churches may cease to busy ourselves over secondary matters, and caught up anew into the Life of God, may set ourselves with passionate resolve and joyful self-forgetting to share that life with the whole world.

Village Schools in Tanganyika Territory.

Imagine the long low wall of a Chigogo village, a syllable of dancing against it, and a crown of Wagogo seated on the stools, logs, or mellons, gazing at it. Men and women, boys and girls, and small children are all droning the syllables after the teacher. Such is a C.M.S. out-school in Ugogo. There are fairly well-equipped schools at the few stations occupied by European missionaries, but all over Ugogo there are dozens of slightly-trained teachers, authorised to teach in the place where they live, and to pay weekly visits to surrounding villages. Some of these have gathered little communities of baptised Christians about them, but everywhere there is still a great population to be evangelised. Although there are several hundred Christians living around Mvumi station, the heathen element is still close to our doors. One sees sad sights of little children blinded through neglect or ignorance, others lame with twisted limbs, which could probably be straightened if they would trust the mission doctor, and go some 25 miles to see him.

Within fifteen minutes' walk of the church dances were held recently to celebrate the occasion of a degrading operation on little girls, which is supposed to be necessary for their physical well-being. These dances are held all over the district at a certain time of the year. The missionary who visits the out-schools on one occasion found everybody away on the hillside dancing. However, at the request of the teacher—who does not live on the spot, but pays them weekly visits—a good number of them came along and collected in the cow yard, the only place where there was shelter from sun and wind. They were a fearsome crowd, every head well greased and red-ochred. The men and boys who had let their hair grow long enough had their tight corkcrews tied into a tail at their backs. Their faces were decorated with some with a white patch on one side, including the eye, others with wide white rims painted round their eyes. They wore bead and wire ornaments on neck and arms, and rattles on knees and ankles. One youth, who was among the most startling in appearance, came an hour and a half's walk the

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next Sunday to say he wanted to be prepared
 for baptism.

Two of the missionaries recently went to
 look at a deserted German Mission Station
 which the C.M.S. thinks of taking over. It
 took a fortnight to get there and back. The
 porters were men of an intermediate tribe,
 the Wanyaturu—who wear no clothes ex-
 cept a piece of goat-skin hanging behind,
 apparently as something to sit on. The
 women wear only bead aprons. The mis-
 sion was in the Ilamba country, another
 tribe with another language. They found
 the church had been used as a camp for
 porters, the floor was covered with fireplaces
 where food had been cooked, the seats had
 been used as firewood, and a painting of the
 Good Shepherd had been slit up and de-
 stroyed. The only missionary work done for
 the Wanyaturu is done by our Roman Cath-
 olic station. All that is done for the Wel-
 amba was done by the German missionary
 who left when the British advanced in 1916.
 There are other large tribes and large dis-
 tricts where nothing is done. Oh! for men
 and women who would be willing to come
 and help to shepherd the ignorant Chris-
 tians and carry the glorious Gospel of Christ
 to the thousands who have never heard it!
 —E.J.

Personal.

Rev. W. F. Pyke, Th.L., has been
 appointed rector of the parish of St.
 Luke's, Wallsend (Newcastle), vacant
 by the resignation of the Rev. R.
 Schmitzer.

Rev. Arthur Killworth, M.A., LL.B.,
 has signified his intention of resigning
 the parish of St. Mary's, West Mait-
 land, the charge of which he has held
 for some 22 years. "The Newcastle
 Churchman" pays him the following
 well-merited tribute:—

"The Rev. Arthur Killworth is the fourth
 rector of the parish, and was inducted on
 July 1, 1898, his predecessors being the
 Rev. W. H. H. Yarrington, January 6, 1880,
 to October 31, 1897; Rev. Robert Chapman,
 October 1, 1846, to February 9, 1879; and
 the Rev. William Stack, January 7, 1883,
 to September 1, 1846. A graduate of Dublin
 University, Mr. Killworth was ordained in
 Lincoln Cathedral in 1879 by the late Bishop
 Wordsworth, and spent ten years in Eng-
 land and Ireland before coming to Australia.
 He served for nine years as rector of St.
 George's parish, and of Richmond, in the
 archdiocese of Sydney before coming to
 West Maitland to succeed the Rev. W. H. H.
 Yarrington. His ministry in Maitland has
 been characterised by thoroughness, zeal
 and devotion to his parochial work. A fine
 administrator, a cultured, brainy, well-read
 man, blessed with an exceptional voice, he
 was a fine preacher, probably one of the
 most eloquent in the State. He will leave
 in his parish a record of which any clergy-
 man might well be proud, and a place which
 will be found difficult to fill."

The Bishop-elect of Rockhampton,
 who is accompanying Archbishop
 Donaldson to Queensland, was to
 be consecrated in St. John's Cath-
 edral, Brisbane, on February 24.
 The Bishop of Carpentaria has
 been asked to preach the sermon
 at the consecration. The Bishop of
 North Queensland was expected from
 Townsville to be present at the cere-
 mony. This will be the first consecra-
 tion of a bishop in Brisbane since the
 consecration of Bishop Le Fanu and
 the Bishop of Carpentaria.

Rev. G. Neal, who has been rector
 at Rosewood since 1916, has been ap-
 pointed vicar of St. Paul's, East Bris-
 bane. Mr. Neal will take up his new
 work about the end of this month.

The following assume duty as from
 February 1:—Rev. W. Watson at West
 Northam, W.A.; Rev. C. L. Riley at St.
 Mary's, West Perth; and Rev. J. Wil-
 liams at St. Hilda's, North Perth.

Rev. L. S. Quinlan, Th.L., who has
 been working in the diocese of Grafton
 since his ordination, has been appointed
 a mission chaplain in the Brisbane
 diocese.

Rev. W. P. Bainbridge, of Tatura,
 Vic., has been in charge of St. Mat-
 thew's, Prahran, for a month during
 the vicar's absence.

Mrs. H. Brewer, wife of the Rev. H.
 Brewer, missionary in Uganda, leaves
 Perth some time this month to join her
 husband in Uganda. Mr. Brewer paid
 a visit to Perth in the earlier years of
 the war, in which he had seen service
 with the Uganda porters in the African
 operations. He then went as Y.M.C.A.
 secretary with the A.I.F. till opportu-
 nity offered to return to his work in
 Uganda.

The death is announced of the Rev.
 J. R. Burgin, who served as a military
 chaplain with the 3rd and 4th Rifle
 Brigades in Egypt and France. Mr.
 Burgin came out from England some
 years ago, and after serving for a while
 as vicar of Havelock became vicar of
 Ashburton, in the diocese of Christ-
 church. About the middle of last year
 he was appointed vicar of Onehunga,
 in succession to Canon Haselden, and
 was actively engaged in his pastoral
 duties within a few hours of his death,
 which was quite unexpected.

The Bishops of Auckland, Christ-
 church and Waiapu have returned to
 New Zealand from the Lambeth Con-
 ference. The Bishop of Dunedin, who
 was consecrated on the Festival of
 Epiphany (January 6) last year, has
 left New Zealand on a visit to England.

Capt. C. E. W. Bean, the distin-
 guished war correspondent, was mar-
 ried on January 24 at St. Andrew's
 Cathedral, Sydney, to Miss Ethel
 Young, of Tumburumba, and at one
 time of Goulburn. Capt. Bean is a
 son of the Rev. Edwin Bean, of Hobart.

Many old residents of Bega and dis-
 trict learnt with regret of the death
 of the Right Rev. Harry J. C. Knight,
 Bishop of Gibraltar. He was the son
 of the late J. L. Knight, the first resi-
 dent incumbent of Bega, and together
 with his brother, Bishop Arthur M.
 Knight, late of Rangoon, Burmah, and
 now warden of St. Augustine's Col-
 lege, Canterbury, England, who was
 born at Pambula, spent some years of
 their boyhood in Bega. Old residents
 still remember "Parson" Knight and
 his two boys at the old Bega rectory.
 Their mother is buried in the old ceme-
 tery at Bega.

A number of Gippsland laymen, in
 order to mark their appreciation of
 the work of the bishop for the diocese
 in England, and for gratitude for his
 safe return, have presented him with
 an Abbott buggy and a pair of hand-
 some dappled grey ponies. The gift
 was presented at Bishops Court on
 Wednesday, February 3, by the Rev.
 W. J. T. Pay and Mr. Walter West.
 The parishes of Traralgon, Leongatha
 and Sale were largely responsible for
 this kindly and generous gift.

Rev. William Blackwell, who for
 some years has been working in Gipps-
 land, leaves at the end of the month
 for Pambula, in the diocese of Goul-
 burn.

Rev. Thomas Edwards, who joined
 the North Queensland Bush Brother-
 hood some 10 years ago, and was after-
 wards chaplain with the forces at the
 Front during a considerable portion of
 the war, has accepted the position of
 rector of Rosewood in succession to
 the Rev. G. Neal, who has been ap-
 pointed to St. Paul's, East Brisbane.

Rev. C. H. D. Grimes has resigned the
 charge of the parish of Northam,
 W.A.

Rev. V. Hely-Wilson will be institu-
 ted as vicar of St. David's, Allora, Q.,
 on February 27.

Rev. H. M. R. Rupp, late secretary
 of A.B.M., has been appointed to the
 parish of St. Aidan's, Launceston, a
 new parish cut off from St. John's,
 Launceston.

The Bishop of New Guinea, with
 Rev. S. and Mrs. Tomlinson and Miss
 Monypeny, have at last been able to
 sail for New Guinea, while Sister Ward
 was able to get a passage on the
 "Mindimi" and sailed for Solomon Is-
 lands at the same time.

Rev. A. J. and Mrs. Thompson, of
 Malvern, Victoria, who offered some
 months ago for Melanesia, but could
 not go because of the lack of a house,
 have been accepted for New Guinea,
 and will leave towards the end of this
 month to be stationed in all probability
 at Dogura.

Miss G. M. Bendelack, M.A., Dip-Ed.,
 Principal of St. Hilda's School, Can-
 ton, a missionary of the Victorian
 C.M.S., is the author of a book recently
 published by the London C.M.S., en-
 titled "The City of Rams," or "Scenes
 from Life in Canton."

Rev. D. L. Freer, for five years in
 the Bush Brotherhood of North Queens-
 land, and subsequently T.C.F. with
 the Australian Forces, is taking up
 work in the diocese of Dunedin.

Rev. G. L. Harold, senior curate of
 St. Mark's, South Norwood, after
 eight years' service in the parish, is
 shortly leaving England for the charge
 of a parish in the diocese of Christ-
 church, New Zealand.

Rev. H. M. Smyth, B.A., vicar of
 Dargaville, has been appointed vicar
 of St. Peter's, Onehunga.

The Bishop of Nelson has appointed
 Rev. A. J. Carr to the archdeaconry of
 Mawhera. The new archdeacon was
 for some years a C.M.S. missionary
 in India.

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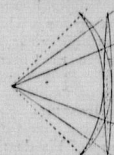
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The Bishop of Melanesia, Rev. Dr. Stewart, has cabled to the headquarters of the A.B.M. in Sydney, announcing his intention of leaving, arriving in Sydney on March 10, en route for New Zealand, where a conference of the dominion bishops will be held in April.

Canon Tuke, vicar of Tauranga (Auckland), has accepted the cure of Ellerslie, and will begin duty at the end of March.

Rev. Percy C. Davis, acting-vicar of Northcote, has been appointed to the cure of Papatoetoe. Mr. Davis' duties will include those of chaplain to the Orphan home.

Rev. L. Foulkes, vicar of Tuakau, has been appointed to the cure of St. Heliers Bay (Auckland), in succession to the late Rev. W. H. Wilson.

Rev. Harry H. Johnson, vicar of St. George's, Kingsland, has been appointed vicar of Dargaville.

Rev. W. A. Allan, of Patea (Wellington), has been appointed to the charge of Coromandel.

Rev. H. L. B. Goertz, who has been in Rotorua for some considerable time as chaplain to the Church of England Institute for Soldiers and as curate to Canon F. W. Chatterton, has been appointed to take charge of the Patea district in the Wellington Diocese.

Some days ago there appeared in the Sydney press the statement that the Bishop of Bathurst had announced at Orange that "he was not a candidate for the bishopric of Melbourne, as he preferred to remain in Bathurst." Dr. Long describes the statement as "an egregious invention too gross to pass in silence." It would be interesting to know who was responsible for so impudent and unmitigated a lie.

The death occurred in Hobart on Friday last of Canon Arthur Lucas, of Rochester Cathedral, England, who was on a visit to Tasmania. Deceased, who was in his seventieth year, married a daughter of Archdeacon Davenport, of Hobart. His wife pre-deceased him in 1920.

BIRTH.—HOWARD.—On Christmas Day, at her father's residence, 1 Fairhope Avenue, Eccles Old Road, Manchester, the wife of the Rev. Stanley Howard, a son, Arthur.

English Church Notes.

Personalia.

Rev. Barclay F. Buxton has been appointed to the parish of Holy Trinity, Tunbridge Wells.

Rev. Dr. Stuart Holden has resigned the editorship of "The Christian."

The election of Proctor for Convocation in place of Canon Temple, Bishop of Manchester, is exciting interest. The Rev. H. R. L. Sheppard was unanimously adopted as candidate at a meeting held in the vestry of St. Mary-le-Bow on Monday by a committee representative of evangelical and moderate High Churchmen.

The death is announced of Mr. T. B. Bishop, after having reached to all but eighty and two years, and of fifty and three years as Hon. Secretary of the Children's Special Service Mission.

Chancellor Philip Vernon Smith, M.A., LL.D., was ordained by the Bishop of Gloucester at the Advent Ordination, and also licensed as diocesan chaplain in the See of Gloucester. The Rev. P. V. Smith is 75 years of age, and has been associated with the church in a legal capacity for a very long period. It is chiefly as diocesan chancellor and as an authority on ecclesiastical questions that Dr. Smith has earned his repu-

tation. For about 26 years he has been Chancellor of the Manchester diocese, and he was appointed in a like capacity at Durham in 1903, and at Ripon in 1912.

A splendid tribute was paid to Bishop Frodsham by the people of Gloucester when he preached his farewell sermon in the Cathedral, a vast congregation being present. There were so many present that a large number of people had to stand. The bishop preached a most eloquent and moving sermon. The bishop, who was a few weeks back appointed vicar of Halifax, was to be instituted to the vicarage of Halifax on February 11.

The Ven. Archdeacon J. H. Greig, D.D., rector of Hartlebury and Archdeacon of Worcester, has been appointed to the Bishopric of Gibraltar.

Empire Fellowship.

A gathering of clergy was arranged by the Colonial and Continental Church Society for the day before the Islington Conference in the Church House, Westminster. Taking up the line of the Clerical Conference on the following day, the subject chosen is "Fellowship within the Empire." Bishop Ingham, whose wide experience covers many types of overseas church life, the Bishop of Grafton, N.S.W., and the Rev. Dr. Mullins, secretary of the Society, are the appointed speakers. An interesting meeting may be expected, and it will have the further advantage, in these hurried days, of brevity.

The Late Bishop of Durham.

We are glad to learn that a life of the late Dr. Handley Moule is being written and will be published shortly. The biographer is the Rev. Canon Battersby Harford, of Ripon, whose close personal friendship with the good bishop, added to his scholarship, should produce a worthy account of so great a life. The late bishop was ever an earnest student of Holy Scripture; we trust that it will be possible to give the Christian public some fruits of his devoted labours.

"The Record" Caught Napping.

The English "Record," usually so accurate in its relation of events, has been caught by one of the many canards about the Melbourne archbishopric. The following item of news and comment appears in the issue of January 6:—

"The election to the vacant Archbishopric of Melbourne is in the hands of an electoral board of six clergy and six laymen, chosen by the synod. In principle, this method is preferable to that of election by the full synod, which tends to reproduce the objectionable features of any ordinary popular election. In practice, however, it has not worked. The members of the Board have failed to agree, and they have deputed Professor Meredith Atkinson to come to England, and to secure a nomination here or in Canada. Curiously enough, something similar happened at the last avoidance of the See, for then also a single delegate was deputed to come over to England. Rumour has been busy with the name of Canon Peter Green in connection with the archbishopric, but the idea is probably traceable to the wishes of some local admirer. It is more likely that a determined effort will be made to press an Australian for the post, and one name in particular has been freely discussed. We can only trust that in the event a worthy choice may be made, for the position has few equals outside the larger home dioceses for influence and responsibility."

Missionary Travel Up-to-date.

The Rev. W. G. Walton, a missionary of the Church Missionary Society at Fort George, Hudson's Bay, has travelled from Moore Fort to Cochrane by hydroplane. The journey, which usually occupies two and three weeks when made by canoe and on foot, was accomplished in less than three hours!

Prohibition and Efficiency.

The Report of Colonel F. Vernon Willey, M.P., just issued by the British Commonwealth Union on the "Industrial Conditions of the United States," contains an important reference to the effect of Prohibition in America. It is suggested that the British Commonwealth Union has probably no leanings towards Prohibition, as its treasurer is the chairman of Allsopp's Brewery. Colonel Willey's testimony comes, therefore, from an entirely unprejudiced source. He says, under the heading of "Prohibition":—

I made a point in seeking observations on the effect of this law from many scores of individuals of all classes whom I met—bankers, business men, millmen, clergy, welfare workers, etc., and I have come away with two clear generally-held opinions:—

1. That on experience to date, if the measure were put to the vote, it would be retained.

2. That its effect has undoubtedly been to increase general industrial efficiency.

Dr. Headlam's Recent Book.

The following item of interest appeared in the "Record" of December 2:—

"Professor Headlam has issued a second edition of his invaluable Lectures on 'The Doctrine of the Church and Christian Reunion.' The new preface should not escape the attention of anyone interested in the subject, for it fully and successfully replies to the criticisms of Mr. Turner and Bishop Gore. Writing of the latter he says: 'In early Christian writers we get certain statements, but they never say the things which from Bishop Gore's point of view they ought to say, and often seem to say things which really they ought not.' We do not think that any valid reply can be found in early Christian documents to the argument put forward by Dr. Headlam. The more closely it is examined the more compact it is, and we are convinced that before many years have passed it will be the accepted view of the vast majority of the Church clergy. It is undoubtedly true that 'it is the fear that such theories as Bishop Gore holds may be looked upon as necessary which keeps back Nonconformists from Reunion and the acceptance of episcopacy.' The new preface is remarkable for its frank treatment of the use made of the 'conclusions' on the Synoptic problem and of the sacramental and necessary character of confirmation. It was time that one in a high position should speak his mind clearly on assumptions that are freely accepted by those who have not tested the evidence on which they rest."

LET US HAVE PEACE AT HOME.

Outside the bitter strife is ever raging, The enemies of peace their war are waging, Let us have peace at home.

Let us avoid all causes of dissension, And strive to yield in things not worth contention, To all beneath heaven's dome.

Let each one seek the welfare of his brother, He serves himself who seeks to serve another, Seek love and love will come, He who his own rights is for aye defending, Will find he starts a war there is no ending, And have no peace at home.

Let us have peace at home. No satisfaction Can man obtain by constant strife and faction,

Why should these fiends then come Ruling us with a rod of iron, taking From us our freedom, slaves true Britons making, Marring our peace at home.

United heart to heart as one great nation, Each man contented with his lot and station, Earth might like heaven become; Who riches seeks will find no lasting pleasure,

More care will come with more of earthly treasures, And less of peace at home.

Let us think kindly thoughts of one another, The first desire to growl or grumble smother, Peace will not then far roam; Leave to the outside world to fight and wrangle, No bloodshed yet could ever knots untangle; Seek peace, and peace will come. —Fairlie Thomson.

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EDITORIAL NOTES.

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The Church Record.

FEBRUARY 25, 1921.

Dr. Headlam and Episcopacy.

(By Rev. R. G. Nicholls, M.A.)

In these days one takes up a book on the Church and Reunion with hope, with a desire for encouragement. There are to-day real portents of something doing in the sphere of Christian reunion. We feel the present divided state of Christendom quite incongruous, and the thought "What can we do?" longs to express itself in action. But much thought, much generosity, charity, and indeed heart-burning must be given and experienced ere the consummation of unity is in sight. The Bampton Lectures for 1920—"The Doctrine of the Church and Christian Reunion"—gives to us that directivity of thought that we need on this vital subject—more opportune indeed because of the pronouncements of Lambeth Conference.

Dr. Headlam's book is the more welcome because it gives the quietus to some claims of a section of the Anglican communion, which if maintained would postpone the consideration of reunion indefinitely. In 1918 was published by Dr. Swete as editor "The Early History of the Church and the Ministry," in which it was concluded "Subsequent research or discovery has left his (Lightfoot's) position as strong as ever. . . . We can hardly say that new facts have come to light which require that his interpretation should be modified." Now appears Dr. Headlam's weighty work—a notable contribution to a pressing present-day problem.

In the preface he claims a life-long interest in the subject. "I have been able to fulfil a design which I have had in my mind for more than thirty years." The three main themes of the book are the Church, the Ministry and Reunion. A personal apology for his views on the ministry is worth quoting:—

"On the one side episcopacy, the regular succession of bishops, the solemnity of our orderly administration of the Sacrament of Orders, appealed to me with great force; and moreover much of the criticism directed against it seemed to me unhistorical and sectarian. On the other hand, apostolic succession as ordinarily taught in the Church of England seemed to be mechanical and entirely unreal. I could not see any marked superiority—often, in fact, there seemed to be inferiority—in the spiritual life and capacity of our clergy, and Anglicanism, although extraordinarily attractive to me, seemed often to fail in life and effectiveness. When I came to examining the doctrine historically, I was equally surprised and gratified to find how different was the more primitive teaching on the subject from that which was customary in Anglican circles. Further than that, I was surprised to see what little support the current form of teaching among us had from mediæval or even modern Roman Catholic theologians."

Dr. Headlam works on the historical method as the right one—not to proceed from pre-conceived assumptions and justify them as is partly done by Bishops Lightfoot and Gore. The book discusses the growth and development of the Christian Church, examining the evidence, constructing a history of things as they were, then inductively drawing the conclusions from that evidence.

The Church.

The first chapter is devoted to the origin of the Church. It was out of Judaism that the Christian Church grew. The Jewish people, originally a race, sought unsuccessfully to become a nation, and ended in creating the idea of a Church. The word ecclesia became differentiated in meaning from syna-

gogue. It acquired abstract and ideal significance. Christianity grasped the idea and fixed the name, giving it a new and spiritual meaning.

Did our Lord found a Church? An examination of the teaching concerning the Kingdom of Heaven shows (as Hort held) that the Kingdom has a wider significance than the Church, and is not identical with it. The Kingdom is a system of divine rule inaugurated by Christ, already beginning, and leading to perfect consummation in the future. Our Lord did not directly found the Church. History shows, as theology has always taught, that this was the work of the apostles. Christ looked forward to and prepared for the founding of the Church. An examination of Matt. xvi. 19 and xviii. 18 and other texts leads to the conclusion that "while to the apostles our Lord gave a commission of ministry to the community (ecclesia) he gave authority. Our Lord established two social sacraments. His purpose and plan was to found a society, and this was an integral portion of His message to the world. He laid down many principles but drafted no rules. He established a ministry but gave no order for the appointment of ministers."

So far I can see, no particular theory of the Church and no form of Church government can find any support, direct or indirect, in the teaching of our Lord. He preaches the Kingdom, not the Church; He only spoke of a Church twice."

In the Acts we find the elements out of which arose a Church with ministry, sacraments, common creed and common worship. In appointing the seven deacons was exhibited the power of the Church to meet a new situation, a sudden emergency. For the first time the Church appoints a new body of officials. Persecution spreads Christianity abroad, a missionary ministry develops, local churches are organised and a central authority was established at Jerusalem.

The Didache has opened the eyes of historians as to the importance of the missionary officers of the Church. In the apostolic Church we find that the missionaries of the Church (apostles, prophets, evangelists and teachers) are more important at this stage than the local ministers (deacons and presbyters). The institution of presbyters was a natural development in local Christian communities—being taken over from the elder of the Jewish synagogue. As Lightfoot wisely pointed out, the reason that no account is given in the Acts of the first appointment of presbyters is that nothing new happened. The name and form of the office was suggested by what the early Christians had been accustomed to. The Presbyters were the chief officers of local churches, being rulers and administrators of the community.

The apostles occupy the place of authority. In every crisis they take the lead. No supremacy is given to Peter. Supremacy lies in the hands of the Church acting through the apostles as a body. But at Jerusalem James, the Lord's brother, exercises a unique function. He presides over the Church, yet his constitutional position is difficult to determine. The apostles and presbyters at Jerusalem were regarded as the Sanhedrin of the Christians, and James was in the position of a Christian high priest, owing his position to relationship with the Founder of the faith. But this was abnormal in the development of the Church, and marks a temporary stage.

The new society is spoken of as the Ecclesia, or "Church" of God. It was one, even as Israel was one. The unity and solidarity of the whole Christian society is the fundamental assumption of the apostolic history. The Church is conceived of in two leading metaphors—a body—having organic life and differentiation of parts, and as a building built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone. The term ecclesia is used to describe (1) the Church of God, the whole Christian society, (2) the local Church, (3) the plural "Churches," the multitude of local societies, (4) the actual assembly of Christians for worship.

The three principal rites or ordinances of the apostolic Church were Baptism, the Breaking of Bread, and the Laying-on of Hands—the latter being of later origin. It cannot be referred to any custom or command of Christ. Authority is resident in the Church, not merely in its executive officers. At every step forward it is the Church that acts. But it always acts through its duly appointed ministers.

Church Polity.

In concluding chapter II., Dr. Headlam states that not one of the rival systems of Church polity of to-day can find any direct support in the New Testament. There is no Biblical authority for episcopacy. Though there are presbyters in the New Testament, yet the government of the Church is not Presbyterian. The presbyters are local officials, not of great importance, who had no wide influence and were inferior, perhaps even in a sense subordinate, not only to the

apostles, but to many others—apostles, evangelists, prophets—who were the ministers of the apostolic Church. Nor is there any support for Romanism. Peter, first in order of precedence, is subject to the authority of the apostles and of the Church. The ministry of the apostolic Church was in form wholly temporary.

Secondly he concludes that "there is no evidence that the apostles ever gave any directions about the future government of the Church." The apostolic Church suited its ministry to its missionary and local needs. It faced a succession of great crises. It grew and developed until its first ministers passed away, and it had to brace itself for newer and harder problems:

"It is in this way we must learn the lessons of the apostolic age. We want no antiquarianism. We do not want to transplant into the twentieth century the form of the first. We want to learn its principles and be inspired with its spirit. We want to be able to transform our inherited organisation to meet the needs of the day, as it created new forms, and we want to exhibit the same boldness and statesmanship in face of the problems of a divided Christianity which the apostles displayed on the great questions of the place and duties of the Gentiles. We want life and courage."

Chapter III. deals with the development of episcopacy and the organisation of the Catholic Church.

The destruction of Jerusalem, and the death of the original apostles ended the central authority in Jerusalem and the government of the Church by the apostles. A settled rule displaced the need for missionary organisation. Local and established churches grew in importance, and apostles, prophets, evangelists and teachers gradually vanished, their place being taken by bishops and presbyters who govern the local Church. The manner of this transformation, complete in 110 A.D. is unfortunate. A matter of conjecture, as we find little contemporary information about it. The writings of Ignatius, who died circa 110, show that the local community was governed by a single bishop with the assistance of presbyters and deacons, and he considers the bishop as essential to the Church. In the second century episcopacy becomes universal. The strongest evidence of an early and authoritative origin is that it grew and established itself without controversy and contention.

Here is a probable theory:—"From the beginning there was in every Christian community, a body of presbyters; such a body must also have had its chairman, who may well have been permanent, but who would not at first have been a person of any great importance. Gradually, as the apostles passed away, and the missionary element in the Church declined in usefulness and prestige and influence, the local ministry would rise in importance, and in particular the chairman would become the representative of the community to those without. Gradually by a process which was quite natural, but cannot be traced, the name episcopus or bishop, which had been formerly shared by all presbyters, would be specialised, just as was the case with the name deacon, which was at first used of all Christian ministers." Thus episcopacy was not the result of direct apostolic action, but the creation of the Church—a free development which enabled it in new and altered times to present to the world a splendid coherent solidarity. It is the direct and natural development of apostolic institutions and the principles laid down by our Lord.

Jubilee of the City of Perth.

Perth kept its jubilee with an official service of Thanksgiving in St. George's Cathedral on January 9 at which the Mayor, councillors, ex-councillors and officers of the city were present. His grace the Archbishop preached from the text in Zechariah viii. 4, 5: "Thus saith the Lord of Hosts, there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for every age. And the streets of the city shall be full of boys and girls playing in the streets thereof." These words, the preacher said, were a message of hope to a nation in captivity. The prophet foretold a time when Jerusalem should be a city of health (where people lived to an old age) of security (where people lived in peace), and of happiness (where children played in the streets). The people of Perth had met together that day to thank God for the jubilee of their city. His grace explained the origin of the year of jubilee among the Jewish race, and the history and development of the towns, boroughs, and cities. For a long time, he said, citizens had no rights at all in the old towns of the Old Country. Afterwards many towns obtained charters granting the inhabitants certain powers of government. After referring to the rise and growth of merchant guilds and craft guilds, he ex-

plained that a city was so called when it incorporated the see of a Bishop. So Perth became a city in 1856, when its first Bishop was appointed, though Perth itself was founded in 1829. Fifty years ago a law was passed, creating municipalities within the State, and Perth was made a city, and its first chairman was Mr. Glyde. It was not until the year 1880 that the chairman became the mayor, and the first mayor was Mr. George Shenton. In its early days the city was very small. For a long time it did not seem to have grown at all, and the people became so disappointed, it was said, instead of making Hay Street the proper width, they allowed it to be the narrow street it is to-day. Perth now was a city of which any citizen ought to be proud. It had a very beautiful situation, and every advantage that could be imagined, and its citizens ought to be thankful that those advantages had been utilised. It was only right that the people should assemble together and thank God for what had been done in the past, and for the fact that the city had had and still had men who were prepared to devote their time and energy to the development of Perth. He thought it would be a good thing to have a brief history of the last 50 years of the city written, so that future generations might be stirred up to do their share for Perth. Under normal conditions the Cathedral would have held an overflowing congregation on that occasion. The city had sheltered thousands and thousands of people; they had lived in peace and happiness here, and only a hand-come to thank God for what had been done. The difficulties of getting to Church. But 12,000 people managed to overcome those difficulties to go to the races. The future was in our hands. No doubt some day Perth would become an enormous city, but Perth would only be an ideal city when its people tried to follow the precepts of Jesus Christ and realised the true spirit of brotherhood that He taught. Those who ruled and governed needed wisdom and understanding. Mistakes had been made in the past in regard to Hay Street, the position of the Central Station, and building on the south side of St. George's Terrace. Then there were the blots of drunkenness, immorality, and gambling. All these must be done away with before we reached a perfect city. It was the duty of the people to remove these evils, and not leave the task for somebody else. Things were better than when he came 25 years ago, and he hoped that before the next jubilee was celebrated, these blots would be removed, and the people might then look back and thank God that in the early days there were men of intelligence and integrity, who were willing to devote their time and service in governing and ruling the fair city of Perth.—W.A. Church News.

Correspondence

An Appeal for Books.

(The Editor, "Church Record.")

Sir,—The Rev. H. T. Wright, a C.M.S. missionary on furlough from Uganda, is staying in this parish and is shortly returning. Mr. Wright's entire library was a few months ago destroyed by fire. Would any of your readers kindly send to me, on Mr. Wright's behalf, any volumes of pulpit commentaries, biographies, travels, economics, etc., so that the library may be a little renewed from this end. Mr. Wright expects to leave during March, and I should be very thankful for any books which are sent in.

W. M. CORDEN.

The Rectory,
Naracort, South Australia.

Lord Howe Island.

(The Editor, "Church Record.")

Sir,—Having recently taken over the work here, may I make an appeal to some of our more favoured churchmen on the mainland on behalf of the church.

The islanders during the interval which has elapsed since Rev. H. T. Tranmar's retirement in 1916, have raised sufficient funds for the erection of a church, the building having been completed the beginning of December. Some half-dozen seats have yet to be finished. The building is 36ft. x 16ft., but save for some seats and a table there are no other fittings. There is neither pulpit nor prayer desk, nor lectern, nor font. A large Bible is also needed, as well as Communion vessels. As to these latter, there may be some retired clergyman in the diocese, or relatives of one who has entered into his rest, who have such vessels for which they have no further use, and who would be willing to donate them to the Church here. This is but a small community, unfortunately, not free from unhappy divisions, and help in any of the directions indicated would be much appreciated.

W. F. CLARK-KENNEDY.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

An Appeal from the Diaconesses.

(Communicated.)

The coffers are low, and we are very anxious to raise some money to pay for new books for the library just arrived from England, as also the portable organ, for use in our factories and occasional meetings (both a great joy to us—we badly needed them). We also want some extra furnishings, as five new students from England are expected shortly. The "poor are always with us," and there are many cases of great distress and sadness we would love to help.

If there is a skeleton in everybody's cupboard, surely there is at least one white elephant in everybody's house! White elephants that would be a joy in the homes of many of our poor. Our "Mothers" would just fancy that ornament, piece of linoleum, old carpet, cracked cup, faded curtains, old clo' you mean to turn to account some day, but never do. Old saucepans with the little hole that could be mended, but it doesn't seem worth while to bother about it. The bit of furniture poked away that "may come in useful some day" but never does. All these things are a boon to the poor among whom we work, and would make a lovely "White Elephant Sale."

We can sell "old anything" at our jumbles, and never have enough; even the little odds and ends of material, lace, ribbon, etc., tied together into small bundles and thrown into the penny bundle basket, are grabbed and tucked under the arms, the buyers not waiting to look at what they are getting. But come yourselves and see your white elephants disappearing at this glorified jumble sale. The hard-working "mothers," carrying them triumphantly off to adorn some part of their humble homes, and make them a "joy for ever."

Please send as soon as possible to Diaconess House, St. Paul's Road, Newtown, for we want to hold the sale on Wednesday, March 2.

Girls' Grammar School, Cremorne.

The results of the recent intermediate examination have now been published and the school has been brilliantly successful. Seven candidates were presented and all passed in more than the requisite number of subjects. The successful candidates were, H. B. Clarke, R. H. Decent, E. Kirby, F. B. K. MacDonnell, D. L. Paul, D. E. Ward, M. A. Hind. The new school year has commenced under satisfactory conditions.

C.F.S.

A linen tea was held at Bishopscourt on Monday last. A large number of gifts for the furnishing of the new hostel were brought, and a sum of £40 in cash was donated. Mrs. J. C. Wright entertained the guests. The new hostel will probably be open soon after Easter.

GOULBURN.

The Cathedral Council.

Archdeacon Ward presided over his first council meeting as Vice-Dean on Monday, February 14. The council noted with satisfaction that some reduction had been made by direct giving in the parochial indebtedness. Some discussion took place on the question of lighting the footpath through the cathedral grounds and steps be taken to accomplish an improvement. The council agreed to a retiring collection for the Sydney Industrial Blind Institution on March 6, and allocated the Lenten week-day offerings for missions in the proportion of one-third to the Church Missionary Society and two-thirds to the Australian Board of Missions. Preliminary steps were taken for the reorganisation of the direct-giving in the cathedral parish.

St. John's Nursing Home.

The Nursing Home at Young was not forgotten at Christmas, and a sumptuous Christmas cheer was provided by the friends of the home for the staff and patients. The effort organised by Mrs. Breden and Miss Kitchen was most generously responded to, and was appreciated by all who enjoyed the good things. In Christmas week the rector received a letter from Mr. Henry Chew, enclosing his cheque for £500 for the home; this was a glad surprise, and Mr. Chew's most generous gift will make possible the nurses' quarters and public ward for which tenders were received. In the new year the rector received from an anonymous friend of the home the offer to equip the new public ward with four beds, so that we have much to be thankful for, and are much en-

couraged at the start of the new year. People are beginning to realise what an agency of Christian social service they have in their midst and what a benefit to the community it is becoming.—From the "Southern Churchman."

VICTORIA.

MELBOURNE.

Ridley College Fund.

The organising secretary reports:—"December was not a very fruitful month on our campaign. Some parishes had special appeals in order to end the year with a credit balance, and some clergy had arranged Advent courses of sermons. However, time was given for certain necessary office work to be done."

"The close of the year was marked by the best week of the campaign in financial results:—Gisborne parish totalling £345. Again a Ridley ex-student, in the Rev. J. H. Raverty, is doing most effective work. It is a pleasure to make an appeal in a parish where the vicar is so highly appreciated. The first donation from a widow, Mrs. Smith, of Macedon, was of interest. A Christmas box of £1 from a State girl whom she trained was very willingly donated to Ridley, with the proud claim, "I was one of the original collectors for Ridley College." From a Roman Catholic 5/- was received, and by three Presbyterians who were at the service at Upper Macedon the sum of £12 was readily donated. I hope to preach at Upper Macedon and New Gisborne on Easter Day. £500 is our objective from Gisborne parish, and I don't think we are over-optimistic. By one farmer I was advised, "You ought to give up your job and be an insurance agent. You'd make money at it!" But how much more satisfying it is to be a travelling representative of the biggest firm on earth—the Church of Jesus Christ. It is a joy to be entrusted with such a precious work as that of an ambassador of Christ. We parsons are not poor. We may not have much money—but how rich we are in golden spiritual realities. Money wealth is insignificant in comparison."

The fund now stands at £3818.

Sunday Trains.

Recently the New Branch of the Australian Railways Union passed a resolution in favour of the abolition of Sunday trains. The union has now received a letter from the Presbytery of Melbourne South forwarding a resolution passed by that body on Monday last. The resolution supports the railway men's

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demand, and suggests that the first step to be taken should be the discontinuance of cheap Sunday excursions. The resolution has been forwarded to the Commissioners.

BALLARAT.

Diocesan Changes.

The current issue of the Diocesan Chronicle records:—

"The Rev. E. H. Keymer, M.A., has lately come out from England to join the clerical staff of the diocese, and is now in charge of the Otway district. We welcome him to the Commonwealth and the diocese, and wish him a long, prosperous, and happy ministry in Australia. Four clergymen have entered the diocese during the eleven months of the bishop's absence—Rev. W. H. Boake, Rev. H. F. Goss, Rev. R. Leck, and Rev. E. H. Kermer. They all are clergymen of long, wide, and varied experience, and bring to us the benefit of their knowledge and wisdom and of the many gifts they possess. We trust that all will serve the diocese for many happy and useful years.

"Rev. W. J. Powney has entered upon the cure of Dimboola, and is succeeded at Harrow by the Rev. A. G. T. Kewley. The Rev. J. A. Macquene was inducted, last month, into the cure of Casterton, and Rev. A. S. Nicholas is appointed to Merino. Rev. W. A. Walters is gone into residence at Nhili, and the Otway Forest district is now under the care of Rev. E. H. Keymer. Rev. E. H. Hoffman takes charge of Tarnagulla from March 1, and will be succeeded at Woomelang by Mr. L. H. Langdon, now reader at Nyah."

GIPPSLAND.

Lifelong.

Lifelong is a soldier settlement area in the parish of Stratford about five miles from that town. There are nine returned men with their wives and families living there, and the adjoining estates of Nerrena and Wolverton have also been purchased and cut up for soldier settlements, though no one is yet living there. A service has been conducted for some time past in a private house, and also a Sunday School for the children of the settlers.

Now, through the generosity of an English lady who lost a soldier son in the war, a sum of money is available to help in the erection of a church for a soldier settlement, and the Lifelong people have decided to claim the gift and erect a church. This decision was made at a meeting held on the proposed site on February 3, at which the bishop met the settlers and some friends and put the proposal to them. It met with a ready response. Mr. Adlard, himself a returned man, and one of the settlers, gave a most suitable block of land for the site, and the settlers unitedly promised that they would erect the building with their own labour by means of working bees. Mr. Adlard is the first soldier settler in Gippsland to give a church site. Gifts of money were also freely offered, and a strong provisional committee was elected the members being Messdames J. Mills, Moore, Adlard and Mortimer, and Messrs. Moore, Adlard, Mortimer and Wilkinson, with the rector, Rev. A. E. Adeney, as chairman.

The committee is getting to work upon the plans at once, and hope to lose no time in starting the work of building. Funds will not allow them to put up more than the bare outer shell to begin with, and an appeal is being made to those church people who are interested in the soldiers' welfare to help us by gifts of money, materials or the necessary church furniture.

QUEENSLAND.

BRISBANE.

Lenten Services.

Special evening services are being held at St. John's Cathedral each Wednesday evening during Lent. At the first three of these services the Rev. G. S. Hanbury was the preacher. It is hoped that Archbishop Donaldson will deliver addresses at the remaining four of the Wednesday evening Lenten services. It is also hoped that his grace will preach at evensong on February 27 and on Palm Sunday.

A Fruitful Conference.

Archdeacon Osborn, who has returned from the conference of clergy of the Wide Bay and Burnett district, held annually at Pialba, reports that all the clergymen in the archdeaconry, 14 in number, were present. The best wishes of the conference were wired to Dean Rivers, at Hobart, and an appreciative answer was received. A very cordial welcome was extended to those clergy who were present for the first time, including Mr. Elliott, of Maryborough (where he has just been instituted), Mr. Phillips, who

has returned to the diocese and has been appointed vicar of Nanango; Mr. Ramsay, who has recently been appointed to Gin Gin, and Mr. Gillman, assistant curate at Bundaberg. Satisfactory arrangements were made at the conference for the working of the rural deanery of Wide Bay and Burnett under Canon Beasley as rural dean. It was decided that in addition to the annual conference held by the archdeacon, there shall be another, under the presidency of the rural dean, to be held at Maryborough during the spring. The work of the Pialba conference included the discussion of a number of matters of importance, including Sunday observance and the best method of distributing religious literature.

The Coming of Age of St. Colomb's.

"St. Colomb's ought to have had its 21st birthday party on 23rd December, 1920, but didn't. The arrangements were not complete, and it was left till Sunday, January 9, to celebrate the event and the official opening of the church on its new site, for over 40 years the site of the home of our dear old friend, Donald S. Thistlethwaite.

"Some two years ago it was realised that for St. Colomb's to remain in its position in Collins St. meant that it would never be other than cramped, confined and small. Moreover the health of our rector demanded that something should be done to have him properly housed. Mr. Thistlethwaite was then in England and it occurred to some of us to write and ask him to give the Church the first offer of his property, which it was thought probable he would dispose of in the near future. Mr. Thistlethwaite consented. After the war was over he returned home and negotiations were entered into for the purchase of the property, and permission was sought from the Ordinary to have St. Colomb's moved. The Archbishop at first refused and as it seemed his decision was final, steps were taken to build a new rectory on the old site, but later the building committee thought it opportune to have another try for the Archbishop's consent. Still his grace was not convinced of the necessity for a move, but promised further consideration, and finally a letter came granting us a faculty.

"The arrival of St. Colomb's on the land facing New Sandgate Rd. marks the consummation of years of hard but faithful struggles against many adverse circumstances, against opposition in high places, and, shall I say, the envy of our neighbours. That St. Colomb's has now its place in the diocese is not for us an occasion for exultation in victory over those who opposed us, but rather that we may realise the responsibilities that go with it and that we may seek God's guidance and help in the work that lies before us."—Extracts from Parish Notes.

WEST AUSTRALIA.

PERTH.

"Tension and Excitement."

"The Church with the nation and the whole world, is still suffering from the tension and excitement of the last few years. As we all knew, it would take time for things to become normal again, and it is taking longer than we expected. As for the future, we hoped that it would, in many ways, be better than in the past. We hoped there would be greater equality of effort and of reward, urged on by a greater brotherhood. At present we see little sign of any great change for the better. Yet in this State, the way in which the returned men have gone back again to their old work, or begun work on the land, or are eagerly fitting themselves for some position, is one of the most hopeful features of the present.

"Never was the world more in need of the guiding hand of a Master, and never more in need of the message of hope contained in the Gospel."—The Archbishop's Letter.

TASMANIA.

Appointments.

The bishop has made the following appointments:—Rev. Canon Finnis, Th. Schol., to be rector of Longford, in succession to the Rev. E. G. Muschamp, B.A. (Oxon); Rev. D. B. Blackwood, M.A. (Tas.), Th. Schol., to succeed Canon Finnis as Warden of St. Wilfrid's College, and rector of Cressy; Rev. H. M. Rupp, B.A. (Melb.),

locum tenens Holy Trinity Hobart, to the charge of the proposed parish of St. Aidan's, Launceston; Rev. A. E. Salisbury, of Wynard, to the proposed parish of St. George's, Invermay, Launceston; and Rev. Z. A. Higgins (St. Paul's College, Warminster), from the diocese of Brisbane, to succeed the Rev. D. B. Blackwood as rector of Latrobe.

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The Church of England Men's Society have made a very definite forward move in acquiring "Sonoma." For some considerable time it has been felt that the Church has been at a very great disadvantage in welcoming its members from overseas, as it possessed no accommodation to offer when they arrived. About 70 per cent. of all immigrants arriving in New Zealand are members of the Church of England, and now upon their arrival they are met by a committee appointed by the C.E.M.S., and accommodation at

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Christ and Churchmen.

(By Rev. E. A. Colvin.)

In my article in the "Church Record" some weeks ago on "The Spiritual Condition of Australia," I thought mainly of the clergy, and their particular work. The letters I have received from some of the brethren, and those who have spoken to me on the subject, all agree that (as one put it) "every word is true." If this is the conviction of the clergy generally, or a majority of them, surely some combined action should result. The present state of the Church demands it, and upon the clergy rests a terrible responsibility.

A big hotel on the Blue Mountains last Christmas Day had 81 visitors, and only six thought enough of the great festival to attend the church a few hundred yards away! That one fact speaks loudly of the growing paganism of this country.

But there is a big responsibility upon other shoulders as well as those of the clergy. Every churchman, in every parish of every diocese, has his distinct responsibility as well as the rector. The pity of it is that this is not realised, and by too many not even admitted. The idea that the clergyman is the one responsible for all spiritual progress in the parish is an unscriptural assumption, and contrary to the plain teaching of the New Testament.

But would that churchmen, in the first place, gave their rector his right and true position. What is it? He is amongst the people (if a true man) as a representative of our Lord Jesus Christ. That is how he should be regarded by every churchman. And, moreover, in everything he should be treated as such. Just as God Himself is no vague and doubtful Presence, but the Ruler, Power in the history of man, and has sent into the world an Anointed Representative, so this Anointed One has sent His representatives into the world and expects them to be received as such.

There is a beautiful paraphrase of St. John xiii. 20—"He that receiveth whomsoever I send receiveth me," etc. "Jesus loves whomsoever he sends to be received, and Jesus Himself (yea, God) comes to us in the person of those whom Jesus sends for the promotion of such loving service." It is indeed sad to see how crowds of men here in Australia (it is not so in England) drag down this exalted standard, and too often treat the representatives of the Son of God with derision and contempt. While this is so, does it not behove all true churchmen in every parish to recognise the unique spiritual position of their minister, and all they can to help him to maintain worthily that high and holy vocation?

Free for Spiritual Work.

As Christ's representative, then, the rector of a parish should be absolutely free for spiritual work and service. This was at once recognised in the early Church as a stern necessity. The Apostles were not to leave the Word of God and serve tables; they were to be free to give themselves to prayer and the ministry of the Word. Hence the marvellous success of the Early Church. One writer tells us that at the close of the second century one-sixth of the Roman Empire was Christian. What a contrast to all this is the state of things to-day in almost every parish! Am I exaggerating when I say that the main burden of the parish finances is borne by the poor rector? He has to get the congregations who provide the Sunday offerings; he has to organise the parochial fund; to be the chief worker in connection with the annual sale of work, and practically to be behind every effort to raise money the whole year round. Can any true churchman hesitate to say that this is a disgraceful state of things? Can any of us wonder why the modern Church is so weak and helpless? There is a parish with 400 or 500 churchmen, and half a dozen Christian business men cannot be found to undertake the finances so as to let the rector have all his time and strength for the real work of God. Oh! if the earnest and godly rector had absolutely no financial responsibility and worry, if he could with a free heart go out every day in his spiritual mission, what a happy man he would be, and how the work of God would go forward in that parish!

Churchwardens and Councillors.

A parish vestry, let us say, consists of three wardens and four councillors or sidesmen. What one deplores about these seven men is that they are far from being as useful as they might be, in connection with the Church of God. I don't know anything that would do clergy and vestrymen so much good as to take up the Acts of the Apostles and read it, and re-read it upon their knees, until they got a vision of what the Church of our Divine Master should be in the world, and especially what the officers of His

Church should be. Acts vi. 3 says:—"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Just think of every parish to-day in Australia with a rector and seven vestrymen "full of the Holy Ghost and wisdom"! Not only would the finances flourish, but there would soon be a mighty revival of true religion in the land. And let us clearly understand that this state of things is as possible to-day as it was in the early Church if only clergy and church officers were one and all, dead in earnest to be what their Master Christ wants them to be.

At any rate that is the whole position. It is either that the Church of our Crucified and Risen Lord is taken out of the miserable rut in which she now lies cold, formal, and uninspired, or that things will go from bad to worse in this great land which should be, in the future, one of the greatest upon earth.

Clerical Incomes.

If there is one piece of evidence showing the sad lack of sympathy and initiative on the part of churchmen at this hour it is in the miserable stipends they pay the clergy. The clergy are outside the basic wage; they cannot (and would not) strike; and moreover, they dare not even speak out about their poverty, and while the majority of churchmen live themselves in purple and fine linen, they allow the representatives of our Divine Master to work harder and receive less pay than any other body of men in the whole Commonwealth. It is a sin and a shame that any married rector should receive £250 p.a. and others, with large families, £300, when churchmen know that these figures to-day represent £125 and £150.

The rectory is an open house, more so, perhaps, than most houses in the parish. The clergy and their wives and children have to dress in a respectable way; they are expected to respond to money calls for charities and good works, and how on earth they struggle on through it all is a perfect mystery. I have been going about helping some of them a bit in their work during the last seven or eight months, and I know something of the real pinch and distress of many. It makes one's heart sore.

The Way Out.

I would say we want the churchwardens, as the elected officers of the parish, to be more useful, energetic, and above all, practical men. Their present duties as a rule consist of taking up two offerings on Sundays and attending a monthly meeting. Surely, surely, that is not enough for whole-hearted Christian men. Could they not prayerfully put their heads together and make out their case for the rector? Could they not call upon parishioners and point out, as men to men, the real state of affairs, and there is little doubt that when the case is fully grasped there would be a ready and hearty response. Their visits would tell for good also in other ways. Will the wardens at once try it, and see? If there are some wardens who still remain cold and careless, why should not the bishop of the diocese attend a meeting of parishioners, specially convened, or send a couple of other church dignitaries (of whom there are plenty) to put the whole matter before the parish, and I am confident good and lasting results would follow.

May I say, just here, that I know a church in a Sydney suburb, where the church officers absolutely manage all the church finances. They will not have their minister attend their monthly meeting or bother his head about money matters in any way. They pay him a good stipend, and the financial position is splendid. And I maintain that this could be done in every parish if only we can get real men of God to take it up.

Candidates for the Ministry.

The whole subject of reasonable provision for the clergy and their families is bound up with the vital and serious question to-day of the future supply of clergy. Every thoughtful man in these stern days can see that this is a tremendous problem. It has to do with the very existence of the Christian Church in Australia. A young graduate leaves the university and enters a profession where, in a few years, his income may be £2000 p.a. Another, equally brainy and talented, thinks of the Church, but with what prospect? The true servant of Christ will go forward in spite of the dark outlook, but surely it is up to churchmen to see that such noble self-sacrifice will not go unrewarded.

The Presbyterian Church in New South Wales has at present 50 vacant charges. The other denominations are also in a sorry plight. Every country bishop knows this problem is getting more and more serious, and even in the Sydney diocese—the mother diocese—the clergy as a whole, are falling by degrees below the standard of bygone years. I often think of the Sydney diocese in my curate days. Dean Cowper was a

perfect prince amongst us. His truly saintly and consistent life was a beautiful example, and an inspiration to all the clergy. So also was Bishop Barker—a great bishop indeed, some 6ft 5in. in stature, and as gentle as a child. These two men of God lived as brothers in Christ, and their lives told for good far and wide. In all my travels in Great Britain (the land of ecclesiastics) I have not met such a pair in any diocese. Their clergy, on the whole, were singularly great and good men too—Alfred Stephen, of St. Paul's, Redfern; Joseph Barnier, of St. Barnabas; Leithbridge King, Hulton King, the two Langleys, Thos. Kemmis, Hough, Garnsey, Robt. Taylor, Moreton, O'Reilly, of St. Phillip's, Pain, Tress, Septimus Hungerford, Gunther, Baber, Barry, Uzzell, Vaughan, and others; F. B. Boyce and W. H. H. Yarrington, who, thank God, are still with us, came into the diocese later. All these were men of strong personality, force of character, big men physically, and carried great weight and influence both in the pulpit and out of it. I'm afraid we have not such giants in their successors. Weaker men, in most instances, have taken their places, with, of course, splendid exceptions in some of our practical and able younger men to-day. But I hold that the weakening process has been going on, and unless churchmen see to it weaker men still will fill the parishes of the mother diocese, and the upshot will be disastrous.

First and foremost, we want truly converted men for the ministry. The weakness of the Church in the Old Country, in my opinion, is that "religious" men without an inward heart experience of Christ have been ordained in scores—hence a substitute must be found for the real gospel message, which they know not. I notice that Rev. A. R. Ebbs has decided to take up the work of the C.E.M.S. Let Mr. Ebbs' great aim be to bring men right to Christ, and the society will then, and only then, become a real spiritual force amongst churchmen generally. In this all-important work Mr. Ebbs needs our daily prayers.

The World Crisis.

I don't think a single thoughtful churchman, who reads these words, will deny that we are face to face with a great world crisis—that there is a fearful wave of materialism and irreligion sweeping over society. Surely, then, all good men of all parties, should stand shoulder to shoulder, and face the coming danger. It concerns them and their children. It is a question of life or death—yea, of eternal life or death. There is a call to every baptised churchman to examine himself to see if he is in the faith, to see if he in heart is true to the Christ, to see if in his daily life he is definitely and courageously on the Master's side. Oh! that all churchmen would rise, as one man, and accept the challenge of the godless world. Members of synods, of cathedral chapters, of standing committees, of all church organisations, make the great Church to which we belong a power in this land for truth and righteousness. Instead of the words of the rousing hymn being a mockery on our lips, let them prove to be gloriously true—

"Like a mighty army moves the Church of God;
Brothers, we are treading where the saints have trod;
We are not divided, all one body we,
One in faith and doctrine, one in charity."

World's Conference on Faith and Order.

The preliminary conference held at Geneva, August 12 to 20, 1920, in preparation for the World Conference on Faith and Order, issues the following request, to which we beg your prompt and generous attention: The meeting separates, recognising that difficulties in the way of Christian unity still exist, but convinced that the Holy Spirit will guide us to overcome them, and we go home, each resolved to do all that is in his power to carry the new message to all his friends and neighbours. A Continuation Committee has been appointed, charged with the duty of furthering the movement and of preparing for another and even greater conference.

But to reach the whole world requires money. So far, almost all the expenses of the World Conference movement and of the meeting at Geneva have been met by the gifts of two generous and far-seeing Americans, father and son. It is not well that a world movement should be supported by only a few individuals, or by one church or by one nation.

The Continuation Committee has been provided with money enough to begin its work. It remained in session at Geneva for a few days to plan and start its work. But its plans will be only tentative until it is assured of money enough to carry them out fully, and the money in hand will provide

only for the first six months. Pamphlets must be printed and letters written in many languages and sent to every quarter of the globe. Large sums will be needed for that and for office expenses, for postage and for travelling expenses. It is estimated that 60,000 dollars, or about 17,000 pounds sterling a year, will be needed from the start, and that when the time comes for the first session of the World Conference, the sum will need to be multiplied.

The estimates for the first full year's work are: Salary of Assistant Secretary and clerks 6,500 dollars, office rent 800 dollars, translations 1500 dollars, postage and office sundries 10,000 dollars, printing 10,000 dollars, salaries of travelling secretaries, contingencies and travelling expenses of committees (including those of the Continuation Committee who will come from all over the world) 31,200 dollars; total 60,000 dollars.

We therefore ask for immediate and generous gifts, hoping that every Church in every land, however distressed it may be, will wish to have some share in this great undertaking.

Money may be sent to the United States Trust Company, assistant to the treasurer, 45 Wall St., New York City, U.S.A. Please state that the gift you send is for the World Conference Continuation Committee.

CHARLES H. BRENT, Chairman.
ROBERT H. GARDINER, Secretary.
January 4, 1921.

THE TRUE CHRISTIAN.

ARTHUR WELLESLEY PAIN.

"Where are Christ's followers in these latter days?"

The scornful critic says, I'll show you one Who patiently his Heavenward course did run.

Loyal to God, careless of human praise. Fragrant his memory in rural ways Of Cobbitty, fair both in storm and sun, There far from madding crowds his work was done.

The while on things above he fixed his gaze; In greater sphere from none in heart estranged.

He labours next in stately Darlinghurst; As bishop, when o'er Gippsland's wilds he ranged.

By serving all he proved himself the first; So now, from mortal to immortal changed, From heavenly choirs glad songs of welcome burst.

—F. V. Pratt.

The Manse, Hunter's Hill.
(We reprint the above lines from the "A.C. World" as we know that very many of our readers will gratefully appreciate Mr. Pratt's testimony to the Christian character of a bishop and friend who was and is dear to many Church-people.)

Young People's Corner.

ABOUT YOUR MOTHER.

(By Rev. J. R. Miller.)

She is the first friend you ever had. When you came into this great world as an utter stranger, not knowing any one, never having looked into any face, you found love waiting for you. Instantly you had a friend, a bosom to nestle in, an arm to encircle you, an eye to watch you, a hand to minister to your helplessness and need. Your mother received you eagerly, took you into her deepest heart, and began to live for you.

You never can know what you owe to your mother. It was a long while before you even knew what she was doing for you. In your helpless infancy she sheltered you and cared for you in unwearied patience and gentleness. She nursed you through your colics, your teething, your whooping-cough, your measles, and all the other ills which infancy is heir to. She walked the floors with you at night, trying to soothe your pains and quiet your bad tempers. She gave you her days to you, teaching you how to walk, how to talk, how to use your hands, your eyes, your ears, and giving you your first lessons in loving, in praying, and in everything beautiful.

You do not know, you never can know, all that your mother has done for you. It was not easy, either, for her to do it. She never complained, for love does not count the cost of its serving and sacrificing; but there was serious cost nevertheless. Some of the lines you see in her face these days are marks left by the toil and care which she gave so freely to you—price-marks of her unselfish love. Perhaps she is not so beautiful as she used to be—has wrinkles, and a tired look, and seems older, with more grey hairs. Not so beautiful! Ah, she is more beautiful just because of these lines and traces and furrows. They are love's handwriting. They are like the soldier's

scars—honourable, because they tell what she has suffered, sacrificed, endured, for love of you.

Now, what about this mother of yours? Do you think you appreciate her at her true worth? Do you think you are returning to her in the worthiest way the love which she has lavished upon you through the years? Do you think you are proving yourself worthy of such unselfishness, such self-forgetfulness, such loving and serving unto the uttermost? Is she very beautiful when a mother is old and feeble, or sick, to see her children ministering to her in sweet love, without thought of cost, without stint of sacrifice, doing all they can to comfort, bless, and brighten her old age. Often this picture is seen. When the children were in their infancy the mother's hands ministered to them in countless ways; now they are giving back a little of the love, paying a portion of the debt they owe to her. Heaven must look down with gladness upon such holy scenes.

But not all loving mothers are sick or infirm; sometimes they are strong and active, but lonely. Are you good to your mother when she is not an invalid? Some of us wait until our friends are sick before we show them the best that is in our heart. One said to-day—a sick woman—that she had never dreamed she had so many friends, or that they loved her so much, until she fell alarmingly ill—the doctor said she might not recover. Then the love poured out. Everybody she had ever known came to ask for her, and to express sympathy with her in her suffering, or to offer service.

This was very beautiful. But it would have been better if some of the love had been shown before, when she was well and strong, carrying burdens and dispensing goodness. It would have made life easier and sweeter for her. It would have put into her heart courage for even better and richer serving.

If your mother were to grow very sick to-morrow, there is nothing you would not do for her gladly and cheerfully. She would be most grateful to you, too, for your gentle kindness. But think how much of this ministry of love you might render now, though she is not sick. For example, you can give her your fullest confidence, and keep up a close and intimate friendship with her. Some young people drift away from their mother. They do not give her their heart's confidence as they used to do in their childhood. They hide things from her. They resent her questions when she would know about their companionships, their friendships, their pleasures, their plans of life.

It is a great comfort to a good mother to have her children confide in her, always telling her everything. Why should they not? Surely she has a right to know their most confidential affairs. The son, now a full-grown man, with heart and hands full, can give his mother no greater joy than by coming into her room every evening for a little confidential talk, just such as he used to have with her when he was a little fellow. The daughter, now a woman, need never be afraid to trust her mother with all the interests of her happy life. She needs the mother-counsel quite as much now as she did when she was a child, and the mother's heart craves the sweet confidence. We should never cease to be children to our mother. Nothing is more beautiful than such intimacy of children with a mother, even though the children be men and women in mid-life. To the mother they are always children, and their confidence is always sweet and sacred.

Another way you can return your mother's love, pay the debt you owe her, especially if you are a daughter, is by relieving her as much as possible of the care of the home and the housekeeping. Some daughters seem very thoughtless about this. The mother always has done everything—perhaps she has done her children harm in this way. Some mothers are altogether too good to their children, make life too easy for them, bear too many of their burdens. It is mistaken kindness. Our best friend—the best mother—is one who makes us do what we can ourselves, thus training us to self-reliance. It were better for mothers to do as the eagle does with her young—make the nest rough for them, even push them out of it, that they may learn to use their own wings.

But no daughter, when she is old enough to think, should ever be content to let her mother continue to do for her, while she herself sits with folded hands, or runs the streets with her friends, or passes her time reading novels. She ought to determine to do her part, that her mother may have rest.

It is not a picture which heaven over—a strong, healthy girl crying, walking, reading, receiving all the while, and her poor little, totting, slaving, serving, in kitchen and room, cooking, sweeping, dusting, sewing, darning, until her strength is exhausted.

This is enough to start earnest thought about your mother. What kind of a child are you to this good mother of yours? No matter about your age; for whether you are younger or older, it is all the same. What kind of a child are you to your mother? We make our life beautiful only when we are true and faithful in all our relations with others. No matter to what eminence we may attain, or to what noble character, there will always be a blot on our record and on our life as God sees it, if in climbing upward ourselves we fail in any of love's duties to others. To be a complete man or woman in the world, you must be ever a loyal and faithful child to the mother to whom you owe so much.

God thought to give the sweetest thing In his almighty power To earth; and deeply pondering What it should be, one hour, In fondlest joy and love of heart Out weighing every other, He moved the gates of heaven apart And gave to earth—a mother.

NEW LECTIONARY.

March 6, 4th Sunday in Lent.—M.: Ps. 119, vv. 145-176; Gen. xliii. or Eccles. xxvii. 30-xxviii. 9; Luke xv. or Hebrews xii. E.: Ps. 39, 40; Gen. xlv. 1-xlv. 8 or xlv. 16-xlv. 7 or Eccles. xxxix. 13; Mark xv. 1-21 or 2 Cor. ix. March 13, 5th Sunday in Lent.—M.: Ps. 22; Exod. ii. 23-iii. 17-28 or Hebrews xii. 1-21. E.: Ps. 51; Exod. iv. 1-23 or iv. 27-vi. 1; Mark xv. 22 or 2 Cor. xi. 16-xii. 10.

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MARCH 11, 1921.

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Current Topics.

The Archbishop of Canterbury sent
out a striking New Year's message to
his diocese. His Grace re-
ferred to the sense of dis-
illusionment which was so
prevalent in the midst of
the chaos and unrest that
reigned when we thought that peace
was sure to come with victory in the
Great War. His Grace said:—

"We are said to have won peace. Have
we? If not, where lies the root of what is
so far amiss? May it not lie in fundamental
error or forgetfulness of how peace comes?
Recall the deliberate words of the Apostolic
letter—'The fruit of the Spirit is love,
joy, peace.' The Spirit comes first, not
the peace. We are apt to reverse the pic-
ture, and to await the days of peace for
producing the right spirit. We are wrong.
Peace is the fruit, not the seed. The
spirit can be everybody's. It is not of our
creation. It is Divine. Let it be planted
and grow, and its fruit will follow. The
spirit of self-sacrifice for the common good
destroys by its Divine breath the personal
greed, the class selfishness, and even the
absorption of patriotic men in a one-sided
pursuit of national advantage. Hence, in
the world's life, the immeasurable blessing
of the League of Nations, the spirit, that
is, of deep-down fellowship, of genuine
effort for mutual understanding, an effort
penetrating to every home-circle in the
land. Here lies the key to a solution of
the unemployed problem, which weighs so
insistently upon every heart. Let that spirit
grow, and as it grows the change will come.
But first must come the spirit. Its outcome,
not its source, will be the peace for which
we pray.

"The fruit of the Spirit is love, joy,
peace."

Yes, that is the spirit that alone
can give us peace instead of confu-
sion; but the contrary spirit
The Wrong seems to hold sway in the
Spirit. world of to-day. It is pass-
ing strange that men are
so short-sighted in their policy regard-
ing their share of service to the public
life of which they are partakers. The
spirit of self-enrichment bears them
along unconscious of the burdens or
rights of their fellows, and only when
an uncomfortable bump is felt in the
shape of a strike or lock-out do they
begin to realise that other people are
not quite so content as they ought to
be and some compromise, some "give
and take," with us much as possible
of the "take," has to be arranged in
order to keep the mills of industry
grinding out the wealth that after all
is the main end of life for most
people. The conditions of life doled
out to other people have, in days that
are past, been a scandal to a civilised
community and are largely respon-
sible for the grave rupture of the pre-
sent between Labour and Capital.
There has been generally lacking that
thoughtful regard for the good of
others that would prevent a man seek-
ing just his own good and nothing
else. So we have seamen's strikes,
stewards' strikes, shipping lock-outs,
milk strikes, and other strikes ad lib.
Are we threatened with another more
dreadful strike? We notice a news-

paper correspondent calling attention
to the disgraceful disregard of the
hardships of the nursing profession: it
is pointed out that the nurses in our
public as well as private hospitals have
a day of over 10 hours, and that in
addition to the time they must spend
on their lectures and subjects. Surely
the Hospital Boards are sufficiently
philanthropic to give a fair deal to the
staff upon which the whole establish-
ment depends. Yet the fact remains
that, apparently, nurses have a real
grievance: and the further fact that
the grievance remains unrelieved is
merely another indication of the in-
humane spirit that prevails—the de-
sire to get as much as we can from
the other man, all the time and every
time.

Yes, Dr. Davidson is right, the true
and only secure basis of peace is the
prevalence of "the mind which was in
Christ Jesus," even to the Cross.

The Archbishop of Brisbane is re-
ported to have said, at the enthronement
of the Bishop of
An Australian Rockhampton the other
Ministry. day, that the sources of
supply of English clergy

for the Australian Church were drying
up, and that it would be futile to look
any longer in that direction for help.
His Grace went to to say that it was
perhaps a good thing that such was
the case, for it was about time that
Australians realised their responsibilities.
We quite agree with the Arch-
bishop, and would suggest to His Grace
what we have already suggested in a
previous issue that if the leaders of the
Church would "stump" the cities of
Australia as they sometimes do those
of England in an attempt to procure
men and money for the Church, they
would doubtless meet with a hearten-
ing response. We need more efforts
like that which the Bishop of Bathurst
made recently during the "Religion
and Life" week at the University of
Sydney. Australians have not shown
themselves incapable of rising to a
sense of their responsibilities, or mak-
ing very real sacrifices along the path
of duty and service in other spheres
as the recent war demonstrated. Let
them have the call of this work brought
home to them and they will respond
here too. Perhaps it would help, also,
if an earnest effort were made to fill
at least our country bishoprics wher-
ever possible with Australian clergy-
men.

Some plain speaking characterised
the Methodist Conference held in Syd-
ney last week, in refer-
Immorality ence to some of our
in N.S.W. social evils. Naturally,
the facts alleged were
from the immediate neighbourhood of
the Conference, i.e., from Sydney, but
unhappily the same kind of criticism
could be hurled at any one of the
larger towns of the Commonwealth.
Two speakers must have astonished

some of their country brethren by their
statements. The newspaper record is
as follows:—

"A magistrate told me that there was a
wave of immorality spreading over Sydney
at the present time, such as has not been
known before," said the Rev. T. M. Taylor.
"Fifteen thousand cases, largely compris-
ing the young girlhood of the State, passed
through the Children's Court each year, and
the magistrate had expressed the wish that
more might be done by the churches to deal
with this evil."

"Rev. Herbert Green agreed that there
was a wave of immorality in this city. 'I
can show you,' he said, 'rows of hundreds
of houses, all of which are brothels, within
my district (Woolloomooloo). And I could
easily tell you things that would make your
hair stand on end about the young people
in the churches.'"

The indictment is probably as true
as it is serious. And unfortunately
just the same things are happening on
the other side of the world. A speaker
—the Archdeacon of Kingston—in the
course of a paper read at the recent
Islington Conference, complained that
"drink illicit passion, avarice, materi-
alistic ideals of life, and the weaken-
ing of the national habit of worship
under the guise of more liberal views
about the Lord's Day, are working
their fearful effects on British char-
acter." The Archdeacon went on to
refer to the Lord Chancellor's recent
declaration that the work of the Di-
vorce Courts "has now assumed
gigantic proportions," and his com-
plaint that "arrears are accumulating
heavily in the King's Bench Division
because the Judges are being taken
from their own tribunal to assist in the
overwhelming task of dissolving mari-
riages ruined by nuptial unfaithfulness
in all classes of society." A glance
at our own Court records will reveal
an ominous similarity to the English
Judges' experience.

The Methodist Conference ascribe
this terrible state of things to the
ignorance of our young
Seeking for life in relation to sex-
a Remedy. problems, and are advocat-
ing a campaign of
illuminating lectures and literature
distribution for the inculcation of the
information they appear to consider
necessary for the stemming of the evil.
It does not seem to have at all struck
the members of the Conference that
there was never a time when so much
sex knowledge was being imparted to
the young. It has become quite the
vogue in these days to tear aside veils
that were considered necessary and
wholesome some thirty years ago.
Yet it is in these days that we are
deploring loose morals, blatant im-
morality, sex problem plays and
novels, race suicide and an epidemic
of divorce court proceedings. It seems
to us sometimes as if such know-
ledge prematurely imparted has tended
to break down a reserve in these mat-
ters in such a way as to help to in-
crease the very things we are striving
to avoid. That reserve seems to us a
natural defence, and we are by no