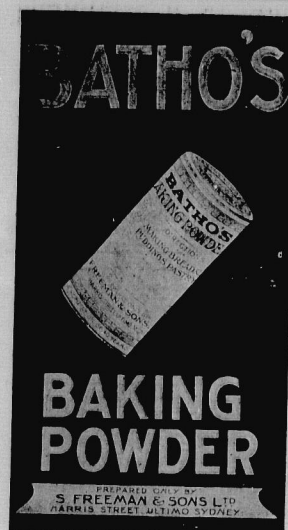


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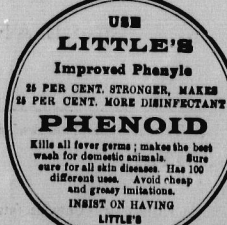
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AUGUST 12, 1921.

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Post Free.**Current Topics.**

The death of the Bishop of Grafton has come as a shock to the Church in Australia, and the diocese of which he was the first bishop has the strong sympathy of the church generally. The late Bishop, in spite of painful infirmity, worked heroically for the extension of the Master's Kingdom, and his all too short episcopate will have left its mark upon the diocese to which he gave his best so self-sacrificingly. To his sorrowing widow much sympathy is going forth; and we know that the same loving Saviour, whose realised presence called forth for the bereaved diocese and friends the parting message, "It is all peace," will bring to them all the needful strength and consolation for the few years of separation that lie immediately ahead.

The following item of interest appeared in the daily press last week, and evidences a more reasonable attitude to the Lambeth Appeal, and suggestions than we here meet with in Australia. The paragraph is as follows:

Extended Ministry in Canada.

The Lambeth suggestions are being rapidly put into effect in Canada, where Montreal Presbyterians and Episcopalians in representative committees, having adopted the Lambeth Conference basis of reunion, have drawn up formal orders of service for reciprocally giving commissions for extended ministry. In each case it is definitely stated that there is no repudiation of or reflection on their past ministry to which they were set apart by the Holy Spirit. When Anglicans are commissioned for the Presbyterian ministry the Moderator and other presbyters are to lay their hands on the heads of the candidates and say, "We admit you to a wider exercise of the ministry of the Word and Sacraments." Then they give the right hand of fellowship. When Presbyterians are commissioned for Episcopal ministry they are to kneel, and the Bishops and priests present are to lay hands severally on the head of every one, the Bishop saying, "Take thou authority to exercise this office now committed to thee by the imposition of our hands, and be thou a faithful dispenser of the Word of God and of His Holy Sacraments in the name of the Father." When the notice was given of the resolution that the proposals of the committees should be adopted at the next meeting of the Presbytery of Montreal there was no sign of criticism or opposition.

It is to be sincerely desired that this "sweet reasonableness" will prove infectious. The point to be emphasised is this, that at present the ministry in any denomination is limited practically to that denomination. The Lambeth appeal is that ministers of all churches should be willing to put aside prejudice and qualify themselves for a more extended ministry, by submitting, so far as conscience permit, to any form of recognition that other bodies require from them.

The Annual Conference of the Central Organisation of the C.E.M.S. was held at Bournemouth.

C. E. M. S. and Spiritual Ideals.

The Archbishop of York, the President, appealed to the members to respond to the call of service among their fellow men. "Go forward," said he, "and be found everywhere strengthening your brethren." Later in the meeting the following motion was passed with minor amendments: "That this Conference, recognising that a vital need of the present day is an efficient body of men with spiritual ideals, appeals to all its members at home and abroad to strengthen the work of the Society by deepening their own spiritual lives, and by becoming active missionaries of the Society's ideals, attracting other men into its ranks and promoting the formation of new branches."

The working out of such a resolution in life would indeed be evidence of the renewal of the Society, and most of those who know the C.E.M.S. in its working will acknowledge that the missionary aspect of membership is just what is needed to enable the Society to do the work for which it stands.

It is a matter of real regret that the Bishop of Bathurst was misrepresented by the secular press in relation to the appointment to Salisbury of the Archbishop of Brisbane.

The half quotation from Dr. Long's monthly letter to his diocese made him appear to cast reflection on the Archbishop for his acceptance of the English appointment; and we do not wonder that the Archdeacon of Too-woomba felt constrained, on behalf of the Brisbane clergy, to protest. But the whole content of the Bishop of Bathurst's statement shows that he has only appreciative thoughts in his mind concerning the appointment. We venture to quote for our readers' information the whole of Dr. Long's interesting allusion to the matter.

"During the week came the announcement of the impending translation of the Archbishop of Brisbane to the See of Salisbury. Those of us who have been called to do the greater part of the conciliar work of the Church alone know how greatly we shall miss his wise counsel, broad outlook and generous spirit. His call to England was not unexpected by some of us. In view of the wide extension of the powers of self-government recently recovered by the Home Church under the Enabling Bill, the Archbishop's experience, in both England and Australia, will be of special value to the Mother Church at this juncture.

More than two years ago, when I was in England, I was questioned in the highest quarters as to what would be the feeling of the Australian Church if he were recalled. I believe the answer I gave represents the true feeling of the Australian Churchmen. I said that there had long been a feeling that our Church would not become truly indigenous and widely prosper until, as a general rule, the bones of our bishops were laid to rest in the land of their episcopal labours; and in the case of those with families, their

sons and daughters lived on in our land and joined their destinies with ours.

To perpetuate a type of temporary episcopal exiles would be fatal. The needs of the churches in the Dominions could never be met by a succession of "short-service bishops," such as those satirised by Baring Gould in his book, "The Church Revival," as "returned empties"; of whom he records that, there were at one time thirty in England who had deserted their flocks, and were smuggling into cosy corners."

But if the Archbishop were recalled by authority to a post of high service after seventeen years' magnificent service in the north of Australia, our feeling would be of immense regret at the loss we would sustain, but equally of pride that he should be summoned to the central councils of the Church. We should also rejoice that one who had striven so earnestly to be thoroughly Australian, whilst he was with us, would be the able, if unofficial, representative of Australian sentiment in England."

One of the most interesting and hopeful conferences was held in London in June. Business men met

in conference and passed a resolution inaugurating a national movement for the purpose of "rallying men of goodwill in commerce, and the professions, for the application of Christian principles to industrial, commercial and professional life," and a further resolution was passed, deputed to a Council the consideration of the bringing about of co-operation in the movement by Christians in the ranks of organised labor. The principle was freely affirmed without contradiction that the governing motive and regulative principle of all industry ought to be service to the community. There must be also a return to Christian morality in business. Later, in the Conference, the following resolution was passed, on the motion of Mr. Arnold S. C. Rowntree:

"That industry should create and develop human fellowship, and that any practices calculated to destroy such fellowship are immoral.

And that every individual man and woman is of intrinsic worth, and that human labor cannot be regarded as a commodity. Therefore, every industry should be organized to provide:

- (1) As a first charge an income sufficient to maintain, in reasonable comfort, all engaged in it.
- (2) Provision for any special burden to which those engaged in the industry may be liable, such as undue fluctuations in work, sickness, etc., owing to the conditions of that industry—this in addition to any general provision which may be made by the State or otherwise.
- (3) Provision for superannuation—this in addition to any general provision which may be made by the State or otherwise.
- (4) Healthy conditions for all engaged in the industry.
- (5) Opportunities for development of personality, talents, and self-expression."

When the large employers of labor begin to speak like this, we cannot help the hope arising that at last some solution of our social difficulties is at hand.

The very free methods of advertising church services has a tendency to obscure the essential meaning of worship, and in the minds of many, false impressions are created which frequently militate against the true growth in the Christian life. Catchy titles and preachers' names no doubt have their value in inducing the inconstant Christian to go to church, and no doubt that is usually the ultimate purpose of advertisement. But, unfortunately, the practice tends to produce in men's minds the impression that the preacher and his sermon are the all-important items in public worship, and so the true spirit of worship is lacking, church-people become Congregationalists of the worst kind, evading their responsibilities of service in the Christian body, and the emotional become such as "heap to themselves teachers, having itching ears."

A Sense of Proportion.

And, worse than this, there is found even in clerical minds—the thought that the man who leads in the church's worship is of more importance than the worship itself. The following letter, appearing in "The Tasmanian Church News," illustrates the evil we have in mind. It runs as follows:

A Layman's Protest.

Sir—I am a busy man, and must get on to the point at once. The clergy are strong on church-people going to church to worship and not to "hear" this or that particular preacher, or because that they have partiality for such and such a person. Well, that is right every time, but let us be consistent. What do we see advertised Saturday after Saturday under the head, "Church Services?" Something like this: 8 o'clock, the rector, Matins, Mr. Jones (draper), Blankton, 11 o'clock, Mr. Smith (bank manager), Evensong, Mr. Robinson (merchant). Now, why is this? Why these proper names? Why not "Lay Reader," or, better still, no names—nothing to show who officiates. If we do not go to "hear" special persons, but only to say our prayers, or worship, why give our lay readers' names? I am sure they do not like it. I knew a rector once, with whom I differed mostly, but whom I honour for this—he never advertised his Readers. I wrote a Bishop once on the matter. He "could not interfere." This seemed strange to one whose Chief is undoubtedly captain of his own ship. Well, there it is. The practice is comparatively new, but it is not consistent, and certainly not dignified.

I am, Sir, etc.,

JOHN INGLESANT.

We think the protest is justified.

We hope the A.B.M. will disavow the description of the anniversary proceedings at Yarrabah, which appears in "The Northern Churchman." It will not reassure many supporters of the Yarrabah Mission to read that "The religious part of the feast was kept on the Sunday in the Octave, and began with solemn Mass at 7.30." It seems to us deplorable that the service has been so described, because Yarrabah has always appealed to a large number of sympathetic supporters, who prefer Church of England methods and terms to the methods and terms of the un-Anglican and un-Catholic party, who seek to dominate and leaven the church.

The Synod of North Queensland evidently had some idle time on its hands, and, according to the well-known old adage, "Satan still finds mischief, etc." The special mischief was a breach of courtesy towards a sister diocese, old enough and big enough to be styled a mother diocese, by passing a resolution of sympathy with a priest whose methods and matter of teaching are not approved of by his own diocesan authority. The resolution

referred to was an unwarrantable interference with other people's business, and in the circumstances of the case was purely an ex-parte judgment.

Is It Possible?

A notice was recently given in a well-known church in the see city of an archdiocese somewhat to this effect—
"Next day being ——— day there will be a Celebration of the Holy Eucharist at 8 a.m. In the evening there will be a Euchar Party and Social!"

English Church Notes.

Personalia.

The King has been pleased to approve of the appointment of the Rev. Albert Augustus David, D.D., Head Master of Rugby School, to the Bishopric of St. Edmundsbury and Ipswich, vacant by the death of the Right Rev. Henry Bernard Hodgson, D.D.

The Rev. Dr. E. C. Pearce, Master of Corpus Christi College, has been elected Vice-Chancellor of Cambridge University in succession to Dr. Peter Giles, and will take office in October. Dr. Pearce was recently Mayor of the borough of Cambridge, and holds a number of important University appointments. He is a brother of the Bishop of Worcester.

At a meeting of the clerical and lay electors of the diocese of Glasgow, held on June 1, the Very Rev. Edward Thomas Scott Reid, Dean of Glasgow and Rector of St. Bride's, was unanimously elected Bishop of Glasgow, in succession to the late Dr. Ean Campbell. The Ven. J. G. Tetley, Canon Residentiary of Bristol Cathedral, has resigned the Archdeaconry of Bristol, a position he has held since 1910. The Bishop of Bristol has appointed Canon C. H. Dickinson, Vicar of All Saints', Bristol, to succeed him.

Rev. A. L. Davies, Warden (or Vicar), of Ruthin, in North Wales, who has just been appointed to the important academic position of Grinfield Lecturer on the Septuagint in the University of Oxford, is a younger brother of Archdeacon Davies, Principal of Moore Theological College, Sydney.

Archdeacon Joynt is resigning the Vicarage of Holy Trinity, Redhill, owing to the demands made upon his time by the Archdeaconry of Kingston, which embraces eight rural deaneries and more than a hundred parishes.

A touring car has been presented to the Bishop of Truro, by seventy-six subscribers to the diocese as a "token of affection and esteem," and in the hope that it will enable the Bishop to carry out his work with greater expedition and convenience in isolated parishes.

The Archbishop of Canterbury has nominated the Rev. Samuel Heaslett to be consecrated Bishop of South Tokyo, Japan, in succession to Bishop Cecil Boutflower, now Bishop of Southampton. Mr. Heaslett, who has spent the whole of his ministerial life in Japan, was ordained in 1900, and has been a Professor in the Central Theological College, Tokyo, since 1913; and Secretary of the C.M.S. Mission in Central Japan. He has a very good knowledge of the Japanese language, and a recognised position both among the Japanese clergy and their fellow-workers.

The death is announced of Mr. H. C. Barnes Lawrence, for many years a successful and beloved headmaster of Weymouth College.

Advisory Committee on Liturgical Questions.

The Lambeth Conference last year requested the Archbishop of Canterbury to appoint a committee of students of liturgical questions which would be ready to advise any diocese or province on the form and matter of services proposed for adoption (see Resolution 38). The Archbishop has accordingly appointed a Committee, consisting of the following members: The Bishop of Truro, the Bishop of Moray and Ross, Bishop Drury, the Rev. Canon Brightman, the Rev. H. A. Wilson, the Rev. Dr. Frere, and the Rev. Professor Claude Jenkins. The Hon. Secretary of the Committee is the Rev. Professor Jenkins, Lambeth Palace, London, S.E.

The Archbishop of Canterbury and the Presbyterian Assemblies.

A Scottish correspondent writes as follows to the "Guardian" concerning the Archbishop of Canterbury's interesting visit to Scotland:—

"Never, perhaps, in the history of Scottish Presbyterianism has a more impressive scene been witnessed in the General Assemblies than that which occurred last week, when the Archbishop of Canterbury, the Bishop of Peterborough, and the Primus of the Scottish Episcopal Church addressed the fathers and brethren of the two great Presbyterian Churches on the Lambeth Appeal. When the Archbishop and the two Bishops took their places on the floor of the General Assembly of the Church of Scotland they were received by the members of the House standing, and the rising of the Archbishop to speak was the signal for a great outburst of applause. At the conclusion of the address great applause came from the crowded House, which was renewed again and again as the Archbishop returned to his seat near the Moderator. The Bishop of Peterborough and the Primus spoke briefly, the former on the need for a united Church, and the latter on the importance of securing an atmosphere in which the will for unity could grow. Dr. Wallace Wilkinson, in moving a vote of thanks to the Archbishop, said that the negotiations for Presbyterian Reunion in Scotland engrossed their minds at the present time, but they shared the great vision which the Archbishop had depicted to them. He ended with a plea for interchange of pulpits. Professor Patterson, in one of his sagacious little speeches, made an excellent point by deprecating the use of words like re-Ordination altogether in their deliberations."

E.C.U. and Lambeth.

The English Church Union could hardly be expected to like the Lambeth Appeal. There is too much to be feared from partial reunion in the way of Protestantising the Church, and, of course, the E.C.U. would regard that as calamitous. For a while there has been just an occasional douche of cold water on the project, but now the Anglo-Catholics are getting to work more boldly, and have issued a report on some of the Lambeth findings. We could hardly expect them to be satisfied with those findings, and we are not surprised to see that they have been paying special attention to the Historic Episcopate and the suggestion of Lambeth that these outside bodies "Share with us membership in the Universal Church of Christ which is His Body." * This latter suggestion is a grave mistake from the Anglo-Catholic point of view.

The Racial Problem.

At a recent meeting of the Central Board of Missions the Rev. C. C. B. Bardsley, General Secretary of the C.M.S., spoke on features of the missionary situation to-day. He said the gravity of the racial problem had been largely increased by the war, which had led to a growing self-consciousness on the part of a great multitude of people. It had provoked political questions and given birth to new ideas in many countries. The attitude of the white race towards this problem was of the very highest importance. If our attitude was to be the right one the control by the advanced race of the backward race must be in the light of day. There must be equal justice for white and black. It must be the aim of the advanced race to maintain and develop the personality of the backward race. There must be no exploiting by the stronger race of the weaker race. The mandates recognised these principles, and for that they could not be too thankful. They were the working out of the Christian principle of trusteeship. We were learning much about Nationalism in India and Egypt. Soon we should be hearing about much the same force working in Africa. The whole racial problem presented immense difficulties. The Archbishop of Canterbury in some closing words at the end of the afternoon, said it was borne in upon him more and more that the States and Governments of the different countries with which we were connected were beginning to find missionary problems were world problems which they could not ignore.

The Prince and the Church Army.

Some 250 Church Army workers were received by the Prince of Wales at St. James's Palace. The Prince was very appreciative in his words of welcome to the workers. His Royal Highness said:—"It has been a very great pleasure to me to have had this opportunity of meeting you all this morning and learning something about the work you are doing for the Church Army. I would like to congratulate you, and through you the whole of the Church Army, on the great work you did during the long years of the Great War. I saw a great deal of it myself on various fronts and at different bases

of which I could quote a very long list. Now that the war is over you are carrying on your good work, and particularly that for the benefit of ex-service men. I know that the Church Army is one of the best friends that the ex-service men possess. Thank you all very much for what you have done and are doing."

Fear and Love.

By Rev. W. R. Matthews, M.A., B.D., Dean of King's College and Chaplain of Gray's Inn.

"There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love."—(1 John iv, 18).

This verse brings together two persistent elements in religion—fear and love. These emotions, in varying forms and in different guises, have swayed the mind of man throughout his commerce with the unseen world. Is the Divine properly an object of terror or an object of affection? He has found it difficult to make up his mind, and perhaps he has not made it up yet. "Fear made the gods," so runs the familiar tag. No one who is acquainted with the facts of primitive religion will seek to question its modicum of truth. Very much of early worship is inspired by terror and moved by dread of the unseen. But it is not true even here that terror is the sole emotion. Even in the dim and rudimentary strivings of the religious consciousness we may discern another impulse. Mingling with the panicle and unreasoning awe there is another and higher emotion. The savage, crouching before the mysterious forces of the world, is not unvisited by gleams of hope—may, even of confidence and trust.

Contrast in the Bible.

The contrast to which I have drawn your attention is present in the Bible. There, too, we are presented with the religion of fear and the religion of love. It has seemed to many, and not wholly without reason, that the prevailing conception of God in the Old Testament leans to the side of fear, and it is certainly beyond doubt that the God of the Hebrew religion, at its highest, is One Who dwells in unapproachable majesty, Whose ways are past finding out, and Whose holiness is unerring in condemnation of the faults of men. He is a jealous God; He is a consuming fire, and the fear of the Lord is the beginning of wisdom. But though all this be true, and the predominant note of Old Testament piety is that of awe and reverence before the majesty and mystery of Jehovah, yet it is very far from true that this awe and reverence exclude altogether the emotion of love. The hearts of prophet and psalmist go out in aspiration and confidence to the Holy God. Though He be high and shrouded in mystery, yet He dwells with the lowly, and His faithful servant may exclaim, "Truly Thy love and mercy shall follow me all the days of my life." When we turn to the piety of the New Testament, we feel at once that there is a difference of emphasis in the conception of God and the attitude of the soul towards Him. Here the element which had been less prominent in the Old Testament comes into the foreground. It is by no false instinct that the popular mind has fastened on the Fatherhood of God and the proclamation that God is love as characteristic utterances of Christianity. If the fear of the Lord is the beginning of wisdom, the love of God is the end and completion of wisdom, and in that love which is made perfect the soul casts off the attitude of fear.

God of the New Testament.

It was this contrast between the religion of fear and the religion of love, between a piety that is chiefly awe and one that is wholly trust and confidence, that induced some thinkers in the early centuries to suppose that the Bible presents us with two different Gods—the Jehovah of the Old Testament, and the Father of our Lord Jesus Christ in the Gospel, two Gods who are not only different, but hostile to one another. But only a superficial reading of the New Testament could support such an opinion. For look again, and you will see that just as the emotion of love of God is intertwined with that of fear in the Old Testament, so the emotion of fear is present in the New, Jesus, who proclaims the Fatherhood of God, announces the judgment of the same God upon the sinner and the self-complacent. It is in the writings of the Apostle of the Gentiles, the author of the great hymn of divine love,

that we read most clearly of the wrath of God and the doom of the unrepentant. The love of God in the New Testament is not a weak complaisance which manifests itself in indifference to evil. The God of the New Testament is still the God of the Old Testament; of purer eyes than to behold iniquity; and His love is not the abrogation of His righteousness, but its completion. Only those who are made perfect in love may cast out fear. To those who, immersed in the petty aims and occupation of the world, "have not God in all their thoughts," or to those who, when they think of ultimate issues at all, soothe their scruples with the reflection "God's a good fellow, and He does not care," the primary message of the Gospel is not "God is love," but a challenge and a warning: "Thou fool, thy soul shall be required of thee."

Centre Round Calvary.

The truth is that we cannot safely treat any doctrine of the Christian Faith without reference to the Cross. It is round Calvary that they all centre, and in the light of the Passion they are to be interpreted. Cut any one of the truths of the Gospel off from the tree of life and it becomes distorted and a source of error. So it is with the great affirmation that God is love, and that we may love Him without fear. It is in Jesus and His death that the love is revealed, and in the light of His cross we must understand its meaning. And the cross is not only the revelation of God's love to man, but also of the divine reaction against sin. "Inscribed upon the cross I see, in shining letters, 'God is love.'" Yes, but also God is holiness. God so loved the world; God so hated sin.

The love of God is holy love. It is the affection of a righteous Person Who wills, as the best for us, that we should be righteous, too. The Christian God is no characterless deity; if He were, who could love Him? There are many who would propose to us a substitute for the Christian God. The righteous Person Who loves man and hates sin, Who is one thing and not another, seems to them to be sadly unphilosophical and anthropomorphic. Let us transcend these human symbols, and think of the All, the Unknowable or the Absolute. Put in the place of the personal and Holy God the abstract idea of existence, that in which all contradictions are resolved and all distinctions abolished. But it is only too clear that we could never love such a deity. There is a touch of absurdity in the proposal to love the All or that which is beyond good and evil. Who could aspire to be one with the Absolute or be like the concrete universal? The God whom the Gospel proclaims is not a bloodless abstraction or the conclusion of an argument. He is Holy Personality; He takes sides; He has character; and therefore we may love Him, because in Him all that is worthy of admiration and affection in human life is completed and fulfilled; all the broken lights of goodness which shine in this our sphere are united without admixture of evil.

Done With Fear.

"Perfect love casteth out fear." The words in the original are strong. They imply more than the mere thrusting out of fear so that it may return. The soul that is made perfect in love has done with fear altogether; terror in the presence of God is abolished. How can this be? Are we to suppose that the emotion of fear, which played so large a part in the development of the religious life, has no place in its highest stage? Was it, then, mere superstition and illusion which falls away in the fuller insight? Surely the answer is that fear is abolished by being transfigured. In the light of the revelation of God in Christ the mere terror of the unknown is left behind. The soul is no longer haunted by vague apprehensions of the unseen, or a prey to unreasoning dread of unknown power. In the face of Jesus we may see what God is like. Fear becomes awe and reverence in the presence of the highest, the abasement of the self before the Holy One.

To know God, and to know Him through loving Him—that is the crown and consummation of human life according to the Gospel. But how can we love God? Even in our relations with our fellow-men, our affection is not given at our will. It flows out without our choice to some, and will not flow to others. And if this is true of those finite persons with whom we live, how much more is it difficult to love the Eternal God! But it is only because we do not make clear to ourselves the nature of God that we fail to love him. If we thought of Him as He really is, we should see that it is God alone whom we can love completely and without reserve.

The Sentiment of Love.

For consider what is implied in the sentiment of love. First, admiration and reverence. We cannot love one in whom we feel nothing that is fine. But in God alone shall we find the fulfilment of this condition to the uttermost. In human love there is always something lacking. There arrives the point where love must be checked and find opposition. In God love may exultate without end, finding no limit to the perfection of its object! And closely connected with this condition of love is another which psychologists have called "negative self-feeling," and which we may, perhaps, translate as the impulse to self-abandonment and self-abasement in the presence of the beloved. We want to be nothing that the beloved may be enriched by our life. But in human love this impulse has its limits and its dangers. Even the best and highest of human persons may not be worshipped without reserve. Love is checked again by the imperfection of its object. If there be a Person whose nature is holy love, who is eternal goodness, then we have found one for whom our love may flow out without limit. But finally it may be said a necessary condition of love is that we should be able to help and serve. For those who are dear to us we feel a protective instinct; we must defend them, fight for them, shield them, share their sorrow. Is it not absurd to say that this can be part of our attitude towards God? Absurd indeed, if God is the All or the Absolute, but not absurd if God is the Father of our Lord Jesus Christ, our God is not yet all in all. He is denied, spurned, crucified every day by those whom He has created; He is setting up a Kingdom in this world and in the hearts of men. And He needs our help, He needs our co-operation. Unless I respond, His purpose will fail in this my corner of the world. Admiration, worship, service—these are the elements of love. Only God can be the object of a love without limit or reserve, for He alone can call forth boundless admiration, endless worship, and service without condition.

The Late Bishop of Grafton

The death of the late Dr. Cecil Henry Druitt, first Bishop of Grafton, took place as Bishop's Lodge, Grafton, on Tuesday, July 26. For some five years past the Bishop's health has been an anxiety to his friends and greatly handicapped him in his responsible work; but, except for a few months, he has bravely kept to his work and has been enabled to lay, truly and well, the foundations of the Diocese of Grafton. The late Dr. Druitt only recently returned from England, where he had gone for the Lambeth Conference. Since his illness in May, he presided over his Diocesan Synod and quite recently was in Sydney for The Annual Appeal on behalf of the British Brotherhood Work in the Kyogle District.

The late Bishop was born in 1874, and was the son of the late Rev. William Druitt, for many years Rector of Stockbridge, Hampshire. He was educated at Clifton College, Bristol, and at Corpus Christi College, Cambridge, of which he was a scholar, holding also at the close of his University career the Philpott Exeter Scholarship. He graduated B.A. in 1897, taking a first-class in the Theological Tripos. In 1898 he entered for the Second Part of the same Tripos, and obtained another first-class. In that year he won two prizes open to the University, the Mason Hebrew Prize and the Jeremie Septuagint prize. He proceeded to the degree of M.A. (Camb.), 1901, B.D. (Victoria University), 1902, and D.D. (Camb.), 1911, and was ordained Deacon, 1898, and Priest, 1899 by the late Bishop Bickersteth, of Exeter. He served as Assistant Curate of Christ Church, Torquay, 1898-1900; as Tutor of the Church Missionary College, London, 1900-1902; as Rector of St. Bride's Church, Manchester, 1902-1910; and lecturer at St. Aidan's College, Birkenhead, 1910-1911. On August 6th, 1911, he was consecrated as Coadjutor-Bishop of Grafton and Armidale by the Archbishop of Sydney, assisted by Bishop Cooper and the Bishops of Goulburn and Newcastle.

In 1914 the Bishop was married to Miss Eleanor Law Mathews, youngest daughter of Mr. Deputy-Alderman Douglas Mathews, F.R.I.B.A., of the City of London. Mrs. Druitt has always taken a keen interest in Church work, and is an enthusiastic worker in connection with matters affecting the promotion of the interests and the welfare of young women.

The installation of Dr. Druitt as the first Bishop of Grafton took place on March 26, 1914, at Christ Church Cathedral in

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the presence of a crowded congregation, the Primate, the Archbishop of Sydney, performing the Installation Ceremony. He was thus Bishop of the Diocese for a period of seven years and four months.

At the funeral service in the Cathedral the Ven. Archdeacon Tress delivered the Address. He said:—

Our beloved Bishop—the first Bishop of the Diocese of Grafton—has been taken to his rest, and at the same time those of us who knew him best feel that to-day he is to us as much our Bishop, and we meet together desiring to show every sign of love for him. On an occasion like this one might say very, very much about his character and his work. Were one to speak for a very, very long time it would be altogether impossible to say enough about the character and work of our beloved Bishop. I am not going to attempt this this afternoon. It would not be his wish. It is not the best line of thought for us on this solemn occasion. To-day we lay the tired body to rest, and perhaps we think of our great loss. We must do so. We have felt it frequently during the past days. What a great loss to the community, what a great loss to the whole Church, what an irreparable loss to the Diocese. And think of his giant intellect and remarkable scholarship. We have thought again and again: "Oh, that we could preserve them for the Church. If these could be with us. Beloved, are they not? We are to-day, it is true, laying the tired body to rest, but we are at the same time thinking of the spirit. We remember the indestructible nature: the real person we knew and we loved, who has gone up to Paradise. Therefore, he is one with us still. At our celebration of Holy Communion this morning what great thought seemed to take possession of us at the beautiful service? He is with us, as truly as the Saviour was with us, so he was with us meeting the same Saviour at the Master's service. We felt it to be very real that we were one in sacrament and prayer.

Now, when in the body our dear Bishop gave three messages for you, his people, strikingly different in the circumstances under which they were given; but oh, how beautiful, as they described his feelings at different stages of his life. The first is a message written in the year 1919, in a letter addressed to me, but not to be opened until his death. That letter written in view of the possibility of his death, I have before me with its message for you. Then, only the other day, when racked by pain, and one wondered that we could get from him any constructive thoughts at all, he gave me a message for you, and just before lapsing into unconsciousness he left a last message, and I just want to give you this this afternoon. After a personal note in his letter he says:—

"I charge you in the event of my decease, to give my loving message of farewell to the Clergy and people of the Diocese. God has graciously allowed me to begin the responsible task of laying the foundations of the youngest Diocese of the Province. It has been a high honor, and in the carrying out of the duties that fall to the lot of a Father in God I am conscious of very grave defects and failures, both Godwards and manwards. For such I pray for the Divine forgiveness, in the abundant mercy of the Father, through Jesus Christ, my only Lord and Saviour, Who is here, and Whom I have tried to serve. Anything that has been done of value in my service I humbly ask may be accepted and purged in His most precious blood, and may prove of some use in setting forward the enterprise of His Church. To me, to live is Christ and to die is gain.—Ever yours affectionately in Christ Jesus,

Cecil H. Grafton.

What a beautiful message, written for us more than two years ago. How full of inspiration and help for us. He looked at the possibility of death, for he remembered that "in the midst of life we are in death"; and it is well to prepare. Oh, that we, beloved, might learn that lesson from his message—the importance of preparing for that which must come to us all; and how can we better do so than in the spirit he manifests here. When racked with pain, and oh, in such suffering, it took him a long time and much effort to give me this message. It was as much as I could do to understand it and get it down. He felt that he was going. He said that the experience of sinking down into the deep peace of God, and the rapture of the saints in light, was real and not mere sentiment. The recollection of these facts is necessary because of the unwarranted claims advanced in connection with attempted communications with the unseen on the one hand, and the poor, flimsy hold of the average Christian on the Catholic doctrine of the Communion of Saints. The more one thought of this beautiful message the more we found comfort in the

knowledge that we find help in time of need, and the message that we should find comfort in the Communion of Saints was just that doctrine that we were all one in Jesus Christ. We felt the reality of that doctrine this morning and we feel it now. Just before lapsing into unconsciousness there came just this brief message, "It is all peace." He said that he saw light—wondered whether it was the light of Paradise or whether it was the light calling him on to further service here. He saw light and knew peace. This, beloved, is our last message. Often he had exhorted us in life. He speaks to us in his death. Let us remember that 'he lives still, and works still. We lay his tired body to rest, and we are to lay it 'neath the shadow of the Cathedral he loved. When we lay the body to rest, let us ever remember that he himself loves—loves and works—and we can contrast his joy with our sorrow—the joy of meeting his loved ones—the joy of being face to face with the Christ he loved with such intense love. Our sorrow is great, but how wonderful his joy must be. We ask his widow and all those near and dear to him to remember this. Our sorrow may be great, but his joy is great, and his gain also we cannot possibly imagine. As we look to God to grant him tranquil rest, may we seek to follow his good example in all things so that when the call comes to us we may be ready, because of trusting in the same Saviour. So while we sit here this afternoon we have the joyous hope, that we have made our service as we believe our Bishop would have loved it, not hopeless gloom. Oh that we could have got rid of the hopeless gloom which characterised some of our funeral services. We look not upon darkness, but upon light. We think of our loved one—our dear Bishop—not in the grave, but in the joy of Paradise. May we follow his example. May we ever hear his voice calling to us to follow the Master more faithfully. May we ever work with him under the banner of Christ our Saviour.

The interment took place in the Cathedral grounds at the eastern end of the building. The Bishop of Armidale read the words of committal.

Our Melbourne Letter.

(From our own Correspondent.)

The Rev. F. G. Masters, after fifteen years' faithful work at Holy Trinity, Balclava, has resigned, and leaves for England. Mr. Masters has won many friends, not only in his own parish, but amongst all the clergy. At the invitation of the Vicar-General, about sixty of the clergy, after partaking of Holy Communion in the Cathedral, entertained Mr. Masters, first in the C.E.M.S. tea-room, and afterwards in the chapter-house. The brotherly feeling which Mr. Masters has always done his best to foster, was most marked at the gathering. Every speaker could "speak but brotherly of him." All that Mr. Masters has done for his parish and the diocese has been characterised by charity and Christian gentlemanliness, and by an entire absence of that party spirit which has in the past been the bane of the Diocese of Melbourne.

There are sure signs that this spirit is departing from the younger clergy, and it is to be hoped that it will soon be a thing of the past amongst the laity also. The Vicar-General, in a humorous speech, said that Mr. Masters would soon be on the troubled sea, and he hoped he would not be leaving behind him a troubled diocese. "In one respect," he added, amidst laughter, "a troubled diocese is like the troubled sea. It has the same effect on one!"

A strong condemnation of the present-day programmes at moving picture shows was uttered at a recent meeting of the Housewives' Association. A resolution was agreed to condemning the presentation of pictures featuring drunken revelry, bedroom scenes suggestive of too scanty attire, laxity of the marriage tie, ridicule of domestic life, and the defeat of justice by law-breakers. There can

be no question that an incalculable amount of harm is being done by children being allowed into any and every picture show. Scenes, vividly presented on the screen, strongly impress the young, and passing into their "subliminal mind," will control their actions later on in some moment of excitement. This is not a sentiment merely, or a fear, it is a demonstrable fact. Something ought to be done to have special days or special theatres, where only programmes suitable to children will be given. And the law ought to forbid any child under sixteen going to any other than such a picture show. No person who seriously thinks it out can fail to see that some drastic remedy will have to be applied to cure the evil.

Personal.

Bathurst Appointments.—Rev. H. H. Prichard, rector of Forbes; Rev. H. W. Carr, curate of Forbes; Rev. F. M. Oliver, rector of Sofala; Rev. L. J. Harwood, M.A., rector of Coolah.

Rev. Joseph Young has been passing through a severe illness. We are glad to report that he is making good progress.

Rev. C. Hudson, naval chaplain, will shortly be leaving for an extended trip on his ship, H.M.A.S. "Australia."

The Dean of Melbourne will be responsible for the services at Holy Trinity, Balclava, between the departure of Mr. Masters and the arrival of Mr. Doudney in September.

Rev. J. English, who was formerly a chaplain in India for sixteen years, and who has been residing in Melbourne for some time, is shortly leaving for England. Mr. English will be greatly missed as one always ready to help his fellow-clergy in times of difficulty or emergency.

Miss E. F. Tugwell, of Artamon, N.S.W., has been appointed Organising Secretary of the Ladies' Home Mission Union, Diocese of Sydney.

Rev. C. C. Compton has been appointed rector of Boonal; and Rev. L. S. Quinlin rector of Inglewood, in the diocese of Brisbane.

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Rev. W. P. Bainbridge has left Ta-
tura (Vic.), and taken up duty as locum
tenens for Rev. T. McKeown at Ver-
mont. Mr. Bainbridge was presented by
his late parishioners with a wallet of
£59, as a farewell gift, after five years'
ministry among them.

On July 18, Archdeacon Hayman in-
ducted Rev. Frank Thornton as Vicar
of St. Alban's. Mr. Thornton has
recently come from Mansfield (Wangar-
ratta).

Rev. S. A. Turner, curate at Camden,
has been nominated as locum tenens for
Rev. J. H. Maclean at Christ Church,
North Sydney, during his absence on
leave.

Rev. R. D. Peate, who for some time
has been the Sydney Home Mission So-
ciety's missionary at Cordeaux Dam,
where he has done excellent work, has
been appointed rector of Helensburgh.

Rev. J. W. and Mrs. Schomberg, of
the A.B.M., left by the Eastern on Tues-
day for Moa Island, Torres Straits,
where they are to succeed the Rev. G.
A. and Mrs. Lascombe. Mr. Schomberg
was rector of Wee Waa (Armidale) be-
fore he entered the mission work.

Rev. Joseph Dank, of Greenwich, Syd-
ney, died at Cronulla, on Thursday week,
aged 86 years.

Mr. R. T. Patton, M.Sc., a member
of St. Clement's, Elsternwick, Victoria,
and brother of Rev. J. V. Patton, M.A.,
B.Litt., Dip.Ed., has gained the degree
of Master of Forestry at Harvard Uni-
versity, U.S.A., the first Australian to
win this distinction. Mr. Patton, who
was awarded a research scholarship from
Melbourne University in 1919, is return-
ing to Australia in October to join the
University Staff in Melbourne.

The death is announced of Mr. E. J.
Statham, of Wollongong, at the ripe
age of 81 years. He was the father of
Mr. Claud Statham, solicitor of
Wollongong, and Rev. Clive Statham,
of Sydney.

The Rev. W. Ashton, of All Saints,
St. Kilda, will conduct the Quiet Day
at the forthcoming Gippsland Synod.

Dean Hart, of Melbourne, is to ad-
dress the Methodist ministers in Mel-
bourne on August 12th, on the resolu-
tions of the Lambeth Conference re
church union.

Rev. T. N. Bishop is temporarily in
charge of Christ Church, Brunswick,
pending the appointment of a successor
to the late Rev. J. B. Sharp.

Rev. H. E. Watts, of Hastings, has
been nominated for a naval chaplaincy,
and will probably be appointed to
H.M.T.S. "Tingira."

Rev. P. J. Bazeley was inducted into
the Parish of Reseville, N.S.W., on
Thursday week. He was recently
entertained by the C.M.S. office staff
and presented with a gold watch and
chain, in grateful appreciation of the
seven and a half years of fellowship
in the great work the C.M.S. stands
for.

Rev. P. S. Moore, Curate of All
Saints, Petersham, has been appointed
Rector of Grenfell in the Diocese of
Bathurst. He had an enthusiastic
"send off" from All Saints, where his
good work has won for him the warm
regard of a large number of parish-
ioners.

Rev. A. A. Yeates, M.A., the newly
appointed Missioner of Melbourne, has
been the guest at several farewell gath-
erings. Mr. Yeates's enthusiasm for
the work of the Church of Christ has
been manifested in diocesan as well as
parochial activities, and Sydney
Churchmen realise that Melbourne is
taking from them one of their most
useful Clergy.

Rev. A. J. H. Priest, well known as
a former Rector of Caulfield (Vic.),
Editor of the Church Record, and more
recently Rector of Roseville, N.S.W.,
was accorded a hearty farewell on
leaving Roseville. In addition to
several other valuable gifts, he was the
recipient of a cheque for £120. Mr.
Priest is now residing in Hornsby,
N.S.W.

An exchange of parishes has been
arranged between the Rev. H. T. Holli-
day, of Benley, and Rev. R. L. Hous-
ton, of Mill Hill, Waverley (Sydney).

Rev. W. P. F. Dorph has been ap-
pointed to the curacy of St. Thomas's,
North Sydney.

Rev. R. C. Halse has been appointed
Canon of the Cathedral at Townsville.

Rev. H. W. White has accepted the
cures of Waikouaiti and Godwood,
New Zealand.

Rev. S. Cooper, the Vicar-elect of St.
Mary's Normington, is expected to ar-
rive from England by the "Ruahine,"
due in Auckland on 20th July.

The Bishop of Melanesia has set up
an Administrative Committee in Auck-
land consisting of Archdeacon Hawkins
(Commissary), Revs. P. E. James and
J. L. A. Kayll, Messrs. J. C. Dove and
G. A. Kissling. Mr. J. C. Dove is the
nominee of the N.Z.B.M.

No one who has patiently laboured on
the history of the Bible can fail to be deeply
grieved by the hasty and peremptory tone
with which it is commonly discussed.

(Westcott.)

A Rejoinder on Dancing.

(By the Bishop of Bathurst.)

I appreciate to the full the gentle and cour-
teous tones in which you so regretfully de-
precate my words and actions regarding dan-
cing. I am quite prepared to let it go at
that—as a case of difference of opinion. But
as I am compelled to be still for a day or
two after an influenza attack, it seemed
that I might ask you, Mr. Editor, to consider
some of the factors in the case as they pre-
sent themselves to one who has to be pre-
pared with a clear answer to a straight ques-
tion from the flock that looks to him for
guidance.

You sorrowfully regard one as a lost sheep
or an errant shepherd; as do probably many
of those for whom you write. Is it not well
to know clearly how and why sheep or shep-
herd gets astray? And as probably some of
their charity, will pray for me, it will be so
much better if they pray with the under-
standing also.

Permit me to enter one gentle demurrer
to these of your words: "We can hardly im-
agine that Dr. Long was serious in his at-
tempt to buttress modern dancing by scrip-
tural reference. A writer in Hastings' Dic-
tionary of the Bible says, etc., etc."

In the first place I have never "attempted
to buttress modern dancing in any way at
any time. I have no ability for such an en-
gineering exploit. But, replying in those kind
and courteous tones with which you open your
article, do you think it quite right to suggest
that a bishop whom you know to be a reason-
ably honest man would either "seriously" or
"non-seriously" misapply scripture to his
private ends? "Non-seriously" would be
rather more reprehensible than "seriously" would it not?

No, Mr. Editor, I read Hasting's article and
a great deal more before I spoke to my people
on the subject. I even quoted from it Eder-
heim's translation of the charming folk-
song at Hebrew festival dances—

"Around in circle gay the Hebrew maidens
see
From them no happy youths their partners
choose—"

That rather looks like "social dancing!"
But you must, of course, in your own mind
know that I gave the best and truest knowl-
edge available to my people. I showed them
the development and uses of dancing in sa-
cred and in secular history.

In fact, it was rather a good sermon, since
you have put me on my defence about it.
One widely-read and thoughtful gentleman,
who is customarily very inexpressive, re-
marked that he never heard the bishop preach
a better sermon; that it was like a Sonata,
every theme interwoven and worked out, and
up to the master theme of the unity and
glory of God. I have never heard a sermon
of mine likened to a Sonata before, so that
it is why I had to tell you about it! But, oh
the difference in the morning! I imagine, Mr.
Editor, your most carefully-balanced utter-
ance trickling slowly into the brain of a
country press reporter; fragments of senten-
ces trickling off the end of his fountain pen
at an even slower rate, until, finally, he
makes away with an amazing jumble of
notes, which he proceeds to sort out,
subtract or supplement at his own sweet
will. It was said of the Editors of
Pascal that they omitted, altered,
added, separated and combined entirely
at their pleasure. So I find do country press
reporters. Anyone who cared to read over
the Bathurst Monday papers for the past ten
years would be entirely justified in bringing
in a verdict of persistent insanity against the
bishop on the evidence of reports of sermons
contained therein. Out of these reports, odd
and irrelevant sentences are again picked out
to be telegraphed to Sydney, and thus it
happens that the bishop is just a little bit
surprised that the Editor should first give
credence to newspapers without attempting
an act of faith in the good sense and good
morals of the Bishop.

But, seriously, though still smilingly, I think
you should have it clear that what I have
told my people is that I can assent to neither
of these two propositions:
(a) All dancing is evil.
(b) No dancing is evil!

But that I am prepared to tell them that
there is dancing which is a perfectly permis-
sible pastime for Christian people.
I know my Western flock, and they know
me; and if for ten years past they have
heeded my voice, it has been chiefly because
I have striven to speak with clear accents in
no uncertain tones. They demand clear, con-
sistent honesty without laboured compromises.
I had very early to make up my mind on

this dancing question, and I did so, not with-
out careful thought. The fault I find with
the Church in these questions of conscience,
where the facts are open, is that so seldom is
any clear trend given. Pardon me for say-
ing, Mr. Editor, that I have read your com-
ments on my actions several times, and yet
cannot form the least notion where you stand
in relation to the propositions above.

Now, if I were looking about to find what
was the general mind of the Church I would
weigh these facts:

(1) Up and down Australia there are great
institutions founded by the Church for the
training of Anglican youth. These
institutions are presided over by Arch-
bishops and Bishops; and controlled by
the Synods of the Church. In all of
them the youths and maidens there gath-
ered together, have facilities given them
for learning the dancing which is modern
for such generation. The Council takes a
modest profit out of the instruction. After
teaching those children to dance in
our Church schools, are we going to
teach them later that they must not
dance?

(2) In a pretty wide experience of Aus-
tralian Church-life, I can recall very
few instances of the children of
Archbishops, Bishops, Deacons, Arch-
deacons, etc., that I have not seen or
known of at dances, and who were taught
to dance in their youth.

(3) We welcome to the Holy Communion
week by week, those to whom we know
dancing is a common form of amusement.
My Point, Mr. Editor, is that it is no
use holding up shocked hands at the sight
of one bishop who comes out clear against
the sky-line with his opinions when chal-
lenged.

If, in view of the above, the secret mind
of the Church is that dancing is not permis-
sible, then I invite you to blow out your lan-
tern and place a laurel on my brow, for at
last your search for an honest man has ended.
Now it seems to me that we must either
tell our people straight out that they should
not dance at all; or else tell them that there
are perils and abuses in dancing, as in every-
thing else against which they must be on
their guard, but that the thing is not in it-
self evil.

If we do the former, let us be consistent
all through, but do not let us hide our real
opinions with smoke screens of vague words
about public dances or modern dances. Even
the rich can rarely give dances in their own
homes to-day, and neither you nor I would
tolerate a moral judgment of the Church
which made an amusement lawful to the rich
and unlawful to the poor.

Actually, the modern dancing of the season
is more dignified and restrained than at any
time in the past twenty years. There is a
strong reaction from the dancing of a few
years ago.

I give my lead clearly and unmistakably.
Under the second of the above alternatives,
you, it seems to me, incline to the first, but
you do not say it in so many words. I want
clearness. And I have to give a lead that
will apply to all the circumstances of my
scattered flock, and in the widest terms,
and not to an esoteric group from amongst
them. I wonder have you imagination enough
to picture the social conditions of my people
of the lonely ways. My mind runs down the
long stretches of the Bland; the Lachlan and
the Bogan; of the Castlereagh, Macquarie,
Darling and Warrego. They have not many
opportunities of social intercourse, and yet
social intercourse is one of the immense needs
of their life; and their chief joy.

I see them gathering together at one of those
lonely halls that stand in the silent bush,
often remote from every habitation. They
have not gifts for music or conversation.
They are constrained and shy, but they can
dance. The dance breaks down the shyness
and removes the constraint. They are still
the same quiet and controlled bush-folk, but
they have found something they can do, and
take pleasure in doing; and it is not an igno-
rable pleasure. I believe that if you came
in among them, Mr. Editor, with your stern
"Thou Shalt Not" you would seem like a
ghost of those mediaeval ascetics, whose
guiding rules were "Odi quia amabile."

I have sometimes seen them dance the
night through when I have been caught in the
toils of some wedding or other festivity;
and then mounting horse with them at the
first flicker of light, have ridden with them
into the dawn, and have felt that it was good
for them to have been together. There is a
big Australian social problem that is wrap-
ped up with it, and the judgment of the
Church cannot be given on narrow lines.

Just in the same way, Mr. Editor, with
the kind help of Lady Darwin, I acted as host

at a dance at Cambridge for the bonny men
who had been good enough to break through
the Hindenburg line for you and me, when
they came literally with the mind of that
great achievement still upon them. They
longed for the sight and the company of
sweet and good women, and they got it.

I knew I did right!
You see that I am still unrepentant! I
know something of the young life of to-day.
I know the young people of the universities
with their idealism. The keenest and read-
iest to sacrifice and service will be found at
their occasional dances. What is your word
to them?

My good friend (Mr. Wallace Deane, the
local Methodist minister) cited recently the
action of the Methodist Conference in for-
bidding the students' dance to be held again
at Wesley College. Yet how utter was the
failure in the vital matter of gaining com-
mand over the conscience and intelligence
of the students. They held their "Wesley
College Dance," but at the Wentworth Ho-
tel. I know those students. They are a splen-
did lot of men. I leave to you the parable!

But was I not myself in my youth for some
four years under the tutelage of that shining
light of pure and reformed religion in Aus-
tralia, Dr. Leeper, Warden of Trinity Col-
lege? And did we not have our dance year
by year, basking in the smile of his approval?
It could not be that my young footsteps were
led astray by such an one! And at a college
to which I was sent by the blessing of that
sound evangelical, Bishop of Goe. When I re-
alise how you mourn over me to-day, I wonder
how you can expect any other result from
such a beginning.

But, quite seriously, Mr. Editor, I remem-
ber well how this question first came before me
at a stage in early manhood, when my future
work was on the balances. It was the com-
ing in contact with a radiant and compelling
personality, who was then the Rev. John
Francis Stroh, and afterwards Bishop of
Newcastle, that, under God, fixed my bit of
service to be given in the ministry of the
Church. His word to me then over this very
question was: "Centre all your heart on
Christ and all these things fall into their
proper place." For myself, and others, I
have never found that word fail. To them
all I say, "I come not to you with many
negations, but with one great affirmation—
Christ." I believe He means us to walk as
He did; all amongst the haunts of men in
their occupations, joys and sorrows, amuse-
ments and tragedies, with the secret "master-
thought" sanctifying all things.

Notes on Books.

The Bush Brother for July is up to its
usual standard of interest and appearance.
The Acting-Principal, Rev. H. D. Peel, writes
on the subject of family worship, and stresses
the need for it in isolated places. He rightly
says "a high-minded Pagan morality will not
last; Christian morality alone can give our
children such strength of character as the
men and women of to-day have in Australia."
Amongst other articles is one of inter-
est on medical missionary work in Egypt by
Dr. J. E. Bateman.

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The Church Record.

AUGUST 12, 1921.

THE CHURCH AND EDUCATION.

The Church of Jesus Christ has been set here in the world to build up the Kingdom of her Lord, by witnessing to Him in the power of the Holy Ghost. As the ages come and go her constant function remains of proclaiming the eternal truth, in bringing sinful men into vital contact with their saving Lord, and securing the practical recognition of His principles in all the relationships of life. This involves a double duty; she must bear her witness to the present generation, and provide for its being given to the age yet to come. It is with the latter line of activity that we are concerned in this article; the Church's duty to the world and to herself, as fulfilled in the discharge of her duty to the young.

That there is such a duty devolving on the Church is the merest of commonplaces, and for that very reason it runs the danger of remaining unfulfilled. It is a common human tendency to confuse the acknowledgement of a duty with its discharge. Men say: "we know that we ought to do so and so," but let the matter rest there, apparently laying the flatteringunction to their souls that they have in some measure discharged their duty by merely acknowledging it to exist. This course of action—or inaction—is all the more likely when the difficulties in the way of effectively discharging the responsibility are as great as they are in the problem of religious education to-day. Yet the problem is most urgent and important, for, upon its right solution rests, in very great degree, the solution of most of the fundamental problems which confront the Christian Church. The honest undertaking of the duty will involve much effort and considerable sacrifice, but how can the Church justify her existence if she turns aside from following in the footsteps of her sacrificing Lord, who gave himself for a sinful world, or how can she profess to love Him if she leaves His lambs unfed?

What then is required? First of all, we must have, among churchmen generally, a prayerful and determined spirit of enthusiasm for the task, a spirit which will make them eager to bear each his own individual share of the burden; then we must have a comprehensive and efficient policy which they may carry out. Such a policy the experts might prepare, but its success would depend upon the loyalty and thoroughness with which it was taken up. Certain of its features suggest themselves at once. So far as primary schools are concerned, it would appear that except in odd instances, we

must leave the work of secular education in the efficient hands of the State, giving ourselves to the task of supplementing it with religious instruction of a distinctive character. The other States of Australia must never rest satisfied till they have secured the right which the State of New South Wales recognises, of giving the children in schools time for special religious instruction by accredited representatives of the Church; and in the favoured State of New South Wales this favour must be more largely and more effectively availed of. It involves a loyal support of, and a hearty co-operation with, such officers and bodies as the Diocesan Directors of Education and the Committees formed to assist them. They cannot do their work efficiently without large financial support, but if the work is worth doing at all, it is worthy of the best equipment churchmen can give it. Hostels must also be provided in the centres of education that they may become for our children homes away from home where the Faith of their Fathers may be taught them, and their environment be healthy. Such hostels are of immense value to the children who are forced to live away from home while pursuing their secondary education in the State High Schools, and similar institutions might well supplement our University Colleges, which also need support and extension apart from this. Then the splendid lead of the Diocese of Melbourne must be more closely followed by the Church in other parts of the Continent, in the founding of definite Church Schools. Certainly there is more general activity in this direction to-day than there was some years ago, but very much room yet remains for the establishment of new schools by local efforts, or the taking over by groups of churchmen of successful private ventures. For help in these directions there ought to be both a central fund to assist the local effort, and a list of churchmen willing to act as guarantors to the bank for the loans required in taking over the successful private enterprise. But such schools will be of no value to us unless they are Church Institutions in reality as well as in name. Their atmosphere must be religious, and the instruction in the Faith which they provide both definite and adequate. Divinity must be no Cinderella subject in a Church School; it must have the pride of place and be as efficiently imparted as any other subject in the curriculum. The men and women who teach in our schools must be consecrated souls to whom their profession is a Christian vocation. The secular instruction, too, must be at least as efficiently given in our Church Schools as in the best type of school outside; to take people's money for anything else is unworthy and not far short of dishonest. The Church should be able to attract to this work men and women of the very highest type, and for their encouragement there ought to be a fund for training them, such a co-ordination between the schools as would provide them with a career, and a pension scheme to look after their declining years.

These are some of the features which an educational policy for the Church should contain. Space prevents us from mentioning more, but the realisation of these in their fullness would go far to place the Church's work in this department on a satisfactory basis. Of course it would mean effort and sacrifice, but in the light of our Christian principles and in the face of the urgent need, dare we refuse earnestly to take the matter up?

GENERAL SYNOD.

The Archbishop of Sydney has sent to his Clergy a form of prayer for General Synod. The intercession paper is of especial interest, as it was drawn up by the late Bishop of Grafton, practically his last work for the Church, and despatched to the Archbishop by the dying Bishop. It reached Bishops-court, Sydney, on the day of Dr. Druitt's funeral.

An Appeal.

The world-wide interest in the movement for a World Conference on the Faith and Order of the Church of Christ is well shown by the number of countries, and of important persons from whom gifts for its support have been received. After overcoming the difficulties and delays incident to reaching by letter or personal visit, all the important churches throughout the world, as well as those caused by the war, a preliminary meeting was held at Geneva, Switzerland, last August, to ascertain what were the principal differences between the churches, and whether there was sufficient prospect of their reconciliation to make it worth while to continue the effort. The meeting was attended by about 120 delegates, coming from forty countries in North America, Europe, Africa, Asia and Australasia; and members of about seventy national churches, representing the sixteen great families or groups of churches which make up the Christian world, except that the Roman Catholic Church had declined the invitation. A Continuation Committee of fifty-five members in the United States, India, Japan, Australia, England, Constantinople, China, Czechoslovakia, Russia, Serbia, Greece, Bulgaria, Rumania, Germany, Sweden, Denmark, Norway, Hungary, Canada, Switzerland, and Scotland, was appointed to carry it on.

Lack of money has made it impossible to hold either of two important meetings this summer (one of the Commissions in North America, and one of the world-wide Continuation Committee), and has seriously restricted the work of the secretary's office, particularly in the matter of much-needed publications. The Subjects Committee, charged by the Geneva meeting to promote world-wide study and discussion of fundamental questions in preparation for the World Conference, has no adequate funds. Gifts may be sent to the United States Trust Company, 45 Wall Street, New York City, U.S.A., marked for the World Conference Continuation Committee, or to the Rev. Ernest Janney, M.A., Brotherton, Vicarage, Ferrybridge, Yorks, England, who has kindly undertaken to receive gifts from persons in Great Britain and Ireland.

The expenses of the movement had previously been met almost entirely by three American Episcopians, but the Geneva meeting issued a world-wide appeal. Answers have already been received from many places in the United States, England, Scotland, Ireland, and Canada. Gifts have come also from Guatemala, India, Japan, South Africa, Porto Rico, Denmark, Argentina, Brazil, Bermuda, Germany, The Netherlands, New Zealand, British Honduras, and Norway. The Ecumenical Patriarchate at Constantinople is asking for gifts from all the Eastern Orthodox Churches, and the Metropolitan of Smyrna and the Archbishop of Cyprus have already sent their contributions. Steps are being taken in Australia to raise a joint fund there. The General Assembly of the Presbyterian Church in the U.S.A. has just renewed its appropriation of a thousand dollars, and the Congregational Union of England and Wales has sent ten pounds sterling. The Disciples of Christ in the United States have given five hundred dollars. The expenses, however, will be great, and many more gifts are needed if the work is to be carried on so efficiently as to fulfil the well-grounded hope that it will prepare the way for the unity of Christendom.

Oh then shall dawn the golden days,
To which thy heart's truest strains are pressing;
When earth's discordant strains shall blend—
The one true God thought and Christly deed
When Christly thought and Christly deed
Shall bind each heart and nation
In one grand Brotherhood of Men
And one high consecration.

—John Oxenham.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Australian Christian Social Union.

The following lectures, which will be followed by discussion, will be held in the Chapter House, Sydney, during the month of August:

August 15.—"The Challenge of Socialism"—The Very Rev. A. E. Talbot, M.A. (Dean of Sydney).

August 22.—"Nations and Nations"—Rev. A. H. Garnesey, M.A. (Warden of St. Paul's College).

August 29.—"Principles of Reconstruction"—Rev. J. Williams.

Extension at Hornsby.

The ceremony of laying the foundation-stone of St. John's Church of England Mission Hall, Asquith, was performed on Saturday afternoon last by Mr. George Pipe. The rector (Rev. A. L. Wade, B.A.), assisted by Mr. J. Oliver, conducted the service, the singing being led by the choir of St. Peter's, Hornsby. The sum of £17 was placed on the stone as the result of a collection. At the close of the service, afternoon tea was provided by the ladies' committee.

One Hundred and Twenty-third Anniversary.

On Sunday, the 28th August, will be celebrated the 123rd Anniversary of the holding of the first service in Ryde, known in those early days as the Eastern Farms, district of Kissing Point. At that time the district was reported to have a greater number of settlers than any other; but there were then only two chaplains, the Revs. Richard Johnson and Samuel Marsden, in the colony. Acting, therefore, under the direction of the senior chaplain, William Henry, a missionary of the London Mission Society, though not an ordained minister of the church, held the first service in a barn at Kissing Point, on Sunday, 26th August, 1798; the text for his sermon being Acts XIII, v. 38: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins."

Mr. Henry died on the 1st April, 1859, and was buried in St. Anne's Church-yard. A feature of the Anniversary celebrations is the annual children's service, when all the Sunday schools of our parish meet at an open air service in the Church-yard, and the children of each school place a wreath on the tomb of William Henry.

The first building to be definitely erected as church and school-house was opened by the Rev. Richard Johnson, assisted by the Rev. Samuel Marsden, on the 16th July, 1800. It is interesting to note that, at one time this was the only church in Australia. The wattle and daub church at Sydney had been burnt down, and an old hut was being used at Parramatta.

In 1812 a change of site was made, evidently to meet the needs of an increasing proportion of the population which was moving from the river up the hills towards the north. The new school church is thought to have been situated on John Jones' thirty-acre grant, between the present Pope Street and Buffalo Road. At some later date this church seems to have been destroyed by fire, and a new one, still of wood, was erected on the present site. The first burial recorded in our church register was in 1826, and a tombstone bearing that date may be seen in the church-yard to the north-east of the chancel.

The services to commemorate the Anniversary are to be as follows:

8 a.m.—Holy Communion, when all the workers of the Church are asked to renew their allegiance to their Lord and to come for strength to do their share in the work of the Church during the coming year. This will also be the very first Communion for the newly-confirmed.

11 a.m.—Morning service. Preacher: The Very Rev. the Dean of Sydney.

3 p.m.—Open-air service in the Church-yard near the tomb of Mr. William Henry, who officiated at the first Christian service in the parish.

7.15 p.m.—Evening Service.

Church Women's Conference.

The Churchwomen's Conference, which is being organised to meet during General Synod, has secured Miss Bishop's Hall, Elizabeth Street, for the Mass Meeting to be held on Friday evening, October 7th. The Conference is arranged for the following week—Monday, Tuesday and Wednesday, Oct. 10th,

11th and 12th—and for this purpose the School of Arts, Pitt Street, has been secured.

The Executive Committee consists of the following ladies: Mrs. J. C. Wright (President); Mrs. Barff, Mrs. Arthur Friend, Mrs. I. Jones, Mrs. Hammond, Miss Harper, Miss Milner Stephen, Mrs. MacCallum, Mrs. Newby-Fraser, Miss Pallister, Miss Reid, and Miss M. P. Wright.

There is also a general committee, which will shortly meet to hear the preliminary arrangements made by the Executive.

During General Synod in 1915, there were small conferences arranged by individual societies and greatly appreciated by visitors from the other States. It was felt that a united conference would be still more helpful and interesting.

Notices have been sent to every diocese, and several speakers may be induced to come. Naturally, it will be the Churchwomen of the Sydney diocese who will benefit most by these conferences.

Educational Rally.

A call to the Church of England to advance in the cause of Education.

The Board of Education (Diocese of Sydney), Great Educational Rally, will be held in the Chapter House, St. Andrew's Cathedral, Sydney, Tuesday, August 23rd, 1921, at 7.45 p.m. Chairman: His Grace The Archbishop. Speakers: The Lord Bishop of Goulburn, Mr. F. S. Boyce, B.A., LL.B., Rev. C. A. Stubbs. Please come yourself and bring others to hear what your Church is doing and wants to do for the education of her children. N.B.: A series of Lesson Demonstrations will be given by well-known experts, in the Chapter House, on the evenings of Thursday, Sept. 15th, and Tuesday, Sept. 20th; and on Saturday afternoon, September 17th. Make a note of these important fixtures and back up this effort for our Church's educational efficiency.

L.H.M.U.

The annual sale of work, under the auspices of the L.H.M.U., is to be held on Friday, September 16th, from 12 to 10 p.m., in the Town Hall, Sydney. The proceeds are to be divided between the H. M. Society, Mission Zone Fund, Working Hospitals and Soldiers' Settlements.

Sydney Church of England Grammar School.

The following successes of Old Boys are noted:—

Major Cairns Anderson, after graduating with First Class Honours in the Engineering School of the Birmingham University, has been awarded the Bowen Research Scholarship.

T. W. Iredale, B.S.C., has been awarded the Science Research Scholarship founded by the Royal Commission of the London Exhibition of 1851.

Surry Hills Ministerial Association.

A meeting of the Surry Hills Ministerial Association was held at St. David's Rectory on Monday morning. The Rev. J. F. Chapple occupied the chair, and read a paper on "Religion and Health," which was subjected to a good deal of discussion by the members present.

It was decided to send a protest to the State Premier regarding the proposed introduction of the State Lottery. It was contended that if established the lottery would tend to foster the gambling spirit which is already a great menace and curse to the community.

It was resolved to arrange for a week of united open-air meetings.

It was also decided to ask the Rev. N. J. Cocks, M.A., to read a paper at the next gathering.

A GOOD REPORT.

St. Paul's Mission, Redfern.

(From a Correspondent.)

The ninth annual meeting of our sowers was held on Wednesday, 20th July, Mr. E. Moremon presiding.

The secretary's report was of a most interesting character, showing the income, £32/17/5, whilst over £27 had been paid into the C.M.S. to its various funds. The sowers had been well supported by the workers in the Mission. A varied programme was carried out by the sowers, which reflected much credit to the untiring efforts of the Secretary, Miss Greenaway, secretary of the young people's union, who gave a most interesting address upon the work done for missions in Rosehill St., and on behalf of the General Committee she paid a marked compliment to the work done by Mr. Moremon and Miss Woolough for the advancement of the missionary enterprise of the C.M.S. Singing of the Dox-

ology brought a successful anniversary to a close.

For Happy Children and a Sober Nation.

Progress and victory only came through sustained and united effort. In order to help the Temperance work along these lines, the N.S.W. Alliance is planning a Conference of workers among Young People. It will be held on Thursday, September 1st, in the City Temple (Church of Christ), Campbell Street, Sydney. This is a unique opportunity for practical help to be obtained by all enthusiastic Y.P. workers. Carefully read the outline programme printed herewith, and then resolve to attend.

Programme of the School of Methods and Workers' Conference, to be held in the City Temple, Campbell Street, Sydney, on Thursday, September 1st, 1921. Tea: 5.45, 6.30 p.m., one shilling. School of Methods and Demonstration of Appliances: 6.30 p.m., Lantern Lecture, introducing "The Prohibition Rooster." 6.45 p.m., Chalk Talks. 7 p.m., The Microscope—with Science Lecture, 7.15 p.m., The Phonoboard, a novelty.

Workers' Conference.—7.30 p.m., Organising Our Forces: 1. Central Council, 2. Local Societies. Essay and general Discussion, 8.30 p.m., Helps and Supplies: 1. Supplies for use of Society, 2. Helps for Leaders and Workers. Essay and general Discussion.

A special invitation is extended to all Sunday School teachers, Lodge Workers, and those interested in Y.P. Organisations.

Confirmation at Wahroonga.

The Archbishop of Sydney held a Confirmation Service on Monday night at St. Paul's, Wahroonga, when some 68 Candidates were presented for the Laying on of Hands. The Candidates included pupils from Barker College and Abbotsleigh, as well as from the parish itself. The little church was crowded to its utmost capacity, nearly 300 people being in attendance. The Archbishop addressed the Candidates on the need of faithfulness in the Christian life, basing his words on Rev. ii. 10.

BATHURST.

A Remarkable Picture.

The Bishop, in a letter addressed to the Cathedral Council through the Sub-dean, says: "An oil painting of the Last Supper has been given to me and I would like it hung in the Cathedral during such time as the Cathedral Council are willing to have it, and until such time as I may ask for its return to me."

The owner of the picture, in making the gift, states that he wanted it left to the

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Bishop or his heirs to decide whatever course may eventually be deemed wise in the disposal of the picture.

Particulars of the Picture.

"The Last Supper," painted by Bartolomeo Roman, who was born in Madrid, in 1598, and was first a scholar of Vincenzo Carducci, and later studied under Velasquez. A number of his pictures are, or were, in the churches of Spain in the year 1840; the colouring often resembles Rubens, and his pictures are very beautiful, especially in composition and perspective.

This particular picture is signed in initial "D.D.V.", which was the usual signature of Velasquez, also by Roman's signature and date. The finish of the faces, especially that of St. Matthew on the extreme right of the picture, is undoubtedly Velasquez, but the general arrangement and the very deep religious atmosphere of the picture is Roman's, for Velasquez never rose to great religious heights. The colouring of the picture is essentially Roman's.

In his letter to the Bishop the donor writes: "I know of no artist among the old school who could so well subordinate the whole picture to the central theme, and in this picture it will be seen how well the artist has led his audience to the figure of St. Matthew on the extreme right of the picture; thence he leads them back by the lines of the figure of Judas and his limbs and feet to the centre of the picture, whence we unconsciously raise our eyes to the figure of the Master; from there again we wander to the outside figure of Simon Zelotes on the left front to the centre, and again raise our eyes to the Master's face. The whole conception is an extremely subtle and clever piece of the circular composition rarely met with in so disguised a form."

"The expressions of the faces speak for themselves, even the traditional likeness of St. James to the Master, always given by the old masters, as also the likeness of St. James the Less to Him; the past character of Matthew, with its facial records of usury and greed, tempered by the New Life; the guileless features with their kindly and gentle lines; the perceptive face of Peter, and the deep-thinking and doubt of Thomas; lastly, with wonderful expression on the face of Judas in the front, with hand in mouth, and his vision of his Master blocked by thoughts of gain."

"The size of the painting is 9ft. 10in. x 6ft. 5in. The initials and signatures are on the large vase at right side of picture." The painting was the property of a Cuban merchant named Booth, who collected a very considerable number of pictures of religious subjects from Spain and Italy about 100 years ago. The pictures were never unrolled, and on his death were stored in London by his son until his death about two years ago, and were then sold by auction, and the majority purchased by the person who has given the picture to the Bishop. The picture has never been cleaned or touched since it has been removed from its original position in the church from which it was taken, and it is undoubtedly a genuine work. The Cathedral Council have thankfully received the picture on the terms submitted by the Bishop. It is certain there will be many a pilgrimage to our Cathedral to see this noble masterpiece.

—From "The Church News."

GOULBURN.

Religious Instruction Committee.

The Religious Instruction Committee of the Diocesan Board of Education have made a selection of text-books for the year commencing 1921-1922. They hope that their recommendations will be adopted by the majority of the parishes in the diocese and that this something like diocesan unity and co-ordination in Sunday school teaching and day school religious instruction may be achieved. The committee's recommendations are as follows:

With regard to Sunday schools the text-book for instruction in view of the S.S. examination in November, 1922, will be the Church of England Sunday Schools' Institute course of lessons entitled "Hero of Heroes."

With regard to special religious instruction in State schools, in some of these the committee are of the opinion that it may be found practicable and convenient to use some of the lessons in the Sunday school book. The committee have, however, purchased sufficient copies of the Sydney Diocesan Syllabus to supply (gratis) one copy to every rector, and they strongly recommend the very fullest use and study of this book, for the guidance of the clergy in selecting and preparing their school lessons.

In respect to secondary schools the committee recommend the course of lessons in St. Mark's Gospel in the Sydney Syllabus. They recommend the edition of St. Mark's Gospel in the Cambridge Bible for the teachers' study and analysis of the subject matter, and Glover's "The Jesus of History" for their own personal insight into the significance of the Gospel.

NEWCASTLE.

"In Peril of Waters."

During the recent floods, while the Bishop and the Rev. W. Coombe were crossing the Hunter River Bridge at Denham, their car was carried away, and they were thrown into the water. They successfully reached the further shore after a fierce struggle with the flood waters and proceeded to Merton Station, where they received a change of clothing and went on to Cassilis to conduct a Confirmation service as they had previously arranged. The car was swept three miles down the river.

VICTORIA.

MELBOURNE.

The First Missioner.

The Rev. A. A. Yeates will be instituted into the incumbency of St. James's Old Cathedral, Melbourne, also the incumbency of St. John's, Latrobe Street, on Thursday, August 18, at St. James's at 8 p.m., and as Missioner the same evening. This will be a most important ceremony, marking the commencement of the activities contemplated by Synod in authorising the formation of a mission zone. A general invitation has been issued by the Committee to all who are interested in this new development and the clergy are asked to bring their robes.

The Association to Combat the Social Evil. (A.C.S.E.)

The following letter appears in "The Church of England Messenger," for August 5, 1921.

Health, Efficiency, Citizenship.

Melbourne, 7th July, 1921.

To Responsible Citizens,—The men of the above Association desire to bring before those who have the higher welfare of our country at heart, the grave moral conditions existing amongst our people.

Our national traditions and moral standards are being undermined through lack of self-control and a reasonable regard for the laws of life; the children of the future are being robbed of their rightful heritage of health and happiness by those who alone can safeguard them.

Our population is subjected to a scourge of waste and disease even more appalling than that of the recent awful war—our national strength is impoverished by the needless sacrifice of thousands of Australia's children year by year.

Whilst Governments and people are anxiously seeking a solution of economic and industrial problems, much of the waste and misery that makes for unrest and even despair amongst our less fortunate citizens is attributable, directly or indirectly, to the social evil. The solution appears to lie chiefly in the securing of a reasonable confidence in the higher order of life, and the more faithful cultivation in the young of wholesome appetites and the faculty for enjoying pure pleasures. We must guard the children from sordid thoughts and desires by creating a more healthful environment in their childhood—healthful affections alone will keep them pure.

Those who are responsible for placing before the young a certain type of picture film and other doubtful entertainments, or suggestive literature, which overdevelop the sex impulse, and women who use their grace and charm, perhaps unwittingly, to fascinate youth, can scarcely realise the injury and injustice done to our boys and girls.

Freedom for the individual is a priceless heritage—but those who do not regard their rights and freedom in sex relationships as a sacred trust, who misuse their freedom so carelessly or so ruthlessly that they rob the children of the future of their heritage, are the worst of criminals, and the bitterest enemies of their own offspring.

What better assurance of true citizenship than the element of self-control instilled into the minds of our youth, and continence before marriage and of reasonable control after.

What can make for efficiency so much as the training of the young in habits of true temperance of thought and affection, a love of real recreation, cultivating the desire for wholesome food and drink, for wholesome pleasures, cleanly personal habits, and

above all a higher affection that alone can free the mind from sordid thought?

What better means of defence or guarantee of security for our country can be suggested than the birth and guardianship of an army of healthful, vigorous and high-minded children?

The alternative is seen in the awful consequences of moral degeneracy. Disease and vice are undermining the national life, increasing our asylums and institutions for the unfit, weakening the moral fibre of our manhood and womanhood, subjecting thousands of innocents to the cruellest suffering that flesh is heir to—and all for the want of a reasonable early training in self-reverence and self-control.

Our economic reformers are asking for increased efficiency, and increased production through the medium of willing co-operation and a happier understanding amongst all classes. How is this possible when such an evil stalks abroad in our midst openly and unashamedly, alienating parents and children, wrecking homes, lowering our moral and physical standards, impoverishing all who come within reach of its subtle influence?

We use this opportunity of placing a few facts before responsible citizens:—

Whilst we justly condemn our recent enemies for killing children, we sacrifice each year over 5000 of the nation's children through venereal disease.

Whilst we call aloud for thrift and economy, we lose annually, on a most conservative calculation, considerably over £25,000,000 through anti-social living, apart from that which is excessive drinking.

Whilst we give of our very best to charities to asylums, and to the sick, with an open mind, we add through this one evil more than 25 per cent. of sickness.

Whilst a reasonable subsistence is not always obtainable for all who are prepared to work fairly, we lose in wage-earning capacity, wealth production and through mortality, sickness, etc., more than enough to pay the whole interest on our war bill, and make such reasonable subsistence an accomplished fact.

The spread of disease, even though contracted in innocence, must be combated by medical skill and legal compulsion. None should marry without a medical certificate of health. Infected parents often convey life-long injury to their own children.

The A.C.S.E. is arranging a series of lectures, and issuing special pamphlets giving warning and advice on this delicate but vital problem, and appeals to all citizens, especially those in authority, to help in the task of stimulating a healthy public conscience to combat the social evil. (Signed)

MEREDITH ATKINSON, President.
JAMES BOOTH, Vice-President.
JOHN SMYTH, Hon. Adviser.
FREDERICK NORMAN, Hon. Organising Secretary.

MRS. JAMES BOOTH,
220 Victoria St., N. Melbourne.

* See Commonwealth Report on Venereal Disease, 1918, also report on Strength of Empire Congress, Brisbane, 1919, by Professor Meredith Atkinson.

GIPPSLAND.

(From our own Correspondent.)

The Bishop of the Diocese has again been laid up with a painful complaint, not serious, but very troublesome. He had to cancel engagements, and rest for a time.

The Rev. A. Law, B.D., vicar of Toorak, was a welcome visitor to Gippsland for a "teaching mission." He preached at the Cathedral, Sale, and St. John's, Bairnsdale, and lectured on "How Christianity Came to Australia," at Sale, Maffra, Stratford, and Bairnsdale.

Mr. Valentine Soul is touring the North Gippsland archdeaconry in deputation work for the C.M.S. He is lecturing on "Ceylon, the Isle of Beauty."

Gippsland hopes to be fully represented at the forthcoming General Synod. The clerical representatives, besides the Bishop, will be the Ven. Archdeacons Young and Harvey, and the Revs. Canon Haultain and Pay.

Several new churches are in course of erection. A fine brick one at Heyfield is just completed; a contract for one—St. James—at Traralgon, has just been signed. The cost, £3500, is well within sight. A less pretentious but none the less worthy one, is being erected by the settlers at the Lowland Soldier Settlement in the Parish of Stratford.

The Central Fund (the Home Mission Fund of the Diocese) reached the splendid total of £2000 for the year ending 30th June. Great credit is due to the energetic organising secretary, the Ven. Archdeacon Hamilton.

WANGARATTA DIOCESE.

Tatong.

On Sunday, 24th July, the Bishop dedicated the new church—to be called St. Albans—

which has been erected entirely by the members of the congregation. Although only a little over £100 was in hand, so it was decided to purchase the material and erect the church by voluntary labor rather than continue using the hall indefinitely. Considering the smallness of the congregation, it is to be heartily congratulated on the result of its efforts. The offertory at the opening service was £20. The Bishop referred to the self-denial which had enabled the church to be built. The following assisted to the work of building: Messrs. D. N. Coghill, H. I. and P. G. Wallace, W. Bayle, G. McCaul, J. Griffiths, and G. McIntosh, Messrs. R. C. H. Hughan being responsible for the fencing.

QUEENSLAND.

BRISBANE.

The Danger of Gambling.

At St. Barnabas' Church, Waterworks-road, last Sunday, the candidates for confirmation renewed their baptismal vows, and undertook their rule of life in the presence of a large congregation. The rule of life included a pledge against gambling. Canon Garland, in administering the rule, said that he was now fearful of children growing into gamblers nowadays than of them becoming drunks. The temptation came to the children in subtle forms, often under the disguise of charity, and he warned them against the danger of taking art union or Golden Casket tickets. The gambling spirit, he added, was a serious menace to the character of the people of Australia.

ROCKHAMPTON.

Clerical Changes.

Canon Hicks is leaving Longreach in October, to succeed Canon Kenny at North Rockhampton. The Diocesan Council have sanctioned the creation of a new Parochial District, embracing Yeppoon, Emu Park, and the neighbouring district. The Rev. A. A. Fellows, at present in charge of Winton, has undertaken to start this new work in August. Mr. Roach, now in charge of Blackall, will succeed Mr. Fellows at Winton, and the Rev. G. E. Wheeler is now on his way from England to take charge of Blackall. The vacancy on the Staff of the Cathedral Parish has been filled by the appointment of the Rev. W. A. Fletcher, from the Diocese of Sydney.

War Memorials.

Longreach has an honor roll of over 800 men who went to the war, and of that number 400 members of our church. To commemorate the men who fell, a simple brass tablet has been placed in the church, and a Memorial Parish Hall has been erected; the latter supplying a very great need, and is very much in request.

June 7, 1921.

SOUTH AUSTRALIA.

THE CANON WISE CASE.

In reference to this notorious case, the Bishop writes as follows:—

"You may have seen already in the daily press that I have asked the Church Advocate, Mr. E. E. Cleland, K.C., to proceed no further with the charge which I brought two years ago against Canon Wise. I have done this because I have felt that the long delay and the uncertainty as to when the matter can be decided, are doing, and would continue to do, much harm to the Church; and I have a good hope from the tenor of recent correspondence between Canon Wise and myself that, if the prosecution is abandoned, the requests that I have made will be acceded to. The Church Advocate has told me that he will do everything in his power to give effect to my wishes, and I ask now for your prayers that the action which I have taken may be vindicated, and may prove to be in the highest interests of our Diocese."

A corrupted Bible is a sign of a corrupted Church, a Bible mutilated or imperfect, a sign of a Church not yet raised to the complete perception of Truth. (Westcott.)

Correspondence.

The Editor, "Church Record," Sydney.

Dear Sir,—I should like to congratulate you upon the increasing improvement in your paper. I have noticed that improvement going on steadily over a space of two years. The articles are excellent; the print and general arrangement are good, and the help of the paper is great. The issue of July 29 is particularly helpful. I hope its circulation will increase five fold, and I shall certainly do all I can to reach that objective. A large section of the Church in Australia is grateful for the fine constructive, spiritual lead of "The Church Record." We wish it well.

Yours, etc.,
VICTORIAN COUNTRY SUBSCRIBER.
4th August, 1921.

NEW LECTIONARY.

Aug. 21, 13th Sunday after Trinity.
M., Ps. 71; 2 Kings xxii. or Hab. ii. 1-4; Luke iv. 31-v. 11 or 1 Tim. vi. E., Ps. 67, 72; 2 Kings xxiii. 1-30 or 2 Chron. xxxvi. 1-21 or Hab. iii. 2; Matt. xx. 1-28 or Eph. ii.

Aug. 28, 14th Sunday after Trinity.
M., Ps. 75, 76; Ezra. i. 1-8 and iii. or Zeph. i.; Luke vii. 36 or 1 Cor. xiii. E., Ps. 73, 77; Neh. i.-ii. 8 or Dan. i. or Zeph. iii.; Matt. xxi. 23 or Eph. i. 1-24.

Evening Thoughts.

Did I this morn devoutly pray
For God's assistance through the day
And did I read His sacred Word
To make my life therewith accord?
Was I obedient, humble, mild?
As well becomes a Christian child?

Have I bad thoughts restrained, and tried
To check ill-humour, anger, pride?
Did I my lips from words refrain
Which God offend and good men pain?
And for no purpose ever try
To hide the truth or tell a lie?
Did I with cheerful patience bear
The little ills we all must share?
From evil spared, with favours blest,
Have I my grateful thanks expressed?
My Saviour God be Thon my Friend!
Thy comforts, Holy Spirit, lend!
My sins and frailties, Lord, forgive,
And teach me better still to live.

AUSTINMER REST COTTAGE "The Camp," in Mr. Shaw's grounds has been fitted out for a Rest Cottage, and will be let to the Clergy in return for Sunday duty. December and January already booked. The "Rest Cottage" will also be let on same terms conditionally. Apply Rev. Edgar Potter, Austinmer.

WANTED. Sub-matron for St. Andrew's Girls' Hostel, Salary £60 a year. Apply to Vicar, Tammore.

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CURATE required for All Saints', Petersham. Apply The Rector.

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DAY AND BOARDING SCHOOL FOR BOYS.

Pupils prepared for the University and for Agricultural or Commercial Life.

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Principal, MISS A. STUDDY, B.A., Sydney University.

The General Course of Instruction includes English Language and Literature, Geography (Physical and Political), Ancient and Modern History, Latin, French, Mathematics, Needlework and Class Singing. Students not attending the School may receive instruction in any of these subjects, or be prepared for the Sydney University Examinations after School hours.

Resident Pupils will receive the advantages of a liberal education, combined with the comforts of a home. Reference kindly permitted to Professor and Mrs. MacCallum, Professor and Mrs. David.

"Holmer," Parramatta, Boarding and Day School for Girls

Principal: Miss CERTRUDE WATKINS (Cambridge Teacher's Training Certificate) Assisted by a Highly Qualified Staff.

A Sound, Modern Education is provided, leading to the University. Resident Pupils receive every care and individual attention.

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HEADMASTER:

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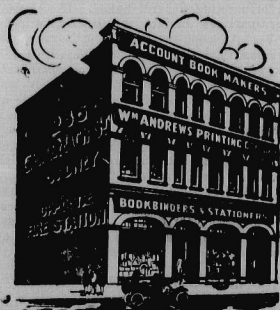
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The Universality of Christ.

These lectures delivered at the Student Christian Movement Conference at Glasgow, in January last, demanded the closest attention of the members of the Conference, and there will be a general satisfaction that their publication makes them available for greater study. The Bishop in his first lecture discussed the two methods of the study of religion—the historical and the comparative. The historical method is inadequate, for "the religious man will never be content with the belief that there is no permanent truth, that there is no unchanging and Eternal God, and nothing at all except the changing state of human consciousness from generation to generation." The comparative method also fails because of the "intolerance" of Christianity. In passing, we question the Bishop's statement, that the spiritual value of faith depends on its intellectual uncertainty. Is this not in conflict with Hebrews, xi. 1? In the discussion of A Universal Religion, the Bishop finds in Spirit the principle that gives coherence and unity to the whole of phenomena, and that a Divine revelation is the most natural thing in the world on the part of the Supreme Spirit. Incidentally, the "Christian Scientist," who contends that matter is an illusion, is shown to have a purely materialistic conception of matter. Spirit, unlike matter, can manifest itself completely. God stands fully revealed in Christ so far as that revelation was relevant. "His love, holiness, is all there." There cannot be more love than absolute self-giving. Love always expresses itself in self-sacrifice, the readiness to do or suffer something which, apart from your love, you would not have chosen to do or suffer. And there you have the significance of the Cross. The Cross creates penitence, judges sin, and the Cross is a revelation to all men and to all places for ever. The final question is, "Does Christianity work?" If not, it is self-condemned. The power of Christ is seen in the judgment of Christ against every purpose or policy opposed to love. History shows the downfall of people who were for self. So God is teaching us that love is the best thing in the world and therefore is relentless against self-seeking. Then again the power of Christ is seen in the life of the Church as the different revivals indicate and the power of the love of Jesus seen at work in the world through the Church.

These lectures demand close thought; they are "shot through" with illustrative rays of truth regarding The Person of Our Lord in its all-inclusive functioning, the real meaning of forgiveness in the blotting out of the past, the sternness of love, etc., that will interest and instruct the reader.

The Universality of Christ, by William Temple, Bishop of Manchester, from lectures delivered at the Glasgow Conference of the Student Christian Movement, in January, 1921. Our copy from the S.C.M., 182 Collins Street, Melbourne, price 4/6.

Present Day Missionary Problems in India.

(By Rev. H. S. COOKS, B.A. Th.L. of C.M.S. High School, Lucknow.)

Two or three months ago I wrote about the existing unrest that prevails in India, and more particularly, of the trouble we had experienced in Lucknow. Since then, we have passed through even more anxious times, but we are now hoping that the storm of opposition and rebellion which broke over our C.M.S. Birkett High School again last month, has now abated. In order that my readers may appreciate better the difficulties of the situation, and be able to pray more earnestly for us and our work, I want to give you some of the details of recent happenings in Lucknow.

Since the first strike of our school boys in February last, we have felt that there were not lacking indications of yet another outbreak of hostility, but we trusted that serious trouble might be averted. However, from time to time the rebellious temper of the boys asserted itself in various ways, and this ill-feeling was fostered and encouraged by Non-co-operators, Khilafat agitators, and Arya Samajists. Mass meetings were held by our opponents almost daily in a prominent position just in front of the school at the hour when our boys were coming into school, and by exciting speeches an endeavour was made to get them to give up reading in an institution where (so it was said), their faiths were attacked, and their religious feelings wounded.

The result of all this vapourising was that a number of boys, mostly Muhammadans, left the school on the plea of "Religious Instruction," and were not content with merely doing this, but to wreck its spite on the school in every way possible. This state of things continued for some weeks till the morning of the 4th May, when, after attending one of these meetings, a number of the senior boys noisily entered the large hall late while the Head Master, who is an Indian, was making some announcements after the opening prayers which always precede the day's work. Seeing these lads entering in a manner that foreboded some trouble, the Head Master became angry and unwisely made certain statements which were as a match to a powder magazine. Immediately a great howl of anger went up from the boys, and we quickly realised that it was impossible to keep them in check. The majority refused to go to their classrooms for instruction, and these prevailed on others to join them in sort of wild stampede throughout the whole school.

They rushed about the buildings, shouting, knocking over furniture, doing spiteful acts such as the puncturing of my bicycle, while the junior section took their gospels, and tearing them into thousands of pieces, scattered them all over the floor of the large hall midst shrieks of derision. A blind beggar was brought in and made to dance on the torn pages, and when one of our Christian masters endeavoured to lead him away, he was blasphemously told to "give sight to the blind." Of course, teaching that day was out of the question, and the school was closed. This action pleased the boys immensely, for the avowed object of the ringleaders was to completely embarrass the school authorities so that work would be impossible.

The following morning (Ascension Day) the boys assembled as usual in the hall, when a suppressed air of excitement was very apparent. The Manager of the School, the Rev. A. J. Harvey, addressed the boys at length, when he severely condemned the wanton destruction of the gospels, and pointed out that if Christians had treated the Koran in the same manner, the Muhammadans would probably have endeavoured to kill us; that our reverence and love for the Bible was as great, if not greater, than theirs, for the Koran, and that it was now OUR feelings that had been outraged. He further made the announcement that the Head Master would be returning to duty, as he had suspended him, and expressed regret that the Head Master had made use of words that had caused offence. We did hope that after these words from the Manager, the boys would be amenable to reason and return to their classes. Alas, for our hopes! Some of the more daring ones would not believe the Manager's statement about the suspension of the Head Master, and imperiously asked that he should make this promise to them in writing. This bold request was, needless to say, as boldly refused. Urged on by their success in getting rid of the Head Master, they next demanded that attendance at the Bible instruction should be voluntary. Practically all the senior boys absented themselves from the Scripture period, with the result that out of a class of about 50 boys, I had only three present. A great demonstration was made in front of the school building, when a coffin was brought, supposed to contain the remains of the Head Master, and a mock funeral ceremony conducted. With such a lawless spirit prevailing, it was only courting disaster to attempt to carry on work, so that the Manager wisely closed the school nine days prior to the official end of term.

At the present time we are in the midst of the long summer vacation of about seven weeks, and are hopeful that the fever of excitement and resentment will have died down by the time we commence the new term on the 7th July. Mr. Harvey has obtained the services of a capable and well-qualified man for the position of Head Master, and we are earnestly praying that God will grant peace and quietness in our school after all this unhappy turmoil and strife.

My own view on the matter is, that with regard to the Scripture teaching, we should say quite frankly to the boys that they come voluntarily to a Mission School where the policy is necessarily held that Bible teaching is the essential foundation of all our instruction, and that as missionaries, we are not prepared to merely teach a boy History and Geography unless we can also teach him the Bible. If any boys are not prepared to accept these terms, they are perfectly free to go elsewhere.

I have heard on good authority that the Conscience Clause proposed by the Government is not to take effect till July of next year; meanwhile, the Parent Committee of

the C.M.S. in London has been asked by our local Committee of the United Provinces to consider what action the Society intends to take in the matter. The Parent Committee has, therefore, to decide whether it will work under the Conscience Clause, which will probably make attendance at Bible instruction optional, or whether it will forego all Government grants and insist on giving all Government to every boy in a school, as has been the custom hitherto. This latter course would involve the closing down of many, if not, the majority of our present educational establishments in the United Provinces where at present we have 2 colleges and 6 High Schools. The issue is a very grave one, involving more than appears on the surface of things, and missionary-hearted friends and Empire well-wishers at home should join in very earnest prayer that God's will in this matter may be made clear at this time.

Personally, I consider that the main justification for a Missionary Society undertaking educational work is that the secular instruction imparted is only a means to an end, which is, to proclaim to all the boys under our influence the truth as it is in Jesus as set forth in Holy Scripture, whether they will hear or whether they will forbear. I fully realise the difficulty of speaking with power to lads who do not wish to listen to one's message, for I know what that means through actual experience, but I do not think that difficulty need trouble us in Lucknow since the boys will be coming voluntarily to a school, knowing that the Bible is taught, which is the same thing as coming voluntarily to a class where the same thing was done. In this connection I should like to quote a few paragraphs from a little book entitled "Letters from India," written by a Mr. Holroyd, himself, an educational missionary in this country, since I am inclined to agree with him in the main. He says: "You ask my opinion of the proposed 'Conscience Clause,' by which the attendance of Non-Christians at Scripture instruction in Mission Schools receiving Government grants would be rendered optional by law. A great deal has been recently written and spoken about this matter. There are some, who, most unreasonably, regard one as opposed to the principles of religious freedom and liberty of conscience, if one declines to support the ill-named proposal. In reality the issue is very simple, at any rate in places (constituting the great majority in the case of Middle and High Schools) where there is also a Government School to which the parents who object to Bible teaching can send their children.

"We have come to India, not to impart secularised education (thank Heaven), but to extend the Kingdom of God as Jesus Christ revealed it. The Bible period, therefore, takes the supreme place in our educational work. It is, therefore, absurd to talk of making attendance at Scripture teaching optional."

"On the other hand, we must be more than ready to recognise the unfairness of taking Government money, raised from Hindus and Muhammadans, for the support of our Christian schools. I, therefore, believe that it is our duty, of our own accord, to relinquish our Government grants as soon as possible, and to curtail our educational work proportionately. In many ways this would be a good thing. It would compel us to realise that quality is worth more than quantity. At present we miss far too much in our school work. Most Missions fatally waste their strength by maintaining huge schools with only a small proportion of Christians on their staffs. The value of personal influence in education is even greater in India than in England; and this is essentially true of Christian education. Under the conditions of the average Mission School, this personal influence is fatally dissipated, and with it, the value of the Bible teaching is lost also. But if we were compelled to concentrate our efforts, we might have real schools, imbued with what is desirable of a Public School spirit—staffed entirely by Christians. From such schools there might go out in ever-increasing numbers, men fitted to become leaders, Christians, and Non-Christians, for the new Indian nation, real extenders of Christ's Kingdom through the integrity and attractive power of their lives."

I do not want to close this article with only a presentation of the difficulties that we have to deal with in these times, but in conclusion would like to mention one or two facts that make one feel that the work is worth while. At the close of last term, we were losing quite a number of our senior lads from the hostel of which I am Sub-Warden, so I decided to have a heart-to-heart talk with each of the outgoing hostellers just prior to his departure. They were all so very receptive, and listened most carefully to my words. After my talk I had prayer with them, and then handed to each a little farewell letter

which I asked them to keep as a reminder of their happy hotel days, and in which I urged them not to forget the lessons they had learnt while with us, and to make Jesus Christ their Saviour, Guide, and Friend. Although none of them were professing Christians, yet they were without exception so appreciative of this little act, and since their departure I have received letters from some of them in which such expressions occur as: "I would always admire you for your good thoughts and wishes you have for me." Some of our hostellers are very sterling fellows, and one has made some delightful friendships. Please pray that we may be faithful in our life and witness; and that "in that day" many of those dear ladies may stand with us before the Great Father of us all in the Heavenly Home.

Overland with Haviland.

A visit to the Far West Mission, Diocese of Willochra: By Organising Secretary, B.C.A.S.

This new area of responsibility to which the Society has pledged support, is one not easy of access. Train from Sydney to Adelaide is quite convenient. The next stage, from Port Adelaide to Port Lincoln, at the foot of Eyre's Peninsula, must be negotiated by small coastal steamer. On arrival at the latter pleasant little town, the traveller begins to experience the novel, if not the comfortable in respect of methods of travel, for from this place a narrow gauge railway stretches to Murat Bay, the headquarters of the Mission. The train, which runs once a week, is known locally as the "Social Equality Express," such distinction arising partly from the fact that it boasts only a second-class carriage; also because it manages to do the 279 miles of its journey in about 30 to 36 hours. The train generally runs without stopping between the numerous sidings, save on the several occasions when it is necessary for the engine-driver to pull up and open the gates in the fences which cross the line. Starting off at 10 a.m., one is able to enjoy the view of Port Lincoln proper with its fine expanses of water, which have led to its selection as a naval base. On one headland the monument erected to that intrepid voyager, Matthew Flinders, can be described. Leaving the coast, the line threads its way through wide stretches of dreary-looking mallee scrub. Settlement is not extensive, the nature of the soil being unfavourable for cultivation. At the sidings small knots of people await the arrival of the train. To them it is the event of the week. Moreover, they are keen to meet the guard, who acts as a sort of travelling agent for the Port Lincoln butcher and baker and candlestick maker. At one stopping place, Edillie, refreshments, in the shape of the customary "pie and tea" were purveyed at an iron-sheet abutting on the line. For the rest of the journey, so far as food was concerned, the traveller is left much to his own devices and preparation. It's a most interesting experience to be seated in a long, open carriage, and to be compelled to watch your neighbours opening their tins of sardines, demolishing currant cake, or masticating cold pudding. Incidentally, it is most tantalising if the spectator chance not to have brought any such provision with him. Between Port Lincoln and Murat Bay there are no townships, save at one point, and that not more than fifty miles from the starting place. After negotiating 155 miles in 13 hours, the train pulls up for the night at a siding called Minippa. Passengers are not allowed to sleep in the train, and so refuge is sought in an accommodation house situated in the scrub some little distance away. "Multum in parvo" is the motto of this establishment, four or five beds being placed in each room. Overflow accommodation was provided in tents in the back-yard. The writer has occasion to remember the gracious hospitality shown to him at Minippa by the head of the railway staff.

Early the next morning the journey was resumed. The country vastly improved in appearance, and beautiful wheatfields opened out before the eye. This year has been marked by a wonderful season, and the fertility of the soil could be seen on every side. It is particularly true of this part of Australia, as of most others that are regarded as desert and useless, that, given a supply of water, there is nothing that it will not produce. The problem of the Far West in South Australia is that of water supply. It has no rivers, no creeks, and water at all times must be jealously conserved. The Government, following on and improving the practice of the pioneer settlers, has constructed numer-

ous large underground tanks. These are some fourteen feet deep, concrete-lined, covered over with a huge spread of corrugated iron to prevent evaporation. Their capacity is up to half a million gallons. In other and more remote localities the familiar iron tank, set under a shed, is seen. The shed roof serves a double purpose, that of a catchment and a protection against the sun's rays. Folk who live in the city, served with every convenience and comfort, have occasion to remember their less fortunate pioneering brethren, who live along the West Coast Railway; and in more lonely areas with scanty water supply and uncertain rainfall.

In respect of the work of our church between Port Lincoln and Murat Bay there is no clergyman. The former place is big enough to demand the full time of its Rector; yet he endeavours to touch the country to a point 50 miles out. Working back from Murat Bay, Mr. Haviland is able to hold services at one or two centres not more frequently than once a month. The need is of a missionary, who shall work the railway and settlements adjacent, going inland on one side, and to the coast of the Bight on the other, thus giving these unshepherded people the regular ministrations of the Word and Sacraments. A consciousness of the need was felt as the train proceeded on its second day's journey.

Having passed by sidings with such names as Powcherra, Yantanahy, Karentahy, Chimbimgina and Nanjicompia, my immediate destination—Mudamuckla—was reached. "Muddy-muck" is the name given to it by some local wit. Here, also, was found Rev. N. Haviland (who so recently volunteered for this work from St. Stephen's, Willoughby), seated in the Ford car by which the vast spaces of his mission are traversed.

The real object of the journey was then entered upon, that of visitation of the several centres. For a couple of days settlers near and distant were looked up. Smoky Bay Telegraph Station, on the coast, was the place of the first service, and Sunday morning in the little church was happy indeed. Our united hard work in coaxing the Ford through the sand drifts on the road to this lonesome and dreary spot, found good reward in the excellent attendance. Inspiration certainly followed on perspiration.

(To be continued.)

Visit to Uganda.

A Splendid Hospital.

By Bishop Welland.

Among the memories of a visit to Uganda none, perhaps, except the Cathedral, is a more pleasant or vivid object than the Mengo Hospital. For there, during a quarter of a century, the best English medical skill has been generously devoted to the service of the native African people. In many parts of the world I have heard criticisms of Christian missions, but never from anyone whose opinion was worth regarding have I heard a criticism of Christian medical missions.

Dr. Albert Cook, the director of the Mengo Hospital, has given his life to his work; his name is a household word in all the Continent of Africa, from Kilindini to St. Paul de Loanda. It is said that a medical man is not infrequently known in that wide region as a "Cook."

The first hospital was opened by Dr. Cook in 1897. It was built of reeds, with a thatched roof. It contained six beds for men and six for women. The only doctor then was Dr. Cook himself; the only nurse the lady who is now his wife. The present hospital, which is the third that he has built, is the home of some five thousand in-patients, and the scene of some twelve hundred operations, every year. It is maintained at an annual cost of £10,000. Its staff consists of four doctors, one of them a lady doctor, six European nurses and four senior native assistants. Attached to it is a medical school in which natives are trained, and they often rise to the status of special assistant surgeons in India. There are also in connection with the hospital out-stations or dispensaries, in which medicines are gratuitously given to native sufferers. I asked a good many questions about the patients. I was told that in the early days of the hospital women were often afraid, because they were not used to lie on beds; they preferred, even during an operation, to lie on the floor, but now they have become so far civilised as to ask not only for beds, but for sheets on their beds as well. The diseases treated in the hospital are not only such as are known all over the world, but some which are specially local, such as sleeping-sickness. When I inquired if cases of leprosy occurred in Uganda, Dr. Cook point-

ed to a leper who was lying near me. Not far away, upon a bed, reclined one who was an ex-king of Uganda, although his royalty lasted but a few days, a man named Mboogo, 80 years old, the chief Mohammedan as I was told, in the Protectorate of Uganda, but a sufferer from syphilis. It struck me as strange that there is no rabies in the Protectorate.

The Mengo Hospital rests upon a definitely Christian basis; it would not exist, nor would any other similar hospital exist, if it were not through faith in Jesus Christ. Perhaps there is no one who lives more closely after His example than the medical missionary, as caring both for men's bodies and for their souls.

I have written this article in the hope of enlisting or expanding sympathy with one of the most philanthropic and beneficent institutions in the whole mission field. If I can do anything to strengthen the hands and rejoice the hearts of the men and women who are, and have been for so many years, serving the natives of Africa in the Mengo Hospital, so many thousands of miles from their own homes in England, I shall be truly and deeply thankful.

The Message of the Church to Industry.

The Dean of Newcastle recently delivered an address on the industrial problem at St. Thomas's Church, Carrington, Newcastle.

The dean took as his subject, "The Message of the Church to Industry." The church, he said, had been slow to grasp the social implications of the gospel. Religion used to be taken to have a bearing merely on a man's interior attitudes to religion and to God. It had been engrossed in conversions, but nowadays they were learning a larger meaning of that word. They were coming to see that a man had to be converted, not only to say his prayers, but also converted to do the fair thing and the just thing in his industry and in his business. If Christ was king anywhere, He must be king everywhere. He could not be excluded from politics or industry or from any of our social relationships. Every amelioration of the outward conditions of men's lives was a translation of a fragment of their creed into action. The war had given a new solemnity to the church's responsibility towards the workers and towards the social problem. Any dedication that excluded conscience and an outlook in this direction would meet with a strange reception at the Throne of Grace, when it went up as the fit offering of a man who owed his very existence to the blood of millions of working men. The church, however, had her own message on industrial matters, and was not going to be coerced into following any particular platform. She had to apply ethics to economics. Her task, as she faced society, was to diagnose the disease, to judge the existing economic system in the light of Christian values and teaching, and to judge from the suggested cures. No church which took the name of Christ upon its lips could pretend to be content with the present system or acquiesce passively in the status quo. The system was based on selfishness, and the church frankly could not commend it. If they were to lay the foundations of an enduring society, they must get rid of the ethic of the shark and the jungle. Co-operation must replace competition, and service must take the place of personal gain. Economic life must be made to be a competition to serve. It would involve a reasonable limitation of profits in the interests of the common good, it would concede better conditions of labour. This they had to-day, but the trouble had been that for the most part these had been forced from reluctant employers rather than freely given. He believed a new spirit was settling in. It would be wise as well as right for the workers to appreciate this fact, and greet this new spirit in an attitude of co-operation and trust, wherever and as long as it was evinced. There was much still to do, however, in this direction.

The Church's duty was to rouse the conscience of all who profited under our present system, and to press for the removal of whatever social and economic causes there might be for discontent, that we might have a happy people, a free people, a people we could genuinely ask to love Australia and love the Empire. They had to stand for the sacredness of Government, an attempt to secure a just order, but it was only honest for the Church if it did so to demand that it should be a just order that our Gov-

ernments were seeking, otherwise their plea for loyalty and for co-operation would have little moral weight. While, however, they judged the present system in the light of Christ's teaching they must judge from the same outlook and with the same vigour the suggested cures. The Church recognised the genuine idealism that inspired the Labour movement. They realised that behind the demand for higher wages and shorter hours and better conditions there was the human cry for development of personality. The Church noted with sympathy and interest the various schemes for the reorganisation of industry on a juster basis. State socialism, industrialism, guild socialism, co-partnership, industrial councils, and the like. But he had pointed out that the success of such readjustments depended on the spirit of the men who were going to control. Unless the workers were spiritually and morally equipped for the tasks of leadership, their new system would produce no better results than the old. They could talk as they liked about democratising industry, but democratised industry to-morrow would be as futile as the political democracy of to-day, unless it was humanised and inspired. "He that can spiritualise democracy," said Mazzini, "will save the world." Democracy would have to be spiritualised; there was no other way. The thought of the workers at the present time was dominated by Marxian teachings and the doctrine of class war. The Church would fight the teaching of the class war to the death. It was as ugly and as futile as the thing which it was seeking to replace. The war of classes was as devilish a conception as the war of nations. In justice to the workers it had to be remembered that in this doctrine and in the materialisms which were infecting their movement they were simply learning too well a lesson that a previous generation and a more privileged class had taught them. The Church was quite conscious of her duty in the present situation, and she was determined to do it. She would judge the present system fearlessly, and arraign it at the bar of Christ. The ideals of liberty, equality and fraternity would not stand at the Church's door and knock in vain, but when they moved from the atmosphere of ideals to that of policies and platforms the Church had to make it clear that she was not to be judged by her capacity to be dragged at the chariot wheels of any movement. Demos, in his present mood, was no more acceptable to Christ than Hammon. His ideals at present were much the same, and it must be understood that the Church was not to be judged by its capacity to follow him wherever he was pleased to lead. The voice of the people was not always the voice of God. It might be the voice of a rebellious hell. The Church was here to proclaim the gospel of love and to announce the inexorable conditions under which alone the Kingdom of God could come. They must be given credit in this attempt by the workers, even where they failed to see the Church's point of view; otherwise they could get no further. The Church's responsibility was to Christ and to truth. They were not there to be an echo, but a voice. They were in the position where it was demanded of them to speak the truth, and speak the truth they would, impugn it who so list.

Young People's Corner.

Clean Hands.

See what I've got!" cried Rob, exultingly, holding high in the air a large and handsome pocket-knife. "That Ned Howe's a perfect nunny! It was his own doing; we swapped at school to-day. He took a fancy to my top, and asked me to change. It was a perfectly fair bargain."

"Are your hands clean, Rob?" asked Mrs. Mason, with seeming irrelevance.

"Tolerably so, mother," Rob replied; "but I'll give them a rinse, and be ready for dinner in a jiffy."

"So you think your hands are clean, Rob?" asked Mrs. Mason again, as Rob returned from the rinsing process.

"Dear me, mother!" said Rob, holding up his hands, "don't they look all right?"

"Very tidy-looking hands, Rob; and yet again I must ask, are your hands clean?" said Mrs. Mason, with a significant glance.

"Oh, you mean about the knife," said Rob, colouring. "I don't see how I soiled my hands there. Ned proposed the swap, and I simply agreed to it."

"Yet you called him a nunny for making the proposal. He's younger than you, and he's apt to yield foolishly to a passing fancy."

Ought you to have let him take the top? He'll repent of it by to-morrow."

"Shouldn't wonder if he did, the great goose! But a bargain's a bargain all the same."

"You know the Bible says so much about 'clean hands'—hands clean from dishonest gains, and from tampering in any way with unclean things. He who ascends the hill of the Lord must have clean hands and a pure heart; and another verse says, 'He that hath clean hands shall be stronger and stronger.' Soiled hands mean a soiled character; clean hands mean strength and peace. It's the clean hands which receive the blessing."

"Well, mother, I'll give back the knife. I'm afraid my hands are not quite clean. I did jump at the bargain. I suppose I ought to have reasoned with Ned; indeed, I suppose I oughtn't to have swapped, anyway."

"Here's your knife, Ned," said Rob next morning, "and you may give me my top. It wasn't a fair exchange."

"Father said I was a goose, and that you were a sharper; but whatever I am, you are all right," said Ned, cordially.

"You see, I want clean hands," said Rob, eagerly, "more than I want a knife. Mother has such a fashion of harping on 'clean hands' that I have to look pretty sharp to my ways; and I know she's right, too."

Rob needed to have a strong desire for "clean hands" to be proof against the temptations which assailed him.

Standing on Clinton Bridge the following Saturday, with a group of comrades, Rob watched the boat-race with boyish enthusiasm. Bets as to the probable result of the race were being exchanged by their elders, and the betting spirit soon extended to the boys.

"I'll have nothing to do with anything of the kind," said Rob, promptly. "Mother says it's but another form of gambling."

"Some mighty fine people indulge in it, nevertheless," said Sam Hooper; "and what do you care if you are in good company? You are as full as you can stick of narrow notions!"

"Well, I'm content to be narrow," said Rob, bravely. "The right or the wrong of a thing is the point."

"Three cheers for Rob! Give me your hand, Rob," cried Dick Harlow, a leader among the boys. "You're a brave fellow. Boys, don't let's bet; let's follow Rob's example. My father talks about the courage of one's convictions; that's what Rob has, and a capital thing it is, too. Let's have convictions, boys, and stick to them. Now, three rousing cheers for Rob!"

Dick's words had reached other ears than those for which they were intended, and some stranger voices joined in the cheering.

"I like that kind of cheering," said a gentleman who stood near. "Too many boys cheer on the other side."

Rob went home elated, and yet bewildered, by his sudden popularity.

"It always pays to do right," said his mother, "although sometimes it may seem otherwise. In the end, character must command respect. I hope my boy will always be one of those 'to dare nobly, to will strongly, and never to falter in the path of duty.'"

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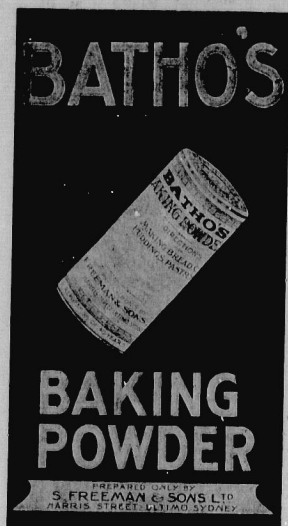
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The Convocations of the English Church have been in session. An address was presented from that of Canterbury to His Majesty the King. After referring to the Peace of the World, Irish matters, Industrial disputes, and the League of Nations, the address closed with the following statement of the Task of the Church:

"At such a time, and with such needs before us, it is, we believe, pre-eminently the task of the Church of God to set before mankind the eternal truths, to bear witness to the Spirit of God, to plead with men and nations to be reconciled to one another in the name of God, and to proclaim that only those plans for international and economic well-being can prosper which are fashioned according to His will. In all our deliberations we shall seek to recollect how weighty a responsibility is laid upon us for the discharge of this task. We shall also remember that so great a task cannot be discharged by ourselves alone. The Church of Christ should bear its witness, if it may be, with one voice, and should work and act as one united Church. It is the spiritual witness of the Catholic Church as a whole for which the world is waiting—so we were reminded by the great gathering of Bishops assembled in conference at Lambeth last year. It will be one of our chief endeavours in this Convocation to learn how best we may join with other Christian disciples in bearing our witness to the things of the Spirit, and how best we may respond to the vision outlined in the Bishops' appeal to the reconciliation of all Christian people, and the reuniting in one visible fellowship of all followers of our Lord Jesus Christ."

State officialdom is notoriously slow in recognising the remarkable imperial asset of the Missionary. The A Well ambassador of the Empire of Deserved Christ does his work, usually quite neglectful and often un- wishful of any human recog- nition, and not seldom finds the earthly empire a handicap to him in his spir- itual work. But we are not surprised to hear that one of our Missions has been so remarkable that it has gained a high eulogium from the State Official. The Crown Agents for the Colonies have issued for the Government of the Uganda Protectorate a comprehensive "Handbook of Uganda," in the pages of which appears the following appre- ciation of Missions:

"In the years preceding the British occupation the Missions had undoubtedly done signal service to the country. To them, indirectly, Uganda owed its discovery. To them it owed its first European occupation, the first industrial work, carpentering, brick-making, printing, and also the cultivation of coffee and other products. By them the language was first reduced to writing, and almost all available literature in Luganda is the result of missionary labours. To them, too, is due the earliest organised medical work. The entire work of education has been, and still is, in the hands of the Missions. Through their influence slavery was abolished by the Protestant chiefs, on the advice of Bishop Tucker; in 1893. Many barbarous and superstitious practices have also been abandoned, and the social life of the nation has been appreciably raised. Of the spiritual results it is not the place here to speak. But that the moral atmosphere has changed within the past forty years, and that this change has been in no

small measure due to the influence of Chris- tian Missions, no one who studies the facts of the situation will deny."

The Archdiocese of Melbourne is to be congratulated upon the appointment of Rev. Harrington Lees as its chief pastor, and upon the cordial manner in which members of all schools of thought have received the announcement. The new Archbishop will thus be welcomed as he ought to be, and will set out on his work, encouraged by general expressions of loyalty and support. He will bring to his work a charming person- ality, a long experience in important posts, deep spirituality, and solid Bibli- cal scholarship. His books on Bible- study have made him already familiar to many churchmen here, who will look forward to improving the acquaintance, and he will enter on this new sphere



of labour with the hearty good wishes and earnest prayers of Australian Church-people generally.

September 20th, 1921, will be the 50th anniversary of the martyrdom of John Coleridge Patteson, first Bishop of Melanesia. Consecrated in 1861, his all-too-short missionary episcopate was ended by his murder on September 20th, 1871, at Santa Cruz. His death was due to the dastardly practice of kidnapping natives for the purpose of supplying the labour market in Queensland. In a very real sense Bishop Patteson gave his life in order to save the natives, the tragedy of the whole affair being that the natives killed their friend in order to revenge themselves upon the enemies from whom the deceased bishop was seeking to protect them. The story of his life will ever be an added incentive to the Chris- tian Church to live and work more worth- ily for the great cause in which Pat-

teson was the crown of martyrdom. It is suggested that Sunday, September 18th should be regarded as a special Day of Remembrance of the martyred Bishop.

The Brisbane Election Committee and the Bishop of the Province are to meet for the election of an Archbishop, on Septem- ber 22nd. The present Archbishop has sounded a call to prayer, and has appealed for a spirit of faith in connection with the election. Dr. Donaldson wisely deprecates the stirring up of party spirit and personal feeling. In a letter to his diocese his lordship says:

"The next few months are bound to be a time of unrest, and the Christian spirit of the Diocese will be tried by many temptations; for when all are interested in some great practical issue, in Church affairs no less than in secular affairs, there is always the danger lest anxiety should degenerate into impatience and divisions; opinions may group themselves too impetuously round special names, and personal feeling may be aroused. We have the warning of Corinth before us; and you remember how St. Paul protested against the partisanship of those who proclaimed themselves for special leaders, for Paul, or Apollos, or Cephas. Even so now there are dangers in the very anxiety which many of you so rightly feel. We want to avoid all these dangers. A right choice depends largely upon a right atmosphere in the Archbishop Election Committee, with whom the appointment lies. And that again depends on a right atmosphere throughout the Diocese. Let us have faith. We believe in super- natural guidance in human affairs, and guidance will be given now if the Church really prays for it. Here then is my appeal. I ask you to pray, both in Church and in your private prayers, that God's spirit may be with us all, and that the Election Committee may be so governed and inspired, by Him, that a right choice may be made, and that it may be made without undue friction and without undue delay."

A few weeks ago we had occasion to notice the disingenuous statements of a writer in the "Waipara Church Gazette." The August issue of the same paper is just to hand, and we are utterly astonished at the im- pudent lies that are contained in another unsigned article on "Ceremonies." The writer says that

"The 'Prayer of Consecration,' as the most solemn prayer in the whole liturgy, has al- ways been marked by much dignified cere- mony. The English prayer book specifically orders the minimum amount of ceremony considered necessary for the valid consecra- tion of the Eucharistic elements." It must, however be noted that insistence on the minimum of ceremony does not mean forbidding of other ceremonies in customary use. For example, when the priest takes the bread into his hands, in accordance with primitive customs, he raises his eyes to heav- en signifying his entire dependence upon God. It is Christ who alone can minister to us His Sacred Body and Blood—it is Christ who offers His own Sacrifice. The celebrant is only His mouthpiece. In pre-reformation times it was customary to make the sign of