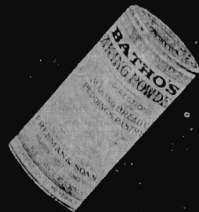


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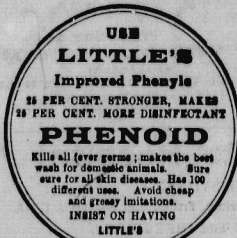
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For Australia and New Zealand.

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Current Topics.

The Council of Christian Congrega-
tions in Church, N.Z., have recently

Relics of
Barbarism.

The report of their ex-
periences comes as a
shock to those to whom "distance lends
enchantment to the view," and who have
heard only of the beauty of the noted
and important islands. We hope that a
similar shock was experienced by those
responsible for the guardianship of the
city's health.

The Ven. Archdeacon Haggitt said he
could only describe the conditions as ap-
palling. They reminded him of the slums
of London, only the cases were more iso-
lated. All the houses were small, having
no more than four or five rooms. In one
such small house there were nineteen
people living, and in others the numbers
of occupants were twenty-two, fourteen
and twelve. It was found that five or six
persons slept in one bed, and growing
girls and boys occupied the same rooms.
In many houses most of the windows
would not open. The filth of the back
yards was horrible—open drains, rubbish
and slush providing absolutely plague-
spots. The rent in nearly all cases was
inexorably high—25/- a week being
charged for a shack not worth £100.

The Archdeacon said that he did not
want "to make any condemnation," but
the very description of the foul condi-
tions prevailing was a sufficient condem-
nation of the city authorities. We trust
that the churches will not allow the mat-
ter to rest until they have got their city
cleansed of such a disgraceful state of
things. We would also like to suggest
that the municipal council might, with
advantage, be cleansed of men who have
been guilty of so grave a dereliction of
duty as to allow such conditions of life
to remain.

The news item in the English columns
relating the Pilgrimage of the Bishop
of Peterborough will be
An Inspired
Visitation.
is some approach in the
bishop's action to the
true ideal of a bishop's profession as
a father-in-God to his clergy and
people. Says the "Guardian":—

"There is something very human and at-
tractive in the Bishop of Peterborough's
progress through the rural deanery of
Rutland. Clad in purple cassock and bearing
his episcopal staff, the Bishop walked from
village to village in the small country. The
incumbent of each parish received the Dio-
cesan at the border of his parish, escorting
him to his confines, there to be met by the
neighbouring vicar or rector when the visit
was over, in most instances, accompanied by
thronges of villagers. Bishops are such far-
away people to the majority of country folk
that one wishes some of them would follow
Dr. Woods's example. Your own bishop
walking into your village, preaching to you
on your own green, and talking to you
about your village affairs, proves more than
anything else, if you are a countryman, that
he is a Father in God. But then few of our

bishops have the muscles or the inches of
the Bishop of Peterborough. Dr. Woods, I
think, has established a record in making
such a visitation—a most happily inspired
visitation—on foot."

The same simplicity of a bishop's
approach to his people is not unknown
in our Australian Church, though the
manner of entertainment in the case of
our Australian bishops has probably
been much simpler.

We congratulate the Venerable Arch-
deacon Boyce on his candid criticism
of the racing carnival in
Melbourne. The race for
wealth under the evil con-
ditions of the turf is to
be deplored by all right-thinking citi-
zens.

Archdeacon Boyce, preaching at St.
Paul's, Redfern, last Sunday, said:—
"A crowd of reputable people have gone
over to Melbourne, and probably a million
of money will be spent in this temporary ca-
pital for accommodation and among shop-
keepers."

"I do not envy Melbourne in a matter of
this kind, for it has gathered to it not only
the respectable but the worst in Australia.
"Gambling appears to reach its highest
mark on Cup Day. I love manly and honest
sport. It has done much to form the British
character, and on right lines should be gen-
erously encouraged. But betting dishonours
and degrades it."

"The man who takes money from another
and gives him nothing in return is adopting
a dangerous principle that no high-minded
person should for a moment countenance.
"Gambling is either right or wrong. I
have never heard a logical defence of a
wager. Unfortunately, it has been the ruin
of thousands, and especially of our young
men."

"I protest with all my heart against it,
and call upon all God-fearing people who
desire the uplift of this country to keep their
hands clean, and try to purify racing and
all other sports from such contamination
with its train of attendant evils."

"At this time let everyone be upon his
guard and stand like a rock against the
temptation. Mr. Gladstone once said, 'Duty
is a power which rises with us in the morn-
ing, and goes to bed with us in the evening.'
To oppose the prevailing gambling spirit of
to-day, emphasised by the Melbourne car-
nival, is an ever-present duty to our God,
to the Commonwealth, and to ourselves."

We cannot understand how men of
Christian character placed in respon-
sible public positions can lend approval
to so degenerate and demoralising a
"sport" as horse-racing has become
under the evil influences of the gam-
bling craze.

Labour and Loyalty are not neces-
sarily opposed to one another. Unfor-
tunately Labour is often

represented by anti-British
spokesmen and influ-
enced for ill by revolutionaries who
would be revolutionaries under any or
every kind of government. We were
sorry to see that a Labour Party in
New Zealand takes exception to the
oath of allegiance that is to be re-
quired of teachers in State Schools.
We are a part of the British Empire
and in all public concerns loyalty to
the Throne is so obvious a duty that
we decline to admit the right of public
servants, occupying positions of re-
sponsibility and influence to flaunt a

personal disloyalty or exert their influ-
ence in that direction on the children
of the Empire who are placed under
their control. Parents have a right to
demand that no taint of disloyalty
shall come into contact with the chil-
dren while under the government super-
vision, least of all through the medi-
um of men and women holding such
a key position of influence as is held
by the day school teacher.

Melbourne Church-people awake to
find themselves notorious. They are
the most progressive Pro-
testants the world has
known—progressive in
practice of the art of

persecuting the poor, ill-used, uncom-
plaining "Catholic." At least that is
the opinion of the "Church Times,"
and of course that reputable organ of
the Anglo-Catholic party must be cor-
rect. We confess to some degree of
surprise when we read the following
editorial note in that periodical, but
perhaps our Melbourne friends will
understand and appreciate it more
than we do. It is always useful to
know ourselves from other people's
point of view, sometimes it is amusing!
The note we refer to reads as fol-
lows:—

"In the worst days of Protestant persecu-
tion in England there is no parallel to what
has recently happened in Melbourne, Aus-
tralia. St. John's Church in that city has
for some time been a centre of Catholic
teaching and worship; it has a large con-
gregation, mainly composed of converts and
emigrants from such well-known Catholic
centres in England as All Saints', Margaret-
street, St. Michael's, Beckenham, St. Cuth-
bert's, Philbeach-gardens, St. Silas', Kentish
Town, and others. Formerly, for sixty years
the parish, which contains twenty-two thou-
sand souls, was in Protestant hands. Six
years ago the church was nearly empty and
the parish slumbering in indifference. To-
day—or rather yesterday—there was a well-
attended daily Mass, the Blessed Sacrament
reserved, over seven hundred children in the
Sunday Schools and three hundred on the
Catechism and kindergarten rolls. But all
this splendid work, which has the whole-
hearted support of the parishioners, is being
brought summarily to an end. It appears
that the parish priest, Rev. Cyril C. Bar-
clay, who was formerly of the North Queens-
land Bush Brotherhood, returned from fur-
lough, spent in England to attend the Anglo-
Catholic Congress, to find that advantage
had been taken to the vacancy in the Arch-
bishopric of Melbourne to sell the church
and land to a city merchant for £35,000!
This outrage was the act of the diocesan
authorities, and was carried through in the
face of protests of the vestry and congrega-
tion."

Side by side with the sessions of
the General Synod there was held in
Sydney an important con-
ference of Churchwomen.
Some of the Church's
finest women thinkers ad-
dressed this conference

on matters that were related in various
ways to woman's life. We are glad
to be able to publish some of the
papers which were read at the conference,
so as to enable Australian
Churchwomen generally to have a
share in the information and inspira-
tion that the conference supplied. In

this present issue will be found Mrs. Newby Fraser's address on "The Needs of the Women of the East." Mrs. Fraser was for many years a C.M.S. missionary in India, and has always preserved the liveliest interest in Indian concerns.

Our Melbourne Letter.

(From our own Correspondent.)

As "Music Week" in Melbourne begins this Sunday (November 6), the following remarks by Dr. C. H. Kitson are timely. Dr. Kitson is professor of music at Trinity College, Dublin, and is on a brief visit to Melbourne conducting examinations on behalf of the associated board which represents the Royal College of London and the Royal Academy of Music. He has taken considerable interest in the choral services conducted at St. Paul's Cathedral.

"The singing at St. Paul's is equal to that of any cathedral in the United Kingdom," he said. "The boys' tone is really first rate, and the attention to detail on the part of the choir as a whole is quite remarkable. The unaccompanied singing shows most careful training, and it is as good as that heard in any cathedral. I have been interested particularly in the unfeeling good taste, not only in the rendering of the music, but in the choice of it. The cathedral has a first-rate selection of the best cathedral music, and the lists are free from blemishes, which, I am sorry to say, are to be seen in some English cathedrals. I feel that the music at St. Paul's is a pattern for the whole country, and it must have a far-reaching influence on the standard of church music."

Referring to the daily choral services conducted at the cathedral, Dr. Kitson remarked that he understood that St. Paul's was the only cathedral in Australia where such services were held. "It seems to me," he added, "that in these utilitarian days it is extremely important that there should be one cathedral where the service of prayer and praise is kept up in the old way. It is good to think that anyone coming into the cathedral in the afternoon may hear choral evensong and find an escape from the world and its turmoil."

On Wednesday, October 21, a special train took a large number of Church-people out to Mornington for the official opening of the Andrew Kerr Memorial Home for Children, by their excellencies Lord and Lady Forster.

The objects of the institution are:—To accommodate and maintain homeless and destitute children, irrespective of class or creed, until arrangements can be made for their future disposition and welfare; to establish, maintain and equip suitable buildings for the purposes of the institution; and to provide, when practicable, for the suitable training of nurses engaged in connection with the affairs of the home.

The home has been donated to the Church of England Trusts Corporation for the Diocese of Melbourne by Mrs. Andrew Kerr, Mrs. Kathleen Kerr Parker, and Mr. Critchley Parker, as a monument to the memory of their kinsman, the late Andrew Kerr, a gallant young Australian who was killed in action while serving his country during the Great War on the battlefield of Fleurbais, France, July 20, 1916.

The home has been handed over to the Church of England Trusts Corporation unencumbered by debt, and replete with all the most modern practical conveniences requisite for carrying its intentions into effect.

The home will be managed by the

matron-in-charge, Miss Hale, under the direction of a committee of ladies and gentlemen. The committee has been particularly fortunate in securing the services of Miss Hale, for her exceptional wide experience and well-known skill in dealing with young children (her record includes three years of service at Castlemaine, five years at the Melbourne Women's Hospital, and several years of private practice) afford a sufficient guarantee that she is ideally competent to carry out the important functions and duties of her new position.

The committee will direct and supervise the administration of the home for and on behalf of the Church of England Trusts Corporation, and the Church will become responsible for the funds required for its maintenance.

The home consists of a fine old sturdily built mansion of the colonial type of architecture, erected on blue-stone foundations, with immense slabs of slate taking the place of the present-day dampcourses. The entire interior of the house, which now contains 25 rooms, has been lately reconstructed and remodelled by the donors on sound practical lines, and thoroughly equipped for the purpose of perfectly serving and effectuating the objects of the institution. In addition, the original structure has been supplemented with wide verandahs and balconies, and furnished with up-to-date hygienic and other conveniences. The home provides adequate accommodation for 50 children and full working staff. It comprises three large nurseries, a commodious dining room, several sitting rooms, numerous bedrooms, two balconies, 44ft. x 12ft., a model kitchen and many pantries, an up-to-date laundry and boiler room, several bathrooms and six lavatories.

Electric light has been installed throughout, carrying 40 points of light, with power plugs in suitable positions. A hot water circulating system has been established, and provided with a plentiful supply of that highly necessary commodity both for day and night use.

The home is delightfully situated in the midst of an area of seven acres of ground heavily timbered with choice native trees and with Norfolk pines that were planted fifty years ago. The soil on the property is of a fine loamy character, and, since the original owner was a good farmer, the ground is in good condition for planting. There are several fruit trees, and amongst them is a magnificent almond tree upwards of thirty years old.

The home faces north-west, and commands a splendid view of Port Philip Bay, with the You Yangs showing faintly blue in the far distance. The Andrew Kerr War Memorial Home will be used immediately for poor children in need of a change at the seaside during the summer. It will be open all the year round. Applications for admission should be made to the committee, and all applications will receive prompt and careful consideration.

THE NEW LECTIONARY.

...November 13, 25th Sunday after Trinity:—(Collect, etc., for 3rd S. after Epiphany); M.: Ps. 49; Prov. xiii. or 1 Macc. iv. 1-25; Luke xxii. 1-38 or 1 Cor. iii. E.: Ps. 79, 83; Prov. xiv. 31-35, 17 or xvi. 1-19 or 1 Macc. iv. 26-35; Luke xxii. 39 or James iv.

November 20, Sunday next before Advent:—(Collect, etc., for 25th S. after Trinity)—M.: Ps. 145, 146; Eccles. xi. and xii.; Heb. xi. 1-16. E.: Ps. 147-150; Hag. ii. 1-9 or Mal. iii. and iv.; Heb. xi. 17-xii. 2 or Luke xv. 11.

English Church Notes.

Personalia.

Rev. H. W. Doudney, who is leaving Bath to take up his new parish in Melbourne, has been presented with a cheque for £144 by his attached congregation at St. Luke's, South Lyncombe.

Dr. George Wyndham Kennion, who recently resigned the Bishopric of Bath and Wells, was seventy-six in September. He was formerly Bishop of Adelaide.

News has been received from South Africa announcing the death of the wife of the Right Rev. Neville Talbot, Bishop of Pretoria, following the birth of a son.

Commemoration of Bishop Andrewes.

The 295th anniversary of the death of Bishop Andrewes was kept at Southwark Cathedral on Sunday, September 25; the Bishop of Winchester preached at the service of commemoration.

A Bishop's Pilgrimage.

The Church in Rural England.

The Bishop of Peterborough recently conducted a pilgrimage through the rural deanery of Rutland. No village in the deanery has a population of more than nine hundred. During his pilgrimage the Bishop stayed each night in the house of some squire, rector or vicar. He celebrated the Holy Communion every morning in the parish church. In some of the larger villages a service of intercession with address was held in church in the afternoon, and also an open-air mission service on the village green. The intercession services were invariably well attended, says a writer in the diocesan leaflet, notwithstanding that harvest operations had begun and that many of the villagers were busy conveying water in carts to the thirsty cattle and sheep on parched lands where streams and wells had been dried up by the drought.

At the open-air services the Bishop took as his text at one time the tree under which he stood on the village green, or at another the ancient stocks beside which he stood, or the name of the village itself, or some well-known hymn, or the staff in his hand, made of the wood, six hundred years old, of the Peterborough Cathedral. At the close of each open-air mission service the Bishop shook hands with each one present, and the following day, as he set forth in his purple cassock and with staff in hand to the next village, he was accompanied by many of the villagers, who walked with him to the border of their parish, where he was met by the parish priest and villagers of the village to which he was going, and who conducted him to their parish church for the intercession service. After visiting fourteen villages the pilgrimage closed at Oakham, the little country town, with a mission service in the beautiful parish church. A large body of parishioners walked with the bishop to the station after this service, where he shook hands with and said farewell to them before the train conveyed him back to Peterborough.

Reservation at St. Alban's, Middlesbrough.

The Archbishop of York has withdrawn the licence of the Rev. A. T. Mercer, curate-in-charge of St. Alban's, Middlesbrough, on account of his refusal to discontinue Reservation for the purpose of communicating the sick. Mr. Mercer had, in obedience to the Archbishop, given up the practice of Reservation. A meeting of the congregation of St. Alban's was recently held in protest against the action of the Archbishop in withdrawing the licence of the curate-in-charge. A memorial was sent to his Grace appealing to him to revoke his decision, or, failing that, to give Mr. Mercer permission to officiate in the parish of St. Aidan to work at St. Alban's. At the annual meeting of the Cleveland and South Durham District of the English Church Union, held at Middlesbrough, a resolution was passed declaring that "every parish priest has obligation to reserve the Blessed Sacrament for the sick in the parish church, and has no need to ask leave of the Bishop for doing so." The resolution stated that in the event of the removal of Mr. Mercer "a great injury will be done to the parish in particular and to the Church in the town and at large, and will cause great and public scandal by the glaring injustice meted out to the priest and parish." The Archbishop has replied that the resolutions have received his careful attention.

We hope that the Archbishop will maintain his decision. The lengths to which some Anglo-Catholics are willing to go in disloyalty to the Prayer Book and its teaching does not tend to peace in the Church of England nor reunion in the wider Church.

Two Bishops in Chapel Pulpits.

Two Bishops preached from Nonconformist pulpits on the second Sunday in September—the Bishop of Chelmsford at Wesley's Chapel, City-road, and the Dean of Durham (Bishop Welldon) at Westminster Chapel.

The Bishop of Chelmsford preached at a special Masonic service in connection with the Methodist Ecumenical Conference. Taking as his text the words "Let us rise up and build," Dr. Watts-Ditchfield said he trusted that his visit there would be the beginning of a happier, stronger, and more Christ-like relationship between the great mother Church and the Wesleyan body. Surely all had one objective? They wanted to build, yet let them be assured that they built on a new world arising from the establishment of the League of Nations. Yet he realised that a League of Nations got together merely by statecraft was like building upon the air. What they wanted was a League of Nations built upon the rock which was Christ. He did not want to bring politics into religion, but they must bring religion into politics as a means of building a Kingdom of God in the world.

Preaching at Westminster Chapel from the text "What think ye of Christ?" Bishop Welldon asked:—"Is He divine only as Shakespeare is a divine poet, or is He Divine as sharing, in a sense in which common humanity cannot share, the nature of His Father in heaven? If He was a Being higher than man, and condescended to become man, then I cannot see what is the good of explaining away one by one the attributes which exalt His life above the standard of common human lives. Nearly all the blessings which the Christian revelation has meant, and still means, depend upon the Divinity of Jesus Christ. If He was a wise Man, if He was not a superhuman Being, not a Divine Being, then He knows, and can know, no more about the nature, or the character, or the providence of God than any other highly gifted human being may know. If He was only a man, if He could not help dying as He died, where was the eternal merit of His sacrifice on Calvary? If He died and rose not again, how did His Church spring into being? . . . We think—He was the Son of God. There is the motive-power of Christian Reunion." "Now is the time," added the Bishop in conclusion, "if it is not already overdue, for the leaders of the Church and the leaders of the Free Churches by mutual conciliation to arrive at some definite policy of intercommunion, and so to Reunion. Once the principle of intercommunion is established, all else which may be reasonable or desirable will follow in time."

The "Historical" Temper.

The English "Record" has an amusing reflection on a curious inaccuracy of statement made at the recent Conference of Modern Churchmen. It runs:—

"Modern Churchmen in conference are not always accurate. On p. 331 of the conference number of their magazine the following paragraph is found: 'I remember that when the Irish Bishops had consecrated Senor Cabrera as first Bishop of the Spanish Protestant Church some of the English Bishops protested that Senor Cabrera did not know anything about Anglican doctrine. No, said the Irish Bishops, that may unfortunately be true, but, when once he is consecrated no doubt he will learn it.' Dr. Liddon remarked, 'That, dear friend, reminds me of some people who gave a kettle to a monkey, and said 'He will soon learn to make tea.' The facts are as follows. Senor Cabrera had translated into Spanish Harold Browne's volume on the Thirty-nine Articles many years before he became Bishop and probably was as familiar with Anglican doctrine as most English Bishops. Canon Liddon died in September 1890, and Bishop Cabrera was consecrated in 1894. It would seem that even those who condemn others for not caring sufficiently for the leading of truth may make historical facts become of no importance when they wish to point a moral and adorn a tale. It is a trifle, but it is symptomatic of much present-day thinking and writing. If the facts will not warrant our adopting this view, then so much the worse for the facts.'"

The "Take and Take" Policy of the Anglo-Catholics.

"There is ritual trouble in the Bahamas. A correspondent sends us a copy of the 'Nassau Guardian,' which has a five-column letter setting out the facts in detail and alleging that 'at the present day the Church of England in the Bahamas, with the sole exception of the parish of Christ Church, is purely Roman Catholic in its use of forms and ceremonies and also, mainly, in its doctrines.' But, with the advent of a new rector and sub-dean, Christ Church has now become a storm centre, and it is alleged that ritual practices are being introduced which are contrary to the ecclesiastical laws of the Church of England by which, as the writer shows by references to the constitution, the Church in the Bahamas is bound. The new diocesan Bishop is said to sympathise with the new rector, which is not surprising, seeing that the Bishop of Nassau is the Right Rev. Roscoe G. Shedden, who, until his ap-

pointment in 1919, was on the staff of All Saints', Margaret Street. There seems to be much reason to fear that the people are being alienated, but they do not mean to be suppressed without a struggle, and the position just now is one of very severe friction. It is pitiable, indeed, that an attached and loyal congregation should have their deepest convictions outraged by changes in the services to which they are unalterably hostile. They believe such changes are opposed to the traditions, history, and practice of the Church of England, and their claim to have the services conducted according to law is one that no Bishop could lightly set aside."—From the "Record."

The Faith Which Saves.

(By the Rev. W. A. Cunningham Craig, M.A., Vicar of St. Sepulchre's, Holborn Viaduct, E.C.)

"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God; and fell upon his face at His feet, giving Him thanks; and he was a Samaritan."—St. Luke xvii. 15 and 16.

It is natural to compare the story of the healing of the ten lepers with the healing of a single leper which occurs earlier in the Gospel. There are points of difference as well as points of likeness between them. This suggests the conclusion that we have two separate stories, rather than two different accounts of the same incident. It is not merely that in the first case only one leper is cleansed and in the second ten. Such a discrepancy as that might possibly be accounted for by a varying tradition. The first story, however, is recorded in very similar terms in all three Synoptic Gospels; the second is found in St. Luke alone. The first is placed at the very beginning of the public ministry of Jesus; the second at the close of the journey to Jerusalem when that ministry is near its end. The very fact that the same evangelist records both stories shows that he at least had some good reason for regarding them as different. And there are elements in the story of the ten lepers—quite apart from the difference in numbers and in time—which give it a character peculiar to its own. Both reveal the compassion of Jesus for the most hopeless of human sufferers. Both illustrate His healing power in cases of sickness or infirmity; but in the first the interest ceases with that, while in the second the mere act of compassion and the power to heal become entirely subordinate to those other elements in the story on which our attention is fixed. It is no ordinary miracle of healing but a moving drama of human character and an open unveiling of the ways of God.

A Too-Limited Interpretation.

A further caution will not be out of place. We miss a good deal of the meaning of this story if we treat it—as we are so often tempted to do—simply as a striking instance of ingratitude. "Were there not ten cleansed, but where are the nine?" Ingratitude there certainly was. Nine of the lepers seem content to leave their Benefactor without even a word of thanks. Only one acknowledges the full measure of the debt that he owes. And no doubt such ingratitude is all too common in the world. Men are prone to forget the boons that they have received. They accept and enjoy the gift and think no little more than this has missed some of its deeper and even more important meanings. It hardly needed the story of the ten lepers to enforce that warning. It is written clearly and plainly enough in human life. Though perhaps most of us have often been guilty of ingratitude ourselves, there is nothing that we are quicker to detect and condemn in others. The human heart is often

most sensitive on those points where it is weakest and most easily led astray.

But there are two other features in the story which are often forgotten or neglected by this popular method of interpretation. They stand out clearly enough if we have eyes to see. One of them is the description of the leper who returned to give glory to God. "And he was a Samaritan." The other is the last word spoken to him by Jesus, "Arise and go thy way, thy faith hath saved thee." Each of these deserves a few words of explanation.

The Samaritan's Return.

"And he was a Samaritan." It is a characteristic touch of the evangelist St. Luke. He thinks it worth while to record the fact that the leper who returned to give glory to God was one on whom the Jew looked down with a feeling of superiority bordering on contempt. The Samaritan was a schismatic in the eyes of the Jew. Between the two there was one of those long religious feuds, all the more bitter because it turned not upon any essential point of belief, but upon an irregularity of worship. "Our fathers worshipped in this mountain, and ye say that in Jerusalem, is the place where men ought to worship." Yet the Samaritan leper stands out as an example to the orthodox Jew. "Were there not ten cleansed, but where are the nine? Were there none found that returned to give glory to God save this stranger?" And it is one of the great themes of the evangelist St. Luke that the Gospel of Jesus Christ draws no distinctions and recognises no privileges. Nay, rather, he seems to love to show how easily those who possess the most may fail, while those whom the world despises may be accepted by God. It is in his pages alone that we find the parable of the priest and the Levite who passed by on the other side and the good Samaritan who showed mercy on the man who had fallen among thieves. He reserved the story of the prodigal who is welcomed back with joy to the father's house, while the elder brother is sullen and discontented. He shows how even the dying thief upon the cross can find mercy from the Saviour. "Remember me when thou comest into thy Kingdom." "Verily I say unto thee, To-day thou shalt be with me in Paradise." It is surely no mere accident, but rather a fresh illustration of a favourite theme, that the one leper out of ten who wins the special approval of the Master was perhaps the one out of ten from whom the least might have been expected. This one man gives a special meaning and value to the story. It teaches a lesson which would not have been there if all the ten had been Samaritans or all the ten had been Jews. Religious orthodoxy is in itself a very little thing, and the man who is too much concerned about obeying the rules of an ecclesiastical system is in danger of missing that which is far more important. He will go and show himself to the priest, but he may forget to return and give glory to God.

The Faith which Saves.

And the second feature of the story that deserves attention is the word spoken by Jesus to the Samaritan leper, "Arise and go thy way, thy faith hath saved thee." It is one of those cases in which our Lord recognises the presence of a high degree of faith. The leper's faith had contributed an important, if not an essential, element to his cure. It suggests to us the question what kind of a thing is the faith that saves, and it not only suggests the question, but it in part supplies the answer. The faith that saves is certainly not a strict orthodoxy either of belief or of practice. The Samaritan was a nonconformist according to the standard of the Jew. But he was under obligations of the Mosaic law. He had his own local priests, to any one of whom he might have gone to be pronounced clean and to offer the sacrifice commanded by the law. He was just as much bound to show himself to the priest as any of the others, even though his priest was irregular in the eyes of the Jew. Yet "when he saw that he was healed, he turned back," leaving his duty unfulfilled, "with a loud voice glorifying God, and fell at His feet giving Him thanks." His faith

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can find no outlet in the ritual of the law. Nay, rather it reveals its quality by the freedom that it claims to break with established tradition, to leave an acknowledged duty undone, and to go its own way. Saving faith is independent of all ecclesiastical rules. It needs no priestly mediation. It finds its way by a sure instinct that requires no guidance from human lips. It is just this that distinguishes the Samaritan leper from the nine others. It is just this that wins the approval of Christ Himself. The others go through the formal ritual of the law. They leave out no detail that is laid down for their observance. They show themselves to the priest and offer their accustomed sacrifice—and there it ends with them. This one has enough faith to do without all that. His faith is to him what priesthood and sacrifice are to the others. He has no need for the ordinances of a conventional religion. These can add nothing to what he has already received, and could only hinder the free outpouring of his heart in thanks to God. In the moment of crisis a living faith will always find the true values, and will make no mistake. That is the faith which saves and the faith that is justified. "Arise and go thy way, thy faith hath saved thee."

The Issues.

The issues that are raised by the story, when we take it as a whole, are indeed vital and of far-reaching importance. They have a direct bearing not only on the central problem of personal religion—the relation of the soul to God—but equally on the policy and practice of the Church. We have witnessed many attempts at a religious revival in our own day. Some of the greatest of them, and apparently the most successful, have taken the form of urging the importance of rule and discipline and requiring a strict orthodoxy of belief. They have been inspired by the vision of the Church as a great ecclesiastical system, with its unchanging creed, its historic orders, its sacramental rites, as the chosen instrument of the world's redemption. Their message to the sinful and the suffering, and the perplexed has been "Go, show thyself to the priest and offer the sacrifices commanded in the law."

These efforts rest upon a misinterpretation of the Gospel, and pathetic failure of these efforts can be seen only too clearly in the state of the world to-day. The influence of organised Christianity seems to be steadily diminishing. And, on the other hand, outside the limits of traditional orthodoxy and beyond the bounds of conventional Churchmanship there is often found the expression of a far more living faith. "Verily I say unto you I have not found so great faith, no, not in Israel." The world will not be redeemed to-day by a revival, however complete, of the religious forms and practices of the past. The faith that will save is a faith like that of the Samaritan—that may perhaps attach but little importance to outward rites and sit loosely to any formal will be accepted by Him. The Church, if it could rise to the full measure of its opportunity to-day, would look beyond its own borders and would appeal to that faith wherever it might be found. It would meet with a quick and eager response to such a message. "Arise and go thy way, thy faith hath saved thee."

And for ourselves it is important to remember that Christ looks in each of us for the same kind of living faith. Nothing can take its place. It is not formality but reality that counts with Him. "Where are the nine?" Too often they are engaged in the formal observances of a conventional religion that will never save them. They are showing themselves to the priests, they are offering out the rules of the law, they are trusting in the power and potency of an ecclesiastical system. But Christ expects from us something different from that—something which is at once less and more—less, much less in formal and painstaking regularity—but more, far more, in whole-hearted loyalty and loving gratitude. That is the sure way to win His approval. That is the unmistakable evidence of the faith which saves.

Personal.

Rev. A. E. Adeney has been appointed Commissioner for the Bishop Pain Memorial Fund in the diocese of Gippsland.

Rev. F. J. Daynes, for nearly eight years vicar of Takaka, has been appointed to Richmond (Nelson).

Naval Chaplain G. Stubbs, of H.M.A.S. "Tingira," the training ship of the Commonwealth Navy, has been requisitioned by the New Zealand Government for two

years, and will be stationed on the "Philomel" as Chaplain of the Fleet.

The late Alfred Rice, of Bungaree, has by his will bequeathed a sum of £100 to the Ballarat Diocesan Trustees, to be expended on St. John's Church, Bungaree, in such a manner as the Vestry of that Church may direct.

Rev. W. Burvil, B.A., has been appointed rector of Laura and Gladstone (S.A.). Mr. Burvil has been Acting-Warden of St. Aidan's Theological College, Ballarat, for the last four years, and the Bishop has appointed him Examining Chaplain.

Rev. Chas. Reed, Vicar of St. Stephen's, Ballarat East, has accepted the parish of Peterborough (Willochra).

The following is from the Tasmanian Church News:—"This month the Rev. F. E. C. Crotty leaves St. John's, Launceston, for the parish of St. Luke's, Melbourne. Mr. Crotty is an able preacher and a man of scholarship, whose loss should be felt in more ways than one in this diocese. Personally, he is of a very kindly disposition. It is sincerely to be hoped that Mrs. Crotty's health, which has necessitated a change, will be wholly restored on the mainland."

The Richmond Civic Reform League presented the Rev. G. C. Lambie and Mr. J. A. Langford with tokens of appreciation in recognition of their recent agitation to obtain purer municipal government.

Rev. C. H. Barnes met with a painful accident on October 13. He was knocked off his bicycle by a passing motor car. He was badly bruised and shaken and has been obliged to refrain from pastoral and other work since, but is now making a good recovery.

Rev. H. E. Warren, of the Roper River Mission, has intimated by telegram his arrival in the mission ketch, "Holly" at Thursday Island, and reports all well at the mission station.

Rev. A. A. Yeates, M.A., has been elected to the general committee of the Church Missionary Society in Victoria in place of the Rev. D. R. Hewton.

The Church Missionary Society is about to open a depot and tea room in Ballarat, where suitable accommodation has been secured in Armstrong Street.

Miss Alice M. Cooper, of the Church Missionary Society, Western China, writes of a holiday spent in the mountains on the borders of Tibet. She says: "It was at first thought we would be hindered on account of the brigands, but we slipped through a four and a half days' journey without being attacked."

The Earl of Stradbroke was present at the anniversary services at St. Jude's, Carlton, on the morning of October 16.

The Countess of Stradbroke visited the G.F.S. Lodge, Spring St., Melbourne, on October 24.

Mr. P. H. Dicker, B.A., Dip.Ed., has passed the intermediate examination for the London B.D.

There passed away recently at Neutral Bay, Sydney, Mrs. T. Jenkyn,

widow of the late Rev. Thomas Jenkyn, M.A., who was at one time incumbent of St. Saviour's, Belmore. Mrs. Jenkyn was the eldest daughter of the late Hon. Arthur Macalister, C.M.G., formerly Premier of Queensland, and later Agent-General for Queensland in London. The Rev. Norman Jenkyn, rector of St. Matthew's, Windsor, and the Rev. V. Jenkyn, rector of St. Stephen's, Kurrajong, are sons of the deceased.

Dr. Nevill, Bishop of Dunedin, and ex-Primate of New Zealand, has died at the age of 84 years.

The deceased prelate, who was born at Nottingham in 1837, and was twice married, studied at Magdalen College, Cambridge, and became a Master of Arts in 1868. He was curate of Sarisbrook (Lancashire) from 1860 to 1864, rector of Shelton (Staffordshire) from 1864 to 1871, Bishop of Dunedin in 1871, and Primate of New Zealand in 1904.

Mr. Justice Chubb, who has been Chancellor of the Brisbane diocese since 1910, and was previously chancellor of the diocese of North Queensland for a number of years, has tendered his resignation from office. His Honour, amongst other valued service rendered to the Church, was particularly associated with the drafting of the constitution for the Province of Queensland when it was formed in 1906.

The following clerical appointments were made in Auckland during August:—Rev. W. Bedwell was instituted as vicar of the parochial district of Teakau; Rev. J. L. A. Kayll was licensed as assistant curate in the parish of Holy Sepulchre; Rev. J. L. Greer was instituted as vicar of the parochial district of Northcote; Rev. H. H. Bedford was licensed as officiating minister in the diocese of Auckland; Rev. Ernest Chitty, M.A., was licensed as assistant priest on the staff of the Warden of St. John's College, Auckland; Rev. C. Houchen was licensed as officiating minister in the diocese of Auckland; Rev. Francis Latter was licensed as officiating minister in the diocese of Auckland; Rev. H. H. Foster, M.A., was licensed as assistant curate in the parish of St. Mary, Parnell, Auckland; Rev. R. G. Coats was instituted as acting-vicar of the parochial district of Kingsland; Rev. W. E. Lush was instituted as acting-vicar of the parish of St. Thomas, Auckland.

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The Lambeth Appeal.

The Present Position.

The following has been issued from the Press Bureau of the Church of England:—

The Bishop of Peterborough has recently issued a statement on the question of Reunion which to many people appears to present the situation in a somewhat pessimistic light. It should be realised, however, that the difficulties which have to be smoothed away are centuries old, and it is not reasonable to suppose they can be levelled out in a short period, nor without a comprehensive study of past history and an adequate examination of the present complexities. It is an opportune moment, therefore, to inquire what actual progress has been made since the Lambeth "Appeal to All Christian People" was sent forth somewhat more than a year ago.

Approval by the National Assembly.

In November last the National Assembly of the Church of England passed a resolution, welcoming it, and many of the annual assemblies of Free Churches in England have already expressed a cordial willingness to enter into conference and open negotiations on the Appeal. In Ireland informal conferences have taken place, and the General Synod of the Church of Ireland passed a resolution of welcome and requested the House or Bishops to initiate conferences with representatives of other Churches. Similar action has been taken by the Presbyterian General Assembly, in that country; so that the Irish Churches outside the Roman Church will be in steady intercourse with one another on the question.

The Colonies and the United States.

The Colonies have given a good deal of attention to the subject, and in Australia the General Synod of the Church will discuss the whole question this autumn. Several important conferences on the Appeal have already been held at Adelaide between representatives of the Church of England and those of the non-episcopal Churches. Discussions have been taking place in Canada, and before long something may be heard regarding any proposals which may be put forward in that country, while in South Africa the movement is being carefully handled under the guidance of the Archbishop of Capetown. The General Convention of the United States meets next year, and it seems probable that any action of a formal kind must in that country await that great gathering.

The Far East.

Southern India will be regarded in the future as the seed-plot of pioneer activities in Reunion, and India as a whole holds an important position in the movement. Further east important tidings may be expected shortly from China and Japan. A sufficient time has not yet elapsed for adequate information and knowledge as to Reunion movements, either in the Japanese branch of the Anglican Communion or in the General Synod of the Chinese Church, but it is known that both have already taken action.

Rome and the Orthodox Churches.

The position of the Church of Rome is obviously one of very great difficulty, but there is abundant evidence of the interest which the Appeal has already evoked among Roman Catholic priests and laity in different lands. The visit paid during the Lambeth Conference by the high official representatives of the Greek Orthodox Church has brought that Church into closer contact, and the result of the friendly and fraternal intercourse which ensued upon that visit will, it is hoped, be far-reaching. To the Eastern Churches Committee, a permanent committee presided over by Bishop Gore, has been committed the duty of steady intercommunication.

Preliminary Examination.

It must be confessed that all such reports are dealing solely with the preliminary examination and pourparlers which a first consideration of the Appeal must naturally produce, but the progress made is entirely favorable. The debate in the Lower House of Convocation in July last revealed a division of opinion on the expediency of any general plan for interchange of pulpits, but this because such a plan is not an immediate, but a more remote, consequence of plans for Reunion. The details given show clearly that, although the movement may not have made such rapid progress as may have been wished by some, it has nevertheless attracted widespread attention and moved forward without setbacks in several directions.

Correspondence

The Care of Neglected and Orphan Children.

The Editor, "The Church Record," Sydney

Dear Sir,—The attention of the community has recently been drawn to the arrival of a number of British lads from the well-known "Barbadoes Homes" in England, and every well-wisher of the country will watch with interest the result of the experiment. These lads will become a valuable asset to this young nation as the years go by, and increasing numbers from such a well-known source will be heartily welcomed.

In the inauguration of new departures, and the consequent interest which they awaken, there is a danger lest the organisations which have been doing similar work in our own midst should be overlooked, and their value to the community somewhat discounted, and yet it is surprising as one moves about in various parishes how little our own church people know of what the great Church of England is doing in the care of orphan and necessitous children. May I be allowed to state what I know of personally. First, there is the magnificent work done during the last thirty years or more by the Committee of The Church Homes at Glebe Point, through which hundreds of girls have passed. To-day there are some 140 girls of all ages under their care in three homes at Glebe Point, and some 60 boys in two homes at Carlingford. The Deaconess Home at Marriekville cares for over forty children, and the two Burwood homes do the same for just on fifty boys and girls. The "Milewa" home at Ashfield has some twenty boys, and the "Havilah" home at Wahroonga has the care of over thirty small boys and girls. Then there is the Boys' Home at Morpeth, whose committee deserve the thanks of the whole church for their fine action in refusing money raised by gambling efforts. In the homes mentioned it will be noted there are well on to 400 children being cared for and trained under the Church of England. The training thus afforded is of inestimable value not only to the church, but to the State as a whole, and deserves the practical support of not only church people, but every member of the community. Only those in close touch with the sad lives of so many children can understand the problems involved, and the tremendous need for the extension of such homes. The religious basis of the work is that which secures its stability, and it is the inculcation of Christian ideals during the impressionable years of child life that mean so much in the national life of the future.

May I be allowed to point out, Sir, that a distinct honour awaits one of the worthy members of the Church of England to be the first member of our Church to erect a home for children. This has been done by other denominations, as witness the splendid work of the Burnside homes, and we ought not to be behind any branch of the Christian church in care for the children. I am convinced any of the committees of the homes I have mentioned are prepared to extend their operations if funds permit. My own committee has under consideration a big developmental scheme, and only awaits the aid of the well-to-do and large-hearted members of the Church to "go forward."

I am,
Yours faithfully,
W. E. COCKS, Superintendent.
Church of England Homes for Boys,
Carlingford, N.S.W.

Reunion.

The Editor, "The Church Record."

Dear Sir,—As a layman, I am continually astonished by the apathy of church people on the question of Reunion. One sees it even in the church papers and in the clergy. Surely they realise that the reunion of Christendom is a necessity, not an unimportant pious aspiration. I lately noticed in a certain bookstore a pamphlet announcing that the proposed Reunion was an evil, to be expected before the coming of Christ, which means that it is desirable that the church, which has to face the anti-Christ in the next dispensation, shall be self-divided. Should we not rather work and pray for Reunion in order to hasten the welcome coming of our Lord?

Secondly, in the present state of affairs church-discipline is not at all properly enforced. At the present time, when some of the church's teaching is being so lowered, discipline is indeed a necessity. Yet under the present conditions it is largely impossible, and one of the consequences is that the sacraments (especially Baptism) are often pro-

fanned by being administered to those who do not really want or understand them. In fact, the abuses caused by the present state of "competition" are well-nigh innumerable. But chief of all, it hinders the church's clear message. The church cannot and does not carry out its work efficiently. It is more occupied with internal differences, and so is safely ignored by the world.

Your paper, Sir, has always treated the cause of Reunion with sympathy, and surely it could not be otherwise with the church, if she were really out for souls. Can we not all put aside our prejudices and pray that God will bring into effect the strenuous efforts being made, largely by our own church, for Reunion.

Yours, etc.,
LAYMAN.

Bishop Pain Memorial.

The Editor, "Church Record," Sydney.

Dear Sir,—The fact that the decision of the Bishop-in-Council of the Diocese of Gippsland, to establish a fund for the perpetuation of the memory of the late Right Rev. Bishop Arthur Wellesley Pain, D.D., has been noted by the Council of this Society, and we heartily commend the proposal to the many friends in the Society of the late Bishop. We trust that there will be liberal contributions, so that the Council of the Society may be enabled to create a capital fund of at least £2000, to found a Scholarship for the training of students for the ministry of the Church of England in the diocese of Gippsland. Would you please give the matter publicity in your paper?

Contributions may be sent to the following: Rev. A. E. Adeney, care of Diocesan Registry, Sale, Gippsland, Vic.; Rev. Canon Charlton, Diocesan Church House, George Street, Sydney; General Secretary, C.M.S., 192 Castle-street, Sydney; General Secretary, C.M.S., Cathedral Buildings, Melbourne.

Yours faithfully,
P. J. BAZELEY,
Hon. Sec. C.M.S. and A. and T.

"Save the Children."

(The Editor, "Church Record.")

Sir,—In an issue of your paper for last month you call attention—rightly so—in "Current Topics" to a wireless message of Lord Wardale to Mr. Hughes, remarking a special appeal in Australia for "Save the Children" fund for the famine-stricken areas of Russia.

Without pausing to give reasons why we should respond to such an appeal—the reasons are so obvious—let me suggest one way in which regular sums could be forthcoming for a long time to come.

Briefly, it is this—collections through our Sunday Schools. I understand (from a notice in "The Record," Feb. 17, 1921, copy enclosed) that 2/- per week keeps one child in the afflicted area from starvation. Now what a chance for some practical Christianity for our Sunday School children to help in this cause. At one penny per week classes of 24 children (or two classes of 12, etc.), could "adopt" one starving child. (This I d., by the way, should come in most cases from the pocket money of the child and not extra from the parent, as otherwise much of the lesson of self-sacrifice would be lost.)

I also understand that arrangements can be made in which those being aided are kept in touch with their benefactors, and thus the personal interest is kept up.

If some such scheme was carried out throughout all the Sunday Schools in the Commonwealth (and of all denominations) a large amount of money would be regularly subscribed—thousands of lives would be saved; and our own children would benefit morally and spiritually (and physically, there being less to spend in the tuck shop!) in the knowledge that their little sacrifices were helping humanity and especially those members of it of whom our Saviour—as you say—"loved the children and honoured child-life during His earthly ministry."

R.G.B.A.

October 31, 1921.

Let us be content, in work
To do the things we can, and not presume,
To fret because its little. 'Twill employ
Seven men, they say, to make a perfect pin;
Who makes the head, content to miss the
point,
Who makes the point, agreed to leave the
join:
And if a man should cry, "I want a pin,"
And I must make it straightway, head and
point,
His wisdom is not worth the pin he wants.
E. B. Browning.

The Need of the Women of the East.

(A Paper read at the Church-Women's Conference, Sydney, by Mrs. Newby Fraser, formerly Missionary in India.)

The late Canon Vaughan said: "Know and you will feel; know and you will pray; know and you will give." According to that speaker, knowledge is the key to the whole situation; and I pray with all my heart that one result, at least, of this evening's gathering, and of the whole Conference, will be that you will know something perhaps that you did not know before, or perhaps you will know something better that you only knew in part. If with that knowledge comes the feeling, the praying and the giving, whether it be the giving of oneself, one's time, or one's money, then the conference will not have been in vain.

The need of the women of the East! What is it? Has she any particular need? I speak of the need of the women of India, as I saw it during my term of service there, and I venture to add that what I say about the need of the women of India applies equally to the women of Africa, Japan, China, the Islands of the Sea, and the Turkish Empire. If I have made an exaggerated statement, perhaps someone will correct me later on. The need of the women of the East! I will only give you an outline, because I know the subsequent speakers will feel in that outline.

Physical Suffering.

I go to India, and I find myself up against three great tragedies. The first is the tragedy of unrelieved physical suffering. Is there anyone who says to herself: "Let the heathen alone; their religions are good enough for them." The other day an intelligent woman said to me that it was impertinent interference to go to India and to attempt to teach them. I wonder what answer you would have made to that woman? Unrelieved physical suffering is the lot of almost every woman who lives in the East. Can you imagine Sydney without a hospital, without a doctor, without a nurse, people without any knowledge of hygiene and sanitation. Can you think of Sydney and its surroundings without a benevolent institution, without an insane asylum, without any of those beneficent institutions we have for the help of those who are needy. Unrelieved physical suffering is the position of things in the East.

We sing sometimes: "A cry as of pain." We sing it, but we seem to stop there. Do you know, I wonder, how God in Heaven can bear to look down on the physical sufferings of little girls, wives and mothers of India. Many of them, mothers, when they are twelve and thirteen years of age. The need of the women of the East, from the physical point of view, should be quite enough to make us women who call ourselves Christians, to say we must go out either in person or in prayer, and give our lives or our money. We must go and "do our bit."

Illiteracy.

The second tragedy is illiteracy. When I went from Australia to India, education was not free, but nearly so. Everybody had a right to education—and I found myself in India face to face with a beautiful people—and they are beautiful—but as ignorant as people could be, 97 per cent. of the women of India—women who are part of the British Empire, women who gave their boys, their sons, and their husbands to fight side by side with our own boys—97 per cent. of these lovely people are illiterate, can neither read nor write. We mothers, who have had the privilege of giving to our children the advantages of education, know what it would mean if our children had been brought up in ignorance and superstition.

Spiritual Destitution.

For want of a stronger word, I will call

the third great tragedy spiritual destitution. The people of India are the most religious people on the face of the earth, yet nowhere will you be so conscious of spiritual destitution as in India. The Indian people have a strong natural instinct for God. With that strong instinct for God, their religion at every turn cheats and disappoints them. Never do I speak or think of the women of India in this connection without thinking of Bunyan's Pilgrim's Progress. You remember about Christian. One day he became conscious of this; he had a load that he must get rid of. We know that Christian went here and there, but one day, with that great pack on his back, he finds himself at the foot of the Cross, and Bunyan tells us that as Christian knelt at the foot of the cross, the burden that he had so longed to get rid of fell off into the pit, and Christian saw it no more. The women of India has just that same sense of need, but the tragedy lies in this, that according to their religious systems there is no cross to arrive at, consequently there is no relief. The need of body—unrelieved physical suffering—the need of mind and soul—spiritual destitution.

Our Responsibility.

Need—responsibility. What is my responsibility in the face of that need? Is there no balm in Gilead? Is there no physician? Aren't you glad that I am able to say that there is balm in Gilead, and that there is a physician? How could we face the question if we were not as sure of that as we are of our own existence. Our responsibility is something that comes to us, even before we know of the need. Your responsibility and mine is first of all based on this unalterable fact that our Lord Jesus Christ said with His own lips, "Ye shall be witnesses unto me in Jerusalem, Judea, Samaria, and to the uttermost parts of the earth." That is where your responsibility and mine begins. Before we know anything about the need, our responsibility has begun. Is it not wonderful that Jesus Christ should provide the Gospel at such a tremendous cost, and then say: "Ye shall be my witnesses?" That is where our responsibility begins. Do you believe in missions? Of course you do, because you believe in Jesus Christ. Christ is the Head, the Church is the body, and we are all individual members of that body. The Church exists to make known God in all His beauty to the uttermost parts of the earth. Are you Churchwomen? Then, what are you doing to make known that truth? That is where our responsibility begins, and really we want to get hold of the idea that we are not Churchwomen worthy of the name, unless we are accepting the responsibility that comes to us as members of the Church of Christ, which is His body—of which He is the Head.

Then there is the responsibility which comes to us through the knowledge of the need. May we have a vision of the need, and above everything else, may we get the vision of the adequate supply. There is an absolute sufficiency of supply for every particle of need. All through the centuries there has been this marvelous supply to meet the need; it is the connecting link that has not been doing its work. I do plead with you, and pray and hope that you will not leave this hall without having an opportunity of silently examining yourselves and finding out whether we have failed, and if so, confessing the failure and pledging ourselves to be worthy of the great opportunity which has been put into our hands. If you want to know more of this great problem of the women of the East, read Women Workers of the Orient, and if that does not give you inspiration to join in the work, then nothing will. So surely as the Lord Himself has called us to become members of His Body, so will He require at our hands an account for the marvelous opportunities He has given us. May we be able to look up into His face and say: "Lord, I tried to do my bit."

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

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The Church Record.

NOVEMBER 4, 1921.

CANDIDATES FOR THE MINISTRY.

The two references in our last issue concerning the dearth of candidates for the ministry were most timely. Can anything be done to stir up the Church generally on this matter? For years past we have been content to deplore the decreasing number of ordinands, and then let the subject drop. With so many posts vacant and developmental work left undone, the situation is acute. It is no comfort to us to find that other denominations are in the same plight. Shame rather is it to us that one at least of the others has been honestly facing it out and has sought by careful enquiry for causes of the shortage. We need to do the same.

Of one such cause we all are painfully conscious, namely, a lowered spiritual vitality in the Church. Modern life with its looseness and its frivolity has affected our congregations. The world's standards of amusements are being too easily adopted. The sturdiness and sternness of true Christian life are not emphasised as well as they might be, and a Christian life that knows nothing of sacrifice and heroism is nauseating and makes no appeal. We must get back to the real things by the way of a true repentance and renunciation. Only in a Church that is spiritually alert, in a Church that gives itself to fasting and prayer, in a Church that unhesitatingly honours the Spirit of Holiness can that compelling voice be heard saying, "Separate me a Barnabas or a Saul for the work whereunto I have called him."

A second cause may be found in the prevailing notion entertained by our youth that the ministry is not certain of its message. Is it true that we are so desirous of proving to our congregations that we are commendably up-to-date in respect of this or that point that we forget to give emphasis to the "things that cannot be shaken"? Is it that we seek to be so scrupulously fair in presenting all the phases of controversy that rage round the Truth that in the end we forget all about the Truth and so our message loses that arresting definiteness which commands allegiance. One is not pleading for obscurantism in the pulpit, but one is pleading that we spend more time upon the big things of Revelation—God, Christ, Heaven, Hell, Sin, Judgment, Atonement, Holiness. The ministry which stands up for these realities is a ministry which will not only be followed by success, but also by a succession. Let us show to the world that we have some things worth preaching about and others will want to preach about them also.

Following the preceding causes, may there not be a third arising from a defect of ours in dealing with individuals? Are we as keen upon "conversion" as we ought to be? It is an old-fashioned word and some would dispense with it. But it stands for an undeniable fact and experience. And as Canon Simpson has shown in his reference to the results of the Moody revival it has a real connection with the question of the supply of men for the ministry. Is it not sadly true that to many of our people (decent and lovable people as they are) the Christian life is rather nebulous? It lacks an intense personal element. It is certainly to be feared that unless men are brought to a conscious personal relationship with Christ as Saviour they will never realise their need to serve Him as Lord, at least in the ministry of the Word and Sacraments.

Leaving these more important considerations may one venture a few minor suggestions in respect of calling men to the ministry.

(1) An organised appeal to the Christian youth of Australia should be made. England is periodically "comb-out" (to use a war-time phrase) in order to secure young men for the ministry overseas. Why should not the leaders of our Church do the same in Australia. The young Australian is courageous, and is prepared for sacrifice but we should be ready to put a definite challenge to him. He will respond if given the chance.

(2) We must be prepared to let the young Australian be unconventional in his expression of the ministry. Due regard being paid to godly order and decency. The parochial ministry with its set services on Sunday and its conventional round of Mothers' Meetings and afternoon teas (all of which are necessary and useful) may not carry much appeal to him, but give him a chance in a less-trammelled ministry and you will find him rising to his high calling and giving himself to it in a spirit of splendid sacrifice. I have in mind a band of men, duly ordained, who shall be free to go out into the country bent upon a ministry of witness and soul-winning. We shall have to trust such men, but let us not forget that to do that is really to trust the Holy Spirit.

(3) An earnest perseverance should be shown in seeking to give our young men place in our Church as Lay Readers. We must even trust our young Christians there and not cautiously wait until they have become grey-headed. Many of our present clergy realised their vocation to the ministry of the Word and Sacraments when they engaged in this lesser but still important office in the Church. Make room for the young men! There is plenty for all to do. Speaking from an experience of much travelling in parishes in city and country during the past years, I have met men who, joining the lay ministry in the riper years of their lives, have found out that God really wanted them all the time for something bigger and more definite. In most cases it was then too late. Heavy and inescapable responsibilities were upon them and they could not respond. That tragedy in their lives has reacted to the certain loss of such worthy men in the needy ministry of to-day.—S. J. Kirkby.

It is not love received that maketh man to know the inner life of them that love him; his own love bestowed shall do it.—J. Ingelow.

The direct foe of courage is the fear itself, not the object of it; and the man who can overcome his own terror is a hero, and more.—G. Macdonald.

THE CHURCHWOMEN'S CONFERENCE.

Visitors and delegates to the Churchwomen's conference recently held in Sydney included the following:—Mrs. Stephen, Mrs. Radford, Mrs. Wilson, Mrs. Wentworth-Shields, Mrs. Donald Baker, Mrs. Armstrong, Mrs. Nutter Thomas, Mrs. Cranswick, Mrs. Eisey, also Mrs. Samwell (Adelaide), Mrs. Fairbrother (Tamworth), Mrs. Finnis (Tasmania), Mrs. Hindley, Lady Allen and Mrs. Markham (Melbourne), Mrs. Percival, Mrs. Haynes (Bendigo), Mrs. Haultain, Mrs. Young, Miss Shoo-bridge (Sale), Mrs. Norman, Mrs. Muschamp and Mrs. Blackwood (Tasmania), Mrs. Parnell (Brisbane), Mrs. Garbett and Mrs. Mulvey (Newcastle), Mrs. Leewin (Bodalla), Mrs. Blackland (Armidale), and others.

When the accounts were made up it was found that 240 badges had been sold, and after all expenses were paid £12 was in hand. It was decided to donate £2 10s. to each of the societies that assisted the initial expenses of the conference, with a subscription of £2 viz., the A.B.M., the C.M.S., the Deaconess Institute, and the Mothers' Union. The thankoffering fund amounted to £29, and was voted at the meetings for the passage money of the Rev. R. Noble, who has volunteered for educational work in India.

ARCHBISHOP-DESIGNATE OF SALISBURY

Dr. Donaldson, who has just resigned the See of Brisbane, has left for England by the Narkunda. An enthusiastic meeting was held in the Exhibition Hall, Brisbane, on Friday last to bid him God-speed and farewell. The State Governor of Queensland was in the chair and Archbishop Osborn, on behalf of the members of the Church of England, presented the Archbishop with a farewell address. The good wishes of the Church in Australia will go with Dr. Donaldson as he goes to take up his important work at Salisbury.

Social Unrest—to what is it due?

(By B. Schleicher, M.A.)

Everyone will agree that there is something seriously amiss in social relations at the present time which is causing the present want and unemployment, and the resulting discontent and unrest. Can we lay our finger on any cause for this? Is there any fundamental injustice in society as at present constituted, from which these results spring? Are our institutions entirely in agreement with the laws of God and the teaching of Christ? If, on putting them to this test, we find that they do not fulfil these requirements, then no doubt, the cause of our present troubles has been found. For we, as Christians, must believe that if we conform our institutions to God's will, all will be well with us. Christ has summed up our duty in social relations in a few words: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." That is to say, if this principle were perfectly carried out it would involve the fulfilment of all more specific rules and laws.

Two implications follow from this principle: (1) That some men must not enjoy privileges from which others are excluded, for they would not wish themselves to be deprived of such privileges while others possessed them.

(2) That no one must be in a position to exact services from others without any obligation himself to render services in return; for no one would wish himself to be compelled to render services to another without recompense. Are either of these principles violated in any way in our present social system? In this country all men are absolutely equal in the political rights and in the eyes of the law. All men also have an equally acknowledged right to acquire and possess as much wealth as they can gain by their labour. The fact that some persons possess a large amount

of wealth involves no violation of this right, for fresh wealth can always be produced and possessed by others. The fact of one man, for example, owning a hat or a motor car, does not in itself prevent any or all others from acquiring similar articles; for they can be produced in unlimited quantities to meet the demand.

Can we find any inequality of privilege, then? Yes, in one most important respect. For the land, the storehouse of all wealth, the sole opportunity of labor, that which is absolutely essential to all human activities (for a man can no more exist without using land than a fish can live out of the water) is under our present institutions the absolute property of a comparatively small number of people. It is, of course, impossible to create additional land; it is a fixed quantity, and the amount of land of particular qualities, and in particularly desirable situations, is strictly limited. If this, then, can become the absolute possession of some, then those men are enjoying privileges from which all others are excluded, and the rule of social justice is violated. This private ownership of natural opportunities also results in a violation of the second principle referred to above, for it enables the owners of such valuable land to exact rent from those who wish to use it without themselves rendering any service in return; for the land which they sell permission to use, was not made by them, and does not derive its value from anything that they have done or can do. This fact, that rent is in a very special sense, unearned income, is, I believe, now generally admitted by economists. The same is true of the purchase money received by the seller of land, which is only capitalised rent. I am, of course, using the term "land" in the strict economic sense, which excludes all improvements made in or placed on the land by human agency.

We see, then, that there is even in this country a privileged class, who have the power to exact from the rest of the community what is really a tribute, for it is a payment which they can demand without giving anything in return. This monopolisation by some of that which God has provided for the use and enjoyment of all is clearly unjust, and, moreover, its consequences are wholly evil. All our social and industrial troubles can be traced to this source. For as a country progresses, as population increases, as new and improved methods of production are discovered, the chief result of all this is to increase the value of land. If a railway is constructed through a district, the value of land there rises greatly, and would-be settlers have to pay in full for the advantage of the railway to the existing owners of the land, who are thus enabled to reap where they have not sown, and to pocket enormous sums of money that they can show no just claim to.

Again, if a new variety of wheat is evolved which will give a larger crop, or will grow on land where wheat would not grow before, the same result occurs. Land suitable for wheat-growing becomes more valuable, and practically the whole benefit goes to owners of such land. So also with all other improvements. All tend immediately or ultimately to increase the value of land, and so to increase the tribute that land-owners can exact.

Another most important consequence of unrestricted private property in land is the very common practice of holding land out of use, waiting until the progress of the community has increased its value. This is going on in all directions, and the result is that those who urgently need land, either to farm, to own factories or dwelling-houses on, or for any other purpose (for land is necessary for all human activities, not only for farming, as some people appear to think) cannot obtain it except by paying not what it is worth now, but what its owner expects it will be worth in perhaps ten or twenty years' time. Most cannot afford to do this, as the price is one at which the land cannot profitably be used. Therefore they are compelled to remain idle. This is the root-cause of unemployment. For, if, say, one thousand men who wish to settle on the land are unable to do so for the cause explained; then not only will they be unemployed, but a number of others who might have been supplying their wants as storekeepers, carters, agricultural implement makers, etc., will also be out of work. Thus unemployment breeds fresh unemployment, but its primary cause is always the same—land monopoly.

It is this that accounts for the seemingly puzzling phenomenon that in Australia a vast land with a population of only about 1.7 to the square mile, it seems almost impossible to find land for immigrants, or even for our

own people, without going into the remote back-blocks for it. Good land is there in plenty, as anyone who uses his eyes can see, but it is nearly all in the hands of owners who are not using most of it themselves, or only putting it to inferior use, but will not part with it except at prices at which it would be unprofitable to use it; or, if a man does consent to the owner's terms and acquire a holding, it means hanging a load of debt and anxiety around his neck for years to come. The owner is, usually, in no haste to sell, for every year he waits his land becomes more valuable, and land, unlike all products of human labour, costs (when not in use) nothing for depreciation, upkeep, or insurance; and cannot be stolen or destroyed.

(To be continued.)

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Passing of a Veteran.

At the ripe age of 85 years the Rev. George Brown has been called to his rest. On Monday week the call came to him at Wentworth Falls. The deceased clergyman was ordained in 1873, 1874 by the Bishop of Labuan, and served in that diocese as chaplain at Singapore for four years. In 1877 he was appointed assistant minister at the Cathedral, Sydney. He was rector of Penrith for 18 years, 1881-1899, and rector of St. David's, Surry Hills, from 1899-1913, when he retired from the ministry. His son, the Rev. G. E. Brown, has been engaged in missionary work in India for some years. The deceased was a faithful pastor, possessed of a gentle and kindly disposition which won him the true regard of those who came to know him.

Missionary Service League.

The first public meeting in connection with this League was held in the Chapter House last Tuesday. The predecessor of the League was the Gleaners' Union, which has been merged into this wider organisation. A meeting for prayer and intercession was held in the afternoon and was well attended. At 6 p.m. tea was served in the basement of the Chapter House to a goodly number of C.M.S. supporters. At 7.30 p.m. the public meeting was held under the presidency of Mr. C. R. Walsh, chairman of the C.M.S. committee. Miss Millar, Mrs. Burns and Canon Burns were present and looking well. Miss Millar gave a touching description of the sufferings and sad condition of the heathen life and appealed for more workers. Canon Burns, who received a great ovation, in his forceful way drove home some "hard facts" concerning the dire need of more support and more living agents for the work in Africa. His description of the progress of the work and of the hunger of the people for more teaching about Christ was appealing to a degree, and one could not help wondering if some hearts would be so touched by God as to cause their owners to "follow Jesus" wherever He might lead them. At the close Miss Foulcher sang very plaintively some verses of the hymn, "Africa is waiting." The new general secretary then addressed the meeting, thanking the C.M.S. friends for their sympathy and help and pointing to the greatness of the task that lies ahead.

The Deaconess's Institution.

The annual report of the Deaconess's Institution is to hand, and reveals the importance of the work for which it is responsible. During the year a deaconess has been appointed to take charge of the Children's Court work.

"Some twelve hundred children up to sixteen years of age, belonging (nominally at least) to the Church of England, pass through the Court every year; the majority are given into their parents' care again, subject to their good behaviour, but there are still numbers of others for whom new homes have to be found. These are not necessarily criminal girls, but those whose parents are dead or have deserted them, whose parents are drunken or vicious, and from whose keeping they must be removed or they will be contaminated. The Church Homes are always overflowing. The Court officials are always anxious to hear of private homes in the suburbs, and especially in the country, where a child will be made welcome. "It is the most hopeful, preventative work that I know of," says the kindly Magistrate. "It is so seldom that a child comes here a second time, and it is so fine to think that we can pluck them out of the danger zone, before

they even know it is a danger zone, and start them afresh in a safe and happy home."

The report of the Home of Peace makes interesting reading, and indicates the value of the Home.

"Each succeeding year proves more conclusively than the last the usefulness and importance of the work being accomplished. And it is very evident that the Home is becoming more and more widely known, judging by the increased number of applicants. It is with much regret that sometimes suitable cases have to wait admission, owing to insufficient accommodation."

"Letters expressing deep appreciation, have continually been received from relatives, and many grateful thanks from the patients themselves; some being especially conscious of the kindness and care bestowed upon them."

"It is believed that some have awakened to their spiritual need, that the faith of many has been strengthened, and that souls have been helped into the Kingdom of God."

"Altogether 886 patients have been received during the fourteen years that the Home has been in existence. Of this number 114 were admitted during the year just closed, 20 were discharged, and there were 68 deaths."

"The resignation of the Rev. W. H. H. Yarrington as Visiting Chaplain, was a very decided loss, for he had always endeared himself to the patients at all times. For a period of nine years, Mr. Yarrington had faithfully visited the Home week by week, comforting, sympathising, and uplifting the poor sufferers by his ministry of love and kindness."

Very appropriately, reference was made to the death of the late Mr. J. M. Sandy, for his devotion to the interests of the institution was at all times very manifest. The report reads:

"Our financial year had just closed when we were shocked to receive the sad news of the loss of our valued and esteemed trustee (Mr. J. M. Sandy). The Deaconess Institution, with the Children's Home and the Home of Peace for the Dying, were among Mr. Sandy's chief interests. But the Church and City of Sydney have lost a fine Christian citizen, who gave unsparingly of his service to his fellowmen, and whose genial and kindly disposition made him beloved in the many charitable works with which he was associated. To Mrs. Sandy, a member of our Council, and to her family, we tender our heart-felt sympathy and special remembrance."

"Lisgar," the Children's Home, has had an average of 53 inmates throughout the year.

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Warriors' Day.

The Organiser of the Campaign on behalf
of Warriors' Day, has sent out the following
circular:

A big campaign on behalf of "Warrior's
Day" will be launched on November 11th,
Armistice Day, with the object of raising
£50,000, with which to provide means of find-
ing employment for all out-of-work soldiers.
Despite the efforts of the State and Fed-
eral Governments, a large number of ex-ser-
vice men are walking the streets to-day in
search of employment, whilst others are so-
liciting alms and depending on the cold
crumbs of charity to keep body and soul to-
gether.

It seems incredible, but these are the men
who made the Armistice possible three years
ago. They don't want charity—simply the
right to work is all they ask for. Will you
help the "Warriors' Day" Committee to put
these men on their feet again? Give a dona-
tion towards the "Warriors' Fund" straight
away, so that a start may be made at once to
take these soldiers from the streets and
place them in permanent and profitable em-
ployment."

C.M.S. Notes.

Rev. Canon and Mrs. Burns, with their
three children, arrived in Sydney on 19th
October. It is just five years since Canon
Burns was in Sydney before. Although feel-
ing very tired from the strain of work, the
Canon is looking well, and after a rest, he
hopes to be able to do a little deputation
work, as well as Sunday duty.

Miss K. Miller, who has been working in
Tanganyika Territory, East Africa, reached
Sydney on 17th October. In her interview
with the Committee, Miss Miller spoke of the
great encouragement amongst the native
Christians, and of the work in the outlying
districts, which was being carried on almost
entirely by them.

Dr. J. Bateman, of Old Cairo, expects to
take a four months' itinerary up the Nile,
visiting villages that have never yet had the
privilege of seeing a missionary. Great op-
portunities will be afforded evangelistic ef-
fort.

Miss E. Matthews, who went out to China
to assist Mrs. Wilkinson in the Foo Chow
Blind School, has very successfully passed her
second language examination, and is doing
splendid work in charge of the school since
Mrs. Wilkinson left. Miss Matthews will
now be attached to the New South Wales
Branch of C.M.S., and will be supported by
the parish of St. Anne's, Ryde, as their
"Own Missionary."

Mrs. H. E. Warren and her little boy re-
turn to Sydney at the end of October. It
will be remembered that some months ago
Mr. and Mrs. Warren lost their little girl,
and it has been found necessary to bring the
boy down to Sydney and leave him in the
care of Mrs. Warren's relatives.

Miss R. Bachelor has returned home from
China, after having given twenty-four years
of work. She is in a critical state of health,
and will be under medical advice for some
time. There is little prospect of her ever
returning to China.

During the recent General Synod we were
glad to find that members of Synod accepted
the invitation of the C.M.S. to make use of
their rooms during the stay in Sydney.
Many before leaving expressed their high ap-
preciation of the attention and courtesy which
they received. We would like our country
clergy and friends to understand that a wel-
come will always await them at the C.M.S.
rooms, where, in addition to being able to
obtain luncheon, they may use the library
and rest-room.
(Communicated.)

New Church at Northbridge.

The furniture of the new church at North-
bridge includes an oak prayer desk with a
carved Gothic tracery panel, presented by
Mrs. Black, in memory of her son and daugh-
ter. The craftsmen were the Church Stores.

The Church of England Homes for Boys at Carlingford.

An interesting ceremony recently took
place at the Church of England Homes for
Boys at Carlingford, in the presence of a
number of interested friends, when Canon
Wilton dedicated several of the rooms which
had been specially furnished by friends of

the work in the new building recently opened
by His Grace the Archbishop of Sydney.
Prior to the ceremony, the visitors took the
opportunity of inspecting both homes for
boys, and expressed their pleasure at the
work being done, and the sight of the fifty-
four boys, all the picture of health and hap-
piness. Canon Wilton visited each of the
rooms in turn, and offered a dedicatory
prayer in each. The rooms include a "Sick
Bay," furnished by Mrs. Dixon Hudson, of
Hurstville, and friends, in memory of her
nephew, Lieu Pye. The "Newstead Ward"
of eight beds, furnished by Mrs. Capell, in
memory of her only son, who also fell in the
Great War. Other rooms were the large Com-
mon Room, furnished by Mrs. A. J. Hare, and
the Lane Cove River Voluntary Aids; and a
workers' bedroom, furnished by an anonym-
ous donor. The formal proceedings took
place in the Common Room, where the Canon
delivered a most interesting and inspiring
address. Afternoon tea was dispensed on
the spacious verandahs, which are a feature
of the new building.

St. Luke's, Berry.

On Sunday, 23rd October, some memorials
which greatly beautify the Church of St.
Luke, Berry, were dedicated. They consist of
a carved oak Holy Table, retables and side
panels, in memory of the men from the parish
who fell in the war. A credence table, to
match, in memory of Miss E. M. Lewis; a
set of communion linen, and a brass alms
dish, in memory of Mr. John Knight. The
carved woodwork is of a simple and in-
expensive design, following the Norman type
of Gothic, and was designed and executed
with careful regard to characteristic detail
by Messrs. F. W. Todd and Co., of Dawson
Street, Surry Hills, Sydney.

G.F.S. Hostel Fete.

A fete and sale of work will be held at
Bishopscourt, Darling Point, to-morrow
afternoon, in aid of the Girls' Friendly
Society Hostel Building Fund. The fete
will be opened at 2.30 by Dame Clara Butt.
There will be quite a variety of stalls, a
tennis tournament, and a children's pedlar
parade. All Church-people are cordially in-
vited.

Anniversary at Hurstville.

St. George's Church, Hurstville, celebrated
its 70th anniversary last month. The occa-
sional sermons were preached by Rev. R.
Rook, rector of Annandale, the rector of
the parish, and Canon Wilton. Rev. Dixon
Hudson preached a sermon full of historic
interest on the third verse of the Epistle
of Jude. He mentioned that the first nail
in the original weather-board church was
"driven home" by "Bishop Barker of
blessed memory." The total value of
Church properties in the parish amounts to
some £20,000.

The Barnardo Boys.

The Barnardo Boys visited and were en-
tertained at the historic Church of St.
Philip's, Church Hill, on the 23rd ult. They
were shown the old Bible from which the
first sermon was preached on the text Ps.
cxvi. 12. It is interesting to note that the
old church was an instrument in the care of
the first immigrants in the year 1788, and
now welcomed this first contingent of a
special class of immigrants in the Barnardo
Boys.

At their welcome at Government House
the boys were each presented with a beau-
tiful copy of the New Testament, with the
remark that while others gave good advice,
this book taught and showed them how to
carry it out.

GOULBURN.

Patronage Board.

The Patronage Board met on the 18th Oct.,
the Bishop presiding. The Bishop nominated
the Rev. S. G. Davis, rector of Laurieton,
diocese of Newcastle, to the vacancy at
Koorawatha, vacant by the appointment of the
Rev. N. W. J. Tivey to Temora. The Patron-
age Board approved the nomination, and Mr.
Davis was appointed. An exchange of Cures
has been arranged between the Rev. W. D.
Kennedy, rector of Braidwood, and the Rev.
C. W. Clarke, rector of Kameruka, the paro-
chial and diocesan nominators concurring.

Synod Arrangements.

On Sunday, November 6th, the preacher in
the morning will be the Rev. Canon Bevan,
B.A., and in the evening the Ven. Archdeacon
Pike. On Friday, November 11th, the Cath-
edral will be used for a quiet morning for
the clergy from 7.30 a.m. to 12.30 p.m. On
Sunday, November 13th, the special preach-
ers in the Cathedral will be, in the morning
the Rev. Canon Champion, M.A., rector of

Bungendore; and in the evening the Ven.
Archdeacon Bryant.

On Tuesday, 8th November, in the morning,
there will be a clerical conference. Subjects:
"The Visitation of the Sick," and "Sacred
Study."

From 3.30 to 5.30 there will be a conference
of clergy and laity on the subject of "The
Sunday School and the Church," with an ad-
dress by the Rev. J. V. Patton, M.A., Dip.,
Ed., Director of Education, Diocese of Syd-
ney. It is expected that all interested in
this branch of the church's work, parents,
teachers, and church-people generally, will
make it their business to be present.

At 8 p.m., on Tuesday, November 8th, there
will be a missionary meeting in the Town
Hall, with an address by the Rev. E. R. Har-
rison, of the diocese of South Tokyo. Mr.
Harrison has succeeded in interesting all sorts
of people who are not usually drawn to such
lectures or work.

Synod will meet for business at 10.30 a.m.,
3.30 p.m., and 7.30 p.m., on both Wednesday,
November 9th, and Thursday, 10th November.
There is an abnormal amount of work to be
done, and a very heavy agenda. If it should
be found quite impossible to finish neces-
sary work on the Thursday evening, Synod
will also sit on the Friday afternoon.

On Thursday, November 11th, from 7.30
a.m. to 12.30 p.m., there will be a quiet morn-
ing for the clergy, conducted by a member
of the Community of Ascension.

A prominent place in Synod will be given
to the discussion of the resolutions of the
General Synod in respect to (1) the place of
women in the councils and administrations
of the church, (2) Church organisation (legal
nexus), and (3) the Lambeth appeal for Re-
union. Other resolutions, foreshadowed, deal
with the League of Nations, the need of
change in the spirit and work of our economic
life, the exploitation of religious organisation
for political purposes, state lottery, Church
of England Men's Society, Bible Society, Mis-
sions and Clergy Training.

ARMIDALE.

Roll of Honour.

On Wednesday, October 19th, the Bishop of
Armidale dedicated a roll of honor at All
Saints' Church, Moree, containing the names
of 41 parishioners who were killed in the
war. The board was designed and executed
by the firm of Fredk. W. Todd & Co., of Syd-
ney, who also designed and executed the
elaborate retables, erected about two years
previously, as a memorial to the men who
gave their lives. Both pieces of work are
most skilfully carved and well made, in the
style of decorated Gothic, the roll and re-
tables having richly-carved crocheted pinna-
cles; in the centre panel a brass cross symbo-
lises the supreme sacrifice, and a shelf is pro-
vided for the reception of floral tributes.

VICTORIA.

The Melbourne Chapter House has seldom,
if ever before, looked so bright and com-
fortable as on Tuesday, October 25th, on the
occasion of the at home given by the presi-
dent of the C.M.S. and Mrs. Buntine to mem-
bers of the Congress.

The Girls' Friendly Society are holding a
quiet afternoon in St. Paul's Cathedral, on
Saturday, November 12th. It will be con-
ducted by Archdeacon Aikin, the subject be-
ing "Womanhood in a Changing World."

The "Church of England Messenger," on
the All Saints East St. Kilda appointment,
says:

The very first act of the new Patronage
Committee, which the last Synod elected in
place of those who had served for the pre-
vious three years, was to appoint to the va-
cant parish of All Saints', one of the most
important in the diocese, the Rev. John
Jones, of the A.B.M. Mr. Jones comes to us
with great experience after spending eleven
years as organising secretary of A.B.M. Or-
dained in 1898, having taken B.A. degree at
Lampeter, he was vicar for six years at
Thursday Island. There is little doubt that
at All Saints' he will make good as a parish
priest. We have no desire to reflect person-
ally when we express regret that again All
Saints' has not been filled by a clergyman
within the diocese. The moving of several
men in leading parishes has been prevented,
such as was effected when another large parish
was filled with a vicar within the diocese.
There is no more to be said against appoint-
ing a man ordained in England to All Saints'
than to the Archdiocese. But there is every
objection to any parish in the diocese adopt-
ing the policy that there is no man in the di-
ocese fitted to be its incumbent. The adoption

of this policy must have a discouraging ef-
fect upon our younger clergy. But we will
not visit the sins of nominators upon the
person nominated. We sincerely wish Mr.
Jones a hearty welcome and every spiritual
blessing.

His Excellency the Governor of Victoria
will lay the foundation stone of the new
church at St. Augustine's, Moreland, on Sat-
urday, November 12th, at 4 p.m.

BALLARAT.

A Parochial Mission.

The Mission in connection with the Bir-
regurra Church of England has been remark-
ably successful right throughout the Parish,
and Missioner, the Rev. J. H. Frewin, M.A.,
and the Vicar, the Rev. G. D. Frewin, are
very gratified at the enthusiasm and interest
which has been manifested throughout the
period of the mission. At every service, par-
ticularly in the outlying districts, the build-
ings have been filled, and there is no doubt
that the splendid work of the missioner has
been highly appreciated. The final service in
Birregurra saw a good attendance, in spite
of the inclement weather. To the Vicar, the
Rev. G. D. Frewin, must be given much of
the credit of the success of the mission, as
he has worked indefatigably in his efforts
to further its success and so increase the use-
fulness of the church in the district.

SOUTH AUSTRALIA.

Willochra Synod.

The diocese of Willochra concluded a most
successful synod on Tuesday, October 25th.

Fifteen clergy and over twenty laity were
present, many of the representatives having
travelled hundreds of miles to the meeting.
The principal business was the passing of a
new tribunal canon, drawn up by the Chan-
cellor, to take the place of the Adelaide can-
on. The thirty-five clauses of the canon
were fully discussed, and a few amendments
made in committee. It was ordered that the
canon should be brought up to the next
Synod for adoption in its new form. Ques-
tions were given to the Standing Com-
mittee to press forward the matter of the
Bishop's House, and a resolution was passed
that the stipends of the clergy ought to be
at least £300 and a house. Petitions were
received from the E. and S. and Mothers' Union, and accepted to. A resolution was
passed unanimously, welcoming the appoint-
ment of Rev. A. E. Watts, to Port Pirie, and
approving of the proposed formation of a
brotherhood there.

On Wednesday afternoon the Bishop and
Mrs. White gave a garden party at Bishop's
House, and on Thursday Rev. H. E. Caviller
conducted a quiet day for the clergy.

The Synod was characterised by a remark-
able earnestness and spirit of harmony; and
many members said that it was the most suc-
cessful and hopeful that they had attended.

TASMANIA.

A Farewell.

There was a very large number of people
present at St. John's Parish Hall on 13th
October to say farewell to Rev. C. Crotty and
Mrs. Crotty, on their departure for St. Luke's,
South Melbourne. General Martin presided,
and among those present were the Mayor of
Launceston, and the Moderator of the Pres-
byterian Church; representatives of the Rec-
tors of the four other city parishes, and of
the ministers of other denominations, as well
as representatives, and laymen also spoke.
The departing rector was presented with a
wallet of notes, and Mrs. Crotty also re-
ceived a beautiful bag.

NEW ZEALAND.

NELSON.

Synod Reminiscences.

The Synod met early last month. The fol-
lowing items of interest were supplied in
The Church News regarding the early history
of the diocese:

"On 6th November, 1867, Bishop Suter held
his first Synod. Of the fifteen laymen who
answered to the roll, we believe none are now
living. Of the thirteen clergy two are now
us still. One is Archdeacon Towgood; the
other the Right Rev. Bishop Mules, who is
the "Father" of the Synod, having been a
member for fifty-four years. On the 8th Sep-
tember, Bishop Mules celebrated his eighty-
fourth birthday, and received the congratula-
tions of a wide circle of friends, old and new.
If it pleases God we hope to have the ben-
efit of his ripe experience and wisdom in the
forthcoming session."

"Archdeacon Kemphorne is the Father of
the House of Clergy, who has attended every
Synod for forty-six years. Apart from Canon
Dart, who, as a layman, represented Blen-
heim, from 1884 to 1890, our oldest Synodsmen
are Dr. Mackay, Mr. Herbert Innes Jones,
and Mr. J. J. W. White, whose names appear
on the roll thirty years ago. Of our Maori
members, Mr. Huta Panariki Paaka has been
a Synodman for twenty-five years."

St. Luke's Hospital.

The claims of St. Luke's Hospital have
been very actively proclaimed during the
recent week.

On Tuesday a meeting was convened at
Woolwich by the rector (Rev. W. R. Bowers),
when Dr. Skipton Stacey, a director of the
hospital, and Mr. F. de V. Lamb, the Organ-
ising Secretary, gave accounts of the work be-
ing done and the need for extension. As a
result of the meeting a Centre was formed to
further the interests of the hospital in Wool-
wich, the rector being president.

The next day the organising secretary met
the Vauluse Centre at "The Hermitage," at
the invitation of the President (Mrs. Mc-
Cathie), and in his address, which gave an
account of the movement, thanked the Centre
on behalf of the directors for the success-
ful efforts resulting in the raising of £380,
since the centre was formed last year.

On Thursday Mrs. Bryant had a meeting
at her home at Cremorne, when the rector
(Rev. G. N. McDonnell) presided, and pro-
posed the formation of a Cremorne centre,
which was enthusiastically taken up by the
very large number present—Mrs. McDonnell,
being elected President; Mrs. Bryant, Hon.
Sec.; and Mrs. Pratt, Hon. Treas. The or-
ganising secretary appealed to those present
to consider St. Luke's as their hospital, and
to show their gratitude to the directors for
having the determination to establish a
Church of England Hospital for a very deserv-
ing section of the community by helping to
liquidate the debt, and providing means for
extension. Many promises were received at
the meeting, including £100 from Mrs. Hud-
son, and £50 from Lady Graham.

—F. DE V. LAMB,
Organising Secretary.

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The following Exhibitions fall vacant this
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Two Exhibitions for Boarders.
One Bursary open to any girl who has
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Further particulars and application forms
may be obtained from the Principal, Forbes
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Entries close on November 15th, 1921.

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Required LADY SECRETARY. Good
speaker and organiser. Stipend offered.
Canon Charlton, The Church House, George
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WANTED LOCUM TENENS for month,
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Cranbrook was formerly the State Government House (N.S.W.), a beautiful building overlooking Sydney Harbour. Excellent facilities for games and recreation. A thorough education in Classical, Commercial and Science subjects is provided, as well as a sound religious training. The School was opened in July, 1915, and has now about 200 boys enrolled. A Junior House (Residential) for boys from 9 to 13 years of age has been established at "Wyaga," in close proximity to "Cranbrook." Particulars may be obtained from Secretary or Headmaster at School.

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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.

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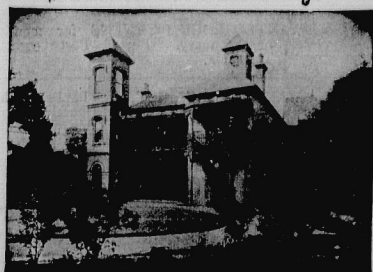
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**A Pioneer of the Australian Church**

The Bishop of Goulburn's monthly letter to his diocese will be read with interest by New South Wales Churchmen generally, as it recalls one of the pioneers of the Church and indicates the great strides the Church has made during the past century. The bishop writes:

"I am writing this time during a very brief spell between meetings of the conference of Australian bishops at Sydney which comes just before the General Synod. The conference met at lunch at Bishopscourt on Wednesday, September 28, and sat all afternoon and all Thursday afternoon, Friday morning and afternoon, and Saturday morning and has yet to sit all Monday morning. Australia's vast distances make these meetings of all the bishops difficult and rare, and therefore all the more valuable and delightful. It was hard work all the time, for there were twenty-one subjects or questions altogether, great or little, on the list compiled by the Primate and the suggestions sent in by the bishops. For the first time for many years the whole Australian episcopate was present; the only dioceses not represented were Melbourne and Grafton, whose bishops-elect are not yet consecrated. Thursday morning was set apart for devotional purposes. The bishops all made their communion together at St. Mark's, Darling Point, and breakfast in St. Mark's Hall as the guests of sundry churchwomen of the parish. The rule of silence was observed all through the morning; a devotional book was read aloud at breakfast; between services we rested in the sunshine or said our private prayers in church. The four short addresses which guided our thoughts at each service were given by the Bishop of Adelaide."

My thoughts turned more than once irresistibly from the present problems of the Australian Church to its progress in the past years. In 1921 were three archbishops and nineteen bishops, from Thursday Island to Albany, and from Broome to Hobart, and behind them two millions of Anglicans, men, women and children. Just a hundred years ago in 1821 there landed in Sydney the first Australian priest of our Church, Thomas Hassall. At that time the Anglican ministry in Australia consisted of a handful of chaplains from England, without any ecclesiastical organisation. The senior chaplain was Samuel Marsden, stationed at Parramatta, and paying rare visits to New Zealand, where he founded a missionary church in that infant colony. His labours at Parramatta were lightened by the help of Thomas Hassall, then a young clerk in the office of Merchant Campbell, the pioneer of a famous pioneering family, and the ancestor of a house of famous Anglican laymen, whose generous and enthusiastic churchmanship is written large in the history of the dioceses of Sydney, Goulburn and Riverina. Young Hassall established at Parramatta the first Australian Sunday School. His heart was set on the ministry, and in 1817 he went to England at the age of 23 to be trained for ordination. Marsden wrote to a friend in England, "This letter will be delivered to you by a pious messenger who is coming to England with the intention of taking Holy Orders as soon as he succeeds in attaining the necessary literary qualifications. I hope he will stand in my place when I have finished my labours, and preserve a Holy Seed in this distant land. I consider him a young Timothy, and I hope he will be an honour and a blessing to the Church of Christ."

Marsden's hope was amply fulfilled. That famous churchman, William Wilberforce, the champion of negro slave emancipation and other great philanthropic causes, said to Hassall, "I wish I could lay my hands upon you and send you back at once: ministers are so much wanted at Botany Bay." But Hassall was anxious to be properly educated and trained. He went to Lampeter, a college in Wales, because the preparation for Oxford or Cambridge would have taken a long time. At Lampeter he stayed four years, and one of his fellow-students and friends there was a son of Sir Walter Scott, the great novelist. He learned to love the Welsh people and to speak the Welsh language. Years afterwards in the Blue Mountains he met a Welshman who was so delighted to hear his own language again after twenty years that he left his money to the Church.

Hassall's father, a former missionary of the London Missionary Society to Tahiti, died at Parramatta in 1820, and Hassall hastened his return to Australia. He was ordained deacon and soon afterwards priest by Bishop Howley, and was appointed as a chaplain for New South Wales. He landed in Sydney in 1821, and began work at once as assistant to Marsden, whose daughter he married in 1822. In 1824 he took charge of the chaplaincy of Port Macquarie, and in 1825 he went to the Bathurst district. In 1827 he began his great life-work, his forty years' ministry in charge of the Camden district. His new "parish" was described as "Australia beyond Liverpool." His home

was at Cobbitty, where he built a little church called "Heber Chapel" after Bishop Heber of Calcutta, the author of the hymn "From Greenland's icy mountains." At that time the Church in Australia had no bishop, but was organised as an archdeaconry attached to the diocese of Calcutta, which was supposed, like the East India Company, to include all regions to the East of India. "Heber Chapel" was replaced later by the present church of St. Paul, Cobbitty. From his home at Cobbitty, Hassall's ministry ranged over a vast area including Mulgoa, Wollongong, Picton, Sutton Forest, and Goulburn. The first baptisms and marriages in the Goulburn district are recorded in the old Cobbitty Church registers. Hassall's huge parish was reduced later when John Vincent was placed in charge of "Sutton Forest with Goulburn and Bungonia." In 1867 the old pioneer-priest passed away at Cobbitty. His life-work was summed up briefly and beautifully by his second bishop, Bishop Barker, of Sydney, who on his last visit to Hassall's bedside bade him goodbye thus: "Farewell, my father, my brother, my friend."

Some day, when we come to attach titles to the different canons of St. Saviour's Cathedral, the first name to be selected for those titles will be the early bishops of Goulburn, but next to the bishops should come such a name as Hassall, the first priest to minister to the scattered pioneering homes which grew later into the diocese of Goulburn."

Bishop of Willochra's Synod Charge

Brethren of the Clergy and laity, I welcome you with pleasure to the second meeting of the third triennial synod of the diocese, having been absent from the first session owing to the Lambeth Conference. I regard my membership of that great assembly as the most stirring event and the greatest privilege of my life. Although we were but a fragment of the great Universal Church of Christ, yet we were a fragment sufficiently large and sufficiently representative to feel something of what a world council of Christ's Church would mean and be, and possibly this sense was one of the factors which, under the guidance of God the Holy Ghost, led us to that vision of the glory of Reunion and that practical unanimity as to what should be our part in the approaches to it which was the crowning wonder and the most inspiring moment of the Conference twelve years before, and it seemed to me that the advance in seriousness of purpose, in breadth of outlook and, not least, in mutual understanding was not easily measured and expressed. It was perhaps to have been expected that the great events of the last six years should have left their mark on all, nevertheless, the striking advance in wisdom and understanding is a cause of profound thankfulness. It is not easy to say how much the Conference owed to the mature strength and wisdom of its President, to whom alone it has been given to hold that office for two Conferences and to be present at all.

I had the honour of being on two committees, those on Reunion and Marriage Problems. If its resolutions on Reunion were the most important result of the Conference, the resolutions on Marriage and Sexual Problems were but little less vital. I believe that Mr. Gladstone was right when he said that it would be round the marriage question that the final battle for the Christian Faith would rage. Unceasing efforts were made to induce the Bishops to approve of the lowering of moral standards, and the firm stand taken by the Conference meant a victory over subtle and insidious forces.

World Conditions.

When the frightful tempest of war was subsiding, it seemed to many of us that in the ideal of the League of Nations a new star of hope was beginning to shine over the sullen wreck-strewn waves of human life. That hope has not so far been realised. The great nation which talked most of the ideal now holds coldly aloof asking the fatal old question, "Where is my profit?" Another great nation openly parades her disbelief, all this I believe that the League of Nations is the true ideal and the greatest hope for the political future of the world. As the Lambeth Committee reminds us, "A nation's chief claim to greatness is its consciousness of a mission to humanity. Not in domination but in service, not in will-to-power but in will-to-help, not in exploitation but in trusteeship, lies the true objective of a great nation." Australia has in two ways fallen short of a plain duty. As a nation with no imperialistic ambitions she might have been expected to be enthusiastic for the League, but she has been cold and indifferent, and as the land of bountiful harvest and the land of all others least touched by the devastation of war, she might

have been expected to be sympathetic and responsive to the appeal for the relief of the starving women and children of Central Europe, many of them our own allies, but the response to the Imperial War Relief Fund, though advocated by the King and almost all leaders of thought in England, has, so far as Australia is concerned, been pitiful beyond words, while in Canada and South Africa it has been most generous. "If thine enemy (or even thy friend) hunger, feed him" is not a precept, though it be one of Christ's, that is welcomed in Australia.

Social Unrest.

The problem of World Conditions seems perhaps to many Australians to be academic, but the problem of Social Unrest comes home to all of us. Nothing has done more to alienate great masses of men from the Church than the complete indifference of so many good churchmen and churchwomen to the social conditions and needs of those who were not exactly on their own social level. Of kindness, of condescension, of charity there has been much, but of real effort to understand, to sympathise, to help in the only ways in which help was really wanted or appreciated there has been an unchristian small amount. How many of us have really tried to visualise what is meant by uncertainty of employment, by dependence on an arbitrary will, by the soul-destroying monotony and unintelligence of some kinds of work, by the feeling that one has no interest in what one does, by the cruel hardness of unrestrained competition and by the absence of all really human touch? Thank God the leaders of the Church are beginning to realise all this as never before, but it has not touched the indolent self-absorption of great masses of our people. To many of them the words of the resolution passed by the assembled Bishops at Lambeth must seem strange and revolutionary.

"An outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of co-operation in service for the common good in place of unrestricted competition for private and national advantage. All Christian people ought to take an active part in bringing about this change by which alone we can hope to remove class distinctions and resolve industrial discords. . . . The duty is laid on all Christians, and setting human values above dividends and profits in their conduct of business, of avoiding extravagance and waste, and of upholding a high standard of honour and thoroughness in work. In a word, they must set the example of subordinating the claim for rights to the call of duty."

The Conference here lays its finger on the real cause of all our social and industrial troubles. We call ourselves a Christian people, but as a matter of fact very few of us really even try to set before ourselves service for the common good as the end and aim of our lives. Most of us consider that we are perfectly justified in devoting ourselves to making not merely a living but a fortune, if we are able to do so, and in leaving it to our relatives when we die. It is only the few who think of remembering the common good at all either in life or in death.

I cannot resist the conclusion that the real cure for all our social evils does not consist so largely in telling other people what they ought to do to conform to a Christian ideal as in ourselves setting a truer example in Christianity in action. If in every town and village people said of every churchman and churchwoman, "That man, that woman is remarkable for his or her interest in and unselfish labour for the common good. These people never seem to think of themselves, or to take opportunities of advancing their own interests, but always share in the common life, and spend themselves lavishly for the common good. They are never envious or jealous but seem to be always on the look out to be able to help someone." If people were able to speak thus of us as unhappy they are but seldom able to do, then this practical calling of attention to the teaching of Christ by examples in daily life would do more to open men's eyes to the possibilities of the Gospel and more to heal the sores of our social and industrial life than all the theories in the world and it is a remedy that we all have in our own hands. Meanwhile I urge you to study carefully this revolutionary resolution, for it is revolutionary, of the Lambeth Conference, and to let it bear fruit in your words and acts.

Reunion.

I have already referred to the Lambeth pronouncement on Reunion, which, if I mistake not, become one of the landmarks of ecclesiastical history. Here in South Australia we have done our best to carry out resolution 10 of the Conference by holding a remarkable gathering in Adelaide last May at which the Anglicans, Baptists, Congrega-

tionalists, Church of Christ, Methodists, and Presbyterians, were represented by officially appointed delegates. The unanimity with which the Lambeth proposals were accepted and the remarkable atmosphere of friendliness and goodwill exceeded our most sanguine expectations. While it is the duty of individual dioceses and provinces "to invite the authorities of other Churches within their areas to confer with them," it would be highly disloyal for any diocese or province to enter into practical negotiations by itself and apart from the whole Church in Australia, which, however, is definitely asked in resolution 11 to undertake the task of effecting reunion with other Christian communions without waiting for the slow progress of the Mother Church of England so hampered by its connection with the State. The task is one which belongs to General Synod, and I should like to indicate the lines on which I believe that advance is possible and with a view to which I introduced a motion in the Synod just ended in Sydney. The first step is the appointment of a large and very representative committee of Synod to carry out resolution 10 of the Lambeth Conference, and in addition to draw up such a scheme of reunion as may seem desirable and possible, and to submit it to the next General Synod for approval. Such a scheme would in the first instance provide a basis of doctrine and politics for a reunited Church, such as we could accept, though it might be far from containing all that we thought desirable. It must be of such a character as to assure us that those who accepted it were at least in accord with the vital truths and essential practices of the Catholic Church. A glance at the proposed basis of union of the Presbyterian, Methodist and Congregational Churches of South Australia will show that the prospect of a basis of union that we could accept is not an impossible one.

In event of such a basis being accepted it might be possible to proceed at once on the lines of the proposed basis of union of the Protestant Episcopal Church of the U.S.A. and the Congregationalists, which is to be submitted to and will in all probability be accepted by the 1922 General Convention of the American Church. This allows a Congregational minister to be ordained priest, without severing his connection with his own body, in order that he may be able to minister to our people in lonely country districts, and vice versa. It would largely solve the problem of competition in bush districts. A similar proposal has lately been adopted by a conference with Presbyterians in Montreal. Then whenever an ordination was held by a Church accepting the basis of union a bishop would be present and take part in the laying-on of hands and whenever a bishop held an ordination a representative of the United Churches would be present and take part with the bishop's own priests in the laying-on of hands. In much less than a generation the difficulty of orders would have entirely disappeared.

In the meantime why should not the various Churches go on much as they are now going on within the United Church? Even as we are the differences between the average Anglican and the average Presbyterian or Methodist are less than those between extreme Anglicans themselves. If the latter can both find a home within our Church why should not the former? Are we going to let reunion wait on our own predilections and preferences? Reunion is the most pressing matter that confronts the Christian Church to-day. How can the Church of Christ bring home His glorious Gospel of peace to a distracted and despairing world? How can it bring into His kingdom the nations that, having found out the falsity of their own religious beliefs, are tempted to abandon all belief? How can it meet that insidious attack on Christian morality and Christian ideals which comes from within its own nominal borders? In a word, how can it save the world except by responding to Christ's prayer that they might be all one "that the world may believe that thou hast sent me?"

If we have faith in Christ, if we long for the triumph of His Kingdom, if we want to save the world, if we want to fulfil the desire of our Master's heart, we must pray and labour without ceasing for the reunion of the shattered fragments of His Church.

Missions.

If reunion is needed to save the world even more directly is it needed to give new force and reality to Christ's own appointed means for saving the world. He said nearly nineteen hundred years ago, "The fields are already white unto harvest," and to-day the fields are whiter and more ready to be harvested than ever before, and His command lies insistently on everyone of us. "Pray ye therefore the Lord of the Harvest that He will send forth labourers into His harvest." The original is more emphatic "that He will thrust out workers." Those who should be workers are too often careless and indifferent, as Christ knew they would be, they need to be thrust out from their lazy, comfortable homes, and made to see that they are wanted by God for His work, the highest work that any man or woman can do.

The Outlook in India.

By the Bishop of Madras.

The outlook in India at the present time is undoubtedly serious from many points of view. Mr. Gandhi may be an impractical idealist, and his programme for the return to the simple life in India by sweeping away railways, telegraphs, post offices, ships and foreign goods, together with what he calls "the satanic" British Government, may be arrant nonsense; at the same time, his name is one to conjure with among the ignorant, illiterate masses, who regard him as an incarnation of deity, and are quite prepared to believe, what some of his unscrupulous followers tell them, that if they do not obey his orders he will turn them into pigs. To the educated classes he represents a violent reaction against Western civilisation that makes a strong appeal to their national pride. And we must admit that the war and the present state of Europe have done much to justify it. Mr. Gandhi can with some show of reason point to the horrors and sufferings of the last seven years, to the rivalry and strife between the nations of Europe, to the state of Russia, to the industrial unrest, to the two millions unemployed in England, to the universal demand for a better world, and declare that this intolerable state of things is the final result of our boasted Western civilisation, and that the only thing to do is to scrap the lot and try to build up an Indian civilisation on the foundation of the simple life. This view of history and politics, no doubt, is unpractical and impractical; but, for all that, it does make an appeal to a considerable number even of the educated Indians. Mr. Gandhi and his non-operation movement will cause much trouble and anxiety, in spite of his wild and impossible programme, simply because the movement has behind it a strong popular sentiment of national pride; it may seem somewhat analogous to a revolt against the law of gravity, but it has produced a widespread conspiracy against the British Government.

The unrest among the Mohammedans is a still more serious matter. Before the war the sixty million Mohammedans in India were staunch and loyal supporters of the British Government, and they fully realised that their interests were bound up with the maintenance of British rule. The war has completely changed the attitude of the large majority of them towards Great Britain. Their sympathies are strongly on the side of Turkey, and the break-up of the Turkish Empire, which was the only Mohammedan State left in the world that could rank as a first-class power, has been a terrible blow to them. The misgovernment and atrocities of the Turks for the last hundred years, the friendship and support of Great Britain during the last century, and the ingratitude of Turkey in turning against England in her hour of need, are forgotten and count for nothing. We must be prepared to find a large section of the Mohammedans ranged on the side of the extremists among the Hindus, who are now making an organised attempt to drive the British out of India. The Moplah rebellion cannot be treated as an isolated case of fanaticism.

Then, in addition to these political troubles, there is the industrial unrest. The two are closely connected. The recent strikes in India have been fomented by agitators for political reasons. But the main cause is the simple fact that the cost of living during the last five years has increased at a much greater rate than the scale of wages. And in India the majority of the working classes were living before the war on a bare minimum, with no margin for luxuries. When the cost of living was suddenly doubled they had to do without necessities. They and their families had to go without food and clothing. This has produced widespread discontent among millions of people throughout India, and it is easy for political agitators to persuade them that their sufferings are due to the British Government, and that if the British are driven out of India and Home Rule established they will pay no taxes, wages will be increased or the cost of living will go down, and all will be well. The ignorance and poverty of the masses must always be a danger in India at a time like this, when millions are suffering from the ruthless operation of economic laws.

The situation is a grave one, but there are solid grounds for hopefulness as regards the future if it is dealt with firmly and wisely. The recent reforms in the government of India are a great source of strength. I have no doubt that some people will maintain that the reforms have caused our present troubles. But the very reverse is the case. Mr. Gandhi's agitation, the sympathy of the Mohammedans

with Turkey, and the sudden increase in the cost of living have certainly not been due to the reforms. On the other hand, the successful establishment of the new Councils has given the Government, what it had not got before, a strong backing of educated Indians in support of its policy. The weakness of the Government of India in dealing with political agitation in past years has been the absence of any support from public opinion. And had that continued it would have been impossible to deal with the present situation without a suppression of liberty and a ruthless employment of force that would be contrary to all our principles and traditions, and would only prepare the way for worse troubles in the future. Our hope lies in enlisting through the Councils the support of the majority of educated Indians in the maintenance of law and order and a steady advance towards the goal of self-government. We can no more govern India than we can govern Ireland without the consent of the people themselves. (C.F.N.)

The Sacrament of Fellowship

(By the Bishop of Sodor and Man.)

The Lord's Supper or Holy Communion (see title in the Prayer Book) is one of two Sacraments ordained by Christ for His Church, and is therefore binding on all Christian people. It is not an extra service which may or may not be attended according to members of a congregation desire or determine. It is a positive duty which is obligatory on all, and which cannot be ignored or neglected without the gravest spiritual peril and loss. Many reasons are given or excuses offered why people do not present themselves at the Holy Communion even when they attend regularly other services of the Church—excuses rather than reasons, which for lack of space we cannot now fully consider. It may, however, help to answer and so remove some of these difficulties or prejudices if we think of the Holy Communion in three ways, or from three points of view.

I. The Holy Communion is an Act of Obedience.

On the night before our Blessed Lord died, and in connection with His approaching death, He gathered around Him in the Upper Room His disciples, not only as individual believers, but also representing all who should believe on Him through their word. After

36,000 CHILDREN AT CHURCH

Through
"On His Service"
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THIS year 36,000 children began collecting "ON HIS SERVICE STAMPS," and to gain a stamp means an attendance either at Church Service or Sunday School.

The new series are very attractive and there is another picture upon each stamp artistic in design and colouring, and as these stamps gain in popularity annually there should be next year a far larger army of little collectors, for the children love them.

BECAUSE: for each attendance they receive a pretty stamp to place in its space in their album.

BECAUSE: 48 stamps entitle them to a beautiful illuminated certificate, and 53 to a better one.

BECAUSE: they become interested in the Biblical story illustrated on the stamp and enjoy listening to the narrative.

"Learning to Serve"

is the Lesson Book for the coming Church-year. It is written by an experienced children's teacher, and has a chapter for each Sunday with the picture on the corresponding stamp for its subject, which is treated in a bright and simple manner.

A Mother writes: "I used to be so worried, couldn't get the children to go happily to Sunday School—every Sunday there was the same old story, but the stamps have changed all that—all the week the kiddies are looking forward to getting the new stamp, to see what it is like and go to hear the story about it from the Lesson Book."

CHURCH DAKING HOUSE SYDNEY
STORES Rawson Place

consecrating bread and wine to be spiritually His body and blood, He said: "Do this," i.e., do what I have done, and continue to do it as age succeeds age until I come again. The words in their simplicity cannot be misunderstood. They mean what they say—no more and no less—and as a definite command, whatever our fears or failings may be, it ought to be obeyed. It is not for the servant to question or to ignore the plainly expressed will of his Lord. We can never be truly happy unless we obey Him. If we disobey we deprive ourselves of His favour and blessing. Once, therefore, Christian people recognise that to attend the Holy Communion is a positive duty, an act of obedience to their Lord, they will not allow anything or anyone to hold or keep them back. No sense of unworthiness, no lack of understanding, no inconsistency of others will lead them to disobey the command of the Lord Christ, Whom they love and serve.

II. The Holy Communion is an Act of Remembrance.

The reason attached to the command, as stated by Christ, is recorded in the words "in remembrance of me." No one can imagine that the disciples would or could ever forget their Master and Saviour, His life or His death, but while never forgetting Him, He would have them always remember Him in and by the service He instituted in the Upper Room. By their obedience to Him in this way they would remember Him best and best remember Him. So we learn in the Catechism in answer to the question, "Why was the Sacrament of the Lord's Supper ordained?" "For the continual remembrance of the sacrifice of the death of Christ and of the benefits which we receive thereby." Again, in the service of Holy Communion, we read that the sacrament is to be "received in remembrance of His meritorious cross and passion"; and again, "To the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ thus dying for us," while in the words of administration we hear the words: "Take and eat this in remembrance." "Drink this in remembrance." The sacrament is therefore intended by our Lord to be the service in which and by which we call to remembrance in a very special way His death, for us and His life in us, why for us He died and how in us He lives. It is therefore a memorial ordained by Him for our benefit and for the benefit of others too—by the reverent observance of which we best remember or recall to our minds and hearts that He is "the true Head" and "the true Vine," that His body was broken and His blood was shed for us, and that only as we spiritually eat and drink, i.e., receive by faith into our spirits—His body and His blood, i.e., His death for us—He can live in us and we can live for Him. To the thought of "obedience" we now add the thought of "remembrance," and it is surely a shame for any who profess to believe in Christ to refuse to "remember" Him, as He commanded, in His atoning death and His glorified life, and not only a shame, but a loss greater than words can express, to them and to others.

There can then be no room for excuses when we reflect upon this second purpose for which the sacrament was ordained, if through any negligence or prejudice we fail to "remember" Him.

III. The Holy Communion is an Act of Communion.

The word communion means a common union or sense of fellowship. By our obedience to our Lord in "remembrance" of His death, we enter by faith into the possession of His life, so that we are united to Him and He to us. "We dwell in Christ and Christ in us: we are one with Christ and Christ with us." Thus in the Holy Communion we receive more of Christ into our hearts, we "feed on Him by faith," and are increasingly "thankful" for all He has done for us and is doing in us. Then it is we come to know and feel that the sacrament is not only "an outward and visible sign of an inward and spiritual grace," but also "a means whereby we receive the same, and a pledge to assure us thereof." Then it is we more and more realise that "our heavenly Father hath given His Son our Saviour Jesus Christ not only to die for us, but also to be our spiritual food and sustenance in that Holy Sacrament" (Second Exhortation in the Communion Office). What we all need is more grace, greater strength, fuller life both to do and to hear, but especially to be—to do His will in the home, the office, the workshop, the

world at large, to bear bravely and patiently the sorrows and sufferings which by His permission and for our benefit and, therefore, His glory, come to us, and to be what He would have us become—His living witnesses in every sphere of life. But to possess this grace and strength and life we must use and use rightly the means He has provided—foremost of which is the sacrament of His love. It is by a regular and reverent reception of the Lord's Supper that we enter into fuller communion with Him and He with us, and, therefore, that we rejoice in a deeper fellowship with each other in and for Him. This is the greatest and most pressing need of the day—a closer fellowship between all who are Christ's by a closer fellowship with Him. If only in our social life, in our political life, in our industrial life, in our ecclesiastical life, we had more of the sense of union, partnership, comradeship, all united to each and each to all in Jesus Christ our Lord, how many of our common evils would be removed and our national problems solved! This is only possible as we realise that "our fellowship is with the Father and with His Son Jesus Christ" in and through "the fellowship of the Holy Spirit," while the sure means by which this fellowship with the Triune God and with His Church is promoted and fostered, is in the Holy Communion or the Sacrament of Fellowship.

Young People's Corner.

SEEDS OF KINDNESS.

(A Sermon in Rhyme.)

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart,
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join in. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a brother's eyes,
Share them. And by sharing,
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silver laugh is rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying:
For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly,
Ere the darkness veils the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go—
Leave them. Trust the Harvest Giver,
He will make each seed to grow;
So, until its happy end,
Your life will never lack a Friend.

IRON SHOES.

"Thy shoes shall be iron."—Deut. xxxiii. 25.

Marjory was invited to a party and mother had bought her a beautiful pair of bronze shoes for the occasion.

Marjory was very proud of her pretty shoes and longed for the day of the party to come so that she could wear them.

But, alas! when the looked-for day arrived the rain was coming down in torrents, and Marjory's hopes fell when mother said, "I'm afraid there will be no party this afternoon."

"Oh, dear!" wailed Marjory, "I do want to wear my new shoes."

But towards afternoon the rain ceased and soon the sun was shining and Marjory's face was shining too, as she said, "Oh, mother! say I can go."

"Yes," mother answered, "but you had better wear your old shoes, as the ground is very damp and the new ones are thin and you will get your feet wet."

"If I can't wear my new shoes, I don't want to go." And Marjory teased till mother at last gave in, but insisted that Marjory must put on her goshes.

Marjory did so with a very bad grace. When they were half-way to the house where the party was to be, Marjory exclaimed, petulantly, to the sister who accompanied her, "I'll take the ugly things off."

"Or, Marjory! what will mother say?" "How will she know, tell-tale?"

Marjory had not had a happy time at the party. The ground had been very damp and Marjory's feet got wet in the thin shoes, and next day she had to stay in bed with a bad cold.

The shoes told their own tale, and mother knew at once what had happened, but she did not scold, for Marjory's disobedience brought its own punishment, and for many days she was very ill. Marjory has since learned how important it is to have the feet well shod.

When it rains mother does not say, "Don't get your head wet," or "don't get your hands wet." It is always, "Don't get your feet wet."

So you see we need different kinds of shoes for different kinds of weather. If we are going to cross a grassy meadow, soft velvet slippers will do, but if we are walking along a rocky path we will need something stronger.

In our journey through life there will be beautiful valley ways for our feet to tread, but there will be bits of stiff mountain climbing too, and for this part of the journey we shall need "iron shoes."

Where can we get these strong shoes? Do you remember Christ's dear feet? How they were pierced with cruel nails? It was that you and I might have iron shoes to wear, so that our feet should not be cut and torn on the way. He alone can give us these "iron shoes."—E.V.Y.

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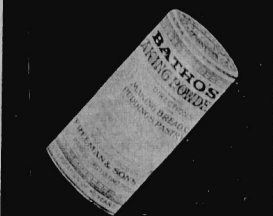
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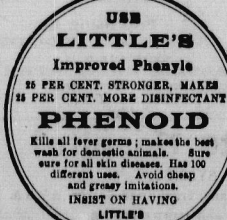
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Current Topics.

The great Conference has had a
dramatic beginning. The chairman,

Judge Hughes, made an
amazing proposal, clear
and well defined, for the
limitation of naval arma-

ments. The speech of
President Harding stirred the assembly
to a display of intense enthusiasm.

"We want less armament and no war,"
said he. But the cables tell us that
when this was followed by Judge

Hughes's astonishing proposition the
storm of applause and emotion was
indescribable. The Conference has
been taken "on the hop" by the de-

tailed proposal that was made, and the
disarmament plans seem altogether
likely of acceptance. This will mean,

at the outset, the saving of vast sums
of money for more fruitful employment
and the allaying of very much of the
unrest and suspicion that troubles the

world to-day. The Christian Church
may well regard the Conference with
the deepest interest and with earnest
prayer that the proceedings of the
Conference may completely fulfil the
promise of its remarkable inauguration.

The Nexus question is giving rise to
many episcopal utterances in further-
ance of what is termed the
breaking of the legal

Nexus between the
Church of England in
Australia and the Mother Church. One
of the striking features of these utter-
ances is the failure to show any real
appreciation of the difficulties to be
faced and the fears that require to be
set at rest before the passing of the
proposed Determination can commend
itself to a large minority or perhaps
majority of Anglicans in Australia. It
would be a move in the right direction
if the smaller dioceses could be brought
to realise that in these days of democ-
racy numbers do count, and the sooner
General Synod reforms itself so as to
give an equal representation to mem-
bers of the Church the more possible
would be the practical issue of the
Determination proposed. At the pres-
ent time the synod is a mere "camou-
flaged" assembly.

Then again there is the matter of
the episcopate. With all due respect
to those who are fathers-in-God in their
respective dioceses, the Church at
large can hardly be expected to agree
to an Upper House composed of mem-
bers of equal voting strength, and with
inordinate power, brought into exist-
ence under the present system of the
election of bishops. Under present
arrangements a diocese of small clerical
dimensions can elect and send to
synod a bishop possessed of the same
voting power as a bishop of half a
million souls. The Church generally
should have some real voice in the
selection of such diocesan bishops. It
is all very well to say, "The Church

rests her belief in the abiding indwell-
ing of the Holy Spirit, who is ever guid-
ing her unto all truth. And, histori-
cally, the guardianship of the Faith has
been entrusted throughout the ages to
the Bishops of the Church." We be-
lieve intensely in the guiding pres-
ence and power of the Holy Spirit. We
are convinced as well that He is a God
of order, and that the common sense
of the Christian is of His leader. And
that common sense would lead us to
infer that the bigger Church is far
more likely of wise direction and de-
cision than the smaller segment. And
therefore that bigger Church should
have something more than a "rubber
stamp" function in the choice of men
for so weighty an office as that of a
bishop.

The Church is indebted to the Bishop
of Auckland for his strong and sane
utterance on the question
of Spiritual Healing. Dr.

Averil is surely on safe
ground when he says:—
"It cannot be denied that there has been
practically lost (in the Church of England)
an Apostolic practice, whereby, in case of
grievous sickness, the faithful were anointed
and prayed over, for the forgiveness of their
sins and to restore them if God so willed,
or to give them spiritual support in their
maladies."

But a statement of this nature indi-
cates a tremendous change in the
thinking of the Church generally on
this important subject. All the more
reason is there for congratulation of
the Bishop, inasmuch as the editorial
of his own "Church Gazette" has been
very sceptical in its treatment of the
"Ratana" and other alleged miracles.
No one can read the reports of the
past two Lambeth Conferences without
being impressed with the great change
in the episcopal mind on this subject.
And the very simplicity and spiritual-
ity of the two men, Mr. J. M. Hickson
and Ratana the Maori, necessitate a
sympathetic and open-minded exami-
nation of the alleged instances of Spir-
itual Healing. As Dr. Averil said:—
"It is probably true to say that the work
of the spiritual healer is chiefly concerned
with functional and nervous and not organic
diseases, but it is necessary to remember
that it is impossible to draw any hard and
fast line, inasmuch as with God all things
are possible. If disease is a part of the lack
of harmony with the perfect will of God—
voluntary or involuntary on the part of
the sufferer—there must be some virtue in
endeavouring to restore disordered human
nature into conformity with the eternal laws
of God. Spiritual healing lays emphasis
upon the need for real faith in and harmony
with God's revealed will, and so lays stress
upon the need for penitence before the
broken harmony can be restored. Remem-
ber how Jesus said to the palsied man, "Son,
thy sins be forgiven thee," before He said
"Take up thy mattress and walk!" Remem-
ber how St. James associates the healing
of soul and body in connection with prayer
and anointing of the sick. "Confess there-
fore your sins one to another, and pray for
one another, that ye may be healed." Surely
Ratana is on right lines in emphasising the
need for putting away the evils of tohunga-
ism and what is generally known as Maori-
ism and returning to a simple and real faith
in the revealed God if the power of Christ
to heal is to be released."

We understand that two Australian
bishops, of quiet, sane judgment, have
been in association with Mr. Hickson,
and are impressed with the reality of the
"healings", attributed to his min-
istry. It may well be a matter for
determination whether these "mir-
acles" are caused by the injunction of
St. James or are sui generis and par-
allel to the results in Apostolic days of
those special gifts of healing which
availed so greatly for the spread and
strengthening of the faith. In the
presence of an abnormally gross and
subtle materialism there may well be
such a manifestation of the spiritual
as will confirm the faith of disciples
and attract the attention of outsiders
to the claims of the Lord Jesus.

The recent legislation in New Zea-
land relating to the matter of divorce
evoked a very general
protest from the Chris-
tian Church in the is-
land. The protest has
not been fruitless as the following note
from one of the local Church papers
shows. It reads:—
"Fortunately it has not taken the Govern-
ment in New Zealand very long to realise
the disastrous consequences likely to ensue,
and indeed already ensuing from the hasty
and ill-judged amendments to the divorce
law of this country passed during the last
session of Parliament. From the Prime
Minister's own lips, almost immediately after
his return from England, we have the ad-
mission that Parliament had gone too far
in these amendments of the divorce law, to-
gether with the promise that the whole sub-
ject would be reconsidered. This is good
news, and we trust that the reconsideration
will take place early, for the matter is one
that is vital to the moral welfare of this
country, and therefore brooks no delay."

The gambling craze is more wide-
spread than many clergymen and other
Christian workers and
thinkers realise, and it is
of Cambling. the commonness of the
craze which makes it im-
perative, and at the same time difficult,
for the Christian to keep his own hands
clear of the custom. But some clear
thinking is necessary if there is to be
a strong Christian sentiment produced
and kept operative, for the vogue of
raffling and art unions is so widespread
and tempting that only a deeply-set
conviction will be proof against it. It
is passing strange that the very people
who are strongly moved to protest
against and roundly condemn State
Lotteries, have no compunction about
the use of various forms of gambling
made respectable by the good cause
for which they have been set in mo-
tion. During the war discretion and
principle were thrown to the winds by
numbers of Christian people in order
to gather in quickly funds for the com-
fort of the men who were jeopardising
their lives for us. It was a fatal mis-
take, surely, for the very national life
for which men deemed it worth while
to die has been affected for ill and
grievously impaired by the gambling
mania that has been greatly inflated