

centre for the purpose of holding Retreats or Conferences for the Clergy and Laity, instead of having to rely upon the chance opportunities of being afforded a welcome by the authorities of Schools or Colleges during the vacation periods. We congratulate the Diocese on its acquisition of a new centre of religious effort and spiritual life, and on its possessing now a fitting memorial of a great Bishop, who was not only a distinguished scholar, but also a wise, devoted and true father-in-God to his flock. And we think that we may congratulate also Mrs. Wallis herself on the fresh joys that will be surely hers, as she finds, through this venture of faith and sacrifice, even yet another sphere of useful service for God in the diocese where her husband in former years so ably and faithfully fulfilled the office of a Bishop.—(Wellington Church Chronicle.)

DEFECTS OF THE CHURCH OF ENGLAND.

(From a sermon by the Bishop of Bradford.)

I suggest that the real defects of the Church of England are threefold. In the first place, too many of its members are lacking in personal devotion to Christ, and personal witness for Christ. They may be dutiful and loyal to their Church duties; they may even be parochial or diocesan functionaries. But the Lord Jesus Christ is not a real Person to them. His word is not a flame in their hearts, nor are His claims a compelling force on their wills. Their prayers too often are a routine performance; their Communion are infrequent and uninspired. Christ is no Intimate of theirs; they cannot declare, because they have not seen and heard.

In consequence, secondly, the spirit of our Church fellowship leaves much to be desired. Some clergy are rampant individualists. Some congregations are hotbeds of malice and quarrelling. The Church at times seems to be riddled with partisanship. These are no new phenomena in Church life. They existed in New Testament times. Corinth was seamed with Church parties, though it was free as yet from the curse of Church party

newspapers. At Philippi Euodias and Syntyche, who, I have no doubt, were district visitors or Sunday school superintendents, were not "of one mind in the Lord." And St. James' Epistle makes plain the presence of social snobbery in the Churches which he addressed. Weakness of Christian fellowship is always bound to exist where personal devotion to Christ is lacking or defective.

Thirdly, I reckon the lack of missionary enthusiasm and sacrifice. Many Churchgoers have but a pew-occupying religion. The challenge of Christ to active witness is heeded by so few. Parochial selfishness towards home and foreign missions is still too common, though less common than it was fifty years ago. This also is the natural result of an inadequate Christianity. How can we share Christ's desire that all shall come to the knowledge of the truth, if we do not realize Him as a living Lord and Master and Friend?

BOARD OF MISSIONS' NOTES

NORTH INDIA: SIND.

Good News.—Good news comes from Karachi, where for years missionaries have been few and discouragements many. The Rev. C. W. Haskell writes that, in spite of disappointment and opposition, "we have made the greatest progress I have known in the last five years in Karachi. Perhaps it would be correct to say that the Church in Karachi has never known such a year of progress." About forty people were baptised during the year. These belonged to all classes of society, ranging from depressed class people to a prizeman of Bombay University. Most of these converts have been won as a result of "the witnessing lives of humble Christians both in the city and the district." Whole families have asked for baptism in a way hitherto unknown. Church attendances were so large that it was quite usual to see the porch packed with people and at least fifty sitting outside, and it has been found necessary to enlarge the church.

FROM THE DISTRICT OF MISS SOWRY AND MISS YOUNG.

Veerayya was the black sheep of his family; a strong character bent

in the wrong direction. A drunkard and the friend of thieves, he led an immoral life and provoked quarrels because of his love for "panchyats" (village councils). He was a clever leader who was never caught. Years ago some fifty people were baptised in Patrela, and the day following the baptism one of the baptised men was found drowned in the well. Veerayya opposed them so bitterly that at last they all decided to revert to Hinduism.

In March, 1935, a C.E.Z.M.S. missionary and five Biblewomen from Bezwada held a Bible study school in Putrela. The members met in the schoolroom where the Christians who had gone back into Hinduism used to worship. Each morning the Bible women gave medicines to the sick and dressed their sores. On the third day a public meeting was held near Veerayya's house; at the close of the meeting the missionary asked to see the head man, and Veerayya was brought forward and introduced as a man bitterly opposed to Christianity. There was a long talk and an urgent call to him to follow Christ. He must decide, for he was an old man with not many years to run. He said nothing, but turned and went away. Finally he decided to yield, and confessed his faith to all whom he had bitterly opposed. A great change was seen in his life.

In March, 1936, a special pandal (shed) was erected and the prayer-house was enlarged in preparation for the baptism of Veerayya, his relatives and friends from five villages. Before he himself was baptised he brought forward all his friends and relatives for baptism, after which he followed. He chose to be baptised by the name of Daniel. The next day more people came for baptism, and among them were Veerayya's son and grandson.

By Veerayya's conversion many places have been opened for the Gospel, and a large number of people come forward on seeing the change in his attitude and life.

AFGHANISTAN.

Afghanistan is still a "closed land" in missionary parlance, but is becoming remarkably open to the world through the completion of a telephone system which links Kabul to every