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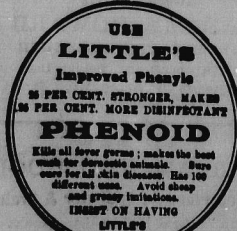
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VOL. VII., No. 5

FEBRUARY 27, 1920.

Price 3d. (Post Free.)

Current Topics.

The public of the Commonwealth will have experienced a very great relief at the news of the

The Strike. ending of the Engineers' Strike. We have not

been altogether impressed with the justice of this strike, as we were with that of the seamen. The circumstances of the sailor's life have too long been practically disregarded by an apathetic people and their representatives. The ship is the sailor's home, and, judging from the sailors' usual quarters, it has been a vile home, without comfort or the ordinary privacy that a home usually stands for. In this last strike there has, so far as we have been able to judge, been no grievance of sufficiently outstanding importance to justify the hold-up of the community and the sufferings that have followed in its train. And there has been the uncomfortable suspicion that a wealthy organisation has been out to exploit a situation created by itself, in order to get hold, on its own terms, of a good paying proposition. We are glad that better counsels have prevailed, and that our commerce can again flow on as unrestrictedly as the war aftermath will allow it.

Everybody is realising more and more each day what a legacy of trouble the recent war

A War Legacy. has left us; the disturbance of the currency,

the piling up of huge national debts, the disorganisation of industry and commerce, the unsettling of the minds of people are topics of general conversation, and their effects on the material side are manifest to all. But there is a spiritual legacy as well, about which the man in the street is not worrying, but which is far more serious still. That spirit of restlessness and passion for excitement, for example, which was so intensified by the experiences of the war, still expresses itself in the gambling mania, and questionable devices which in an hour of financial need were sanctioned in the teeth of Christian protest, still live on, and are still utilised in efforts for raising the funds required for soldiers' memorials and the like. The offensive chocolate wheel seems to have become a regular device for this end, so general is its use, and public opinion tolerates it without any apparent qualm. Worse than this, many Christian people seem to find no harm either in it or in the ubiquitous raffle which, indeed, in some of our parishes is even looked upon as a legitimate agent in the raising of money for the Church. The most deplorable feature of the whole business is this apparent lack of concern, this deadness to its seriousness. Is it in the best interests of our children, we may ask, that they grow up in such a fevered atmosphere, and is the highest type of patriotism likely to be developed by the appeal to

motives of selfish gain? In this age of unrest so evident on every side, too, surely we need to guard, on patriotic grounds alone, against the stimulus of this craving for excitement and this desire to find short-cuts to wealth, with all that such a spirit brings in its train. We Christians ought to realise, however, that there are greater objections even than these against a practice which cuts at the very root of our principles of brotherhood and self-sacrifice, violated in the process of seeking a selfish gain at the expense of other folk. Moreover in its essence, gambling of any kind, proceeding as it does upon an appeal to chance or luck, is the very antithesis of the Christian point of view, is a practical atheism in fact, and we are morally bound, as servants of the Lord, to discourage it with all our might. To us has been committed the task of awakening and educating the public conscience of the community, and we ought to strive to be worthy of the trust. God expects it, and we shouldn't fail Him.

Public Morals. Even the secular newspapers are crying out against the growth of "looseness of life" in the community. Our Divorce and Criminal Courts are revealing an alarming state of immorality; and Royal Commissions draw out evidence of corrupt practices that augur ill for the well being of the community. At a recent conference of the Mothers' Union in Brisbane, the Archbishop of Brisbane spoke out strongly in reference to these evils. He said:—

"The tendencies of modern society are well known. The weakening of self-control and the increasing license—especially in our sexual relations—can no longer be excused as the inevitable and innocent result of modern freedom. It is not innocent. It leads to immorality, as is shown by the percentage of unchaste marriages in the Commonwealth, and by the statistics of venereal disease. What is the Church doing in this matter? My conviction is, and has been for years, that the Mothers' Union attacks the evil in a vital place, namely, the home, and that the principles of the Mothers' Union are exactly those we need to emphasise, namely, the sanctity of marriage, the responsibility of parents for the character of their children, and the essential need for Christianity as the basis of the home. I should like to see a strenuous forward move for public morals this Lent in connection with the Mothers' Union. The mothers can be reached if approached with sympathy by wise women. Fathers should be sought out, and the real objects of the Mothers' Union explained to them, that they may render due sympathy and help, and the hearty co-operation of the clergy is necessary."

There can be little doubt but that the want of a true home-life affects our growing youth for ill. There is by far too much license allowed to the girl and boy of to-day, and with natural, if alarming, results.

The "Church Times" and Prohibition.

We have been rather surprised at the attitude of the "Church Times" towards Prohibition. Some months

ago it referred to the policy as quite negligible, because of the utter impossibility of its ever being adopted in Great Britain. A later note on the subject, printed in a former issue of ours, treated the matter a little more deferentially and ventured some evidence against its practical worth. In the first issue of that paper for the New Year there is a note, which we reprint below for our readers' information, indicating some concern on the part of the writer, and urging "the advocates of temperance," by which is obviously meant the anti-prohibitionists, to organise their forces for the coming conflict. The "Church Times" editor still effects to despise the movement, but his real concern cannot hide itself. The note runs:—

"America rushed into prohibition by a fanatical minority, is already faced with dangers which the intelligent always foresaw. It was inevitable that in the absence of decent drinks, resort should be made to deleterious liquids, and wood alcohol, intended for use in embalming fluid, has in one case alone been responsible for a hundred deaths, and for blindness and paralysis in several hundreds who did not die. The tragedy is a direct result of the prohibition law which emptied all cellars except those of the millionaires. Nor are the troubles of American prohibition confined to America; Cuba, the Bermudas and the Bahamas are overrun with thirsty Americans. There are, nevertheless, those in England who refuse to learn, and who are pushing prohibition with a zeal worthy of a saner and better cause. That they have abundant funds at their disposal is evident from their latest move. They are buying up all over England newspapers which are in difficulties, to run them in the interests of prohibition. The advocates of temperance will no doubt be alive to the danger, and by reasonable measures of reform and control it should not be difficult for them to cut the ground from beneath the feet of the fanatic."

The "abundant funds" at the disposal of Prohibitionists is surely a conceit of the note writer, for the liquor trade is notoriously wealthy, and is sparing no pains nor money in fighting for its very existence. The funds of the Liquor Reform Party are practically negligible beside them; but there is the weight of an improving public conscience in the matter which will finally defeat all "the tricks and devices of the trade."

The Bishop of Zanzibar has "One Body" opened up with a certain amount of emphasis, an old and festering wound. Let us hope that this time it will be carefully treated and cleansed and cured. Some two years ago, in "East and West," an exceedingly clear article appeared from the pen of a missionary describing and deploring the "color line" that is drawn relentlessly in some parts of the South African Church between the white and black Christians. Only the other day we heard from a chaplain, who spent some time in Wyn-

berg, that there was a great deal of hostile criticism against the incumbent of the Parish Church because he utterly refused in any way to recognise the "color line." The writer in "East and West," said that the prejudice was so strong that even cultured, ordained native clergy were not permitted to communicate with the white communicants. We are not surprised to find a missionary-hearted bishop, like Dr. Weston, seeking to make an effective protest against a line of action which casts a grave reflection upon the Church of South Africa, is a most unchristian trait in the character of many of its leading members, and constitutes a very great practical difficulty in the way of the evangelisation of the heathen and non-Christian.

The history of "Historical Criticism" which a future generation will probably construct should make interesting reading. We have always been impressed with the charming abandonment by that "science" of its proper function of dealing with fact for the more exciting, though slippery, pathway of a priori theory and assumption. But Father Time is a great commentator. In a recent sermon on the subject of "The Virgin Birth," the late Bishop of Oxford, Dr. Gore, gives an interesting reminiscence which might well form a useful corrective. Speaking of St. Luke as a careful and accurate historian, Dr. Gore said:—

"I cannot but remind you how extraordinary a vindication in the world of outside history the statement of St. Luke has received, which he gives as the historical background for the Birth-story. I remember when I was a young man, and just contemplating ordination, being staggered by the consensus of authority in the world of a free historical criticism with which that statement of St. Luke about the decree of Caesar was received." And it came to pass in those days that there went out a decree from Caesar Augustus that a census should be made of all the world. This was the first census made when Quirinius was governor of Syria. And all went to enrol themselves everyone to his own city." This historical background was declared to be absolutely untrue. There had been a census fourteen years later. But at this time there was no census. Quirinius was not governor; and it was the last thing that should have been suggested that people should have to go up to their own city in order to be enrolled.

Much more important even than the bringing together of the students of the world in talk and work, and play, is the work of the Federation in helping students everywhere to a fuller understanding of the love and Fatherhood of God. There can never really be a common mind among men unless all men enter into the Mind of Christ. Anxiety, uncertainty, dispute, and strife need not prevail. In drawing near to God, men of every country and class temperament can share the one vision of the Kingdom and the one sure hope of its coming. "In Thy light shall we see light." Confident in the power of God to lighten the eyes of His people and to strengthen their hands, the officers of the World's Students Christian Federation send out this Call to Prayer to observe SUNDAY, FEB. 29, 1920, as the Universal Day of Prayer for Students.

On behalf of the General Committee of the World's Student Christian Federation,
KARL FRIES, Chairman.
JOHN R. MOTT, Gen. Secretary.
RUTH ROUSE, Travelling Secretary
among Women Students.
November 25, 1919.

In bringing this appeal under the notice of friends and members of the Australasian Student Christian Movement, we would ask for their special prayers on behalf of this Movement. The present conditions of civilisation urgently call for men and women of faith. The war emphasised problems in social and national life; now that peace has come the people are facing these problems, and the most important question is, Can a

Prayer for Students.

We have received from the Hon. Sec. of the S.C.M. the Call for the Observance of the Universal Day of Prayer for Students. Issued by the General Committee of the World's Students' Christian Federation.

It says:—
Everywhere in the old universities, as in the new, the chatter of the market place has invaded the drowsy stillness of the lecture-room, and debates are focused on the problems of industrialism, of inter-race relationships, and of the foundations of international peace. Great numbers of men who are students to-day were soldiers yesterday, and they bring to the study of history and philosophy a first-hand experience of history in the making, and a philosophy of life constructed, not without pain, under the stress of battle.

The officers of the World's Student Christian Federation do not, therefore, ask for the prayers of the Church on behalf of a sheltered caste. They ask that Christians everywhere will remember before God the men and women who, in the universities and colleges of the world, are trying to understand and are preparing to serve the needs of their generation.

Such understanding is greatly needed, and it can only be based on real and thorough study of facts, and on sympathy and open-mindedness. Pre-eminently, this is work for the student class. To-day the world is full of idealism, but even dreams of idealists disagree. On the plane of practical politics uncertainty, anxiety, suspicion, are apt to crush the spirit of adventurous hope and mutual sympathy. Once, the phrase "Vox populi, vox Dei" was the watchword of Democracy, but what meaning has it now, in the days which men call the Days of Democracy? Friction and misunderstanding between men of good will has been the saddest feature of the last year. The world is in desperate need of a common mind, bent on a common good—a real "volonte generale," on which the policy of nations can be securely based.

It is to help in creating this common mind—bent on a common good—that the Federation really exists. The Federation is bringing together students of every country, and is thus helping them to understand the point of view, the peculiar tendencies and aspirations, of nations other than their own. Such understanding is achieved largely by the promotion of ordinary social intercourse and friendliness between, for example, the students of America and the students of other countries who are studying in American universities. Next summer, a special effort will be made to draw the students of different countries nearer together, since the General Committee of the Federation will meet, for the first time since the War, in Sweden, where the Federation was founded twenty-five years ago.

Much more important even than the bringing together of the students of the world in talk and work, and play, is the work of the Federation in helping students everywhere to a fuller understanding of the love and Fatherhood of God. There can never really be a common mind among men unless all men enter into the Mind of Christ. Anxiety, uncertainty, dispute, and strife need not prevail. In drawing near to God, men of every country and class temperament can share the one vision of the Kingdom and the one sure hope of its coming. "In Thy light shall we see light." Confident in the power of God to lighten the eyes of His people and to strengthen their hands, the officers of the World's Students Christian Federation send out this Call to Prayer to observe SUNDAY, FEB. 29, 1920, as the Universal Day of Prayer for Students.

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sufficient number of men and women be found who are willing to seek first the Kingdom of God? Only if this question can be answered in the affirmative is there guarantee that real progress will be made in the solution of the problems. The Student Movement aims primarily at keeping before the members of the Universities this ideal of Faith and the Kingdom. We, therefore, request that all Christians throughout Australasia spend some time in prayer, on Sunday, 29th February, 1920, on behalf of students in Australasian Schools, Colleges and Universities.

On behalf of the General Committee of the Australasian Student Christian Movement.

J. M'KELLAR STEWART,
Acting Chairman.
January 29 1920.

English Church Notes.

Personalia.

Canon William Hodgson, the brilliant and hard-working Vicar of Aston, Birmingham, died on Christmas Day as the result of a bicycle accident on December 20. The news was received with deep sorrow, not only in Aston, but throughout the Diocese of Liverpool, where he had ministered with conspicuous success for several years.

In May, 1917, he accepted the important living of Aston, Birmingham, where he carried on a magnificent work for two and three-quarter years. In 1916 he was appointed Honorary Canon of Liverpool Cathedral, and Examining Chaplain to the Bishop of Sodor and Man. In 1917 he was preferred to an Honorary Canonry of Birmingham.

Rev. C. J. Smith, who has been appointed Dean of Pembroke College, Cambridge, in place of the Rev. J. K. Mozley, was a Scholar of Pembroke, and obtained Firsts in the Classical and Theological Triposes, and was Curate, Jeremie, and Scholefield Prizeman.

A Modern St. Francis.

Somewhat of a sensation has been caused in the West of Scotland by the action of the Rev. Douglas A. G. Muir, of Eaglesham United Free Church, who has resigned his charge in order to devote himself to a life of holy poverty and service after the manner of the disciples of St. Francis. It is remarkable that no member of the Glasgow Presbytery expressed disapproval of Mr. Muir's action; his statement was received with much sympathy—a very interesting sign of the times. He proposes to form a band of fellow-workers on modern Franciscan lines, not independent of but auxiliary to the Church.

The Bible Society.

It would help people to realise the multifarious demands which are continually being met by the Bible Society if they saw the list of new editions ordered to be printed at one meeting of the Bible House Committee this month. These editions include 66,000 Bibles and 41,000 New Testaments, and were in the following languages—French, Dutch, Spanish, Portuguese, Greek, Hungarian, Rumanian, Ruthenian, Russian, Polish, Bengali, Thongsa, Xosa, and Saman; besides gospels or other separate books of Scripture in Hausa, Yoruba and Arabic. Many of these volumes are for the war-ravaged lands in South-Eastern Europe. All the editions will cost nearly three times as much to produce as they did before the war.

The Bishop of Zanzibar Again.

The Bishop of Zanzibar is evidently exhausting the patience of English churchmen. His excited action over "Kikuyu" and subsequent excommunication of the Bishop of Uganda and Mombasa, his protest against the Bishop of Hereford's supposed heresy, his threat of "intruding" into the dioceses of "unenthic" bishops, and the nerve-racking seriousness with which he takes himself; all these actions combine to make him a rather "difficult" person to put up with for his brother bishops in England.

Now he has broken out in a fresh place in view of the coming Lambeth Conference, and has actually asked the Archbishop of Canterbury for permission to voice his protests in that august assembly, and upon refusal, has taken the opportunity of depreciating the very great importance of such an assembly. As the "Challenge" puts it: "It is a conference, and not a quasi-council Synod. It has no technical authority, for it is an assembly of those who, in all parts of the world, have the responsibility of episcopal action and the width of outlook which the discharge of that

responsibility brings. Meanwhile, the position taken up by the Bishop of Zanzibar is one of which it is difficult to speak with forbearance. There is in his utterances a suggestion that his opinions and actions have an importance which it is in fact difficult to attribute to them. He is a devoted missionary, and a speaker of burning eloquence. But he is not the sole and sufficient judge of orthodoxy."

The Holy Communion: its Meaning

(By Rev. A. H. T. Clarke, Rector of Devizes.)

"What mean ye by this service?"—Ex. xii. 26.

It has been often remarked that there is no subject upon which Christians have been more in conflict than on the subject of the Lord's Supper. There need be no occasion of stumbling in this fact: for St. Paul, even in his day complained of the "contentions" among the Corinthians on this very subject. The deeper the truth and the more precious the promise, the more difficult will it always be to focus its significance in just proportions to suit every angle of vision. The present writer proposes to embrace the subject of the Holy Communion as far as possible on all its several sides, but in so doing to present nothing that has not been said a hundred times before by orthodox divines in every age, but, above all, by the earliest writers of the first four centuries.

The Holy Communion in its initial aspect is a sacrament. Now what is a sacrament? A sacrament is an acted parable, a working analogy, a symbolic representation, a moving sign, a parallel in action of things on earth corresponding to their counterparts in heaven. Says Milton in a famous line:—

"What if earth be but the shadow of heav'n?"

There are not two Gods. The Author of Grace and Nature is the same. And His work in Nature is so typical of His work in Grace that the two often illustrate each other. The Fathers of the Alexandrian theology pushed these analogies so far as to find a sacrament in almost every part of Nature. They thus paved a way for that belief in magic and ritual which has nearly ruined the virtue of a sacrament in the Roman Church. But the Word of Christ ties us to only two sacraments—the one conveying to eye and ear the benefits that attend the new birth of every Christian, the other his growth.

Every man has a soul as well as a body. So sacraments have two sides to their nature, namely, an outward sign corresponding to their inward grace or benefit. As the body is in need of food, rest, activity, so is the soul. As the body partakes of food through the mouth and translates the food it receives into physical nourishment which repairs the wasting of the frame, so the soul inwardly digests through the mouth of faith these influences of Christ's life, nature, word, example, spirit, which build up its moral character. What bread and wine are to the wants of the body in giving strength and tone, such is the gift of Christ Himself to the strengthening and refreshing of the soul.

The idea of typical actions is a familiar thought with St. Paul. When Israel passed through the sea with Moses, was it not a kind of baptism? When the manna and the smitten Rock in Rephidim fed them all the rest of their journey to the Promised Land was there not here, he asks, a parable of the Holy Communion (1 Cor. x. 1-4)? From this it follows that under the new covenant we have completed "types" and symbols of the incarnate Jehovah. "The Cup . . . is the Bread . . . is it not a participation in common of the Body and Blood of Christ" (ver. 16)? Is it not in this strictly sacramental sense that before the act of consecration the Prayer Book bids us "So to eat the flesh of Thy dear Son," and after reception to feed on "the spiritual food of the most precious Body and Blood of Thy dear Son." In no other sense did the Fathers of the Eastern and Western Church understand the terms of this Sacrament. Chrysostom and Augustine here agree. "When He gave the disciples His body He bade them eat the sign of His Body." "Believe and thou hast (as good as) eaten." "The nature of bread remains," adds Chrysostom in a famous passage erased from all Romish copies till the year 1689; "we proclaim not two bodies." The original of the Canon of the Roman Mass had asked for no more.

But on what does the soul feed? What aspect of Christ's nature is here brought specially into view? How is He her strength and sustenance in this Sacrament? If the Holy Communion is a Feast, what sort of a feast? The Holy Communion is a Feast of the soul upon Christ's Sacrifice past. The Holy Communion is the continuation of the Passover. It expresses in

visible terms what the preacher preaches in audible terms. It is, as Augustine wittily says, "so to speak, a word made visible." The apostles wrote Christ's will for the world to read with their own signatures. The Sacraments are Christ's seals.

"Writ by a Friend and with His blood." His Body broken and Blood shed are hereby typically represented. Sin is here regarded as put away by the Paschal Lamb's complete and perfect sacrifice. "Christ our Passover has been sacrificed for us, therefore let us keep the feast" (1 Cor. v. 7).

"My faith looks up to see
The burden Thou didst bear
While hanging on the accursed tree,
And knows her guilt was there."

In Scripture language, we "do tell of the Lord's death till He come." In Prayer Book language the service is "a continual remembrance of the sacrifice of Christ's death and of the benefits which we receive thereby." But this is not all. Sacraments are more than memorials of a dead past. They "mark" — as Hooker says — "the time when" God is pleased to act upon the soul. They are "instruments" through which God comes into contact with His people. They are not only signs, but seals of God at work. They are visible tokens of God's new covenant blessings in invisible operation. What the Pillar of Cloud and the Rock were to Israel in the desert, namely, moving emblems of Christ's actual Presence among His people, so the Bread and Wine are not only images that correspond with God's gracious visitations, but present proofs and pledges of His Person. As He once was on earth among His Disciples, so He now is in the power of His Spirit (Jno. vi. 63), not less real, but more. As He once distributed the bread and wine, emblematic of His body and His blood, so now in the partaking of them we partake of Him. Our soul absorbs His human likeness, His flesh-and-blood character. His once earthly counterpart, that we may here and now be "transformed into His image from glory to glory," and become "partakers" here and now of "the divine nature" which His earthly life exhibited.

"We need not now go up to heav'n.
To bring the long-sought Saviour down:
Thou art to all already giv'n,
Thou dost ev'n now Thy banquet crown.
To ev'ry faithful soul appear
And shew Thy real Presence here!"

"He that saith He abideth in Him ought himself also so to walk even as He walked." In every Christian may be realised the promise: "We will come unto him and make our abode with him," for "truly our fellowship is with the Father and with His Son Jesus Christ." It is in this sense that our Lord's words hold good of the Eucharist: "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you." They illustrate the great principle of the

Christian life which the Communion Service serves to illustrate—that unless we can live His life here below, a flesh-and-blood life dedicated through and through to the Father's will, our Christianity does not count.

It is in this metaphorical sense that "we eat the flesh of the Son of Man and drink His blood." We partake of His sacrificial character. We enter into His life by "fellowship with His sufferings." "This is His body" to us who partake of the sign in a manner that corresponds with the thing signified.

About this metaphorical use of language there is no shadow of a difficulty. When title-deeds of an estate are given we say: "This is the estate." When an investiture of a bishop takes place we say: "This is your bishopric." So St. Paul speaks of Christ's union with His Church as a "sacramental" union with her, even as to her "flesh and bones" (Eph. v. 32). Abraham's wife Sarah "is," that is, represents, the new Jerusalem. "Hagar is Sinai in Arabia," that is, represents the legally-minded Jews of the Mosaic Covenant (Gal. iv. 21 sq.). The Jews who despise the offer of the Gospel are told that they "tread underfoot the Son of God" and "crucify" Him "afresh" (Heb. x. 29, vi. 6). Surely it is a strange and imbecile misunderstanding of our Lord's words that we take in any but a spiritual and metaphorical sense His promise to His people of being the Bread of Life which cometh down from heaven and of His giving His flesh for them to eat as the symbol of His self-sacrifice for the world, and that without this daily nourishment of their spiritual life their souls would be for ever starved.

What, then, does our life of Christian sacrifice demand? The daily sacrifice of ourselves (Rom. xii. 1); of our wills in obedience (1 Sam. xv. 10); of our time in prayer (Psa. cxli. 2); of our lips in thanksgiving (Psa. lxi. 15); of our heart in penitence (Psa. li. 17-19); of our wealth in charity (Acts x. 4; Phil. iv. 18); of our spirit in active religious work (Phil. ii. 17; Rom. xv. 16); of ourselves given up for others as Christ's life was while on earth (Eph. v. 2). This is what Holy Communion involves—a sacrifice of all we owe to God. This is what Eucharist means—a sacrifice of thanksgiving in return for a life given up for us.

"All we have we offer,
All we hope to be,
Body, soul and spirit—
All we offer Thee."

On that deep retiring shore
Frequent pearls of beauty lie,
Where the passion waves of yore
Fiercely beat and mounted high;
Sorrow that are sorrows still
Lose the bitter taste of woe;
Nothing's altogether ill
In the griefs of long ago.
—Lord Houghton.

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There are Classical and Modern sides, and all facilities for the preparation of boys or either a profession or mercantile career. There are a number of Scholarships attached to the School. A Junior School, with Resident Master, Matron, etc., has been established for the special care of boys from 8 to 12 years old. All particulars may be obtained from the Headmaster or from Mr. G. A. Lewis, Clerk to the Council, Ocean House Moore Street, Sydney.

The Perth Diocesan Festival.

The Annual Diocesan Festival was held on January 15. The initial function was a high tea at St. George's Hall, when about 300 people were present. All the metropolitan parishes were represented, and the festival afforded an unique opportunity for bringing Church people together who in the ordinary way never meet. Ladies from the various parishes presided at the tables.

A public meeting was held in the Perth Town Hall at 8 p.m. His Excellency the Governor (Sir William Ellison-Macartney) presided over a large audience. The Ven. Archbishop opened the meeting with prayer. About forty prominent churchmen occupied seats on the platform. Apologies were read by the Rev. H. E. Hyde, L.Th., Organising Secretary, from his Grace the Archbishop, who was detained in Moora; also from a large number of churchmen who were unable to attend. His Excellency the Governor was enthusiastically received, when he rose to speak. He said:

"It is nearly a year since I was present at a meeting in the Memorial Hall which was called with the purpose of making a special effort in connection with increasing the finances of the Church of England. This appeal has now been made, and on the whole the result may not be considered unsatisfactory. At all events a beginning has been made, and it now remains for the laity to carry on this movement year after year, in order to meet the demands which are made on the Church, and to provide these means—not only in relation to the stipends of the clergy, but for the promotion of other necessary connections with our Church. This, of course, is naturally the work which falls upon the laymen. It is a work which has been carried out in every Church by laymen, and it is the work which naturally falls on them as a duty; that is to say, if you desire to see your Church placed into a position to carry out effectively its great mission. There are, of course, a great number of people who will find excuses more or less definite for evading their duty, and they will complain either of the Church itself, or they will say that the Church is to a certain extent superfluous. Of course these latter are not strong members either of the Church of England or any other Church, but they have to be considered when we are facing a scheme of this sort, and attempting to attract the strongest measure of public support for the objects which we have in view. Of course, whenever a man is asked to put his hands in his pockets unless he is exceptionally all sorts of possible excuses may occur to him for relief of his conscience, and certainly for the purpose of saving his pocket. There is amongst a certain class of Church people a tendency to undervalue the work which has been done by the Church in the past. Not that I mean to arrogate to the Church of England all that has been done, and from which springs so much of our national feelings, or of those sentiments for which the policy of the Empire stands and to which the people of the Empire are supposed to be devotedly attached, because the Church of England has no monopoly of the sentiments which have deeply impregnated the civilisation of the last 200 years, but I want to point out that many people are inclined to say that we could get on very well without a Church, and will point to some eminent if somewhat isolated examples of lives of the highest character, of the most profound purity, of a devotion also to the highest principles of humanity which cannot be excelled, and they will say: 'There is a man who has never seen a church and does not profess in any way to be a believer, and yet you cannot say he is not actuated by the highest motives, or that he is not an example to many Church people! This probably could not be contradicted, but they forget altogether that these examples of high thought, admirable conduct and generous sentiments, though they are not connected with the expression of religious belief, have undoubtedly sprung, been fostered, and are the children of that Christian belief which has been transmitted over centuries, through the Church generally. And therefore we cannot forget that we owe a great deal to the existence and the work of the Churches in the past. That it is from their work to a large extent, especially in the Mother Country, that education existed long before it was taken up as a national effort, and that in many ways, which it is unnecessary to enter into specifically this evening, the Church of England as an organic body has made its influence felt for many centuries on the formation of the national character. These are things that we should not forget, and especially we who are living in this daughter country, which is entering on its career as a young nation, should not hastily or improvidently decide that a Church which has the traditions behind it which our Church of England has, is not a Church which is worthy of supporting and maintaining in the best possible condition.

Now, the minds of mankind, certainly of a large portion of it, have stirred to their innermost, and many questions have come to the surface as the result of the late war. It was impossible that the Church, or the Churches, I would say (for criticism which has arisen is not purely directed against the Church of England, but appeared to be preferred against all the Churches of Western Europe), should not be subjected to criticism from the events which have influenced so many homes. Great suffering accompanied by a questioning of what, probably has been previously accepted without any disturbance of the mind, namely, the relation of ourselves to the next world, relations of humanity to the great and eternal spirits, has occurred. And there has been a challenge—not an unfriendly one—but there has been a certain challenge also to the Church which has come from within it as well as from without, a challenge which says: You must justify your position, you must answer the questioning of mind which has arisen, and you must not be content with relying on traditional old formulas, if you wish to gain our ardent sympathy, and if you wish to attract and prevail on the minds of men who have been much strained by the occurrences, suffering, and loss during the last four years. And many people who are sympathisers with this challenge forget to a certain extent that the challenge might also apply to themselves, and that they have had opportunities, which they have neglected, in cultivating the knowledge which is at everybody's disposal, especially in these recent years, to adjust their mind to the varying chances which have occurred. I do not mean to say for a moment that any of the Churches are not open to a certain degree to this challenge, still less do I say that the challenge may not be fairly issued against the Church of England, and I feel myself that it is one that the Church and its leaders would do well to pay attention to. I speak as a layman, and as one who knows what is passing in the minds of many laymen, and I will say this—I said it once before at a meeting in this State—that I do not think the heads of our Church sufficiently recognise the fact that as a rule Church people are intensely ignorant of the Great Book upon which the Church of England, and all the other Christian Churches, is founded. I do not mean they would not be able to recognise a quotation, or to turn their attention to the particular book or Bible of which you are speaking at once, or that they are not strictly accurate in their knowledge of the various incidents recorded in the various books of the Bible, but they know nothing of the history of the Bible, and they are not taught it, and this thing should be remedied in the future. This is not peculiar to the Church of England, but if the Church is going to maintain a grip on the rising generation, and to enable them to meet the objections which are to be met anywhere—in the smoking-room of a steamer going across the ocean, in the pages of many newspapers, and elsewhere—our youth ought to be taught what is known of the Bible, and the books in it, and their relation to Eternal truth—which varies very much—or to be told what is accepted by the greatest theological authorities in this and other churches, and they should be informed, when growing up and going out in the world, so as to know there is an effective answer to the often sudden attacks which are made upon those who profess a belief in future life, and in the doctrines generally professed by Christianity which they are utterly unprepared to meet at the present moment, but rely on the ordinary teaching given in the various Christian churches. I say this because I believe that here in this young country, a growing country, a country the general tendency of which is to take nothing for granted, to enquire or to leave

it on one side where traditions have no very great hold, it is absolutely necessary that the Church shall prove its case to the full if it desires to acquire a hold on those who are to form the future community of the people of Australia.

"We are met to strengthen the Church, if we can, as a great instrument of good in the community, because no one will deny that whatever be the faults of any of the Christian churches, they have stood fast in the last three or four centuries during which they have been the instruments of civilisation, of propaganda, and of support of its highest principles of humanity which until this great war dominated the fancies, the minds, and the conduct of all Europe. Therefore it will not merely do to leave things as they are. You believe in a higher quality of education. You ask it for your children. You say: We must have it in commercial life for our children, and we want the best education we can get. It is necessary therefore that this demand shall not be neglected by the Church. At once you come to the question of finance. How can you expect a clergyman in an isolated district to keep himself abreast of modern thought? How can you expect him, unless he is able to afford the luxury of reading, to keep himself what is said on both sides. For no one can effectively influence anyone's thought unless he has read both sides. One of the greatest aftermaths of the war, which is perturbing many men, is commonly known as spiritualism. There are all sorts of spiritualists, and have been for years. One of our most eminent professors professes a belief in revelations made to him by the professional spiritualists from the United States. But put all these things on one side, and however you feel on that aspect there is no use pushing it on one side to run into a class of spiritualists who preach the subject with deep earnestness and in a far different manner than the others I spoke about. It is impossible to doubt that during the last few years all sorts of people, not purely emotional effeminate men—he wanted to express the type—not merely emotional psychical men had gone to it, but the deep sense of loss, the wonder to know what was occurring across the border to those who loved on earth have brought hundreds of thousands of people under the influence, or to read what the modern professors of spiritualism have said. It does not do for any Church to waive that on one side, without being able to give other satisfactory advice, some principle upon which the agonised mind of the father or mother may settle as to what is right or what is wrong. That is one question. But we are nearer now to the revelation of enormous forces which we never dreamt of, or scientists of the last century ever dreamt of, and which are being revealed and would surely be accepted before long as wholly and as openly believed as Darwin's theory of the process of evolution. So now you will see how necessary it is that the Church should be thoroughly equipped, and you cannot expect the Church to be equipped unless you—the laymen and laywomen who are anxious to maintain the work of the Church and all that hangs on it for the sake of your children—unless you support the Church, because the Church (I am now using it in the sense of those who are responsible ministers and pastors of the Church) cannot do its duty unless you give them the means to equip themselves to meet the varying phases of thought and emotion which are now prevalent."

If a kindness I may show;
If a good deed I may do
To a suffering fellow-man,
Let me do it while I can,
Nor delay it, for 'tis plain
I'll not pass this way again.—J. Torney.

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MELBOURNE

Personal.

Mr. G. S. Coleman, a member of St. John's Cathedral Chapter, Brisbane, has been appointed treasurer of Synod, in the room of Mr. C. Elliott, who has resigned.

The resignation of the Rev. A. O. Brine, M.A., from the parish of Sherwood (Q.), has been accepted. Mr. Brine expects to leave for England early in April.

The many Queensland friends of the Rev. E. A. Selby Lowndes will be pleased to know that he is in good health, and has recently been appointed headmaster of Charter House, one of the most famous of England's great public schools.

Rev. S. Tomlinson, of New Guinea, has been elected an honorary governor of the British and Foreign Bible Society for his skill in translation work.

Rev. Rouse Upjohn is at present acting as locum tenens at Bungendore during the absence of the rector, the Rev. Canon Champion, M.A. Mr. Upjohn was ordained deacon 1909, priest 1913, in Goulburn, and has held curacies in the Cathedral parish and June. He was rector of Pambula from 1913-17, since when he has been working in the diocese of Sydney.

There was a pleasant function at the Sydney Diocesan Registry last week, when Mr. Scott Young, Hon. Treasurer of the Home Mission Society, on behalf of the staffs of the H.M.S. and Registry, presented Mr. H. B. Archinal, accountant, with a carriage clock, in view of his marriage. Mr. Young voiced the high appreciation in which Mr. Archinal is held.

General Sir William Birdwood has consented to lay the memorial stone of the memorial chapel at All Saints' Cathedral, Bathurst.

Mr. J. Bolitho, of Sale, late of the Bank of Victoria, has been appointed assistant registrar to the Diocese of Gippsland.

Mr. W. K. Hancock, youngest son of Canon Hancock, at one time Rector of St. John's, Bairnsdale, and the first Archdeacon of Gippsland, has been appointed lecturer in History and Economics at the Perth University.

The Bishop of Newcastle has postponed his departure for England, to attend the Lambeth Conference, until the middle of April. This is owing to Mrs. Stephen's state of health being such that the doctors consider it would be rather unwise for her to attempt the voyage just at present.

The Patronage Board for the Parish of Queanbeyan have appointed the Rev. S. J. West, Th.L., to the vacancy caused by the resignation of the Rev. Robert Elliott, A.K.C., B.D. Mr. West has been Rector of Berridale since 1912.

Rev. C. G. Mutter, who in former years served as an assistant Curate at St. Peter's, Wellington, has been appointed to a Canonry in the Diocese of Christchurch, N.Z.

Captain Sinker, formerly skipper of the Southern Cross, who has been travelling Secretary for the Melanesian Mission in England for some years, is suffering from a serious breakdown in health. It will be remembered that Captain Sinker withdrew from his

secretarial work temporarily upon offering his services to the Navy for war-work and it is to be feared that the strain of the duties then undertaken was heavier than his friends realised.

Bishop Mules and Mrs. Mules, of Nelson, celebrated their golden wedding on January 19. Their many friends will hope and pray that years of abundant happiness and health may still be in store for them.

Mr. and Mrs. C. P. Cox, of Christchurch, have lately celebrated their diamond wedding. Mrs. Cox was a daughter of the late Bishop Harper, the first Bishop of Christchurch.

The Bishop of Nelson has been requested by the London University to act as its representative at the Jubilee of the Otago University this month.

The following item appeared in the Auckland daily press in December:—"The Rev. W. H. Rattray, who has been Vicar of Katikati for the past four years, has announced his resignation on the ground that the high cost of living has caused his expenses to exceed his income. Mr. and Mrs. Rattray have taken a prominent part in local affairs and will be much missed from the Katikati district."

Rev. L. T. Maund has been appointed vicar of the parish of Christ Church, Ballarat. Mr. Maund was educated at the Hereford Cathedral School, England, and at St. Augustine's College. He was ordained deacon by the Archbishop of Canterbury in 1899 and priest by the Bishop of Adelaide in 1900. Mr. Maund is at present vicar of St. Martin's, Hawkesburn, in the diocese of Melbourne.

The Bishop of Ballarat has appointed the Rev. F. T. C. Reynolds a Canon of the Cathedral, Ballarat.

The Bishop of Tasmania has appointed the following rural deans:—South-west Rural Deanery, Rev. A. G. Cutts; North-eastern, Rev. L. C. Ferris; Northern, Rev. Canon de Coetlog; North-western, Rev. W. G. Thomas.

Meeting of the Australian Board of Missions.

The Australian Board of Missions met at the Cathedral Buildings, Melbourne, on Wednesday, February 11, 1920. The meeting lasted two days. Though the attendance was small a great deal of work was accomplished.

Resignation of Bishop Pain.

The President announced the resignation of Bishop Pain as a member of the Board of Missions. The following resolution was unanimously passed:—"That this Board receives with the deepest regret the resignation of the Right Rev. Bishop Pain. It refrains from asking him to reconsider his decision because of his expressed desire. But it would place on record its grateful appreciation of the high value of his services whilst a member of the Board, both because of his keen missionary convictions and his clear judicious counsel. It prays that the Heavenly Father may constantly sustain him in the bearing of his heavy burden of suffering; and it assures him of the intercessions of its members on his behalf."

Financial Statement.

The Board considered the financial position and found that though the income of the year ended December 31, 1919, was a record, the expenditure owing to the increased cost of living and the depreciation in exchange was in excess of the income. In view of this the following resolutions were passed:—

1. That it will not be wise to send out new missionaries or to undertake any new fields of work involving additional financial responsibility unless in the case of any new

work of development for which urgency can be claimed.

2. That the undertaking of new work in the near future must depend on the response made to the Thankoffering Appeal.

3. That the close of the campaign in December, 1920, will provide a suitable opportunity for the consideration of new responsibilities.

New Zealand Board of Missions.

The Board requested that a message be sent to the New Zealand Board of Missions expressing the gratification of the Australian Board of Missions on the establishment of the New Zealand Board of Missions, and sending them best wishes.

Joint Committee for Missionary Work in the Western Pacific.

The Bishops of Goulburn and Bathurst and the Chairman of the Board were appointed the three A.B.M. representatives to confer with the three representatives of the New Zealand Board of Missions in the joint committee approved at the November meeting of the A.B.M., and since then agreed to by the New Zealand Board of Missions.

Reports from Aboriginal Missions.

The Board expressed its great satisfaction on learning that a lady in Melbourne had given a donation of £150 to purchase the motor car which has been provided by the Bishop of Carpentaria for work in the Mitchell River Mission. It was requested that a letter of thanks be sent to the Bishop of Carpentaria and the kind donor.

Torres Straits' Mission.

The Board expressed its great appreciation of the growth of this Mission as shown by the ordination of the first two native deacons, and also by the decision of the Islanders to give £150 this year for the support of the native church.

Western Pacific.

The Board considered at length problems relating to the new responsibilities of the Commonwealth and the Church under the mandates for the care of the Pacific Islands, and also of changing economic circumstances, and the chairman of the Board and the Bishop of Bathurst were appointed a committee to report to the Board upon:

- (a) Policies for protection and development of native races.
- (b) How such policies can be pressed and fulfilled, and how far co-operation with other agencies is possible.

Patteson Memorial Church.

The Board was unanimous that the Patteson Memorial Church, Norfolk Island, and a suitable area of land, must be carefully retained for the use of the Church of England.

The resignation of the Secretary, the Rev. H. M. P. Rupp, after over five years' service in connection with the Australian Board of Missions, was received by the Board with great regret, and it was resolved that the sincere appreciation of the Board for his services be recorded in the minutes, and the best wishes of the members of the Board were extended to him in his future work.

The impending retirement of the Archbishop of Melbourne.—At the close of the



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"KIWI" SHINE LASTS DAYS
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proceedings of the Board the following resolution was unanimously passed:—

"That this Board expresses its thanks to the Archbishop of Melbourne for the kindness and courtesy of his reception of the Board in Melbourne. At the same time it desires to put on record an expression of its deep regret at the approaching loss of His Grace from the membership of the Board in view of his impending resignation of his high office. It recalls gratefully his many important services to the Board, both in the reconstruction of its organisation and in the conduct of its business. His statesmanship in outlook, his wisely balanced judgment, his independent view-point, as well as his personal interest in its proceedings, have been of the utmost value, and have left an indelible impress upon its life. The Board assures His Grace that he carries with him to his retirement the best wishes of all its members, who trust that the Church may yet for many years have the benefit of his wide vision and experienced thought."

Amongst other matters dealt with, but not completed, was the Diocesan Apportionment for 1920. It was found difficult to come to an agreement as to how much each diocese in Australia should be asked to increase its income. An increase of at least 20 per cent in missionary income is asked for this year from the Church in Australia apart from the Thankoffering for Victory and Peace.

Changes in Communion Service.

The Bishop of Manchester, writing to the "Record," says:—

"As one of the small minority who dissented from the decision of the Conference, let me record my reasons for dissent, and ask your forbearance if they need more than brief expression.

In the first place, the decision reached will leave us with two alternative uses in the Holy Communion, with reference to which the Memorial promoted by nine bishops justly observed that "alternative uses for this purpose will have a deplorable tendency to accentuate our unhappy divisions in the service which, of all others, should mark our unity."

The Conference has decided that alternative uses should be allowed. It was, no doubt, the opinion of some members that there would be no doctrinal significance in the changes on which they agreed. But if the alternative uses have no doctrinal significance, are they worth making? What is the object of providing two uses when one is sufficient? If the Conference was really persuaded that it was only improving the service without altering the teaching, why had they not the courage to recommend that the new and improved service should supersede the old? There may be something to be said for variety comprehensive of divergences of opinion, but no argument has yet been advanced for variety which only pretends to repeat one mode of thought in varying phrases. Some definite gain must be shown or the changes are self condemned.

The gains alleged are (1) passing directly from the uplifting of our hearts in the "Holy, Holy, Holy" to the prayer of Consecration, keeping as it were, on the note of praise without the discord of humiliation struck by the prayer of Humble Access. But was not the effect of the "Holy, Holy, Holy" on him who first heard it a profound humiliation? The present arrangement is true to Scripture, and the loss of the act of humiliation at this point will be keenly felt by many devout souls. Having passed into the Holiest before the Consecration they will desire to express their prayer in removed, i.e., immediately after the Comfortable Words, it seems quite out of place. The absolved penitent naturally passes to praise, naturally passes from the "Comfortable Words" to the "Lift up your hearts." The return to the note of penitence at this point is false. Passing from pardon into the Holy of Holies and joining in the angelic songs, the worshipper is rightly conscious of his deep unworthiness. This change is not really an improvement but a deterioration.

2. It is urged that the prayer of Consecration should be accompanied by an act of Remembrance. The act of Remembrance finds its place in our Prayer Book in the long Exhortation to the Communicants. "Above all things ye must give most humble and hearty thanks," etc. Our Prayer Book, consistently in the Catechism and throughout the Communion Service, interprets our Lord's words "in remembrance of Me" in the non-sacrificial sense. The proposed addition, both by its form and by its place in the Prayer of Consecration, leans to the sacrificial sense. The words "having in remembrance before Thee" are to be specially noted. It is no answer to say that all our acts are before God. The statement is

true, but we do not repeat the thought in every prayer. This is not the real reason why the words are inserted here. They are inserted here to please and conciliate those who build up an edifice of sacrificial doctrine on our Lord's simple command "This do in remembrance of Me." They suggest an interpretation of those words which is admitted by the best scholars to be a false interpretation. They will certainly be quoted as a sanction by our Church of this false interpretation. No one who knows the history of the controversy will treat them as non-controversial.

3. It is urged that except in the Collect for Purity there is no prayer for the Holy Spirit in the Communion Service, and that such a prayer is at this point desirable and consonant with all ancient Liturgies. Had it been worth while to have an alternative use or to change our present use for this simple object, it was possible to have inserted in the Prayer of Consecration, after the words "Hear us, O Lord, we humbly beseech Thee," the words "and send Thy Holy Spirit upon us that we may receive, etc." At this point the introduction of such a prayer would have conformed to ancient uses. Nor would it have been contrary to Scripture or to our practice in saying the Grace at meals to have said: "Hear us, O Lord, we humbly beseech Thee, and by Thy Holy Spirit so sanctify us, and these Thy creatures, of bread and wine that we may receive them, etc." The stress would have remained where our Prayer Book places it, on the act of Reception. No change in the character of the Elements would have been implied but only in their use. The arrangement proposed by the Conference is very different. The Invocation of the Holy Spirit as the Sanctifier and Life-giver upon the elements without any reference to their use will please only those who hold that by consecration a mysterious change is effected in the Elements. The same persons will also find in the ascription that follows the signal for reviving the adoration of the worshippers. Our Communion Service will have been in some degree further assimilated to the Mass.

4. The use of the Lords Prayer before and not after the Communion is also significant. There are those who teach that the Consecration is effected by this prayer. On the other hand, in Baptism, Confirmation and Holy Communion our Church consistently places the Lord's Prayer as the first prayer of the Divine Family of God enriched by their Father's gift in each ordinance.

I am almost ashamed to enter into such minute criticism. It would have been far easier for me to join one of my Evangelical brethren who either advocated or supported these changes. Their policy throughout has been to use the opportunity of Prayer Book Revision to make the book more acceptable to High Churchmen. I am thankful that they supported me in resisting the changes advocated by the Convocation of Canterbury. I am thankful that the widely signed Memorial has had a real effect. But I cannot help wishing that our friends had been firm to the position of resisting all alternative uses in the Holy Communion after the Prayer for the Church Militant. They have preferred a policy of concession, which policy some of them at all events have also followed in the matter of vestments and of reservation. If I could imagine that this policy would unite Churchmen in resistance to the counter-Reformation movement, I might have found it possible to be silent, though I could not have joined them. But being firmly convinced that their action is in effect promoting the counter-Reformation I must oppose them, even if I stand alone in so doing, else should be untrue to the promises of my ordination and consecration. How deeply I feel my isolation I cannot properly express. Though personal friendships remain, common action is imperilled. We who should be acting together in the leadership of Evangelicals, and in upholding the Protestant character of our Church, are distracting our friends by divided counsels.

Of one thing we may be quite sure, that High Churchmen will not accept these proposals unless they see in them a substantial gain for their own contentions and desires and because they mean to make use of them for further advance. When the time for that further advance comes, it will be difficult to resist it. For that which characterises the present proposals is the lack of any distinct basis of principle. The present Prayer Book uses no words that indicate a change in the Elements; it avoids all sacrificial colouring of the idea of remembrance; avoids even the word "memor-

ial." The proposals of the Conference go in the direction of a change in the Elements, and of a memorial sacrifice with the Elements. The public, unlearned in theological refinements and impatient of them, could understand defence of the present service as scriptural and as liturgically correct, grounds on which it can be defended. But it will not understand concessions which were intended by one party to concede almost nothing and by the other party to concede almost everything. The argument in favour of a service which says plainly what it intends to say will be irresistible. With vestments, reservation, and concessions all together pointing Mass-wards the plain man will say, "Why not complete your edifice?" Every step that tends to concentrate attention on the moment of consecration of the Elements favours magic, the dangerous enemy of true religion. In these proposals, taken together, consecration of the Elements is emphasised at the expense of Communion.

The alternative service will be a broken and mutilated service. Into the course of a Communion Service it will insert with all the adjuncts used in some churches to emphasise the same, a consecration of the Elements suggestive of a sacrificial character. This consecration will be made a feature of the service apart from the Communion, and vested with a higher dignity. The Communion that follows will be left on some occasions to be an almost unworthy interruption of the true significance of the rite. If we are to have a Sacrifice and a Sacrament let us return to the first Prayer Book of Edward VI., which distinguished the two. But if we desire to retain the Communion as our Lord instituted it and taught it to us, we shall find the proposed alterations confusing and unmeaning, indefensible scripturally or liturgically, a stepping-stone slippery and ill-balanced, on which no self-respecting Church can really take a stand.

A plea will be put in for the moderate High Churchman who has no wish to restore the Mass, but at the same time desires to lay more stress on the sacrificial aspect of the Eucharist, i.e., on the Eucharist as a memorial sacrifice. He points to a chain of Anglican divines who have taught that it is a memorial sacrifice, though not propitiatory. So long as this teaching was the property of a small though learned coterie, it appeared to have some stability. But as in the third century popular devotion turned the metaphors and analogies of the sub-Apostolic age into hard statements of literal fact—so now again popular devotion refuses to be satisfied with the nice distinctions of the Divinity School. It insists that a sacrifice must be celebrated with full ritual, and that there must be a victim on which worship can fasten. Much against their will, but inexorably loyal, High Churchmen are being forced into Choral Eucharists at High Altars with few or no communicants. Sacrifice is popular, Communion is unpopular. I do not overlook, forget, or mistrust the loyal High Churchman, but I do entirely distrust his position, and most of all this particular endeavour to find a footing for it in our Communion Service."

E. A. MANCHESTER.

WORLD'S STUDENT CHRISTIAN FEDERATION.

The World's Student Christian Federation is faced with the fact that during the next few years there will fall to its lot the greatest opportunity of its existence. It is said that what the students of the world think today the rest of the world thinks to-morrow. If this be true the share the Federation can take in making a real consciousness for the League of Nations, is perhaps greater than that conceivable for any other organisation. At the moment the League of Nations is little more than a name. At best it may be regarded as a League providing a framework for a world balance of power. This, no doubt, is better than a European balance of power system, and as such is a good advance. But it is not enough. A real league, constituting a world system of free nations and embodying a consciousness that any kind of war is civil war, must eventuate if the world is to be made safe for democracy. There seems little doubt that the part the World Student Movement can play in developing this conception is immediate and real. In order to achieve this end the Federation needs the active backing of all men and women of goodwill in all parts of the world.—(Signed) Stanley S. Addison.

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No. 105 can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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

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The Church Record.

FEBRUARY 27, 1920.

"SOCIAL SOLIDARITY"

We suppose that the kind of solidarity that is intended in the pamphlet that exists in the case of the tiger and the lamb—when the lamb has become an inside passenger. Mr. P. S. Cleary, the President of the Catholic (I) Federation—whether of Australia or New South Wales we do not know—has given his name to a pamphlet entitled, "Social Solidarity, the Principles, Platform and Objective of the Democratic Party." It is published by Messrs. Angus and Robertson, of Sydney, and can be purchased for the modest sum of one shilling. The price should not be any bar to its purchase by Protestants who want to be cognisant of the methods and statements of a frankly sectarian party, who, with its usual arrogance or impudence, takes to itself the high-sounding and vote-snatching title, "The Democratic Party." Roman Catholicism is the most notoriously bureaucratic "ism" of the world of to-day knows. Its arrogance, its secrecy of working and intrigue, and its persistent pursuit of its purposes with relentless and callous treatment of its opponents and victims, are all matters of such common history that their very bulk has created in an unsuspicious public a sense of their unreality. And that public still keeps on peacefully and unsuspectingly fostering in its midst what in its purpose is a veritable booby-trap, despite the fact that every now and then a premature squeeze should be warning enough of what would be its ultimate fate if only the monster could get its coils sufficiently round its intended victim.

"Social Solidarity" with Ireland a perpetual object lesson from which we might learn a great deal.

"Social Solidarity" with the grossly unpatriotic conduct and influence of the Roman Church throughout the Great War in our memory.

We have not yet forgotten Mr. Justice Heydon's courageous protest against the unpatriotic and disintegrating sentiments and actions of the Roman hierarchy. Nor have we forgotten the "faithful admonition" dealt out to another Roman member of the N.S.W. judiciary, because he dared to oppose those unworthy sentiments and actions—an admonition, by the way, that was delightful in its revelations of the wire-pulling propensities of the Roman obedience.

We are forced to declare that the title of the brochure must be a misnomer except from the aforesaid tiger's point of view. We might sug-

gest as a more illuminating title, "Camouflage." And as we advise our readers to study the pamphlet, we must beg them to remember the wooden horse of ancient Troy and the wise utterance of the cautious seer, "Timeo Danaos et dona ferentes."

The little book is a work of art—well printed, the contents well arranged, and the alleged aims of "The Democratic Party" well set out to bluff the public and to gain the sympathy of a trusting people. What, for instance, could be more winsome than the statement, "The objective of the Democratic Party is to teach and to put into practice the principle that the co-operation of all classes of citizens is necessary for national welfare and efficiency." Or again, "It (the State) is bound to protect its citizens, as far as it is able, against foreign aggression, and its citizens are reciprocally bound to help it with all their capacity." Surely the leopard must have changed its spots since the end of the Great War. Mr. Cleary's book is four years too late, or else Mr. Hughes might have used it in his conscription campaign.

Of course there is very much that is perfectly true in the pamphlet. There is also a great deal that smacks of being a sop to the worker. In the first class the insistence on the family as the true unit of civil society, and the importance of non-interference with parental responsibility; the castigation of our divorce laws, and the "sick sentimentalists as Carlyle calls them, who dabble in pseudo-science (and who) would destroy the ends of marriage by their diabolical doctrine of birth-restriction." We wonder whether he had seen the recently published "Sex and Marriage." On the other hand, we feel that on property and industrial conditions Rome speaks with her tongue in her cheek. The Vatican is a great capital and shelters a great capitalist—one of the greatest the world holds. The Pope, who is almost the corporation sole of the Roman community, wherever it may be, probably holds more wealth in lands and treasures than any other man. We do not think a thorough-going Socialism would suit the Church of Rome. The Liquor Traffic need fear no very strong opposition from the cities and their suburbs might shed some light upon Rome's attitude here. The class of argument used against the prohibition of alcohol could as well be used against the prohibition of any other commodity deemed dangerous for the community, e.g., opium. Then our author or authors are in favour of State Lotteries, and quite naturally. We imagine that the Roman Church could ill afford to forego the use of gambling methods in order to raise funds. Her public advocacy and use of art unions are a scandal to our national life. We sometimes wonder what social evil Rome would refuse to condone if only it could be made to promote her ends.

But of course "the chief end of man" in the formation of this new political party, and the publication of this book is to procure State aid for Roman schools, and incidentally all other Roman institutions. The "Education Question" is found right in the centre page of the pamphlet, and it is the core of the whole movement. At some length National Education is discussed and the N.S.W. system criticised from the point of view of its religious teaching. Quotations abound to show the iniquity of the system, and the policy of the Democratic Party is declared to favour the aiding of the denominational schools to the

extent of £5 per pupil per annum. There is the gist of the whole thing. The Romans want to get a by no means inconsiderable sum from the State Treasury, ostensibly for educational purposes and other charitable purposes. On the first reading of the very plausible arguments many people may ask, why not? And the answer at first sight may not be very apparent.

Let us carefully remember the aim of the N.S.W. Act to abolish sectarianism. Perhaps not even Mr. Cleary or his collaborators would have the hardihood to deny that the greatest sectarians are the fruit of their own schools. It is all very well to say that "Sectarianism is not part of religion." It is fairly apparent to other people that it most always accompanies the religion of the child trained in the Roman schools. We venture to affirm that no official or semi-official Church newspapers come within coo-eing distance of the Roman newspapers for bitter partisanship. In our great national ends and triumphs one denomination alone has scrupulously avoided any common act of intercession or of praise. The leaders of that denomination would, if they had the power, segregate their members as rigorously as the caste system of Hindu peoples. They describe our marriages in the most offensive terms. We are excommunicated and anathematised by them. Every land, at any time, in which they have had a dominating influence has steadily deteriorated and educationally and morally degenerated. And in view of all this they have the effrontery to ask, in what is after all an integral portion of a Protestant Empire, not only for freedom and privilege, but for the means from the Public Treasury of propagating, not the cause of education as we understand it, but their own "religious" ends, the extension of their degenerate form of Christianity, and the grasping, more and more, after the means of controlling and dominating the political life of the country.

The Roman Church has never shown much enthusiasm for the education of the people. It is only because the circumstances of her life in free lands like our own demand it that she camouflages her main ends under an assumed enthusiasm.

Can it be, however, that a more sinister purpose is in the Roman mind by this new move? Surely they could have small hope that any large support would be given them by the non-Roman portion of the community. What is their object in their forming this "Catholic" Party? Is it in the expectation that the arrival of Proportional Representation will give them a definite representation in the Parliament of the State? It seems to us that they have thrown down the sectarian gauntlet. It remains to be seen how the people of New South Wales are going to regard the challenge. The representatives of such a party will probably constitute a continuous menace to the good government and peace of the State or community.

THE BUSH CHURCH AID SOCIETY.

During the past month the organising secretary has been busy in propaganda work in various city and suburban parishes in the Diocese of Sydney. Already there are indications of growing interest in the work of the Church "out back," and considerable support in the shape of subscriptions and donations has been received. The secretary will be glad to speak at any drawing-room meetings and lantern lec-

tures which may be arranged, also to preach on Sundays in advocacy of the work. On March 3 he leaves for the West Darling country, at the invitation of the Archdeacon of Broken Hill, and will visit remote centres such as White Cliffs, Wilcannia and Menindie. Return to Sydney will be by way of Broken Hill, Adelaide, Melbourne, and Wangaratta, and at each place a stay will be made for the purposes of organisation. Urgent calls for assistance in the arduous work of the Bush Ministry are being made, and endeavour will be made to secure adequate support in the capital cities. Attention is directed to the advertisement in this issue. Any communications forwarded to the office, Church House, George St., Sydney, will be promptly acknowledged.



Right Rev. Donald Baker.

ENTHRONEMENT OF THE BISHOP OF BENDIGO.

At the Bendigo pro-Cathedral on Feb. 4th, the enthronement took place of the newly-elected Bishop of Bendigo (the Right Rev. Donald Baker), Archbishop Clarke, as metropolitan of the province, officiated, and was assisted by Archdeacon Haynes and the clergy of the diocese.

In his address to the congregation, Archbishop Clarke said that Bishop Baker had been called to his office at the early age of 37. Problems of the gravest import awaited him.

"There is so much to be done in this diocese," said Archbishop Clarke. "Your bishop cannot do this alone, no matter how zealous or industrious he may be. It will be his to lead, to suggest, and to inspire, but only as the representative of the whole church can he accomplish anything great and abiding, we are all assured of your welcome, but this is not enough. New duties will be put before you, new claims upon your gifts and support. Thus only can your diocese grow in efficiency and power. As you have summoned this young bishop to devote his life to you he has a right to expect at your hands the fullest confidence and co-operation. Most men in high office experience first a glad welcome, and then a too harsh criticism. We need not complain of this, because only after long years of trial and endurance do most men reach to the height of their true influence."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Special Synod.

The Standing Committee has advised the Most Reverend the Archbishop to summon a special meeting of the Synod for the purpose of dealing with two matters of urgency—(1) the dealing with that part of the St. Philip's Glebe land the leases of which fall in next month, and (2) providing for the expenses of the administration of the diocese during the absence of the Archbishop. The

Synod will meet in the Chapter House on Tuesday, March 9, at 3 p.m.

The Parson's Stress.

The Archbishop has addressed the following letter to the Churchwardens of Churches in the Diocese of Sydney:—

"I venture to place before you the serious financial position of the clergy in this time of high prices, and to ask you to take steps to obtain in some way from your parishioners some special Easter gift to be given to your rector this coming Easter. I am quite certain that if the matter was placed before them they would respond by special gifts sent to you either in envelopes or otherwise for this purpose.

"I make my appeal through you because you will expect me to use your agency, since you are chosen to manage the financial affairs of the parish, and to promote its highest interests in the best way possible. I need not point out to you (but you may wish to draw the attention of your people to the fact) that a clergyman cannot discharge his spiritual duties adequately if he is hampered by financial worries. The financial anxieties of many clergy to-day are most serious, and they cannot publicly advertise them. Their incomes have remained stationary, whilst the expense of maintaining themselves and their families has risen enormously. I am glad to say that the churchwardens of at least one parish have already taken the matter in hand, and have obtained promises of gifts from members of their congregation to be presented at Easter. I think that every member of each parish ought to have the opportunity of contributing.

I venture to send this letter to you with confidence, being certain that you will receive it in the spirit in which I write it, namely, with a desire to promote that extension of the Kingdom of Christ upon earth which our own Church and all its organisations exist to promote."

Chinese Mission.

On and after March 1 the work in connection with the C.M.S. Mission, will, through the kindness of the Council of St. Simon and St. Jude's Church, be carried on in St. Simon and St. Jude's Church Hall. Services and meetings are as follows:—Every Sunday, 12.30 p.m.; Chinese Service, with Holy Communion, first Sunday in the month; Mondays and Wednesdays, 7.30-9 p.m., classes for teaching English, followed by Biblical instruction in Chinese. Mr. Hipwell, who has recently had a fortnight's tour in the Goulburn Diocese, visiting Chinese residents in Tumut, Gundagai, Wagga Wagga, Narrandera, reports having had a cordial greeting from the Chinese in these places.

Thirty Chinese attended a special service in the parish church, Tumut, and at the close one of the men asked if Mr. Hipwell had any objection to a collection being taken up; £1 18s. 3d. was presented.

In Gundagai, without any mention having been made to money, a congregation of 12 presented 10/3 as well as giving a special donation of £4 4s. for Mission work.

At Wagga Wagga, the Chinese arranged a special meeting in their local temple, all arrangements for which were made by a local Chinese doctor. Again a sum of 19/6 was presented without money being referred to.

The visit to Narrandera coincided with the Chinese New Year, February 20, owing to which special meetings could not be held, but there were many opportunities for personal conversation and distribution of gospel portions and tracts.

New Church Buildings.

Lindfield.—The new church is at last in process of building, and is to be a worthy structure. The tower and nave are to be built first, making accommodation for some 350 people. The foundation stone is to be laid on Saturday by Mr. Justice Harvey.

Normanhurst.—His Honor Judge Docker laid the foundation stone of the first portion of a new church, at the corner of Pennant Hills Road and Platform St., on Saturday, 14th inst. There was a very large attendance of parishioners and friends, including Canon Charlton, Revs. H. J. Noble, A. L. Wade, and S. J. Kirkby. Over £40 was laid upon the stone in offerings. Canon Charlton, in a short inspirational address, said that the Church stood for worship, brotherhood and service. Normanhurst is in the parish of Wahroonga.

Wentworthville.—In the parish of Blacktown and Seven Hills, a new church was opened last Saturday by the rural dean, Rev. A. E. J. Ross, in the presence of a large congregation. The new building is of brick, tiled roof, and makes a fine addition to the buildings of the growing district of Wentworthville.

Greenwich.—The rector and church committee of this new parish are to be congratulated upon the enterprise of a new rectory. The Archbishop laid the foundation stone of it last Saturday. There was a good attendance of the parishioners.

NEWCASTLE.

The Children's Home and Girls' Hostel.

We are beginning this year two much-needed institutions, the Children's Home at Morpeth, and the Hostel for Girls at Newcastle. The money required for establishing the first has already been secured, and an effort will shortly be made to raise funds for the second. But both will require a steady income to provide for their maintenance, and I wish to suggest how this income may be secured.

In almost every parish there is a Women's Guild or some equivalent organisation. Their main work hitherto has been to meet parochial needs, but if this is all, the outlook is far too narrow. A parish is part of a diocese and part of the whole Church, and owes a duty to both.

"The duty to the diocese may be partly paid if each Women's Guild would arrange to raise some money every year for the Diocesan Children's Home at Morpeth. The object is one that would naturally appeal to the motherly heart of women, and the members would find that their efforts would meet with a ready response. In the same way the Parochial Girls' Guilds might promise to support the Hostel at Newcastle. A comparatively small sum will be required to supplement the revenue received from boarders, and the girls will have a congenial task in providing for the needs of their sisters.

"May I ask, then, that in every parish in the diocese, the Women's Guild should undertake to help the Children's Home, and the Girls' Guild should help the Hostel for Girls."—The Bishop's Letter.

GOULBURN.

Missionary Appeals.

"The two thankofferings of A.B.M. and C.M.A. amount to £55,000, of which some £1250 at least should be raised in this diocese. Towards this £1250 we have already £100 given by the children, who made their thankoffering in Advent, and over £300 promised in Synod, of which roughly £200 was promised by individuals, and £100 by the parish of Cooma. The uplifting call heard and felt during those Synod days will leave no room for doubt that our diocesan thankoffering will reach and pass the estimated £1250. Even greater than the finan-



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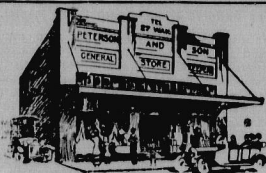
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cial response made in Synod was the response of personal service. The week after Synod Sunday brought four offers of personal service for the mission field,—one doctor, two nurses, and one other woman worker. St. Paul said of the Macedonian Christians among whom he had pleaded for the fund for the relief of Christians in Palestine,—"first they gave their own selves to the Lord, and to us by the will of God." This missionary thankoffering for victory and peace is being pressed home as an appeal for lives as well as funds,—nay, for lives first. Some can give, and are giving, their lives for personal service in the mission field. We can all give our lives fresh with a new resolution and a new consecration for the work of the Kingdom of God. Our offerings of money are to be the outcome of such a new offering of ourselves for the service of God at home and abroad. It is just this spirit of service which the Synod missioner has been enabled by God to awake or reawaken in us all. And it is going to spread through us to others."—The Bishop's Letter.

Bishop's Tour.

The Bishop gave confirmation at Braidwood and Ballalaba on February 15. On the 16th he visited Moruya, gave confirmation, and received two Roman Catholics into the Church of England. On the 17th he inducted and instituted the rector, the Rev. G. A. Sanders, at a celebration of the Eucharist.

On the 21st and Sunday, 22nd, the bishop visited the parish of Kameruka for confirmation at Bemboka, Tantawangle, Candelo and Woluola, and for the consecration of St. John's Church at Tantawangle.

ARMIDALE.

Diocesan Synod.

The Synod commenced its sittings on Monday, February 9. Some 30 clergy and 15 laity were present. Bishop Shields presided. The Bishop, in his opening address, after referring to the material progress of the Church in the diocese, said that the attendance at Divine worship was far from satisfactory. Only a little while ago a Labor leader remarked that the Church was the largest voluntary organisation in the country, but it did not count for as much as a small trade union. The war had been largely responsible, and to-day there was a sluggishness and indifference against which it was hard to make headway. The world was said to be faced with material bankruptcy, but moral bankruptcy was infinitely worse. There was at least not sufficient co-operation between the clergy and laity, and the reconstruction in the Church service was a problem as pressing as was the case in other branches of national affairs.

VICTORIA.**MELBOURNE.**

St. Hilary's, East Kew.

At the February meeting of the vestry the following resolution was carried unanimously:—

"That this vestry record its sincere appreciation of the unwearied services of Mr. E. Lee Neil as hon. choir-master and organist for another year. It recognises that his work is a labour of love added to a very full and strenuous life. The vestry prays that the rich blessing of God may abide abundantly upon him and his household.

Mothers' Union.

With the approval of the Archbishop, and in conformity with a movement throughout the Empire for deepening the spiritual life within the Mothers' Union, a quiet day for women will be held, from 11 a.m. to 5.30 p.m., in St. Paul's Cathedral, on Thursday, March 25, 1920. It is earnestly desired that all women will take this opportunity of being present throughout the day, or at any of the services.

GIPPSLAND.**The Cathedral Parish.**

The annual report of the Lay Canons of the Cathedral parish for the past year has been issued, of which the following extracts are of interest:—

"The Chapter herewith presents the report and financial statements for the year ending 31st December, 1919. The total offertories, both ordinary and special, reached for the sum of £446, as compared with £413 for the previous period. The parish contributed £42 to Home Mission Fund, but with other amounts (including £26 from Mrs. Pearson) the total was £487. Contributions to Foreign Missions totalled £131, including £100 to the O.O.M. (Miss Bendelack), and £31 to the Australian Board of Missions.

"During the year the rectory has been renovated at a cost of £688, of which £300 has been generously lent for 12 months at a low rate of interest and £386 borrowed temporarily from Maintenance Funds. The Parish Hall debt has been reduced from £198 to £75, and we hope to have this finally paid off this year with the invaluable help of the ladies.

"The 'Envelope' system, we are pleased to say, is working satisfactorily, but will require to be extended if the full benefit is to be experienced by the Church finances. Will not some of our parishioners who have hung back hitherto now step forward and help their Church through this means of systematic giving?

"Your Chapter record with appreciation the valuable work of the Sunday School teachers, of the members of the choir, of St. Paul's Ladies' Guild, St. Paul's Decorators' Guild, and Mr. R. Biggs, who for so many years has acted as honorary vergier. We regret Mr. Biggs is not enjoying good health, and convey our expressions of sympathy, and trust that he will soon be able to resume his duties."

QUEENSLAND.**BRISBANE.**

Thanksgiving for Rain.

(From our Own Correspondent.)

Sunday, February 15th (Quinquagesima Sunday) was set apart by the Archbishop as a day of thanksgiving for the breaking of the drought. Special collects appropriate to the occasion were used, and large congregations were the rule throughout the diocese. The rain has been partial in some of the outlying districts, but the latest news speaks of a continuance of the welcome showers.

Church of England Overseas Fund.

A final report regarding the Church of England Overseas Fund—which was established in 1917 as a result of appeals from abroad, and of an appeal made by the Minister of Defense for more funds and work for the moral and social welfare of the A.I.F. in England—has been issued by Canon Garland, the founder and organising director of the fund. The report states that the various dioceses in Australia contributed £17,147, of which Queensland gave £4957, in addition to sending £1500 to the Church Army. The money was expended in France, England, Palestine, and Syria, the chief expenditure in France being in the erection of the church hut at Le Havre. On the Eastern front, clubs were opened at Cairo, Port Said, Jerusalem, Homs, Aleppo, Moascar, Ismailia, and a house boat for convalescents was provided on the Nile. The manager of the house boat was Mrs. Bisdee, well known in Brisbane as Miss Hale, of Bishopshorne, while the Port Said Club was under the management of Miss A. Morris, of Brisbane. In addition, Chaplain the Rev. Canon Garland was able to assist the chaplains at the front without receiving any pay from Government or military forces. The whole of the social work under the fund, the report points out, was done regardless of denomination, and men of all denominations eagerly welcomed its services.

WEST AUSTRALIA.**PERTH.**

Presentation to His Grace the Archbishop.

On December 30, His Excellency the Governor, in the presence of a number of citizens of Perth, and General Birdwood, presented His Grace with a cheque for the purchase of a motor car. The proceedings of the afternoon were simple and cordial. After afternoon tea Mrs. Cowan, in the chair, supported by Lady James, treasurer, and Mrs. Chase and Miss Ferguson, joint secretaries of the committee, read the address, which accompanied the presentation.

The address was in these words:—

"To Chas. Owen Leaver, by Divine Providence Lord Archbishop of Perth and Metropolitan of the Province of Western Australia.—My dear Archbishop,—In asking you to accept on behalf of the subscribers this small token of our affection and esteem, we desire to convey to you the deepest appreciation of the distinguished services you have rendered in this State to the Church of

England of which you are the beloved and honoured head, and to all good causes that have enshrined within their objects the welfare of the people.

"We have watched your career of heroic work in Western Australia with ever increasing interest and admiration. You have always stood to advance the Kingdom of Christ, the cause of education, and to strengthen all those influences which foster the great traditions that have given the British Empire her unique and wonderful mission to the world. Especially do we extend to you our gratitude for the part you have played as Chaplain-General of the Forces. There is no man or woman in our midst who has not felt the stimulus of your example in devotion to duty, loyalty to His Majesty the King, intense desire to forward the interests of the members of the Expeditionary Forces, and the triumph of those ideals for which the Allies have lived and suffered and died. In this great year—the year when peace had come—we give you and Mrs. Rilev to your sons and your daughters, our love and united good wishes for Christmas and the New Year. That long years of useful and happy life may stretch into the future for you and yours is the heartfelt wish of your many friends on whose behalf we speak, and ask His Excellency to present the car."

Mrs. Cowan, also in a brief speech, spoke highly of the service His Grace had rendered to the State, and the women of the State, and to the soldiers.

SOUTH AUSTRALIA.**ADELAIDE.**

(From our own Correspondent.)

The announcement is made in the "Church Guardian" that the Bishop expects to sail for England on March 26, and to return about the end of November. The Dean will act as Administrator.

There is no information to hand regarding the Wise Ritual Case.

The Diocesan Thank-offering now stands at £11,000.

Canon Wise has set up a large crucifix on a pedestal in front of his church as a war memorial. He dedicated it himself with incense and holy water.

The Rev. W. B. Docker takes up his duties on March 1 as Sunday School Organiser for the diocese.

There are now four students in St. Barnabas' College.

Mr. Cain, late head of the Salvation Army in South Australia, has been appointed organising secretary of the Scripture Reading in State Schools League. The Bishop is President of the League and works hard for it.

The speakers at the annual meeting of the British and Foreign Bible Society were the Rev. Peter Fleming (Baptist), Rev. D. J. Knox (C. of E.), and Rev. G. H. Wright (Congregational).

The C.M.S. gave a very warm Welcome Home to the Rev. W. H. and Mrs. Irwin on their return to the diocese. Mr. A. B. Moncrieff presided. Short addresses of welcome were given by Mr. H. M. Mudie, Rev. J. T. Phair, Rev. D. J. Knox, and Mr. H. N. Bainbridge. Mr. Irwin's account of his impressions abroad gave the meeting plenty to think about.

Harvest Festivals have lately been the order of the day. This is a service much observed in this diocese.

NEW ZEALAND.**DUNEDIN.**

Consecration of the Bishop.

On January 6, the Feast of the Epiphany, Archdeacon Isaac Richards was consecrated Bishop of the See of Dunedin, in succession to Dr. Nevill. The consecration service took place in St. Paul's Cathedral, Dunedin, at 11 a.m. Every seat was filled, and amongst those in the congregation was Sir James Allen.

The Bishops present were the Bishop of Christchurch (acting-Primate), the Bishop of Nelson, the Bishop of Waiapu, the Bishop of Wellington, and Bishop Nevill.

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**The Menace of Sunday Games**(An interview with the Bishop of Man-
chester.)"I would say at once that I strongly op-
pose the suggestion that ordinary games and
sports on Sundays should be popularised,"
said the Bishop, when I had a talk with him
some little time ago on this important and
topical subject."I know there is a growing demand for
them from those who think little of the Sun-
day, as well as from a large circle of people
who do think something of it but fancy we
should not take any harm in England by
encouraging the playing of cricket, football,
lawn tennis and other games on the one day
of rest Britain now enjoys each week. Let
me say at once that I have not yet heard
any good reasons in support of such an
innovation.""May I ask what are your chief objections
to the playing of games on Sunday, my
lord?" I asked."My objections, apart from my own per-
sonal feeling as a Christian and Church-
goer, are based on grounds that seem to me
all-sufficient in themselves for condemning
any such proposal, namely: (1) Religious
Observance, and (2) Public Health.""(1) With respect to religious observance
of the Sunday.""The keeping of the Sunday is the one
religious duty which has impressed itself on
the conscience of the English nation. The
Reformed Church of the Tudor period left a
good deal more to the individual judgment
and conscience than its predecessors had
done with regard to religious duties. It
left a man free to decide how often on the
Sunday he should attend Divine Service;
when he should go to Holy Communion; what
times he should devote to public or private
prayer; and so forth. It permitted him to
suggest that they have found out some-
thing far better than we have, so far as their
use of Sunday is concerned! Even in Great
Britain those parts which observe Sunday
best do somehow come out top on the week-
day, notably Scotland and Wales. Equally
marked, I believe, is the contrast between
families which make Sunday a day of rest
and contentment and those who do not.""So, if you now agree to remove this duty
of rest and observance of the Sabbath, you
are taking away almost the last barrier
against the over-flooding of the Lord's Day
with all kinds of secular practices, with all
sorts of work, done voluntarily or under pro-
test. And the outcome would be, I am con-
vinced, nothing short of disastrous for the
whole nation, as well as for the Church of
God. Not only should we lose our ancient
heritage, but in a very real sense a national
source of strength. We should risk losing
the nation's soul.""(2) Next, as to the Public Health side
of the matter.""It is frequently argued that a large ma-
jority of the people is not at all religiously
inclined, and that thus the maintenance of
the observance of Sunday by the whole na-
tion is little short of sheer hypocrisy. Those
who assert this insist that the Holy Day
should in truth and deed become a holiday
instead, a holiday pure and simple, whereon
sports, games, amusements, pleasures shall
be the whole and sole aim and pursuit of the
nation.""Many people argue still further that this
is now necessary more than ever, owing to
the exacting nature of work both in our large
cities and rural villages; that the stress,
strain, continuous labour, serious worry, and
vast hurry of the six work-days were never
so intense before, and therefore demand
periods of rest. I have seen that doctors
are ordering their fashionable patients to go
to bed for a week—because their chief com-
plaint is excitement, and craving for yet
more and more excitement.""Rest for body, brain and spirit is what
all workers and all pleasure-seekers need,
but how is that to be gained by using them
in physical exertion or marked excitement
on the Sunday? And I would venture to re-
mark that, straining and tiring though they
may prove, the hours of daily labour, and
the number of days per week now worked
by most people, are not nearly so many as
they used to be even a century back, leaving
out of account comparisons of older date.
Our forefathers would really laugh in deri-
sion could we tell them that we only work
seven hours a day, for perhaps five days a
week, or six at most, with often long holi-
days, and then deem this far too much, as
against their full six days weekly, with often
anything from twelve to fourteen hours a day
from the 1st of January to the 31st of Decem-
ber! Mind, I am not saying we now-
adays do not work long enough; I am quite
willing to admit by contrast that our workis more exacting and calls for more periods
of rest.""But what about the worry and the hurry
of the age?" I said."Ah, there you hit the nail on the head!"
replied Dr. Knox. "What is making the
trouble-to-day is the excitement under which
work is done, the pace men and women must
go at it, the worry often accompanying the
doing of it! But here again, let me put a
simple straightforward question to any fair-
minded person. Does any one contend that
the great excitement of sports, and games,
the shouldering crowds, the bustle and rush
in getting to the various grounds, are going
to prove a rest-cure for the worry, hurry,
and strain of the week? Have we never
heard of men and women who devoted their
time so much to games, even during week-
days, that they could not settle down at all
to a quiet and restful day?""So certain am I in my own mind that,
from the point of view of the public health,
Britain would be an immense loser by the
general adoption of Sunday games, that I
firmly believe one day of rest in seven is
even more necessary now than it was when
labour was far more leisurely, in the time
of our great-grandfathers and further back.
I cannot imagine that any nation, having
experienced the benefits, physical as well as
spiritual, of such a rest-day as we possess in
our English Sunday, would ever be so fool-
ish, so mad, as tamely to give up the sub-
stance for the very hazy shadow which such
a change implies!""You are proud of England's Sunday?" I
put in, as the bishop paused."Proud of it? I consider it the grandest
and most beneficent institution of our land
and our people. You may talk as you like about
the charms of a Continental Sunday, about the
pleasures and enjoyments of it. But I must
say that, when I look round at the nations
which own such a day, I see nothing in their
physique, in their morality, in their position
in the world which makes me envious, or
suggests that they have found out some-
thing far better than we have, so far as their
use of Sunday is concerned! Even in Great
Britain those parts which observe Sunday
best do somehow come out top on the week-
day, notably Scotland and Wales. Equally
marked, I believe, is the contrast between
families which make Sunday a day of rest
and contentment and those who do not."

From "Home Words," January, 1920.

A Little White Cross.It stood on the middle of the mantelpiece
leaning against the clock—a little white
ivory cross—just one little cross in the heart
of a Japanese city where the Cross is not
known in many homes, nor revered in
many hearts.I had hardly noticed it among the profu-
sion of Christmas cards that thronged the
mantelpiece, and sent my thoughts flying to
other Christmases in other places. But my
hostess, a quiet-faced American, recalled me."I got that up in N," she was saying;
"and I purpose sending it to girl in K,
who is soon to be baptised. The story of
our acquaintance is a rather interesting
one." She went on. "In the autumn of last
year, just when the maples were turning, I
had to go a railroad trip, and in the same
carriage with me was this Japanese girl.
Something made me want to talk to her, but
I hadn't a chance, for my English compan-
ion chattered away to me the whole time.
But I had with me some Japanese Testa-
ments, published by the British and Foreign
Bible Society. I always carry one or two,
for one never knows when they will be use-
ful. When she and I went through the turn-
stile together at our journey's end, I had
just time to slip one into her hand and to
say, 'If you read this you will find words
of comfort in it.'"Months after I went one morning into the
British and Foreign Bible Society's office
here, and the clerk began to tell me of a
letter from a girl who said she had received
one of the Society's Testaments from a lady
travelling by rail last year just when the
maples were turning. She had been much
impressed by what she had read, and would
be so glad if they could put her in touch
with the lady. It slowly dawned on me that
this might be my girl, and I wrote to her at
once. Her answer told me that she had be-
come a believer in Christ through reading
that Testament. She told me something of
her life, which had been a sad and lonely
one. Her mother had died when she was
quite small; she is now a teacher in one of
the Government schools."Isn't it wonderful," my hostess went on,
"how God gives us just the right word for
those we try to help. I had only a minuteto speak to that girl, but I said just the
thing that would appeal to her. Words of
comfort were what she needed most of all.
She is to be baptised soon, and I mean to
send her that cross as a little memento."

K. M. Boydell.

NEW LECTIONARY.**March 7, 3rd Sunday in Lent.—M.:
Ps. cxix. 73-104; Gen. xxxvii. 1-14 or
Ecclus. x. 12-24; Matthew xviii. 1-14 or
Heb. x. 19-end. E.: Ps. cxix. 105-144;
Genesis xxxix. or Genesis xlii. or
Ecclus. xvii. 1-26; Mark xiv. 53-end or
2 Cor. v. 20-vii. 1.****March 14, 4th Sunday in Lent.—M.:
Ps. cxix. 145-176; Genesis xliii. or
Ecclus. xxvii. 30-xxviii. 9; Luke xv. 1-14 or
Heb. xii. E.: Ps. 39, 40; Genesis
xlv. 1-xlv. 8 or Genesis xlv. 16-xlvi. 7,
or Ecclus. xxxiv. 13-end; Mark xv. 1-
21 or 2 Corinthians ix.****Synod of the Diocese of Goulburn.**Synod opened on the 29th January, under
the presidency of the Bishop. The members
of Synod, Clerical and Lay, were entertained
each business day to tea by the ladies of the
Cathedral parish, while all the clerical mem-
bers were accorded hospitality for the four
days of Synod.The Bishop delivered his presidential ad-
dress on the morning of the first day.Synod sat at 10.30 a.m., 4 p.m. and 7.30
a.m., and accomplished both carefully and ex-
pediently, a great deal of business. Five or-
dinances passed through all their stages in the
afternoon and evening sittings on the first
day, the most important of which was the
Diocesan Administration Ordinance of 1920,
the main features of which have been before
the diocese and church people for some months
past.During the consideration of this ordinance
the question of altering the church's finan-
cial year, so as to coincide with the civil
year (January to December) was discussed
at length. The Bishop and Archdeacon Ward,
among others, were in favour of following
the sensible course of dating the years from
January 1 to December 31, instead of from
April 1 to March 31.This apparently simple matter involved Syn-
od in nearly an hour's debate, and as at
least two ordinances stood in the way of its
adoption, no finality was reached, though the
way was made easier for the innovation at a
later date.Synod recognised with profound regret the
invaluable service that the church in this di-
ocese has lost in the deaths of the Revs. S.
Biddulph Clive, and Arthur Phillips, and**TO WIN****Australia for Christ**

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through the total disablement of the Rev. Robert Elliott, B.D.

At the evening sitting on the first day, the Rev. B. D. Bryant, B.D., Th. School, moved: "That in view of the urgent needs of the Church's work this Synod would welcome the institution of an order of deaconesses, or a community of sisters in this diocese." In speaking to the motion, Mr. Bryant said their sorest need was a well-equipped ministry of women workers; they had scriptural authority for the proposal. The speaker outlined the work and ministry of women from biblical times to the present time, and cited various orders of deaconesses in America, England and Australia. In 1891 the first Deaconesses' Home was established in Australia, and the time had now come when a similar movement should be inaugurated in the Goulburn diocese. He advocated the establishment of Church Kindergarten Schools, conducted by women. "Give me the children up to 7 or 8," he remarked, "and the State schools may have them then; the Church will never lose them."

In seconding the motion, the Ven. Archdeacon Bartlett complimented the mover on the way he had put the resolution, and hoped that on the Bishop's return from the Lambeth Conference, he would establish a Sisterhood in Goulburn.

The Bishop, in supporting, said there should be a community of sisters which would act as a home of training and a rest home for those sisters and deaconesses. It was no use, however for the diocese to try and start a community of sisters on its own; he wished to see an extension of the splendid community established by Bishop Stone-Wigg, that Australian sisterhood composed of Australian women. The motion was carried by acclamation.

Synod, having worked so hard on the first day, assembled a little later on the second. The whole of the morning sitting was devoted to a full and exhaustive discussion on the subject of the proper observance of Sunday. Sympathetically, Synod considered physical and social recreation on the Lord's Day. The discussion, which was shared in by a much larger number of synodsmen, clerical and lay, than is usual on such occasions, was introduced by the Vice Dean, and summed up by the Bishop. The resolution finally adopted took this shape: "That this Synod deploring the growing tendency towards the secularisation of Sunday, reminds church people, whilst there is nothing inconsistent with Christian principle in physical and social recreation on the Lord's Day, such recreation ought to be always subordinated to the primary claims of divine worship, and to the necessity of preserving the character of Sunday as a day of rest for the community."

Synod, at the instigation of the Rev. R. R. Macartney-Neske, gave its approval of the proposal to publish a hymn book for the Church in Australia, on the lines of the scheme suggested by the Oxford University Press in its negotiations with the General Synod Hymn Book Committee. This scheme, practically, means the publication of the Canadian Hymn Book with an Australian appendix.

Mr. Blumer scored a triumph in securing a unanimous consent of Synod to a motion affirming the principle of prohibition. The motion read:—"That in view of the undoubted benefits which have accrued to communities where the prohibition of the use of intoxicants has been in force, this Synod is of opinion that the manufacture and sale of intoxicating liquors except for industrial, medicinal and sacramental purposes should be prohibited."

The evening sitting was prefaced by two short addresses on the Diocesan Missionary. Thankoffering by the Rev. W. J. B. Scott, the A.B.M. Commissioner, and the Rev. Hedley G. White, the C.M.S. Delegate. Mr. Hardy characteristically, as he said, "put the acid" on the representatives present, and the Diocesan Missionary Thankoffering received a wonderful start in promises amounting to over £300. Synod sang the Doxology before proceeding to formal business again.

The Archdeacon of Wagga, and Mr. Charles Hardy introduced again the Riverina boundary question. Synod considered the matter, and made arrangements for a really representative committee to report on the whole question to the next session of Synod.

Mr. Hardy moved: "That this Synod is of the opinion that the time has arrived when churchwomen should be given equal powers with churchmen in the government of our church, and that the Standing Committee be instructed to take such steps for that object for submission to next Synod."

Archdeacon Ward seconded the motion, which was carried.

Mr. Hardy moved: "That this Synod deeply regrets that practically the C.E.M.S. does

not exist in this diocese, and appeals to the clergy and laity to loyally attempt to re-organise branches in every parish."

The Ven. Archdeacon Ward moved: "That the diocesan council be requested to consider the advisability of erecting a suitable house for the permanent residence of the Bishop on the grounds adjoining the Cathedral, and to retain and use the present Bishop's residence for educational or other purposes of the church's work." The idea is that the present Bishop's residence might be sold for about £3000 to the Grammar School, and a suitable house built near the Cathedral.

The motion was seconded by the Rev. Tivey, and carried. On the motion of Archdeacon Bartlett and Canon Carver, the following resolution was carried: "That this Synod, on the eve of the departure of its President to the Lambeth Conference, wishes to express its appreciation of the faithful labours of the Bishop during the last 4½ years, and wishes him and his family a prosperous visit to the home land, a happy return, and commends him to the protection and blessing of Almighty God."

Various comprehensive votes of thanks to all concerned in the Synod, and its conduct, were carried by acclamation, and at 10.30 p.m. the Synod closed with the Benediction pronounced by the Bishop.

Young People's Corner.

The Great Dark Hungry World.

Think of the title of this chapter, and you may say to yourself, but is the world so hungry, after all? Cannot black, and red, and yellow children in Africa, and North-West Canada, and India, and China, be just as happy and get on just as well as children in England? God gives to heathen nations as well as to us "rain from heaven, and fruitful seasons, filling their hearts with food and gladness." God's great earth provides all kinds of things to eat.

Chinese children do not care for our bread and butter; but they have rice which they eat with two little sticks called chopsticks. They hold both sticks in one hand, and with the other they lift up a basin of rice; and perhaps there will be two or three other basins near with bits of cabbage or small slices of pork or fish in them, and these they pick out with the chopsticks. Even tiny children, three or four years old, will take these chopsticks in their little hands, and make their points shut together like scissors, and so they pick up a grain of rice, or a bean, or a bit of cabbage quite cleverly. Children of India eat rice also, and mix curry with it. They have no knives and forks, and no chopsticks even. They use their small fingers instead; and they have leaves for plates and saucers. In all the great lands of the great world, Africa, India, China, Japan, Persia, North-West Canada, God cares for the children. Why! not a sparrow falls to the ground without our Father in Heaven! And children with black faces and curly hair, like the African children whom you see in one of the pictures; or with brown faces like the Chinese boys and girls, who have little round shaven heads and two little tufts of hair on either side, which their mothers twist into little tails when they grow long enough—these children can laugh, and skip about, and play like English boys and girls. They do not play cricket, indeed, or croquet, or tennis, or football; but they fly kites, and play at marbles, and hop, skip and jump; and they run races, and like to watch Punch and Judy shows.

What, then, do I mean by the boys and girls in heathen lands being hungry and sad? I will tell you. Just as your bodies would be weak and ill without any food, and cold and sad without a home to live in and a warm bed to sleep in, so do your souls want food, and clothing, and a home, and a safe place to live in. And as every one has sinned against God, no one can be happy in his soul till sin is forgiven and washed away, and till he knows that heaven is his home, and that God will be glad to see him there. Now, we know well that the Lord Jesus Christ alone can forgive sin and save our souls and open the door of heaven. And the children of India and China and Africa have never heard of Him.

Think of children who know nothing about happy Christmas Day, or about sad but blessed Good Friday, or about glad Easter

Day; or about the Lord Jesus going up to heaven to prepare a place for them; and have never heard a word about the Holy Spirit of God, the Comforter, who comes in mercy to change our hearts and prepare us for heaven. Oh! how sad to begin a new year without holding God our Father's hand, or to spend a birthday without asking the Lord Jesus to bless you and the Holy Spirit to guide you! How sad to grow up to be young men and young women without any hope of heaven; sins getting more and more in number, and heavier and heavier every day! And then to come to the dying day and to the grave in the dark, and with "no hope"! This is what I mean by the boys and girls of other lands being very hungry. And this is why we who know about the Saviour ought to be as ready as Naaman's little servant girl, and the lad who helped the Lord Jesus, to send the Gospel which they know and prize all over the world.

—From "Tufts and Tails."

The Friend for Little Children.

Say, hast thou found a Friend;
Is Jesus thine?
His love shall never end—
Is Jesus thine?
Earth's pleasures may decrease,
All human friendships cease,
Wouldst thou have lasting peace?
Take Jesus thine.

Think what He's done for thee—
Is Jesus thine?
He has bled upon the tree—
Is Jesus thine?
See the sun in darkness hide
When for you the Saviour died,
For you was crucified;
Take Jesus thine.

He is a Friend indeed—
Is Jesus thine?
He'll be the Friend you need—
Is Jesus thine?
He's knocking, let Him in!
There's no other Friend like Him;
He'll cleanse your soul from sin;
Take Jesus thine.

Say, is thy soul at rest?
Is Jesus thine?
Jesus alone can bless;
Is Jesus thine?
Would thou in glory dwell,
And with saints in rapture tell,
He "hath done all things well!"
Take Jesus thine.

WORK AND PLAY.

"Come on, come on, the work can wait"
They urged, "till by and by";
"It might, of course, but I don't think
It will," was his reply.
"When I've a task to do, I like
To do it right away;
Work first, my father says; then fun;
And what he says, I say."

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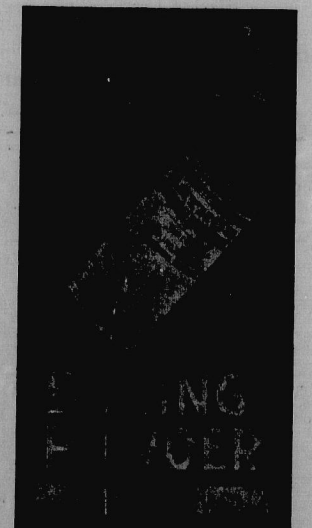
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Current Topics.

The attitude adopted by America during the first two years of the War was fairly generally regarded as unsatisfactory. The strong German element in that nation, and the American inveterate hiker for the almighty dollar, were suspected of playing a very important part in the unwillingness of that nation to intervene. It was only when the cries of humanity became shrieks and her own sons and daughters began to suffer, and the public opinion of the outside world demanded it, that at long last America stepped in. There were not wanting those who regarded the tardy action as a rather mixed blessing; because the critical state of things gave the American army an importance in the ultimate issue out of all proportion to its strength and sacrifice. And, unfortunately President Wilson utilised the position of advantage to foist upon the Allies terms for the Peace and League of Nations, some of which were only accepted because of their anxiety to end the disastrous war. What has happened since has made the position of things more and more unbearable, and there is an uncomfortable suspicion abroad that America has not been a true friend to her Allies.

The Brisbane "Church Chronicle" for March has an illuminating leading article on the subject which will interest our readers, and which merits a wider circulation. It runs as follows:—

"When on 18th May, 1917, President Wilson issued his proclamation declaring war on Germany and calling ten million American citizens to the colours, the Allies forgave much which they tried to forget.

"They were conscious that for nearly three years America had looked over the fence, 'too proud to fight,' whilst her neighbours were being slaughtered in defence of their homes. She had seen the sons fighting against great odds, in numbers and equipment, and against all the machinery for devilment it was possible for men to contrive. She had witnessed the violation of the daughters and the murder of defenceless parents. She had seen those homes demolished. She had shut her eyes to the destruction of all the means for livelihood. She had remained unmoved by the loss of priceless treasures in Art and Architecture, and had been deaf to the agonised cries of the wounded slaughtered as they lay on the field of battle or in hospital ships that were sunk without warning.

"She could not join in combating the murders for the quarrel was not hers, but she could assist the defence by selling them money, food, and munitions of war. It was but a coincidence that she thereby became a creditor to the extent of thirteen billion dollars instead of a debtor of five billion dollars. All this and much more the Allies knew but would forgive, for had not America found her soul at last, had not her eyes been opened to the unutterable agonies of the European nations. She now knew Germany for 'a brute' that as President Wilson proclaimed 'sought to impose its will upon the world by force.' She had been roused and had come into the war with all the enthusiasm and the good resolutions of a young

man who presents himself for confirmation, determined to resist all the forces of evil and to seek only that which is good. But alas, the life of a nation is but a reflex of that of the individuals of which it is composed, and is subject to like limitations and to failure in its ideals.

"When the enemy had been defeated and the Armistice signed, President Wilson came to the Peace Conference armed with the fourteen points and demanded that the Peace Treaty and the League of Nations should be based on them. It was to be 'a people's peace,' and he was 'the people.' It mattered not that Lloyd George and his international colleagues as truly represented the people of their own countries as Wilson did the people of the United States. The rest of the Allies were anxious for an end of the war, and in the main agreed to Wilson's plan of the settlements, and he returned to America to get the approval of his Senate. With what result? He found the Senate against him. Their ideals had changed. They no longer desired 'to win a cause' and 'to right a wrong' if it meant shouldering a share of the responsibilities for men and money. They would join the League, but with reservations. Their freedom of action must not be interfered with; they must have the right to withdraw when men and money were needed to enforce the League's decisions. They object to Australia having a vote equal to theirs. To be sure, Australia had given the lives of 60,000 of her sons, and incurred a debt of three hundred million pounds in defence of the world's freedom, whilst America had spent 32,000 lives and become enriched beyond her wildest dreams. 'They refuse consent to annexations by the Allies of territories they have occupied and where the inhabitants are incapable of providing stable government or secure protection. They insist on mandates for such territories, but resolutely refuse to accept one for Armenia, or for Constantinople or any other. They have withdrawn their representative from the Peace Conference, but refuse consent to the decisions of the other representatives who have tried to carry on and meet the difficulties arising from the action of Italians at Fiume, etc. President Wilson, adopting the role of the ex-Kaiser, rattles the sabre and threatens to refuse food or money unless his terms are agreed to.

"Meanwhile the world clamors for peace and the opportunity to work. Nations are overborn with the high prices which cannot be reduced without a great increase in production. The treaty with Turkey is still unsigned, and on this hangs the fate of Palestine, Syria and Armenia.

"With what pride America came into the war, but how are the mighty fallen."

We welcome the annual protest of the Archbishop of Sydney against the

prostitution of a day of such holy memories as Good Friday by the New South Wales Agricultural Society. In the interests

of their financial speculation the Council continues, in the face of the best Christian sentiment of the community, to exploit the holy day by means of the usual carnival associations of the Show. The Archbishop very wisely points to the purposeful choosing of that special holy season by the Council, and emphasises the righteousness of the Church's protest. We could wish that other heads of Churches throughout the State had joined with the Archbishop in his protest. Sydney too often gets full credit or discredit for the act of desecration; but it must be remembered that from all dioceses of the State people flock to Sydney for the Show, and, accordingly, it is not Syd-

ney's responsibility alone. We venture to suggest that a very effective protest might be engineered from the country dioceses where, in the main, religious sentiment has a stronger hold than in the more crowded cities.

The Melbourne "Age" is responsible for a racy description of the address of Mr. F. Anstey, M.P., on "The Church and Labour." The address was delivered, as one of a special Lenten course, in the Chapter House, Melbourne, and the hall proved altogether too small for the audience. According to the "Age":—

"The basis of Mr. Anstey's theme was that the working classes had secured what they now possessed not by the influence of the Church, but by their own efforts. He brought forward historical facts, showing that the problems of 100 years ago were those of to-day, and said they were so intense and the people so discontented and disaffected that the Governments of the world did not know what to do. He was disconcerted himself. (Laughter.) Some people said everyone had equal opportunity. He declined to believe that. People also said there had been a vast improvement in the condition of the working class in the last hundred years, and that conditions in Australia were better than in any other country in the world. How had these better conditions been secured? A Victorian royal commission in 1883 reported that there were children in Melbourne nine or ten years of age who had never seen the inside of a school, and that there were 20,000 men, women and children whose working conditions were abhorrent to every sense of decency and humanity. That was before the Labor organisations had gained strength. In the same year a royal commission on the Kanaka question in Queensland reported that Queensland was a slave State. What did the Church do in those days, before Labor came to the assistance of the workers? A clergyman who came out here and took up this Kanaka slavery question had the church doors closed on him. Ten years afterwards the working class party came on the scene in politics. Nothing was done for the worker, until the rise of class consciousness in the workers' party. What must be the feeling of the masses in every country in the world? They could cry for help, but there was nobody to give it to them. Their only salvation was in themselves. (Cheers.) Now the Church turned round and called the workers irreligious. What sort of religion was it that could allow the cry of the unfortunate mother to go unheard? Poverty condemned the society which permitted it. An American soldier had said he believed in God and in Christ, but not in the church, which was the instrument of a Czar. The Church must rebel against the evil of its environment. The Church called on the masses to endure, in the hope that they would get something afterwards. They were told that man must earn his bread by the sweat of his brow, but those who sweated least got the most. (Laughter.) Christ said, 'My house is a house of prayer, but ye have made it a den of thieves.' Christ was the spirit of the revolution, for He spread the ideal of common manhood. The working man was not necessarily hostile to the Church, but he felt it had no help for him, although the fundamentals of its faith were most inspiring. The Church was a useful asset to the money classes. When the cost of living rose, the worker said his wages must go up to enable him to maintain his standard of living. To this the manufacturer said, 'I don't care.' That attitude made for social chaos. That was not a new attitude. It had existed through the ages. When prices went up and then wages, and then prices and wages again,