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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 liking 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 discontented 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,

and you said things could not go on in this way, you were called "disloyal" and "extreme," and "a Bolshevik." What was the good of hurling these terms at men? What the Church was faced with to-day was a class of men who had at last awakened, and who said, "We are not going to follow what you preach, but what you practise." (Cheers.) They were not very far from the divine injunction who said they would transform society from what it was into what it ought to be. (Cheers.)

We are only sorry not to have the whole of Mr. Anstey's valuable address, for we welcome all outspoken criticism, made sincerely in the interests of humanity. It is well for us all to know what others are thinking. We are all members of one another in the body politic, and have mutual responsibilities. We all need to be "poked up" occasionally lest the soporific influences of self-interest get the better of us and spoil our lives. But Mr. Anstey has not all the truth in his straight talk. For instance, what is "The Church" of which he poses as judge? When the Queensland clergyman took up the Kanaka question, why was he forced to close his doors? What were the men and women of Mr. Anstey's standpoint doing to allow it? When Mr. Anstey states that "The Church is a useful asset to the money classes," he raises the suspicion that he would like it to be a useful asset to the Labour Party of which he happens to be a member. While he quotes the Great Founder of Christianity in the one matter of the "den of thieves," he forbears to quote Him in another more apposite case, "Man who made me a judge and divider over you . . . beware of covetousness for a man's life consisteth not in the abundance of things that he possesseth." Christ stood for no class consciousness or class interests, but he did warn rich and poor against the idea of "plenty of money and little work" being a fine ideal for life. We should like to know what Mr. Anstey's ideals are before we assent to the closing statement that they were not very far from the divine injunction, who said they would transform society from what it was into what it ought to be.

The weighty article of the Dean of Sydney on "Evening Communion," which was published recently in our columns, has drawn forth a rejoinder in the columns of our esteemed contemporary the "Church Standard." Doubtless the contributor, K.L.M., considers his criticism of the Dean's article as crushing. Naturally we are of quite the reverse opinion, especially because the evidently young writer is mainly content to make dogmatic assertions without a scintilla of proof. As Dean Talbot's article bristled with evidence, the reply is something like the play of a pop-gun against the sides of an ironclad. No doubt more will be heard of it. For ourselves we are especially interested in three paragraphs. The opening one, in which the writer seemingly advises his readers to examine the Dean's article, but forbears to mention the name of "The Church Record." Perhaps for the sake of the attempted reply it were better to keep his readers in ignorance

of what he presumes to criticise. In the second paragraph we are informed that the custom of "Evening Communion" found its origin less than 50 years ago." Is this controversial morality (!) or juvenile ignorance? As a sample of either it is delicious. We suspect that some of our octogenarian readers will smile at such a statement. Then in the last paragraph but one, K.L.M. displays a curious lack of reverence for a sacred subject; for in speaking of the Dean's argument he says, "the writer maintains that night is the time when we are free from anxiety!!!" Perhaps it is switched off after a good evening meal." We cannot commend the style.

Good Friday and the Show.

The following correspondence has been sent to us for insertion:—
To the Council of the Sydney Royal Agricultural Society.

Gentlemen,—I again appeal to you to take steps by which the spectacle, is avoided of your great and important Agricultural Show, publicly using for its own purposes a day like Good Friday, which has for so many generations been associated with the most solemn convictions of a great part of our community. Sydney is the only important centre of Australian life, to my knowledge, which adopts this procedure.

Last year we were relieved of this burden because the influenza epidemic closed your doors. We sympathised with you in the financial loss that you sustained. At the same time many of us realised how deep has been the spiritual loss sustained by our general life in other years through your practical secularisation of this day. I would repeat what I have said before, that our chief cause of offence lies in the fact that the reason why you are open on Good Friday is not because Good Friday happens by accident to fall within the week which on other grounds year by year has been selected by you for the date of the Show, but because you arrange your date to coincide with the changing date of a landmark in our religious life of which Good Friday forms an indelible and central part. It is therefore from no desire to disturb the amenities of our social life that I repeat my protest, but because I fear that our religious sentiments, and all the issues depending on them, are involved therein. On such a matter it is impossible to keep silence, with the best desires in the world to abstain from interference with the righteous liberty of other men. The liberty of one set of men must surely be conditioned by consideration of the reasonable scruples of other men. I therefore earnestly hope that in view of these facts you may see your way to readjust the arrangements for the Show in such a manner as to meet the conscientious scruples of very many of your friends.

Yours very faithfully,
(Signed) JOHN CHARLES SYDNEY.

The Royal Agricultural Society of N.S.W.,
Ocean House, Sydney,
5/2/1920.

Your Grace,—The Secretary of the Society has informed me that he has acknowledged your letter and has officially informed you that your protest against the Royal Show being kept open on Good Friday will be considered by the Council.

The Council will not meet until the 27th inst., and I think that under the circumstances I should reply to your letter as President.

While on behalf of the Society I appreciate and respect the convictions which prompt you to a protest against the holding of a Show in Sydney on Good Friday, I have at the same time to say that the Council has repeatedly decided that the reasons advanced for closing the Show or Good Friday are not sufficient to justify the governing body of this institution in taking such a step. The decision to continue the Show at Easter, and to embrace Good Friday as one of the dates, has been confirmed many times, and I wish to say, on behalf of the Council and the Society, that there is no intention of altering that decision at present.

Yours faithfully,
(Signed) S. HORDERN,
President.

His Grace the Archbishop of Sydney,
Bishopscourt, Edgecliff.

All the doors that lead inward to the secret place of the most High are doors outward—out of self, out of smallness, out of wrong.
—G. McDonald.

God Watching over Men to Destroy and to Build.

(By the Rev. F. B. Macnutt, M.A., Vicar of St. Martin's, Leicester.)

"And it shall come to pass that like as I have watched over them to pluck up and to break down and to overthrow and to destroy and to afflict, so will I watch over them to build and to plant, saith the Lord."
—Jeremiah xxxi. 28.

In his presidential address to the Leicester Church Congress, the Bishop of Peterborough told us of an Indian fakir who met an Englishman in the road and asked him the wistful question: "Sir, can you show me the way to God?" "That," said the Bishop, "is the query, spoken and unspoken, of millions at the present time." And he went on to say this: "In many minds, particularly those which have been strained and troubled by the sorrows of the war, the question is supplemented by another which is equally urgent: 'Can you explain to me God's ways with men?' The supreme need of our nation at the present time, in view of the problems political and industrial which confront us, is a revival of the sense that God counts."

None of us, I suppose, will doubt that the Bishop is right. The bitter experiences of the war could not fail to bring with them to everyone who thinks a larger and wider outlook. On the whole, it is a more religious outlook; the war has made multitudes of men and women think of themselves and of the world in terms of their relation to God. No doubt there are many who are harder and more cynical than they ever were. No doubt, too, in many there has been an increase of the agnostic spirit, the spirit which contends with faith in the souls agnostic even of professed Christians who go to Church, the spirit of mere bewilderment which does not face the facts and make up its mind. But if we generalise upon people as a whole, I think it is certain that in the common mind God means more than He did before the war. Everywhere men and women are waiting for the voice of prophesy which boldly declares, "I come to tell you of God's ways with men."

No Better Interpretation.

And surely there is no better interpretation of God's ways with us in these tremendous times than that which Jeremiah gives in these words of my text. Jeremiah has a bad name in the popular mind as the pessimist among the prophets. It is true that his prophecies do reflect the bitter reaction upon his soul of the bitter experiences through which he passed. He had to foretell and then to witness the downfall and exile of his nation. He had to see Jerusalem destroyed and its inhabitants carried away into captivity in a foreign land; and we who have passed through the heart-shaking anxieties of what that must have meant to him. But it is utterly untrue to call him a pessimist. The only man who can really be a pessimist is the man who does not believe in God. And Jeremiah believed in God with a faith which never really gave way. He has been called "the prophet of the inner struggle," but it was a struggle in which faith waxed valiant and prevailed; and his message declares God's ways with men in a fashion which bears the test when we bring it, as we must bring all Old Testament teaching about God and man, to the bar of Jesus Christ.

Three great statements stand out in his message as fundamental principles in God's ways with men: (1) God watches over men, (2) God watches over men to break down and to destroy, (3) God watches over men to build and to plant. Of these statements the second and third explain and interpret the first. God proves his watchfulness by the way in which He first destroys and then builds.

A Meaningless Idol.

(1) "Like as I have watched over them, so will I watch over them." There is one kind of God from whom the conscience of mankind, disciplined by the experiences of war, will unanimously revolt; it is that meaningless idol, an uninterested God, a God who is a mere spectator, a God who does not care, a God who does not really overrule. Such a God is not fit to manage a village school, much less is He worthy to be the object of worship in the world which He has made. "What is God doing?" asked a man in the trenches. "Is the

world going to rack and ruin while He is busy about something else?" That is the question of questions, and on the answer to it everything depends. God must be a God who intervenes, alive, alert and watchful, who will not come to terms with evil, but steadily defeats it in the long run, however slow be the coming of that defeat. Any other kind of God is a mere figment of the brain. And that is the God of Jeremiah, the God revealed in Jesus Christ, the God whose watchfulness has been revealed in the sight of all the nations in these last five years; the God, then, who has been speaking to us in the silence of our remembrance in these days when the anniversary of the Armistice has bidden us look back over the past. He makes all the difference. He brings confidence and faith and peace. He bids men to be up and doing, to obey His will and to co-operate with Him in His work. He it is who kindles within us the sense which one of the characters in Mr. Hugh Walpole's Russian war novel, "The Secret City," describes as "the sense that came to me sometimes from I know not where that the undercurrent of the river of life was stronger than the eddies and whirlpools upon its surface, that it knew whether it was speeding, and that the purpose behind its force was strong, and true, and good."

Watching to Guide and Rule.

(2) There is all the difference in the world between the God who watches and the God who watches over men. God watches not as the mere spectator, but with the supreme Master's intention to guide and to rule. That is how His prophet watched His ways: "I have watched over them to pluck up and to break down and to overthrow and to destroy." Look back over these years of world-wide tragedy. What did that downfall mean which was witnessed on Armistice Day? The ignominious fugitive of Amerongen was once and so lately the autocrat of Berlin. The grey floods of the German offensive sweeping to victory have now become the swiftly crumbling masses of the German retreat, suing for peace. "I have watched over them to destroy." When that great end of the five years' struggle came men everywhere confessed that it was the judgment of God. There was something in the cause of Germany which was contrary to the nature of things, and was bound to come to ruin. It was hostile to the God who destroys evil. We confessed that. But what we have not seen and confessed since that great day is this, that the whole theory of life, which consists in the pursuit of mere self-interest, the theory of which German militarism was the fully-developed fruit, is judged and condemned also by that act of God's destroying judgment. Armistice Day recorded to all time the verdict of God upon selfishness wherever and however it is found; it gave us His declaration that mere self-interest has no survival-value, and must needs come to ruin at last. We have not learned that lesson in the world of industry where class is still arrayed against class and section against section in the bitter strife which produced, for example, the Railway Strike of a few weeks ago. Here in this land of ours, redeemed from ruin by the destroying watchfulness of God, multitudes are still living in the mere scramble for gain or pleasure; and they do not see that God's verdict in the Armistice is just as certainly against them as against the German power which crumbled into ruins on the battlefields of Flanders and France. God will destroy the life of mere pleasure-seeking and money-hunting just as certainly as He destroyed the same thing in a more flagrant form in the system which brought all the sufferings and sorrows of the war into the world.

A Stern Message.

(3) That is a stern message; but we need it, and refuse it as a nation at our peril, at a time like this when every serious-minded person is conscious that things are very different with us from what we hoped they would be after the war. It gives us the key to unlock the doors which shut us out from that full enjoyment and use of peace for which every true-hearted Briton is longing and asking now. But it is insufficient without that other great statement of Jeremiah which completes his account of God's watchful workings in His ways with men, "I will watch over them to build and to plant, saith the Lord."

God never leaves things in ruins; He always destroys in order to build. The God of destruction is the God of reconstruction also. He is always out to create, out to

destroy the evil only in order to build the good. This is the real secret of the creative evolution of His purpose, and now, when we are all thinking of reconstruction, we need above everything else the faith, that in the work of rebuilding we are workers together with God. Take, for example, the League of Nations. What is to be its future? We cannot but feel that from the Christian point of view it falls far short of the ideal. But, none the less, it is the first great political and international fruit of the widely-felt conviction that the nations are called to build a better order with God. Everyone who sneers at the League of Nations is helping the devil to destroy the first beginnings of a better international order and to drag the world back into the barbarism and miseries of war. In its present form, as Lord Eustace Percy told us in his Church Congress paper, it is chiefly useful and hopeful because it gives us the opportunity to progress to better and greater things, and gives Christianity a new chance to preach its world-wide message. We cannot build our hopes upon it, as if it were in itself a cure for war. But the spirit of constructive faith of which it is the expression is the spirit which imperiously demands co-operation and help, for it is the Spirit of the God who is ever building the better world.

The Things That Count.

The thing that really counts in that work of rebuilding, in which for good or for evil every one of us, however insignificant, has a part; is our belief or unbelief in the will of God that things shall become new, and that He has destroyed the old bad order of things that we may co-operate with Him in our own small way in bringing in the new. Do you or do you not believe that you and I are called to do our part in bringing in the Kingdom of God? Or do you take the common view of pre-war days that we may just drift on in a life which, while it makes a more or less formal acknowledgment of God, does little or nothing to help Him to rebuild a better world? Do you really believe in the God who is always building up the good and destroying the evil? Then give your thoughts, your prayers, your service with your whole heart to the splendid work of building in any way that is open to you the new order, the new world of God's purpose. Forget yourself and your own interests in the highest of all enterprises—the service of His who says, "Behold, I make all things new."

A Foundation Needed.

That is the soul-stirring message of the living God which comes to us amid all our disappointments and perplexities to-day. "Like as I have watched over them to destroy, so will I watch over them to build, saith the Lord." "Can you explain to me God's way with men?" Here is the answer—Watching over them to build. Yes, and not only over the nations and over this England of ours, but over each one of us in his own life. Men and women, confused, shaken, perplexed, let not your heart be troubled; believe in God, believe also in Jesus Christ. You want more than anything else a foundation that stands unshaken amidst all the change and upheaval around you, that you may set to work cheerfully and courageously to build upon it a life that ful-

fills a worthy purpose and really expresses what in your soul you know to be the will of Him who made you and set you here in a troubled world. Then build upon that. Build upon faith in the God who is watching over your life. Your experience will prove that He is the God who destroys—that is, He will never let you rest in anything that does not conform to His Will, but will break it up and defeat you whenever you go wrong in the pursuit of your own folly and self-will. But He is the God who builds also; He will guide you ever to better things as you follow His will. And at the last He will lift that life of yours out of all its failures and sins up into the light of the life where He will need to do no more destroying, but will give to the finished yet over-growing edifice of the spirit which He has guided and chastened on earth a perfection which performs His Will for ever in the eternal peace.

Our Melbourne Letter.

(From our own Correspondent.)

The Social Questions Committee of Melbourne Synod is gifted with an indefatigable secretary in Mr. J. T. Raw. It is largely owing to his labours that the present excellent series of Lenten sermons and lectures at the Cathedral are being delivered. The preachers and lecturers are well chosen, and so far the addresses have been a real help to those who seek for guidance in thinking out great social questions in the light of the Gospel. Sir Robert Garran had a full Chapter House to hear his lecture on the League of Nations. The lecture is to be published. Canon Hughes' sermon on Sunday night in the Cathedral receives a quarter column notice in the "Argus." The report will make many wish that they had been able to hear what must have been a notable deliverance. Taking as his subject the watchwords of the French Revolution—"Liberty, Equality, and Fraternity," he shows that a great ideal alone is not sufficient to redeem society. It may be and is made the plea for all the devilry of the Bolshevik. First it was the liberty of the individual that was sought, now it is that of the proletariat submerging in its rush for freedom and equality the rights of all other men and nations. Every sermon touching on Socialism has the same criticism to offer. The root of the problem is not solely an economic question, it is in the selfish and sinful nature of men. Any remedy that ignores the foundation principles of the Gospel, "Ye must be born again," is doomed to failure. Not having heard Canon Hughes' sermon we are unable to do more than indicate his line of thought. It was a pity that he should seem to favour the

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present extreme demands for shorter hours—Australia has reached a very fair balance in the matter of working hours. The text that needs enforcement just now is, "Whatsoever thy hand findeth to do, do it with thy might." Work, honest, efficient work, will alone make Australia rich, and it alone will breed satisfaction.

"Free Sunday Concerts" is the latest fad of the Lord Mayor of Melbourne, Councillor Aikman. A man who owes his election to the favour of Rome cannot be expected to safeguard the precious possession of a Christian Sunday. We are soon to have municipal competition with the Churches. True it is suggested that concerts in the Town Hall should not begin till 8.30 p.m., but it is supposed that church-goers will patronise these concerts? No, but the casual church-goer will be induced to forego a visit to church if he does not want to be late for the popular concert. Melbourne still has much that Sydney has lost in the matter of a quiet and reverent Sunday. But a popularity-hunting Mayor may do much in one year to rob us of a heritage that the majority of our citizens hold dear. The surprising thing is that there has been no protest from the Churches—are they afraid of being called Wowser? In the same column in which the latest information is given about "Free Sunday Concerts" the "Argus" publishes a letter signed "Pro Bono Publico" complaining of the growing profanity and swearing heard in the streets of Melbourne. From one of the suburbs comes information given from observations of a police officer that free band entertainments on Sunday evenings are made the occasion of appalling looseness and impurity of speech and action among young people. This is not the time to loosen our cords, but to tighten them up. Among the cords which bind us most strongly to all that is pure and noble and of good repute is the habit of public worship. We must build again the altar which has been thrown down, and then be in a stronger position to cast down the altars of Baal.

Melbourne, Feb. 23.

An Australian Parson Abroad.

(By the Rev. H. S. Cocks, B.A., Th.L.)

I. Foreword.

The primary object of these articles is to give my readers an insight into church life and Christian activity in countries I have lately visited, or am in at present, but personal experiences and impressions of a more diverse character will also be interpolated from time to time. The expressions of opinion are given honestly and humbly; but being entirely personal, it is probable that others who have recently visited the same lands, may at times disagree with my conclusions.

It has been one's endeavour while travelling abroad to investigate what the great Church of God, and more particularly our own beloved Church of England is doing for the extension of her Master's Kingdom. An attempt will be made to chronicle facts as they came under my notice, some of which give cause for great thankfulness, while others again should give occasion to serious consideration.

A Comparison of Churches.

On account of industrial trouble with the wharf labourers, our ship was delayed in Auckland for twelve days, so that an opportunity was afforded of spending a Sunday in that city and visiting two of its leading churches.

In the morning I attended what is acknowledged to be the most ritualistic church in Auckland, viz., St. Paul's, Symons St. The building is of stone, pretentious, and well appointed, but marred by an atrocious oil painting representing the Crucifixion, suspended high above the altar. Its seating accommodation would be about 600 to 700

persons. The 11 a.m. service consisted of "Sung Eucharist and Sermon." The congregation did not number more than 150 at the most, and one gained the impression that the type of service rendered at St. Paul's did not appeal to the average churchman.

The ritual was ornate and observed with due care, while the music was tolerably rendered. The sermon, dictated to the congregation as if they were a class of school children, dealt mainly with the authority of the church and its rites and ceremonies. One came away hungry as far as "the ministry of the Word," by preaching, was concerned. The trend of such ritualistic practice and teaching as that which prevails at such churches as this is very patent in the following paragraph which I copy verbatim from St. Paul's Church Parish Magazine of September, 1919.

"Some consternation was caused on Sunday, 10th ult., when at the sung Eucharist the vicar read certain correspondence that had recently passed between himself and the Bishop, showing that in accordance with the recent 'judgment' of the Bench of Bishops, the Bishop had requested him to remove the 'Sanctus Bell' from the Sanctuary, and that he had complied with the Bishop's request. The vicar announced that it would be used for the last time, at least for the present, at that service, but that he would take an early opportunity of reviewing the whole of the Bishops' 'judgment' in what is now known as the 'Perry Ritual Judgment.' It is worth noting here that of all the terrible disloyal (?) practices in the matter of so-called ritual at our church, the only thing that a plausible reason can be found for condemning is our poor little 'bell,' the use of which we have enjoyed uninterrupted for over two years without episcopal let or hindrance. Vestments, lights, mixed chalice, wafer bread, eastward position—all the things that rent the old Church of England forty years ago, and to a lesser degree the Church in New Zealand ten years ago, are by implication (as never having been called in question) or by the direct judgment of the New Zealand Bishops, perfectly lawful. The 'judgment' is a very great victory for the Catholic cause and one in the greatness of which we can afford to give up a minor help until even happier times arrive."

If, in the giving up of the "poor little bell,"—quite a "minor help"—the "charity" of the vicar of St. Paul's and his congregation "suffereth long," it cannot be commended for the fact that it is particularly "kind."

In the evening of the same day I attended Evening Prayer at St. Matthew's, an Evangelical centre, the largest Church of England building in Auckland, seating about 1000 people, and a very noble stone edifice. The church was crowded the same time before the commencement of the service, many chairs being requisitioned to seat the large number of people seeking admission. After making allowance for the fact that evening congregations are, as a rule, better than those of the morning, there was a marked difference between the congregations of St. Paul's and St. Matthew's. The service at the former church had been rendered very correctly, and there was probably much reality about the worship, but it had lacked warmth and fervour. Here the service lived. Dignity and reverence were not lacking; the music rendered by a large choir was good; and the congregational singing most inspiring. One is fully aware that Evening Prayer is usually more "popular" than the sung Eucharist (in spite of all the attendant ceremonial of the latter), but this fact did not altogether explain away the contrast between the two services. The text was: "Launch out into the deep, and let down your nets for a draught," and the preacher brought home in telling language and with sincere earnestness, the urgent necessity of them

going out into the great world of present-day apathetic democracy to catch men for Jesus Christ. It was a powerful appeal to God's children to be "strong in the Lord," and "to do exploits" for Him in these times of seeming impotence on the part of the Church to influence the masses. The sincere worshipper came away with an inspiration and a burning desire to do his bit by letting down his nets for a draught. One felt thankful to God that here a message was being delivered to the people which they needed, and that they were flocking to hear it.

From Auckland to Honolulu.

Because of our protracted stay in Auckland, the shipping company were anxious to make up for lost time, and so decided that the "Niagara" should omit touching at Suva, Fiji, a usual port of call, and proceed direct to Honolulu.

The consequence was that we had ten days at sea, during which time a very enthusiastic sports and entertainments committee carried out a full and excellent programme of events, and did so, be it noted, without any disruption or heart-burnings. This achievement was all the more creditable when it is borne in mind that for the greater part of this time we were passing through the Tropics, when we were all very susceptible to "moods" on account of the heat, but each member of committee seemed to have decided to adopt the Mark Tapley attitude, so that the arrangements made for the delectation of the passengers were carried through most successfully and harmoniously.

As is usually the case on board a large liner, we had representatives of mostly all religious creeds, though I fancy we were minus any Turks in the well-known Prayer Book list of "Jews, Turks, Infidels and Heretics." True, we were a cosmopolitan crowd in respect of religion! There were ten Mormon missionaries returning to Utah after several years' work in New Zealand, Zionist enthusiasts, Immersionist fanatics, Christian Scientists, Lutheran students, Anglo-Israelites, besides the more common species of Protestantism, to say nothing of High Church, Low Church, and No Church. I conducted Evening Prayer (slightly modified) each Sunday night throughout the trip, which was remarkably well attended by representatives of each of the aforementioned departments of religious thought. It is by no means an enviable task to stand up before such a congregation possessed of so many divergent views, for in addition to the necessary tact that one requires in order not to intentionally hurt others' feelings, one is conscious that the motives that have prompted the attendance of your hearers vary tremendously. There is the cynic who is present to criticise, the curious who is there in the hope that he will hear, "some new thing," the casual individual drops in because there is nothing better to do at the time, but also, thank God! the faithful come, who desire to "hear the Word of God and keep it."

(To be continued.)

The High Commissioner for New Zealand told a good story at the Herts Philatelic Society's gathering one night. A descendant of Maori kings, who is also a member of the New Zealand Parliament, came up to him and said—"Do you know, Mackenzie, I'm a kind of relative of yours?" "Oh, rubbish," replied the Commissioner, thinking he was pulling his leg. "But I am. I have quite a lot of Scottish blood in my veins." "Well, let's hear how you make it out." "It's a long time ago," explained the Maori M.P., "but my grandfather once ate the best part of a Scottish Presbyterian missionary!"

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Personal.

Rev. C. E. Burgess has been appointed rector of Murrumburrah, to be vacant shortly by the resignation of the Rev. H. H. Crigan, who is leaving the Diocese of Goulburn.

Rev. K. L. McKeown has been appointed rector of Berridale, vacant by the appointment of Rev. S. J. West, Th.L., to Queanbeyan.

Rev. P. W. Robinson, Th.L., who has been for nearly two years curate of St. Mary's, Caulfield, has been offered by the Archbishop of Melbourne the parochial district of Alphington. Mr. Robinson, who was recently married to Miss Flint, who came by the "Ormonde" from England, has accepted the new post.

Archdeacon Davies, Principal of Moore Theological College, will leave for England on April 24, on his year's leave of absence. Rev. G. A. Chambers will be the hon. acting-Principal.

DEATH.—NOAKE.—February 10th, 1920, at Howrah, Calcutta, the Rev. Arthur Raynor Noake, M.A., second son of the Rev. R. and Raynor Noake, of Campsie. (By cable.)

The Archbishop of Sydney being indisposed, the confirmation which he was to have conducted at St. Andrew's Cathedral on Saturday last was taken by the Bishop of Newcastle. The ordination at Newtown has been postponed. It is announced that the Archbishop will leave for England to attend the Lambeth Conference by the Osterley on March 20.

Rev. H. G. J. Howe has been elected a member of the Standing Committee of the Sydney Diocesan Synod in place of Bishop Pain, who has resigned on account of ill-health.

Rev. J. W. Ferrier, C.M.S. missionary at Colombo, and formerly curate of Hurstville, is expected to arrive in Sydney on the 12th inst., and will for a time be locum tenens at Katoomba.

Rev. F. B. Mullens has been appointed minister of the district of Canley Vale, and the Rev. Edgar Potter, rector of Milton, has been appointed to the charge of the conventional district of Austimmer.

Rev. S. J. Kirkby, Secretary of the Bush Church Aid Society, has started on a tour of the far western districts. His first objective is Broken Hill, whither he will go via Condobolin and White Cliffs.

Rev. George Green has accepted the living of Sherwood (Brisbane), and will go into residence after Easter.

The Bishop of North Queensland hopes to travel to England via the United States by the Ventura, which leaves Sydney on March 17.

The Orvieto, by which the Archbishop of Brisbane expects to travel to England for the Lambeth Conference, is timed to leave Brisbane on Saturday, April 24. Archdeacon Donaldson will join the vessel at a southern port, but he will not be able to undertake engagements after Thursday, April 29.

A prominent Brisbane layman, in sending to Canon Batty a contribution of £10 towards the presentation to Archdeacon Rivers, the Dean-elect of Hobart, expressed the hope that at least 100 others would do the same in

recognition of the splendid work this devoted Churchman has done in Queensland.

The Archbishop of Brisbane has been advised by cable that a young clergyman, the Rev. Christopher Leslie, has volunteered for the Bush Brotherhood in Queensland.

The appointment of the Rev. Edward Castell Osborn, rector of Lutwyche and honorary canon of St. John's Cathedral (Brisbane), to the archdeaconry of Toowoomba and Wide Bay, in succession to Archdeacon Rivers, the Dean-elect of Hobart, has given general satisfaction throughout that diocese. Archdeacon Osborn has been in the service of the diocese since 1878, and was rector at Lutwyche for 30 years.

The Bishop of North Queensland is to sail for England by the Ventura on the 17th inst.

Rev. H. S. Cocks, B.A., Th.L., Rev. O. V. Abrams and Mr. G. F. Cranswick are in residence at Ridley College, Cambridge.

Our congratulations to Rev. and Mrs. H. G. J. Howe, of Leichhardt (Sydney), on the success of their eldest son Edmund in winning a University Exhibition at the recent examinations. The successful pupil is a grandson of Mr. E. W. Molesworth, well-known in Church circles, and the Chairman of Committees in the Sydney Synod.

Letters have reached Sydney from Rev. and Mrs. C. C. Short from their station at Nairobi. Mrs. Short had had a sharp attack of fever, but at the time of writing was better. C.M.S. agents met them at Mombasa, where they entrained for Nairobi, some few hundreds of miles distant. There Rev. Canon Burns met them, and the sight of his familiar face was a joy to them both, as also to Miss Foy, who accompanied them. At present they are staying with the Canon and Mrs. Burns. Mr. Short has been put to work straight away by the Bishop on English work as the English Chaplain at Nairobi is absent from the town. He has to look after all baptisms and weddings and funerals and prepare a class of candidates for confirmation. Both he and Mrs. Short are anxious to get to work upon the native language in order to fit them for the truly missionary work to which they have been called.

Armistice Synod.

(Extracts from the Bishop's Address to Synod.)

It is not often that so long a period elapses between one Synod and another. But this time there were valid reasons for postponement. Influenza was rife last year, and for several months Synod was impracticable. Drought followed, and pressed with calamitous severity upon the pastoralists of our diocese. After consultation with the Diocesan Council, it was deemed more prudent not to call Synod together until brighter prospects were in sight. The recent rains, which have at last relieved the situation, have staved off, we hope, some of the worst disasters which threatened us, yet in your name I would express our sincere sympathy with many of our pastoralists and farmers who have suffered so heavily during this exceptional period of drought. None of us can gauge the loss, which the depletion of stock and the destruction of our primary products must necessarily inflict upon Australia. The men upon the land are the backbone of the country. The War has drained our resources, and our only prospect of financial recovery lies with those who produce our stock, our wool, and our wheat. We all hope that 1920 will introduce a new era of prosperity, and that those who have battled so bravely through long months of scarcity will retrieve their losses and reap some compensation from more fruitful seasons which, we trust, are yet in store for them.

The End of the War.

Many things have happened since last we met in 1918. It was then that we were

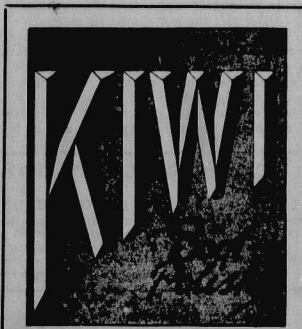
passing through one of the worst crises of the War. None of us can forget the black days when the brief cables disclosed that the Germans had broken the ranks of the Allies, and in a few weeks had thrust back our troops over that hard-fought area, which we had recovered at the cost of years of struggle. But the tide of events turned at last, and once more we acknowledge our gratitude to God for the decisive victories which were vouchsafed to us.

Church Worship.

Turning to more serious matters, I think that all of us laity and clergy alike are far from satisfied with the attendance at public worship. We have got no grip. A remark of a Labour leader was quoted a little while ago, who said that the Church was the largest voluntary organisation in the country, but it does not count for as much as a small trades union. We all feel the reproach of its ineffectiveness.

Certainly the War has not improved matters for us, and to-day we have a sluggish current of materialism and of indifference against which it is hard to make headway. War stands unmasked as a monstrous evil. The millions that have been slain, annihilated, wounded, blinded, maimed for life are a lasting witness of the criminal orgy of blood through which we have passed. Worse still we have all been coarsened by it. Our best have been compelled to stoop to deeds which their soul abominates. The poison of it has corrupted our ideals and damaged our faith. There is no need to refer to the reaction of crime that has followed the war, but each one of us is aware that in the silence of our own breasts that our moral atmosphere has been tainted by the War. We are seared enough by the prospect of material bankruptcy. But moral bankruptcy is our worst menace. What are high prices and our millions of insolvency but an index of the moral insolvency which war with all its carnage and atrocity have produced.

Once more what we need as churchmen to recognise is the claim of God upon our lives, and I urge that this claim can neither be expressed nor realised without sincere worship, both public and private. Habits of personal prayer have weakened, and when the habit of personal prayer is lost, public worship will be abandoned. If children are not taught to say their prayers, if fathers and mothers are not priests in their own household and family prayers are discarded, attendance at public worship must inevitably be affected. It is not the Church's business to plant the seeds of prayer. The home is responsible for that, and neither the Church nor the School can free parents of their responsibility. The Church cannot create the demand for prayer, but she can supply the demand once that it exists, and foster the instinct. More than ever, we clergy need our laymen to help us. I am struck as I travel round the diocese by the splendid body of men which we secure upon our Parish Councils. We owe them abundant thanks. They serve upon committees, and there is no effort that they refuse to make in steering us through financial difficulties. But with brilliant exceptions, and there are exceptions, the weakest side of their service is



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their church attendance. Why cannot we persuade our laity to take a larger share in things spiritual. On the other hand we clergy cannot ignore the fact that much might be done to make our church services more helpful and attractive. Reports from our War Chaplains and criticisms which are printed in the Archbishop of Canterbury's recent report on Public Worship are of distinct value. The indictments which have been made by English laymen in many cases apply to our Australian churches. Our services have a tendency to become archaic and stereotyped. The Choir lose interest or stop away. The congregation only half sing. Sermons are perfunctory. Prayers contain no petitions for the current needs of the day. The passages of Scripture selected are unintelligible. Communicants fall far short of what they should be. The services lack life and spiritual inspiration. The laity are not consulted, and have no voice in the organisation of the services. How far these criticisms hold good is a debatable question. But, at least they point to the conclusion that there is not sufficient co-operation between the clergy and laity, and that reconstruction in our church services is a problem as pressing as it is in other branches of national affairs. Upon all of us devolves the duty of quickening our devotion and of keeping up our worship to a more earnest level. It would, I feel convinced, be a stimulus to all of us if we induce conferences of laymen and clergy to discuss such questions, and to give us suggestions.

Rented Pews.

One subject I ask your permission to dwell upon for a moment—the system of rented pews. Although resolutions have been passed by this Synod in favour of their abolition, except in rare instances, no action has been taken. Nothing can be so damning to the religious life of our Church as to find our best seats, paid for liberally and generously by wealthy people, and who yet rarely attend service beyond the negligible minimum. One standard surely we should enforce rigidly upon ourselves and upon others is that we should never rent a pew in a Church which we do not use. Noblesse oblige. Pews are meant for worship, not for cash. The sure way to kill devotion both in our own life and in that of others is to present the wretched spectacle so common to-day of absentee landlordism. To me it is more than a disappointment that rented seatings still prevail as largely as they do in this diocese. Industrial unrest is rampant everywhere, with its corollary of class cleavage. The Church has often been reproached that she has done little to reconcile it. We are frequently reminded that she has lost the worker. Well, has she held the employer, or has she only retained his empty pew. Is it likely that we shall recover either the one or the other on our present system? To-day the main consistent support to the Church not only in money, but worship, fellowship, and prayer, comes in a large measure from a class which is not wealthy, and yet who do make their Church a real spiritual home. Personally I should like to see every family, rich or poor, without distinction have their seatings in Church, without charge or fee, but upon one condition that the family to whom a pew is assigned occupies it, and worships in it. Otherwise the pew should be surrendered to those who will. We might, I believe, employ the envelope system much more than we do, and ask our members to assess themselves and contribute what they can afford. But one point let us be inexorable. No family can secure a pew unless they mean to worship in it, and empty pews cannot be

purchased like empty graves in a cemetery in return for cash.

The Reunion of Christendom.

The question of Reunion and the steps which have been taken towards it is a subject too large for discussion here. A resolution on this subject will be moved later, and I hope that during the year we may elect a committee which will keep us informed of the various efforts which are being made in this direction all over Christendom. In the forthcoming Pan-Anglican Congress it will occupy an important place, and we shall all follow its progress sympathetically and with our prayers. The call for unity is one that is making an appeal to us in so many spheres of life, in international agreements, in the industrial world, in politics, in religion. The League of Nations stands in the forefront of our thoughts, and our only hope of permanent peace depends upon our efforts to attain some such ideal. President Wilson may have but indifferent support in his own country, where, as too commonly happens, a real prophet receives the scantiest honor. But the President has given us a conception of Unity, and it is amazing what backing it has received in Europe. However, it may eventuate, it is the one star of Epiphany which beams on our political darkness, and already it has drawn the wise men of East and West to the path which it has revealed. If it is to succeed, the League must be built upon a common will to maintain peace, and upon a common ideal of service, inspired by religion. Leagues have failed in the past, because they have been based on points of difference rather than upon a foundation of agreement. Similarly Christianity has failed because it has split into sectarianism, and denominations have arisen, built not upon unity, but upon variance. There will be no League of Nations as long as there is a divided Christ. A church which merely emphasises variance must defeat the purpose of Christianity. A balance of power has failed in internationalism; it will fail in religion. Brotherhood must replace it. Instead of balance of power, we need a community of power, and all of us must take our share in its obligations and responsibilities.

NEW LECTIONARY.

March 21, 5th Sunday in Lent.—M.: Ps. 22; Exod. ii. 23-iii.; Matt. xx. 17-28 or Heb. xiii. 1-21. **E.:** Ps. 51; Exod. iv. 1-23 or iv. 27-vi. 1; Mark xv. 22 or 2 Cor. xi. 16-xii. 10.

March 28, 6th Sunday in Lent.—M.: Pss. 61, 62; Exod. vi. 2-13; Matt. xxv. **E.:** Pss. 86, 130; Exod. x. 21-xi. or Isa. lix. 12; Luke xix. 29 or John xii. 1-19.

THE PILGRIM WAY.

But once I pass this way
And then no more,
But once and then the silent door
Swings on its hinges
Opens and closes,
And no more
I pass this way,
So while I may
With all my might,
I will essay
Sweet comfort and delight
To all I meet upon the pilgrim way.
For no man travels twice
The Great Highway
That climbs through Darkness up to Light
Through Night to Day.

—J. Oxenham.

The Younger Men.

(By Rev. W. H. Irwin, M.A., St. Peter's College, Adelaide.)

One indication of the health and vitality of any institution is its capacity to produce young men of the right type in satisfactory numbers. A Church which is unable to continue to attract to its work some at least of the best young men of the time has something radically wrong with it, even though the older men are for the time being able to keep affairs going. The Church in England has to-day to reason to despair of her future, for she is still able to produce and nourish young men of light and leading of whom she may well be proud. The ideals of these younger men and their attitude towards Church problems are well worth our attention, for they should fairly indicate what form the solutions of these problems are likely to take. The four most outstanding young men at present in English Church life are probably Canons Temple and Burroughs and the Revs. H. R. L. Sheppard and G. A. Studdert-Kennedy. Of these, such as the Tablors, Iremonger, Underhill, etc., may be as influential as these in the inner circles of Church life, but they do not figure so largely in the public eye.

Canon Temple.

Dr. Temple, Canon of Westminster, though not yet forty years of age, has been a prominent man for many years. Right from his Oxford days he has been a leader, especially in the Student Christian Union and the Workers' Educational Association. It was to advocate the aims of these two organisations that he visited Australia some years ago, and he then made a great impression here. On his return to England he was appointed headmaster of Repton, a position which he relinquished a few years later to become rector of St. James', Piccadilly, the church of London's clubland. He took a leading part in the National Mission of 1916, and when the Life and Liberty Movement was started he became head of it, resigning his parish to devote himself to the accomplishment of its aims. In addition to these activities he helped to found, and for years edited with ability, the "Challenge." Last year he was made Canon of Westminster. Though years before Mr. Asquith wished to appoint him canon and vicar of St. Margaret's, it was found that this was impossible owing to the fact that Dr. Temple had not been the requisite number of years in orders. The son of a great Archbishop, Canon Temple had every advantage at the outset of his career; still he owes the position he occupies to-day to his own efforts and abilities. The "Daily Mail" has described him as "a live wire in the Church." As tutor, headmaster, editor, vicar, he has always been one who could not be ignored, though he has not remained long enough at any one of these occupations to achieve excellence in it. His importance in the Church is well shown by the fact that no ecclesiastical committee on a difficult matter seems complete without him. In clerical circles his opinions are quoted with awe and respect, and Church dignitaries have been heard to announce that they have just had a conversation with him or have met him in the street, with an unctious similarity to that of a schoolboy who relates how Victor Trumper or Clem Hill once spoke to him! As a writer, Dr. Temple is clear, clever, and at times brilliant. It has been remarked that his cleverness is shown by his way of making a subject so clear, that one's first impression is, "Why did I not think of that myself?" A big man with a fine voice and presence, Temple, when speaking or preaching gives his hearers a sense of great power. Though it is claimed that he is the finest elocutionist in the English Church, he is not at all dramatic, making his appeal rather to the intellect than to the emotions, and yet he drives along with such a vigour that he impresses even when he does not convince. He has not the power to sway an audience equal to that of Bishop Long or the Bishop of London or Studdert-Kennedy, but in an assembly such as the Representative Church Council his only equal is Bishop Hensley. Dr. Temple is not a thinker in the same rank with Dean Inge or St. Paul's, one of England's finest minds at the present time. His writings are addressed more to the man in the street than to the expert in theology or philosophy. This of course tends to make him all the more effective in practical affairs. Though as a thinker he naturally desires to set forth his principles in full and rounded form, his main object is not the elaboration of the principles themselves, but the showing forth of the best way to deal with some practical problem of life and conduct. Dr. Temple does not belong to any special school of thought, nor

(Continued on page 13.)

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The Church Record.

MARCH 12, 1920.

THE RELIGION OF FEAR.

The dark ages of the Church's story have a convenient way of getting overlooked, and a consequent wrong is done sometimes to other ages of that wonderful story. For instance, we read in the current issue of a northern diocesan paper the following striking reference to missionary methods past and present, including in the reference a condemnation of the so-called Christian beliefs of, say, 40 or 50 years ago. It says:—

"We have been much interested in an account kindly sent us by the Y.M.C.A. of a method of evangelisation adopted in China. Only the other day we heard the Rev. Oberlin Harris (who was on his way from Yarrabah to England) say that he joined the Community of the Resurrection at Mirfield! explain to an audience that the missionary today is not the man out of comic journalism with spectacles and umbrella and a Bible, preaching under a palm tree to a crowd of puzzled though dangerously hungry black men, but one who goes scientifically to work. Indeed, the Yarrabah settlement itself is one of the best illustrations in the whole world of enlightened evangelistic methods. The principle is two-fold: (a) To work from the known upward to the unknown; (b) To sanctify every instinct, impulse and energy of man to the Lord Christ. This is to annihilate the dualism which he is taught with such life-long disastrous results to some of those whose childhood fell in the mid-Victorian era, when a distorted Calvinism was administered to saddened boys and girls with a more distressing frequency than brimstone and treacle, but with none of its salutary effects. Half the middle-aged Christians of the present day hold, unconsciously, a religion of terror. We are gradually being restored to the liberty which is ours in Christ Jesus. Terror is being eliminated. The law, with its 'Touch not, taste not, handle not,' is being deprived of its virus. We are saved by grace. There is, as Archbishop Benson expressed it, 'nothing secular but sin.'"

We quite recognise that we are superior in wisdom to the men of other days. The "scientific method" (how we enjoy the sound of that quite up-to-date expression!) is par excellence the method we use and the method our fathers were quite ignorant of. But the remarkable thing is this: that somehow or other the men of other days "got there," and the records they have left behind them reveal that there were giants in the earth in those days. And, again, we are built and building on foundations that were evidently truly laid. For solidity of conviction and solidity of work the men of the despised mid-Victorian era were men who did things. The curious misunderstanding of the joy of the Christian life, which was a feature of the Christianity of those under the above writer's criticism, reveals a lack in the writer himself. Sufficient evidence

against the truth of his accusation is the reply of Sir Apolo Kagwa, the Katikiro or Prime Minister of Uganda, a Christian of over 40 years' standing, who when asked about the difference between his old life and his new, made the never-to-be-forgotten reply, "It is the joy—it is the joy"; or the cry of the poor Mohammedan woman to Mary Bird, "Your religion is all happiness, ours is all weeping." No, our friend the note writer is not describing evangelical missions or preaching when he talks of a "religion of terror"; for he must go back to medievalism of the past or even of the present. Not, of course, that those evangelical preachers had no note of terror in their preaching and teaching. They were all men deeply convinced of the fact of sin and judgment, and would say with no less notable a Christian teacher than St. Paul, "Knowing therefore the terror of the Lord we persuade men," or with another noted writer in the New Testament, "It is a fearful thing to fall into the hands of the living God," ostensibly for judgment and unrepentant. We quite admit that that kind of terror was by no means obscured in their preaching which warned men to "flee from the wrath to come." And we also quite admit that that terror has been practically eliminated from present-day preaching, and that the vast majority of present-day professing Christians are not worrying about their sins at all, nor are they so foolish as to think that they are a "separated people of God's very own possession," and consequently not supposed to belong to the world. There is, of course, nothing to-day that a Christian does not "touch and taste and handle." In fact he is so taken up with the "touching and tasting and handling" that he has seemingly lost "touch" with God. Therein lies the Church's gravest task for to-day.

If we are wise, instead of this superior and sometimes ill-natured criticism of the men of other days, we shall look carefully to the methods employed in our own days in order to see how much of the irreligious and inconsistent living of the present day may be due to the hazy convictions of the present day concerning the essentials of that revelation which God has given to man in Jesus Christ. For in the ranks of the Christian teachers of the Church, writers or preachers, there is a presageful aptitude to criticise not only what is sometimes termed, somewhat contemptuously, "Paulinism," but even the Person and Teaching of our Lord Himself.

The preacher of to-day, face to face with his congregation of professing Christians, has to face and provide against an attitude on the part of his congregation towards New Testament facts which is eclectic to a degree; and the result is to be seen in the lack of living interest in the salvation of souls, either here or in the wider fields. The philanthropic side of the Church's work eclipses, in its appeal to modern Christians, the evangelistic side, which is, of course, the more fundamental. This is indicative of the prevailing materialistic sentiment, which cares more for the bodies of men and their mundane environment than for the salvation and strengthening of their souls.

To this lack of real conviction regarding the importance of the spiritual may be attributed the alarming lack of response to the trumpet calls from the lands in "darkness," who are in need of Christ, but whose spiritual needs are in danger of being neglected, not because present-day Christians have no money, but because of the lack of a living faith in Jesus Christ, the Word of God, and the Saviour of the world.

English Church Notes.

Personalia.

Rev. E. N. Sharpe, the new vicar of Paddington, has been appointed to the Prebendal stall of St. Paul's Cathedral, vacated by Canon Grose Hodge.

The Bishop of Chelmsford has appointed Rev. T. Guy Rogers, B.D., M.C., to an honorary canonry of his cathedral.

The death is announced of Canon Gregory Smith, canon of Worcester, in his 94th year.

On December 21 Bishop Oluwole ordained eight native Christians as deacons at St. Paul's, Lagos, W. Africa.

A very general regret will be experienced at the news of the death, through an accident, of Prebendary F. S. Webster, rector of All Souls', Langham Place.

C.M.S. Monster Meeting.

On January 15 last the Queen's Hall and All Souls' Church, Langham Place, were filled to overflowing with C.M.S. friends and supporters, in view of the grave crisis in the Society's work. The meeting was called to consider the situation and give the committee of C.M.S. a definite answer to the pressing question, "Must we retreat?"

The meeting was addressed by Mr. T. W. H. Inskip, K.C. (the chairman), the Bishop of Peterborough, and the Revs. W. E. S. Holland and Prebendary Sharpe. The meeting was a triumph of enthusiasm and hope. The addresses were well calculated to stir the assembly to the very depths. Bishop Wood, in a fine peroration, said that they must not retreat for the Church's sake. Christ was available for the world if the Church—His Body—was not so alert and obedient and consecrated to Him that He could work through her. The paramount necessity for the Church in these days was the rediscovery of God. God wanted expression. This world on its physical side was one expression of Him, but through the lives devoted to His service He found yet higher expression. Were they prepared to offer to God a means of expressing Himself to the world in this new crisis of the new age with which they were faced? The world had had two demonstrations from its Western peoples—a demonstration of commercialism and of militarism. It was high time that they had a third and better demonstration—that of fellowship and love.

Anglo-Catholic Congress.

London, June, 1920.

The Chairman of the Executive writes to the "Church Times" as follows:—

"The Congress will be held at the end of June. On the first day we shall begin with a number of great High Masses. There will be one at St. Alban's, Holborn, which will be attended by the bishops and priests, but there will be no room at this service for the laity, owing to the large number of clergy who are expected to be present. High Masses will be sung in different churches in London, at the same hour, at which sermons will be preached by distinguished prelates. In the afternoon we shall meet to hear the first series of papers. On the second day we shall meet morning and afternoon, and also on the third day. "On one evening there will be a great meeting at the Albert Hall, at which we shall be able to put before the world our attitude towards the social questions of the day."

First Day.—The Message of the Church.—

(1) The Faith and Modern Criticism. (C. H. Turner, Esq., M.A.) (2) The Faith and Modern Speculation. (3) The Faith and the Evangelisation of the World. (4) The Kingdom of God.

Second Day.—Our Position.—(1) Authority and Belief. (The Rev. N. P. Williams.)

(2) Authority and Discipline. (The Rev. Leighton Pullan.) (3) The Limits of Toleration. (The Rev. F. L. Underhill.) (4) Our Ideal. (The Rt. Rev. the Lord Bishop of Zambar.) (5) Christian Unity.—(1) The Roman Catholic Church. (2) The Holy Orthodox Church of the East. (The Rev. Fr. Frere, C.R.) (3) Other Christian Bodies. (4) The Witness of the English Church.

Third Day.—Corporate Religion.—(1) The Sacrifice of the Altar. (The Rev. C. J. Smith.) (2) The Reserved Sacrament. (The Rev. G. A. Michell.) (3) The Faithful Departed; Our Attitude Towards Spiritism. (The Rev. Arnold Pinchard.) (4) The Saints and Angels. (The Rev. Dr. Darwell Stone.)

Personal Religion.—(1) Prayer and Communion. (The Rev. G. W. Hockley.) (2) Meditation and Mysticism. (3) Retreats. (The Rev. J. F. Briscoe.) (4) The Religious Life. (The Rev. Fr. Bull, S.S.J.E.)

The Church and Social and Industrial Problems. Chairman, The Rt. Rev. Bishop Gore. (Speakers to be announced later.)

The Church in Australasia.

NEW SOUTH WALES.

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Special Synod.

The Synod, in large numbers, assembled on Tuesday at 3 p.m. In the regrettable absence of the Archbishop, through illness, the Vicar-General presided and read the following message from the Archbishop:—"It is with deep and heartfelt chagrin that I am compelled to be absent from this important emergency session of Synod."

"Had I been present it had not been my intention to have delivered a presidential address on either general or particular topics. On general topics I should have been silent because with this sudden call to Synod it has been impossible for me to give that considered attention which I desire in addressing you upon matters of public moment. My passing thoughts, by the way, you will have already seen in each month's issue of the Diocesan Magazine, which I assume, every member of Synod not only subscribes to but reads."

"Upon the particular business which is to be considered by you in this session any remarks from me would be superfluous, since this would trespass on the ground that belongs to those members responsible for laying out each subject before you. From them you will learn the reasons why Synod is summoned now, and the pros and cons of each different matter. I may add that it is in response to a formal request from the Standing Committee that I issued my summons for you to assemble."

"With this expression of my earnest regret at my own inability to attend, I commend you to the guidance of the Holy Spirit of God for your deliberations."

A motion of regret and sympathy with the Archbishop was moved by Archdeacon Boyce, who referred to the wise counsel of the Archbishop which would be missed on this occasion. Archdeacon Martin seconded the motion and referred to the Archbishop's disappointment at being absent. The motion was passed unanimously, all members standing. The Vicar-General read the deed appointing him Commissary and President in the absence of the Archbishop.

A motion of sympathy with the venerable Registrar, Mr. Atkins, was also passed. Mr. Atkins is suffering from an attack of influenza.

Mr. E. W. Molesworth was appointed chairman of committees.

Under a motion of suspension of the Standing Orders the Synod proceeded to the special business of the Synod—the consideration of two ordinances. (1) For directing the sale of certain church properties belonging to St. Philip's Glebe; (2) the provision of funds for the diocesan administrative expenses.

At this stage the Synod hall was cleared of strangers and the Synod sat in camera.

The Archbishop's Letter.

With each month that goes by we have, I think, cause for thankfulness in new evidence that our Empire is settling down into normal working order after the awful dislocation of the war. This is certainly true of Australia. Reports from the Old Land give the same encouraging outlook. It does not, of course, mean that we overlook the elements of grave unrest that are beneath the surface, and that give uncomfortable evidence at times of their existence. But the strong commonsense of the British race is asserting itself. Many old evils have been redressed. Many others are under treatment. Trade and commerce are being re-established. Men are steadily resuming the occupations from which they were withdrawn for the war.

In many other parts of the world the outlook is brighter, although far too many danger-points exist here and there. But patience, consideration, right thinking can do much to reduce their number, and there are many tokens that the healing processes are at work.

It remains for the Christian element in the community to continue to assert itself. In their hands is the only key to many problems. We must be unhesitating in our demand that wrong shall be righted. At the same time we must counsel that wise moderation which takes account of the limitations of immediate possibilities. Above all, we must endeavour to awaken the spiritual sense of mankind in which alone true unity can be found.

This adds great importance to the deliberations of the Lambeth Conference, for which I set out next month. We do not claim that Bishops at that Conference represent more than a section of the Christian world. But

yet we express the voice of a very numerous and influential body, spread out over a wide area of the globe. Our deliberations ought to bring to light great truths that must not be overlooked, and should set in motion currents of thought, out of which great good must come. I therefore urgently ask that intercessions be regularly offered for the guidance of that Conference by the Spirit of God. For myself, personally, I look with confidence to that support which the Diocese has always given me. I leave it with reluctance, and I shall be glad when I am back again. Yet I am convinced that my duty takes me there.

One most important event that, as I am glad to think, will take place before my departure, is the laying of the foundation stone of the new hostel of the Girls' Friendly Society. It is a great undertaking. The building will cost about £11,000, but it is a matter of absolute necessity. The good work carried on for thirty years in rented premises would be jeopardised if we delayed the building. Accommodation for girls is rendered more necessary than ever by the growth of the city and the imminence of immigration. In this move I ask for a large attendance of Church-people and for constant support for the building fund, for which the girls have done much themselves.

In order the better to fit ourselves to discharge these and other objectives I ask for careful use of this holy season of Lent and Easter. It is as we place ourselves at the feet of Jesus that we learn the better how to fulfil His mission on earth to which our deliverance in the war should stimulate us.

Th.A. Lectures, 1920.

Two courses of lectures in preparation for the Th.A. Examination of the Australian College of Theology were given last year, viz., on St. John's Gospel and on English Church History.

The lectures will be resumed this year as follows:—

March-April—Subject, The Book of Joshua. Lecturer, the Rev. E. F. N. Cash, St. Jude's, Randwick.

May-June—Subject, Church Doctrine. Lecturer, the Rev. J. V. Patton, Director of Education in Diocese of Sydney.

July-August—Subject, Prayer Book. Lecturer, F. H. Archer, Esq., Head Master of Trinity Grammar School, Dulwich Hill.

The lectures will be given in the Cathedral Choir School, at 8 p.m., on Tuesday evenings, beginning on Tuesday, March 9.

A preliminary meeting of a social character of all those desiring to attend the lectures was held in the Large Hall of the Chapter House on Tuesday, March 2, at 8 p.m., when addresses were given on the year's course.

The lectures are intended for Lay Readers, Sunday School Teachers, and others who desire to increase their knowledge of sacred subjects, and will be helped by this method of concerted study.

The Th.A. Examination will be held at the end of September, and it is hoped that a number will sit for it; but those who attend the lectures are in no way pledged to sit for the Examination. Fee for the year's course, 2/6.

The committee responsible for the arrangement of these lectures are Archdeacon Davies, Revs. P. A. Micklem, W. J. Cakebread and W. G. Hilliard.

St. Luke's, Moorman.

A beautiful oak reredos was recently dedicated by the rector to the glory of God, and as a thankoffering for the safe return of two lads from the Front. Its chaste design matches the oak Holy Table which was given two years ago in memory of one who gave his life for the Empire. The workmanship is of the very best and was executed by the Church Stores.

On Sunday evening, after the second Lesson, the rector received into the Church of England a young man who formerly was a member of the Roman Communion.

Lithgow's New Church.

A sale of gifts in connection with St. Paul's new church building fund was held on February 12 and 13. The effort was eminently successful, and after paying expenses £300 15s. 4d. was paid into the building fund. Considering that neither raffles nor guessing competitions were allowed, the result was indeed satisfactory, and the workers are to be congratulated on their splendid achievement. The absence of raffles and guessing competitions gives the lie to the idea that sales of work cannot be run without them. The new church building fund is now approaching £2000.

United Open-air Service.

A united open-air service was held in Main St., Lithgow, on Sunday, February 29. The ministers of all the Protestant denominations took part, and there was a large and

attentive audience. The united efforts hitherto have been held in a hall, but the change into the open air was considered a "good move," and it is believed the meeting was productive of much good. The Ministers' Fraternal are hoping to arrange for a united mission for men toward the end of the year to be conducted by Mr. William Bradley, from Egypt.

Aiming High.

We extract the following item of interest from St. Paul's (Redfern) Church News:—"The rector and wardens have written to H.R.H. the Prince of Wales, respectfully asking him to kindly come to St. Paul's when in Sydney and lay the foundation stone in our grounds of our Memorial to our Soldiers who fell in the war. Should His Royal Highness have time to accept the invitation, there is no doubt that he will have a great and enthusiastic welcome in this populous industrial centre which he may like to visit. If a favourable answer is received a general meeting of the people will be at once called to make all arrangements."

To people who do not know the honored career of the revered rector, the Ven. Archdeacon Boyce, the invitation might appear rather presumptuous; but the Venerable Archdeacon has done so much for the public life of our Commonwealth that a visit from His Royal Highness would be only an appropriate, though tardy, recognition of the life services of one who has been a true Empire builder.

Social Problem Lectures.

During Holy Week lectures will be given in the Cathedral as stated below. The lectures will be preceded by a short service beginning at 1.10 p.m.

General subject: Hindrances to the Triumph of the Cross.

Monday.—The Cult of Material Prosperity. Ven. Archdeacon Davies, M.A., F.R.H.S., Principal of Moore College.

Tuesday.—Eccelesiasticism. Rev. A. H. Garnsey, M.A., Th.Schol., Warden St. Paul's College, University of Sydney.

Wednesday.—Class-Consciousness. Mr. F. A. Bland, M.A., LL.B. (Licensed Lay Reader), Lecturer, Tutorial Classes, University of Sydney.

Thursday.—Trade Imperialism. Rev. G. V. Portus, M.A., B.Litt., Director of Tutorial Classes, University of Sydney.

Girls' Friendly Society.

The foundation stone of the new Hostel is to be laid by the President, Mrs. Wright, on Saturday next, at 3.30 on the site at Arundel Terrace, Forest Lodge. It is hoped that His Excellency the Governor-General

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will preside at the proceedings. The Archbishop will conduct the religious ceremony. All are earnestly invited to be present, and show their interest in this venture of establishing a Church of England Hostel for Girls in our midst. The Hostel will, when completed, accommodate fifty or more boarders. The need is urgent. If it is impossible to be present, gifts are solicited to place on the foundation stone. This will be the last public function in which the Archbishop and Mrs. Wright will be able to take part prior to their departure for England.

GOULBURN.

Church of England Property Trust.

The trustees met on the 12th February, the Bishop presiding.
Various matters in connection with the Old Bishopsthorpe Estate, the Young Maternity Home, and the improvement of the Junee glebe were dealt with and advanced.

The trustees appointed a returned soldier sexton and caretaker at the Church of England burial ground and St. Saviour's Cemetery, Goulburn.

A loan of £200 to the Junee Church authorities was arranged for the extension of the parish hall.

Several defective titles to church lands were considered, and steps taken for their rectification. Investments were reviewed.

A meeting of the Diocesan Missionary Council was held on the 11th February, the Bishop presiding.

Final arrangements were made for the diocesan missionary thankoffering as regards circulars, literature, exchange of pulpits and deputations. It was resolved that all moneys received not specifically allocated by donors or parishes to the Australian Board of Missions or the Church Missionary Society should be apportioned as follows:—"One third to the C.M.S., and two-thirds to the A.B.M." The present allocation of missionary moneys in the diocese (i.e., the allocation by individual donors and parishes) is about 1-5th C.M.S., 4-5th A.B.M.

Easter Offerings.

The Bishop has addressed a letter to the churchwardens of every parish and parochial district in the diocese stating that he has been very conscious lately of the strain placed upon the clergy homes of the diocese by the continued increase in the cost of living and transport. He notes that the clergy are naturally reluctant to ask for help to meet the burden, and feels that it is for their bishop to make an appeal on their behalf, and to ask the wardens to consider at an early date in consultation with the parochial council the question of providing some relief from this burden.

For the sake of simplifying the question throughout the diocese, the Bishop suggests that the collections in every church on Easter Day this year be made an Easter offering to the parish priest in accordance with an old Church custom, and that notice be given beforehand in all the churches in the parish to this effect in order to enable parishioners to make a special contribution for this particular purpose.

ARMIDALE.

Installation of Rev. H. K. Archdall, M.A., as Canon of the Cathedral.

Owing to the vacancy on the Chapter of St. Peter's Cathedral, Armidale, created by the resignation of the Rev. Canon Foster, the Rev. H. K. Archdall was appointed to the canonry. He was installed on Sunday evening, February 22.

The Bishop during the service made brief allusion to the new canon's distinguished career, and said that Canon Archdall now assumed a name and a title which had long been familiar to Australian Churchmen, as his father, whose memory would always be revered by the Australian Church, had been universally known as Canon Archdall. The position which his father had occupied in Sydney was repeated in the Armidale Diocese by his son.

The Bishop commended to the prayers of the congregation the new canon, and asked for their intercessions on behalf of his work in the diocese and as headmaster of the Armidale School.

GRAFTON.

Archidiaconal Council of the Hastings and Macleay.

A meeting of the above was held at Kempsey on the 23rd and 24th ult., the Bishop of Grafton presiding. All the benefited clergy of the archdeaconry and the Rev. Canon Morrish were present. The Rev. C. J. Chambers was re-elected Chapter Clerk. In an interesting speech the Bishop reviewed the past with its changes, and himself proposed a welcome to the Ven. Archdeacon

Curtis, which was carried unanimously. In responding, the new archdeacon introduced the important subject of an archidiaconal school hostel for the Kempsey centre. A scheme being outlined, and circumstances appearing favourable, a motion to embark in the venture was carried. The question of reorganisation of church finance, with a view to simplification, increased efficiency and saving of expense with larger results was well thrashed out and a scheme was approved. This concerns both diocesan and parochial funds, and embodies the self-assessment principle, and puts the missionary element in the front position.

How to make the most of our missionary interest was a question that led to immediate results in the carrying of a motion to secure each clergyman as a missionary agent and deputation to neighbouring parishes.

The conference carried a resolution wishing God-speed to the Bishop and Mrs. Druitt on their journey to England. In his reply the Bishop said that the best of prayer would be between Bishop and diocese during his absence. His lordship also referred to the guild of school teachers.

The vicar of Lower Macleay has just returned from a holiday visit to his aged mother in Victoria. The Revs. H. E. Rogers and Paul Dryland officiated during the vicar's absence.

An interdenominational mission, under the auspices of the Evangelisation Society of N.S.W. has been held at Frederickton, and some 18 names have been handed to the Anglican minister there representing some of those benefited by the mission.

A very successful sale of gifts has just been concluded at Bellimbopini, proceeds of which go to the C.M.S.

VICTORIA.

MELBOURNE.

Church Missionary Society Notes.

An Offering Weighing 11 Tons.—Rev. H. R. Holmes, M.A., of the Church Missionary Society (Victorian Branch), writes from Barharwa, Santalia, North India, as follows: "The Santals have a saying, 'If God does not open his clenched hand the world cannot be contented.' It is an invitation to remember that when we have our good things to distribute we ought not to do it with a tight fist."

A very happy expectant crowd of Santal Christians gathered together on Santalpur in the Santal Colony on New Year's Day to praise God for the Harvest and to offer their thanksgiving. Though the harvest had not been all they wanted, nor indeed as much as in the previous year, yet it was a good one and the reaping was almost over. Smiling faces told the tale of happy hearts. Early in the morning those who could not carry all they wanted to offer brought their offerings on carts then went back for the morning meal. Just before mid-day the villagers carrying large baskets of paddy on their heads could be seen on all sides coming to Church. The children carry small baskets, for they love to carry up their own small amount and to kneel while it is presented. Very quickly the Church filled, till there were eight or nine hundred people inside. The rest had to be contented with such a view of the proceedings as they could get by crowding round the low windows. The service began with a Processional Hymn "Bringing in the sheaves." Two violins headed the procession and these were followed by boys carrying sheaves on their heads. After these had been presented at the Holy Table the service proceeded brightly. The Offering in point of time was the main feature, for it took one and a half hours to collect. The people came up by villages in turn and knelt as they gave their grain. Right and left close to the Communion Rails four piles of grain soon appeared. Three more were heaped up opposite the choir stalls and three more in front of the chancel. Floor space for such an offering was a matter of difficulty. It remained there till next day, and when measured, it was found to amount to 256 maunds. This, with 50 maunds for first fruits offerings previously collected made a total harvest of thanksgiving of over eleven tons of grain. The offering in case also was Rs. 48/-, and the whole, at current local prices, may be valued at Rs. 660/-, It is summed up in one suggestive word, "Rejoice."

The Rev. A. C. Kellaway, M.A., Chairman of the Committee of the Victorian Branch of C.M.S., has returned to Australia after a visit to India, during which he visited several of the Society's mission stations.

The Annual Meeting of the Victorian Branch of the Church Missionary Society will be held on Monday, 15th March, at 7.45 p.m., in the Cathedral Chapter House, Melbourne. After the adoption of the Report and Financial Statements, and the election of Members of Committee, consideration of the grave situation arising out of the further increase in the cost of foreign exchange will be invited. A welcome will be tendered to the Chairman, the Rev. A. C. Kellaway, M.A., who has returned from a visit to India. Members of the Society are asked to rally to the meeting.

The Rev. Seaford Deuchar, B.A., General Secretary of the Victorian Branch of the Church Missionary Society, has been spending a holiday in Tasmania, and expects to resume his duties about March 12.

The Archbishop's Farewell.

The Lord Mayor tendered an "At Home" to Archbishop and Miss Clarke at the Town Hall on Tuesday last, at 3 p.m., prior to their departure for England.

Archbishop Clarke, in the course of his reply to the speeches of Messrs. W. G. Cramer, E. C. Rigby and L. V. Biggs at the farewell social extended to him by the C.E.M.S. last Tuesday week, said that after the Lambeth Conference he intended to write a book on the History of Synodical Government in the Anglican Communion in the Dominions. He had been asked by the Church in England to write this book in connection with the great Church Enabling Act just passed by the Imperial Parliament.

QUEENSLAND.

BRISBANE.

Lenten Sermons.

(From our own Correspondent).

The Sub-Dean of the Cathedral (Canon Batty) is preaching a course of sermons (on the Sunday evenings in Lent) on our Lord's Temptation. Like all his work it is done well, but the plain way in which the Gospel message is set forth in these addresses, is duly appreciated by the large congregations that attend. The Old, Old Story has not lost its power to attract and to save.

N. QUEENSLAND.

A Memorial School.

Plans have been prepared of the handsome building to be erected by the Church of England as a memorial to the men of North Queensland who fell in the war. The memorial comprises All Souls' Church of England Boys' School at Charters Towers—a scholastic institution in connection with which accommodation is at present provided in wooden buildings. The central block of buildings, which forms the east side of the quadrangle, is now being built. It measures 95ft. by 45ft., and is of ferro-concrete. A chapel on the south side and handsome buildings on the north side are to be added subsequently. The school is under the care of the Brotherhood of St. Barnabas (Bush Brothers).

Thou who hast given so much to me
Give one thing more, a grateful heart
Not thankful when it pleases me,
As if thy blessings had spare days;
But such a heart whose pulse may be Thy
praise. —G. Herbert.

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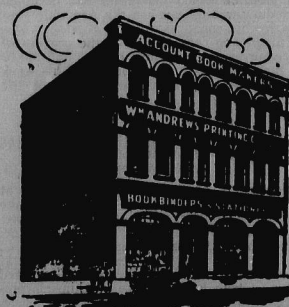
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**The Younger Men.**

(Continued from page 6.)

is he a man to whom the old party labels can be fixed. He might be correctly described as a natural Protestant reared in a Catholic atmosphere. Most young men are extremely conservative, though ignorant of the fact, and it is only increasing years that bring breadth of judgment and more radical tendencies. Occasionally, however, there are exceptions, who, when young, are extremely bold and thorough-going in their views on life and theology, and who, as they grow older, become, perhaps wiser, but certainly more conservative. This has been the case with Dr. Temple. He developed young. The story is told that when a boy of fifteen he asked his father to explain to him the philosophy of Kant or Hegel. He was at first regarded as belonging to the Liberal or Broad Church School, but he has gradually become more identified with those who think as Bishop Gore does. In his writings and sermons he now usually reaches Catholic conclusions by means of modern arguments. But should Dr. Temple ever be in the Catholic Party, he will never be of it. Obscurantism or sectarian narrowness has no part or lot in him. Many are the prophecies about his future, but of two things we may be sure—he will always put Christ first in his teaching, and he will place the interests of the whole Church before those of a part, even though that part be his own.

Canon Burroughs.

In the early days of the war there appeared in the centre pages of the London "Times" three letters on the spiritual issues of the war. They were signed by a comparatively unknown young man, E. A. Burroughs. These letters attracted immediate attention, for those who read them felt that there was a man who had a message for the times. Since then Canon Burroughs has written much and said much, and still his words seem always to suggest the same thing, that he is a man with a message. His attempts to explain the intellectual and moral difficulties arising out of the war were so honest, able and sympathetic that he became the favourite thinker and counsellor of those actually engaged in the fighting. Many others wrote almost the same things, but no book so helped to clear men's thoughts and to raise their hopes as "The Valley of Decision" did. Canon Burroughs writes well, but it is not the excellence of his literary style so much as the sense of reality and the keenness of spiritual insight that constitute the great attraction of his writings. It will be interesting to draw out a comparison between these two young Canons, Temple and Burroughs. Both Oxford men, their views on life are very similar, and yet some differences soon show themselves. To give one example—for Temple the community is primary and the individual secondary; with Burroughs the pressure of the dominant socialism of the day has not been able to overcome his inherited Protestant belief in personality and the individual. Burroughs is the better writer, Temple the better speaker, for the former is not a popular orator, though still a most effective speaker. Slightly below middle height, with a fine large head and face, he speaks in a quiet conversational way, depending on the substance of what he has to say to hold the attention of his audience rather than on any dramatic gestures or accents. He excels as a speaker at quiet days for clergy, and for days of prayer, for which he is in great request. He played a great part in the 1916 National Mission, which he did much to start, and which he hoped would produce a national revival. The life of the English Church has revived, though this has been due not so much to the National Mission as to the sacrifices the Church made during the war, e.g., sending the best of her clergy to the front. During the first part of the war Burroughs had a large experience as a chaplain, first in France and then with the interned men of the Naval Division in Holland. Later on he was Archbishop's Messenger for the National Mission to Egypt and the Sudan, speaking while there to the "Billings" during the interval of a boxing tournament. He proved also a successful missionary to public school boys, if his experience at Eton was typical. "All the services were voluntary, and at the evening service the chapel was filled almost to its utmost capacity. The call of the war to the Rising Generation did not fall on deaf ears." Canon Burroughs is an Oxford don, and does not seem to have studied Labour questions with quite the thoroughness of many others of the clergy, for he seems to lack a broad sympathy with the aims and aspirations of the working men. At Oxford he does a fine work among the students,

according to the evidence of the members of the A.I.F. who are resident there. On week nights he holds live discussions on religious and moral subjects, and these are attended by students in large numbers. He now holds a canonry of Peterborough, bestowed upon him by Bishop Woods, and as he has become a member of Convocation he is beginning to take a leading part in the official activities of the Church. He is president for this year of the Clergy Union of the C.M.S., and is a most active supporter of the movement for reunion. Many confidently expect that he will soon become a bishop in England, unless outspoken criticisms of Mr. Lloyd George should cause him to be passed over.

Rev. H. R. L. Sheppard.

"Go to Dick Sheppard's Church, St. Martin's in the Field. It is the liveliest church in London. I have adopted it as my church while here. The people really go there to pray." This advice was given by the Bishop of Lahore. St. Martin's is a huge church in Trafalgar Square. It is crowded three or four times each Sunday, and not only on Sundays, but at midday and evening services during the week. After a choral communion comes a free and easy service of Morning Prayer, with plenty of hymn-singing. The congregation is mainly composed of men—the usual thing at St. Martin's. The vicar, a young man in the early thirties, small, with a round, smiling face, gives out his notices something after the manner of this one: "We are going to have a procession round Trafalgar Square on Armistice Day. If you want to be in that procession, stay after service to-night, and we will organise it. A thing like that wants organising, otherwise it is not worth having." A visiting preacher holds forth on the League of Nations, which he damns with faint praise, expressing the opinion that our grandchildren may live to see it in existence. When he is out of the pulpit, up gets the Rev. "Dick" Sheppard, "Friends, I believe in the League of Nations. I believe we can get it now. I believe we ought to pray for it. Let us kneel down." Then follows an extempore prayer for the League of Nations, with some audible "Amen's" from a member of the congregation. As the son of an Adelaide clergyman said coming out, "You don't often find the vicar flitting contradicting the preacher during the service." Yet it was done with such a charming manner, that there was no suggestion of awkwardness. At a crowded mid-day service, addressed by Mr. George Lansbury on the Labour Movement, the congregation were asked not to applaud. They did, and at the end were calmly rebuked and told they were in a church and not to do it again. At the church door the pamphlets of the Fabian Society sold like hot cakes, and Marsh Roberts, Dr. R. J. Campbell's curate, pushed the sale of a Labour paper. Mr. Sheppard was the originator of the Life and Liberty Movement, and is perhaps the best embodiment of its characteristics. To go to a meeting run by this organisation does one good. There is a spirit of confidence and enthusiasm very similar to that of a live C.M.S. meeting. While others are croaking over the failure of the Church, these people are getting things done. Their pet project, the Enabling Bill, passed its second reading in the House of Commons with only three dissentients. Even the most sanguine were surprised. They need not have been. During the whole of the time of the debate Mr. Sheppard was holding a prayer meeting at St. Martin's for the Bill. The type of men and women who belong to the Life and Liberty Movement is shown by this. They are at present engaged in praying quietly for guidance as to whether they should advocate the voluntary sharing of the Church endowments with the Nonconformists, seeing that the Church of England, though now but a part of the nation, holds endowments given for the benefit of the nation as a whole. Such an act as this would do more to solve the problems of reunion than all world conferences on Faith and Order from now to doomsday. Though this movement has no expressed policy on the subject, Mr. Sheppard is a strong advocate of immediate intercommunion with the Nonconformists. Anyone who despairs of the Church of England would do well to follow the advice of the Bishop of Lahore and "go to St. Martin's in the Field."

Rev. C. A. Studdert-Kennedy.

Many will have read of "Woodbine Willie," the author of the "Rough Rhymes of a Padre," "Rough Talks of a Padre," and "The Hardest Part." He was one of the most famous English chaplains in France. As a dashing orator of the "Billy Sunday" type he is hard to beat, his hold over an audience being marvellous, though his ser-

mons need considerable expurgation before publication. When troops had had a particularly rough time in the line, Kennedy used to be sent to them to restore their morale. His stirring appeal to common sense, his Irish wit, were just the things they needed. After the Armistice he visited the First Australian Division to deliver his address on "Bolshevism." It was a bitterly cold day with the ground covered with snow, and the hall, which was full of Australians, had a tiled floor and no heating apparatus. The men had already had church parade, and though the "Diggers" form as fine an audience as there is in the world, it was a remarkable performance to hold them, shivering in their great coats, for a solid hour listening intently to Evolution and the Class War, and then to receive a thunder of applause at the end. The general opinion of parsons and padres held by "Diggers" is that they are all born fools when they are not rogues, and when they discover one whom they think is not their appreciation is most generous. In addition to being a brilliant speaker, Studdert-Kennedy has written a most striking book called "The Hardest Part." The title is taken from one of his own "Rough Rhymes"—

"The sorrows of God must be 'ard to bear
If 'e really 'as Love in 'is 'eart,
And the 'ardest part i' the world to play
Must surely be God's Part."

As the book gives a true picture of war, it is not pleasant reading, still its eloquence makes it fascinating. The main idea is first a view of God, somewhat similar to that in I. G. Wells' "God, the Invisible King," viz. that it is totally incomplete to describe God as an Omnipotent Being, King of Kings and Lord of Lords, Whose nod sways the universe. The facts of life do not accord with such a view of the Divine Nature. With this negative idea of God is combined a modern form of Patristicism—the crucifix gives the true idea of God—a form which most apologetics took during the war. "Though Patristicism—the doctrine that the Father Himself was crucified—may be technically a heresy, for the modern outlook it reveals more truth than it obscures" (Burroughs). "The Hardest Part" is a book which challenges our thought, and, though one can hardly follow the author all the way, it "reveals more truth than it obscures." Studdert-Kennedy is a "new man." Unknown before, it was the war that brought him into prominence. Whether he will be as efficient in peace as he was in war remains to be seen. Still the combination of brilliant oratory with common sense, of original thought with diligent pastoral work, which has marked his career up to the present, should prove of the greatest value to the Church.

Conclusion.

In conclusion, yet us glance at these four men together. In the first place they are all sons of the clergy, and it is surely very significant that four of the most spiritually influenced men in the Church come from clerical homes. The celibacy of the clergy has its good points, and there are dangers

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in an hereditary priestly caste, but these four men make a good argument for clerical marriage and for the training they received in their fathers' homes. Next, all except Canon Temple were Chaplains during the war and show marked war influences in their teaching. For one thing, they all have a strong sense of humour, even Canon Temple, who has a tendency to take himself rather seriously. But the outstanding influence of the war upon them is that it has given them all a firm conviction that the Christian faith is a great adventure. Theoretically we all believe this, but these young men carry their conviction into action, and are ready to experiment, to adjust, to reform, and are impatient of the old conservatism. "The result of all our conferences and discussions is that we fix the date for the next meeting" (Sheppard). They are especially impatient of the view that the Church must do nothing until public opinion sanctions her action. They desire that the Church should lead public opinion and not docilely follow it. Lastly, there is a great likeness among these men. The titles of High, Broad, Low do not fit them at all. They are if anything a mixture of all three. However, though party titles cannot be tacked on to them, they are more a combination of Broad Church and Evangelical than "Catholic." The "Catholics," though apparently dominant, are losing their grip. They no longer have the power of attracting the best young men as they used to do. It is only those with the "religious temperament," whatever that may be, that "Catholicism" can win. One has only to see a group (say in London) of the rising hopes of the "Catholic" party, to realise what a declension they are from the men whom the Oxford Movement gained and to see that the future of the Church of England cannot be with them. Temple, Burroughs, Sheppard or Kennedy may have a preference for this or that Catholic practice, but their whole theological outlook is totally different from that of the Catholics. They have a firm grip of personal religion. Christ, not the Church, is the living force of their lives and the centre of their teaching. In addition their minds are open to modern thought and modern social movements, and they are not greatly concerned with the way "Mass" was said in the thirteenth century or with the more appropriate cut of a chasuble. With these four men and others like them as leaders of the Church, her future is full of hope.

Young People's Corner.

A HOUSE OF REFUGE.

(A True Story from Western China.)

Bang! bang! bang!!!
"What's that? Rifle shots?"
A party of young men who had been playing cards and drinking tea at the back of a large cotton warehouse, in one of the cities in the west of China, threw down their cards on the table and listened intently.
"I told you so. They are beginning," said a brawny little man, lighting his pipe again when the tension of the moment had somewhat subsided. "I'm going to the door to look."
"You lie low," retorted the owner of the warehouse, a pleasant, well-mannered young man of about thirty. "You are not going near the door; it is barricaded up."
"Not a shop in the town has been open since these fellows came half a month ago," remarked a young man, evidently a shop-keeper.
"Well, and what else could you expect?" asked the owner of the warehouse. "These fellows came here professing to be government troops, sent to protect the city, and before they had been here a day they had deposed old Wang, the governor of the city, and set up that young noodle, Tiao, in his place. Why, this Tiao is a brigand, everyone knows he is."
"Well he issued a jolly good proclamation," interposed one of the men, stooping his head to the table to take a sip of his half-cold tea; "telling the people they need not fear anything, as he was going to be to them like a father."
"Bah! that's all part of the game," retorted the warehouse owner impatiently. "The national guard they call themselves. I call them the national ruin."
"By the way, Mr. Yang," remarked one of the men in a low tone, addressing the owner of the warehouse, "do you know where old Wang is?"
"He is hiding in the mission house," replied Mr. Yang in a whisper. "A decent governor was Wang; a real good sort."
"My wife is in the mission house too," broke in one of the party; "they say the whole place is packed with women and chil-

dren, sleeping on the floors everywhere. It's the only place in the city where they are safe. It's strange, isn't it, that even brigands respect the mission compounds these days. Every one used to hate the foreigners and Christians. What's the reason of the change?"

"Well, you see," said Mr. Yang, blowing the tobacco ash vigorously out of his pipe on to the floor, and preparing to light it again, "these foreigners are very decent people when you get to know them. I often go round to the mission house for a chat, and so does Mr. Shay here; and when you see that the foreigners come all this way, not to get any advantage for themselves but only to do good, how could even a brigand treat them meanly? Did you hear that the night these fellows came—an awful night it was too, as you know—well, after midnight three of the city council went in disguise to the mission house and begged the foreigner to ask the troops not to loot, or seize the guns and ammunition belonging to the city; and the foreigner asked them, and they have kept their promise so far!"

A noise in the street interrupted the conversation. All got up and crept towards the door, and through the cracks they saw the city police running in panic towards the mission house. The head constable was limping badly, and was evidently hurt. In a few minutes all was quiet again, as quiet as a city of the dead.

Then, Bang! on the back door.

"Mr. Yang! Mr. Yang!"

"What is the matter?" answered a voice from within, half stifled with fear.

"The soldiers have attacked the police station and seized the rifles that were stored there."

The men looked at each other. "That is just a preliminary precaution before looting," was the comment; "they are going to loot to-night."

"What will the foreigner do now?" asked some one.

"I am going to steal round by the back lane to the mission house and see," replied Mr. Yang.

At the mission house, the missionary was quietly sitting in his study when the police rushed in with the news that the new governor had broken his promise and was going to loot. One by one several city officials and gentry arrived also. "Go and see the governor," they urged the missionary; "you are the only one in the city who dare interview him on such a matter."

But the missionary was not going, for he knew that the governor's house would be a bedlam of noise and disorder. Instead he sent a note inviting the governor to come to the mission house.

"He won't come!" was the general verdict. But he did come in about half an hour, with a large escort of soldiers.

"These soldiers must remain outside," said the missionary quietly.

The governor was a bit taken aback, but he ordered them to wait in the street. Outside the missionary's study, hidden of course from view, a large crowd of gentry and officials was collecting with anxious faces, striving to overhear what was to be the fate of their city. Only a few were admitted inside; tea was passed round, and the talk began.

"Oh, it was a mistake, my orders were misunderstood. I never ordered the rifles to be seized," said the governor.

"Will you return them then?" asked the missionary.

"Yes, but we want to borrow them for a few days, and we will return them afterwards."

"No," persisted the missionary, "that will not do. We foreigners always keep our promises, and we expect others to do the same. Moreover, if you put aside evil ways and rule the people justly and well, you will no doubt have an honourable and great career, but if you do wrong you will only bring about your own destruction. There is a God in heaven who sees all."

"Yes, I know there is a God," he replied; "I believe that."

The conversation lasted over four hours. At last he said: "I promise you that my men will not loot, and we shall return most of the rifles now, and the rest soon."

A deep sigh of relief was heard from outside through the missionary's study walls.

"It's wonderful," said Mr. Yang, as he wended his way back from the mission compound to his cotton warehouse, "how every one now trusts the missionaries. It must be that God does really help them."—From the "Awake."

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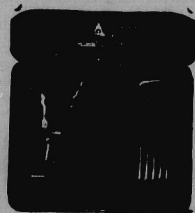
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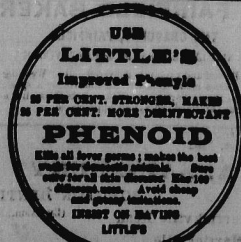
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