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✠ Good Friday.

"Is it nothing to you ob ye that pass by?"

By Thy Agony and bloody Sweat;

By Thy Cross and Passion;

By Thy Precious Death;

By Thy glorious Resurrection and Ascension,

Good Lord deliver us.



Current Topics.

Perhaps the most remarkable feature of the Christian life of to-day is the elimination of the Cross.

The Way of the Cross. In one of the lessons for last Sunday two of the inner circle of disciples

had forced upon them the necessity of suffering on the part of those who determine to share in the victory of Christ over death and sin. The path to fellowship in His Kingdom is so strewn with rough stones and thorns that it is ever a blood-stained track that the follower of Jesus Christ leaves behind him. If the solemn warnings of the Master to His disciples are true for all ages of disciples, then there is a cross to be carried daily for every Christian life. All enterprise for Christ calls for the endurance of hardness as good soldiers of Jesus Christ; and in no sphere of life's duty should the Christian be more on guard against and suspicious of the easy path. The temptation that assailed our great Exemplar and Saviour at the opening of His ministry to avoid the hard, toilsome, and sorrowful way to the attainment of man's salvation by conforming to the subtle spirit of the world, is still the common temptation of every follower of the Christ in the living of His life and the fulfilment of duty in furtherance of the great Kingdom. "By painful steps and slow" the great Christian enterprise has to be attained. Over dead selves, crucified to the world by the Cross of Jesus Christ; over dead desires and desired means offered by wills surrendered entirely to the will of God; over dead bodies, if need be, killed by toil, sickness or foes in the war against sin; over such sufferings, spiritual, mental, physical lies the way to true success in Christian endeavour. But that is the way of the Cross.

The Bishop of Goulburn's unfortunate utterance about Sunday games will bear fruit that we have no doubt the bishop himself will deplore. The Christian world to-day is not in any

danger of "Puritanical" legislation. As a matter of fact, so long as a presumed Christian man attends one service on the Sunday he has usually discharged the obligations of his conscience, and is free to do very much as he likes. Any lingering doubts he may have had about Sunday sports will have been quite set to rest by the bishop's utterance. Evidently no kind of divine sanction is allowed to affect his use of a day which for, to his mind, some obscure reason is called the Lord's Day, and in the days of his childhood was rather scrupulously kept clear of sports and work by the Christian sentiment of that time. The natural consequence of such views will be seen from the following extract from last Friday's Sydney "Sun." There, under Adelaide news, the public is informed that "The Christian Endeavour Union, which has 10,000 members, has expressed disapproval of the introduction of Sunday sports by St. Peter's College."

Evidently the only means of differentiating the Lord's Day from the ordinary week days will be its absence of work and its devotion to recreation, and as recreation usually finds some place, however small, in most other days, the Lord's Day will be pre-eminently the day on which men do not work—a truly negative character that should please the most up-to-date Church-goer. At any rate that will rid the day of all its old-time "narrow and puritanical" character of rest and worship and work for Christ.

We welcome Archbishop Donaldson's action in addressing his clergy on the

The Archbishop of Brisbane and Prohibition. Prohibition question, for the Archbishop's high position and personal influence will help along a cause

which does not always receive tokens of favour from men in high position. His Grace wisely faces the facts of the notorious evils of the liquor traffic, and is anxious to try any righteous method for their extinction. Dr. Donaldson says:—

"You may have noticed that an Act providing for a referendum on the liquor question has passed the Queensland Legislature under the name of 'The Liquor Act Amendment Act of 1919.' Under this Act a referendum will be taken next October, setting before the voters the three alternatives of (1) a continuance of liquor licenses as at present, (2) purchase and management of liquor traffic by the State, and (3) total prohibition in 1925.

"Accordingly the Strength of Empire Movement is preparing to launch a strenuous campaign after Easter with a view to securing a majority for total prohibition. Personally I am anxious to see prohibition tried, and as this Act provides for triennial polls on the subject, there is an opportunity for us to secure a trial of prohibition with the power to reverse our decision after any period of three years if the measure is not a success. I should like, therefore, to see our Church throwing itself into the campaign of the Strength of Empire Movement, and I hope you may agree with me.

"Of course, I recognise there is room for disagreement on the question of prohibition, but at least we shall all be at one in the main objective. I wrote to you on January

9 suggesting that we dedicate ourselves this Lent to two great objects, one of which was the purging of public morals at home. My hope is that you may see your way to support this campaign, both in the pulpit and elsewhere, as one means towards the achievement of that great object."

We hope that the Brisbane Church will follow their Chief Pastor's wise lead.

We trust that the necessity for printing our leading article in briefer type will not interfere with its careful study on the part of our readers. It deals with a subject of the utmost importance at the present time, and ought not to be dismissed without the most serious consideration. As the writer there points out, the question is generally dealt with on the lower ground of cost, instead of on the higher ground of principle. We hope that the article will be read, marked, learnt, and inwardly digested.

The subjoined extract from the Brisbane Cathedral Parish Paper illustrates the way the Prayer

Terribly Strained. Book directions are strained in the anxiety to restore the practice of auricular confession, which was so definitely put aside at the time of the Reformation. If any of our readers are in doubt as to the Prayer Book teaching, we urge them to read carefully the Exhortations printed immediately after the Prayer for the Church Militant; they will see then how far from the Church's intention is such a notice as the following:—

Preparation for Easter Communion.

"Those who, in accordance with the Prayer Book invitation, seek the benefit of Absolution in preparation for their Easter Communion, are informed that the Sub-Dean can be seen for this purpose without appointment from 12.30 to 1 p.m. and after Evensong on the Monday, Tuesday, and Wednesday in Holy Week, and on Easter Eve (Saturday, April 3) from 5 to 6 p.m., and from 8.30 onwards. He can also be seen at other times by appointment."

Brisbane must be remarkable for churchmen "who cannot quiet" their own consciences.

We read with interest of the Christian gentleman in Brisbane who had strength of character enough to refuse to handle for a charitable cause money that had been raised by methods

of gambling. It is not often that treasurers of funds have sufficient faith in the Unseen God to refuse ill-gotten gains. We could wish that a church committee in the mother diocese had had the moral courage to refuse to handle moneys raised by similar worldly devices, which could only injure the Church for its real work of sanctifying the life of the community. Too often do we read, even in diocesan organs, of the extraordinary devices for money-raising for Church purposes. Dances, whist-drives, bridge parties are

in some northern dioceses quite the rule for building up the financial side of the Church's work. No wonder there is a general and almost continual grumble at the poor results of the spiritual part of the Church's activities.

English Church Notes.

THE ISLINGTON CONFERENCE.

The conference held in January last has been described as one of the brightest. Prebendary Proctor, its founder, was in the chair, and the papers read were as follows, the general subject being the Catholicity of the Church of England. The Revs. J. G. McCormick and G. D. Oakley dealt with *Its Ideals*; the Revs. Canon E. A. Burroughs and H. B. Gooding *Its Boundaries*; the Rev. W. E. Holland and the Bishop of Chelmsford *Its Purpose*. Prebendary Burroughs gave the summary, and the Bishop of Truro gave the closing address. The papers were all on a high spiritual and intellectual level, and the Islington pamphlet will be well worth the getting. We reprint from the "Record" "An Impression" descriptive more or less of the whole Conference.

"The move to the Church House, hard by the ancient fane of Westminster—at once the oldest and most English of our stately sacred edifices—fitted the occasion. We were in the best kind of Catholic atmosphere for the discussion of the Catholicity of the English Church and of the Evangelicals. An Abbey, 'half as old as time,' with its daily offices; its liturgy, in parts more ancient than the Mass; its tolerant spirit, reflecting the large English mind, supplied an appropriate background to the day's deliberations. We felt so much at home in the Church House, Prebendary Burroughs was moved to say the wonder was we had not come there years ago. Yes; but were we ready years ago? It seems that until the new spirit, which now unmistakably possesses the Evangelical party, felt free to blow where it listeth, we were quite suitably housed in our much-loved northern home. Aye, and there may be 'precious things' in that old home we can never take away." But the circumstances which compelled our migration westward were opportune and happy. We carry our Penates with us from Islington, and while committed in some measure to a revaluation, we are in no mind to discard them, nor do we see any reason for discarding them. Islington will remain Islington though we foregather at Westminster, and Evangelicals will continue Evangelicals though claiming to be the truest representatives of a genuine Catholicity, as opposed to the spurious thing which now masquerades in that name. The bursting of that bubble is overdue. So far as we ourselves are the subject of change, it is a change of degree rather than of kind. We are saying of our school, and surely the time is ripe for saying it:

Wider still and wider shall thy bonds be set,
God who made thee mighty, make thee mightier yet.

The company was large and pleased with itself, no jarring note disturbing the real flow of chastened eloquence which marked most of the papers read.

The new Dean of Manchester, in a decidedly popular statement of the "ideals of Catholicity," made some amusing play with the so-called Catholic party, but with an entire absence of malice, which augurs well for his future in the North. Not everyone present, however, will share his enthusiasm—and that of Sir Edward Clarke on the previous evening—at the passing of the Enabling Bill. The shackles of which he spoke lie very lightly on most of us, while the gentle cooing of the doves in the Lincoln Chapter may remind all who believe in Church and State that far heavier shackles are in preparation for us. Support of a measure which raises the spirit of Thomas a Becket seems to do more credit to the heart than to the head of an Evangelical or Liberal Churchman. Canon Burroughs, who ably introduced the second part of the subject, and spoke in the presence of an honoured father, left nothing to be desired on the score of comprehensiveness. Indeed for a time we were in doubt, while listening to him and to the speech of his brilliant second, Mr. Gooding, whether we had any boundaries at all. But in aiming at a Catholicity as wide as human life we can hardly be moving in a wrong direction. Mr. Holland, in dealing with the purpose of our Catholicity, emphasised, as might be expected, world Evangelisation, and if he harped overmuch on the selfishness of saving our souls and getting good by going to church—a somewhat hackneyed topic—his strong appeal for a great adventure more

than atoned for it, and certainly found its way to the heart of the audience.

Then the Bishop of Chelmsford, in his best manner, led us to the Cross, where Evangelicals are always at home, and taking the place of one so well beloved as Frank Webster—whose tragic end, by the way, seemed to have impressed every person in the hall with a sense of personal loss—it was in every way suitable that a fervent address on salvation should come towards the close of the day and prove one of the day's memorable utterances. By the way, it was something new to be able to count nine bishops on the platform, and to have addresses from two of them. Islington is looking up.

Where everything moved in harmonious measure and all the guests seemed happy and contented; it is a thankless, almost a brutal, thing to attempt criticism. In days when the political horizon is clouded was it not a good thing that hundreds of faithful men, many of them filled with apprehensions of the future and depressed with new cares, should hear words of strength and hope from almost every speaker? The tone of the Conference was optimistic in a high degree, as became a Conference of Christian men. Let us leave it at that—is the natural thing to say, and will doubtless be the judgment of the majority. But the natural is not always the wisest thing. If we search for a word that might differentiate this last from previous Islington gatherings, some of us would be inclined to hazard the word "vagueness," which, as a matter of fact, was supplied by one of the speakers. We heard much that was true, much that was lovely, honest, and of good report, but we feel the absence of that note of certainty which we have learned to associate with the Evangelical school. The certain things may be few in number, but they exist, and they cover all that is essential in the Gospel economy. The need of emphasising them is greater rather than less, since war experiences revealed with startling truthfulness the abyssal ignorance of the average Briton of the most elementary evangelical truths. Toynbee Halls and University Settlements are doing much to humanise men, but they have not taught them Gospel Christianity. There lies our task.

Hold thou the good; define it well;

For fear divine Philosophy
Should push beyond her mark and be
Procress to the Lords of Hell.

Should we fail in this task it is not easy to say who is to do it. At the same time, there is no reason to fear that the Evangelicals, while growing in breadth and reasonableness, are losing in depth and in the convictions of the truths which matter most. The vagueness we have alluded to may in part be accounted for by the nature of the subject under discussion, and, in any case, it can hardly prove permanent. On the other hand, the Evangelical party is now taking the question of study seriously. The Book Room of the National Church League fairly indicates its present theological position. There can be seen reprints of many of the greatest of English divines and Church historians, as well as new works of real merit produced by Evangelical writers. Love for the English Church and Loyalty to it is seen on every page of these books in marked contrast to some other schools of thought, which never cease apologising, misrepresenting, pleading for changes, when dealing with the Church of their baptism, as if they were more than half ashamed of it.

A very welcome proof that, after all, we stand where our fathers stood was given in the meeting's reception of the closing address by Prebendary Burroughs. His solemn message from the words, "The Lord God before whom I stand," and "My Master," fell on us with something like awe, as if the Holy Spirit had taken possession of every heart and melted us into one. After hearing it and noting its reception there was at least one who came away feeling in his heart—with apologies to the shade of Browning—

The Lord's on His throne,

All's right with the Evangelicals.

Could they hold together and act in concert, they might save the Church of England. J.S.F.

On a recent occasion the congregation of the old parish church of Leyton met to present a massive gold episcopal ring to the new Bishop of Barking. The Rt. Rev. J. T. Inskip, D.D., was a former vicar of Leyton, and it is a pleasant coincidence that he finds himself back again with old friends.

The sweetest lives are those to duty wed,
Whose deeds both great and small
Are close knit strands of all unbroken thread
Where love ennobles all.

The world may sound no trumpet, ring no bells,
The book of life the shining record tells.

—I.S.T.

The Victory of Faith.

AN EASTER DAY SERMON.

(By Rev. Canon de Candole, M.A., Canon of Westminster Abbey and Rector of St. John's Westminster, S.W.)

"This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"—I John v. 4 and 5.

Once again it is Easter Day, when the Church breaks out into triumphant songs of thankfulness and joy. Yet with all this outburst of joy it would be idle to pretend that Easter makes the same appeal to many as, say, Christmas or Good Friday.

The Easter Festival.

Christmas we all love. It tells us of the babe born in a manger and of the joys of home. Round it have clustered all the brightness and happiness that have made it the great Festival of Christendom. Good Friday, with its irresistible appeal of a love that was stronger than death, has opened fountains of gratitude in the hardest of human hearts, and wherever it is told has brought uncontrollable tears to eyes that are not wont to weep.

These great stories we can understand. But Easter is so difficult. We have no language or thought to conceive it. No one has the least idea how to imagine the form of the Risen Christ. It is like the flying contours of a dream. It leaves us mystified and wondering. Its appeal is not to sight, but to faith, and faith is elusive and unsubstantial, and we know not where we are. I say it is all so difficult. At Christmas we sing hymns that have become part of our very selves—"Hark the herald angels sing," "Once in royal David's city," "While shepherds watched their flocks by night." On Good Friday we sing the glorious Passion hymns—"When I survey the Wondrous Cross," "Rock of Ages, cleft for me, Let me hide myself in Thee." But there is no Easter hymn which has laid hold upon us like these.

When we turn from song to art it is the same. The picture of the Little Child and His Mother hangs in all our homes. We can see Him and know that He is one of ourselves. The old carols went to almost any length in the abandon of their realisation of the complete child likeness of Jesus. Francis Thompson, very daring, puts the query into the lips of a child:

Little Jesus, was Thou shy
Once, and just as small as I
And what did it feel like to be
Out of heaven and just like Me?

And so with their pictures of the Crucified One. Who can stand unmoved before, say, one of Fra Angelico's masterpieces, the painter who painted upon his knees with the tears wet upon his face as he told upon his canvas the story of that love? But who can give us a picture of Easter Day and the Risen Lord? What means this strange unearthly Figure Who is here at one moment and then far off at the next, to Whom closed doors form no barrier and upon Whom no foes can lay their hands? It is all strange and almost unwelcome. We cannot grasp or understand it.

If Christ had not Risen?

And yet when all this has been said we are brought up against the unexpected and surprising conclusion that but for Easter we should have no Christmas and no Good Friday. For if birth and death were all that had to be said of Him, the Babe Whom we worship and adore at Christmas would have been but as any other babe. His name might indeed have been called Jesus, for that was a common Jewish name; but He would not have been able to save His people from their sins. If the Crucified One of the Good Friday story had been the victim of death and not its victor, there had been no Passion hymns to sing, no glorying in His Cross.

Nay, we may go further and say without exaggeration that if Christ had not risen we should never have heard His Name at all. Why should we? He founded no mighty Empire. He left no great literature to keep His Name alive. He was but a poor Peasant Who lived for a few years in an out-of-the-way part of the Roman Empire. True, a few of His followers might have kept a record of some of His words and works which would have survived for a generation or two, and contemporary historians would have made a passing reference to a trouble caused by one Christ, and scholars might have puzzled over the references; but for the mass of mankind His name would have been unknown, and the most beautiful story in the world had no existence at all. It is Easter—the Resurrection of Christ—to which we owe it all. For it is Easter which gives us

in the Babe of Christmas a Saviour which is Christ the Lord and in the Crucified One of Good Friday the victorious Lord of life and death. So we say; but it is hard to believe, for it is always easier to walk by sight than by faith. There are many to-day who find it impossible to believe in God at all because of the tragedies of nature and of human life—the waste of nature, the never-ending tragedy of human life and love, the apparently useless sacrifice of thousands of the best young lives in our land; these are the things that we have to face and to keep on facing. It is significant, as Dr. Cairns points out, that the great imaginative intelligences of the world, seeking to tell the story of human life as they have seen it, present it as a tragedy, not as a comedy. Think, for instance, of Prometheus, Hamlet, of the earlier Faust. In the latter of these, at the opening of the great life drama, sick of learning and weary of being out of the world Faust resolves on suicide. As he places the goblet to his mouth he hears the ringing of the Easter bells and the fatal cup drops from his lips. The angels sing

The Lord hath risen,

Sorrow no longer;

Temptation hath tried Him,

But He is the stronger.

but he can only reply:

I hear your message, but I have not faith,
And ever wonder is faith's darling child;
I cannot force myself into the spheres
Where these good tidings of great joy are heard.

It was precisely so with the first disciples. They could not believe it was true. They could love Him and serve Him while in the flesh, but the Resurrection—how could they believe in that?

The Change in the Disciples.

It was what they saw and heard on that first Easter morning that changed them from pessimism to optimism and gave them a courage and a hope that took their breath away and smote them to their knees in awe and wonder.

1. Their Master was alive again and able to convey the sense of His living presence to them by His actual and active personality. He was still living in His perfected manhood, able to guide and help them. 2. In this they became aware that a mighty victory had been won. The long struggle between things seen and things unseen had issued at length in the triumph of the unseen. Spirit had won the first long battle. How often these disciples had been amazed as they had witnessed their Master showing Himself "Lord of the destroying powers of nature, Lord of the famine and the storm, of disease of mind and body," and now beyond their highest dreams they had seen His rising victorious over the last enemy of all! At first they could not grasp it. They thought the bold venture of the spirit had failed and then—! Then He came back bearing the symbols of victory and assuring them that faith was stronger than sight, that spirit was more than the material, that faith and hope and love were the only words that man needs to learn.

3. This took shape for them at once in the assurance that death had been conquered. That was the country from which no traveller returned; no one could tell what lay beyond the dark veil. He was the grim shepherd that herded all men into His fold. All things changed and passed, but not death.

All passes with the passing of the days,

All but great Death—Death, the one thing that is

Which passes not with passing of the days.

But He had changed all that, and shown them that man was not inevitably imprisoned in an iron cage, but that there is a higher world which can break through the bars and set man free. So He abolished death and brought life and immortality to light. He pierced a shaft into the very core of the darkest mystery of life and revealed it not as a mystery of terror but of pure love and beauty and life.

4. With that assurance they saw a further light. The victory of the spiritual over the material, of faith over sight, of life over death was the pledge of the final victory of righteousness. The world had crucified the Innocent One and gloried in its guilt. But the triumphing of the wicked was short. Christ brought back from the grave the answer to a moral demand that the world has never ceased to make. Do moral principles and self-sacrificing service for the good of others prevail in the world beyond? Here the good is often worsted. Here and now righteousness may suffer defeat. But in the Resurrection of Christ it was seen that moral principles endure beyond this present life, and in the world on the other side of the valley they are recognised to be supreme. The last victory is with truth and justice. The end of this perplexing scene of death and sin and sorrow and uncertainty is not with the things that are seen, but with the things that are unseen, for the things that

are seen are temporal, but the things that are not seen are eternal.

The Joy of Easter.

Is the joy of Easter, then, so difficult to understand? Is it not rather the spring and source of all joy that abides? It assures us that life is not all tragedy, that out of its darkest hours a light shall arise, that we in our wrestlings for right and honour, and faith and love have God in His power and love on our side, and that however long the vision tarry God will bring it to pass.

We cannot, however indifferent we be, fail to hear the cry of men to-day for something that will release them from the tyranny of the material, and "there is a disposition on the part of countless multitudes to return to the things for which the Crucified stood if only they could feel they were practical. But were they only the dreams of a Peasant Whose cross stands in the deepest darkness in a dark world?" Is the philosophy of the Superman truer than that of the Crucified and Risen Jesus? In such voices there is a challenge to the Church to gird herself afresh with the resources that are hers in the Risen Lord. A new world needs new powers to create it. Let the Church arise and show that these powers are hers, and the world will follow her on to the final triumph, and God's will shall be done on earth as it is in Heaven.

VICTOR VICTIMA.

(By Donald F. Gould Johnson, a Cambridge student, who fell in France in 1916.)

O sov'reign Body broken on the tree,
Mine is the traitor kiss that hangs Thee there:

Yea, and the garden of Thy pale despair,
My heart's Gethsemane.

That garden where, upon the darkling sward,
Drunk with the greed of hell, the wage of death,

Stealing upon Thee, with her treacherous breath
My soul betrays her Lord.

Lo! mine the anguish of Thy pierced side,
My malice is that spear that woundeth Thee:

Yet for Thy recreant lover, O Lord, for me
In silence Thou hast died.

Still move Thy gentle lips to love and rue,
While round Thee mock the children of Thy pain,

"Forgive them, Father, for their heart's disdain,
They know not what they do."

Breathe new, dear Jesus, as Thy darkness falls,
The peace no terrors quench, no pains dismay:

Bring me, all-crucified, with Thee to-day
Into Thy Father's halls.

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The Archbishop of Melbourne's Farewell Message.

2 Samuel xxiii. 1 and 3: "Now these are the last words of David . . . the God of Israel said, the rock of Israel spoke to me, he that ruleth over men must be just, ruling in the fear of God."

At the end of his brilliant and chequered life King David set down his thoughts upon God's dealings with him, and upon his own varied experiences. His life had been a long and eventful one. Gifted by God with remarkable powers, he had been a poet and psalmist, warrior and leader of men, and finally King of Israel. When he was chosen by God for this last office he was a man after God's own heart. Much unjust criticism has been passed upon this expression. What was after God's own heart was not the evil that David did, but the faith and reverence of his character. The courage and humility with which he faced every duty, and the deep and sincere penitence with which he mourned over his failings and sins. These are the things which commend us to God. Who loves us in spite of our failings. As David sat down to review the events of his life he recalled how frequently God had spoken to his spirit, and how often the divine words had been uttered by his tongue. As a ruler and king of men, he had heard the Rock of Israel speaking to him, and telling him "he that ruleth over men must be just, ruling in the fear of God." These words have a special meaning for myself, because I added them long years ago to my daily prayers, in order to keep before my mind what God asks from those who are placed in positions of authority and rulership. I have found them a perpetual inspiration and help, and therefore I have chosen them to-night as I speak to you for the last time from this cathedral pulpit. The privilege I have so long possessed of speaking here has been a source of rejoicing in my life in Melbourne. As a parish priest in England I knew personally all the worshippers to whom I was speaking. Here this has not been possible, but I have valued beyond measure the privilege I have had of proclaiming the gospel of Christ week by week from this pulpit. Some of you have been known personally to me for years, others, though less well known, are familiar to me as constant worshippers in the cathedral, and all of you have been to me dear as fellow Christians who have found in the inspiring worship of this Church your refreshment and hope.

It is no easy task for any of us to bid each other "farewell," and yet life is full of partings of many kinds. As the years pass they are continually bringing to us changes. Many of life's partings are much sadder than the one which you and I are sharing to-night. The partings of friends who are separated by the loss of confidence and

affection, the severance of attachments which have to be abandoned because there is no longer a possibility of sharing the life and thoughts of those with whom we have walked as friends, and the ever recurring partings which arise from the departure to another world of those who have shared our present life. All such partings leave us with sadness and regret; they are inevitable and irremediable; but my parting from you to-night, full of sadness though it is to me, will leave behind it no bitter thoughts.

I want in the first place to bear my testimony of the value to myself, and I am sure to you also, of the inspiring worship in this cathedral church. The music of this church has been a continual refreshment, and your attendance at the great Church Festivals has been to me for years a veritable inspiration. The worship of the Church of England is presented here in its stately and reverent dignity, and some of us ask for nothing more to satisfy the wants of our souls in prayer and praise. I do not think that such a service as ours in this church meets all the varied wants of different church-goers, but this Church is most worthily maintaining the traditional worship of our English cathedrals, and showing how the service of our Book of Common Prayer can be made to appeal alike to the educated and the uneducated. As I speak of the cathedral I want to put on record my hope that in the course of the next few years the towers and spires of this church will be built. I feel that the task, great though it be, can be accomplished, and when these are built how nobly will our cathedral stand as an ornament to the architecture of the city. I hope you will never forget that this is the Mother Church of this diocese and Province. Around its walls are gathered many offices and buildings which are, week in and week out, the centre of busy activities. The work of the diocese and of the Province centres itself here, and in a very special sense its activities are expressed in the work which is done. I should like to say, speaking from the experience of many years, that the Church is splendidly served by a large body of men and women. The members of the Council of the Diocese, and of the Cathedral Chapter, the Mothers' Union, the Girls' Friendly Society, the foreign missionary work as well as the home mission work, the multifarious labours of the Diocesan Sisters, the educational work of the Church in both day and Sunday Schools, and many other things are administered from this central home. The Synod meets annually in the Chapter House, so that around the Cathedral gather many varied forms of diocesan activity. I think that no committee or council ever meets without prayer. Almighty God to guide them to do all things to the glory of God and for the benefit of His Church.

I have often wished that the daily services in our cathedral were better attended, but the voice of prayer and praise is continually ascending to the throne of grace, and the effect of this contributes to the spirit of service and devotion which animates the many officers and workers in our Church life. Here let me say how much I always value the spirit of reverence with which the organist and choir offered the daily services.

I have laboured throughout my episcopate to present to the whole Church a vision of the many duties incumbent upon us, and I rejoice to know that whilst many things I have wished for have failed a still greater number have been accomplished. I have striven to teach our Church the supreme importance of training children in our own faith. I have ever striven to improve the status and education of the clergy of this diocese. I have sympathised wholly with the efforts of recent years, similar to that being made this Lent, to proclaim our social duties towards each other, and to remove the reproach that the Church cares only for certain classes of the community.

I bid every member of our Church to walk steadfastly forward along these lines of duty and influence, to seek to commend the Church's message to every man's conscience in the sight of God, to know no difference between rich and poor, privileged and unprivileged, but to remember that in faith and hope we are all one in Christ Jesus. I hope it will be freely acknowledged that during the great and terrible war through which we have passed, we did strive to do our duty to the sailors and soldiers, and to say to all citizens which were of a fearful heart, "Be strong and fear not."

We stand to-day face to face with new trials which are at the same time privileges. Our Church is determined to be faithful to its own high and God-given message, but we must have your confidence before we can lead you to true liberty. It is said of our blessed Lord that in a particular place He could not there do many mighty deeds because of their unbelief. If He in His divine power was limited by hardness of heart and selfishness and meanness and bitterness, we

must not be disheartened when the great world lays waste its powers in getting and spending, and forgets the divine love which made us and fashioned us for itself.

I find on reference to the first sermon I preached from this pulpit that I stated "It never has been the duty of the Church to conform itself to the spirit of the age." It is the Church's duty to deliver to all men, whether they will accept it or not, the message which God is sending to us perpetually by His Holy Spirit, to study each age, and to interpret its thoughts in the light of God's commandments; to show to men and women, distressed, disheartened, and sometimes despairing, that they will never find true happiness in life or true rest for their souls until they find it in obedience to the teaching of our Lord Jesus Christ. "Thou hast made us for Thyself" said an old saint of God, "and our hearts are restless until they find their rest in Thee." Or again, when the same enraptured saint poured forth his sense of the presence of God which had come to him through our Lord Jesus, "Too late have I loved Thee, O beauty so old and so fresh, too late have I loved Thee!"

I look back upon the long years of my own ministry, and I see through what changes my own mind has passed. Many of the things taught in my own childhood are no longer heard from Christian pulpits. The Bible has been subjected to the keenest criticism, and if we have been compelled to abandon the views in which we were trained it stands to-day as more intelligible because we look upon it with larger eyes, and it has become to us more full of power and meaning, because we have realised how God has spoken in past ages through many inspired men, and by means of many forms of utterance. From this pulpit nothing is to be told as required for man's salvation but what is written in the Bible, or can be proved there, but we must beware of accepting our own interpretations of the Bible for God's words and message. The interpretations may be wrong, being often inadequate and limited, and our duty is to accept every new light which shines upon the immortal words to give them added lustre and power.

I turn now to more personal matters. Amid the anxieties and perplexities of my office my life in Melbourne has been a happy one. Happy in its home affections, with only one memory of sorrow, when some eighteen months ago "my house was left unto me desolate." Happy in the blessing of good health for which my wife and I have owed so much to Australia. Happy in the possession of so many friends who have come to take the place of those of early days in England, now rapidly passing away, but happiest of all in the great privileges of my office, which have offered such opportunities of service.

I have ever rejoiced in the duty of building up the Church's work, in helping to found institutions and societies which I hope will live and flourish. The individual life can by faithfulness leave its impress, because Christ works through our personality, but in comparison with the life of the whole Church it is no more than one stream ever moving and flowing until it reaches its rest in the ocean of God's purposes and love.

The position of our Church in Australia is one of unbounded opportunity. Oh! that its leaders and members may have grace to be faithful. Its influence must not be marred and hindered by self-will or party strife. The Church of England is comprehensive within the limits of accepted doctrine. The things which engender bitterness are of the earth, earthly. They are not from heaven.

"I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think."

"We being many are one body in Christ, and every one members one of another."

"Be kindly affectioned one to another, with brotherly love, in honour preferring one another."

I now leave this land with its thousand memories of service and work, of friendship and affection, to take part in the deliberations of the Lambeth Conference. When these are ended I shall give myself wholly to literary and historical work in the name of our Church, which will occupy me for twelve or eighteen months. Beyond this I have at present no other plans, but I hope God will preserve to me the blessing of mental strength, and that the remaining years may never be clouded by loss of memory or reduced to feebleness of mind or body. The chief work of my life lies behind me. Its most important part has been done here in Australia. Before me is the unknown, the stillness as of even, the comparative rest in which I shall never cease to pray for the Church in this diocese and Province, and for my many personal friends. I claim in return a place in your thoughts and prayers.

Old age is not sad when it is illuminated by the faith and hope of a Christian. I look forward not to darkness or annihilation, but to the light of Christ's love shedding its bright beams over the darkness of the day of earthly death. The star of the Christian life sets "as sets the morning star, which goes not down into the darkling west, nor hides obscured amid the tempests of the skies, but melts into the light of heaven."

I close with words treasured by me as expressing my own faith and hope.

When Richard Hooker, of immortal memory in the Church of England, was waiting for his call from the Master, the doctor in attendance inquired his present thoughts, to which he replied:—"That he was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in Heaven; and, oh! that it might be so on earth!" After which words he said, "I have lived to see this world is made up of perturbations, and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making up my account with God, which I now apprehend to be near; and, though I have by his grace loved him in my youth and feared him in mine age, and laboured to have a conscience void of offence to him, and to all men; yet if Thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And therefore where I have failed, Lord show mercy to me, for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits Who died to purchase pardon for penitent sinners; and since I owe Thee a death, Lord let it not be terrible, and then take thine own time; I submit to it! Let not mine, O Lord, but let Thy will be done!"

When I have spoken the words of Blessing on this last Sunday evening will you all pray for me and mine:—

"Pray for my soul, more things are wrought by prayer Than this world dreams of. Wherefore, let thy voice Rise like a fountain for me night and day. For what are men better than sheep or goats That nourish a blind life within the brain. If, knowing God, they lift not hands of prayer Both for themselves and those who call them friend? For so the whole round earth is every way Bound by gold chains about the feet of God."

But now farewell."

"You who have fought and wrought and taught with me—Farewell."

Personal.

Rev. Guy Handbury was expected to arrive last Tuesday from England, and he will at once take up his duties as vice-principal of St. Francis' Theological College at Nundah, Brisbane.

Rev. J. Nommensen (South Brisbane) and the Rev. J. R. M. Hall (Chinchilla) have responded to the call for clergy to labour in Western Queensland, and they will shortly join the Charleville Bush Brotherhood for a term.

Rev. H. M. R. Rupp, Secretary of the A.B.M., has resigned in order to act as locum tenens of Holy Trinity, Hobart.

We regret to record the death, from heart trouble, of Archdeacon David Ruddock, of Hawke's Bay, N.Z. His was a very varied as well as useful ministry. For five years he served on the staff of the Melanesian Mission. For the next nine years he worked in Australia, and then spent ten years in England, doing deputation work for the S.P.G. for most of the time. In 1904 he went to New Zealand to serve as vicar of Wairoa, and later as Archdeacon of Hawke's Bay. The loss of his only two sons, who gave their lives for their country in the war, had seriously affected his health.

Miss Bulstrode, for 21 years Principal of the Hukarere School for Maoris, has resigned because of ill-health. Miss E. Bulstrode has been appointed to fill the vacancy.

Rev. A. H. Barlee, late rector of St. Paul's Cathedral, parish of Rockhampton, is now working at St. Alban's, Paddington, England.

Rev. Hamilton A. Haslam and his family arrived in Nelson, N.Z., on February 17. The Board of Nomination will shortly be called to consider a number of permanent appointments. It will therefore be known shortly where Mr. Haslam will be located. Mr. and Mrs. Haslam are meanwhile the guests of the Bishop and Mrs. Sadlier.

We are requested to announce the election by the House of Bishops of the Rt. Rev. Dr. Druitt, Bishop of Grafton, as a member of the Australian Board of Missions in the place of Bishop Pain, resigned.

Mr. Edward Lee Hamilton, of Glenelg, S.A. passed away on March 2 at the age of 84 years. He was for some time Protector of the Aborigines, member of Synod for Mount Pleasant, and Secretary of the Diocesan Sunday School Council.

Rev. W. A. Wolsley has resigned the cure of Denmark, Albany. Rev. A. Thompson has been appointed to the vacancy.

Bishop Green, Dean Hart, and Archdeacon Aickin have been appointed theological lecturers at Trinity College, Melbourne, for the years 1920 and 1921.

Rev. F. E. Brown, head master of the Geelong Grammar School, sailed for England on the "Themistocles."

Rev. F. Pring Rowe, one of the special "messengers" sent out by the Church of England Men's Society in England, has arrived in Melbourne.

Mr. Rowe, who was met on his arrival by Messrs. W. G. Cramer, chairman of the executive committee of C.E.M.S. in Melbourne, is on his way to the diocese of Nelson, New Zealand, and during his voyage has been in touch with the leaders of the C.E.M.S. in South Africa and South Australia.

Rev. P. W. Robinson was inducted into the charge of Alphington, Vic., by Rev. B. Newport White, Rural Dean.

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.

Rev. W. E. Ramshaw, of Hampton, will shortly take charge of St. Barnabas', Balwyn, the Rev. L. G. Vance having agreed to exchange parishes with him.

Rev. W. T. Pay, of St. James', Trafalgar, has been spending a well-earned holiday at the seaside. His parishioners at both Glengarry and Trafalgar presented him with two sums respectively of £15 to enable him to take his holiday.

Newcastle Appointments.

Rev. Arnold Conolly to be rector of North Waratah.

Rev. W. A. M. R. Campbell, Th.L., to be rector of St. Paul's, West Maitland.

Rev. H. E. West, Th.Schol., to be rector of Hamilton.

Rev. R. D. Pontifex to be rector of Denman.

Rev. K. S. Single to be rector of Murrumbidgee.

Rev. W. E. K. Burditt, Th.L., to be rector of Wickham.

Rev. H. K. Tucker to be Priest-in-Charge of the Provisional District of Adamston.

Rev. H. A. Gribble to be Provisional District of Bulahdelah.

Rev. W. S. McLeod has been granted leave of absence.

Rev. C. Stretch to be L.T. of Mt. Vincent.

Rev. F. A. Cadell to be Honorary Canon of Christ Church Cathedral.

Archdeacon Regg, Rector of Merewether.

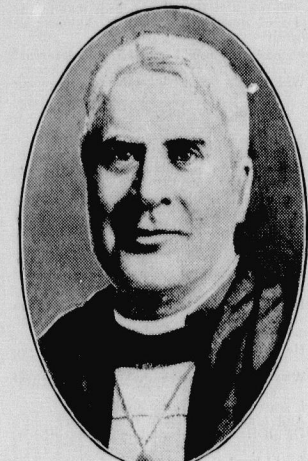
Rev. P. de L. Musgrove, rector of Singleton.

Our Melbourne Letter.

(From our own Correspondent.)

The farewell to the Archbishop of Melbourne was a credit to the Church and a gratification to the Archbishop. The Mayor of Melbourne gave a reception in the afternoon, at which his Grace made an affecting speech. But the evening meeting in the Town Hall on March 9 was a magnificent demonstration of loyalty to the head of a great diocese. The enthusiastic send-off to Rev. T. E. Ruth on an evening before, and the prospect of a monster Roman Catholic demonstration at the departure of Archbishop Mannix no doubt stirred the stay-at-home Anglican to do his duty, and well he did it. Half an hour before eight the Town Hall was packed out. The filling of the galleries with boys and girls from Church schools, with many of their parents and friends in the Hall, seriously curtailed the space, but the rank and file of churchmen and churchwomen showed that they could have filled the hall without the children. The speeches did not rise to any high level of eloquence. Perhaps the best utterance came from Rev. David Ross, Moderator of the Presbyterian Church. He compared his own feelings at the prospect of laying down his office. He was filled with thankfulness for a great opportunity, repentance for his failure in making fuller use of it, and gladness

at the thought that some years yet remained in which to serve God in a humbler sphere. The applause which greeted the Moderator's remark about the status of the non-episcopal Churches indicated a welcome change in the Anglican outlook. "The days are surely behind our backs when any



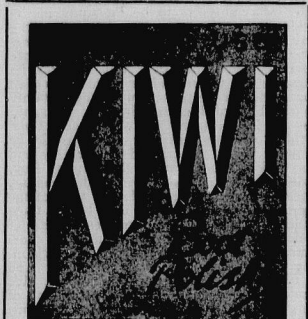
The Lord Archbishop of Melbourne.

Church may commit other Churches to the uncovenanted mercies of God." The Archbishop's farewell speech was largely a "talk" to the children. His Grace was manifestly moved by the great demonstration, and voiced his thanks on behalf of himself and Miss Clarke, who, with him, was the recipient of gifts and good wishes.

Notes on Books.

The Poems of Gilbert White.—An introduction by Sir Herbert Warren, K.C.V.O., D.C.L. (Published by the S.P.C.K. English price 6/- net. Our copy from the author.)

All who know anything of the writer of these beautiful poems will agree with Sir Herbert Warren's estimate of him in the introduction: "Milton had said long before that if we would write poetry our life should be a poem. . . . Bishop Gilbert White's career has been a 'sacred poem,' a personal epic, an odyssey of wanderings and experiences, of battling with elemental forces, of being confronted with nature and human nature in their wildest forms. . . . Australia's poets were her prophets. But none struck a loftier note than Bishop



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GRIFFITHS BROS.

66 ELIZABETH STREET — MELBOURNE

Gilbert White in his appeal in the sacred name of the Cross to Australia's sons and daughters."

The poems are well grouped under the headings, Nature, Man, and God. The writer's deep regard for the land of his adoption shows itself in his patriotic poems, by which he sought to arouse a truer sentiment for country and Empire.

But the secret of the rare and saintly life of our poet-Bishop is revealed in such poems as "Farewell": the simple faith that in the midst of deep soul anguish shines so brightly—

Farewell, farewell! beloved soul, farewell!
The Master calls for thee, dear heart;
With gentle touch He guides our lingering feet,
He guides our lingering feet apart!

A little step, a little cry, a smile,
And thou shalt read God's secret plan;
A little while of loneliness and loss,
And I shall see thy face again.

Or, again, in the unveiling of the rare home life, for which we thank the bishop, in the lines "On our Mother's Pocket Book":

In thee, dear book, her gentle voice
Still bids her children hear,
And learn how they may by her road
With her to Christ draw near.

In the last section on "God," "The World's Tragedy" is described, in which the remorse of Judas is finely depicted—

He is condemned, Who called Himself my friend,
Who looked at me with such sad earnest eyes,
I scarce had heart to do it.

And I am left to face the memory
Of all He was and all I might have been.

Lost! lost! and lost for ever. For my soul
Is dead, and if I might I would not pray.
Repent I cannot, and I dare not think.

The poem "Eternal Life" brings to a close a book of all beauty, devotion and comfort. The poem is an expansion of St. John xvii. 3, "Eternal life is just to know"—

Eternal life is knowing Christ,
And keeping with Him deathless trust:
A dying day by day to "mine,"
A living evermore to "Thine."

If Jesus did not Die upon the Cross.

It is now some time since that curious book, "When it was Dark," broke in upon the easy acceptance of Christian dogma and provided a certain challenge to faith. The writer sought to describe the catastrophe to Christian faith which would be consequent upon the unearthing of the Body of our Lord, which had been for so long believed to be risen and glorified. It always struck us that the title was the strongest thing about that book; because there can be no doubt that life would be dark indeed without the risen and glorified Saviour. If our faith in the Risen Lord were vain we should be of all men most wretched. But a recent book has been issued here in Australia, the work of one who has been justly honoured as a Churchman grown old in the service of the Church, in which the query that stands as the title of this article also stands as the title of the book. And the query is calmly answered in the negative, after what purports to be "a study in the evidence," without any suspicion on the writer's part that if his contention were true the light would go out from a very large part of the Christendom which stakes its hope for the future and finds its inspiration for service in the present upon the certainty that "Christ died for our sins and rose again for our justification." In such a case Good Friday, with its message of joy, would be emptied of its power; and Easter Day and its weekly remembrance, the Lord's Day, would be worse than devoid of meaning, because perpetuating the foolish tales of the women at the sepulchre that He is risen indeed. The Church's sacramental meal of fellowship would have to change its character and no longer be a means of proclaiming a death that had not taken place. And if Christ be not risen our hope is vain. We are yet in our sins. There is no ground of forgiveness, no certainty of pardon, no hope which, as an anchor of the soul, enters within the veil. The book, we mention, need not trouble the humble believer in the event which has been justly termed the centre of gravity of the New Testament, because, although the writer speaks of his long experience in the weighing of evidence, and avers that this is what his book really is, we have looked in vain in its pages for any indication of such unprejudiced consideration. As a matter of fact, our author is more at pains to bring all kinds of modern evidence—the opinions of modern writers—to add weight to his own doctrinal position than to provide his readers with any judicial summing up

of the evidence of contemporaries of Christ and His Apostles as to the fact of Christ's death on the Cross. The curious way in which the overwhelming difficulties of his own beliefs concerning what really happened are disregarded, severely discount what are really, after all, merely the obiter dicta of the learned writer.

We cannot at this stage of Christian history, however much we may deplore them, wonder at the vagaries of the human intellect. Mrs. Besant, with all her accomplished thought, perambulates almost the whole orbit of religious belief, misbelief, disbelief, and finally finds a resting place in the remarkable oracles of Mahatmas and their devotees. Sir Oliver Lodge, after a long sojourn in the realm of Christian profession, has now been led, hardly by his scientific training, to seek for consolation in the teachings of spiritism. And now on the very eve of the celebration of the most wonderful and fundamental event in Christian belief, the Australian Church is invited, by one of her most honoured sons, to see in it only merely the vapourings of men and women who mistook, throughout a period of forty days, a bruised and wounded man who really died a quite ordinary but secret death some time later on, for the transcendent, living and masterful Person of their Teacher and Saviour and King. Whose real and abounding life and power filled them with a conviction of His Resurrection and Ascension, such as led them to turn the world upside down, with their preaching of Jesus and the Resurrection.

Even a passing interview with the "revived" Jesus would scarcely permit of so glaring a mistake; but when on several occasions He comes and goes, and over 500 brethren at one time are granted the sight of Him, and doubting disciples like Thomas are given full leave to examine His scarred Body; and in spite of or because of all this those disciples go out from His Presence to preach everywhere forgiveness through His death, and power and judgment through His resurrection. In view of all these facts a real study in the evidence would surely make men pause before contradicting so universal a witness to His dying on the Cross. It was on the eve of Crucifixion that Christ spoke to His disciples those memorable words: "Greater love hath no man than this, that a man lay down his life for his friends; ye are my friends."

It was on the Cross those words of hope were spoken to the penitent thief, "To-day thou shalt be with me in Paradise." To the mind of St. Paul it was not merely the lifting to the Cross that mattered for man, for, "in due time Christ died for the ungodly." And it is St. Paul who emphasises most clearly as one great purport of the Lord's Supper, "Ye do show the Lord's death till He come."

And it is the same Apostle, who, so far from being handicapped in his mind as the Judge suggests, by his belief that Jesus died on the Cross, found in that death upon the Cross the very kernel of the Gospel. "For," said he to the Corinthians, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures. . . . And if Christ be not raised, your faith is vain; ye are yet in your sins, then they also which are fallen asleep in Christ are perished." Perish the thought! "But now is Christ risen from the dead, and become the firstfruits of them that slept." "For if we believe that Jesus died and rose again even so them that sleep in Jesus will God bring with Him."

If Jesus Did Not Die upon the Cross.—A study in Evidence. By Ernest Brougham Docker, M.A., District Court Judge, Sydney. (Published by Robert Scott, London. Our copy from Messrs. Angus and Robertson, Sydney.)

He taught my heart to trust Him fearlessly
(Trust oft betrayed, but now misplaced no more).

My Rock! my Rock! my wave-besieged Rock!
Safe in Thy clefts I rest for evermore. —I.S.T.

Let us go singing then and not go sighing,
Since we are sure our times are in His hands;
Why should we weep and fear and call it dying—
'Tis only flitting to a summer land. —I.S.T.

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Correspondence

Christians or Pagans?

(The Editor, "Church Record.")

Sir.—The important question has been asked: Whether the people of Sydney are Christians or Pagans? What would be the answer of a heathen savage lately converted to Christianity visiting the city? If he saw the drunkenness, murders, gambling, immorality, greed, the neglect of the Bible, God's House, and the Lord's Day, would it not give him a shock, as he had been taught by the missionaries that true Christians follow the teachings of Jesus Christ, just as the Mohammedans follow the teachings of Mahomet in the Koran; the Chinese follow the writings of Confucius, and the Buddhists of Buddha.

When God made man he gave him laws to guide him, which he afterwards gave to Moses, written by Himself on stone which are called the Moral Law or Ten Commandments. This law Christ received and spiritualised with the Old Testament Scriptures, and taught His disciples the foundation of all moral and religious law.

In answer to the question of a lawyer, which is the great Commandment in the law? He said, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, this is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbour as thyself, on these two commandments hang all the law and the prophets." (Matt. xxii. 36.) True followers of Jesus Christ will keep His Commandments.

Do the people of Sydney generally do so? Do they put Christ first in everything. If not, are they entitled to be called Christians?

During the last 50 years a great change for the worse has taken place in Sydney, as seen in the attendance at Church, neglect of family prayers and reading the Bible, and the observance of the Lord's Day, showing a moral and spiritual decline. Many persons have been trying to make the Lord's Day a Continental Sunday, and are apparently succeeding.

Some think they can do as they like in regard to keeping the fourth commandment (Remember thou keep holy the Sabbath Day, etc.), and yet it is probably more important than the sixth, "Thou shalt do no murder," as a murderer may repent and go to heaven, as the dying malefactor did, but the man who disregards the Lord's Day unless he repents, commits spiritual suicide, and by his influence commits spiritual murder, and will be eternally lost. God allows him to do as he desires, like he did our first parents, and we are suffering to-day because of their disobedience. The keeping of the moral law shows the spiritual condition of the people. That as a people we have fallen spiritually and morally is seen in the opening of the Royal Show on Good Friday, for which the committee and people are to blame. The day set apart by all Christian countries as a day of fasting and prayer in remembrance of Christ's Crucifixion, is in Sydney given to secular entertainment for the gate money.

As the pulpit and the religious press have largely lost their influence upon society because of the spiritual decline, it would be a great blessing to the country if the secular press would dwell more often on spiritual things, as the daily papers are read by the people more than the Scriptures, so that visitors to our shores would not think we were pagan and not Christian.

F.C.W.

NEW LECTIONARY.

April 2, Good Friday.—M.: Ps. 22; Genesis xxii. 1-18; John xvii. E.: Ps. 40, 69 (omit 23 to 29); Isaiah lii. 13-14; John xix. 31 or 1 Peter ii. 11-end.

April 4, Easter Day.—M.: Ps. 2, 16, 11; Exodus xii. 1-14; Rev. i. 4-18. E.: Ps. 116, 117, 118; Isaiah li. 1-16 or Exodus xiv.; John xx. 11-23 or Romans vi. 1-13.

April 11, 1st Sunday after Easter.—M.: Ps. 3, 57; Isaiah lii. 1-12; Luke xxiv. 13-35 or 1 Cor. xv. 1-28. E.: Ps. 103; Isaiah liv. or Ezekiel xxxvii. 1-14; John xx. 24-end or Rev. v.

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The Church Record.

MARCH 26, 1920.

CHRISTIANITY AND REVOLUTION.

The word "revolution" in the sense in which it tends to engross the popular imagination to-day is not associated with the idea of some clever coup d'état, whereby a well-organised party, militaristic or other, succeeds in capturing the reins of government. Nor does it suggest a drastic, but peaceful change like the Industrial Revolution. Its use is to be with the struggle to overturn the capitalistic system on the part of that section of the workers which regards the capitalistic system as incapable of being so reformed as to secure due justice to their class. Revolution even in that sense would be drastic and fundamental in its effects on human society, but could possibly be brought about by slow and peaceable means in democratic countries where the will of the people is supreme. Yet in our estimate of the subject, we must not leave out of sight the fact that a large section of the workers has grown impatient of constitutional means of reform, and is prepared to hasten the process by a resort to violence wherever opposition stands in its onward path. That such a development is not merely a figment of the imagination of hair-brained extremists, but is a possible contingency, is illustrated by the triumph of such doctrines and methods in the case of Bolshevism in Russia.

The word "revolution" used to be something we could ponder with equanimity, suggesting for the most part memories of France of over a hundred years ago, and associated with an idea utterly foreign to the Anglo-Saxon mind—though, as Le Bon in his Psychology of Revolution reminds us, we must not forget that "England had two revolutions and killed one King." But to-day with our land incessantly torn by industrial strife and turmoil, and with so much extremist doctrine abroad, the matter is one which demands our most earnest and thoughtful attention.

It may well be asked what has Christianity to do with revolution in this sense. Christianity is a revelation of the love of God and of the eternal principles of life, and gives its sanction to no particular form of government or system of economics. Yet Christianity must stand in an attitude of condemnation against any system of economics which tends to produce conditions of life inconsistent with the triumph of its principles. Furthermore, Christianity stands for non-resistance of evil, and is against violent aggression, yet Christianity has approved of the use of armed force against the aggressiveness of tyranny and oppression, and our Church in particular did not hesitate to speak of the war as a holy war. Christian sanction seemed to be behind our entrance as a nation into the Great War, because the cause was undoubtedly a righteous one, and there seemed no other possible way of securing deliverance for the down-trodden and weak from the brutal assaults of the ambitious and mighty. But consistently we cannot argue against the use of force as such. All we can say is that the righteousness of the cause must be undoubted, and that every other means of preventing injustice and wrong must first have been exhausted.

A Christianity which hates the thought of violence and bloodshed is morally bound to use its influence to bring about the removal of causes of just grievance, and to preserve an attitude of sympathy towards every honest effort in that direction. It has been

the Church's other-worldliness paradoxically existing alongside a mistaken acquiescence in an unchristianlike condition of society, which has been responsible for much of the present economic disorder in the world. The Church's failure to condemn inequitable conditions of life has amounted to a practical assent to them, with the result that her influence has helped to entrench social and economic wrongs more and more strongly, and to increase the exasperation of the dispossessed masses. This is not true of the past fifty years or so, when the Church awakened to the fact that the Gospel of Jesus Christ had social implications, and that the Saviour came not only to lead men from earth to Heaven, but to bring Heaven to earth. There was this to be said for the Roman aspiration for temporal power, that with all its abuses and the worldly ambition with which it was mixed up, at its best it stood for the ideal that Christ should rule the world, and His principle be honoured in the whole of life. Its mistake lay in the idea that Christ had given the Church power to control human society, rather than to inspire society to control itself according to the principles of Jesus Christ. This vision of her high call to inspire the whole of life in the name of Jesus, is being the soul of the Church, and must lead her continually from the attitude of other-worldly aloofness from the affairs of this life to an unworried concern for all that affects the life of those for whom Christ died. She will stand underneath the Cross of Jesus, realising that her first duty is to win them to faith in Him as their Saviour, but she can only faithfully witness for Him if she teaches that He would have men show the spirit of brotherhood in all their dealings with each other, and therefore also in the character of their social institutions and their economic enterprises. The Church has too often dammed back the free flow of the principles of Jesus Christ over the whole area of national life, by her undue emphasis on the text "the powers that be are ordained of God." Conscious of no mission to inspire a new social and economic order, she has yet felt herself called upon to champion the present order, and has consistently assumed the role of upholder of the "status quo." The thought of revolution has always been abhorrent to her, and regarded as a flagrant contradiction of the gospel of peace and good-will, justice and brotherhood. She has dreaded to do anything that might fan into flame the smouldering discontent of the workers, or to challenge the sacredness of the sanction behind existing institutions. It has been at bottom an attitude of unfaith—a fear to follow out relentlessly the implications of the principles of Christ lest society might be landed in unforeseen dangers and perplexities. Fearless and heroic in the mission field, the Church has in this sphere shown timidity and unworthy caution; she has not been true to the spirit of the words—

"Onward, Christian soldiers,
Marching as to war;
With the Cross of Jesus
Going on before."

She has taught men to prefer the security of what is, in economic things, to the uncertainty of what ought to be. By such an attitude she has not maintained industrial peace, she has fanned the flame of revolution. She has not avoided danger, she has fallen short of the pathway of glory. Had the Church in Russia feared revolution less and loved justice and brotherhood more, she might have helped to bring about by peaceful means a reconstruction that has only been accomplished with much bloodshed and violence. For her complacent backing of the authority of the Czars and other despotic rule strengthened the unrighteous barriers that dammed back the rising tide of popular indignation and resolve, and only ensured a more terrible flood when at length the irresistible stream burst through. Not that the Church is called upon to sympathise with every revolutionary movement, and always oppose the existing order. Any movement that is rooted in unrighteousness she must steadfastly oppose in the name of the Lord. But any movement that owes its strength to the inspiration of the principles of Jesus Christ must have her warm and active sympathy, however many worldly risks may be involved. Her attitude must be determined not according to the section of the community from which the movement emanates, but by what the movement stands for. Christianity itself we must never forget is the cause of Him Who in His earthly life was known as the carpenter's son, and the men who were chosen to commend it to the world were for the most part poor and ignorant people.

Christianity was bound to be a revolutionary force in its impact on human society, standing as it does for brotherly love in a world of selfishness; for liberty where tyranny was so strongly entrenched; for the equality of a common human brotherhood and divine sonship in a world which has divided humanity up into so many classes

and castes separated by practically impassable barriers. But revolutionary in its tendency it will steer men clear of the horrors and excesses incidental to revolution as the world knows it, in proportion as its teachings gain wide-spread acceptance and the welcome of faith. Nation shall not rise against nation, nor class against class, in a world filled with the spirit of brotherhood and mutual service and drawing its inspiration from the redemptive love of Christ.

Yet the Gospel of Jesus Christ is not to be invoked just because of our fears of a revolution. Christianity is not to be commended on the grounds that its application to all departments of the community's life will save us from some dread possibility of future development. Christianity is the Gospel of hope for the human race. It points to the dawning glories of the coming of the Kingdom of God in the hearts of men. Yet there is a tendency to make fear of impending disaster the motive for increased zeal for the triumph of the Gospel. Dr. Orchard, the eminent Congregational minister in London, speaking recently on "Revolution," said that the only way to prevent Revolution was for Christian people to go one better and bring about a spiritual revolution, and that was devotion to the Lord, Jesus Christ and zeal for the establishment of His Kingdom. "Ye shall receive power," after that the Holy Ghost is come upon you" was the promise given to the disciples as they faced the responsibility of witnessing for the Gospel of Jesus Christ, and that power was invoked, not in an anxious dread as to the things in store for the world if unregenerate man had his way, but rather in the joyful anticipation of what glorious experiences humanity would enter into if God in Christ were allowed to reign in undisputed sway. It was not the dread of anarchy and chaos that goaded them into action; it was their vision of Christ, and of the glory of the coming of His Kingdom upon earth that inspired them to forsake all and follow Him, and to face persecution and even lay down their lives for the triumph of His cause.

Christianity if it is true to the spirit of the Master is more concerned about the injustice and wrong that goads men into desire for revolution than fearful of the evil results which may be mixed up with such a revolution. This, too, is the spirit of the prophets of old. They could see clearly the troublous days ahead, and with pathetic concern for their people they warned men to repent and seek to avoid these impending disasters, but most of all their soul blazed with righteous indignation because of the transgressions of God's righteousness that were behind it all— injustice, tyranny, the oppression of the poor, the worship of false gods. And so a vital Christianity to-day will be more occupied with remedying the present evils that make for revolution than with the dire consequences likely to follow on revolution. Its attack will be directed not against the spread of revolution, but against the things that tend to make such spread inevitable. Such a Christianity—which is the Christianity of the Gospels—neither fears revolution nor fosters it, but in all it fights for and all it fights against has as its one grand and all-consuming passion the establishment of the kingdom of God upon earth, which means a full life for all in the service of a world at peace with itself and with God.

FOR THE BEGINNING OF DIVINE SERVICE.

Most Holy Father, Who dost search the heart,
Requiring truth within the inward part,
Send down Thy Spirit, lest it be in vain
That we assemble in Thy House again.

Thy Holy Scriptures move us to confess
Our secret sins and our unrighteousness,
Thy proffered pardon humbly to receive,
Promised to all who on Thy Son believe.

To own our guilt, acknowledge our offence
On bended knee, in lowly penitence,
That we like wandering sheep have gone astray,
And turned aside each one to his own way;

To thank Thee for the mercies of past days,
To lift our hearts in grateful songs of praise,
To hear the word which makes the sinner whole,
To ask Thy help for body and for soul;—

For these we come, Lord, we Thy promise claim,
Spoken to all who gather in Thy Name;
Let this glad hour the plainest proof afford,
That in our worship we have seen the Lord.
—R. F. Peckey.

Love's secret is to be always doing little things for Christ, and not to mind that they are such very little things.—Faber.

The Church in Australasia.

NEW SOUTH WALES.

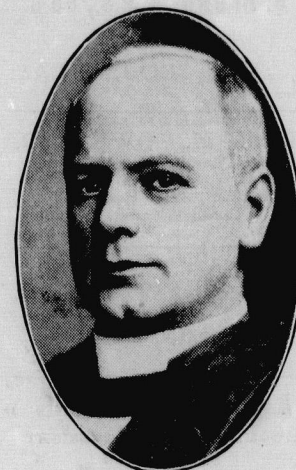
SYDNEY.

Junior Clerical Society.
(From a Correspondent.)

The first meeting for the year 1920 was held at St. James', King-st., City, on Monday week last. There was a large attendance.

The J.C.S. Office was read in the Church by the hon. secretary, and the devotional address was given by the rector, Rev. P. A. Micklem. The subject was Holy Communion, and the preacher emphasised three aspects of Prayer Book teaching on the sacrament—Penitence, Thanksgiving, and Communion.

After luncheon the brethren welcomed the Right Rev. Dr. Feetham (Bishop of North Queensland), who is passing through Sydney on his way to the Lambeth Conference.



The Most Rev. the Primate, who sailed for England on Saturday last.

The bishop gave a most interesting account of his experiences in his diocese, and emphasised the opportunities for service amongst a scattered population—now denied the Church's ministry through lack of men. At the business meeting new members were welcomed, including several deacons ordained last Advent.

The Rev. E. North-Ash read the paper entitled, "The Spirit of Adventure." The reader dealt with the Church's attitude to the world situation of to-day. She must adapt herself to the new conditions and needs. She must be venturesome enough to launch out along new lines, modify or revise her opinions and methods if occasion demands it. The Church's gaze must be forward, and she must sound an advance. The halting spirit in the Church which is characterised by a too precise regard for tradition and convention was deplored.

A strong plea was made for most earnest prayer and endeavour, and amongst other things informal intercessory prayer, and the careful rendering of the Church's Offices were urged.

Several members spoke on the paper, and the Benediction brought the discussion to a close.

G.F.S. Hostel.

On Saturday week the foundation stone of the new hostel, in course of erection at Arundel Terrace, Forest Lodge, was laid by Mrs. J. C. Wright. There was a good and representative attendance, including the Governor-General, who presided. The Archbishop was not able to be present because of his illness, but sent a letter which was read by the Vicar-General. The Archbishop referred to the large amount being expended, £11,000, but said that the real necessity for such a building justified the venture. The building will contain three storeys, and will be replete with rooms for all purposes for the comfort of the inmates.

Ordination.

On Sunday, 14th inst., the Archbishop held an Ordination in the Chapel at Bishops' court, and did then and there admit Leslie George Edmondson, Moore Theological College, Sydney, and William John Edwards, University of Sydney, B.A., and University of Cambridge, Dip. Ed., into the holy order

of deacons; and Lloyd Morrison Dunstan, St. John's College, Armidale, and Australian College of Theology, Th.L., into the holy order of priests. Mr. Edmondson has been nominated to the curacy of St. Stephen's, Newtown, and Mr. Edwards and Rev. L. M. Dunstan to curacies at Holy Trinity, Dulwich Hill.

NEWCASTLE.

Lenten Sermons.

On Sunday evenings the Bishop of the diocese is preaching a course of sermons in the cathedral on "The World and the Claims of Christ": Feb. 22, "The World and the Kingdom"; Feb. 29, "The World and the Truth"; March 7, "The World and the Moral Law"; March 14, "The World and Divine Love"; March 21, "The World and Conscience"; March 28, "The World and Religion."

GOULBURN.

Consecration of Lake Bathurst Church.

The bishop consecrated on Sunday, March 14, the church of St. John at Lake Bathurst, together with the new chancel recently erected by the Reynolds family to the memory of soldier sons. The church was originally erected on 1860. An entry in the Sydney Church Society report for 1859 reads that "the foundation stone of a stone church at Terrago, in the district of Goulburn, was laid." The same publication of 1860 notes that the church was "opened." There is no record of the building ever having been consecrated, so when the bishop was asked to consecrate the new chancel, he determined to consecrate the whole church. There was a good congregation. The service followed the usual diocesan use. The petition for the consecration was read by the registrar, and the church and its ornaments were solemnly blessed in turn by the bishop. The deed of consecration was read by the registrar and signed by the bishop.

The bishop, in his address, reminded the congregation that the building stood for three things in their religious experience—(1) a sanctuary of worship, (2) a centre of fellowship, and (3) a school of discipleship.

Cathedral War Memorial.

A full meeting of the Cathedral War Memorial committee was held on March 10, the bishop presiding. A very beautiful design for a memorial chapel prepared by the architect, Mr. Burcham Clamp, was placed before the meeting. The design involved the placing of the memorial chapel in the north transept instead of the south transept as originally proposed. The design was provisionally adopted and the architect was asked for detailed drawings and specifications. At the suggestion of Mr. A. M. Betts, the parishioners are to be given an opportunity to see the designs.

Presentation to the Bishop.

Mr. D'Arcy H. Bucknell, on behalf of a number of laymen and clergy in the diocese, made a presentation of a substantial cheque to the bishop and voiced the good wishes of the diocese and the diocesan committees on the eve of his departure for the Lambeth Conference. Archdeacon Bartlett, in supporting these expressions of goodwill, urged upon the bishop the necessity of taking a real rest after the conference before attempting to return to his work.

It was determined that the cost of administration during the bishop's absence should be borne by the diocese and not the bishop.

Diocesan Missionary Council.

The missionary council met on March 11, the bishop presiding. The arrangements made for missionary deputations throughout the diocese for Lent and Holy Week were approved. The bishop spoke of the Seventieth Anniversary of the Australian Board of Missions, to be celebrated in Sydney in either November or December. It was determined to compile a roll of those at work in the mission field from this diocese. The bishop reported that a doctor and a nurse who were present at the missionary service in the cathedral on Synod Sunday had offered their services for the mission field, as also had two other ladies from Cooma and Moruya respectively.

VICTORIA.

MELBOURNE.

The Archbishop's Farewell.

Melbourne Diocese has said good-bye to its head for the fourth time in its experience. Although the Archbishop's resignation will not be effective before November next, everybody realised that they would not see him again as Archbishop of Melbourne. There is one thing amongst many others which marked the Archbishop's public ut-

terances. He never overstated his case, and he never gave expression to exaggerated eulogium—a point which other clerical dignitaries might well lay to heart. Nobody touched on the real excellence of the Archbishop, which was an exceedingly simple trust in God, a gift in any public man far above the usually belauded powers of oratory, scholarship or administrative ability. It was this which carried him through severe bereavement, upheld him amid the many discouragements encountered by every leader, and guided him through the conflict of rival interests. May Christ's protecting care be with him on the high seas; may the Guiding Spirit use him in the Lambeth discussions, and may God the Father grant that the remaining years be of increasing fullness of rest and knowledge of the Divine Lord.—From the C.E. Messenger.

C.M.S.

The annual meeting of the Victorian Branch of the Church Missionary Society was held on Monday, March 15, 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 was invited. A welcome was tendered to the Chairman, the Rev. A. C. Kellaway, M.A., who has just returned from a visit to India.

A Memorial Baptistry.

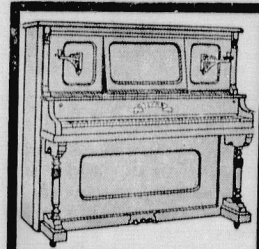
A handsome memorial to the work and life of the late Canon Drought, in the shape of a Baptistry, has been added to the Church of St. John, Toorak. The dedication took place on March 14. The cost was about £350.

Open-air Services.

Canon Baglin has inaugurated a series of open-air services in Puckle-st., Moonee Ponds, on Friday evenings. The choir attends in robes and the C.E.M.S. give the effort a good backing. Some of St. Thomas' people were a little bit nervous about the C.E. coming out into the open, but the size and reverence of the congregations has dispelled all doubts as to the wisdom of this attempt to get at the outsider on behalf of the Kingdom of God.

A Farewell Presentation.

The departure of Rev. P. W. Robinson from St. Mary's, Caulfield, where he has served for nearly two years as curate, was the occasion of many gifts and expressions of esteem for him and his work. The congregation gathered for a special evening to bid Mr. and Mrs. Robinson good-bye, and to welcome Captain D. Joynt, V.C., recently



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ROCKHAMPTON.

The Bishop's Renunciation.

returned. Mr. Robinson was presented by the hon. treasurer, Mr. Woodward, on behalf of the congregation, with a wallet containing £26 10s. In addition, the Girls' Guild, Choir, Young Men's Club, and Boy Scouts gave valuable gifts to express their esteem for their departing friend. Mr. Robinson has been appointed vicar of St. Jude's, A'phington.

(From our own Correspondent.)

The Diocesan Quota for 1919.

Archdeacon Hayman recently presented his report on the first year's result of the quota system in the Melbourne Diocese. The system aims at securing a definite total for three objects. 1st, The Home Mission Fund; 2nd, The Hospital Chaplaincy Fund; 3rd, The Clergy Provident Fund; and each parish is asked to voluntarily give a sum commensurate with its assumed ability to help these objects. The following is the official summary of the results. (1) The parish quotas for 1919 were £7,680, amount raised by Parishes for 1919 was £6,062, the deficiency being £1,618. 76 Parishes (out of 138) raised their quotas; 13 other Parishes secured four-fifths of the amount set them, whilst 49 were below four-fifths. (2) Of 51 Parishes whose stipends are below £250 and a house, 40 raised their quotas, and 11 failed to do so.

It will be seen that the system is moderately successful. Very much depends of course on the goodwill of vicars and vestries and their spirit of unselfish service. A study of the returns gives reason to fear that this spirit is not "in possession" as widely as one could wish. For example, one parish noted for its beautiful church and ornate musical service, a parish set in a flourishing neighbourhood, was asked to find £250. It sent in £120. In 1918 the same parish spent £223 on its organist and choir. But there are many examples of parishes, particularly in the industrial centres and rural districts, where a whole-hearted response is apparent. The result of the whole effort will be to give more adequate help to the poorest paid of the Church's living agents.

St. Hilary's, East Kew.

The financial statement of St. Hilary's parish presented at the recent annual meeting showed a total revenue for church and school for 1919 of £1345. Of this total the amount given to extra parochial objects was £667, including £523 to foreign missions. The Diocesan quota asked from the parish was £85, and the amount given £88. The Vestry at its February meeting passed a motion heartily congratulating the Rev. C. H. Barnes on the completion of seven years of ministry in East Kew and praying that his work may continue to be blessed by God.

Melbourne Evangelicals.

A well-attended conference of Evangelical clergy was held at St. Hilary's, East Kew, on Monday, March 8, beginning with intercessions and a devotional address by Rev. Canon Langley, M.A., followed by three thoughtful papers on "The Gospel and Present-day Problems," by Revs. C. W. T. Rogers, C.F., E. G. Veal, and H. Collier. The papers evoked much useful discussion and prayer. The Rev. W. T. C. Storrs, M.A., presided.

QUEENSLAND.

BRISBANE.

A Thoughtful Steward.

St. Martin's War Memorial Hospital Fund has benefited to the extent of £100 under the will of the late Mrs. Harrie Wells, of Toowoong. Other funds benefited under the same will are, Home Missions Fund £100, and Clergy Widows and Orphans' Fund £100.

Missionary Campaign.

It has been arranged that the A.B.M. campaign in the Brisbane diocese shall extend over June, July and August next. It is expected that a commissioner will be appointed from the diocese of Sydney.

Memorial Windows.

Two beautiful stained-glass windows, overlooking the choir apse, have been installed this week in St. John's Cathedral. One of them, representing St. Peter, is in memory of the late Mrs. A. J. Boyd, and was presented by friends who appreciated her constant work for the church. The other represents St. Andrew, and has been presented by the relatives of, and in memory of, Sydney Stanna Bond, "who laid down his life for King and country in October, 1917."

SOUTH AUSTRALIA.

ADELAIDE.

News in Brief.

(From our own Correspondent.)

On Monday the clergy met for Holy Communion at the Cathedral, and afterwards at breakfast, to wish the Bishop bon voyage on his leaving for the Lambeth Conference.

The Rev. S. J. Kirkby, B.A., of the Bush Church Aid Society, preached last Sunday at St. Luke's and Holy Trinity, and on Tuesday was one of the speakers at the opening of the new C.M.S. Depot.

The Rev. H. F. Durnford, M.A., C.F., has gone to the Mission District of Berri, a returned soldiers' settlement on the Murray.

The Rev. J. T. Phair has opened up work at Trarke, a new and promising centre in his parish.

The C.M.S. has moved into larger premises in the same building. These will provide room for an office for their General Secretary (Rev. T. Law), who is expected in this State early in June. The Society is to be congratulated on the appearance of their new quarters.

There appeared a notice in the papers this week that the Wise Ritual Case was again coming before the Supreme Court. We don't know what truth there may be in this. It seems most regrettable that the case is not disposed of before the bishop sails.

TASMANIA.

News in Brief.

The Corporation of Hobart, by the passing of a Parliamentary Statute, has acquired the closed cemetery attached to the Cathedral for £4500 and undertakes to make due provision for the reverent treatment of the graves.

Synod is to meet in the week beginning Sunday, April 11.

At an ordination on February 15, Mr. A. E. James, of Stahan, was admitted to the Order of Deacons.

THE MAN WHO WINS.

The man who wins is the man who works—The man who toils while the next man shirks;

The man who stands in his deep distress, With his head held high in the deadly press—Yes, he is the man who wins.

The man who wins is the man who knows The value of pain and the worth of woes; And, perhaps, who lingers now and then Who a lesson learns from the man who falls. And a moral finds in his mournful wails—Yes, he is the man who wins.

The man who wins is the man who stays In the unsought path and the rocky ways; And, perhaps, who lingers now and then To help some failure to rise again—Yes, he is the man who wins.

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A.R.C.M., L.R.C.M.

Medallist B.C.M. 1919, 1920.

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An Australian Parson Abroad.

(Continued.)

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

II.

Honolulu the Paradise of the Pacific.

One cannot do adequate justice in a few lines to the beauty and charm of this most picturesque of the Pacific's tropical isles, and yet it must receive at least some meed of praise, however unworthy. Providence has indeed been most lavish in the bestowal of countless natural beauties which contribute to make Honolulu and its environs a veritable Paradise. Only those who have visited these parts can fully appreciate the charm of the background of hills, the prolific nature of the foliage with its wealth of colour, the balmy atmosphere, laden with the redolent perfume of innumerable gorgeous flowers, and the delightful green lawns nestling lazily in spacious and bungaloo carpeted grounds.

The territory of Hawaii, annexed to the United States in 1898, lies in the North Pacific Ocean, between 18 and 22 degrees of the line, and about 2000 miles south-west of San Francisco. The islands were discovered by Capt. Cook, the English navigator, in 1778, and are eight in number. The largest of these is Hawaii, from which the group takes its name, with an area of 4015 square miles. The islands were first brought under one control by King Kamehameha in 1795, while Queen Liliuokalani was the eighth and last Hawaiian to occupy the throne of Hawaii, being deposed in 1893. The monarchy was then succeeded by a republic (1893-1898), and in the latter year the islands became annexed to the United States of America. Hawaii is self-governing, and the executive power is vested in a Governor who is appointed by the President, as is also the Territorial Secretary, but both of these officials must be citizens of the Territory. The other officials are appointed by the Governor, with the approval of the upper house of the Legislature. A law-making body consisting of a Senate of 15 members, elected by the people, meets biennially, and has power to formulate laws which are not in conflict with the federal constitution.

Honolulu, the capital, is situated on the island of Oahu, and has a population of about 75,000. It is to-day a modern, up-to-date city, although the first frame building was erected as recently as 1821, and is now used as a missionary museum. "Only a hundred years ago Honolulu—now a busy modern city whose Americanism is manifest in its business progressiveness and the excellence of its public institutions and up-to-date facilities—was a little palm-fringed village on the bank of a modest stream dropping from the Nuanuan valley wilderness till it emptied into the coral basin of a harbour with but a very narrow, shallow neck. It was a collection of but a few hundred grass huts, where now great hotels and imposing business structures and elegant mansions rear their stone and brick." All religious denominations are represented in Honolulu, and St. Andrew's Cathedral (Episcopal) is a very fine and imposing stone edifice. Near the grounds of the palace is a beautiful library, and the system of education is a model of its kind, complete and thorough in every detail. There are about 170 public and 50 private schools, employing a combined staff of 1170 teachers, while the pupils attending the same are representative of a dozen different nationalities. The population of these islands is of a very cosmopolitan order, consisting of Japanese, Portuguese, Chinese, Filipinos, Porto Ricans, Europeans, Americans, and Hawaiians. In June of 1917 the estimated population of Hawaii was 250,627, of which number 102,479 were Japanese and only 23,450 pure Hawaiians. The latter are a stalwart race, generous, pleasure-loving, gentle and musical.

This is a truly joyous land where every month is a month of gladness summer. "No wonder we find the decorative Jap luxuriating in the streets and his butterfly-clad children forming nearly half of the precocious school population. No wonder we see the patient Chinaman sitting slant-eyed and silent in his deep, dark shop, handling the bright rolls of his scented silk and the cunning lacquer work of his trays and boxes. No wonder the Portuguese plantation labourer forgets his overseas allegiance, and the Porto Rican settles down beside the Korean under the beneficent rule of Old Sol and Uncle Sam." The only pity is that for various reasons the original Hawaiian is dying out, for he is truly a most interesting person.

The Land of the "Maple Leaf."

I was particularly desirous of investigating all I could concerning Christian activity in Canada, because Australia and Canada have much in common, and therefore I went armed with letters of introduction to some of the leading clergy, and gathered all the information possible from personal conversations, literature, and general observation.

It may be helpful at the outset to enumerate some features common to both countries and also those in which we differ. In the first place, we are both over-sea dominions of the one great British Empire, and our history is linked to the Motherland by the same ties of love, fidelity and duty. This fact was particularly manifest in the late war, when at the call of King and Empire both dominions answered so nobly and gave so willingly of their best in lives and money. Then again, both countries are about the same size, their history is almost contemporaneous and comparatively short, while their present-day social and industrial problems are much akin. Over against these points of similarity there are corresponding points of difference. Canada is blessed with a population about half as large again as that of Australia; is much nearer the old world and on the other hand, Australia is more fortunate in not possessing such a big proportion of foreigners, has no adjoining British neighbours (as is the case of Canada and U.S.A.) and is consequently more thoroughly British in sentiment. In Eastern Canada, particularly in the Province of Quebec, the population is very largely composed of French Roman Catholics, while the total number of Roman Catholics for the whole of the Dominion is close on 3,000,000, representing 40 per cent. of the population.

It was my privilege to spend a few days in practically all the largest and most important cities of Canada, viz., Vancouver, Winnipeg, Toronto, Ottawa, Montreal, and Halifax, while shorter visits were also paid to Victoria (capital of British Columbia), the Rockies, and Niagara Falls. Of these cities Toronto was perhaps most like Sydney in general characteristics, although it does not possess "a harbour," but no Canadian city has quite the population of Sydney, Montreal coming first with about 650,000. Before proceeding to chronicle general impressions concerning Church life in the land of the maple leaf, it may be interesting to relate here particular experiences connected with certain cities visited.

Vancouver, the Front Door to West Canada.

In Vancouver I had the pleasure of meeting the Rev. W. H. Vance, B.A., who, as Principal of Latimer Hall, is doing most valuable work in strengthening the Evangelical cause in British Columbia and West Canada generally. But for his work in carrying on so efficiently this theological college, the Evangelical party might be almost a negligible quantity in the dioceses of British Columbia to-day. The Colonial and Continental Church Society, recognising the value of this college, which the Principal himself founded, not only sends a number of students there for training, but also has assisted in providing the Principal's salary. The Missions to Seamen have their only Canadian Institute here at Vancouver, but the building at present occupied is by no means worthy of that great society or of that growing port itself. It is hoped that a more commodious and suitable building will be erected in the near future.

Passing on to Winnipeg, one had to cross the mighty Canadian Rockies, and a whole volume would need to be written to do full justice to the magnificence of the scenery along the Fraser and Thompson Canyons, and through Field, Lake Louise and Banff. Suffice it to say here that the Canadian Pacific Railway represents a praise-worthy triumph for engineering skill with its spiral tunnels, huge viaducts, from which one looks out of the carriage window to dizzy heights below, and the numerous devices for overcoming obstacles encountered in the way of the "iron horse." Roofless observation cars and oil-burning locomotives also add to the comfort and enjoyment of travelling through these parts.

Progressive Winnipeg.

Winnipeg, capital of Manitoba, is a fine city of extraordinary rapid growth, for less than 40 years ago the population was about 300, while to-day it is over 200,000. St. Matthew's is a strong and vigorous centre of Church life here, the rector being the Rev. Canon McElheran, M.A., a most capable man and a hard worker. The Sunday I visited this church happened to be Harvest Thanksgiving Day, and at the 11 o'clock ser-

vice the spacious church (gallery excepted) was filled with a congregation of about 1000, while the communicants numbered 277, in addition to another 60 who had attended an earlier celebration. I understand that the church was crowded with a larger congregation still in the evening. The Sunday School has an enrolment of some 1500 scholars, and it was a fine sight to look out over a sea of 1200 young faces at a special rally of the school in the afternoon. This was a semi-city parish in a town of only a third of Sydney's population, yet I do not know of any church in the metropolis of N.S.W. which could record such figures. I mention these facts because they should make us feel thankful to God that such fine work is being done by a sister church in Canada, and should act as a stimulus for us to "go and do likewise."

During my stay in Winnipeg, Gipsy Smith, the well-known evangelist, was conducting a mission there, so I made special point of hearing him. One was not surprised to find that he was drawing great crowds, and that God was blessing his work by granting many conversions, for though Mr. Smith possessed no outstanding oratorical ability, his message was marked by much simplicity, power, and winsomeness. He truly recommended his Master by his love for souls and strength of character, and was able to reach the hearts of his hearers as much by his message of song as in the spoken word.

(To be continued.)

Armidale Synod.

The third Session of the 17th Synod of the Diocese was held on the 9th and 10th February, 1920. There was a good attendance of the Clergy of the Diocese, but the attendance of Lay Representatives was somewhat disappointing.

The Bishop's Presidential Address covered the main features of the Church's work in the Diocese since the last Session of Synod.

The reports from the Diocesan Council, the corresponding committee of the Australian Board of Missions, the Religious Instruction Council, and the Bishopric Endowment Fund were then presented.

To the Diocesan Council's Report were added Reports from the Warden of St. John's Theological College. The Head Mistress of the New England Girls' School Report showed a large increase in the number of girls attending the school, there being now over 100 boarders. During the past year the Girls' School Council installed an electric light plant, which has proved most satisfactory in every way, besides effecting a marked economy in the cost of lighting the school building. The educational results from the school were also good.

The Report of St. John's College also showed a satisfactory condition of affairs. The year ended with 22 students in residence, which is a number beyond the accommodation of the College. The Diocesan Council, however, has decided to build a new Lodge for the Warden, which will increase consid-

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erably the accommodation for students. The staff has been strengthened by the appointment of the Rev. A. P. Elkin, B.A., as assistant Tutor.

The Home Mission Fund Secretary's Report covered the 21 months since the fund was launched, and showed a total sum received in subscriptions, etc., from the diocese of £5,100. Out of this amount between £3,700 and £3,800 was put aside by the Diocesan Council to form the foundation of a Capital Fund.

The Report of the Secretary for the Corresponding Committee for A.B.M. disclosed the fact that notwithstanding the drought the amount given to missions in 1919 by the Diocese was larger than ever before, the total being over £1,000.

The Parochial Church Schools and Hostels Bill was introduced by Canon Fairbrother. Parochial Schools have been commenced at Tamworth, Glen Innes, and Inverell, and Hostels at Tamworth and Wee Waa. Other parishes are also contemplating opening Hostels in the near future. It was considered desirable that all should be founded on the same basis, and this branch of the Church's work systematized. The Bill (a lengthy one) provided some interesting discussion, and was passed without any alterations.

Several resolutions of considerable interest were carried by Synod.

The first was that the Synod commends to the support of the Diocese the erection of a reredos in St. Peter's Cathedral, Armidale, in memory of the soldiers from the Diocese who have fallen in the War.

The problem of the Union of Christendom was brought before Synod by Rev. F. Riley, who moved "That this Synod recognising that only a United Church can give moral and spiritual support to the ideals of organic unity, represented by the League of Nations, commends to the prayerful thought and study of churchmen the many efforts that are being made to approach unity, and especially would direct attention to the aims, objects, and literature of the World Conference of Faith and Order."

Rev. H. K. Archdall brought before Synod a resolution favouring the Archbishop of Melbourne's scheme of publishing an Australian Hymn Book. The Synod gave its approval to the idea, and undertook to use the Hymn Book when published.

Young People's Corner.

WITCHCRAFT.

(This incident, told by Miss L. M. Bingham, shows that the Wakavirondo, as all other African tribes, have an uphill time when they first become Christians.)

A few Wakavirondo converts had started a little village of their own. They had found it impossible to live in their heathen homes, because of the continual friction about heathen ceremonies, drinking feasts, etc. In their new homes they were very happy for a time. They could now have morning and evening prayer in their court-yards, and read the gospels, and attend classes without the opposition of their neighbours.

But one day when we arrived at the village every one seemed very sad. We greeted them: "Misawuru (peace)."

A very doleful: "Peace, daughter of Europe," came as the answer.

"Are you in trouble?"

"Yes, this one" (whom I will call Omera), "has been ill."

"But he seems better now."

"Yes, but he nearly died. Sit down, and we will talk to you about it."

It seemed that Omera's wife being away, Okelo (not his real name) had invited Omera and his children to have their evening meal with him. That night Omera's household were all ill with internal pains. The native conclusion was that Okelo had bewitched them. Their fathers and grandfathers for many generations before them had thought that if a person ate a wizard or touched him he could cause him much suffering and even kill him. Omera was very ill all the following day. The village was troubled; surely they had a wizard in their midst! The case had been taken to the native headman in that district, and judgment had been given against the supposed wizard. He must compensate Omera by giving him a cow.

"What does Okelo say about it?"

"I did not practise any charms or wish to harm my friend," replied Okelo. "I pitied them because there was no one to cook. I had meat, and called them to share it with me. I could not do the thing of which I am accused!"

We enlightened British may laugh, but

these Africans full believe in witchcraft and the power of unseen evil spirits. It was a serious sliding back on the part of Christian converts. I explained how bad meat, such as they often eat, could easily have been the cause of the illness.

"Then why had not Okelo and his family suffered?" they asked.

I told them how I had been very ill in the same way not long before, and my friends who had prepared the food and called me had not suffered. But they were unconvinced. I reminded them how they had made a firm stand for Christ and had separated themselves from heathen customs, and warned them that now Satan was trying to put them to shame before the heathen.

"Yes, we know that we have fallen away through this. We thought that God would keep us from the evil powers which we feared before," they replied.

"He has done so, and will, but He allows trials to come. If you eat bad meat, the weaker bodies will suffer for it. We are not all alike. When plague comes one is ill, another dies, another lives; so now some were ill and others not. Christians must not judge their fellow Christians or accuse them of evil. Has Okelo practised witchcraft before?"

"No, but Omera nearly died after eating his food."

"Let me read in St. Matthew xviii: 'If thy brother trespass against thee . . . tell it unto the Church!' You see where you made the first mistake? You did not take this case to your native teacher. You did not come and tell us about it at the mission station. You took it before a heathen council! Now the heathen will rejoice at your downfall and say: 'Christians quarrel, and are ill through witchcraft like ourselves!'"

Then we prayed, and I asked Omera and Okelo to pray. They confessed their failure and asked God's forgiveness, and when we got up I took both their hands and said: "I want you now to show that this is settled." They heartily grasped each other's hand and embraced. Remember you cannot touch a wizard without suffering, so there was a certain proof of their reconciliation and forgiveness of each other.

At the next council they went before the heathen headman who had judged the case and confessed openly that Satan had tempted them and they had done wrong; they explained that Omera would not accept the cow, for he no longer believed in witchcraft.

We left them with peace and joy in their hearts, and their faces were beaming and bright once more. Since then that headman has attended Sunday services regularly, though he has not given up going to the heathen beer feasts.

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APRIL 9, 1920.

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Current Topics.

The Good Friday Services seem to have been better attended than usual, in spite of the fact that so many secular attractions were provided for that day. At the same time, the crowds moving about have been larger than formerly, and there are strong indications that even more than usual the most solemn day of the Christian year is becoming secularised. We were glad to note in the daily newspapers leading articles acknowledging the great Christian Fact; but at the same time the description of Good Friday events gave first place to concerts, shows, and such like, and last place to the religious observance of the day. So far as our recollection goes this is a departure from the custom of recent years, and is rather ominous of an obsession of the material which threatens to overcloud the spiritual.

Against this tendency, Easter Day's message is a corrective for the follower of Jesus Christ. For the great Fact emphasised by that day tends to lift our lives above the material, the here and now, the earthly to the heavenly, the eternal and the spiritual. As St. Paul so often insisted, the Resurrection of Christ means a present newness of life for the Christian which involves a new atmosphere for life, new standards and principles for present living, and new hopes for the future. It involves a recognition that the spiritual and moral life of men is vastly more important than his physical life. At the same time that Resurrection of our Lord certifies the resurrection of our own bodies, and, inferentially, consecrates the physical life to great divine and spiritual purposes in this present stage of life.

The tremendous enthusiasm displayed by the crowds, and more especially by the "Diggers," on General Birdwood's arrival has been a well merited expression of appreciation and heartfelt gratitude to a great and sympathetic leader to whom all Australian soldiers and civilians are under a big obligation. More, perhaps, than any other general in this war, General Birdwood has gained the admiration, loyalty and affection of all the men whom he was privileged to lead, and as well the sincere regard of many sorrowing parents for the sympathetic letters he found time to send in many cases upon the death of soldiers serving under him. To him it was a matter of duty which he discharged to the utmost of his ability, but he will probably never know how full of comfort those letters have been in so many cases to hearts sorrowing by reason of the loss of dear ones.

We wonder whether the remarkable New Year's message from the Prime Ministers of the Empire has had the publicity it deserves. The National Laymen's Missionary Movement was responsible for its publication; but we fear that little emphasis has been given to it under the Southern Cross. The peace of the world is the subject of the message, and the absolute necessity for a spiritual foundation to all reconstruction work. The Appeal is as follows:—

To our Fellow-citizens of the British Empire.

"The war, in shaking the very foundations of ordered civilisation, has driven all thoughtful men to examine the bases of national and international life. It has become clear to-day, both through the arbitrament of war and through the tests of rebuilding a life of peace, that neither education, science, diplomacy, nor commercial prosperity when allied with a belief in material force as the ultimate power, are real foundations for the ordered development of the world's life. These things are in themselves simply the tools of the spirit that handles them.

"Even the hope that lies before the world of a life of peace, protected and developed by a League of Nations, is itself dependent on something deeper and more fundamental still. The co-operation which the League of Nations explicitly exists to foster will become operative in so far as the consenting peoples have the spirit of good will. And the spirit of good will among men rests on spiritual forces, the hope of a 'brotherhood of humanity' reposes on the deeper spiritual fact of the 'Fatherhood of God.' In the recognition of the fact of that Fatherhood and of the Divine purposes for the world which are central to the message of Christianity, we shall discover the ultimate foundation for the reconstruction of an ordered and harmonious life for all men. That recognition cannot be imposed by Government. It can only come as an act of free consent on the part of individual men everywhere.

"Responsible as we are in our separate spheres for a share in the guidance of the British Empire as it faces the problems of the future, we believe that in the acceptance of those spiritual principles lies the sure basis of world peace. We would, therefore, commend to our fellow-citizens the necessity that men of good will who are everywhere reviewing their personal responsibilities in relation to the reconstruction of civilisation, should consider also the eternal validity and truth of those spiritual forces which are in fact the one hope for a permanent foundation for world peace.

"D. LLOYD GEORGE, United Kingdom of Great Britain and Ireland.
"W. M. HUGHES, Australia.
"R. L. BORDEN, Canada.
"LOUIS BOTHA, South Africa.
"R. A. SQUIRES, Newfoundland.
"W. J. MASSEY, New Zealand."

Every ship that sails from Australia for Europe these days seems to carry with it episcopal freight;

Is it Wise? we trust that the weight of dignity will not be too much for the buoyancy of the vessels, and that in due time we shall have our bishops restored to us. The experience of doing without them for so many months will doubtless convince the sceptical of the Anglican contention that episcopacy is of the bene esse of the Church, but how those churchmen who claim it to be of the esse of the Church will endure these dreary months we do not care to contemplate.

It will be a great relief to their anxious feelings, doubtless, to reflect that the Conference is being held at Lambeth and not in Russia, where the playful Bolsheviks express their disapproval of the hierarchy in emphatic ways, and that the recent war has come to an end; for just think of what would happen to Anglican orders and the continuity of the Anglican Church if all the bishops of the Anglican communion had met with wicked submarines or heretical aeroplanes upon their journey to the Conference. What a comfort it is to reflect that some of them have remained in their dioceses, for now it is impossible for some modern Guy Fawkes to kill the Anglican Church by blowing off its head. What would happen to us as a Church if the depositaries of our power and authority were taken from us without having passed them on to somebody else? Terrible indeed would be our spiritual darkness then!

Under the heading "Catholic Prayers," the Rev. C. C. Carmichael, of Melbourne, has written to the "C.E. Messenger" an appeal for tolerance. He joins hands with the editor in denouncing the teaching and practising of "such doctrines or devotions as the worship of, or prayers to the Blessed Virgin Mary, Invocation of Saints, Transubstantiation, the Reservation of the Blessed Sacrament for the purposes of devotion and the Service of Benediction, compulsory confession before Communion, the silent consecration of the Elements or the withholding the chalice from the laity." But Mr. Carmichael is afraid that many clergy who have no sympathy with such extreme doctrines and practices are under a certain amount of suspicion. He suggests that:—

"The Messenger" might well make it known to its readers that the Church of England, our dear Mother Church, has loving fellowship with, and does not frown upon nor desire to suppress priests who teach such doctrines as the following:—Baptismal Regeneration, the Real Presence, Apostolic succession, and the sin of Schism, the authority of the priesthood alone to bless, absolve, and celebrate the Holy Eucharist; who wear Eucharistic vestments, use water bread, and have altar lights; who turn to the East at the saying or singing of the Creed and Gloria; who bow towards the altar at the use of the sacred name Jesus; who invite their people to make their confession and give those who desire to do so opportunities at stated times; who cross themselves, observe Saints' Days, and have daily service in the church."

The Editor might well point out, in reply, that practically all the men of such views, as in the recent Melbourne controversy, generally throw in the weight of their support with those who are adopting the extreme practices and doctrines. That has always been a cause of wonder and heart-burning that men otherwise ostensibly loyal to the Protestant character of our Church do side with the men who are out-and-out Romanisers. If suspicion attaches to them, they have only themselves to

