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APRIL 9, 1920.

Price 3d. (7s. 6d. per Year)

**Current Topics.**

The Good Friday Services seem to  
have been better attended than usual,  
in spite of the fact that

**Good Friday.** so many secular attrac-  
tions 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 news-  
papers leading articles acknowledging  
the great Christian Fact; but at the  
same time the description of Good  
Friday events gave first place to con-  
certs, 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 mater-  
ial, the here and now, the earthly to  
the heavenly, the eternal and the spiri-  
tual. As St. Paul so often insisted,  
the Resurrection of Christ means a  
present newness of life for the Chris-  
tian 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 pur-  
poses in this present stage of life.

The tremendous enthusiasm dis-  
played by the crowds, and more es-  
pecially by the "Diggers,"  
on General Birdwood's ar-  
rival has been a well merited  
expression of appreciation  
and heartfelt gratitude to a great and  
sympathetic leader to whom all Aus-  
tralian 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 serv-  
ing under him. To him it was a mat-  
ter of duty which he discharged to the  
utmost of his ability, but he will prob-  
ably 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.

**A Great Utterance.** The National Laymen's Mis-  
sionary Movement was re-  
sponsible 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 abso-  
lute necessity for a spiritual foundation  
to all reconstruction work. The Ap-  
peal is as follows:—

**To our Fellow-citizens of the British Empire.**

"The war, in shaking the very founda-  
tions of ordered civilisation, has driven all  
thoughtful men to examine the bases of na-  
tional 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 com-  
mercial prosperity when allied with a belief in  
material force as the ultimate power, are  
real foundations for the ordered develop-  
ment 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 fundamen-  
tal. The co-operation which the League of  
Nations explicitly exists to foster will be-  
come 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 Chris-  
tianity, we shall discover the ultimate founda-  
tion for the reconstruction of an ordered  
and harmonious life for all men. That re-  
cognition 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 founda-  
tion for world peace.

"D. LLOYD GEORGE, United King-  
dom of Great Britain and Ireland.  
"W. M. HUGHES, Australia.  
"R. L. BORDEN, Canada.  
"LOUIS BETHA, 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;

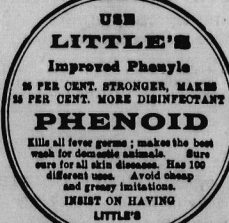
**Is it Wise?** we trust that the weight  
of dignity will not be too  
much for the buoyancy of the vessels,  
and that in due time we shall have our  
bishops restored to us. The experi-  
ence of doing without them for so  
many months will doubtless convince  
the sceptical of the Anglican conten-  
tion that episcopacy is of the bene esse  
of the Church, but how those church-  
men 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 hap-  
pen to Anglican orders and the contin-  
uity 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 deposti-  
taries 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 Pray-  
ers," the Rev. C. C. Carmichael, of  
Melbourne, has written to the  
**Loyalty** "C.E. Messenger" an appeal  
and **Liberty** 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 Res-  
urrection of the Blessed Sacra-  
ment for the purposes of devo-  
tion and the Service of Benedic-  
tion, compulsory confession before  
Communion, the silent consecration of  
the Elements or the withholding the  
chalice from the laity." But Mr. Car-  
michael is afraid that many clergy who  
have no sympathy with such extreme  
doctrines and practices are under  
a certain amount of suspicion. He sug-  
gests that:—

"The Messenger" might well make it  
known to its readers that the Church of En-  
gland, 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 auth-  
ority of the priesthood alone to bless, ab-  
solve, and celebrate the Holy Eucharist;  
who wear Eucharistic vestments, use wafer  
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, ob-  
serve 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





blame. But of course we go farther, and question the right of Mr. Carmichael and those who think with him, to teach and practise some of the items of his own list, e.g., "The Real Presence." Of course all Christians believe that Christ is really present with His people in the service; but if Mr. Carmichael and his conferees mean the real (i.e., material) presence of Christ's body and blood, localised in the elements, then the whole teaching of his Prayer Book and Articles, including the Black Rubric, is against him, and such teaching on his part would be disloyal and unwarrantable.

The provincialism which insists on crying "Australia for the Australians" on every possible occasion is rather wearying to those whose outlook is not so circumscribed, and who desire the best for Australia and mankind. After the experiences of the last five years it is particularly trying on their patience to hear views promulgated which aim at destroying that spirit of unity so manifest throughout the Empire during its years of strain, and from which each component part has derived so much advantage. But it is always a relief when the humorous element enters as it does so often when the Irishman takes part, and that element is certainly present in the reported utterances of Father Herlihy to the Australian Holy Catholic Guild Council in Sydney on Saturday last. According to reports of Sydney papers, from one of which we quote, Father Herlihy told his audience that "it was just about time that Australia awoke to the fact that she had been singing National Anthems of other nations too long."

"During the war it was most pronounced. Then it was possible to walk the streets of Sydney and hear the English, Belgian, French, and Japanese Anthems, but it was not possible to hear that of Australia. Many people did not know of one, much less know how it went."

"He urged his audience not to be misled by Imperialists posing as Australians. Some, unfortunately, had trusted Australia's destiny with these men, who were not Australians."

"We will always remember Ireland, who has been so good to us," continued Father Herlihy. "We do not wish to forget Ireland. What have we to remember England for?"

"We have wasted 50,000 lives at Gallipoli and now the English Government is asking for an £8,000,000 war debt. I would not have you disloyal, but the Australian flag is first. We are a nation with a separate outlook, and while England is good to us we will be good to her."

"Never let the Rose of England choke the Australian Waratah. It is not our destiny to crawl at the heels of England, as they would have you believe."

This is naïf, if you like. Apparently the painter is to be cut with England—though, why England and not Great Britain in whose parliament Ireland has altogether disproportionate representation, we do not know—not that Australia may develop a separate national life, but that she may be used as a pawn in Ireland's game. We have always thought it rather strange that the Church which arrogates to itself the title of "Catholic" should insist on a national separatism and oppose Australia Day to Empire Day, but if Father Herlihy's views are representative the position now has been made quite clear. "It is not our destiny to crawl at the heels of England"; apparently only because some folk would prefer to crawl at the heels of a section of Ireland. Well, we are glad to have the position made so plain, and are quite prepared to choose—but not along Father Herlihy's lines. Father Herlihy asks, "What have we to remember England for?" Well, it would take too long to answer here, but we may select one ground and say

that in view of the attitude of men like Father Herlihy, we remember her gratefully for the Reformation, and meanwhile retort, What have we to remember the Roman section of Ireland for? We may remark, in conclusion, that it is at least amusing to have our evils traced to our leading immigrants from abroad, in the same breath that urges us to link our destiny with that of Ireland. Does Father Herlihy imagine that no one will smile as he reads this outburst? Well, it is the holiday season of the year: thank you, Father Herlihy.

## English Church Notes.

### Personalia.

The appointment of Archdeacon Gresford Jones to the deanery of Salisbury gives to the South of England an able administrator and Evangelical leader, who up to the present has devoted his energies to the north. He is a strong advocate of Foreign Missions and a warm supporter of the Church Missionary Society.

Dr. T. R. Glover has been elected Public Orator of Cambridge University. Not so many years ago the choice of so militant a Nonconformist for this office would have been impossible. But his high reputation as a classical scholar and his popularity in the University with men of all opinions have carried him into a position for which every one must admit he is singularly well qualified.

Dr. Edmund Warre, who passed away on the 24th January in his eighty-third year, was for nearly fifty years associated officially with Eton College as Assistant Master, then Master, and more recently as Provost. It was in 1884 that he was appointed Headmaster, and under his leadership the great school prospered in every way.

With the approval of the Chapter, the Bishop of Truro has appointed Mr. T. W. H. Inskip, M.P., K.C., to be Chancellor of the Diocese.

### The Diaconess.

A committee to consider the practical questions relating to the better establishment and development of the position and work of diaconesses in England has been nominated by the Archbishop of Canterbury. The members are as follows:—The Bishop of Chester (chairman); the Bishop of Lichfield; Bishop Ryle, D.D.; Dean of Westminster; the Rev. W. H. Frere, D.D.; the Rev. Percy Dearmer, D.D.; the Rev. Prebendary H. V. Eck; the Rev. Weitbrecht Stanton, D.D.; F. C. Eeles, Esq.; Diaconess Constance Hankin; Head Diaconess Siddall; Sister Hilda; Head Diaconess Banks, Miss Gregory; Miss Gladys Bevan, Miss Hankey.

### Towards Liberty.

There seems now to be every likelihood of a split from Roman Catholicism in Czechoslovakia. Over two thousand priests have declared in favour of the use of the cup in Holy Communion by the laity and permission for the clergy to marry, and no one expects that the Vatican will concede their demands. The prospects of a Reformed Catholic Church are, therefore, brighter there than in any other part of Europe. Separation between Church and State has been decreed by the new Republic, and the ruling powers would welcome a national Church free to develop apart from Roman control and in sympathy with the early Hussite tradition. For John Hus is revered as a patriot by the whole people. Protestantism also has revived, and a union of Calvinists and Lutherans, under the name of "The Evangelical Church of the United Brethren," has been effected.

### Industrial Christian Fellowship.

The Rev. P. T. R. Kirk, M.A., general director of the Industrial Christian Fellowship, preached at St. Margaret's Church, Westminster, on Sunday morning, February 1. His subject was, "The Sanctity of Labour." A meeting was held at All Saints' Parish Hall, South Acton, on January 29, to discuss "Labour's Demands upon Christianity." The chair was taken by Mr. J. Cockett (late Chairman of the Acton Chamber of Commerce).

I sometimes feel the thread of life is slender, And soon with me the labour will be tender, Then grows my heart to other hearts more tender. The time is short.

—I.S.T.

## Friendliness with God.

(The substance of a sermon preached in St. Paul's Cathedral, London, by the Right Rev. G. H. Cranswick, D.D., Lord Bishop of Gipsland.)

"Whereupon, O King Agrippa, I was not dissatisfied unto the heavenly vision."—Acts xxvi. 19.

Every human life has had its vision at some time or other. The days of childhood were full of them. When we built our brick houses, it was the vision of a thing completed that led us on. Or when we pretended to be soldiers, it was a vision of conquest and victory that attracted us. Or when we played with our dolls, it was a vision of the home, of father love and mother love, that appealed to us. In schooldays it was just the same—always there was the vision of success. We saw ourselves occupying a high place in the examination room or on the playing field. How often did we map out for ourselves a great career, and pictured ourselves as doing big things in the world, on the sea, in the professions, in the home! And afterwards, in later life, visions, thank God, need never evade. The future is always so full of inviting possibilities, and behind the dark clouds of present difficulty and circumstance the sun is ever rising to create the golden lining of fresh opportunity.

Visions are not confined to any one class, and they are wonderfully impartial in their choice of subject. I may be a dweller of the city or the country, I may be the child of the slum or the palace, no matter what my condition there is ever the possibility of the vision that shall take me to the top. There are four words I want to leave in your thoughts to-night as I talk to you about visions. They are these: (1) The Privilege of visions; (2) the Responsibility of visions; (3) the Cultivation of visions; (4) the Solemnity of visions.

### 1.—The Privilege of Visions.

Were there ever before so many visions, with so great an appeal, as there are to-day? The twentieth century with its adventurous life is now out of its teens. It has written down a fifth part of its story, and the earth has thrown off the shackles of the conservatism, the narrowness, and the timidity of the nineteenth century. The world has embarked on new ventures. The great world struggle is over, we hope for ever, and the time has come to put into action the thoughts and the truths that burned themselves into the experiences of the past terrible days. The result is that the minds of men are full of visions, and especially do they crowd in upon us as this new year dawns. May God help us to keep them and to obey them.

### 2.—The Responsibility of Visions.

Not only do visions come indiscriminately as a great privilege to all who have the eyes to see them, claiming their obedience and their loyalty to the highest, but, in the second place, they impose upon us a solemn responsibility.

### 3.—The Cultivation of Visions.

Thus, while vision comes as a great privilege, placing upon us the solemn responsibility of personal acceptance of it, in an attitude of mind that makes a ready obedience possible, there must be, in the third place, an earnest attempt to cultivate the lofty visions which the present time calls for. The only attitude in which progress is possible is that of friendship. Be friendly to a man and you will get something out of him. Be friendly to God, and you will get something out of Him.

(1.) Friendliness with God—and Two Discoveries.—As this new year opens I beg that you will put away all prejudices and suspicions about God, and that you will cultivate His friendship. Get to know God. Set yourself to do it, and determine to be obedient to every vision He gives you. Read all that you can about Him. Be scientific in your attitude. The Bible claims to tell you of Him. Read it. Think out its implications. Give it a chance in your lives. Also speak regularly with God. Take up the question of prayer as an experiment. Put it to the test. Do these things in a friendly way. And determine to be honest and persevering. You will make two discoveries. The first is that sudden conversion is an actual fact of experience. Just as Saul of Tarsus was converted, so men are converted to-day. No really thoughtful people can deny this phenomenon. If you seek God in a friendly spirit you must be ready and prepared to be converted, and to obey the heavenly vision. But not all Christians are converted and

denly. The second discovery is that large numbers come to know God gradually. Their friendship with Him grows as the years pass by until it develops into an intimacy which transforms the life and the outlook. It was so even before the Christian era. The prophet Hosea only voices a common human experience when he says, "Then shall we know, if we follow on to know the Lord" (Hos. vi. 3). Honest perseverance is always rewarded provided the attitude is that of one friend seeking another. Christ Himself describes the same experience when He says, "If any man will do His Will, he shall know of the doctrine whether it be of God" (John vii. 17).

(2.) Unfriendliness with God—and Two Respects.—Many men of our time deliberately cut themselves off from God and His Christ by an act of unfriendliness. They give up the reading of His Book, they cease from the practice of prayer, they separate themselves from friendship with His people, and they absent themselves from His House of Prayer, never joining in the public worship of Him. By this attitude of unfriendliness they cut themselves away from God. And the consequence is that they not only adopt a spirit of criticism in regard to all that has to do with Him, but they get warped views of Him, and utterly misunderstand Him. They do not know him as the world's loving Father. They never see that He suffers when His children suffer, and rejoice when they also rejoice, nor that He is intimately associated with the lives of His children. Two results follow: Looking about for a philosophy of life and for a meaning in the things that happen, they arrive at no adequate explanation and often adopt the creed of the fatalist which in itself is worthless, for it baffles every attempt at explanation. And, secondly, their need for the worship of a God is so great, and the necessity for human beings to be devoted to something is so compelling, that often, very often, they make pleasure, or extravagance, or sensual delight, or ambition their god. Oh, I beseech you all in this dawn of another year to adopt an attitude of honest, persevering friendliness with God.

(3.) Our Attitude to God Conditions Our Attitude to Man.—For your attitude to Him will condition inevitably your attitude to your fellow-man. Be friendly to God and you will be friendly to man. Be unfriendly to God and you will be unfriendly to man. Be prejudiced towards God and you will be prejudiced towards man. Permit hatred and suspicion of God and His religion and you will find that you hate and are suspicious about men and whole classes of men. Then there will be an end of progress.

### 4.—THE SOLEMNITY OF VISIONS.

In the fourth place, not only are visions a privilege meant for all, and a responsibility to be shouldered, not only must they be cultivated in an atmosphere of friendliness with God, which means friendliness with man, but visions come to us with an intensely solemn appeal at this time.

God and England.—If any people ought to be friendly with God it is the people of this dear Motherland. I come to you from an outpost of Empire, from a people who have been born into a new and wonderful nationhood in the four and a quarter years of war. In far-off Australia I have read your soul-stirring history, and have seen, as every honest student must, the good hand of God in the shaping of you. It is the history of Britain, with its struggles and failures, its successes and triumphs, more than anything else, that makes every true-hearted Australian an imperialist—proud, unspcakably proud, of his British heritage. During the years of war we watched you closely. We noted the mistakes you made, and we mourned with you. But we were thrilled as we saw you always undaunted, rising up year after year, men, women, yea, and even children, in your millions, under the banner of a great ideal of duty. You obeyed your visions, you swept away class prejudices, and you joined hand-in-hand in the pursuit of a sublime ideal. In the black months of 1918 we watched you more closely than ever, and in our watching we were inspired. We had witnessed your great gatherings for prayer in this and other national shrines, and then we saw how that for the first time in the struggle you were marshalled for a mighty act of public prayer by the nation's leaders. The King, the Lords, the Commons led you in seeking the face of God. And we marked how quickly, how marvellously, the end then came, so that, while not forgetting all that had been wrought by the courage and heroism of our beloved men on sea and land and in the air, you gathered in your multitudes to offer your psalm of national praise to the

God of our Fathers, with Whose help you won the war. Truly the people of this Motherland ought indeed to be friendly with God.

(2.) England's Responsibility to the Empire. And we are still watching you; we still look to you for the same high lead. We have our problems and our unsettlement, our suspicions and prejudices and hatreds, no less than you. We are only five millions of people, but our war debt is as great as your whole national debt was before the war. Your life at this time, your way of doing things means very much to us. We, the children of the Empire, ask that the statesmen of this Motherland shall not be disobedient unto the heavenly vision; we pray that you, the people of this land of our birth, shall be obedient to the same vision. We look to you to show us the way to obey our visions by putting from you for ever the prejudices picked up here and there in your long history. We are filled with the hope that you will set us a high example in the burying of the hatreds and animosities and suspicions that dare to lift up their heads in an ignoble class consciousness which paralyses progress. We watch for your strong determination to adopt a friendly attitude towards God, and therefore towards all men and all classes who go to make up God's children in this land. Such an attitude involves plenty of give and take; means real Christianity. We ask you to show us how to give—to be honest and persevering in obeying your visions, and to put the loftiest vision first. We are filled with a great hope that the heart of England is so true and so faithful to all the past that in this new year you will be obedient to the vision of Christ, interpreting all other visions with His help, looking at the world with the eyes of His love, and that, impelled by that love, you will go forth upon a great mission of service, when the greatest in the land will minister to the least, and the least to the greatest. Here is the fundamental pre-requisite of national peace.

A True Vision of God will never fail you. This was St. Paul's experience. His vision of Christ remained with him while life lasted. Out on the Damascus road it meant self-revelation coupled with the knowledge that he could do all things, dare all things with the help of Christ. "I am Jesus Whom thou persecutest. But rise, and stand upon thy feet" (Acts xxvi. 15, 16). In the temple court it meant a commission to go out to the world of his time with the message of reconciliation and of the love of God. "He said unto me: Depart, for I will send thee far hence unto the Gentiles" (Acts xxii. 21). "To open their eyes, to turn them from darkness to light, and from the power of Satan unto God" (Acts xxvi. 18). In the gaol at Philippi, in the midst of bitter enemies, it meant safety, for "At midnight Paul . . . prayed, and sang praises unto God" (Acts xvi. 25). When at the end of his life he had stood his trial, and was waiting his martyrdom, wrote: "No man stood with me, but all men forsook me," yet his vision did not fail him, for he concludes: "Notwithstanding the Lord stood with me and strengthened me" (2 Tim. iv., 16-17). And the last view we have of this grand old man shows him standing forth before the whole power of the Emperor at Rome, exulting in his dogology of faith: "I am not ashamed, for I know Whom I have believed, and am persuaded that

He is able to keep that which I have committed unto Him against that day" (2 Tim. i. 12). Paul has been with his Lord for nearly nineteen hundred years now, and I think, if he were here to-night, he would say to you and me, "Accept the privilege of the Heavenly vision, shrink not from its solemn responsibility. A new day is dawning for the world. Men of vision are greatly needed. Cultivate a close friendship with God. He will never forsake you, but will enable you to be true in love, and friendship and service to your brothers and sisters."

Robert Louis Stevenson tells us that he was once voyaging in a small vessel round the North Coast of Scotland, and a great storm arose which endangered the safety of the ship. He was huddled together with the other passengers in the tiny saloon, when suddenly they seemed to hear breakers ahead, and were sore afraid. Stevenson volunteered to go up on deck to see if he could learn anything of their position. He clambered up the companion with difficulty. After what seemed to those who waited a very long time, he returned and said: "I struggled along the deck, but the waves would not let me reach the bridge. But it is all right. I was able to look up at the bridge, and I saw the pilot and he smiled at me!"

Men and women, as we go out into this new year, with all its unknown future, look up at the Pilot—and keep looking. You will see His smile. It will be all right.

## The Late Canon T. W. Ramm.

After a long and useful life spent in the ministry, Canon T. W. Ramm died in "Iluka" private hospital, Newcastle, on the morning of Palm Sunday.

The past 24 years of the ministry of the late Canon Ramm were spent at Hamilton in charge of St. Peter's Church, and he had endeared himself to his parishioners, and also to those who knew him throughout the Newcastle diocese. The deceased clergyman, who was in his 76th year, had been in failing health for some time. He was educated at King's College, London. He was ordained a deacon in 1878, and priest in the following year, when he was placed in charge of St. Paul's Church, Charters Towers, Queensland, which he held until 1882, under the late beloved Bishop Stanton. From 1882 to 1886 he was in charge of St. Thomas' Church, Hughenden, Queensland, and in 1886 was appointed rector of Warwick in the same State. From there in 1898 he came to St. Peter's Church at Hamilton, where he had laboured since. Owing to increasing years Canon Ramm had announced his retirement, which was to take effect on April 30 next, his successor to the charge on that date being the Rev. H. E. West.

At the annual vestry meeting of the parishioners of St. Peter's Church, on February 17 this year, Canon Ramm presided, and in his last letter said: "After over 24 years' service in your midst, I feel it my duty to resign, and that a younger man should take charge of this all-important parish. Therefore, this will be my last report. As I look back upon the past I recognise that I have made mistakes, but can truly say they were not wilful, so will you kindly look over them and remember me as one who strove to do his duty to God and yourselves. I ask your prayers that God will give me grace and strength to submit to His holy will, for this separation (meaning his retirement) is no

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light thing. What good I have done, give God the glory."

Upon the parishioners becoming aware of the proposed retirement of their minister a meeting was held a few weeks ago, and it was decided to recognise in a substantial manner his long and faithful ministry, and efforts were being directed along that course to make the event worthy of the church and the man they looked to honour. The ministry of the late Canon Ramm at St. Peter's was fruitful in a material as well as a spiritual sense. In his quiet way he did much fine work. He was largely instrumental for the elimination of the debt upon the church, and for building the present rectory, which is likewise free of liability. He was appreciated by the clergy of his own church and of the denominational churches, as well as by the laity, for his many good qualities. The late Canon Ramm was a widower, his wife having predeceased him in 1911, and he leaves no family.

The funeral took place on the day following his death, and the packed church and the long line of men who marched to the station were eloquent testimony to the general and deep respect in which the late canon was held.

The Bishop of the diocese, Archdeacon Regg and many clergy were present. The Archdeacon spoke of the faithfulness of the beloved brother who had been called to the higher service of heaven. At Sandgate the service was taken by Archdeacon Regg and the Rev. W. Warr, curate of St. Peter's, Hamilton.

## The Roper Mission.

(By Mr. A. Dyer, Missionary.)

Our first experience of extension work came about in this way. I was sent to the Roper with the hope of extending our work among the islands in the Gulf of Carpentaria and the mainland on its western shore, large portions of which are still unexplored. Many things hindered us, though we were very keen about it. When motives are right, God often allows delays and hindrances to strengthen us for difficulties which, humanly speaking, we would be unable to bear. He delays, we wrestle in prayer, then in His time a door is opened which no man can shut. The Apostle Paul was set aside many years after his conversion before the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them."

Warren and I made an effort to go up to the coast in the "Evangel" before the engine for it arrived. She is a river boat, not suitable for sailing in the open sea. Going down the Roper River against the S.E. trade wind meant several days' hard pulling at the oars and waiting for the tide. At one place the progress was so slow we got out and pushed. We were on the edge of mangroves. While we were in the water the croc's poked up their ugly heads; we dodged round to the lee side of the boat while one shout at them, then on again. We arrived safely at the mouth of the river, not without adventure. A bit of a squall struck us; a black boy was on the tiller (blacks do not mind their canoes being upset, they can right them again) and it was a near go, and not the place to enjoy a swim—the river is about two miles wide there.

We got bad weather. Warren and the boys got dysentery and were very ill most of the night, the inland blacks with us crying in their pain, "me no more ikem this one country, this one no good country." Warren had fever as well as dysentery, and was in great pain; had no suitable remedies, but put on hot water compresses to relieve the pain. In the night strange blacks came up carrying spears. Now I know they meant no harm—it was my first night in the wild no man's land. One might be forgiven fear. Night—a strange country—no other whites within hundreds of miles, except Mission several days off. All our party sick, the boat high and dry. But as one prayed for strength and wisdom to help the sick, one felt strong with the strength God gives. "One shall chase a thousand." With morning light the boys were better—blacks do not suffer much with stomach troubles; it is wonderful what things they can eat. Warren was no better and asked to be taken home. We carried him on board—the tide was in—and set sail for home with a good wind. The river, however, is very crooked and sometimes the wind was against us. In the afternoon we came to a full stop—wind and tide against us. That part of the river is covered with dense mangroves with occasional breaks of bare banks and waterless plains, in some places salt pans. (The blacks get water in odd places by soaking from salt water.) Yet here is the site of a surveyed town, Port

Roper, which may be seen on any Government map, often flood covered and several months of the year without water. The blacks who live in these parts live principally on fish and look well. Five miles of bad going—and time to a sick man meant life—so we decided to get out and push. We brought the boat to the edge of the river in the shelter of mangroves and pulled and pushed. One boy watched with a rifle to shoot the ugly croc's who came to look at us. We tugged and pulled all night drew near, but succeeded in rounding bend. One boy had speared a 25-pounder fish which we cooked and enjoyed. Then on again, sailing when we could and rowing all night. Nature was lovely in the silvery moonlight, the heavens above, the water was full of phosphorus, the movement of the boat and oars like a line of fire, glorious. There is always a fly in the ointment, the mosquitoes. In the mangrove country the net is often black with them in the morning; it can be imagined what we suffered with hands engaged, especially the boys, who wear sulus.

Through that long night my mind ached and again thought of Livingstone and what blacks had done for him, even for his dead body. My heart went out to these boys who in their way love us, not in the sense we understand love perhaps, but one loved them for it. For centuries they have known no influence, but the fear of demons, except through conscience. But I believe Christ can revive in their hearts the image of God's likeness given to all men. While I have a mouth to speak and a pen to write I shall plead for a fair deal, a chance for the black man. His regeneration is possible by Divine power. The Bible knows no brotherhood of white men only; these people are children, younger members of God's family. Have we Australians treated them as such?

With the morn the wind came almost too strong at times, but we still had thirty miles to go, and it was a good feel to be skidding along. Warren was better, still very weak, but able to direct and help. We arrived at the haven where we would be with thankful hearts to our Father for His mercies to us. As we had gone for a month's cruise, so were not expected; but a boat is soon seen and "Boat! boat! come up!" is the cry re-echoed by many voices. Everything is dropped for the thing of the moment. Joynt and the ladies came rushing down. Then the hundred and one questions, the cheer of home, a wash, and decent meal, and welcome sleep after weary hours. So ended the first attempt. Then came the flood with all the work of re-building, so nothing could be done till late next year.

Having the engine in the launch, Warren went with some boys up and landed, but felt it was not wise to leave the launch, so came back till two whites could go. During July, 1916, Joynt went to Cape Barrow overland by horses. I have no details of his trip, but remember him saying how surprised the blacks were to see horses; "yarramin" is the name for them among the blacks. He described how they followed them, mimicking the horses' movements.

A look at the latest map will show how unknown is all this country, neither mouth nor source is marked of the rivers. That means to the missionary a clean start, no ill deeds to live down. To live before them the gospel of love in person, till they catch something of His likeness, then, too, He must increase, but I must decrease. Therein learning the highest lesson of life, "I came not to do mine own will, but the will of Him that sent me." Here is a work for some young man who scorns delights and would live laborious days for Christ and the people of our own land, to make His Kingdom come in another spot of the territory.

## Correspondence.

### Evening Communion.

(The Editor, "Church Record.")

Sir—As one who during his whole ministerial life in sermons, speeches, conferences and writings has always advocated Evening Communion and principles in favour thereof, may I be permitted to express my heartfelt gratitude to the Very Reverend Dean Talbot for his admirable, temperate and most scholarly letters, which appeared lately in the "Record" on this subject. The Church of England in Australia owes him a debt of gratitude for his courageous advocacy and defence of the scriptural and common-sense observance of the Lord's Supper (not the Mass) in the evening, in accordance with the time of its first institution, and also "non-fasting," as was the first Holy Communion. In order to repay this debt of gratitude it would be a grateful act if the Dean could be asked to re-publish his letters in pamphlet form, that they might be widely distributed among all Church-people. Many would gladly contribute through the "Record" towards the expense if the editor should approve.

The dark shadow of the false doctrine of Corpus Christi, the Objective Presence, and Transubstantiation, etc., which have been the bane of our Church, has rested long enough upon us. Countless thousands of our best and humblest people have been deprived for generations of the spiritual blessings of the Lord's Supper owing to their utter inability to attend early fasting Communion, and in this way our Church has in great measure lost its hold upon the masses of the people.

W. H. H. YARRINGTON.

(We have received promise of 10/- towards the re-publication of the Dean's article, and should be glad to receive further help.—Ed.)

(The Editor, "Church Record.")

Sir, One cannot but feel that much is being said upon this subject that is quite beside the mark. The real answer to the whole question might, perhaps, be best found on the second page of your issue of February 13, 1920. Let me re-quote the words, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord."

Nearly all communicants make it clear they prefer attending at the early celebrations. In rising early, and in putting all else aside, they are thus not finding their own pleasure; they like to feel the sense of self-abnegation—something to offer to the Lord. The mind, then, is also free from thought or care, and more able to concentrate itself upon the great endeavour.

Perhaps, also, it might be borne in mind that regular communicants can never permit themselves to leave the church when Evening Song be ended, as so very many may be observed to do. It follows, therefore, that such communicants would refrain altogether from attending church when Evening Communion is about to be held. The celebration of Holy Communion may not be considered a ceremony to be carried out at a time to suit people's conveniences; it is our bounden duty and service, and everything should be taught to yield place thereto. The Prayer Book intends it to be the principal service, not an addition tacked on to Morning Prayer or Evensong.

Nor is the Lord's Supper a social event at

which people may foregather at the end of day. It is rather the mightiest striving for all mankind, calling for every faculty to be at its freshest and strongest. "My Lord is there, I must will to take Him"; only by immense effort of will-power can the communicant achieve the full purpose of the sacrament and realise the manifestation of the Holy Spirit. Every influence, therefore, of surroundings, both of time and circumstance, needs to be considered to assist and sustain the communicant in this the greatest endeavour of his whole life, in comparison with which everything else in the world stands of no account.

A. DONNISON.

(The Editor, "Church Record.")

Sir,—In the "Church Record" of January 16, under the heading "An Honour Indeed," these words occur, "As to the Eastward position, vestments, candles and confessions, are not found in the Bible, nor can it be for one instant maintained that they find any place in the Prayer Book. Confession to God is in the Prayer Book, not to a priest. When a man is dying and cannot quieten his conscience, he is advised in the Prayer Book to tell the matter which causes trouble to the minister, who is directed to comfort him out of God's Word." How can this statement be reconciled with the ornaments rubric before the Morning Prayer, which says, "And here it is to be noted that such ornaments of the Church and of the ministers thereof at all times in their ministrations shall be retained and be in use, as were in this Church of England by the authority of Parliament in the second year of the reign of King Edward the 6th." (Vestments and candles were then in use. And thus in the visitation of the sick: "Here shall the sick (not dying) person be moved to make a special confession of his sins if he feel his conscience troubled with any weighty matter, after which confession the priest shall absolve him after this sort . . . I absolve thee," etc.

PROTESTANT.

Feb. 4, 1920.

(Evidently our correspondent knows more about the interpretation of the Church's regulations than the highest Court of Appeal in the Empire, which, twice over, has declared that the Ornaments Rubric does not order vestments, etc. We fear that our correspondent is also well aware that confession as practised by one party in the Church is quite different from that referred to in the rubric adduced. The detailed confession of sins is nowhere encouraged by our Prayer Book.—Ed.)

## Personal.

A cablegram has been received by the Archbishop of Brisbane from the Rev. Alex. St. J. Heard accepting the living of Chinchilla, which has been rendered vacant by the resignation of the Rev. J. Hall. Mr. Heard was for some time a member of the North Queensland Bush Brotherhood, and has since served as a chaplain with the forces at the Front. Mr. Heard expects to leave England for Queensland in June.

Rev. W. F. Eldershaw, one time of All Saints', Brisbane, and more recently of the diocese of Kalgoolie, W.A., has arrived at Charleville to take up work with the Bush Brotherhood.

Rev. A. F. Hockey (vicar of Ithaca) has been granted three months' leave of absence on account of ill-health. The parish will be cared for in his absence by the Rev. H. H. Green.

Rev. Wm. V. Rymer, Th.L., who served as a private with the A.I.F., has been appointed rector of Bowen, N.Q.

Ven. John William Ward, Archdeacon of Monaro, has been appointed Vicar-General and Commissary for the Diocese of Goulburn.

Miss Annie Barling and Miss Amy Gelding, C.M.S. Missionaries in E. Africa, have recovered from a severe attack of enteric fever, and, by latest news are recruiting their health in the hill country.

Rev. James Benson, Th.L., rector of Carcoar (Bathurst), is taking up missionary work in New Guinea.

In St. George's Cathedral, Perth, on Saturday, Archbishop Riley conducted the State funeral service of Sir Edward Stone, late Lieutenant-Governor. The Premier and Ministers attended, and the pall bearers included Chief Justice Sir Robert M'Millan and Mr. Justice Rooth. An interment in the Karrakatta Cemetery followed.

Rev. J. A. Schofield, of St. James' Old Cathedral, West Melbourne, has been elected to fill the vacancy at St. Paul's, Bendigo, caused by the removal of Archdeacon Aickin. Mr. Schofield was ordained in 1913, graduated in 1918, was Professor of Sanskrit and English S.P.G. College, Madras, and was acting-vicar of St. Columbs' Glenferrie, 1917-19.

Miss Alice Maud Millard (Matron of "Lisgar" Deaconess Children's Home, Marrickville) passed away on Tuesday, March 30, after a short illness, aged 32 years. She was loved by all the children. She had the rare faculty of being able to combine strictness for discipline with sympathy and kindness.

Rev. R. Noake, of Campsie, Sydney, has received word this week from India that his second son, Rev. Arthur Raynor Noake, news of whose death was received by cable, died of influenza after a very brief illness. His death caused the English community at Howrah very deep sorrow, as during his all-too-short ministry there he had won their sincere affection. The Bishop of Calcutta officiated at the funeral.

Rev. T. Quigley left Sydney on Wednesday for his new parish of St. George's, Hobart. He carries with him the good wishes of his many Sydney friends.

The Ven. Archdeacon Davies, M.A., of Moore College, has received word from Cambridge that the University Senate is conferring the degree of B.D. upon him for his thesis "The Church and the Plain Man." Our hearty congratulations! The Archdeacon sails for England by the "Anchises" on May 1.

### Appointments.

Rev. Arthur Mills, rector of Carcoar.  
Rev. A. H. Gribble, rector of Cobar.  
Rev. C. E. Shaw, late C.F., minister of the parochial district of Fern Tree Gully (Vic.).  
Rev. T. McKeon, late curate St. Stephen's, Richmond, curate of the parochial district of Fern Tree Gully (Vic.).  
Rev. H. E. Sexton, late C.F., incumbent of the parish of St. Martin's, Hawksburn (Vic.).  
Rev. S. A. Beveridge, late vicar of Horsesham, incumbent of the parish of St. Andrew's, Clifton Hill (Vic.).  
Rev. E. Warner, late minister of the parochial district of Sunshine, minister of the parochial district of Sorrento (Vic.).  
Rev. P. S. Moore, late C.F., to be curate of All Saints', Petersham, N.S.W.

### NEW LECTIONARY.

April 18, 2nd Sunday after Easter.—M.: Pss. 120, 121, 122, 123; Exod. xvi. 2-15 or Isa. lv.; John v. 19-29 or 1 Cor. xv. 35. E.: Pss. 65, 66; Exod. xxxii. or xxxiii. 7 or Isa. lvi. 1-8; John xxi. or Phil. iii. 7.

April 25, 3rd Sunday after Easter.—M.: Pss. 124, 125, 126, 127; Numb. xxii. 1-35 or Isa. lvii. 15; Mark v. 21 or Acts ii. 22. E.: Pss. 81, 84; Numb. xxii. 36-xxiii. 26 or xxiii. 27-xxiv. or Isa. lix.; John xi. 1-44 or Rev. ii. 1-17.

## Campaign for Prohibition.

(Communicated.)

With the State General Elections over, the N.S.W. Alliance will, on April 10, launch a comprehensive campaign in support of State Prohibition and permanent 6 o'clock closing.

The date of the voting on these two issues have yet to be fixed by order-in-council, but it is provided that it shall be within eighteen months of the coming into force of the Amended Liquor Act, which was January 1st of this year, so that at the latest the referendum will be on June 30 of 1921.

The N.S.W. Alliance has planned public meetings throughout the State, and for this purpose will work on the zone plan. The State has been divided into 40 areas, and in each of these areas an average of 50 meetings, indoor and open-air, and church services will be held weekly.

The president of the Alliance, Rev. R. B. S. Hammond, will devote two week-nights to public addresses.

The work of the Alliance has been departmentalised, and this will permit the general secretary, Mr. Marion, an average of four or five addresses per week. Mr. Marion will have associated with him Mr. Marsh Little, the well-known baritone singer.

In addition, the team of speakers will include Rev. Allen Job, recently of New Zealand; Mr. Francis Wilson, former general secretary of the Victorian Alliance; Mr. W. D. B. Creagh, who for many years was a Central Police Court missionary, and Miss Grant. The arrangements of the meetings will be under the direction of Mr. A. J. Fisher, field secretary.

Mr. Henry Macourt, with the position of organising secretary, will, with assistants, follow up the field work speakers and organise local branches and committees.

It is also being arranged for several prominent clergy and laymen to participate in the Sunday services and week-night services. The work of visiting factories, workshops, and delivering mid-day addresses will be continued by Mr. Phil Adler, who will run a metropolitan speakers' team for open-air meetings. An appeal is made for all those who desire to participate in the speaking campaign to communicate with the Alliance secretary at 321 Pitt St., Sydney. It is worthy of note that some of those who were identified with the Alliance speakers' team in 1913-14 are to-day filling prominent positions in the temperance movement.

The extended plan will require a substantial backing, and the money will have to be raised in New South Wales, as the Alliance officials authoritatively deny that the coming campaign is being backed financially by American money.

Reliance is being placed upon temperance supporters on account of the importance of the issue, for not only is an attempt to be made to win prohibition, but 6 o'clock closing has to be retained.

The Liquor Party is also busy, and at present largely concentrating on a publicity campaign through the country press, where articles "Published by arrangement," meaning paid for as advertisements, are seeking to produce a revolt against prohibition. The general opinion is that such articles have been published too soon, and too grossly exaggerate the "horrors" of prohibition to be capable of seriously affecting the public mind.

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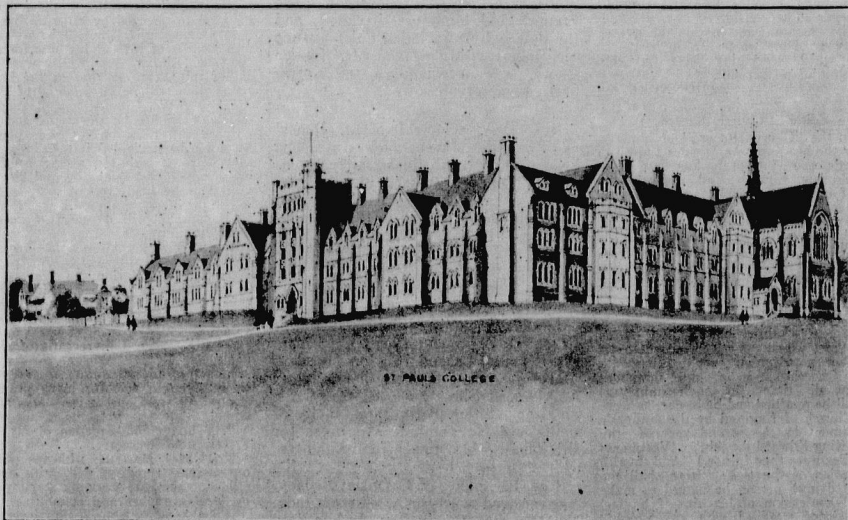
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## ST. PAUL'S COLLEGE, University of Sydney. THE NEW BUILDING SCHEME.



Churchmen throughout the Commonwealth will congratulate the Warden of St. Paul's College, Sydney, on this very much needed and belated forward movement. The College has always made a useful contribution to the life of the University and the State generally, but its potentialities have been cruelly limited by the utterly inadequate provision for the growth of just demands upon it in view of the remarkable increase of the University, of which it forms an important factor. The new building scheme is to cost some £80,000. It is hoped that Churchmen generally, and especially St. Paul's ex-students, will rally to the assistance of the College authorities in furtherance of this noble project.

### Notes on Books.

**The First Aeroplane Voyage from England to Australia**, by Sir Ross Smith, K.B.E., M.C., D.F.C., A.F.C., with Aeroviews by Captain Frank Hurley. N.S.W. edition, with 27 full page aeroviews of Sydney and N.S.W. (Published by Messrs. Angus and Robertson, Sydney, price 2/6. Our copy from the publishers.) This is the picture book of the hour, brimful of interest and curiosity. It is excellently printed and contains a wealth of aeroviews as well as photos of the heroes of the hour, Sirs Ross and Keith Smith, K.B.E. There is a short letterpress description of the journey, which we are told was first suggested in joke; but which we know now to be a most wonderful feat accomplished.

**Social Ideals in India**, by William Paton, published by the London United Council for Missionary Education. (Our copy from the C.M.S. Bookroom, 51 Elizabeth-st., Sydney, price 1/9.) The publishing Council guarantees the worth of this book. It consists of seven chapters dealing with the religious basis of Indian Society, caste and family life; the modern influences affecting that

society, the uplifting force of Christianity, and its bearing on Indian national life, the Indian Christian Church, and the Western Church's responsibility in the matter. The subject is dealt with in a clear and interesting manner. The impression left is distinctly optimistic. The chapter on "Christianity and Indian National Life" is especially illuminating. Mr. Paton says quite truly, "Christianity can cordially accept the fact of national differences and indeed consecrate them in the service of the common weal. But on the other hand Christianity can make no terms whatever with an exclusive and selfish nationalism." We cordially recommend the book to missionary-hearted people as one of instruction and inspiration in and for the great task of evangelising India.

### The Bishop of Durham and Interchange of Pulpits.

The "Church Times" of February 6 is responsible for the following note:—

"The Bishop of Durham finds himself obliged, with deep regret, to cancel his announced intention to be present in his place

at Evensong on February 15 in Durham Cathedral.

"He expressed to our representative the wish to make the following statement, and then to keep silent about his action. His sympathy with the ideals which prompted the invitation of the Dean of Durham to Dr. J. H. Jowett to be the preacher is as convinced and profound as ever. His reverent esteem for Dr. Jowett as Christian minister and teacher is unalterable. He holds decidedly that as a Churchman he could rightfully and gladly be his hearer on that occasion.

"But he has weighed afresh the fact that the question of 'interchange' is under the consideration of the Convocations, and that the Archbishop of Canterbury has published his desire that decisions should be postponed until the Lambeth Conference, with its world-wide membership, shall have reviewed it.

"He reflects that a diocesan bishop sustains special relations with the corporate responsibilities and action of the Church. And precisely as such a bishop, in loyalty at this time to such relations, he finds himself unable, to his sorrow, to be present as he had proposed to be."

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## The Church Record.

APRIL 9, 1920.

## THE AUSTRALIAN CHURCH UNION (I)

We have received a copy of the first issue, December, 1919, of "The Defender," the organ of what affects to be "The Australian Church Union, under the Patronage of St. Michael, Patron of the Church Militant, Guardian of the Holy Eucharist, and of the Holy Souls." This Union is seeking affiliation with the English Church Union, and has adopted the objects of that Association. The reader of "The Defender" is assured that the A.C.U. "is distinctly a laymen's" movement, but in a descriptive article in the same issue we read the following very significant and apparently contradictory statement:—

"For some time . . . a number of clergy in the Diocese of Adelaide had felt that a crisis was approaching. A meeting of priests was held at St. James' Rectory, West Adelaide, on July 30, 1919. The situation was thoroughly discussed, and a resolution passed that those present should form an Australian Church Union 'for the purpose of defending Catholic Faith and Practice against uncanonical aggression; that priests in the face of any such uncanonical aggression may feel they have the full support of the Union in their defence.' A provisional committee was appointed, and after several meetings eventually called a conference of clergy and laity."

"The conference was held in the Goodwood Parish Hall on Wednesday, October 8, after the High Mass of St. George's Dedication Festival. Father Wise welcomed 50 delegates, lay and clerical, and presided over the first part of the proceedings. The meetings lasted throughout the fore and afternoon. They were marked by a spirit of deep seriousness and quiet determination. There were no impassioned outbursts and by tacit consent all personal references were excluded. The clergy introduced the subjects for discussion, but the subsequent debates were for the most part carried on by the laity. At an early stage Mr. William Steele was elected as the first President of the A.C.U., and took the chair."

"The most noteworthy feature of the conference was the laity's part in the debate on Reservation. They declared it to be their concern as well as that of the clergy, because it was intimately bound up with their devotional life. A returned soldier told how at the Base Church at Havre, during the German advance in the spring of 1918, at the invitation of the chaplain, continuous intercession was offered before the Reserved Sacrament for three weeks."

"Four resolutions were passed by the conference as follows:—

"(1) 'That this conference emphasises the need for due canonical obedience of clergy and people to constitutional authority, and its members pledge themselves to resist all encroachments on Catholic liberty.'"

"(2) 'That this meeting of priests and communicant churchmen cordially approves and endorses the action recently taken by certain priests in forming the Australian Church Union, and resolves that a provisional committee be appointed to draw up rules and to secure affiliation with the Eng-

lish Church union, to engage on behalf of the Union in such activities as the times shall demand, and make arrangements for the first annual meeting, to be held on a date to be fixed.'"

"(3) 'That this conference maintains the right of the parish priest to reserve the Blessed Sacrament for the Communion of the sick, and the right of the laity to access to the Sacrament for purposes of prayer and devotion.'"

"(4) 'That this conference solemnly protests against the present attempts to permit ministers of denominations to preach, teach, or minister in our churches, or to permit women to preach, teach or minister in the congregation, both as being contrary to the common law and custom of the whole Catholic Church of Christ.'"

"The provisional committee has since met, and is pushing forward the work of organisation. The three objects of the E.C.U. have been adopted in toto. A draft constitution is ready for submission to the annual meeting. Provision is made therein for the extension of the Union throughout the Commonwealth, so that eventually there may be an executive in every State, and a Federal Council as the governing body. It now remains for the laity who value the name of Catholic to come forward. The Union is essentially a laymen's movement, and will depend largely for its success upon the amount of energy that lay people are prepared to put into it. Many of the clergy hitherto have borne the brunt of the battle, often fighting alone. The time has come for the laity to see that they retain unimpaired that liberty in Christ Jesus to which Catholics are justly entitled."

We have given this information in toto so that our readers may know what the A.C.U. stands for when further extension is sought for it. Obviously it has emanated not from the laymen, but from those clergy of the Adelaide Diocese who are in sympathy with Canon Wise in his refusal to obey his diocesan's godly monition to discontinue the Romanising practices to which the bishop has taken exception. The ordinary reader of "The Defender" will probably come to the conclusion that the A.C.U., under a great deal of plausible camouflage, is being charged with the present duty of supporting certain clergy of Adelaide against their own bishop. The opening notes, entitled "Obiter Dicta," are in the main a scarcely-veiled attack upon the bishop, rather inconsistent with the so-called Catholic conception of an office believed to be of divine institution. The same criticism of the Australian bishops as a whole is to be found in a review of the Bishop of Zanzibar's book, "God with us." Seemingly they are charged with "a deliberately conceived and executed policy of suppression of facts and of news (which) is utterly stupid and hopelessly futile." Then there follows the suggestion that the bishops have secured a controlling interest in certain Australian Church-papers and are forcing this policy of suppression upon them. This is also too obviously an attack upon an esteemed contemporary which was patient up to the limit of endurance with the vagaries of the "very exclusively Catholic" priest of Goodwood; but when that limit was passed an evidently unrelieved criticism had to follow which has not been forgotten nor forgiven. The puerility of the whole thing is distressing, surely dishonouring to the Church's Lord, and a stumbling-block and hindrance to the Church in her work of witness to a needy and distracted world.

## The Bishop's Grave.

By I. Clyde.

(From the Railway and Tramway Gazette.)

There is a hill, kissed by the morning sun Ere scarce his daily labours have begun On which, his ling'ring, last caress is thrown As if, by sweet attention, to atone

For man's inconstancy; upon this throne Stands \*Bishopscourt, deserted and alone.

The gaunter limbs, that once adorned her greens Now move, alas, amidst more worldly scenes The very sanctity their presence shed Alas again, to other courts has fled And hails that echoed to a Bishop's tread Now rare above a layman's humble head.

Deserted are her palaces; elsewhere His Lordship cons his "Book of Common Prayer"

Now raised in anger, now attuned to bless No more his cultured tones her halls impress No more declaim, with scholarly address The rich old tales—we trust, of Godliness.

From her no more—heart of a Diocese Shall issue forth, those pastorals of peace Which—marvels of diplomacy—expressed His Lordship's views on arguments distressed When, and in what, his Faithful should be dressed When they should face the East and when the West.

No more shall haunt her now deserted gate, The anxious curate, nervous for his fate; Or yet the more aggressive cleric, bent To urge his claims for place and preferment Whom both, a kindly word, has sent content Thou otherwise, no better than they went.

Had I my home upon that grassy hill There I would raise mine altar; gaze my fill Upon the far-flung hills, the fresh turned sod The newly-budded rose, the bursting pod: Gaze till my thoughts on every path had trod That nature plans to lead me to my God.

When some sweet sense deserts the human brain, The others goad their powers to ease the strain; Thus, though from her, man's graces disappear, God draws the heart of nature still more near. No churchman's caprice or no Prelate's sneer Can stay the seasons or the rolling year.

I know a grave, whose consecrated sod With jealous care, enshrines a Prince of God Within the granite of a lustred cell, Whose dome reflects the scene he loved so well.

And swells the echo of that Sabbath bell Which mourned his death and tolled his passing knell.

Near where, through avenues of stately trees A sign floats down on every passing breeze, As Bishopscourt on tip-toe vainly tries To bring the sacred spot before her eyes, And, in her wind-tuned tops, croons lullabies Above the ground in which the dead man lies.

But what, I think, must rest him most of all, Across his grave the lengthened shadows fall Thrown from the church he loved; altho' in deed No stern parochial bounds defined his creed, All other things forgotten; in their need Alike to him, the rose, the wayside weed.

Not shadows always; from that tower above The rays of morn stream oft like things of love.

Sweet, bright forerunners of a coming day— That glid, in hope, each tenement of clay, Until—like children wearied of their play— They seek his breast and on it gently lay.

There \*Stanton sleeps; the griefs that that yearned surcease The hearts that bled; these were his diocese. His bounty, like his pity, knew no law. Uncheered, unfed, no suppliant left his door. He judged—as judged his Master—long before, "Neither do I condemn thee; sin no more."

Like some poor heart stunned with a mortal grief,

That in the evening shadows finds relief, To which the day yields no responsive sigh Yet in the darkness feels its lost one nigh. How often thus the shades of death supply A solace, that the joys of life deny.

Could fairer grave ere lodge a Prince of God?

Could sweeter Prince adorn a sacred sod? Death rests HIM well; in life he had his pain. Nor sought to pose, as one who knew no stain.

Earth tunes his epitaphs; Heaven swells the strain, "He brought his Jesus to His earth again."

\*Morpeth is not now the home of the Bishop.

\*Stanton, late Anglican Bishop of Newcastle, buried at Morpeth, remembered by many Northern railwaymen and others for his piety and good works.

## The Church in Australasia.

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"The two chief efforts that I commend to your undertaking of further advance in my absence are the completion of the Moore College £25,000 as our Diocesan Peace Thanksgiving, and concerted organisation to reduce the heavy debt on the Girls' Friendly Society Hostel, which will cost £11,000, towards which we have received only £400. Yet the shelter is needed for the ever-increasing number of girls who come away from their homes to our great business houses, and therefore I gave my approval, contrary to my usual practice, for incurring so large a debt."—The Archbishop's Letter.

## St. Paul's College.

An appeal is being launched for funds to provide for considerable extensions to St. Paul's College, within the University of Sydney. The college provides a Church of England home for University students, and it also furnishes tutorial assistance. At present it has accommodation for about 56 students, and it is desired to increase the capacity to at least 200. This will involve the addition of considerable sleeping accommodation, and it is also hoped that the response to the appeal will enable the building of a library, classrooms, a permanent chapel to replace the present temporary structure, and additions to the administrative and other buildings. It is proposed that the chapel shall be a memorial to the students and ex-students of the college who fell in the war. The estimated cost of the work is £60,000.

At a meeting at St. James's Hall, recently held, it was reported that numerous offers of assistance had been received. The warden of the college, the Rev. A. H. Garnsey, who presided, said that but for the fact that the present buildings were absolutely inadequate to meet the demands that were being made upon the college, the appeal would not be made just now. But when the college was established there were only 24 students at the university, and seven entered the college, which—such was the foresight of the founders—had accommodation for 40. To-day, when there were 2700 undergraduates at the university, St. Paul's College had accommodation for 56 only. It was quite impossible to admit anything like all the applicants. Mr. Garnsey also mentioned that when the college was established over 50 years ago, it had the authority and the assistance of the Government. It formed part of the scheme which the Government considered desirable—and he hoped always would consider desirable—for promoting higher education. The last portion of the State grant was expended in 1914-15 on the new wing, and he thought that there was ample justification for approaching the Government in conjunction with the other colleges with a request for further support.

## St. Chad's, Cremorne.

The Lenten services have been of a marked character. During the sacred season our rector has been assisted by visits from Revs. E. Lepastrier, Raymond King, A. H. Garnsey, and the Ven. Archdeacon D'Arcy-Irvine. The Good Friday services were attended by large congregations. In the evening lantern views were shown illustrating the story of our Lord's Passion. There were one hundred and eighty communicants at the three celebrations on Easter Day. The church was beautifully decorated, and large congregations completely filled the church. Rev. F. Perkins,

## VICTORIA.

## MELBOURNE.

Welcome to the Rev. A. C. Kellaway.

(From a Correspondent.)

Quite a large meeting of the congregation of All Saints' Church, Northcote, and many personal friends of the Rev. A. C. Kellaway, assembled in the School Hall, on 17th March, to welcome him back to his Parish after his holiday trip to India.

The hall was decorated and a joyful and happy spirit prevailed throughout the meeting. The Chair was occupied by Rev. H. Collier. The meeting, which was to some extent devotional, was commenced by the singing of a hymn and reading a portion of Scripture, after which the Chairman led the congregation in prayer and gave a short and suitable address.

The Church Secretary spoke a few words of welcome on behalf of the Vestry and the congregation, and read quite a long list of apologies from those who were prevented by other engagements from being present. Addresses were also given by Messrs. Daniels and James Griffiths and W. M. Buntine, after which Rev. Mr. Kellaway gave a most interesting account of his visits to various mission stations in India.

During the evening the sweet voices of some members of the choir were listened to with much pleasure, under the leadership of Mr. Backhurst, hon. choir master.

Refreshments having been partaken of, this happy re-union was brought to a close. The benediction was pronounced by the Rev. Mr. Fletcher.

## St. Paul's Cathedral.

Preaching at St. Paul's Cathedral, at the evening service on Easter Day, on the subject of God's Solution, Dean Hart said that for all true Christians the crowning belief of miracle was Christ's resurrection from the dead on Easter Sunday, the third day after His death. It was a wonderful and a unique miracle. Christ's resurrection was the only instance known of where such a miracle was performed. St. Paul had said that if Christ rose from the dead so would men rise after death, but this teaching did not mean that life was given to the body to live again as before, under the ordinary conditions of life. Resurrection was not going back; it meant coming on, and the doctrine of the resurrection implied that death was not the final state of man. True Christians believed that Christ rose on the third day

## GRAFTON.

(From a Correspondent.)

## Lower Macleay.

Two very successful sales of gifts have recently been held in this parish, each being marked by enthusiasm. The first of the two was at Bellimbopinni, and the last on Wednesday, 24th inst., at the Vicarage grounds, Smithtown, and in connection with the Young People's Missionary Union. Ideal weather favoured this function, and the scene was an attractive one. Chairs and occasional tables under the trees and banana palms, and stalls of produce, flowers, fancy work prepared by the young people and others, together with very welcome ice-cream vendors, all helped to make up a gay and attractive picture. Proceeds of Wednesday's function make up a clear £32 for the Church Missionary Society. The Vicar being suddenly called away for a funeral shadowed the function and caused some little dislocation. The Lower Macleay has aimed at a tenth of total income for Home and Foreign Missionary purposes. It is believed that this year the proportion will be larger.

## A Welcome Home Thanksgiving Service.

A Service of Thanksgiving for the safe return of Private Goulburn Rowe was held at Christ Church, Belmore River, Parish of Lower Macleay, on Sunday, March 7th, the Vicar, the Rev. C. J. Chambers, officiating. There was a crowded congregation. The preacher spoke on Faith and the War, and showed that the problem of the war was not the Church's but the world's. The war was not the outcome of the Faith, Hope and Charity of the Christian, but of the exact reverse. The principles of Christ operated in bringing about the conditions of peace. God's honour was vindicated, and multitudes felt it easier to trust Him now than they once did. If the war had brought much irreligion in its wake, there was a widespread seriousness and readiness to be humble-minded and believing, a condition receptive of things divine. The sister of the returned hero officiated at the organ. The address was followed by a celebration of Holy Communion, the attendance at which was the largest yet known in the church.

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that man would rise on the day of judgment.**Second Marriage Services.**

(The undenoted circular is issued by direction from the Hon. the Premier, and in accordance with a recent decision of the Cabinet—A. M. LAUGHTON, Government Statist.)

(1) It has been reported to the Department that there are cases where parties to marriage ceremonies describe themselves in the Statutory Declaration made at the marriage as bachelor, or widower, spinster, or widow, as the case may be, when in fact they have been lawfully married to the person with whom the marriage ceremony is gone through, and such marriage is valid in law and subsisting.

(2) You are requested to carefully note that any person making such a declaration as set out in paragraph (1) hereof is guilty of making a false declaration and is liable to prosecution for perjury. Proceedings will be instituted in such cases against the maker of the false declaration.

(3) If any religious ceremony is performed in connection with a marriage previously made in accordance with the law of the State, the officiating clergyman or person should not allow the Statutory Declaration mentioned to be made, and should point out the consequences which making such a declaration will entail. No certificate of marriage should be issued in connection with the religious ceremony in any such case.

Office of the Government Statist,  
Melbourne, 19th January, 1920.**QUEENSLAND.**

BRISBANE.

(From our Correspondent.)

Archbishop Donaldson was the preacher at the Cathedral at evensong on Passion Sunday, taking for his text "And if I be lifted up from the earth, will draw all men unto me," he said "that people often asked what need was there for the 'Cross'." These were the young and the strong, but the appeal of the Cross and its consolation was gladly welcomed by the suffering and sorrowing; in fact, it should be by all, for the young and the strong should be moved to dedicate their youth and strength to their Saviour Who so loved them. The Archbishop's stirring and telling words were greatly valued by the large congregation present.

**The Mothers' Union.**

Suggestions were made at the annual meeting of the Mothers' Union at St. John's Schoolroom on March 25th, the Archbishop presiding, that the ideals of the union should be expressed in concrete acts, as apart from the District Nursing Association it had done little that was generally known in Brisbane. It was suggested that the union should direct its efforts to the home, and that the larger issues, such as Strength of Empire, should be dealt with by other activities. The union was held to be a power by which the Church was brought into the home, and it was further suggested that missionary hands should go out from the unions to the homes and concern themselves about the baptism of infants. It was shown that the greatest leakage between Church and people came when conferees settled in their own homes. As a means of getting propaganda work done it was advised that the number of members on the central council should be increased. Another suggestion was that the Mothers' Union should put forward a business proposition which could be put before churchwardens, so that parishes might subscribe a definite amount to the District Nursing Association proportionate to the number of visits received from the nurse. The speakers were Archbishop Donaldson, the Revs. Walter Thompson, V. Whitehouse, S. Watkins, and N. Osborne. Mrs. Exley (central secretary) read the report and balance-sheet, which were adopted.

**WEST AUSTRALIA.**

PERTH.

Committee of Enquiry.

The first meeting of the committee, appointed by Archbishop Riley to consider certain questions connected with the solution of the difficulties that have arisen from the war, was held on Tuesday, February 10, in the Memorial Hall, Perth. Mr. W. A. Smith was elected Chairman and the Rev. A. Burton filled the position of secretary. Canon McClellans, the convener of the meeting, in introducing the subject, stated that this was a

most important movement in the history of the diocese. The world was faced with great difficulties and the Church was looked to for guidance. There was an insufficient supply of candidates for holy orders; even in the diocese of Perth there was room for at least twenty clergy. The questions for consideration were grouped under the headings of training the children, obtaining and providing more clergy, and the extension of church work. The speaker pointed out that these questions were closely allied. A resolution was passed that a sub-committee be formed to draw up questions referring to the present positions of the diocese, to submit to the next meeting of the committee.

**SOUTH AUSTRALIA.**

C.M.S.

(From our own Correspondent.)

The Adelaide depot owes its origin to the initiative and enterprise of the Rev. A. R. Ebbs. Mr. Ebbs' faith has been rewarded. The beginnings were small nine years ago, and the enterprise remained small for some time. But largely owing to the ability of Mr. R. V. Davis (hon. secretary), and the faithfulness of Miss Nicholls (superintendent), it has in recent years increased by leaps and bounds. The latest sign of advance is the taking of much larger rooms in the same premises (Bower Buildings, Charles-street). The official opening took place on the evening of the 23rd inst. The Rev. W. H. Irwin (Chairman of the Depot Committee), presided. Addresses were given by Mr. N. B. Newland, Miss Garrard (Melbourne), and the Rev. S. J. Kirkby (Bush Church Aid). The event proved a real social "house-warming." A happy, optimistic atmosphere prevailed, and yet each speaker, from the Chairman onward, emphasised the primary importance of making the Depot a centre of spiritual witness and power.

The Bishop of Adelaide sailed for England by the "Osterley" on March 25th. The Wise Ritual case is still unsettled.

The Rev. S. J. Kirkby (Bush Church Aid Society) has spent a few days of active work in Adelaide. It is hoped he will soon return. His visit was much appreciated.

**NEW ZEALAND.**

WAIAPU.

News Items.

(From our own Correspondent.)

A matter of great interest to the Waiapu Diocese, and to many near and far who benefited by the benevolence and liberality of the late Archdeacon Samuel Williams, took place at Te Aute early in March. Most of the clergy of the Hawkes Bay Archdeaconry, and a large number of the relations and friends of the deceased were present at the unveiling of a very beautiful memorial window in the College Chapel.

Archdeacon Herbert Williams, nephew of the late Archdeacon, assisted by Rev. F. A. Bennett, of the Maori Mission, conducted a most impressive service of dedication. Archdeacon Herbert gave an address in which he briefly sketched the career of his uncle, dwelling more particularly upon his connection with the Te Aute College, at the institution of which College substantial Government assistance was promised on the sole condition that Archdeacon Samuel should take charge. This he did with very marked success, making the College a power for good to the Maori people.

After the service afternoon tea was kindly provided in the lovely old grounds belonging to Miss Lydia Williams, daughter of the late Archdeacon, and his home for many years—a home whose occupants have always been given to hospitality to a more than ordinary degree. Many a weary and overburdened worker has thanked God for the kindly thoughtfulness of those who dwell there which, combined with the restfulness of the sweet spot, has enabled them to return to their work with renewed courage and restored to health.

Those who were present the other day and had not seen the College for some time, missed the old buildings, for two disastrous fires following closely upon one another had made an almost clean sweep of everything. Temporary premises, in many respects up-to-date, however, are making it possible to carry on fairly satisfactorily, and a great future for the Institution is confidently expected, especially as the teaching of agriculture is now to be a leading feature in the training of the pupils.

The parishioners of Hastings are much grieved that their Vicar, Rev. J. Broeklehurst, has been obliged to resign owing to ill health.

Rev. Oliver Dean, for many years Vicar of the Port Parish, has left for a trip to the Old Country, after an absence of some forty years.

The Bishop of the Diocese has left for the Lambeth Conference, and expects to be absent for twelve months or so. We all hope that he will benefit from a well-earned rest. He is always most unsparring of himself in the discharge of his very strenuous duties.

And should the twilight darken into night  
And sorrow grow to anguish, be thou strong  
Thou art in God and nothing can go wrong.  
Which a fresh life pulse cannot set right  
That thou dost know the darkness proves  
The Light;Weep if thou wilt, but weep not all too long.  
Or weep and work for work will lead to song.  
—G. McDonald.

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## An Australian Parson Abroad.

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

III.

## A Spirit of Optimistic Enthusiasm.

I found, generally speaking, that in Canada the Christian Church and organisations aimed high and expected big results, and I could not help thinking that we Australians are frequently much too modest in the standards we set ourselves along similar lines. It is possible that our Canadian cousins catch this enterprising fever for "big things" from their American neighbours, but whether or no, it is certainly inspiring to note the enthusiastic manner in which they go about things. Let me illustrate this.

Shortly after my arrival in Toronto, I was a specially-invited guest at a dinner (Canadians seem rather partial to dinners) in connection with a Y.M.C.A. membership campaign in that city. It was the night on which the final results were to be announced. Everything was in apple-pie order, and it was very evident that the whole "drive" had been admirably planned, and the organisation arranged with due care and foresight. The city had been canvassed for new members during a week by about six teams of some 20 men apiece, and much excitement and enthusiasm prevailed as each leader presented his returns and gave a short resume of results achieved by his particular team.

The scene towards the end of the function was one very similar to that which takes place on the occasion of a university students' festival. Reels of coloured paper floated from one table to another, every conceivable kind of instrument for the creating of a noise was in evidence, while the general atmosphere was one of hearty good-will, enthusiasm, and happiness. It did one good to be in a crowd of such a band of young men, about 150 strong, and to find them so exceedingly keen on their task of getting hold of the outsider and introducing him to what the Y.M.C.A. had to offer him. When the final results were posted it was found that the total "haul" amounted to 1744 new members, which was, so I was informed, much below what was expected. To me it seemed an excellent achievement, especially as two other Y.M.C.A.'s in the same city had also been conducting simultaneous campaigns and this was being done in a city the size of Melbourne. Which thing is a parable—Why are we not much more optimistic in the "King's business"?

## Wycliffe College, Toronto.

While writing about Toronto, I must not omit to mention two other incidents which will probably interest readers of "The Parson Abroad." Toronto can boast of a large university with which our Church has two affiliated colleges, viz., Trinity and Wycliffe. In the limited time at my disposal in this city I was not able to visit the former, but had the privilege of being the guest of Professor Pilcher, lecturer in Old Testament Literature, at an evening meal at Wycliffe. This college, which was founded in 1877, makes no apology for the fact that it exists, in the words of its calendar, "for the maintenance and propagation of those principles of Evangelical truth" on which the strength and efficiency of the Church depend. The buildings are modern, well equipped, consisting of spacious convocation hall, large lecture, reading and dining rooms, some 95 study bedrooms, and a well-appointed chapel with a fine pipe organ. The college has a creditable missionary honor roll; its erstwhile students being found in all of the prominent mission fields of the world. It is also the training centre for many students sent out from England by the Colonial and Continental Church Society for mission work in the less populated parts of Canada. Quite a big percentage of the students in residence now have returned from active service in the recent war, and these fine fellows should have a great contribution to make to church life in the future as a result of their practical experience, and intimate relations with men at the front. I was favourably impressed with the stamp of students in training for the ministry at Wycliffe, and found that there was among these men a keen interest in the Australian Church and a desire to know more of our life and conditions. It is a great advantage for this college to be affiliated with the university, as it means among other benefits that its theological subjects count towards an Arts degree, and one could wish that Moore College were similarly privileged.

The other experience to which reference was made above was also a pleasurable one, and I gladly record it to show that the Church of England is very much alive in more than one centre in Canada.

At the invitation of the genial and faithful Rev. W. Skey, of St. Anne's parish, in one of the nearer suburbs of Toronto, I assisted at an evening service in his fine church. I shall never forget that service. The large building, of quite recent date, having a very effective centre dome, is of the Byzantine style of architecture, and thus the obstruction of the view so usually associated with the Gothic style is avoided. It was not ritualism that drew the crowds to this church, for the service was absolutely free of all ceremonial. The music certainly was excellent, due to the facts of a first-class organist and instrument, an efficient choir of 84 voices, and the congregational singing of 1200 in the church apart from the choir. On account of the excellent design of the edifice, the people were together in a great mass, were not so cut off from the choir as is often the case, and had an uninterrupted view from every corner of the church. This arrangement seemed to create a feeling of warmth and unity only associated, as a rule, with congregations in small "homely" churches. The rector conducted the service in a most natural and unaffected manner, and in the announcements talked to his great congregation as if it were a large family gathering in a commodious and did not merely "get through" them in the formal and unpalatable style with which one is so familiar.

The Sunday School, with an average attendance of about 1000 young people, was graded in all departments, from kindergarten to young men's and women's Bible classes, and was housed in a commodious and thoroughly up-to-date hall, fitted with separate class-rooms and every convenience.

## The Niagara Falls.

From Toronto I journeyed across Lake Ontario by steamer to the world-famed Niagara Falls, to which both Canada and the United States of America have a just claim. There is a certain diversity of opinion as to which are the finer—those which fall on the Canadian side or those on the States side. To my mind, it is a difficult matter to decide, and I prefer to reserve judgment. I was, on the one hand, awed by their stupendousness and majesty; but, on the other, disappointed in the local scenery or "setting" to the falls. In my mind's eye, I had always pictured these falls as being situated in solitary grandeur amid rugged surroundings, and far removed "from the maddening crowd's ignoble strife," but such is not the case. The near-by country is neither rugged, solitary or even particularly interesting, while the close proximity of the town of Lewiston on the American side, with its factories, powerhouses, and thousand and one signs of commercial activity contribute to mar the otherwise awesome charm of the falls themselves. Two facts connected with Niagara will always remain in my mind: one, the huge amount of water, representing countless millions of tons, flowing over these precipices; and the other, that this vast flow never ceases, but has gone on, presumably, for thousands of years.

My next break of journey was at Ottawa, the capital of Canada, located on a river of the same name, and having a population of 100,000. Its chief attraction to the visitor is the Parliament Houses, unquestionably a fine pile of buildings, well situated in extensive grounds, high up on the south bank of the river. The official residence of the Governor-General is at Rockcliffe, amid charming natural surroundings, somewhat similar to those of Government House in Hobart, Tasmania, while across the river is the town of Hull, an entirely French settlement. From what I could gather, the city of Ottawa is not a strong Anglican centre, and the only church of any size that I saw and visited there was St. George's, near the Y.M.C.A.

On entering Montreal the tourist realises at once that he is in a French atmosphere, while Roman Catholicism is the dominant religion of the city. Everywhere there are magnificent Roman Catholic churches, schools, hospitals, seminaries, and orphanages; and hearing so much French spoken the visitor almost wonders if he has not suddenly dropped into a foreign continental city. A very extensive panorama is gained from Mount Royal, from which the city gains its name, rising close behind the city.

The two Roman Catholic cathedrals—Notre Dame, French, and St. James', English—were worthy of special mention, as they were the largest and finest ecclesiastical buildings I saw during my travels through Canada. The former is a most ornate building with a magnificent reredos, representing the Crucifixion. St. James' is a more modern building with a large central dome similar to St. Paul's, London.

Christ Church Cathedral (Anglican) is a disappointing church, being much in need

of restoration and general improvement; but there are one or two credible parish churches in Montreal, e.g., St. George's and St. James', which, on the Sunday I visited them, appeared to draw very fair congregations.

## Nova Scotia and Halifax.

It has been truly observed that "It's an ill wind that blows nobody any good." Owing to a coal strike in New York the ship by which I was to sail for England had to call at Halifax, Nova Scotia, to replenish her bunkers, with the result that I was able to spend four days there that I had not previously reckoned on when planning my itinerary. Although the arrival at Halifax was made after the visit to New York, since I am now writing of Canadian experiences I shall mention the former at this stage and come back to New York later.

The Britisher breathes more freely and certainly feels more at home upon entering Nova Scotia after staying in the province of Quebec, for Halifax boasts that it is a thoroughly English town, free from foreign influence; even the vehicular traffic in this city, unlike that of other parts of Canada, observes the English rule of the road, "Keep to the left." But Halifax is a poor sort of city, bleak and unattractive, and like all coal centres, smoke-begrimed and dirty. It has not yet completely recovered from the results of the disastrous explosion that occurred in its harbour some three or four years ago, and many are the evidences there still that bear record of the tremendous outburst of havoc caused by that mysterious happening.

All Saints' Cathedral was among the buildings that suffered considerable damage, and one is saddened at beholding the many cracks in the stone walls and practically every window absolutely ruined; so that only a brass tablet now remains to bear witness of the window that once was perhaps a beautiful memorial.

The oldest building in Halifax at the present time is St. Paul's Church—a wooden structure dating back to 1756, and another evangelical centre. The building is of much historic interest and was undergoing extensive repairs when I visited it. From the point of statistics, it is the leading and most prosperous church in the diocese, which is, for the most part, a poor and sparsely populated one.

While in Halifax I had the privilege of hearing an address delivered by the well-known Presbyterian preacher and writer, the Rev. Dr. Jowett, at a gathering of students of the Presbyterian Theological College in Nova Scotia. One was much impressed with the wonderful earnestness and spirituality of his remarks, coupled with a pleasing delivery, and marked by evidence of remarkable scholarship. He combines brilliancy with simplicity, sympathy with humour, and commands the rapt attention of his hearers from the moment he begins to speak.

Lord, Thou art my life, tho' I be dead—  
Love's fire Thou art, however cold I be;  
Nor heaven have I, nor place to lay my head,  
Nor home but Thee.

—C. Rosetti.

## TO WIN

## Australia for Christ

IS A BIG TASK

BUT IT IS WORTH

ATTEMPTING.

The Bush Church Aid Society for Australia and Tasmania is setting itself to that task, and calls for the help of all Churchmen and Churchwomen. It seeks to bring the ministrations of the Church of England within the reach of all lonely settlements and townships, to promote Brotherhood work in remote areas, to train men and women for a specialised Bush Ministry, to circulate in the "back-blocks" healthy literature in defence and propagation of the Faith.

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## Young People's Corner.

### A DAY'S CAMPING.

(This paper gives a glimpse of Baganda villagers a day's journey or more from a mission station. It shows how they rejoice in a visit from European women missionaries.)

Congratulations, Nyabo! You have arrived! Oh, Nyabo, we rejoice to see you! Thank you for coming! How are you?

We had left our last camp at 6 a.m., breakfasted on the road in the shade of the forest, and had got over the pleasantest part of the journey before the sun was hot. Then we had a long ride across a swamp, up and down stony hills, and through thorny, bumpy cart-tracks, bounded by elephant grass, before sighting the banana gardens and fields of sweet potato that tell us our journey is over.

From invisible huts, hidden among the banana trees, issue little brown figures, their only garment a string of blue beads. They patter across to the beaten pathway, and women, bending over their digging, catch up their bark-cloth garments and run to greet us. The news of our arrival is spreading and excitement is rife.

#### In Camp.

There is a stir outside the tent, which has been pitched for us in the courtyard of the evangelist's house. A slim, rather sketchily-clad maiden approaches, a deer-skin over her arm, followed by some rather older damsels and two or three brightly-dressed women. It is the chief's wife, and her retinue, coming to greet us. She is a tall, graceful woman, very erect, her ample shoulders literally shining with butter-massage; her apple-green silk robe is beautifully draped over multitudinous undergarments, and tied with a sash of rich black satin. Truly we have donned our best clothes to-day!

We rise to greet her, and embrace her over either shoulder in approved native fashion.

"Oh, Ba-nyabo," she says, "what do I see?"

"You see us, Nyabo," we answer.

"Oh, Ba-nyabo, we rejoice very much."

"We also, Nyabo."

The little attendant spreads the deer-skin, and the great lady seats herself upon it, her retinue distributing themselves in the sun-light outside the tent. Being a Monday, her husband has gone to the capital to attend the weekly law courts.

#### In the Village Church.

Before long the large drum is sounded, and every one gathers in the mud and thatch village church, where the evangelist, who is much looked up to and is the friend of all the people, reads the service. He starts the hymns to his own translation of the original tune, but all goes well, for the congregation faithfully follow to a note; for have they not learnt it from him? He is not overburdened with much education, but he knows his Bible and is a faithful teacher. To-day he asks the European visitor to give the address, a change his congregation seldom get. There they sit on the mud floor, eagerly looking up and listening. Each one has brought and spread out something to sit upon—from the chief's wife with her deer-skin, and ladies with gay bits of cloth, to the old woman with her precious piece of brown paper which for years she has carefully kept as her mat, for did not her old friend the white lady give it to her years ago? The men sit on the other side of the church, elevated a few inches from the ground on tiny wooden stools, for are they not the great ones—men?

#### An Open-air Dispensary.

As a rule, invalids either walk to the nearest mission station for medicine, or let nature take its course. But to-day they know that the European is bringing medicines into their very midst, and directly after the service a little crowd assembles—not at all a depressed crowd, quite the reverse.

Two boys carry our camp chairs and medicine-box to a convenient spot, and then our invalid friends rise and come forward by twos and threes, and explain their symptoms with much gesticulation. Sometimes elaborate details raise a laugh among the listeners awaiting their turn, in which the patient cheerfully joins. A tall, bony woman comes forward whom we recognize as having seen in the Namironbe hospital a week ago awaiting an operation on her leg. We greet her with surprise. "Dinal! How

did you get here? Were you not in the hospital in the capital?"

"Ba-nyabo," she speaks very earnestly, "I was there, but I saw them bring a woman back from the cutting-up room (operating theatre), and the glory was too much for me—so I ran away!"

The rising generation is learning to trust the European and his methods; but it is difficult to break the prejudices of the old villagers.

#### Dinner, School, and Tea.

At twelve o'clock our mid-day meal awaits us. The teacher has cooked us a fowl and a wonderful assortment of native vegetables, and has cut a fresh pineapple from his garden.

At 2 o'clock we pay a visit to the little day school. The children sit on the mud floor, each small class in charge of a monitor or senior pupil. After greeting the whole school we pass from class to class.

#### Survivors of the Old Days.

After tea with the evangelist and his wife and several others we go round with some of the women to visit those who are either too old or too infirm to leave their huts. Dear old people they are, and most affectionate in their greetings. They remember the old days before Christianity came into the country.

In one hut we find an old woman who has had her ears cut off for some offence, imaginary or real, in her young days. And here another with some big scars across her bare shoulders, where her husband beat her with a burning stick because one day she had spoilt his food in cooking. At another place we saw an old blind harpist, with his fingers wandering lovingly over his native harp. He had his eyes put out by the great chief many years ago to make sure that he should not be looking about when his chief wanted him to continually play the harp to him.

What a change they have seen! The Gospel of Christ has banished terror, and brought the spirit of love into their midst. So they are happy in their huts, and their old age is as peaceful as their own hillside, now rosy and glowing in the setting sun.

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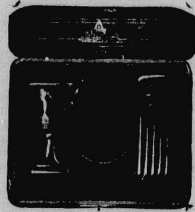
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Vol. VI, No. 9

APRIL 25, 1919.

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**Current Topics.**

April 25 will perhaps suggest to the reader of English History the birthday of Oliver Cromwell, while the devout Churchman will think of it as the Festival of St. Mark, but to the Australian it will always be primarily Anzac Day, and he will prize it because of all it stands for in the development of national sentiment and the inspiration of national life. On that day he will gather up in memory all the heroism and self-sacrifice, all the wonderful faith and devotion, all the nobility and endurance offered by Australians on the altar of patriotism during the Great War just ended, and he will proudly and thankfully remember the lustre and glory achieved. But the observance of the day must not end in idle sentiment: it must be for all of us an occasion for emulation of that spirit which made possible their noble deeds. Canon Burroughs suggests in his little book, "World-Builders All," that on the anniversary of the death of war-heroes whom we have known we should solemnly kneel before God and say, "For their sakes I consecrate myself," and we would heartily pass this suggestion on in connection with Anzac Day. "They died that we might live"; let us live lives that are worthy of their sacrifice, and expressive of the spirit they displayed. Only thus can we dare to associate ourselves with them and the glory they have won for their race.

If the actual working of the "living wage" were generally known there would not be so much complacency in the matter. It strikes the average person as satisfactory that the State should provide for some such minimum wage as £3 per week. But under the best circumstances, this can afford a mere "existence," and not a "living" to a man with a wife and family, and probably 15/- a week to pay for rent, to say nothing of tram fares, etc., if he lives in a suburb.

What is so often forgotten is the problem of intermittent employment. An unskilled labourer may be without any wages for a few days or even a few weeks between "jobs." Or he may experience an especially wet season, which constitutes a disquieting problem in house-keeping as he cannot work at many unskilled occupations on wet days, and no work means no pay. This latter fact is not generally understood.

In some cases it is perhaps a conservative estimate to say that a man whose nominal wages are £3 per week does not average more than £2 10s. throughout the year, even if he be in constant employment. The most pathetic as-

pect of the matter is the effect of all this on the children. It means inadequate food and insufficient clothing in the case of a young family of five or six children. The writer knows from personal dealings with families in his own parish that there are many homes where milk is an unknown luxury to the little ones. There is more than an element of pathos in their pinched pale faces. It is nothing less than a tragedy that economic conditions are calmly tolerated, which rob our future citizens of the foundations of physical stamina, and which also are a very strong incentive to the undue restriction of the size of families in a country where increased population is so urgently needed. Perhaps some of our readers might be in a position to relieve the pressure of things in the matter of winter clothing. For if the little ones are to be properly clad it means in these days of high prices a big inroad into a small income, with the result that many of them have to shiver the winter through. There is much good work to be done in the provision of clothing, and perhaps the clergy might do more to organise effort in this direction. But most of all we must break up our shallow contentment with the present state of affairs, and agitate, and work, until the present inhumane conditions are drastically altered. The community needs a more sympathetic and worthy estimate of the unskilled labourer's "living" and must evolve some scheme of insurance against unemployment.

There is still grave cause for anxiety in connection with the spread of the pneumonic-influenza pestilence. The cases are apparently fewer in Victoria, but the state of N.S.W. is not reassuring, and one by one the other States are being infected. Health Departments are doing their best, no doubt, to check the spread of the disease, but at times we are tempted to question the consistency and sanity of their regulations. However, the whole situation constitutes a solemn call to prayer. In spite of restrictions, but not in contravention of them, we must not forsake the assembling of ourselves together for that united intercession and fellowship which mean so much for us individually, and as a community. As the Primate, writing to the clergy of his diocese, says:—

"We must also specially urge upon our people the duty of prayer in their own homes, making especial prayer to God for our own protection from danger, and for the speedy removal of so serious and contagious a disease from the community. We should also urge upon them the importance of willingly observing all the rules that are laid down for the protection of public health, knowing that we are all members one of another. We must also be ready to give such personal service as the authorities of the State may ask from us."

Especially do we need to pray that we may all be kept from such panic as would interfere with the due fulfilment of our duty as members one of another.

The Churches have been singled out in N.S.W., at any rate, for such treatment as is well calculated to raise apprehension in the popular mind. A severely limited time, the wearing of masks, and the requirement of a three feet space between worshippers, such restrictions at once create an impression which, all things considered, is not fair nor expedient. Government trains and trams may be packed tightly with their human freight, shops and restaurants may freely ply their trade—but worshipping Christians, who, by the way, are not the least thoughtful people in the community, must be hampered with restrictions which tend to engender fear and keep many people away from that exercise of religion which induces confidence and quietness in the midst of the gravest adversities. We can only deplore what appears to us the unwisdom of some unthoughtful Churchmen who gave a section of the public press, not noted for its sympathy with the Anglican Church, the opportunity of startling the Christian public on Easter Eve with the alarming headline, "Danger in the Communion Cup." "The Willochran," in its current issue, has a reassuring article on the subject which deserves a wider publication under the present conditions. It says:—

"The foolish scare which has been raised about the supposed danger of infection from the cup in Holy Communion has no foundation in actual fact. A committee of the Lambeth Conference of Bishops went carefully into the whole subject in 1908, and unanimously reported as follows:—'Your committee, having received the help of important testimony with high medical authority, believe that, save in extraordinary circumstances, the risk of infection being conveyed by the chalice is far less than that which is constantly and unhesitatingly incurred in the circumstances and intercourse of daily life. As scientific investigation discloses more and more of the multitudinous possibilities of disease besetting human life under its present conditions, there is need to hold a middle course between carelessness on the one hand and panic or a paralysing solicitude on the other, and freedom of ease of mind in social life would be impossible if men were to recoil from every risk of infection which can be suggested to them. Your committee believe that it is not necessary, on the ground of any dread of such risk, to make any change in the received manner of administration; that it would be a change to recognise and encourage by such the exercise of common sense. In special cases where exceptional circumstances seem to require a departure from the usual manner of administration, your committee advise that counsel and direction should be sought from the Bishop of the diocese.'"

"It may be pointed out that if any person was exposed to risk in this matter it would be the priest, who always is the last to use the chalice, for not only has no case been ever known of a priest becoming infected, but it is well known that the clergy are exceptionally long-lived, which in itself seems to show that the danger is an imaginary one."

"It is time that a protest was made against the growing nervousness of the public with regard to infection, which in itself tends to make them susceptible to it."

The news of the Bishop of Oxford's resignation, which has come to hand

