

# The Church Record

For Australia and New Zealand.

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## GOOD FRIDAY.

O My Saviour, lifted  
From the earth for me,  
Draw me, in Thy mercy,  
Nearer unto Thee.

Lord, Thine Arms are stretching  
Ever far and wide,  
To enfold Thy children  
To Thy loving Side.



## EASTER DAY.

That Easter morn, at break of day,  
The faithful women went their way  
To seek the tomb where Jesus lay.  
Alleluia!

An Angel clad in white they see,  
Who sat, and spake unto the three,  
"Your Lord doth go to Galilee."  
Alleluia!

## Current Topics.

The solemn time of Lent draws on to those most sacred days in which it ends, and next week will be Holy Week, whose days lead up to the annual corporate commemoration of the death-day of our Lord. The man whose personal experience of Jesus and His love is real will not easily forget the sacrifice that saved him; every time that Christians meet together around the Holy Table they proclaim the Lord's death till He come; but there is a special value nonetheless attaching to the setting aside of one day in the year, when Christian observance everywhere may impress upon the general mind, if not upon the general conscience, the great central fact on which our faith is built. Who can fully estimate the good effects on community and individual alike if such an observance were welcomed by all Christians and respected by all public bodies? How much harder it would be for men to sin if they realised the cost of sin to God, and what a new sense of the value and dignity of human nature would come from a contemplation of that stupendous act which expresses God's assessment of its worth!

It is, therefore, very gratifying to note how the solitary annual protest of the Archbishop of Sydney against the opening of the Sydney Show is gathering sympathy among Christians of other communions. We welcome the brotherly co-operation expressed in the following extract from a recent issue of the "Methodist":—

### GOOD FRIDAY.

"We wish to say that we are in entire accord with the Archbishop of Sydney in his persistent efforts to get the recognition of

the sacredness of that one day of all days on which we commemorate the death of our Lord and Saviour, and trust that notwithstanding the firm stand taken by the Royal Agricultural Society, that he and his Church will continue to protest until wise councils prevail and due respect and deference be paid to the views of a very large proportion of the community. If only Protestants would make a definite boycott of the grounds for that day, the influence would be felt and it would be a great demonstration for our holy religion."

Surely by His agony and bloody sweat, by His cross and passion, by His precious death and burial, Jesus Christ has made the day His own! We are somewhat puzzled by the fact that none of the Bishops of the Province of New South Wales, with the solitary exception of the Archbishop of Sydney, made any protest to the Council of the Royal Agricultural Society against this affront to the Christian conscience. The Show is held in Sydney, it is true, but its supporters come from all over the State, and we should like to hear of all the Bishops in the Province supporting and reinforcing their Metropolitan's witness in a matter which is their responsibility as well as his. We know that they are very busy men, and doubtless they have overlooked this aspect of the question; but we respectfully draw their attention to it, and trust that they may see their way to act upon our suggestion next year.

In a recent issue we commented on the Prime Minister's challenge and appeal to the Church "to come forward and out of chaos to bring order." We suggested that the appeal, coming from the leader of the Government of the Commonwealth, was one that demanded a serious hearing and response, and further, that the leaders of the Church might well take up the challenge by organising for a mission of prayer and witness for the evangelising of the people of the Commonwealth. We earnestly hope that some such step will be taken. The need is clamant and the opportunity seems to be ripe. Just the same need is being voiced in the home Church. The Bishop of Truro has recently written:—

"I believe that the day needs a new campaign of evangelism. What Paul did for sin-tainted Asia Minor, what Savonarola did for self-seeking Florence, that Wesley did for many an indifferent and almost pagan countryside, we must do again for the men and women of the twentieth century. We have the machinery and the organisation, and we are ever engaged in making it perfect. We have the Church and the Ministry and the Sacraments, and we value them never more highly than now. What we need is the inspiration of the Spirit, an enthusiasm for the souls of men, and determination to preach in a fresh power, and not only to preach it, but to appropriate it for ourselves, the life-giving Gospel of Jesus, crucified, risen, victorious. It is 'the power of God unto salvation' still."

Dare we, in these days of the conventional, make some arresting adventure for God?

In his letter on Lenten Observance, the Bishop of North Queensland makes some trenchant criticism concerning the selfish tendency of our social life. Dr. Feetham writes:—

"I can only point to the things that are most obvious. The famine in Eastern Europe is more awful than ever. Lady Forster and H.E. Sir Matthew Nathan have issued appeals to us to get to work again at once for the 'Save the Children' Fund. Our Missions are starved and our own Diocese £250 behind in its quota for the year for A.B.M. Here are reasons for self-denial strong enough. But independently of that, the first reason for Lenten self-denial is that we may gain self-mastery. Does not Queensland need it? Our State revenue is now dependent on our appetite for gambling. The Judges in open Court have asked why, in that case they should punish any form of gambling. In a 'ten-pub' town the dirtiest little shanty is taking £30,000 a year. More and more of our population is leaving the healthy, strenuous country life and coming into towns for their 'attractions.' Our cinematograph shows, even when they are not vicious, seldom rise above fifth-rate melodrama. We read less and less of anything serious. To judge by the Press, our chief interests lie in whisky, murders and patent medicines. But denouncing public sins is only too easy. Let us think of our private ones, and pray God that our flesh and blood which fails in Adam may triumph in Christ, through the means which He Himself has shown us. He needs very sorely in Queensland more men and women who will take up the Cross. Don't try and do too much, but do something."

Without any doubt the question of Reunion is a live question to-day in the Home Church because of the very grave difficulties the present dis-united state of the Christian Church presents to the work of Foreign Missions. In the older Christian lands Christians have got used to a condition of things which really constitutes a scandal to our common faith; converts of our missionary work are puzzled and hindered in their life and work by these divisions. In several countries the question of union has been seriously discussed; but in Africa matters have been brought to an issue, and only the consent of the Societies represented is necessary in order to make the Kikuyu proposals operative. News has just come to hand direct from our missionaries in Africa to the effect that at a further session of the Kikuyu Conference, held at the end of January, a resolution was adopted providing for future ordination of native clergy at united services, at which the presiding presbyters of all the Churches will join in the laying-on of hands for the setting apart of a ministry of "The African Church of Christ." We trust that there will be complete unanimity in our own Church's missions in Africa in this hopeful step, and that even the Bishop of Zanzibar may be led to assent to the arrangement. The Home Church should make the Kikuyu movement a matter of urgent and earnest



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prayer, in order that the Spirit's "restraint" as well as "constraint" may be understood and obeyed, that nothing may be done over-hastily nor yet over-tardily. We may well make similar intercession for the Home Churches.

We publish elsewhere what we understand is the preliminary official report of the Re-Union Conference which met in Sydney last week. It has been printed in extenso in the Sydney morning papers, but we venture also to print it for the sake of having it on record for our readers in other States who otherwise might not have the opportunity of reading it. There is to be a further Official Report, with the addresses and speeches, as far as possible, in full, and we are informed that it will be published in booklet form as soon as practicable. There can be no proper discussion of the Conference until that report is published, but the precis which has been given to the press gives large hope that something practical is quite within the range of probability. Meanwhile Christians generally should not cease to pray that the Master's own prayer may have a speedy fulfilment, by the pouring forth of the Holy Spirit of promise. He alone can make "men to be of one mind in a house."

"Babies are usually born talking—if that is the right word for their method of announcing that they have arrived safe and sound. Deliberative assemblies come into the world under similar articulate conditions; but whereas human infants confer upon their elders the boon of occasional flashes of silence, assemblies talk ceaselessly. Age makes little difference in this respect, but a time comes when their loquacity has to be curbed, and with the National Assembly of the Church of England that time has already arrived."

Thus the "Guardian," concerning that very young infant, the National Assembly of the Church of England. We wonder what our English contemporary would say of Australian Church Synods. They are very much older, and therefore should be wiser; but, alas! how often loquacity prevails!

The new development in the way of self-government in the Church of England has brought into being Church Councils for the various parishes, with powers very similar to our own Church Committees and Parish Councils. We suppose that one of the most common difficulties that arise from the discussion of details of finance and management is the tendency to forget the spiritual nature and aims of the Church. In some cases, forsooth, a council seems to look upon the Church merely as a financial institution and cares more about the successful running of a parish from that point of view than about its success in the bringing in and building up of the souls of men and women into the Body of Christ.

The Bishop of Southwark has been quick to see this danger, and has been having a heart-to-heart talk with the Councils of his diocese.

His lordship said there were four points he would like members of the Church Councils to remember:—

First, prayer. In all their deliberations there must be prayer. They were co-workers with God—a great honour and a great responsibility. There

should not only be a collect before the meeting, but a prayer asking for guidance. Many a problem difficult to solve had become quite simple after some members had met together and prayed over it.

Next, thoroughness. They must be thorough, attending to meetings regularly and punctually. The same attention and punctuality should be shown to the work of God as to their secular pursuits.

Then, frankness. Members should speak their minds freely at the council meetings, and not sit silent while criticisms were being whispered in the parish.

Finally, forbearance and charity. There must always be give-and-take. It was possible for even the wisest to be mistaken at times.

The due observance of these four points—prayer, thoroughness, frankness, and forbearance—would make their meetings go smoothly and happily.

This emphasis of the really spiritual nature of the work would obviate a great deal of misunderstanding and make for the advancement of the work of God.

The Archbishop of Brisbane has paid a graceful tribute to the value of the great Bible Society in the work of the mission over which he so zealously and successfully presided. In the current issue of "The Bible in the World" Dr. Sharp writes:—

"The New Guinea (Anglican) Mission owes a deep debt of gratitude to the British and Foreign Bible Society. Before I came to be Bishop of New Guinea (on November 15, 1921) and become Archbishop of Brisbane on the following day, I should like to write these few words to 'The Bible in the World.'"

The Archbishop goes on to describe the work in Papua and its remarkable success in the thousands of earnest converts who have been brought into the fold of the Church of Christ. He then adds this generous and interesting tribute:—

"Now the Bible Society has helped enormously to the bringing about of the truly wonderful state of things that we see in New Guinea; for it has (and here I speak only for the Anglican Mission, of course) printed for us portions of the Holy Scriptures in three languages. The Mission could not have had the effect it has had upon the native people but for the printed edition of the Scriptures, the Holy Gospels especially. And it would have been quite impossible for the Mission to afford to pay for the printing that has been done. It should be remembered that the printing of the Bible, or of Books of the Bible, is, if I may say so, particularly valuable in a country like New Guinea, for this reason:—We have taught thousands of the people to read, but we cannot spend our energies and our time and our money in providing them with much in the way of secular literature; therefore, loving reading as they do, they are driven (if it is not irrelevant to use the word) to read their Bibles, because there is little else provided for them to read in their own language except the Bible, the Prayer Book, Hymns, and so forth. I have hundreds of times seen the natives, the young men especially, reading with deep interest and devotion such parts of the Scriptures as are in their possession in their own language. The Holy Gospels are doubtless the most valuable books for them to read, and I suppose it is true to say that they read them more than anything else; but the Old Testament also appeals to them more than a casual outsider might imagine that it would, possibly for the reason that the manner of life depicted in the early books of the Bible, for instance, is much more like their way of living than is the case with us highly civilized people. I myself have been able to understand the way of living that we read of in patriarchal times better than ever I did before I came to live in New Guinea."

"I cannot, to sum up, exaggerate the value of the printing of the Word of God for such primitive people as the Papuans, and I wish before laying aside my charge in New Guinea to bear some testimony to the incalculable assistance that the British and Foreign Bible Society has rendered to us in our work in that primitive, beautiful, far-away land."

The "English Church Union," as it styles itself, is the distinctly Romanising party of the Anglican Church. It has been responsible for a great deal of criticism of the Lambeth Conference on the questions of Reunion and the Ministry of Women. Both subjects are still very much alive, and the ever wakeful E.C.U. has recently approached the Southern Convocation with the following communication:—

My Lord Archbishop:—On behalf of the President and Council of the English Church Union I am directed to inform your Grace that in the month of March, 1921, this Union issued a form of protest in the following terms:—

"We, the undersigned, women communicants of the Church of England, in accord with the fact that the Catholic Church does not recognise women as being capable of receiving the grace of Holy Order, desire to protest against the suggestion that they are capable of receiving that grace, and deprecate the endeavor that is being made to ignore this fact and to allow women to preach or minister publicly in churches."

—to be signed by only women communicants of the Church of England. To this protest we have received signatures from all parts of the country to the number of 54,619, the originals of which are sent herewith.

It is understood that this matter of a ministry of women in the Church is likely to be under consideration at the meetings of Convocation to be held in the month of February next.

I am directed, therefore, to put this information at your Grace's disposal, with a request that you will take such measures as may seem in your Grace's judgment appropriate to notify Convocation of the facts herein communicated.—I have the honour to be, your Grace's obedient servant,

ARNOLD PINCARD,

Secretary of the English Church Union.

It will be seen that this is a year-old petition that has done service heretofore, and will no doubt be brought forward again. It contains a statement as preposterous as it is misleading and untrue. "The Catholic Church does not recognise women as being capable of receiving the grace of Holy Order;" a statement diametrically opposed to the teaching of St. Paul, that in Christ "there is no room for the distinction of male and female, because ye all are one man in Him." The same Apostle said, "All things are lawful for me, but all are not expedient." And this latter statement of the Apostle's may well be held to cover the Church's custom up to the present to restrict the public ministry of the Word and Sacraments to men.

#### "What keeps men away from Church?"

This is an acute question in the Religious World to-day, for undoubtedly there is a very scanty attendance on the part of men folk.

Only by finding the cause can the problem be solved.

The Child is Father to the Man, and may not these empty Churches, with the contrasting crowded beaches, be due to the boy being trained to attend Church Services, and early acquiring the Church-going habit?

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#### CHURCH STORES :: SYDNEY

Daking House, Rawson Place.

April 7, 1922.

The Modern Churchmen's Conference of last year has received plenty of sharp criticism because of the general trend of the papers read thereat. But no more trenchant criticism has appeared than is supplied in the recent Charge of the Bishop of Edinburgh to his Synod, as quoted by the "Guardian." The title of the Charge was "The Duty of the Church Respecting the Recent Attacks made on the Christian Faith." The Bishop considers the subject under four heads:—

#### "Modernism and Traditionalism—What they Stand For."

These words, the Bishop says, "represent two tendencies of thought that have existed since the foundation of Christianity."

"As every age is modern to that which it succeeds, so all those who represent the spirit of that age are modernists when compared with the age that has gone. For the modernist of any and every age is 'he who would not only believe,' to quote G. Tyrrell's word, 'in the possibility of a synthesis between the essential truth of modernity, but who is always seeking to adapt, by modification or change, if necessary, that essential truth to the spirit of the passing age.' Now, while this endeavor has the apparent merit of bringing religion up to date, and presenting old truths in a new light, it lies open to the grave objection that its doctrine is always in flux. It varies from age to age, you might say from year to year. There is nothing fixed, nor can there be."

Traditionalism, on the other hand, believes in an unchanging body of truth which is handed down from age to age, the same to-day as it was in the Apostolic Age. Traditionalism, then, when alive to its responsibility, is never stagnant, but rather, like a 'pure river of water of life,' is always giving freshness to every truth of God, whether philosophical or scientific, as it emerges. Churchmen need not, therefore, be ashamed of the name 'traditionalist,' for it is equivalent to the word 'loyal.' And, unlike modernism, which in every age has been divisive, always causing separations among Christians, traditionalism is the great uniter. The Creeds to-day form the great bond between East and West, and between Catholic and Reformed Churches."

#### "Their Respective Values as Tested by History."

Under this heading the Bishop says:—

"Leaving aside for the moment the earliest Christian revivals, and looking back to those of the Franciscans, Dominicans, Wyclifites, Lutherans, Wesleyans and the recent Oxford Movement, what do we find? While differing widely on questions of Church authority and organization, they are all at one in their loyalty to the great facts of the Creed. Their leaders were all traditionalists in just that sense in which the word is used to-day—that is, they held fast the great traditions respecting our Lord's Person and work which the Church had handed down. They never questioned the facts of His Divine Person, His Birth of a Virgin, His Death for our sins, His Resurrection and Ascension, His Gift of the Spirit. Further, it would be difficult to mention any hero of the ancient or the modern Mission-field who ever expressed any doubts as to the reality of these great facts. . . . Now we contrast with this the barrenness of that spirit which we call Modernism. Look at the Gnostics, the Sabellians, Arians, and Socinians. Where have they left their mark? What dark fields of heathenism have been illuminated by them? What degraded and degenerate cities have been saved by them? Where is their long line of Saints? Where are its missionaries or its great social reformers? Where is the witness to the power which is ever destroying rather than constructing, deleting rather than filling out?"

And because I believe that the Lord Jesus Christ, of whom these Gospels speak, is both truly Man and truly God, not because the substance of the Godhead and the Manhood is the same, and that He is God simply because He is perfect Man, but because He unites in one Person the Godhead and the Manhood, I therefore accept His Person, and life, and teaching as the revelation of God, and ask you to sit with me at His feet this day and to listen again to the revelation He makes to us about God and man and the life beyond the grave.

#### "The Present Position of Anglican Modernism."

In summing up the differences between modernism and traditionalism, the Bishop makes this striking pronouncement, saying, "I do not use the word Unitarianism as a term of reproach."

"Now, while the traditionalist accepts the facts, finding in them a reasonableness which enables him to apprehend them, but not a definition that will comprehend them; seeing a moral beauty which inspires him but not a series of arguments by which he may commend them to the critic's intellect, and finding a practical power in his life

which reassures him, though not evidence that will count in a court of law, the modernist stumbles, and in his endeavour to get a clear, logical argument falls into Unitarianism. . . . Mr. Major's differences with Unitarianism are superficial and unimportant when compared with those of Anglicans as expressed in the Book of Common Prayer."

#### "Do These Statements Demand an Authoritative Pronouncement?"

To this question the Bishop replies:— "The issue before us is clear and unmistakable. It is whether the Church can accept the Christ of Unitarian theology as well as the Christ of the Creeds within the same formularies. To my mind that is impossible. It is not for me to say what the Church should do. Personally, I have no faith in trials for heresy, and so long as the Church of England is connected with the State such a process would do more harm than good. But I believe that an authoritative and clear pronouncement by all the Bishops, not merely as to the Faith the Church holds, of which there is no doubt, but as to the errors that have been publicly set forth at the Cambridge Conference, would restore the confidence which, I think, is badly shaken."

#### The Gospel Revealed in Christ.

Address by the Lord Bishop of Liverpool at the recent Islington Conference.

#### The Gospel as Revealed in Christ.

The subject is supreme, vast, and vital. In twenty-five minutes a reader can only deal with a fragment. Without preface, let me briefly state my authority for this Gospel, and map out my path.

For authority I appeal to the four Gospels. I am not ignorant of the trend of modern criticism. I am aware of the weight given to the Marcan document, and to "Q." I know that St. John is relegated by some to an inferior position of authority, as not written by the Apostle, but by a younger contemporary. I am conscious of the denial, in certain quarters of a miraculous Christ, of His Virgin birth, His physical Resurrection, and His Ascension, and of the doubt thrown on the early chapters of St. Matthew and St. Luke, and on the nature-miracles. Nevertheless I accept the four Gospels in their entirety; first, because the Christian Church has received and believed in them from the beginning; secondly, because they ring true; thirdly, because they describe a Christ who meets me in the deepest need of my nature; fourthly, because, in the words of Theodore Parker, "It takes a Newton to forge a Newton. What man could have fabricated Jesus? No one but Jesus." And the writers of the Gospels could not have described one Lord had there not been a Christ to describe whom they had seen, and heard, and known, and believed; and, lastly, because, while I most thankfully own the debt due to the research and learning of many Biblical critics, I cannot bring myself to believe that the foundations of the Christian faith should be so uncertain and precarious that only a very few learned men are able to tell us with authority what parts are authentic and what are not, and that their verdict should be in constant danger of change with the changing circumstances and knowledge of changing men and ages. I appeal, then, to the four Gospels as they have been handed down to us for eighteen centuries.

And because I believe that the Lord Jesus Christ, of whom these Gospels speak, is both truly Man and truly God, not because the substance of the Godhead and the Manhood is the same, and that He is God simply because He is perfect Man, but because He unites in one Person the Godhead and the Manhood, I therefore accept His Person, and life, and teaching as the revelation of God, and ask you to sit with me at His feet this day and to listen again to the revelation He makes to us about God and man and the life beyond the grave.

#### 1. What did He teach us about God?

Two writers have recently told us that Jesus Christ was of no importance in His day; that He did not count; that His words and Person were alike unimportant; that He was a very commonplace and uninspiring Prophet who only taught much what other people had already taught, except for certain remarks which were either quite untrue or quite unpractical. Their Christ is certainly not the Christ of history or the Christ of the Gospels, for on every page the sacred records bear witness that when He was on earth He was one who counted, and who made things different wherever He went. Mr. Emmet told reminded his audience at

the Cambridge Conference of Carlyle's words that "a man's religion is the chief fact about him," and that behind the character and the personality of Jesus Christ was His religion characterised by His immediate and unbroken consciousness of God. At the heart of His teaching was, if not a new, at any rate, an enhanced and perfected conception of God as His Father and as the Father of all men. Practically, He drops all other phrases and calls God "Father," and nothing else. And as Mr. Hunkin adds later at the same Conference, "it is not God in Himself, but God in His relation to us, who is ever in our Lord's mind. It is the fact that God is our common Father, and that all men are His children, that makes it possible for us to love them. It was He who taught us to love Him. It was He who art in Heaven."

Jesus Christ revealed God to us in His own life. He could say at its close, as He sat at the Last Supper with His Apostles, "He that hath seen Me hath seen the Father." "It was reserved for Christianity," says Mr. Lecky, "to present to the world an ideal character, which, through all the changes of eighteen centuries, has inspired the hearts of men with an impassioned love." In His life on earth Jesus Christ showed the world once and for ever the beauty, the loveliness, the holiness, the righteousness, the wisdom, the faithfulness of God; and as we see Him going about doing good, healing all possessed with the devil, healing the sick, binding up the broken-hearted, despising none, despairing of none, ever with a thought for the hunger of a child, the tears of a widow, the cry of a beggar, we see in a picture the loveliness of God and cannot help loving Him because He is so lovable. "The disciples," to quote Mr. Hunkin again, "could not think of their Master as apart from God or of God apart from their Master." Strict monotheists as they were, they could not keep Him out of their prayers. Neither can we. For us, as for them, the way to God lies through Jesus Christ; and looking upon Him we see, as by a clear shaft of light, into the very heart of Divinity.

So, the All Great, were the All Loving too. So, through the thunder comes a human voice. Saying, "O heart I made a heart beats here! Face, my hands fashioned, see it in Myself. Thou hast no power nor mayst conceive of mind. But Love I give thee, with myself to love. And thou must love Me Who have died for thee."

Yet while our Lord revealed God as the Father Who is Love, He declared Him also to be a Father Who is Righteousness. The God He has unveiled to us is not a weak, indulgent Father who condones sin, or makes light of it, or treats it as a misfortune and disease that cannot be helped, or Who allows wrong-doing to go unpunished. The meek and lowly Christ is volcanic when He comes to deal with sin and its consequences. He tells us "He came to seek and to save that which was lost;" that is, those who had cut themselves adrift from God. He looks in the face the sins of His own people. He utters words after words on those who commit them. Think of His burning words against the hypocrites, the self-righteous, the selfish, and the oppressor of the poor. Think how different from ours is His estimate of many prevalent sins. He places the harlot and the publican nearer to the Kingdom of Heaven than the smugly self-righteous, temple-frequenting Pharisee, than the selfish rich, and the greedy profiteer. Think of the passionate tears He shed when He thought of the doom of Jerusalem. She had suffered her day of grace to pass, and it could never return, and the vision of her approaching day of visitation filled Him with uncontrollable grief. Think of the teaching of His Cross as to the heinousness of sin, and as to the unspeakable woe it brings in its train. Think of the mysterious and most bitter cry that was wrung from His dying lips when for a moment He seemed to lose the consciousness of His Father's presence. Did He not teach by word, and life, and death, that "sin is the abominable thing that God hates"; that God is righteous and "will by no means clear the guilty"; and that "God is angry with the sinner every day?" He Who looked round with anger upon an audience in Galilee, being grieved with the hardness of their hearts, has taught us to fear the righteous wrath of God as well as to rejoice in His boundless love.

#### 2. What did He teach about Man?

1. He has revealed the infinite and equal value of all men and women, because all are the children of the same great Father, even God. As a result, He taught that, though there are great differences in capacity, all should have the opportunity of becoming what God meant them to be; all should of right be able to live a full human life, and



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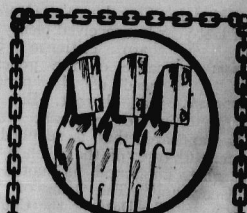
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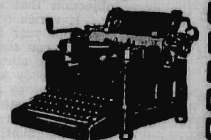
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to put to the best advantage all the gifts which God has given them. He insisted that persons are of infinitely greater value than property, and that human beings are far more precious than dividends. His parable of the shepherd who sought the one lost sheep, of the woman who swept the house for the one lost piece of silver, of the father who killed the fattest calf to welcome home the one prodigal son, and His emphatic saying that "it is not the will of His Father in Heaven that even one of his little ones should perish," taught an astonished world the value, in God's sight, of every man, and woman, and child whom He has created.

2. He has revealed the tremendous possibilities of man. In His own character and life He has shown what God meant man to be and what He may be if he puts God first and walks as He Himself walked with God and before God. He teaches that death cannot destroy human life, personality, or love; that the dead are not dead but alive; that because He lived through death we shall live also, and live unto God.

3. He has revealed the salvability of man—not merely of a part of man but of the whole; not in one department of his life and being alone but in all—and He has shown us that God meets and satisfies the deepest needs of human nature.

(a) Man needs life. Material things cannot satisfy. Man cannot live by bread alone. He comes from God and He returns to God, and the spirit which God has breathed into him needs the life of God.

"This Life, 'tis Life for which we pant,  
'Tis Life of which our veins are scant."

And Christ says: "I am the Resurrection and the Life. He that believeth in Me though He were dead, yet shall He live, and he that liveth and believeth in Me shall never die." "I am come that they might have life, and that they might have it more abundantly."

(b) Man needs light. The poet's description is true:

But what am I?  
An infant crying in the night,  
An infant crying for the light,  
And with no language but a cry.

And Christ says "I am the Light of the world. He that followeth Me shall not walk in darkness, but shall have the Light of Life."

(c) Man needs love. His heart was made to love and to be loved, and Christ meets that love of the heart, for He reveals God as a God of Love and of Beauty. All-loving and most lovable. "I am the Bread of Life. He that cometh to Me shall never hunger, and He that believeth on Me shall never thirst."

(d) Man needs forgiveness. He is conscious of sin. At some time or other his conscience is ill at ease. He desires to be at peace with God, and Christ meets his need. His Name was "called Jesus because He should save His people from their sins." He died on the Cross, not only as a martyr and as an example, but as a sacrifice for sin. He tells us that "He came not to be ministered unto, but to minister, and to give His life as a ransom for many." At the Last Supper He took a cup and said, "This is My Blood of the covenant which is shed for many"; and St. Matthew adds "unto the remission of sins." It is not fair criticism, nor true science, nor real philosophy, when we face statements in the Gospels that run counter to our preconceptions, to cast about for some means of getting rid of them, and to say that they are a gloss of the writer, that they express his views only or those of the first Christians, and that they could not have been spoken by Christ Himself. This is indeed to beg the whole question. It is playing fast and loose with the Bible records, and brings the ablest critic into disrepute. Both statements, be it noted, are in the Marcan document, and we are constrained to interpret them as they stand that Christ Himself affirmed that "He died for our sins according to the Scripture," that He might take them away.

Do you ask for an explanation? I reply in the words of Archbishop Alexander. "It is but the chief instance of that law of vicarious suffering, of deliverance at the cost of others, which is at work in human society. The husband or child is purified through the wife's endurance, through the parents' anguish. Through wounds and blood come peace and safety. Truth triumphs through the anguish of the martyrs." "How or in what particular way," says Bishop Butler, "Christ's death was efficacious, there are not wanting persons who have endeavoured to explain, but I do not find that Scripture has explained it."

I cannot understand the woe  
Which Thou wast pleased to bear.  
O dying Lamb I only know  
That all my hope is there.  
I had intended to deal with the tremen-

dous revelation made by the Resurrection of our Lord Jesus Christ respecting the life of the world to come, but abler lips than mine will speak on that subject this afternoon and my time has gone. It will be sufficient here to say that the Resurrection of Christ which I firmly believe to be the actual rising of His Body from the dead, which seems to me the natural flower and crown of such a life as His, has sealed and completed His revelation of God and of Man, and brought Life and Immortality to light. Our faith is built on the fact of the empty tomb, and we know that He is alive for ever more.

## English Church Notes.

### Personalia.

Rev. J. S. Flynn, vicar of St. John's Hope, Brighton, has resigned, under medical advice. Mr. Flynn was at one time Central Secretary of the C.M.S.

The Bishop of Chelmsford has been chosen by the two Archbishops to succeed the Archbishop of York as Chairman of the Church of England Men's Society. Dr. Watts-Ditchfield has long taken an active interest in the work of the C.E.M.S. Some years ago he came as its Messenger to Australia and New Zealand; and now that the work has been reorganised on a more spiritual basis his leadership will be of the very highest value to the Society and to all that the Society stands for throughout the world.

The death is announced of Bishop James Macarthur, who, after his return from Bombay in 1903, became Suffragan Bishop of Southampten.

After a devoted Missionary service of nearly half a century among the Indians of North British Columbia, Archdeacon William Henry Collison has passed away, and his body has been laid to rest among the native people, whom he loved and for whom he did so much. He first went out under the auspices of the C.M.S. in 1873, and was stationed at Metlakahla; and at his funeral on January 21 two men from the village were present who remembered his landing there forty-eight years ago. He was stationed for a short time also at Massett, but it is with Kincold, where he laboured for the last thirty-eight years of his life, that his name will chiefly be identified. He had been Archdeacon of Caledonia since 1891.

Dr. J. M. Wilson, Canon of Worcester Cathedral since 1905, who is in his 86th year, has been confined to his house with influenza.

Rev. A. B. L. Karney, Diocesan Missioner of Oxford, has accented the new Bishopric of Johannesburg. The new Bishop, who is a son of the late Rev. Gilbert S. Karney, took his degree at Trinity College, Cambridge, in 1896, and was ordained in the following year.

### Solemn Public Protest.

The following letter and appended protest are now in circulation in England:—

Sir,—We take the liberty of submitting to your consideration the enclosed protest against the disorders now prevalent within the Church of England, and of inviting your signature to it. It is proposed to present it to the Archbishops and Bishops, and then to publish it in the Press. We hope that its contents sufficiently explain its motive and purpose.—We beg to remain, Sir, your faithfully,

LINDSEY,  
GIBBOROUGH,  
HOLLANDEN,  
E. GRAHAM INGHAM, Bishop.  
H. WACE,  
EDWARD CLARKE,  
W. JOYNSON-HICKS,  
ELLIS CUNLIFFE,  
T. W. H. INSKIP,  
F. C. DAVIES,  
I. F. W. DEACON,  
H. E. FOX,  
S. H. GLADSTONE,  
I. RUSSELL HOWDEN,  
ARTHUR W. SUTTON.

### The Protest.

The following is the text of "the enclosed protest":

"We beg to raise a solemn public protest against the violation of law and neglect of moral obligations which are now allowed to prevail among many of the clergy of the Church of England."

"Solemn pledges given at ordination are to a large extent disregarded. Clergy who have declared before God and man that they unfeignedly believe all the Canonical Scriptures of the Old and New Testaments are proclaiming that the four Gospels contain elements of legend respecting the birth, life, and resurrection of our Lord; and, ignoring

all but negative criticism, they treat the narratives of the Pentateuch as unhistorical, and the testimony to them in the Psalms and the New Testament as unreliable. Professors in Holy Orders and other dignitaries openly avow opinions respecting our Lord's nature which are admittedly inconsistent with the received records of the Church. The strict promises required at ordination as regards the observance of the Book of Common Prayer are treated by many as having little or no binding force. In the order of the Holy Communion this abuse is flagrant. Vestments, ornaments, ceremonies, and even prayers, are introduced which were rejected by our Church in the sixteenth and seventeenth centuries, and which avowedly restate the doctrine and ceremonial of the Roman Church. A systematic discipline of private confession, as a condition precedent to Absolution and Communion, is openly and insistently imposed; and, in the words of the Royal Commission, many practices which 'lie on the Romeward side of a line of deep cleavage between the Church of England and that of Rome' are widely prevalent. The result is that, in any parish in our country, parishioners may find themselves under a ministry of a rationalising or Romanising character, and are without a remedy, because the Bishops will neither allow them to appeal to the law nor take action themselves.

"Thus the whole basis of the Church of England as established by law is being undermined, and in this unjust and injurious state of things we have no resource but to make this protest. We desire only the observance of the doctrine and worship prescribed by the Book of Common Prayer and the Articles of the Church of England, which are formally acknowledged by all clergy to be agreeable to the Word of God; and we appeal to the authorities of the Church to maintain the rights of members of the Reformed Church of England in their most sacred interests."

### A Motor-Car Declined.

The Bishop of Chichester has declined the offer of a motor-car. "There has been made to me through Lady Cunliffe," he writes in his diocesan "Gazette," "the very kind offer of a motor-car, and I wish to thank most cordially all who were proposing to contribute towards it. Unfortunately, I cannot see my way either to finding the wages of a chauffeur or to driving the car myself. The fact is that the income of the See does not pay the expenses of keeping the palace and garden going. I am forced to decline any further expense."

### Not Forgotten.

In commemoration of the thirty-seventh anniversary of the death of General Gordon, on January 26, 1885, at Khartoum, the Council of the Shaftesbury Society and Ragged School Union (by permission of His Majesty's Office of Works), following the practice of former years, on January 26 last placed upon the statue in Trafalgar Square a wreath bearing the following inscription: "From the Shaftesbury Society and Ragged School Union in proud remembrance of Charles Gordon, Ragged School teacher."

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Warrior of God, man's friend not laid low,  
But somewhere dead far in the waste  
Sudan,  
Thou livest in all hearts for all men know  
This earth has borne no simpler, bolder  
man.

—Tennyson.

#### A National Church for India.

For some years a great ecclesiastical movement has been in progress in India. Some of the Bishops are appointed by the Indian Office, and the salaries, pensions, and allowances are paid out of Indian funds to these Bishops, as well as to the Archdeacons. The Missionary Church far outnumbers the Church of the Europeans, and there are many more Missionary than State-appointed Bishops. All the Bishops and Church work are under the general supervision of the Archbishop of Canterbury. This makes the Church in India a dependent Anglican Church instead of a National Church. A meeting of representatives of the Ecclesiastical Province in India has decided on an Indian Church Measure, which will be submitted to the National Assembly of the Church of England. This measure proposes that the Church in India will be autonomous, and that it will no longer receive State aid or be subject to the authority of the Primate of All England. If it be carried into effect, the Church in India will be as independent as the Church of Ireland or the Protestant Episcopal Church of the United States, and the government of the Church will be in the hands of the Synods and Assemblies in India.

#### The Ministry of Women.

At the recent session of the Canterbury Convocation, the Bishop of Peterborough presented a petition from 973 signatories assuring the Archbishop and bishops of the Southern Province of their hearty support of any steps taken to put into practice the resolutions on the Ministry of Women adopted by the Lambeth Conference. His Lordship mentioned that a similar resolution was being presented in the Upper House of the Northern Province.

The Archbishop referred to a petition he had received from the E.C.U. with 54,619 signatures, protesting against the suggestion that women are capable of receiving the grace of Holy Order.

The Bishop of Peterborough suggested that this had no connection with his petition, which merely referred to the conclusions of the Lambeth Conference; it had nothing to do with women and the priesthood.

#### The Passion of our Lord.

All through Passantide do not forget Who it is that suffers. Jesus is God, perfect God, a well as perfect Man. So you cannot think of Him as only suffering.

God never can cease to work. And so it is true that our Lord in His Passion is doing His work all the time.

He lays down His life for us. He gives Himself into the hands of His enemies. Though He seems to be helpless yet He is strong as ever: He is Almighty God. It is a very wonderful mystery. We cannot understand it. But we can adore the great, the exceeding great love of our Master and only Saviour thus dying for us.

O my Saviour lifted  
From the earth for me,  
Draw me in Thy mercy,  
Nearer unto Thee  
Lord, Thine arms are stretching  
Ever far and wide,  
To enfold thy children  
To Thy loving side.

—Bp. Walsham How.

O God of love, Who hast given a new commandment, through Thine only begotten Son, that we should love one another, even as Thou didst love me, the unworthy and the wandering, and gavest Thy beloved Son for our life and salvation; we pray Thee, Lord, give to us Thy servants, in all time of our life on the earth, a mind forgetful of past ill-will, a pure conscience and sincere thoughts, and a heart to love our brethren. Church Liturgy.

The humble, meek, merciful, just, pious and devout souls are everywhere of one religion, and when death has taken off the mask they will know one another, though the diverse liveries they wear here make them strangers.—W. Penn.

Let it ever be thy pride  
To linger by the labourer's side,  
With words of sympathy or song  
To cheer the dreary march along  
Of the great army of the poor.

—Longfellow.

## Our Melbourne Letter.

(From our own Correspondent.)

In our last "Letter" reference was made to a presentation of plate by the clergy to Archdeacon Hindley. Since then the lay members of the Chapter and of the Council have followed the example. On Friday afternoon, March 17th, they presented him with a handsomely upholstered Chesterfield couch and arm-chair for his study as a token of their appreciation of the wisdom and skill with which he guided the affairs of the Diocese during a difficult period. Dr. Leeper considered that it would be difficult to overstate the debt which the Diocese owed to the Archdeacon, and all that knew anything of diocesan affairs would bear willing witness to the ability and impartiality with which he had administered affairs during the interregnum. The Hon J. K. Merritt, M.L.C., added a word of warm appreciation. The Archdeacon, in responding, said that what touched him most of all in the speeches that had been made was the tribute to the efforts he had made to hold the scales fairly between different schools and parties in his administration of the diocese.

The Archbishop presided, and as his birthday coincided with St. Patrick's Day, the company, before separating, expressed to his Grace their hearty congratulations and best wishes.

Speaking of St. Patrick's Day anyone wandering in the direction of Bourke Street would have been surprised to find great numbers of Irishmen shouting and cheering themselves hoarse at the sight of some lorries, with gaudy-looking banners, passing up Bourke Street. This was declared to be "a great victory!" Enormous pains had been gone to, the vast machinery of the Roman Church had been set in motion, the local "spiritual" head of that Church had used his eloquence to the utmost—what to do? To cause the aforesaid lorries with the gaudy banners to pass before a gaping crowd in Bourke Street!

'Bid ocean labour with tremendous roar

To heave a cockle-shell upon the shore;

Alike in every theme his pompous art,

Heaven's awful thunder, or a rumbling cart."

And where had the "victory" come in? In this—the law had forbidden the procession, and yet the procession had been held. The attitude of the general public was similar to that enjoined upon the second watch by Dogberry in "Much Ado About Nothing."

"You are to bid any man stand, in the prince's name."

"How if he will not stand?"

"Why, then, take no note of him, but let him go; and presently call the rest of the watch together, and thank God you are rid of a knave."

And now from Rome we turn (naturally) to Rome.

"We are here not as fanatics but as civil patriots. We are not talking about drink, but about drunkenness. We want to see that in this city young girls are not first doped, then befouled, and then murdered." These remarks were made by Archbishop Lees at a public meeting in the Assembly Hall, when wine saloons and the administration of the law concerning them were strongly condemned by some of the speakers.

The meeting was organised by the Victorian Anti-liquor League, and the president (Mr. Greenwood, M.L.A.)

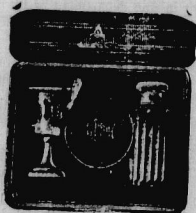
## THE NEW LECTIONARY.

April 16, Easter Day.—M.: Pss. 2, 16, 111; Exodus xii. 1-14; Rev. i. 4-18. E.: Pss. 116, 117, 118; Isaiah li. 1-16 or Exod. xiv.; John xx. 11-23 or Rom. vi. 1-13.

April 23, 1st Sunday after Easter.—M.: Pss. 92, 99; Numb. xx. 1-13 or Isa. li. 1-12; 1 Cor. xv. 1-28 or Rev. v. 1-10. E.: Ps. 100; Numb. xx. 14 or xxii. 1-21 or Isa. lii.; John xx. 24 or Phil. iii. 17.

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submitted the following motion:—"That the Government be approached with a view to more adequate supervision of wine license premises, and to urge that the provisions of the Licensing Act be more rigidly enforced."

"The responsibility," Mr. Greenwood said, "was not that of the police, but the Government. The law was there, and it should be enforced. As administered in the Eastern Arcade it was a disgrace."

Archbishop Lees said that he had attended the meeting because he understood its purpose to be the strengthening of the hands of civic righteousness. "I was not sure at first whether I ought to come or not," Archbishop Lees proceeded. "I am not a member of this league, which has a definite political objective on the temperance question, and while I am, as every Churchman should be, a temperance worker, I am not committed to the political propaganda of this organisation. I have no knowledge of your circumstances here which would justify me in committing myself so early on this platform. Were I to do so I would be a fool, or a parrot, and I don't want to be a fool, and I am certainly not a parrot! I am here as a free man." Archbishop Lees agreed that if the city had social laws which were not being carried out, allowing evils to go unchecked, every citizen must throw his weight into having the position remedied. If the licensing laws were not being kept—a recent notorious case seemed to say that they were not—then he, as a Christian leader, not only urged that the law should be kept, but that all good citizens should help the authorities by encouragement to do the right, and to make others feel that consequences of doing wrong. Our growing life," said Archbishop Lees, "must be shielded from both drunkenness and that which so often follows it, lust and outrage."

A correspondent signing herself "Mother" writes to "The Messenger" to complain of the practice of substituting lectures in the parish hall for sermons in church during Lent, to "give visiting lecturers a chance to hold forth on Lenten Sundays on subjects more or less purely scientific."

Now, I do not know with what degree of justice this complaint can be made, but our Archbishop is setting the clergy a splendid example by preaching Christ in such a way as to bring home the truth to the hearts and consciences of ordinary people. Most of us are somewhat tired of sociological disquisitions, and are truly refreshed when we hear sermons on, for example, the forgiveness of sins (such as the one in the last issue of the "Church Record," for which, Mr. Editor, permit me to intrude my hearty thanks), or on the everlasting love of God. Sermons, coming from the heart of the preacher, on the great themes of the soul, make us cleave to Christ with the words, "Lord, to whom shall we go? Thou hast the words of eternal life."

At the distribution of honour shields, prizes and diplomas of the Sunday-school Association, the Archbishop, in speaking to the children, said they were pieces of Christ; this was the teaching of the Church Catechism when it called them Members of Christ. They were little clocks, which must be set by the great timepiece, the world's clock, Jesus Christ. Referring to the need of patience on the part of the teachers, he told a story of an unsuccessful Chinese student, who, on returning from an examination, saw an old woman rubbing an iron bar on a stone. When asked what she was doing, she informed her questioner she

was making a needle. Teachers often felt they were trying to make needles from iron bars, but his advice to them was not to give in or give up, but to go on. He also advised the prize losers, who were a larger body than the prize winners, not to give up. Billy Page was a cripple whose legs required an iron support. His doctor advised him to jump six or eight times a day, always increasing the height. He did so, and later in life broke the record by clearing 6ft. 4in. He did so because he was weak, not because he was strong. So they must win through their failures. It was said of President Wilson that he went to the Versailles Conference with a map of the world in his head and no chart in his heart. Because he had no chart he lost his way in the first jungle. The teachers were endeavouring to give the children a chart—the Bible and the Book of Common Prayer. These were sure foundations which might be swamped for a time, but would always endure.

## Personal.

A general sympathy is expressed for the Rev. A. E. J. Ross, of Emmore, upon the sudden death of his wife.

Rev. A. H. Garnsey, M.A., has been re-appointed Warden of St. Paul's College, University of Sydney, for a further term of seven years.

Rev. S. H. Davies, M.A., was duly consecrated Bishop of Capricornia by the Archbishop of Brisbane, assisted by the Bishop of Rockhampton and Bishops Halford and Le Fanu, on March 25th, in the Brisbane Cathedral.

General regret has been expressed at the approaching departure from Queensland of the Rev. F. M. Nightingale, rector of All Saints', Brisbane. The diocese in general, and the historic old church on Wickham Terrace, will be the poorer. Health reasons have impelled Mr. Nightingale to seek a cooler climate. He has pointed out that he has no desire to leave All Saints', but has no alternative. Mr. Nightingale first came to Queensland in 1906. He was at St. Peter's, Gymie, for a time, and was then appointed rector of St. Paul's, Charters Towers, in succession to Canon Garland. After doing splendid work there he was appointed to succeed the late Rev. Douglas Price at All Saints', where he has now been stationed for 11 years.

In a recent issue we stated in error that Rev. S. Rowell had been appointed Assistant Chaplain to the Victorian Missions to Seamen. The Rev. H. W. R. Topp, Vicar of Tatura, has been appointed, and will enter upon his duties on May 1st.

Rev. W. T. C. Storrs completes the 27th year of his incumbency of St. Matthew's, Prahran, at the end of this month.

The Archbishop of Melbourne celebrated his 52nd birthday on March 17.

Rev. W. E. Dexter, D.S.O., D.C.M., M.C., will in future assist the Rev. D. M. Deasey, of St. Columb's, Hawthorn, on Sundays.

Rev. C. Kingsley Cole, of Christ Church, Geelong, has accepted nomination to the incumbency of St. George's, Queenscliffe.

Rev. W. E. S. Holland, head of the University College, Travancore, India, and whose fame is in all the churches for his missionary labour and literary achievements, arrived in Australia by the "Mantua" and is spending a few days in Sydney and on the Blue Mountains. He is away from his post for four months on medical advice.

Rev. A. H. Adey, curate at St. John's, Parramatta, and in more immediate charge of Sherwood and Westmead interests, has been appointed to the charge of the parish of Ingham, Q. At a farewell gathering at St. Barnabas', Westmead, Mr. and Mrs. Adey were the recipients of parting gifts from the local parishioners.

The Bishop of Melanesia, Dr. Steward, is expected to reach Sydney on May 9. He will sail for London in the Orsova in June. Dr. Steward has the distinction of possessing the most magnificent pastoral staff of all the Anglican Bishops. It was made by the Melanesian natives and is inset with precious stones.

Rev. A. S. Moffatt has resigned the cure of Maniototo (N.Z.), and has accepted the cure of the Waitaki District.

## AUSTRALIAN BOARD OF MISSIONS

At its quarterly meeting last week, the Board selected the Rev. J. S. Needham, Rector of St. Andrew's, South Brisbane, to be Chairman in succession to the Rev. John Jones, now Rector of All Saints', St. Kilda.

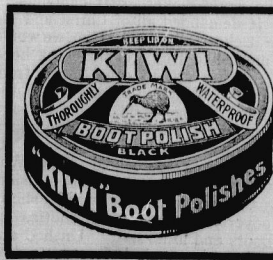
Mr. Needham is Australian by birth and education, has held several cures in West Australia, and has had Church experience in several other States of the Commonwealth.

In 1912 and 1913 he was Superintendent of the Mission to the Aborigines at Yarrabah, near Cairns, and for the succeeding four years was Organising Secretary to the A.B.M. for the Province of Queensland.

Since 1916 he has been Rector of St. Andrew's, South Brisbane, a parish of which two former rectors, the Rev. J. Ashton and the Rev. R. S. Hay, are now bishops.

Mr. Needham has been a member of the Board since the inauguration of its New Constitution in 1917, and he has also had charge of all the missionary candidates in the Province of Queensland.

He is expected to take up his duties at the beginning of June.



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## EDITORIAL NOTE.

All literary matter, news, etc., should be addressed, "THE EDITOR, 'CHURCH RECORD,' 41 Royal Arcade, Sydney." Nothing can be inserted in the current issue which reaches the Editor later than Tuesday morning.

No. 103. can be returned to the sender, unless accompanied by a stamped, addressed envelope. The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

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## The Church Record.

APRIL 7, 1922.

## AN EASTER MESSAGE.

Once again the Easter Festival is close at hand. The season of Lent, with its call to discipline and self-denial, draws to a close. Holy Week comes, bringing its hallowed associations and chastening thoughts. In meditation we follow our Divine Lord through His Temptation and Humiliation to His Self-oblation on the Cross. There, for sinful men, the King of Life wrapped Himself in the vesture of Death, but on the third day "rose again for our justification." Apart from the wonderful Redemption wrought, He has shown us that the way of triumph is the way of the Cross. To the soul in darkness that looks upward for light, God never denies the stars. They remind us that He is always with us in the conflict. This is the truth that inspired and steadied the Saints as they passed victoriously along life's way. We frivol through the sunshine and stumble through the shade. We would do neither had we their sound convictions and their calm confidence in the unerring purpose of God. Their faith in the things eternal carried them out into the great deeps of life and achievement, whereas the weight of things material has stranded us at the place that marks the ebb-tide. Is not our greatest need to-day faith in the Living God? "The Lord God Omnipotent reigneth," and the highest and lowliest of us must go forward and realise our share in the victory of the Cross.

The Master and Saviour Himself greets us this happy Easter-tide, and His voice tells us of Peace and Victory. But if we are to regain our confidence, we must pause and judge ourselves by His life now. We need to see His inspiring look in these days of perplexity and to hear His searching rebuke in this age of self-will and riotous living. How the thought of His Passion should exalt life, when we remember how full He has charged it with values pressed out of His Sacred Being in Gethsemane or poured forth in benediction from Calvary's Tree! He wants us to win. He knows we can. He pledges us His own life. He stands beside us to-day—the Conqueror offering us the Conquest. He says, "Witness for me!" "Live for Me!" "Dare for Me!" If we hear Him, why do we stand and wait? Perhaps it is because with the world we are sick from shock. To make it harder, we find that increased demands are being made upon us when we are least able to respond to them. Then, like the disciples of old, we are afraid. There is abroad a

conscious though inarticulate fear, written in our faces, but evidenced more fully in the exasperating impotence of our activities. Our poverty of result disappoints and paralyses us. We plan and accomplish little—we travel and get nowhere. What are the reasons of our failure?

In the first place, we have lost our hold on—God. The power is short-circuiting. The world has tapped our cable. Unbelief, defiant and penetrating, has bored its way through. We flicker and fail! Then as a result of this, we pin our faith to plans instead of persons. We have become spiritual merchants with machinery and balance sheets and cash registers. We tend to become mechanical, or worse still—metallic. Then, it seems, the hardness of the way discourages us. Our path hitherto has been smoothed by the road-makers whose sweat mingled with the dust of yesterday. Shall we seek to avoid our share of the toil as we carry forward our section of life's highway? We answer, "No!" We shall re-learn the truth, "Not by might nor by power, but by the Spirit, saith the Lord of Hosts." Our message must throb with life. Our efforts will have results when we call men and women into the mill of our organised life to turn it rather than be "turned out" by it. "Jesus lives!" The fire shall return! We need mark time no longer! Let us proclaim the Gospel of the Resurrection, with its abounding joy, its forgiving love, its radiant hope and glorious conquest. Let us help to restore Christ as the centre of all life. His power to attract is cosmic. He alone can counteract the gravitating charm of the world and overcome the repellent forces of the human heart. Drawing nearer to Him, we shall draw nearer to one another. Our industry, our commerce, social life and world order must find all their "fresh springs" in Him.

As His messengers we must be men abreast of the times because we reach forward to Him Who is King of the Ages. More than ever, our lives must be "hid with Christ in God." While we accuse the world of living for "power without an ideal" let us beware lest it taunt us with living for "an ideal without power." A world astray from God may turn a deaf ear to our preaching, but a life that distils heavenly dew cannot fail to draw sin-laden souls in the direction of its source, even as the shadow of the Master's Cross is said to have inclined the dying thief to turn in penitence, faith, and gratitude towards the Gracious Cause of his unmerited relief. As Christians, our chief contribution towards the solution of life's problems must always be the inspiring factor of Christlike character. If the "soul of all improvement" be "the improvement of the soul," what more practical and signal service can the Church render to the world than that of sending out into its workshops, offices and mines; its councils, companies and organisations, men and women of Christian life and sympathy.

The world makes great demands of us. It demanded all of Christ and He gave it cheerfully. If, like Him, we would lift men, like Him we must not heed the enticing cry to come down from our cross. Pathetic indeed would the blindness of the world be, if, through our weakness, we failed to kindle in it a faith which could have opened its sightless eyes to behold Him Who waited to be its first and fairest vision. Like the individual, the world "shows its poverty first at the extremities—in its boots and in its hat." Unshod and crownless, it stands before us to-day,

a spiritual beggar. Through our hands the Master waits to give it its daily bread and the riches of the Kingdom. We must "see visions" for an unimaginative age and "dream dreams" for a people stupid with the cares of their hum-drum life. Let us witness to the fact of a world redeemed by Omnipotent Love and flooded with the healing virtues of Divine mercy and grace.

Let Easter sound the message of Springtime, with its bursting life, its refreshing fountains, its fragrant gardens and vocal woodlands. The world needs God. It will welcome Him at the voice of prophets of the morning—men who no longer turn under the horrid spell of the nightmare of a dying world, but who leap up at the vision of a world made new in the Resurrection light and life of Him who rose victorious over the powers of darkness, sin and the grave. That triumph sent through the entire growing creation a thrill of life and hope, the ripple of which shall meet the on-coming wave of His glory as He returns to take His power and reign. Let us arise in the greatness of our redeemed manhood and womanhood and follow our King as He rides forth in life on the White Charger of Victory, "going forth conquering and to conquer!"

## The Conference on Reunion.

(By Archdeacon Davies, B.D., M.A., Principal of Moore Theological College, Sydney.)

March 28 and 29, 1922, ought to mark one of the great turning points in the history of the Christian Church in Australia. On those days twelve Anglican representatives and eight each from the Presbyterian, Methodist and Congregational Churches met in the Chapter House, Sydney, under the presidency of the Primate. Fairly lengthy reports of the proceedings were published by the Sydney daily papers, so that there is no need to do more than record one's own general impressions as a member of the Conference.

One report in a daily newspaper was headed by the title, "A Battle Royal." Nothing is further from the truth. There was plenty of free and frank discussion, but nothing in the shape of a battle.

In fact, the one outstanding feature of the Conference was the strong sense of fellowship and the friendly tone of the proceedings. There was also an obvious determination that a *modus vivendi* should be found, that it was quite possible to arrive at some kind of mutual accommodation that would bring the churches together into organic reunion. It was felt that a great step forward to such a goal had been taken at and by the Conference, and that accordingly it was most desirable that the Conference should be continued, that the fellowship thus auspiciously begun should be not only maintained but made closer until it had secured its own permanence.

The published resolutions show that a general agreement was reached upon the questions of episcopacy and the practical necessity of some kind of creed.

Agreement on practical matters did not necessarily indicate coincidence of theories or agreement on matters of interpretation. The discussion on episcopacy brought this out. There was general agreement that somehow or other the administrative functions of the episcopate had to be provided for in any kind of church organisation, and it was merely a matter of name so far as the external fact of episcopacy was concerned. Hence that the government of the reunited Church would be some form of "constitutional episcopacy" was a proposition that commanded itself to the Conference though different members based their agreement on different grounds. Whatever theories may be held concerning the nature of episcopacy and its place in ecclesiastical economy there was a consensus of opinion that Christian Reunion would be effective only under some form of episcopacy that would give full scope to the rank and file of the clergy and the laity to take part in the affairs of the Church. We have moved a long way since the controversies of the 16th and 17th centuries. In fact, we have moved a great way during the last ten years. Episcopacy is no longer a bar to Reunion pro-

vided that men are left free to differ in their theories about it.

Neither will there be much difficulty over a creed for the reunited Church provided it is not made too long, and that ways and means are laid down for periodical revision of its statements. The Nicene Creed was mentioned as indicating the general outline of a creed that would be acceptable to the great majority, as it is already in use in almost all the churches of Christendom. Creeds, after all, are human documents, and have undergone many changes in the past.

The question of mutual recognition of ministerial orders was one which occupied the most time, and presented the greatest difficulties. The Lambeth Appeal was differently interpreted by different minds. Some saw in its words an assertion of the necessity of episcopal re-ordination, in the case of men who held non-episcopal orders. In fact, there was much talk of "re-ordination."

It was conclusively shown, however, that while some Anglicans would regard episcopal ordination as the only method whereby valid Orders could be conferred, there was, nevertheless, a strong body of Anglican opinion which was ready to give equal recognition to regularly constituted ministries, whether episcopal or non-episcopal. It was pointed out that many of the bishops at the Lambeth Conference had made what was to them a great concession in the proposals for mutual recognition and re-commissioning. They had given up opinions and convictions deeply seated and rigidly held in order to make easier the way to organic Reunion of Christendom. Therefore, it was but right that those, whether Anglicans or not, who did not hold the same theories about ministerial grace, should exhibit the same spirit and be ready to meet the advance, and so make Reunion practicable.

This point of view apparently appealed to the Conference which appointed a committee to consider the whole question of mutual recognition of ministries, and to try to work out some forms of mutual re-commissioning for a large sphere of service.

Hence in every direction there was a moving forward towards a practicable scheme of Reunion. The continuity of the Conference was provided for by the appointment of a committee with wide powers, and a resolution to meet again not less than a year hence. Meanwhile the committee was given plenty of work to do, and several lines of practical operation were indicated on which immediate action was possible.

The Conference ended, as it began, in a high spirited note, and it was determined to allocate a period in future sessions for joint devotional exercises and spiritual intercommunion. In fact, it was the lofty spiritual atmosphere that enabled so large a measure of real agreement to be attained.

To sum up, four things at least stand out in my mind as I look back on these two days of Christian intercourse and fellowship.

1. The deep impression produced by the Lambeth Appeal to all Christian people.  
2. Agreement on practical issues is compatible with wide differences in theories and interpretations.

3. The Anglican Church must take the lead in the Reunion movement because of its unique comprehensiveness. There was at times too much of a tendency on the part of the non-episcopal delegates to take the sacerdotal point of view as typically Anglican. It seemed to surprise many that the Anglican Church is in no way committed to sacerdotalism. In fact, a great point that emerged in the discussion was that if the Anglican Church could contain such divergent views and yet remain one church, it would be possible for the Reunited Church to include men of widely varying views and habits, and yet be one organic Church. It was apparently necessary to show that, Dr. Gore, say, did not speak for more than a party in the Church of England. There was a very large number of people in that Church who were prepared to respect Dr. Gore, but were not at all prepared to adopt his opinions or follow his lead. Membership of the Anglican Church did not at all imply adherence to sacerdotalist views of the ministry and the sacraments. That being so, the inclusion of the Anglican Church in a scheme of reunion did not at all involve the acceptance of a particular view of the ministry and the sacraments. It was the clear exposition of this fact that enabled the door to be left open on the question of ordination. If the sacerdotalist view had been made indispensable, the Conference would have failed on this point, and probably also on the matter of episcopacy. But the lofty spiritual tone of the Conference enabled the delegates to see things in their proper proportions and laid their minds open to see that it was possible to agree on the practical expediency of certain institutions without committing oneself to a particular theory, sacerdotal or non-sacerdotal. The Reunited Church would contain all sorts and conditions of men, and a very large variety of

opinions and convictions, expressing themselves in many forms of worship.

4. The last point is perhaps the most important. It was significant that the phrase "The Reunited Church" was uttered again and again, and always with a power of suggestion that brought men to a better mutual understanding and a closer intimacy of spiritual fellowship. "The Reunited Church" is an inspiring vision, a compelling ideal. "It must come to pass," was the dominant wish and prayer and hope of the Conference. It was the Lord's own prayer, "that they all may be one," and the vision embodied in that prayer was felt as a solemn responsibility by every member of the Conference.

One more thought, however, comes along. The rank and file of Church members do not apparently care much about Christian reunion. At any rate that is sadly true of Anglicans. But that is because they have not taken the trouble to study the question. It is worth noting that those who are most zealous in the cause of Christian Reunion are those who have taken thought on the question and have tried to study it in all its bearings. Ignorance is the parent of indifference, and indifference in its time helps to perpetuate ignorance.



On Monday evening, March 27th, the hotel at Launceston, under the auspices of the C.E.M.S., was opened by the Rector of St. John's, Launceston, the Rev. D. Ross Hewton. It will be carried on by the managers, Miss Long, with three directors, the Rectors of St. John's, Holy Trinity, and St. Paul's. The hotel is situated in pleasant surroundings about six minutes' walk from the centre of Launceston; it has lofty rooms, comfortably furnished. Mr. L. V. Biggs (Vice-president of the C.E.M.S. in Melbourne) is the first C.E.M.S. visitor from the mainland to stay in the hotel. He has been there some days, and reports the tariff is 30s. per week. This is the first C.E.M.S. Hostel in Tasmania. It is intended to be a home for Churchmen who are away from home.

## Now Then, Wake Up, Sydney!

On Sunday, February 28th, the men of St. John's, Launceston, to the number of 30, sat down to a harvest thanksgiving breakfast, which was excellently catered for by the ladies of St. John's. The Rector, in a short, most interesting speech, drew attention to the necessity of keeping alive in the Empire the work of the Church of England and of increasing it, there being many bad influences at work in the Empire which need to be counteracted. He contrasted the sad state of European countries with ours, lived under the Union Jack. A collection was taken up for the Famine Fund of South Russia, and the result, £2 6s. 3d., was handed later to the Mayor for that object.

The Lismore branch, N.S.W., is going strong. At the monthly meeting members of the welcoming committee reported that they had got into touch with a number of strangers in the parish. Members were notified of a number of "jobs" waiting for men to fill. It was resolved that the branch should supply a member to take the daily morning service at the Children's Home on one day in each week. Five members volunteered to take part in this work. On Sunday, February 12th, the members, after 8 a.m. service, met for breakfast, and afterwards for prayer.

On Sunday, March 26th, the members of St. Mary's, Waverley, N.S.W., held their renewal service, when 41 were present. Nine, who were unable to attend, will make their renewal at a later date.

The members of the Eastern Suburbs Federation passed a resolution of protest against the opening of the Royal Agricultural Show on Good Friday. A copy of this resolution was forwarded to his Grace the Archbishop, who, in acknowledging it with thanks, said that he wished that Churchmen could be educated not to attend on that day, and that business houses would follow the example set by Messrs. Griffiths Bros.

"And Life is all the richer  
For each good deed ye do,  
Be it some simple act of love,  
Or tender word, and true.  
And seem it but a little,  
A trifling thing to you,  
Yet life is all the richer  
For each good deed ye do."

## The Church in Australasia.

## NEW SOUTH WALES.

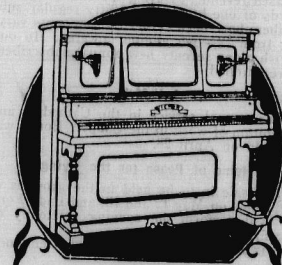
## SYDNEY.

## Extract from the Archbishop's Letter.

"Never was the world calling more loudly for active, vital Christianity. It is recognised in many quarters that do not usually associate themselves with religious life, that the only hope of a sound and stable community is to be found in the teaching of Jesus Christ translated into human life.

The ghastly scenes recently witnessed in South Africa are an argument that cannot be overlooked. There, in a setting which has many points of parallel with our own surroundings, the wildest forces were let loose, and peace and order could not be restored until the most drastic measures had been taken. Some of those very passions are seething beneath the surface in Australia. Ignorance and weakness combined with lack of Christian principles guiding the ambitions of men are fuel that they could ignite into a conflagration, whose extent we hardly dare to surmise. Yet men and women are content to live on with but a faint and careless patronising of Christian observance when it costs little instead of the real thing. What is needed is a deeper awakening of the Christian conscience. This can only be brought about by a more definite and persistent and simple teaching of the claim of the living Christ upon the human soul, and by an endeavour to quicken men to personal self-searching, and personal turning of their soul to God. Unless we try to know what we are, we can never learn what we need, and what we ought to do.

That is why I urge the teaching through Lent and Holy Week should be more distinct and personal than ever it has been before. It is for this reason that I have deprecated and do deprecate the careless use of Good Friday by those who crowd to the Royal Agricultural Show on that day. Of those who pass through its gates on Good Friday, probably a very large fraction would be hurt if they were set down to say whether their present usefulness as Christians would not be more wide and powerful if, instead of attending the Show at all on that day, they decided not to go, but to use the day in prayer and thought either at home or at Church, and in work of usefulness to other people. I leave the suggestion for free thinking."



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## Moore College Notes.

Term began on March 17. We are grateful to the Precursor for his message to us. We hope he will speak to us again.

Welcome to our new chums—S. A. Drake, L. T. N. Hamilton, E. G. Pearson, and H. W. Palmer. There are already six in the evening classes. Other students are expected.

We are glad to hear that a former student will follow Mr. Whitehorn when he leaves us at the end of this term for a prolonged tour in the New World and the Old. The Rev. G. C. Glanville has accepted the position of Vice-Principal, and we hope to have him with us next term. Mr. Glanville secured the London B.D. many years ago and has since been engaged in theological research, in which he has made considerable progress, while at the same time he has greatly widened his pastoral experience.

The long-needed renovations have been carried out in the dining hall and library and are a great improvement. The tennis court is also improved out of recognition.

We owe many thanks to Mrs. Gunther for presenting us with a portrait of Bishop Broughton, to Mrs. Kennis for a series of engravings from old masters, and to Mr. Robert Atkins and the Rev. W. White for the gift of many useful books. Mr. White presented us with several books that are constantly needed and are difficult to get.

Heartly congratulations to W. T. Price in obtaining the Diploma of Education in the University of Sydney, also to E. F. N. Cash, who has obtained the M.A., Sydney, with second-class honours, for his thesis in "Comparative Religion"; and to R. D. Peatt, who has obtained the pass M.A. with a thesis, "From Status to Contract."

We welcome A. L. Wade, M.A., Sydney, as a tutor to our evening classes. The welcome is all the warmer because he is an "old student."

## C.M.S. Notes.

The annual meeting of the New South Wales branch of the Church Missionary Society, which will be held in the Sydney Town Hall on June 13, will be of unique interest to Church-people generally. The Most Rev. the Primate will occupy the chair, and his Grace the Archbishop of Melbourne has kindly consented to come specially to Sydney for the meeting. Another prominent speaker will be the Rev. Canon Burns, of Nairobi, Kenya Colony, East Africa.

The effort to reduce the indebtedness of the Society, under the leadership of Rev. G. A. Chambers, M.A., B.E.C., Commissioner, has already met with some measure of response. The Commissioner's plan is not only to obtain relief for the present necessity, but to provide for permanently increased revenue. During the last month upwards of one hundred and fifty regular subscribers have been enrolled for amounts varying from 12/- per annum upwards. In one parish alone seventy new annual subscribers were enrolled.

## L.H.M.U.

The annual service in the Cathedral and exhibition of work in the Chapter House will be held on April 28.

## Home of Peace for the Dying.

The sale is to be held in the grounds of the Home on May 12 and 13, and Lady Forster will perform the opening ceremony on the first day at 2.30 p.m.

It is hoped there will be a good attendance.

## Ashfield.

The new wall bounding the Alt St. frontage of the Church of St. John, Ashfield, and the gates forming the main entrance to the grounds were dedicated by the Rev. Alfred Yarnold, on Sunday morning, March 12. The wall has been made a memorial to the late Mrs. Hancock, who left a legacy of £300 left to the Church some fifteen years ago has been of so much use to a variety of ways.

Plans and specifications have been prepared for a new rectory in the church grounds.

## Church Mission to the Jews.

Mrs. Bragg, the treasurer of the Sydney branch of the Jews' Society, has been enabled to send a sum of £200 to the parent Society. Missions to the Jews need the whole-hearted support of all Christians who realise at all the great part the Jews have played and may yet play in the Divine Economy.

## COULBURN.

## Easter Collections.

The Bishop has addressed the following letter to the Churchwardens of every parish in the diocese:

"I am still conscious of the strain upon the clergy homes of the diocese by the cost

of living and transport. The clergy are naturally reluctant to ask for help to meet the burden. I feel that it is for their bishop to make an appeal on their behalf. I venture, therefore, to appeal to you again this year to consider at an early date in consultation with the church council the question of providing some relief from this burden. For the sake of simplifying the question throughout the diocese, I suggest that the collections in every church on Easter Day this year be made an Easter offering to the parish priest in accordance with an old church custom, and that notice be given beforehand in all the churches in the parish to this effect, in order to enable parishioners to make a special contribution for this particular purpose. But I should welcome any other way that you may find more practicable and effective.

Thanking you for all that you may have done in this direction during the last two years, and trusting that you will give this appeal of mine your heartfelt co-operation, and will find it meet with a generous response from the parish."

## St. Mark's, Glenovet.

The work of renovating and making certain important additions to this church is now well in hand, and the contractor hopes to finish the work in about a fortnight's time. The new porch and vestry will be much appreciated, and the interior of the church will be greatly improved. When the work is finished it is possible that some of our parishioners may like to give one or more of many things which are required to beautify the church. Such things as the following would greatly improve the church: A font, a brass book rest for pulpit, a prayer desk, an oak holy table, a set of communion linen.—"Lake Bathurst Gazette."

## VICTORIA.

## MELBOURNE.

## The Missions to Seamen.

(From a Correspondent.)

"If I had had my way as a boy I should have led a seafaring life instead of a political existence," said Lord Forster, Governor-General, speaking at the annual meeting of the Missions to Seamen on Tuesday, 21st inst. His Excellency, accompanied by Lady Forster, was met at the Central Institute by the Archbishop, Rear-Admiral Sir Allan Everett, members of the committee, and the chaplains. After having made a small tour of the building, Lord Forster took the chair, and confronted a crowded and quite enthusiastic audience. His reference to the part played by the Merchant Service in saving the Empire from defeat was received with evident appreciation.

Mr. D. Yorke Syme alluded to the depression in trade, and how it effected merchant shipping. Seamen deserved and needed the sympathy and assistance of such an institution as the Missions to Seamen.

The Archbishop had three reasons—Fraternal, for he had a brother working for the Mission in England; Paternal, because sailors and those who worked on their behalf were his spiritual children; and Eternal, from the nature of the service rendered, for being glad to further the cause of the Missions to Seamen.

Rear-Admiral Sir A. Everett had come across a merchant sailor who, having been torpedoed five times, was voted "a Jonah" by his shipmates, and to give him a chance to continue his gallant services in the war the Admiral had drafted him into the Navy!

Messrs. R. J. Alcock and Fred Knight proposed and seconded respectively the Committee of the Ladies' Harbour Lights Guild, and bore their grateful testimony to the invaluable services of the Guild. The Chaplain Superintendent (Rev. A. G. Goldsmith) proposed a warm vote of thanks to the Excellencies Lord and Lady Forster, and the speakers, and took the opportunity to commend his colleagues, Revs. A. Banks and H. W. R. Topp (who joins the staff in May), to the loyal support of the Society during his enforced leave of absence in England.

(From our Own Correspondent.)

## A Generous Offer.

Dr. Langmore, of Berwick, has offered to place the sum of £500 at the disposal of Ridley College, Melbourne, for five years free of interest. The interest of the sum is to be given as a scholarship to a student who is in need of financial help, and is worth £30 a year.

## Interesting Confirmation.

The Archbishop held a Confirmation in the Chapel of the Missions to Seamen on March 22nd. There was a large and de-

vout congregation of seafaring men who witnessed the solemn "laying-on of hands" on three of their number—an officer, an able seaman, and a stoker. The stoker was a West African, and had been baptised as a boy by the late African Bishop, Bishop Crowther.

## Consecration at Morelands.

A huge congregation that completely filled all standing space and overflowed out through the porch into the church grounds, was present at the consecration of the St. Augustine's Church, Morelands, which is a handsome building worthy of this growing parish.

## QUEENSLAND.

## BRISBANE.

## Ordination.

The Archbishop of Brisbane held an Ordination in the Cathedral Church of St. John the Evangelist, Brisbane, on Sunday, March 12th, 1922, when the following were ordained:—Rev. Thomas Edward Bird, ordained priest; Rev. Charles Denne Gillman, ordained priest; Mr. Eric Dudley Eglington, ordained deacon; Mr. Henry Glazier, ordained deacon.

## TASMANIA.

## Missionary Exhibition in Hobart.

(From our own Correspondent.)

A very successful Missionary Exhibition was held during the month of February in Hobart. The Exhibition was held under the auspices of the Diocese of Tasmania, the various parishes being responsible for the Courts. The Australian Board of Missions and the Church Missionary Society, united in providing the scenery, curios, etc., for the different courts. His Grace the Primate of Australia, Dr. Wright, was spending a holiday in Hobart, and he graciously consented to come and perform the opening ceremony. The Primate's speech at the opening was very inspiring and his act in coming to open the Exhibition was very much appreciated by the diocese. The Secretaries for the Exhibition were the Rev. T. Quigley, the Rev. W. P. Langmaid, and the Rev. L. M. Dunstan. The Rev. E. H. Thompson was secretary for exhibits. A great deal of the success of the Exhibition was due to the interest and energy of the Right Rev. the Bishop of Tasmania, Dr. Hay. Hobart is fortunate in having a magnificent hall, the Albert Hall, which was particularly suitable for the purposes of an Exhibition, and it presented a fine appearance with the many fine courts. Although a great deal of hard work was done by the people in Hobart, still too much credit cannot be given to those members of the staff of the Australian Board of Missions and the Church Missionary Society who came from Melbourne and Sydney to help. We were also fortunate in having a splendid band of returned missionaries, and their thrilling and inspiring account of the work being done in the various lands made a deep and, we trust, an abiding impression on the minds and hearts of the large crowds of people who were present. One great feature of the Exhibition was the number of school children who attended in the mornings. They were deeply interested in what they saw and heard. Canon Burns, of Nairobi, British East Africa, made the closing appeal on the Friday evening, and the Te Deum was sung as a great note of praise to God for the many blessings of the Exhibition. A sale of work was conducted in connection with the Exhibition. The ladies of the different parishes worked very hard for this, and were well rewarded by the fact of its being a great success. It was felt at the conclusion of the Exhibition that God had used this means of creating a deep impression on the lives of the people of Hobart, and it was also felt that the missionary interest of the whole Diocese of Tasmania had been increased.

## Summer Schools.

During the month of February two Summer Schools were held in Tasmania, one in Hobart and the other in Launceston. It will be remembered that last year marked the occasion of the first summer school to be held in Tasmania, and it was under God a great success. This year also we have had a very wonderful and helpful time. Although a big united Missionary Exhibition was held the week previous to the Hobart school, still great interest was shown, and the attendances at the various sessions were large. The meetings in Hobart were held in St. George's Church, and the Church Mission-

ary Society owes a debt of gratitude to the Rector, Rev. T. Quigley, and the Churchwardens, for many kindnesses during the school. Last year we were very fortunate in our speakers, and we were equally so this year. Canon Burns, who is so well known, was our chairman, and his wonderful story of Nairobi, British East Africa, touched the hearts and stirred the consciences of those who were present. Canon Burns was used mightily by God to influence and impress deeply the people of Tasmania and the whole life of C.M.S. in Tasmania will be enriched by his visit. Our Bible Readings were given by Archdeacon Aickin, of Melbourne. He chose as his subject "The Revelation of St. John the Divine related to our hopes of the Nations." The Readings were scholarly and spiritual, and were a great feature of the schools. Sister Erwood, C.M.S. Secretary in Geelong, was the other speaker. Sister Erwood was a tower of strength at the Exhibition, and her messages to those who were to be forgotten. Her story of the experiences through which she passed during the time she spent as a missionary in Palestine made a deep impression and her appeal on behalf of the Moslem women was very effective. Much good should result from her visit, and she will always be assured of a warm welcome to Tasmania again. In Hobart we were fortunate in having the Right Rev. the Bishop of Tasmania, Dr. Hay, at our school. He preached at the opening service and also spoke at one of the weekday meetings.

In Launceston the Summer School was held for the first time and was a great success. Over 150 members were enrolled, and the attendances at the various sessions were large. The morning sessions in Launceston were splendidly attended, great interest being taken in the kind of the Bible Readings. Owing to the kindness of the Rector of St. John's, the Rev. D. Ross Hewton, and the Churchwardens, the sessions of the school were held in St. John's Church. Great credit is due to Miss Murray for the way in which she worked for the Summer School. One feature of the Launceston school was the meeting for women addressed by Sister Erwood. There was a very large attendance, and great interest was aroused. As in Hobart, the chairman, Canon Burns, made a deep impression, and many prayers will be going up to God from Tasmania for the Canon and the great work he is doing in Nairobi.

From a financial point of view the schools were successful. In Hobart the thank-offering amounted to over £70, and in Launceston the total receipts for the week amounted to £52. Of these amounts about £72 was given to Canon Burns for his work in Nairobi.

We have much to thank God for, and feel that the results of the schools will be seen in increased interest in the great missionary work of the Church.

Again, he says that I will "probably admit that unemployment is quite clearly separated from any system of land tenure." I will admit nothing of the sort. On the contrary I assert that our present system of land tenure and taxation, which heavily and unjustly penalises those who are engaged in production and in supplying the community's wants and let off almost free those who are holding out of use land that the community urgently needs, is the main cause of unemployment. A tax on the economic rent would make land easier to obtain (that is a fact, not a theory), and would enable the remission of much of the present load of taxation under which industry is staggering. Many who cannot now obtain land on which to settle, or cannot make a decent living when they have done so, would then be able to do both, and the increase in the number of primary producers would necessarily result in an increased demand for manufactured goods, thus leading to greater activity and employment in the secondary industries, while these in turn would provide an increased market for the greater quantity of food and other primary produce supplied by the new settlers. Thus there would be more production and employment in all directions, and I am quite unable to see any reason, once the land blockade is broken, why this process should not go on until all the unemployed have been absorbed.

Mr. Bland gives a list of very desirable reforms in regard to land settlement, but I would like to point out that under present conditions, if all these desirable things were carried out, the result would infallibly be that the price of land would be greatly increased and the new settler would find himself no better off than he is now, for he would have to pay more for his land in exact proportion to the greater advantages conferred by these reforms. It is precisely this power of the landowner to appropriate for himself all the value of socially-produced improvements, to which he can show no particle of equitable claim, that makes the unrestricted private ownership of land the glaring injustice that it is.

This brings me to the last question that I asked Mr. Bland, but which he has not yet fit to ignore altogether. I asked if in his opinion the absolute ownership by a few of the natural resources which God has provided for the use and enjoyment of all His children was right and justifiable or not? Surely this is a perfectly plain question, and admits of an equally plain answer, either "Yes" or "No." But the trouble is that most of our would-be social reformers prefer to deal in vague generalities and to confine their discussion to unimportant details of the superstructure of society, instead of making an earnest attempt to discover the real principles of justice and equity, which are the rock on which alone human society can be firmly based. So long as society has at its foundation an essential injustice and denial of God's law of right, no tinkering with the details of the upper stories will save it from the imminent danger of collapse in which it now finds itself.

B. SCHLEICHER.

1 April, 1922.

## Farm Labourers.

## Need of United Prayer.

To the Editor of "The Record." Dear Sir,—In this present industrial impasse and threatening revolutionary movement, may I suggest that the Anglican Church takes the lead in a day of united humiliation and intercession for an opening to appear in our present cul-de-sac.—Yours truly,

"BELIEVER."

## The Economic Crisis.

(The Editor, "Church Record.")

Sir,—I hope you will grant me space to make a few comments on Mr. Bland's reply to my letter. The subject is a supremely important one, and the current economic teaching in regard to it, as exemplified by Mr. Bland's articles and letter, seems to me to be utterly at sea and certain only to cause hopeless confusion of thought to those who follow it.

Mr. Bland says that "In Australia land is comparatively easy to obtain." I do not know exactly what he means by "comparatively," but I do know that, unless a man has a considerable amount of capital in hand the only land that is easy to obtain is that which is not worth having. At present, if a man without capital wishes to obtain a living area of good land, he can only do so on the deferred payment system, which means something like slavery for himself and family for years, together with the risk of losing all the fruits of his labour if he fails to keep up his payments.

1 April, 1922.

(The Editor, "Church Record.")

Sir,—It is not generally understood by farmers in the country that they may employ men under the basic wage in their farms if they are not fully trained farm hands.

At present there are a great number of young men in the city who could be taken as trainees or partly trained men at, say, 25/- a week and keep. These would be a good type of men, English or Australian soldiers, who should soon become proficient. If any farmer or station owner wishing such men would communicate with the Warriors' Friend Campaign, 92b Pitt Street, Sydney, we will send them a man and tell them exactly how this can be arranged.

G. S. RICHMOND

Organiser, Warriors' Friend Campaign, Sydney, March 31, 1922.

If thou art blest,  
Then let the sunshine of thy gladness rest,  
On the dark edges of each cloud that lies  
Black in thy brother's skies.  
If thou art sad,  
Still be thou in thy brother's gladness glad.

—J. R. MILLER.

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**Reunion.**

OFFICIAL REPORT.

A Conference on Reunion between representatives of the Anglican, Presbyterian, Methodist, and Congregational Churches in Australia, was commenced in the Chapter House at St. Andrew's Cathedral, Sydney, on Tuesday, March 28th.

The following representatives, from various parts of the Commonwealth, were present:—

Anglican: The Archbishop of Sydney, the Archbishop of Brisbane, the Bishops of Bathurst, Goulburn, and Willochra, the Dean of Sydney, Archdeacon Davies, Canon Batty and Hughes, the Rev. P. A. Micklem, Mr. L. E. Groom, M.H.R., and Mr. C. R. Walsh.

Presbyterian: The Revs. J. T. Robertson, B.A., George Tait, M.A., Prof. D. S. Adam, D.D., Andrew Harper, D.D., Prof. S. Angus, D.D., John Burgess, D.D., and R. Glaister, D.D.

Methodist: The Revs. J. A. Carruthers, D.D., C. J. Prescott, D.D., W. H. Howard, W. H. Beale, A. T. Holden, H. Youngman, D.D., and George Hall, and Mr. W. M. Williams, O.B.E., M.L.C.

Congregational: The Revs. E. Davies, B.D., Principal Thatcher, M.A., B.D., F. Pratt, M.A., W. L. Patison, A. D. P. Sykes, A. P. Campbell, B.A., A. Deans, B.A., and J. E. James.

In extending a welcome to the delegates, Archbishop Wright, who presided, said that the Conference on Reunion had been made possible by the fact that a new atmosphere had been created, so far as the relationships between the Churches were concerned, by the trying experience of the years of war. With the coming of peace the claim for a common stand for all Christian men and women was felt with increasing urgency. That was the new spiritual outlook, and he hoped it would never be departed from. The Anglican Church had watched with great interest the negotiations which had been taking place between the Presbyterian, Methodist, and Congregational Churches for union among themselves. The Anglicans wished God-speed to these negotiations, and hoped that the union would be accomplished. He believed that such a union would blaze a track towards the bigger union. The consummation of re-union would need effort. He felt that very often in the quotation of the text, "Blessed are the peacemakers," sufficient emphasis was not laid upon the word "makers."

The address of welcome was responded to by the Rev. Professor Adam, the Rev. Dr. Carruthers, and the Rev. E. Davies. The Revs. P. A. Micklem, M.A., and A. P. Campbell, B.A., were appointed honorary secretaries of the Conference; and the Revs. Canon Clayton and C. Button were appointed recorders.

The real business of the Conference began with the presentation of the Lambeth appeal by the Bishop of Willochra (Dr. Gilbert White), who said that it represented the practically unanimous opinion of 262 bishops from all parts of the world. It was not a concrete proposal but a vision, which all were invited to see. It did not invite others to become members of the Church of England, but to unite in a great endeavor to recover unity. A definite framework or skeleton was, however, necessary before any body could either walk or work, and it was quite useless to try to be all inclusive. The Lambeth Conference held that episcopacy was the only possible basis, because a union which excluded it would lack two-thirds of the Christians in the world, but the form recommended was entirely constitutional and representative. The appeal did not contemplate rigid uniformity. It was all based on the system of groups within the Church, and those groups might retain autonomy. He advocated a basis of faith and order on similar lines to that proposed for the Presbyterian, Methodist, and Congregational branches. Once this was agreed upon as a safeguard against the whittling away of truth he believed that a rapid approach, first to much closer co-operation, and then to unity might be made along certain lines which he indicated. There were three great reasons for reunion:—The need of the world, the call of missions and the desire of Christ for it. It could only be arrived at by all seeking not their own truth, but God's truth.

In opening the discussion on the question of episcopacy the Rev. Professor Harper contended that there was no diocesan episcopacy in the New Testament. There bishop and presbyter were synonymous. There was no specific organisation ordained; no polity was or could be obligatory for all times and places; the growth of organisation was spontaneous and voluntary. Until the time of Cyprian Scriptural principles prevailed, and episcopacy as he received it was

and still remained acceptable to most Christians. But Cyprian introduced serious innovations. Yet still the bishop was pastor of a congregation. All pastors were equal, and above them were only councils. The universal priesthood of believers, up till then, had been the root of all ministerial priesthood. In the fourth Century the heathen State Church fell. Christianity became the State Church, and adopted the hierarchy, which ended in the Papacy. This has its advantages and disadvantages. At the Reformation the reformed Churches recognised one another. Then the Crown blocked it, but the habit of recognition died only very slowly. In Ireland this tendency was unchecked. There Bishop Ussher had urged a policy of a reduced episcopacy, which was rejected in 1640, and after 1660 finally isolated the Church of England. Before asking whether Bishop Ussher's principles might lead back to reunion, he would ask whether episcopacy was, after all, absolutely necessary. Whilst Presbyterians could not see that it was, they might be prepared to pay the price for that great vision of a united Church of Australia, but Presbyterians could not agree that episcopacy was necessary for unity. They were a completely democratic people, and he thought that as a matter of principle it would be unwise to commit the Church to an aristocratic form of government. But if episcopacy could be made thoroughly democratic, the answer would be different. If they were to have episcopacy it must be an episcopacy which should not absolutely exclude Presbyterian ordination; the bishops should be selected by the Christian people; the highest Church assembly should have a veto on the choice; all acts of bishops should be open to review by the assembly, and the assembly should consist of an equal number of presbyters all of the same grade, and of laymen, without any division of hours in it.

The Bishop of Bathurst (Dr. G. M. Long) said that the vexed questions of the origins, functions, character, and development of episcopacy would not advance by one step the present movement to reunion. They were called upon, not to define a theory, but to recognise the fact of episcopacy early predominant, readily acquiesced in, and never conceived of by the Church as a subversive revolution in Church order. No existing Church order or polity was the facsimile of that of the New Testament. There must face the facts of natural historic growth and deal with them to-day. As a matter of mere polity, there was nothing radically incompatible between the true historic episcopate and other existing types of similar organisation. The Church that was recognised as giving its valid judgment on the canon of the New Testament was a Church already episcopally advanced, and the witness competent for the canon could not reasonably be held to be in direct conflict, as to order, with the Scripture to which it testified.

Continuing, Dr. Long said that he would have his non-episcopal brethren understand that in Australia the position of the Bishop rested upon a thoroughly democratic basis. He was not an aristocratic ruler of the Church. He was elected by the clergy and the laity meeting together on equal terms, and his powers in many directions were strictly limited. Episcopacy as it was known in Australia, was the very episcopacy for which Baxter contended in 1661 before King Charles. It was an historic episcopate—he liked the term—which was always constitutional until its constitutional aspect was taken away in the despotism of the middle ages. He believed that there was nothing whatever democratic in episcopacy properly constituted. He agreed with Dr. Harper that bishops should be elected by the Christian people—they were so elected to-day, though they must have the concurrent vote of the bishops of the Province. But he thought that if the highest assembly was to have the right of reviewing "all the acts" of the Bishops an intolerable position would be created. Such powers of review would need to be carefully defined.

The Rev. George Tait, of Melbourne, held that, as a mere matter of government, he, in common with many other Presbyterians, would welcome episcopacy. But he could not admit that one church was more the covenanted sphere of God's grace than another, and he would oppose any notion that episcopacy was the "sole channel" of such grace.

WEDNESDAY.

When the Conference on Church Reunion reassembled the discussion on the episcopacy was continued by the Rev. Dr. Carruthers (Methodist), who read a paper outlining the functions of bishops in the Methodist Episcopal Church of America.

The Rev. Professor Angus thought that the Conference was getting everywhere but to the point. It was not a question of the existence or the origin of the episcopacy, or the historical evolution of it, or of its func-

tions, but whether a *modus operandi* could be found between episcopacy and Presbyterianism, or whether, in a united Church, episcopacy must be forced on the whole Church; in other words, the question concerned was whether their episcopal brethren would tell them whether they held to the *jure divino* or the *jure humano* theory of the episcopacy. Dr. Long apparently rejected the former, but the Church of England was apparently acting on its principles while it theoretically held to the *jure humano*. He did not think they should argue about the relative merits or demerits of episcopacy or Presbyterianism, but whether, as Christians, they had more interest in the present than in the past, and if they believed their object to-day was the same as the Christian Church in all generations. The question was whether a practical *modus operandi* could be worked out giving the advantages of both systems. He believed that episcopacy had advantages to offer. Their episcopal brethren should pay at least as much attention as the non-episcopal Churches did to the logic of history. Speaking of the Methodist Church, Professor Angus asked was there any Church so aggressive and progressive and one that in the same time had secured so many followers? Was not that to weigh with them as much as all the theories of the past? Had not the Christian Churches to-day the same right to work out a new system of Church government, combining, if they wished, the episcopal and the presbyterian? Were they discussing an episcopacy resting on the *jure divino* or the *jure humano* theory? They could get nowhere until they had a clear statement on that point.

Dr. Harper had supplied a *modus operandi*, which had been overlooked—whether they could accept episcopacy, leaving that sacramental theory open. Was it the episcopacy laid down in the Lambeth Conference minutes or the episcopacy Dr. Long put before that conference? Dr. Harper was right to make the present and the future to weigh at least equally as important as the past, and he did not think the non-episcopal Churches would have any difficulty about episcopacy, *ex jure humano*.

The Bishop of Goulburn (Dr. Radford) said that that direct challenge ought to be answered. The question of the human or divine authority of the episcopacy was the sort of question which he refused to be expected to answer. He objected to antitheses. A thing might be of historical evolution from one point of view, and on the other, be a revelation of divine purpose. It seemed to him almost a negation of the wide protest of Professor Angus, when he refused to consider the past, and wanted to consider the present. The particular point they were asked to view, was that for which he had been pleading, what about the future? They wanted a unity without scruple or doubt on either side. They could only get it by a single authority of ministerial communion running somewhere through all varieties of office, functions, work, and organisations. The question of the episcopacy was the sort of question which he refused to be expected to answer. He objected to antitheses. 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Anglican friends they were introducing into the Church government that had a right of veto over the spiritual work of the community to a large extent. That introduced an aristocratic form of government into the Church, which was opposed to their view of the Church. Unless by an act of self-abnegation on the part of the bishops, they were going to do away with that aristocracy, even in the Australian episcopacy, he did not see how a *modus vivendi* could be found. The Church as a Church power, and unless there was a possibility of doing away with the right of veto, and of bringing the episcopacy more within the control of the Church, he did not see how they could follow. If the bishops were going to be bishops in a constitutional sense, it seemed to him that they would have to rob themselves of a good deal of authority which they now possessed in the Anglican Church. Such an act would be one of the greatest acts of renunciation history could record.

Professor Adam said that if there was to be any hope of reunion they must face the fact that, from the point of the Episcopal Church, they could not be expected to abandon episcopacy, that in any reunited Church in which Anglicans were to form a part, episcopacy must be retained. Then there was the question as to what it implied and what it would commit them to. If episcopacy were retained in some form they would need to be clear what that alluded to, and many connected with non-episcopal Churches wished it made plain that it did not imply acceptance of the view that authority could only be transmitted through that one form of Church government, or grace could only be transmitted through that form of government, or that it must necessarily continue to be forever the form of Church government.

Canon Battie recognised that the united Church must be wide enough to include within itself every form of church organisation which had been found practically effective for the work of the extension of the kingdom of God. The episcopacy would be constitutional in form, and robbed of the features making it repugnant to non-episcopal Churches.

The Rev. Dr. C. J. Prescott (Methodist) asked if any alternative suggestion had been put forward as a basis for union except the basis of episcopacy. That made no difference to Methodists, who in America had his hopes to their own. They had nothing to be afraid of in any idea of a bishop, but in the light of the facts of the case could no alternative basis be found? Was there no chance that a Presbyterian basis would serve for a reunion of Christendom? Could the Presbyterians and Methodists say that, after trying the Presbyterian form of government for 100 years, they had made a deep impression upon the great body of the Christian Church? The great majority of people were episcopalians, and he thought that the Lambeth bishops were within their rights in saying that without asking them to admit any divine theory in the matter, the episcopacy was the only practical basis on which union could be obtained.

Archdeacon Davies said that out of the discussion a remarkable point had emerged, that the functions discharged by the bishop were necessary to the efficient working of the Church.

Mr. L. E. Groom, M.P., said that he did not believe the episcopacy would be a stumbling block in coming together. There was mighty little autocracy in the functions of a bishop in Australia. While the bishop had a right of veto he had never heard of its being exercised in Australia. There was no necessity to bolster up the polity of apostolic succession. As a layman, he was satisfied that the office of bishop in Australia was essential to the extension of the Kingdom of God.

The Rev. J. T. Robertson said he understood that they all accepted episcopacy in form. The bishop, as a governmental officer, he wholeheartedly received, and he rejoiced in the expectation of its being developed in the Presbyterian Church, even if union did not come just yet.

Archbishop Wright, addressing Mr. Patison, said that the episcopal veto was not inherent in the episcopal office, the veto they held in Australia as bishops they held under the constitution.

Bishop Long moved, and Rev. Prescott seconded, and it was agreed, "That, while the right of the Church to determine its own policy at any time is recognised, in the opinion of this conference, in view of all the circumstances, it is expedient that the policy of the reunited Catholic Church be episcopal, provided that (1) the appointment to the office of a bishop be shared in by ministry and laity; (2) that such office be exercised in a representative and constitutional manner, i.e., that in all administrative actions the bishop should be responsible to

the representative assembly, conference, or synod of the Church; (3) that such acceptance of episcopacy does not necessarily imply that ministerial authority cannot be otherwise obtained, or that episcopacy is the only channel of divine grace."

It was further moved by Canon Battie, seconded by Principal Glaister, and agreed: "That this conference welcomes the assurance implied under clause four of the Lambeth appeal, that each group within the reunited Church would be free to retain its characteristic method of worship and service, in so far as such retention is not inconsistent with the fellowship of the whole."

#### Ordination.

In opening the discussion on ordination, the Rev. A. Depledge Sykes (Congregational) said that the Lambeth Conference was remarkable, whether regarded from the standpoint of the spirit which underlay it, or from the range of its outlook. Ordination might be regarded in terms of the forms in which it had historically developed, or in terms of the profound spiritual experience which underlay it—historically or psychologically. The question of ordination implicated the essential development of the Church as a whole. Their attitude towards it would be affected by the conception they held as to this larger development. If they held to one theory of ordination as against another, the situation would be hopeless. The situation would appear to suggest: (1) the necessity of mutually recognising the adequacy of orders, episcopal and presbyterial; (2) the necessity of recognising that in view of a divided Church such orders were restricted in their sphere of actual jurisdiction, by the limitations which a divided Church imposed; (3) mutual and reciprocal acceptance of episcopal and presbyterial ordination regarded as a symbol of fresh jurisdiction over a fresh body of Church members, and so making actual the functioning of both ministries in the wider Church. In that way both types of ministry would meet without any repudiation of their past.

The Archbishop of Brisbane (Dr. Sharp) said that he did not propose to discuss the validity or invalidity of orders, nor their history. The vision before the conference was the mutual reception of one another's commissions. Then, after that, diversity or variety as regarded characteristic methods of worship in unity, provided there were, first, an acceptance of Scripture, a creed, and a commission making the ministry of each acceptable to all. It did not come easily to all to say, "I am willing to kneel and receive whatever commission the non-episcopal Churches give to their own ministers, and in what form soever they give it, in order that they may minister acceptably to the people of those Churches and may not be regarded as one outside."

"And what we are willing to do," he proceeded, "we ask the non-episcopal Churches to do also for the sake of unity and in order that they may minister acceptably to our people, and that our people may receive the sacraments happily at their hands. And if the non-episcopal Churches say that it is too great a sacrifice to make, then I reply that we are asking them to do only what we ourselves have expressed our willingness to do. It is a mutual sacrifice that all of us are asked to make. This ruinous, crippling disunion can only be removed if we are all willing to make sacrifices. Otherwise it seems as though our divisions and disunion must all remain, with the infinite damage they are doing and all the waste of energy which they involve."

Dr. Sharp emphasised that at Lambeth it was a far bigger vision than union between the Anglican and non-episcopal Churches that they had. It was impossible, in contemplating the reunion of Christendom, to leave out of account the other great Episcopal Churches—the Eastern and the Roman. It was a big vision, which might not become reality for some time, but they must not say that anything was impossible. Union with the Eastern Church, far from being impossible, seemed on the contrary not far from realisation. Yet the fact would have to be faced that, as far as they could see it, it should be indefinitely postponed if there were merely a mutual recognition of one another as they were, without any such step being taken in the matter of ordination as Lambeth suggested. To be quite frank, the great crux was the matter of ordination, and the only hope of a reunion acceptable to all, and the only thing that seemed most to bar the way to the greater reunion with the other episcopal Churches also, was the mutual willingness to receive such commissions at one another's hands as the Churches gave to their ministers.

Bishop Long moved, and Dr. Angus seconded, and it was agreed, "That this conference recommends that the conditions for the mutual recognition of Episcopal and non-Episcopal orders and commissions be

thoroughly explored by the respective Churches, and to this end recommends the appointment of a committee by this conference for the purpose of receiving reports from such Churches, and ascertaining the possibilities of arriving at a common mind, and reporting to a further conference suggestions as to details or formulae of any such commission or commissions. Further, that the committee consist of the Bishop of Willochra (convenor), the secretaries of the conference, and two representatives from each Church, making a total of eleven in all."

In introducing the subject of the possibilities of immediate action, Rev. P. A. Micklem pointed out that there were a number of directions in which co-operation was immediately possible, and would pave the way for union. Such was the establishment of a central office, which would register all communications and agreements between the Churches contemplating reunion. A central council might also be appointed, which would further friendly understanding between the Churches in missionary enterprise; promote the application of Christian principles to the social and industrial questions of the day; and further the interests of public morality. Something, too, might be done by the Churches in common in the training of candidates for the ministry, and the religious education of the young. The attempt should also be made to draw up a statement embodying the common mind of the Churches on matters of faith and polity. Thus, much common ground was ready for immediate occupation, and the use of the opportunities of co-operation already open would prepare the way for the full consummation of organic union.

After further discussion, Mr. Micklem moved, and Professor Adam seconded, "That an interim joint committee be appointed (1) to make arrangements for any future conference on reunion; (2) to prepare a draft of a statement of agreement on matters of faith and order; (3) to consider and recommend definite schemes of co-operation."

The motion was carried, and the following committee was appointed:—Anglican representatives, Bishop of Willochra, Canon Hughes, and Dean Talbot; Presbyterian, Professor Harper and Rev. George Tait; Methodist, Revs. W. H. Beale and Dr. Carruthers; Congregational, Rev. E. Davies and F. V. Pratt; and the two secretaries, Revs. P. A. Micklem and A. P. Campbell, with power to add to their number.

Following upon a paper by the Bishop of Goulburn, in which he claimed that the Nicene Creed was the obvious standard of faith for the reunited Church, the Bishop of Bathurst moved, and Rev. P. A. Micklem seconded, and it was agreed, "That, while conditions of membership in the reunited Church might be satisfied by the Apostles' Creed or some shorter and simpler form of personal confession of the Christian faith, a corporate creed would be necessary as a common standard precedent to union, and for this purpose the Nicene Creed would be a most appropriate and acceptable form."

The Bishop of Goulburn (Dr. Radford) moved, and Canon Battie seconded, "That this conference desires to take the opportunity of expressing its sympathy with the movement for the union of the Presbyterian, Methodist, and Congregational Churches, and its hope that the movement will not be delayed, in view of the prospect of any wider movement, since any union effected between two or more Churches would simplify and facilitate the problem of the wider unity contemplated by this conference."

The Conference then closed.

#### On the Wallaby.

Those who have always lived in this great country of Australia can hardly imagine the vagueness and mystery that surround the Bush for an uninitiated "new chum." This is the account of one who came, and saw, and was conquered.

The first details of this trip into the edge of the Bush are too ordinary to arouse interest, but there was a thrill about getting to the very end of the railway, and finding the little station surrounded by a quaint array of buggies, jinkers, and their owners. Not the least interesting point was that the trip was made under the wing of the pioneer Deaconess of that district, and included opportunities of seeing her at work amongst the keen, hospitable Bush folk. It was good to note the welcome that was given her everywhere and the eagerness of the people to assist her on her way to lend their services and conveyances for her use.

A ten-mile drive through beautiful forest scenery landed us at the tiny school-house, where the lantern service was to be held

that night. It appeared at first sight much too desolate a spot to draw even a moderate congregation. All round reigned the silence of the Bush and the mighty gums, the quiet only broken by the distant tinkle of cowbells. But the people came—popping up through the darkness like mushrooms—in buggies and on horses until quite a number had gathered. They listened with the keenest attention and greeted their favourites amongst the sacred pictures with murmurs of approval. One woman arrived carrying a glass fruit-dish, and no amount of cogitation could solve its purpose. It proved to be, however, nothing other than a deputy font! A mother was anxious to take the opportunity of the Deaconess's coming to have her children baptised, which ceremony was later performed.

The drive home through the moonlight was beautiful—but hair-raising! We dashed along at a great speed, and occasionally our driver advised us to "mind the corners!" We bumped over "corduroy," splashed through a creek, and finally found ourselves at home and quite sound. "Mine host" and his wife could not have been kinder. They had vacated their own room for our use, and their bed in the kitchen was our seat of honour at table!

The spiritual keenness of many of the isolated families in the Bush was particularly striking. In this district they have no ministers at present, but the people have organised services themselves, and meet in a little shop in the nearest township every Sunday, and get any available person to lead them in prayers and to preach. The efforts made by busy, hard-working women to have Sunday-school is also worthy of mention.

Each home we visited gave us a cordial welcome, and, as we left, there was usually a somewhat wistful query as to when they would see us again.

The last night of the trip was spent in a timber camp, where a large number of mill-hands came to the service. They presented a more difficult element, but one full of interest and worthy of unstinted, persevering effort.

Time and space forbid me to speak of many other quaint and unusual happenings. Our journey on one valley on the engine of the "local," and down next day on top of a load of timber; Deaconess's ardour as shown in her conversation with a navvy on the line while waiting for the "local," and her Bible lesson given with pictures from her unfathomable bag, to two little girls, fellow-passengers on the timber truck!

We came away regretfully; the people seemed like friends of long-standing, and their message made a big appeal. It was a privilege to have gained some insight into their lives and the difficulties and disappointments that they so bravely face. It was an inspiration to have seen how in the midst of their busy lives many of them make room for God and His claims, and are asking for further opportunity to deepen their knowledge of Him.—C.B.W. in "The Deaconess."

#### CHURCH MISSION TO JEWS

Mrs. E. Bragg, the Hon. Sec. of the N.S.W. branch of the London S.P.C.K., has remitted £60 to the Home Society. The Rev. C. H. Gill writes in acknowledgment:—"It is especially encouraging at the present time to feel that friends in all parts of the world are thinking of us, for we are passing through a period of great financial anxiety. . . . As you get opportunity, please thank all our kind friends most warmly for their self-sacrificing gifts."

#### Young People's Corner.

##### WHY AND HOW BOYS SHOULD READ THE BIBLE.

By the Right Rev. Bertram Pollock, K.C.V.O., D.D., Lord Bishop of Norwich.

When I am asked to write about daily Bible reading for boys, my memory takes me back to the delightful meetings which we had beside the sea last summer at some of our Norfolk watering places; for at these gatherings I spoke on this or similar topics. To read our Bible daily is one of the obvious ways of keeping near to the eternal world, and of bringing its power to bear upon our lives. It is the boys and men who, in work or leisure, choose from the temporal things those which have an eternal value, who make the best choice. Our daily Bible reading helps to guide us in making that choice in the right way. Nor must we

suppose that it is quite the same thing to hear the Bible read in our school chapel, or in church on Sunday, as to read it for ourselves. We need both the reading in the congregation, and the more close and personal reading by ourselves, or with one or two friends.

With regard to the Old Testament, I can never believe that it is a Book which we can afford to neglect. For it comes into our hands as the one Book which we know that our Lord read. Boys who read it are reading the Book on which Jesus was reared as a boy. When we are reading our Old Testament, we are spending our time as He did. How could we leave such a volume out of account in our reading and study?

The New Testament in its various Books tells us of our Lord's life, of His words, His works, and His Person; and then of the effect which these all produced upon those who knew Him best, or were influenced by those who did. And, as we read this account of what our Lord said and did, we are not just reading a history of days that came and went centuries ago. Christ is not a memory of the past; nor is He our supreme Example, and nothing more. He is living, living among us to-day; and when we read of what He was like to others long ago, we are reading of what He will be to us to-day, if we will allow Him. If others found in Him a Saviour, a Master, a Friend, so can we. "Jesus Christ the same yesterday, and to-day, and for ever." It is the New Testament which puts Him before us, for our love and loyalty, in all the grandeur, the beauty, and the attractiveness of His personality. "I, if I be lifted up from the earth, will draw all men unto Me." The New Testament tells us how to look for Him and assures us that those who seek Him humbly will never be disappointed.

Has it ever struck you how much of His time the Lord spent upon individuals? We never forget that He founded a Church, a Body, a Fellowship, which involves mutual obligations of service among the members, as well as loyalty to Him, the Head. But during His life in this world He spoke to men and women not only in numbers, but often one by one. This plainly shows us that still we may approach Him with others in public prayer and praise, but also that we may be sure that in the privacy of our own rooms, there, too, as we read about Him, He will reveal Himself to us, if the eyes of faith are open to see.

You will find it a great help to read your Scripture portion at the same time each day. This will prevent it from being crowded out, and you will get the habit of reading regularly. Have you ever thought of making it a link with Home, by planning that those whom you love there and the thought of whom keeps you at your best at school—your mother, or a favorite sister—should read in the old Home the same portion that you read at school? I am sure they will fall in with the plan if you ask them. Then, you and they will day by day meet together at the feet of Christ as His disciples.—From "O.B.M."

#### AN INDIAN CHIEF.

The annals of missionary history contain few stories more impressive than the conversion and life of the old Red Indian Chief Sheuksh. For years he withstood all efforts of Christians, and did all he could to hinder the work. He was a strong, powerful, well-built man with a very massive head, a chief of chiefs, and reigned supreme amongst the Kitkatlas, of the North Pacific. Bishop Ridley often felt what a splendid Christian he would make, if only he could be won for the Master. He and his saintly wife continually prayed for him. But for eight years it all seemed hopeless. Chief Sheuksh not only refused to listen, but persecuted the Christians, gave himself more completely to horrible heathen practices, and rejoiced when the church was burnt down, and the Bibles destroyed. The spirit of God, however, was at work, and, at last, the crisis came. He summoned the people to a great gathering and, in front of all, and to the surprise of all, he doffed his heathen garments and threw them into the fire, and in a most moving speech asked to be received as a humble Christian. "What shall I do to school," he asked. "I am too old to go to school. I cannot read. I am like a child, knowing little, but wanting to learn. Will Jesus Christ have me? Will He help me? I will never turn back. I give myself to God. Now pray for me—pray, pray! I want to know what will please Him. I must know. Begin at once to pray!" The whole company for a time bowed their heads in silence—they were overwhelmed. Then first one and then another Christian uttered words of earnest supplication. Hymns were sung, and other prayers offered. "Prayer and praise and Holy Scripture followed in

like succession for seven hours and a half," right into the early hours of the morning. During this wonderful time man after man who had before opposed Christianity, solemnly renounced the past and asked to be received into the "fellowship." After this the work grew apace until not a shred of heathenism remained. Every Indian joined the Church; every household had family prayer; everyone endeavoured to live a true Christian life. For ten years the old chief was an example to the flock and humble follower of Christ, "one of the most wonderful triumphs of grace in the history of Christian missions." He passed away on February 7th, 1901.

#### The Supreme Sacrifice.

During the Great War a Bethnal Green woman's son was in a British submarine which saved a liner by intercepting an enemy torpedo. The submarine was destroyed and all on board perished. The mother of the sailor said to someone, "Was it not a good thing that the torpedo struck the submarine?" "But your boy was lost," was the reply. "Yes," answered the brave woman, "but if the liner had been struck there would have been a thousand women like me."

This heroic mother's willing surrender of her son, that others might live, is a faint picture of the love of the Great Father, Who "spared not His own Son, but delivered Him up for us all;" Who "gave" Him, "that whosoever believeth on Him should not perish, but have everlasting life."

#### HYMN FOR GOOD FRIDAY.

"Jesus Christ and Him Crucified."—2 Cor. ii. 2.

(By Fairlie Thornton.)

Weary, weary wandering one,  
Straying in the paths of sin,  
Look what Christ for thee hath done,  
What it cost thy soul to win.  
Look to Christ upon the tree,  
Lo! He bleeds, He dies for thee;  
Turn to Him who once hath died—  
Jesus Christ the Crucified!

Is thy pathway dark and drear,  
Christian, who hath Christ put on?  
Canst thou see no helper near,  
Feeling thou art all alone?  
See! thy loving Saviour, see!  
Hark! He saith, I am with thee.  
Oh, in Him at once confide!  
Trust in Christ the Crucified!

Burdened, art thou, or distressed  
With a weight of earthly care,  
Only One can give thee rest,  
Only One thy weal can share.  
Flee to Him at once and find  
He is ever true and kind;  
In His tender bosom hide—  
Haste to Christ the Crucified!

Have thy friends and loved ones fled?  
Have dark shadows strewn thy way?  
Are the hopes and joys all dead  
Which were wont to be thy stay?  
There is One who changes not,  
Flowe'r and sad may be thy lot:  
One the same whate'er betide—  
Jesus Christ the Crucified!

Is the sunshine o'er thy path?  
All the joys of earth thine own?  
All the pleasures this world hath  
O'er thy pleasant pathway strown?  
Hast thou little of earth's care,  
Little of earth's woe to bear?  
Oh, forget not in thy pride,  
Jesus Christ the Crucified!

When with conflict sore beset,  
Thou art seeking for the light,  
When, with bitter wild regret,  
O'er the past now sunk in night,  
Bleeding from the bitter strife,  
Thou art weary of thy life,  
One e'en then is at thy side—  
Jesus Christ the Crucified!

When the closing scene shall come,  
And earth passeth from thy view,  
When the Master calls thee home,  
Ever to His promise true,  
Passing through Death's shadowy vale,  
Let not strength nor courage fail;  
Oh, let nought from thee then hide  
Jesus Christ the Crucified!

Blessed Saviour, Who at this hour didst hang upon the Cross, stretching forth Thy loving arms; Grant that all mankind may look unto Thee and be saved; Who livest and reignest with the Father and the Holy Ghost every one God, world without end. Amen.



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**ANZAC DAY.**

In Memoriam.

Hush thee my soul!  
Let nothing mar thy peace serene  
On this blest day—  
But draw sweet comfort from the  
joys unseen,  
And bid it stay.  
O sacred day!  
Wherein thy dear one 'midst the din  
of strife  
Heard the clear call,  
And passed from death to life,  
And peace withal.  
Rest thee my soul!  
Ere long for thee a happy day shall  
dawn  
By Jesu's might,  
And with thy dear one on that  
blessed morn  
Thou'lt reunite.

—Esther M. Raw.

**Current Topics.**

The widest publicity is sought for a  
resolution passed at the 1921 session  
of General Synod concern-  
ing the require-  
ments of the Church  
for the furtherance of  
its primary task—the  
extension of the King-  
dom of our Lord Christ. The resolu-  
tion reads as follows:

In view of the fact emphasized by the  
Lambeth Conference that "the present critical  
position of the world calls as perhaps  
never before for the presentation of Jesus  
Christ and His redemption to every race and  
individual," this Synod, remembering that  
the extension of Christ's Kingdom through-  
out the world is the primary duty of the  
Christian Church, believes that the Church  
in Australia is called to-day to greater efforts  
than ever before on behalf of Christian Mis-  
sions which are striving to bring to the world  
that message which alone can save it from  
disintegration and decay.

Owing partly to the great increase in the  
cost of transport and of the necessities of  
life in the field and in the rate of exchange,  
and partly to the very success with which  
its efforts have been crowned, the Aus-  
tralian Board of Missions and the Missions  
associated with it will be faced with the most  
serious shortage of funds at the end of this  
year unless there be a great increase in the  
spirit of giving in every parish. The Mis-  
sions directly supported by A.B.M. will  
probably be £10,000 in debt, and those of  
C.M.S. £2000.

This Synod urges that it is the duty of  
every individual parish and diocese to con-  
tribute to Missionary work an amount which  
bears a definite proportion to what it spends  
upon itself, and that this proportion should  
be large enough to make the giving of it  
a real act of self-denial and of faith. It  
therefore asks every parish and diocese to  
make every effort to lift both the Missions  
supported by the A.B.M. and the Missions  
supported by C.M.S. out of the danger of  
debt which threatens them at the end of this  
year.

The General Synod directs that this resolu-  
tion should be printed and sent to every  
parish in Australia, and that the Bishops of

each diocese be requested to recommend  
that it be read to the congregations during  
Divine Service.

The Bishop of Willochra has received  
word that Mr. J. M. Hickson hopes  
to come to Australia in  
1923, or possibly at the  
end of this year. In an  
interesting article in his  
own diocesan paper the bishop speaks  
very sympathetically of Mr. Hickson  
and his ministry. Dr. White speaks  
of him as "a world power," and goes  
on to say—

"The power to heal is not possessed by  
all equally. In some persons it is excep-  
tionally developed. Such a person is Mr.  
J. M. Hickson, a lay communicant of our  
Church, and an Australian by birth. Mr.  
Hickson has been exercising his gift for  
many years with the most marvellous re-  
sults, and his work was referred to with  
approval in the Lambeth Conference of 1908  
as well as in that of 1920. He is no new  
or untried experimenter. He has held mis-  
sions with wonderful results in America,  
Egypt, India, China, Japan, and elsewhere,  
as well as in England, and thousands  
have been healed. The most essential point  
of Mr. Hickson's work is that he regards  
the healing as only secondary, only as a  
means of bringing a soul to Christ, which  
he regards as the first and most important  
part of his work. This would seem to be in  
strict accordance with Gospel precedent. I  
have met Mr. Hickson twice and was much  
impressed by his earnestness and reality,  
though I differ from him and agree with  
Bishop Pakenham Walsh in thinking that  
it is not in every case the Will of God that  
healing should ensue. I have had more than  
one opportunity of observing the wonderful  
healing power exercised by Mr. Hickson,  
and am quite satisfied that all kinds of  
diseases pronounced to be medically hope-  
less have been cured by prayer and the  
laying-on of his hands.

"I feel very strongly that the Church  
ought to take up the matter of spiritual  
healing as a part of its ordinary duty.  
Neglect of it has led to such crazy systems  
as 'Christian Science,' the residuum of truth  
in which is that part of Church teaching  
which the Church has too long forgotten,  
but I do not want to take any hasty step  
without the Church as a whole. I hope that  
Mr. Hickson's visit will recall to us for-  
gotten truths and lead to the permanent  
organisation of spiritual healing by our  
Church."

As the Bishop of Willochra says, Mr.  
Hickson has been holding remarkable  
missions in Egypt, India,  
Japan, China and else-  
where. Several of our  
missionaries have had the  
privilege of joining in some of these  
missions and have borne their testi-  
mony to the good results. We have  
just received from Japan the "Tokyo  
News Letter," the organ of the C.M.S.  
Chinese Student Mission, and in that  
one of the English missionaries makes  
the following reference to Mr. Hick-  
son's mission at Yokohama:

"The daily round of work this autumn  
has been varied by a number of special hap-  
penings. First came the visit of Mr. J.  
M. Hickson, who has been travelling round  
the world on a mission to stir up the gift  
of Divine Healing, which the Church has  
left too long unused. He had three services  
in Christ Church, Yokohama, to each of  
which about 100 Chinese came. There were

no startling cures, but a great deal of re-  
lief, in many cases only temporary. But  
when those whom he was able to relieve  
made little or no effort to preserve in them-  
selves the blessing either by further prayer  
or by joining themselves to the Church and  
asking their constant and continued prayer,  
one cannot but feel that if the healing was,  
as Mr. Hickson claimed, really from God,  
the relief was almost bound to be temporary.

"In one case, however, although the phys-  
ical relief was only very slight, there has  
been real spiritual blessing. A Mrs. L.  
was brought to the church all three days on  
a stretcher, and certainly was relieved of  
pain for a time. But in addition a Chinese  
Christian nurse, wife of a man spoken of  
later, who visited her, reported that she was  
most anxious to pray, and was constantly  
doing so. She seemed, however, to get no  
better physically, but rather to grow weaker,  
in spite of all that doctors could do. One  
day I was told that she might not last the  
day, and that as she was very anxious for  
baptism, I had better go at once and bap-  
tise her. I took some of the Christians with  
me, and we had a very happy little service.  
We began by singing 'Jesus loves me,'  
which in the wonderful way such things  
have, seemed as if it had been written for  
the occasion. I then baptised her, and af-  
terwards laid my hands on her, that God's  
healing power might relieve her of pain and  
give her comfort. She is still alive, and  
suffers a good deal at times, but her faith  
is bright, and that God's peace is her heart's  
possession is obvious from her face. Her  
one regret is that she did not know Christ  
sooner, that she might trust Him longer."

The Bishop of Durham has received  
an invitation to become a Vice-Presi-  
dent of an Anglo-Catholic  
Congress for the North of  
England which is to be  
held in Leeds. His lord-  
ship has communicated his reply to the  
press. He observes that the aim of  
the Congress, "the conversion to our  
Lord of those who do not know Him,"  
is near to his heart, and that he would  
count it the highest of privilege if in  
any effective manner he could assist  
personally in that great adventure.

But from a study of the Report of the  
first Anglo-Catholic Congress he is con-  
vinced that the Anglo-Catholic move-  
ment is, with some necessary reserves,  
in principle and tendency not Angli-  
can, or Catholic, but Roman. While,  
therefore, he applauds the pious zeal of  
the committee, and will pray that  
God's blessing may rest on every honest  
effort, however shadowed by error,  
to win men to their true allegiance, he  
cannot feel himself free in conscience  
to comply with the request of the  
committee.

The Bishop of Durham is to be com-  
mended upon his straight-forwardness  
in dealing with a body which threatens  
the very life of the English Church.

Another world-hero has been tragically  
removed out of the midst of a  
brilliant and useful career  
A Tragedy. In which probably the  
whole civilised world was  
interested. The death of Shackleton,  
natural in its advent, came suddenly to  
the outside world and caused a univer-  
sal lamentation because of the splendid