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A Paper issued fortnightly in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

Vol. VII, No 11.

May 7, 1920.

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The Easter season hastens to a close
and another week will bring its logical
completion in Ascension-

Ascensiontide. tide, that festival which
speaks to us of a living,
reigning, ever-present and expecting
Christ. The whole cycle is complete,
and He Who, being in the form of God,
yet looked not on equality with God as
something to be hugged as a robber
hugs his prize, but laid His glory and
His power aside, and came to live and
die and rise again for us, now returns
in triumph to the glory whence He
came, "from henceforth expecting till
His enemies be made His footstool."
It is a message of joy and inspiration:
It is a message of responsibility too,
for He Who has fought and won alone
the decisive battle in the long cam-
paign, chooses to make the building
and extension of His kingdom depend-
ent upon our co-operation. "Lord,
wilt Thou at this time restore again
the kingdom to Israel?" the disciples
asked on that day of His Ascension;
and the answer was: "It is not for you
to know the times and seasons . . .
but ye shall receive power . . .
and ye shall be witnesses unto Me."
To the same purpose were the final
words: "Go ye into all the world, and
preach the gospel to every creature."
How are we responding to the charge?
If the reported intention of C.M.S.,
both in England and in New South
Wales, to withdraw missionaries from
their spheres of labour because of lack
of means, is any indication of our
spirit, we have every cause to be hear-
tily ashamed. There can be no reason-
able doubt that Churchmen have the
necessary money, and the work ought
not to be curtailed because they refuse
to supply the means which God has
entrusted to them, and upon which
His own work should surely be the very
first charge.

Mothers' Day is crystallising into
a settled celebration in our civil year.

We would that the orig-
inators of the festival had
made use of a day in the
Church's calendar, which would have
revived past traditions of our race and
gained a more general consideration
of the usefulness of the celebrations.
The present method of determining
Mothers' Day not seldom collides with
one of the more important festivals of
the Church, whose lessons are patently
more important for the Christian life
than those which we are asked to sub-
stitute for them. This year finds us
free to fall in with what will be the
general custom, although the Sunday
before Ascension Day rightly invites
the consideration of a great fact and
its inferences which an indifferent
attention to the claims of Ascension
Day is in danger of relegating to the
background of neglect. The Mothers'
Union "week of services" throughout
the Empire will lend an added emphasis
to this year's recognition of Mothers'

Day. It certainly gives a more prac-
tical setting to the occasion, in its
seeking to give prominence to the re-
sponsibilities and privileges as well as
the claims of motherhood.

Resurrection. Professor MacIntyre has
been delivering a course
of lectures at St. An-
drew's College, Sydney, on the subject
of "Life After Death." According to a
report in one of the morning dailies, Dr.
MacIntyre said that "The resurrection
of the body was not an event that would
take place at the end of the world, but
one that was coincident with the transi-
tion of the soul at death . . . he could
not conceive of a disembodied spirit."
We venture to affirm that there are many
realities that are difficult of conception,
and yet none the less are they realities.
For instance, the being of God is prac-
tically impossible of conception by us in
our present state. Is God eternally em-
bodied? In regard to man's resurrection,
what did Christ mean when He said to
Martha: "Thy brother shall rise again."
Did our Lord's soul become embodied
as soon as "He yielded up the ghost?"
Does Professor MacIntyre believe that
Joseph and Nicodemus laid a living body
in Joseph's tomb. Does he give no cre-
dence to the testimony of and the
Church's continuous belief in the empty
tomb, or to the oft-recorded statement
that "He rose again the third day from
the dead."

Anzac Day and its celebrations are
over for this year. We wonder how far
the general public approves of
the style of its celebration. One
of the Sydney evening papers of
date April 21st informed its
readers:

"This year Anzac Day will for the first
time be a genuine public holiday, similar to
that which obtains on Good Friday. At a
meeting this morning the executive com-
mittee of the Master Retailers' Association
adopted the following resolution:—

That in view of the State Government
having proclaimed Anzac Day, Monday,
April 26, a public holiday, the Master
Retailers' Association and the City and
Suburban Shopkeepers' Association
should recommend their members to
close on that day.

It is expected that warehouses and factories
will follow the example of the master re-
tailers, so that on Anzac Day all sections of
the community may be able to PROPERLY
OBSERVE what for all time will be a sa-
cred anniversary." (The emphasis is ours.)

From Melbourne comes this news
item:

"Anzac Day is being celebrated to-day by
a button day and the sale of goods in street
kiosks. The decorations in the city are of
a poor order in comparison with former ef-
forts, but there is no falling off in the en-
thusiasm of the street collectors. Money is
being raised by the sale of lucky bags, raf-
fles, and spinning wheels.

"A feature of the celebration is the num-
ber of returned men assisting. Novelty is
added by the presence of rickshaw riders in
the city streets.
"Memorial services will be held in the city
and suburban churches on Sunday."

This contrast would be humorous if
it were not tragic. Those who remember
the way that Good Friday, which should
be for all time and in all Christian lands
a sacred anniversary, has been desecrated
year by year by the Sydney Show and
other carnivals, will not be surprised
that Anzac Day was remarkable for the
way that crowds of people signalled
their complete contempt for its solemn
memories by simply flinging themselves
into all manner of amusements and en-
tertainments. The Government might
well have learned a lesson from last
Good Friday, and refused to declare a
holiday day like Anzac Day a public holi-
day.

The following extract from a recent
issue of "The Church Times" is an

example of the specious-
ness with which objection
is made to a natural reunion
among a very large body
of English Christians can
be urged. We do not question the sin-
cere desire of the "Church Times"
and those who think with it, for union
with the other episcopal sections of the
Church—or their willingness to go a
very long way in making such union
palatable to those other sections—but
when arguments such as are contained
in this extract are advanced in sup-
port of that desire, we cannot but feel
that there is over much of special
pleading in them. We give the extract
here:—

"With all reverence for the bishops who
are about to assemble at Lambeth, we take
permission to say that it is not for them to
decide that the ministries of the separated
communions are valid in the sense that it
would make no difference to a Churchman
whether he communicated at the altar of a
church or at the table of a Dissenting chapel.
If they so decided, we should not feel our-
selves bound to accept such a decision, as
being ultra vires. The Catholic Church
maintains unbroken its tradition of order, and
only the Catholic Church as a whole could
give any further judgment on the matter.
Nor the Dean of Durham single-handed, nor
the episcopate of the two English Provinces,
nor the entire Episcopate in communion
with Canterbury, has any power or authority
to modify the Catholic rule. To do so would
be to commit us to an act of separatism, for
it is certain that both the Roman and the
Eastern Churches would add this to all the
indictments that they have ever brought
against us. While we yield to none in our
eager desire for the reunion of Christendom,
we dare not make concessions to the one
side at the risk of making impossible all
hope of union on the other side. That is a
risk which some people seem ready light-
heartedly to take. We, on the other hand,
contemplate with alarm the consequences
that would ensue if the bishops at Lambeth
gave their sanction to the proposals of inter-
communion which are being freely venti-
lated."

Will the "Church Times" say how
the vote of "the whole Catholic
Church" is going to be taken?

For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of
prayer

Both for themselves and those who call them
friend?

For so the whole round earth is every way
Bound by gold chains about the feet of God.

English Church Notes.

Personalia.

The Professor of Hebrew in Dublin University, the Rev. George Wilkins, died in February last.

The Bishop of Birmingham has appointed the Rev. J. H. Richards, vicar of Colehill, to the Archdeaconry of Aston. Mr. Richards was for 15 years vicar of St. Andrew's, Bordesley.

The vicarage of St. Michael's, Chester-square, vacant by the appointment of the Rev. J. G. McCormick to the Deanery of Manchester, has been offered to, and accepted by, the Rev. Robert Andrew Mitchell, vicar of Highfield, Southampton.

Rev. P. N. Waggett has been appointed Hulsean Lecturer this year.

The Bishop of Carlisle, Dr. J. W. Diggle, who has been in ill-health for some time, has announced his intention of resigning on May 6th. He decided not to wait, as he had originally intended, for the attainment of his ministerial jubilee in March next year, as "in these days, so critical for the development and organisation of its laws and government, the Church needs all the help, especially with the Lambeth Conference impending, which men in sound health and robust vigour can render."

Rev. R. B. Jolly has been appointed by the Committee of the C.M.S. to succeed the Rev. H. St. B. Holland as Metropolitan Secretary.

"The Church and Reunion."

"Dr. A. C. Headlam, Regius Professor of Divinity, is the first Bampton Lecturer since the close of the statutory period of the war, and he has chosen a subject of vital interest and importance to the present time—"The Doctrine of the Church and Christian Reunion." After mentioning some glaring results of the difference between the Anglican and Roman Catholic Churches on the one hand, and the Anglican and the Protestant Churches on the other, he urged that the only method of finding the Church's doctrine was the historical. It was of no use to form a theory and then attempt to fit the facts to it. In founding His Church our Lord had purposely omitted to give certain directions and to impress certain characteristics upon it, because He knew that it would bear them for all time and under changed conditions, and would be under the weight of a dead hand. Now there was no dead hand, but a Living Christ, and we must imitate our Lord's methods and adapt our institutions as might be found necessary."—From "The Guardian."

221st S.P.C.K. Anniversary.

To commemorate the 221st anniversary of the foundation of the S.P.C.K., a service of thanksgiving and prayer was to be held in the Church of St. Martin-in-the-Fields, Charing Cross, on March 8, at which Canon G. R. Bullock-Webster was to give an address. The S.P.C.K. was founded on March 8, 1898. This venerable Society has always been a generous helper of the Colonial Churches. Even now some of our country dioceses receive a certain amount of assistance for the training of ordinands.

Anglo-Catholic Congress.

The Congress will begin with a celebration of the Holy Communion at various London churches at 11 on the first morning (June 29). Four of these churches are St. Alban's, Holborn; St. Augustine's, Kilburn; St. Peter's, Vauxhall; and St. Matthew's, Westminster. The celebration at St. Alban's, Holborn, will be for bishops and priests only. The Bishop of Salisbury will preach the sermon. The service at St. Peter's, Vauxhall, will take place on the Patronal Festival of this church. It is hoped that the Bishop of Zanzibar will preach at the service at St. Matthew's, Westminster. Membership tickets, admitting to all sessions, services and meetings (price 5/-), are now ready, and may be obtained from the hon. secretary, the Rev. H. A. Wilson, 20 Great Peter-st., S.W. 1. Nearly two thousand tickets have already been allotted. Evening tickets (price 2/6) will admit to the evening sessions of June 29 and 30, at which certain papers read during the day will be repeated, to the conversation and the meeting at the Albert Hall on July 1, and to all services in connection with the Congress.

The Welsh Church.

At the end of March the disestablishment and disendowment of the Church in Wales became an accomplished fact.

The election of the Archbishop of Wales was to take place at Llandrindod Wells in Easter week, and it was generally expected that the Bishop of St. Asaph would be chosen, as being the senior bishop.

The installation will probably take place at St. Asaph on June 1 when the Archbishop of Canterbury will be present.

The Bishop of Llandaff has received £5000 in War Bonds from an anonymous friend as a contribution to the fund of £1,000,000, which the Church in Wales is required to raise.

The Dangers of "Spiritualism."

The Bishop of Durham joins in a correspondence on Spiritualism now going on in the "Yorkshire Post" to record an incident related to him by the Prebendary Webb-Peploe. He (the Prebendary) had uttered in preaching a strong warning against "spiritualistic methods of alleged converse with the departed." Shortly afterwards, two ladies visited him, one a medium, the other her client. They came to protest, and an earnest, while courteous conversation followed. After some time, the lady medium again called, this time alone. She came, it soon appeared, in order to make, in Mr. Webb-Peploe's presence, a definite and solemn renunciation of her "mediumship." In answer to inquiry as to her motives, she gave this as the decisive reason, evidently with a conviction as grave as possible: "I found that my will was getting into the grasp of another and stronger will, which was not a 'good will.'"—The "Church Times."

World's Conference on Faith and Order.

BULLETIN No. 22.

The Spirit of God is moving over the chaos of the divisions of Christians, and slowly but surely the world is coming to see, first, that only by universal obedience to Christ's new Commandment of Love is there any hope for the future of civilisation and for enduring peace and righteousness, international, industrial or social. Next that only the visible unity of Christians can convert the world to Christ and so establish that new Commandment. Then that only through fervent and regular prayer can Christians obtain grace to surrender their wills to God, that His Will for unity may be achieved and Christ, the one Way, the one Truth, the one Life be all in all. Lastly, it has become clear that if Christians be truly filled with Christ's Love, they will seek unity through conference, not controversy, in conference they can understand and appreciate one another and so help one another to a more complete comprehension of infinite Truth.

So the World Conference on the Faith and Order of the Church of Christ seems now assured and a preliminary meeting to discuss how best to proceed further, and perhaps to fix the date and place of the World Conference itself, will be held, God willing, at Geneva, Switzerland, August 12 (Western calendar), 1920. All the great family groups, save one of the Churches which worship Jesus Christ as God Incarnate and Saviour, will be represented by delegates from every quarter of the earth, and of almost every race and every tongue. Invitations have been sent to and been accepted by all Europe, Australia and America, all Christian Asia and Africa, and the islands of the sea. The language of the various delegates will be English, French, German, Swedish, Norwegian, Danish, Dutch, Italian, Russian, Greek, Roumanian, Bulgarian, Serbian and perhaps Armenian and Arabic.

Notices of the appointment of delegates to the Geneva meeting are beginning to be received.

The Commission of the American Episcopal Church is deeply grateful to God who has permitted it thus to accomplish its function of securing the co-operation of the Churches of the world in this great effort to prepare the way for that visible unity of Christians which will set free the power of the Gospel of man's redemption. That Commission has frequently urged the paramount need of prayer. It now repeats that request and especially begs that all the Christian world will make the next Feast of Pentecost, or Whitsunday, May 23 (Western calendar), a special day of earnest prayer that God the Holy Spirit will preside over the meeting at Geneva and guide the diversity of race and tongue, of modes of worship, of credal statements, toward visible harmony in the one Faith they all share in common in the one Lord.

And we urge our brethren of the Roman Catholic Church to join with us in prayer that day. We are grieved that they will not be represented officially at Geneva, and we know that our grief will be shared by many thousands of them, all over the world, who are looking with eager hope to this movement.

WILLIAM T. MANNING,
Chairman Executive Committee.
ROBERT H. GARDINER,
Secretary.

March 16, 1920.

Organised Christianity.

(A sermon preached at St. Paul's Cathedral, by the Rev. E. M. Blackie, B.A., Vicar of Windsor, Chaplain to the King.)

"A glorious Church, not having spot, or wrinkle, or any such thing."—Ephesians v. 27.

There is a subject about which some people are thinking and a great many more are talking at the present time. That subject is what is known as organised religion. That is, religion expressed by a visible society which we call "the Church," or by a number of societies spoken of as "the Churches." Now you who are here to-night know that what people are thinking and saying about organised religion at the present time is not always of a very friendly or a favourable character; that the criticisms which are being directed towards the Church or towards the various religious bodies, are not particularly kind or particularly friendly. To speak of the failure of the Church is almost to become old-fashioned, because people have spoken of it so much; but they are still speaking of the failure of organised Christianity. And there are some who go further than that, and tell us that it is doomed.

Now, in view of all that is being said against us, and speaking, as I assume I am to-night, to those who more or less belong to organised Christianity, in view of all that is being said—what shall be our attitude? Shall we resent it? Shall we repudiate it? Shall we content ourselves with saying that a great deal of it is not particularly just? I am certain that to do that would be to make the greatest possible mistake. When people criticise us, merely to turn round and say: "You are mistaken," or "You are unkind," is to do no good either to them or to ourselves. On the contrary, I would urge this upon you this evening, and upon myself, that we who belong to organised Christianity ought to do this—to examine the faults in our own system and to try and remove them; and also to see what are the dangers which always lurk in religious systems, and to try and avoid them. In one of our collects we pray that God will cleanse and defend His Church. Do you not see the significance of the order of those words? There is no use defending a Church unless first of all you cleanse it. If you do not cleanse it, it will not be worth defending.

I.

Now we know that as soon as Christianity began to crystallise into a system, and later on, when it won the patronage of the powers of the world, at once perils began to show themselves. Spiritual influence was weakened, spiritual reality became less. What happened long ago—and I am concerned not with the past, but with the present—may happen to-day; for the perils which lurk very close to organised religion are more or less the same in every age. And if we want the Church, which we love and in whose mission we believe, to be a power for Christ in these difficult and anxious times, then we need continually to watch those dangers which always lurk near to religious systems.

I will group what I have to say under two heads. I believe that the perils which always await the Church may be described as narrowness and worldliness. It is about these two things that I wish to speak, and in doing so, let me remind you that they are closely connected with things that are good and splendid and true.

I say that narrowness is a danger which awaits organised Christianity. In what sense do I use the word "narrowness"? I might use it in a great many more senses than I could speak of this evening. There is always the danger lurking very close to those of us who are Christians of forgetting our responsibility to the world outside the Church. It springs from what is good, for the very purpose of Christianity is, of course, primarily and essentially spiritual. The Gospel of Christ exists to save the souls of men, and to bring them into communion with God. It is just for that very reason that our outlook with regard to the evils and problems of life may be narrow. We may be so concerned with the salvation of our own souls that we may forget that there is such a thing as moral and social salvation on a very large scale. Of course, I know that we are getting better in this respect. But there are still plenty of people who, when they come to church, only want to be preached to about the things which concern them as individuals, they only want to be told about the things which make them feel comfortable. They do not want to be told about those evils and blots in society around them, which ought

to make them feel very uncomfortable indeed. They do not want to hear about the burdens, the unfair burdens, that some people have to bear; they do not want to hear about the kind of houses that some people have to live in. If you talk to them about these things, then they will say that you are not spiritual. That is but an instance of the narrowness that always awaits Christian men and women, and which is the very negation of that prayer which we are always praying: "Thy Kingdom come; Thy will be done on earth as in Heaven."

There is another instance of narrowness about which I want to speak briefly. There is the danger of narrowness of thought. And once more this springs from something which is in itself—and I repeat the words deliberately—absolutely good and splendid and true. For religion, if it is to be worth anything must stand for settled conviction; it must bear witness to what it believes to be eternal truth. And Christian men and women do believe that certain things are true. We believe that the Son of God has come into the world; that He was born for our sakes; that He manifested God to mankind. We believe that He lived and died equally for the salvation of the world. And we believe that He is not a dead Christ, but a living Saviour, present in His Church, the world's true Sovereign and Master. And we believe that the Spirit of God dwells within our hearts; "and we look for the resurrection of the dead, and the life of the world to come." And we are quite sure that those whom we speak of as gone from us are one with us in this great Christian society. But do you not see that just because we have this inheritance we are in danger of becoming narrow? I mean this: That with this splendid inheritance of truth we may forget that the language of the Creeds, like all human language, cannot be a perfect expression of the truth of God. We may forget that creeds can be interpreted in more senses than one, and that, to quote an old writer, "the Lord hath yet more light and truth to break forth from His Word." Why, to speak as though we could not get fresh light upon old truths is to speak as though the Holy Spirit were not present with us: or that we ourselves are infallible. I know not which is the worse heresy of the two.

This danger of narrowness of thought comes home, or ought to, to those of us who are no longer young. There is at the present time among the younger section of the community, among the section that thinks, a great deal of religious unsettlement and uncertainty. Many of them are sitting very lightly to Christian truth. Now the lesson for those of us who are either middle-aged or old is this: That if we are going to give the younger generation the idea that the Church stands for a closed mind, then we shall be dealing a blow not merely at the Church, but, what is much more important, at the Gospel itself. Those who are unsettled and uncertain, those who are moving about in strange seas of thought, ought to be able to feel that within the Church of Jesus Christ our Lord there is an atmosphere of sympathy and of understanding. May God keep us from the narrowness of thought. For it is only a Church that realises that to live is to move, that to move is to be willing to change, and to recognise that fresh light may come upon old truth—it is only such a Church which is able to win the world.

II.

My other point is this: That if the danger of organised Christianity is that of narrowness, equally so there is the danger of worldliness. And that, again, springs from something which is good. We want the Church to be a tremendous power. We want to draw in everybody within the limits of organised Christianity, because we believe that we have a Gospel which the world needs, and without which mankind cannot know what it is to live. But there, again, comes in at once our danger of being worldly. What do I mean by being worldly? I mean this: The danger of caring too much for external success. We know that in the past one of the perils of the Church has been that of seeking the patronage of those whom the world calls great and influential, very often at the expense of principle. That is scarcely our danger to-day. Power has passed into the hands of a different class of society. I see no reason to fear or complain because of this. But in consequence of it, there is a danger lest the Church should seek to win the approval of the crowd by repeating cries that happen at the moment to be popular. This is only worldliness in another form. We may care too much for mere numbers. Specially is this the case with those of us who believe in what is known as church-going.

Of course we believe in church-going. We know what the House of God means to us. We know the strength which comes to us as we offer ourselves to God in humble worship. But there is such a thing as caring too much about church-going. Now, most of us here are those who love the courts of the Lord's House. Let us, then, remember that the thing which matters most is not the number of people that we get into the Church, but the number of men and women who go out from the Church, and who carry with them a character, a character which can transform the world.

The world's chief need at this moment is a spiritual one; though it does not know it. The world needs to understand that it only can live as it is guided by the spirit of God, and that the things which count in reconstruction, in social, and national, and imperial reconstruction, are, first of all, qualities that are Christlike. Now that need will never be supplied by systems, however splendid and right they may be; nor by services in church, however inspiring and uplifting we may know them to be. The world's need to-day will only be supplied by men and women who, under God, and depending upon Him, go forth into life to uphold Christ's standard of values in a generation which finds it very easy to forget them. Men and women who, in the midst of the strife and the enmity of which the world is pretty full, are making manifest the glory of love and understanding, and wide mindedness and wide heartedness, inspired by Christ. Men and women who, in the midst of the cares and the anxieties of which a good many of us know a great deal more than we like, are able to show by their very faces that they have got within them the peace of God which nothing can take from them. These are the people who will transform human life. They may not be many; they may be few; but they will count. Do you remember how our Lord Jesus Christ found it impossible to keep crowds? He could not keep them, although we may be sure that He wanted to. We may be sure that His heart was full of compassion and grace when He saw them melting away. He only kept a few; but they were the few who, under God, began to work to transform a great part of the world. They were the few who counted. God grant that there may be those still who have caught and are taking into each day the Spirit of Jesus Christ our Lord. It is they who will do great things, and will show the world that the power of God is still at work in our midst.

III.

I end my sermon as I began. I reminded you at the beginning that the faults of the Church are very much to the fore at the present time; that some people were thinking about them, and a great many more were talking about them. Many of the things which are said are quite true, and some of them are not. Some of the things that are said are wise, and others are marvellously foolish. Some of the things that are said are the result of knowledge; others spring from pure ignorance. But we are not concerned with these. The point for you and me who belong to the great Church of God is not what people say about us, but what manner of men and women we are. And the call to us to-day is to examine the dangers which lurk near to our system, to keep our minds open

to fresh revelation, to avoid being self-satisfied, and not to be too conventional, and, still more, to give ourselves each day to God, that we may draw into our hearts the strength which comes from Him; and so God will use us, unimportant men and women as we know we are. God will use us in these difficult and anxious times to make the Church a power in the world. He will use us to make men see that it is worth while to go back to Bethlehem, and to Nazareth, back to the Cross to find their inspiration, to discover that His words are true: "I came that they might have life, and that they might have it more abundantly."

The Bishop of Tasmania and Social Unrest.

In his opening Charge to the Tasmanian Synod, the Bishop said: "The new era, to which all looked forward, is still to begin. In whatever direction our eyes are turned the outlook is not assuring. After such a world of upheaval as we have witnessed it was not reasonable to expect that the much-talked-of reconstruction would be a simple; natural, or painless process. Human nature is not quickly transformed, nor do people turn their backs suddenly upon their old modes of thought and action. Most of us realised how difficult would be the problems of readjustment and reorganisation. We were prepared for a certain amount of discontent and unrest. But the sad confession must be made that we are disappointed, and our disappointment lies in this—that the war which brought out such splendid qualities, the war which we waged for spiritual ideals, and which we hoped was to end war, should leave us as we find ourselves to-day. Yes, here lies the cause of our disappointment. We took it too much for granted that if not fully justified by the ordeal through which we had to pass at least we should find some traces left of the fine spirit called out, some recognition of the supremacy of the spiritual over the material, some display of fellowship and co-operation."

The International Outlook.

Not only are we face to face with the difficulty of the new problems which naturally have arisen, but the old problems are still there, pressing upon us with greater intensity. National jealousies are by no means buried. Political partisanship and class prejudice are as active as ever. Statesmen, however lofty their ideals may be, do not seem to be able to escape from the pressure of the old-time forces. Nominally at peace, the world is torn with dissension and strife. The League of Nations, with so much in it of Christian idealism, inspired men's hearts with the hope of a universal peace and a fellowship of nations. But as yet, it has failed to materialise, though the attitude of the American Senate in declining to accept the Treaty of Peace, although its terms had been based, to a large extent, upon the proposals of President Wilson. The United States, it would seem, would join the League, but with reservations that would cripple it. Evidently, they are not prepared to shoulder their share of responsibility for the world's peace, either with men or money. This failure (as it seems to many of us) on

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the part of America to realise her duty to humanity is due, doubtless, to narrow-visioned political partisanship. It cannot be that she will leave herself open to the charge of endangering the general interest of humanity—the very cause for which she fought side by side with the Allies. It is to be hoped that the United States will not fail to see that they are essential to the League of Nations, and that the question of the future peace of the world lies to a large extent with them. It is unthinkable that the great nations should be balked in their efforts to make war cease. A devastated Europe, with its millions of dead, passionately appeals for a way to be found to make impossible a recurrence of such death and destruction. So even if the League of Nations is an experiment it is a noble one, and based on Christian ideals. And as such we must support it with our prayers and good-will. It opens out a way which no Christian nation can refuse to take without dishonouring its best traditions, and discrediting all its ideals.

Social Unrest.

Unsatisfactory as the international outlook is, a survey of industrial conditions is equally disquieting. The war has left an acute social unrest, some causes of which it is not difficult to see. The finances of the world have been disorganised and revolutionised, not for production, but for destruction, with the result that the social discontent that existed long before the war has been brought to an acute stage. An atmosphere has been created favourable to extremists. The revolutionary tendency throughout the world has been stimulated by the general upheaval, and men unconsciously are being influenced by it. In every sphere there is evidence of a spirit of lawlessness, and an impotence of all restraint. There is such a growing lack of self-discipline and thought for others that no law, whether of God or man, is sacred when it becomes inconvenient or irksome by the restraint which it puts upon man's selfishness. There is no doubt that the spirit of selfish materialism is responsible for most of our troubles. We are being told that we are living between the profiteer and the striker. The abnormal conditions of the past five years have afforded the opportunity for those who are out to make money to do so. The love of money still remains the root of all evil, and to many the revolution of wealth is of more importance than the claims of humanity. This accounts to some extent for the vicious circle in which we are said to be living. Increased prices require an increase in wages. A rise in wages forces up prices until the cost of living becomes an intolerable burden upon the long-suffering general public. Is it too much to hope that a country like Australia, with its democratic spirit and its vast resources, should be able to make laws to ensure a reasonable amount of industrial prosperity and peace? Under our present system it would seem as if only two parties are recognised in a great industrial dispute. The great third party—the long-suffering, silent public—counts for little. But there are signs that the time is coming when this third party, which is so vitally affected, may seek to play more than a silent part. It may demand that its representatives, who are neither captains of industry nor trades unionists, shall take their part in the settlements of disputes.

Some remedy must be found for the present system, which seems to permit, with impunity, profiteering on the one hand, or direct action on the other. The present cynical indifference to the public interest is deplorable. The principle is admitted that men must combine to protect their interests, and we have learned the power which a well organised union can exercise. Much has been done by combination to develop industry and commerce. Much has been done by trades unionism to improve the conditions of the worker, and to secure a juster recognition of his rights. Much doubtless remains to be done. But no combination, whenever it pleases, should be able, by coercion, to disorganise the national life, but should seek to attain its object by legal and constitutional methods. We expect this, unless we prefer anarchy to law. In a free and well-constituted society, the individual is not allowed to do as he pleases, that is, if such action on his part is inimical to the general good. The same principle should apply to the sectional society. To what extent we should depend upon the State to co-ordinate the activities of all, and to control them in the interests of all, is a question productive of much debate and difference of opinion.

But it will be conceded that it is the duty of the State by its legislative and administrative powers to protect the life of the nation from the selfishness of any individual or class.

The Church's Part.

The Church has a duty, no less than the State, and the captains of industry, in the solution of the problem. We agree with those who look with suspicion and resentment upon any attempt to organise the Church as a political factor. It is not for the Church to be partisan, but as great ethical and moral questions are constantly arising, the Church must not surrender its office as the spiritual organ of the nation, nor can individual members, whether of the clergy or the laity afford to remain silent, so long as their utterances are in accord with the principles which they profess to believe. It is for the Church to spiritualise the ideals of the great movements of the times, to strive for the good and happiness of all, holding fast through its belief in its Incarnate Lord, to the sacredness of human personality, and to the principle of service as the duty of all for each and each for all. The call is to individual Christians, as members of His Body, to begin with themselves, and, to create, through individual penitence and effort, such a public opinion that amendment all round must follow, first in the Church, and then through the Church, in the life of the nation. Such a regenerate church will give no uncertain message to society in claiming for Christ what really belongs to Him, dominion over the hearts and affairs of men. Tempted as we may be to be unbelieving and despondent, we need never give way to the thought that things tend to grow worse and no better.

Personal.

Prior to his departure from the parish of Kurri (Newcastle) as Deputation Secretary for the B. and F.B. Society, the Rev. W. S. McLeod was the recipient of various presentations: from the scholars of the Pelaw Main Public School Scripture Class, the Mulbring Scripture Class, the Pelaw Main parishioners, the Mt. Vincent parishioners, the Buchanan parishioners, the teachers and scholars of the Kurri S.S.

Rev. D. Pontifex was farewelled at Adamstown (Newcastle) on April 25, at a Bible Meeting presided over by the Mayor of Adamstown. The Dean, Archdeacon Regg and others spoke, and Mr. and Mrs. Pontifex were made the recipients of numerous gifts, including a roll of notes.

The Bishop of Ballarat has appointed the Rev. W. Reed as rural dean of the rural deanery of Horsham.

Mr. C. H. G. Simpson, B.A., LL.B., has gone into residence at St. John's College, Armidale.

The death is announced of the wife of the Rev. F. J. Betts, of the Ballarat diocese.

Rev. W. E. Coates, curate of St. Silas's Church, Waterloo, Sydney, has been appointed to the rectory of Milton.

Rev. S. A. Beveridge, of Horsham (Victoria), has been appointed incumbent of the parish of St. Andrew's, Clifton Hill, Melbourne.

Miss Hilda Doidge, on the occasion of her marriage, was presented with a gold bangle in appreciation of her services in the choir of Christ Church, Cootamundra (N.S.W.).

Rev. H. Hampden, Hobart, was the recipient of a gold wristlet watch from the parishioners at Greta (Newcastle) as an appreciation of work done during the past five years of anxiety, bereavement and sorrow.

At the Easter Vestry Meeting at St. Luke's, Concord, Sydney, occasion was taken to present Mr. J. M. Sandy, the retiring church warden, with an illuminated address from the parishioners, on the eve of his departure from the district. Mr. Sandy has been associated with this parish from childhood, and has always taken the liveliest interest in the work of the Church.

The R.M.S. "Orvioto" sailed on Saturday last with quite an episcopal freight, including the Archbishop of Brisbane, the Bishops of Bendigo, Grafton, Riverina, Kalgoorlie, and Newcastle.

Rev. C. H. Lea has resigned the office of Precentor of St. Andrew's Cathedral, Sydney, and accepted a position on the staff of the C.E.G.S., Melbourne.

Rev. F. C. Philip, M.A., of the Hyderabad Mission, sailed for Australia by the "Maime," and is due at Fremantle on May 8.

Archdeacon Rivers was inducted as Dean in St. David's Cathedral, Hobart, by Archdeacon Whittington (Administrator of the Diocese).

Miss Ebba Knauer, sister of the Rev. W. T. Harris-Walker, was on Wednesday, April 14, married to Mr. E. O. Kemp, of Kempsey. Miss Knauer has been one of the earnest workers at Holy Trinity. As Mrs. Kemp she will reside at Kempsey, where the Rocks' loss will be Kempsey's gain.

The Rev. R. G. Nicholls, M.A., D. of E.D., who is residing at Murrumbidgee, is working hard for his London B.D. (final), and is doing Sunday work at present in the Ferntree Gully district.

Our Melbourne Letter.

(From our own Correspondent.)

The "Church of England Messenger" gives first place to Rev. S. J. Kirkby's mission to Melbourne in connection with the Bush Church Aid Society: The "Messenger" says: "Judging by the reception given at the introduction of this new society by the several parishes where Mr. Kirkby has presented its claims, and by the interest manifested at the inaugural lecture, there is a fine future ahead for the B.C.A., and a great backing is assured from Melbourne." The implied eulogy of Mr. Kirkby's work is well deserved. He has vision and enthusiasm, and a real interest has been stirred up in the work out-back by his sermons and lectures. It will be a disgrace to the church-people of this wealthy city if the "Messenger's" prophecy of "a great backing" is not realised.

Mr. L. V. Biggs' appeal, in the columns of the "Messenger" to clergy and laymen to rally to the standard of the C.E.M.S. is timely, in view of the National Convention to be held in Melbourne on Wednesday, May 12th. According to Mr. Biggs, Sydney, Melbourne and Brisbane stand in the order of good, better, best, in the matter of interest in the Men's Society. We do want more fellowship among Christian men—"A wider and more affectionate social life"—as Mr. Biggs describes it. He rightly sees that the basis of the society is intimately spiritual, and the parochial branch will fail in any other plan than that of "spiritual men for spiritual work." The gains of the last ten years, as set out in the article we refer to, are very solid. One of the best is a deepened church consciousness. An evangelical can now talk of his heritage in the church, and can endeavour to live up to its devotional system without being branded as "churchy." On the other hand, high church laymen are ready to profess their personal devotion to Christ in a way once peculiar to the evangelical. For all this, we may thank God, take courage, and carry on with our C.E.M.S.

The diocese is having a time of quiet after the gatherings of farewell to the Archbishop. But men are thinking out plans for reform and advance in many branches of our church life. The 1920 synod will probably have some far-reaching proposals before it, and in solid usefulness it may be the best session of the synod, which began and consolidated what yet may be known to Australian Church History as "The Melbourne Movement."

Correspondence.

An Appeal to the Clergy.

(The Editor, "Church Record.")

Sir,—May I beg space of you for the purpose of making an urgent appeal to the younger clergy of our capital cities. We want volunteers for four vacancies in the middle and further west of the State of New South Wales. The need is great and the whole situation presents a challenge to all that is heroic in the hearts of those who would do "true and laudable service" for the Lord Jesus Christ. The parishes in question are without any priest or deacon, and the Bishop in each case knows not where to find one in his own diocese. The Bush Church Aid Society was formed for the purpose of bringing such needs before the whole Church, especially before the clergy of the cities, hence this appeal. I shall be glad to furnish anyone with particulars, and such advice as may be helpful as coming from one who knows the parishes generally.

May I say that each parish is a field of hard but intensely interesting service. Experience in them would mean a valuable enrichment of a man's life ministry, as well his knowledge of the "real Australia." Maybe that some man would like to go out for a "short service" period of one, two or three years. Such could be arranged.

I should like to add that in my recent journey through the far North-west, I found that each remote township had its nurse, its school teacher, and in some cases, its doctor. Surely the ministry will not be behind those noble professions in readiness for manful and self-sacrificing service. The Bush Church Aid Society will help any suitable volunteer with practical support.

S. J. KIRKBY,
Organising Secretary.

May 1, 1920.

NEW LECTIONARY.

May 13, Ascension Day.—M.: Pss. 8, 21; 2 Kings ii. 1-15; Ephes. iv. 1-16. E.: Pss. 24, 47, 110; Dan. vii. 9-10, 13-14; Hebrews i.

May 16, Sunday after Ascension.—M.: Pss. 93, 96; Deut. xxvii. or Isa. lxiv.; John xiv. 1-14 or Eph. i. 3. E.: Pss. 148, 149, 150; Deut. xxx or xxxiv. or Isa. lxv. 17; John xvi. 5 or Acts i. 1-14.

May 23, Whit Sunday.—M.: Ps. 68; Joel ii. 28; Rom. viii. 1-17. E.: Ps. 104; Isa. xi. 1-19 or Ezek. xxxv. 22-36; Rom. viii. 18 or Gal. v. 13.

THE DIOCESAN FESTIVAL

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AND THE MISSION ZONE FUND

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TUESDAY, 11th MAY, 1920.

4 p.m., Service in Cathedral. Preacher, Rev. J. Newton Stephen, B.A.

5.30 and 6.30, Tea in the Basement of the Town Hall. Tickets 1/-.

6.45, Lantern Lecture, "By Car, Carriage and Camel," Rev. S. J. Kirkby, B.A.

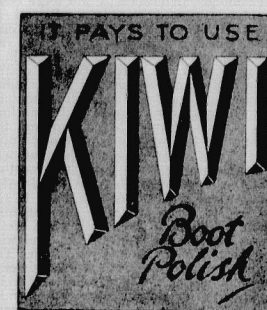
7.45, Public Meeting in Town Hall.

The Governor, SIR WALTER DAVIDSON, K.C.M.G., will preside.

Speakers: The Very Rev. the Dean of Newcastle, Rev. H. N. Baker, M.A., and Ald. H. W. F. Rogers.

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The Annual Meeting and Demonstration of the N.S.W. Branch of the Church Missionary Society took place on Tuesday last in the Chapter House and Town Hall. At the Annual Business Meeting Mr. C. R. Walsh occupied the chair. The general secretary read the annual report, which took a distinctly optimistic tone in spite of the financial situation. There was a strong appeal for more simple faith in our Omnipotent God. "Nothing militates against the Christian conquest of the world more than the secret suspicion that our splendid objective is impossible, that it is unreasonable and doomed to failure. Nothing so paralyses effort as that dark nightmare, 'it can't be done.' All human experience goes to show that nothing is impossible to him that believes, which proves that we are living in a possible world, with possible people, possible problems and possible tasks. There is nothing in the Christian revelation which warrants us in hoping that we shall be given tasks within our powers."

The financial statement shows that the total receipts for the year were £11,121 16s. 3d. An accumulated deficit for three years amounts to £4149, due to the Parent Society in London. In the committee a large increase has been made by the addition of 24 women.

The demonstration at night, presided over by the Dean of Sydney, was a great gathering. The various scenes depicting missionary work, the singing of the hymns and the addresses left practically nothing to be desired.

The opening pageant, consisting of over 300 children and Y.P.U. members, depicted the peoples of the world among whom the C.M.S. works.

The Dean's address was full of interest and stirred up great enthusiasm. He said, "The cause of Foreign Missions demands our utmost energy and is worthy of our greatest efforts. The pageant reminds us of the many varied activities of missionary enterprise, and has a useful educational value. We have reached a very difficult situation in the history of our society. Let our reply be 'no retreat,' but let us make it effective by greater support and greater sacrifices. It is almost paradoxical to speak of retreat at the present time, for the opportunities of spreading the Christian evangel were never greater, and the need for that evangel was never more urgent." The Right Hon. W. Adamson, an English Labor member of parliament, speaking recently of industrial issues and international relationships, claimed that the gospel of Jesus Christ touched all our problems, and only by the recognition of its principles could there be any successful reconstruction. The uplift of the outcaste in India is vital to the working out of India's destiny. The call to advance comes to us in the great opportunity that presents itself, in the urgency of the need, in our growing appreciation of the Cross. What shall we then reply? Surely not 'retreat,' but in the name of the Lord we will lift up our banners and go forward."

The applause that followed manifested the earnest desire of the great bulk of those present.

The Bishop of Bathurst stirred the meeting up to even greater enthusiasm. He urged those present to get a vision of what the grand old C.M.S. is standing for to-day; its tremendous undertakings and huge commitments among so diverse a life and so widely differing peoples. He eloquently outlined the world-wide work of the Society, and urged upon his hearers the call of the heathen races; Africa, where the spread of the religion of Islam is being held back; India, "singing with new life and all tremulous with the forces let loose upon it," appealing to the Church of the Christ Who was the one hope for healing, settlement and uplift for that great people; China, that ancient and lovable people, true and trustworthy, one of the most responsive of the world holds and has great contributions to make to the world. Dr. Long spoke of our responsibility as a Church to keep with those brethren who were in the fighting line, and with the peoples to whom we had sent them. The bishop's closing appeal was very insistent: "Are we proud of this great Society? Its story is gemmed and gemmed with splendid lives from Arctic snows to African forests. It has faced crisis and crisis, and is still battling on in faith. The present crisis has come out of our Victory and Peace. Are we going to fail because of this crisis? It is going to hurt to keep true. The victories of the Cross are not easy victories. It is no slight thing to follow the Lord Christ."

It was indeed a soul-stirring meeting and promised well in favour of "No Retreat." For the beauty of the music and the heartiness of the singing, we are much indebted to Mr. Faunce Allman, who presided at the organ. The collection amounted to £74/3/8.

Rogation Days.

In the Tables at the beginning of the Prayer Book there occur among the "Days of Fasting or Abstinence," the three Rogation or Supplication Days, being the "Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of Our Lord."

In a previous Table, the Sunday before these days, i.e., the fifth Sunday after Easter, is mentioned by its old name of Rogation Sunday. The explanation of the name is to be found in the ancient custom of making procession throughout a parish and offering special supplications or Litanies on occasions of disaster such as earthquake, pestilence, or drought.

The Rogation Days were instituted in Vienne by Bishop Mamertus, A.D. 452, at a time of special physical calamity. The use generally extended so as to form, probably, a period of preparation for Ascension Day, as for Christmas and Easter.

They were found suitable at a time of intercession for the fruits of the earth, and were introduced at Rome, apparently for this purpose, in 1100 A.D. The custom seems to have extended to England, where the clergy and people marched round the boundaries of the parish praying for a blessing on the growing crops. This old custom survives to-day in some ancient parishes, in the quaint practice of "beating the bounds."

Many ancient parishes in England are very extensive, and it is said that the custom of beating the bounds was kept up in order to impress upon each generation in turn where the boundaries ran.

Notes on Books.

"The Ministry of Women," being a report by a committee appointed by the Archbishop of Canterbury in 1917; 47pp.; price 6d. in England.

The question of the Ministry of Women in the Church is one which has been coming rapidly to the fore in recent years. The ever-widening horizon of woman is revealing to her fresh fields of activity which the conventions of the centuries have hitherto closed to her, and her political emancipation is suggesting to her a fuller liberty in the ecclesiastical sphere, whilst her great war-work is leading her to seek fresh avenues of service in the Church. Obviously, one very important consideration in connection with the whole subject will be the attitude of the New Testament, and the subsequent history of the Church, and everybody interested in the matter will therefore welcome this little but very helpful and concise historical survey. We heartily recommend it to our readers. Our copy from Messrs. Angus and Robertson, Sydney.

Let me lean hard upon the unfailing Arm,
I said I will war on; I fear no harm,
The spark divine within my heart will show
The upward pathway where my feet should go.

But now the heights to which I most aspire
Are lost in clouds, I stumble and I tire;
Let me lean hard.

—I.S.T.

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The Church Record.

MAY 7, 1920.



"STANDARD-BEARERS FOR GOD."

A challenge to the laity of the Church of England in the Commonwealth has gone forth. That great society, founded in 1899 in England, and here in Australia in 1910, and which during the years of the Great War had to be the quietest obviously because of the gallant response of so many of its members to the call of country, has now undergone a process of reconstruction with a view to greater efficiency in furthering its laudable objective. The Rule of Life has been made more exacting. To-day it is at last being realised that we have no right to whittle away the claims of God on man's allegiance and service; and that human nature is such that it best responds to great appeals. The true man is degraded by the small demands made upon him, his spiritual and moral nature becomes impoverished. The big appeal not only strikes his imagination, but it finds out an answering chord in his finer self which, in many cases, is longing to be called to a service worthy of the best that is in him.

And so the new rule of life, coupled with the aims of the Society, will, we do not doubt, inspire with a more lively membership an organisation that has done good work in the past, and develop some of those wonderful potentialities which the C.E.M.S. evidently possesses. The new Rule of Life is as follows:—

"In the power of the Holy Spirit: to pray to God every day; to be a faithful Communicant; and by active Witness, Fellowship and Service to help forward the Kingdom of Christ."

It is well to have set in the foreground of the Rule of Life the Christian's dependence upon the Holy Spirit for strength, guidance and inspiration for the every task of the Christian's life: In the second place, the great need of Prayer—earnest and guided prayer—in order, as H. S. Woolcombe used to put it, "to release the springs of God's power for the work." Then there rightly comes the recognition of Christ's claim to obedience and praiseworthy worship in the sacred ordinance of our holy religion, which emphasises the Christian fellowship and manifests the Christian's witness to the supreme

sacrifice of the Death of Christ. These lead, of necessity, to that witness and service which the Master claims, and the world needs and yearns after.

The Australian membership of the C.E.M.S. is asked to renew its consecration on or about May 16th, the Sunday after Ascension Day. In arranging for this definite act of re-dedication, a challenge is also sent out to the laity of the Church. It runs thus—

"Are you content to be passengers in the dear old Church of England, or do you desire that every layman shall be a source of strength?"

"Every organisation is undergoing criticism just now, and the world has not any use for Societies which do not carry out their purposes."

"Can it be said that the Church is effective when most of the work is done by the clergy, the women, and a small minority of the laymen?"

"The world needs the message of the Church, and if the message is to influence all life, layman must rise to the sense of Witness, Fellowship and Service. Our fellowmen who do not respond to the Call of God, rarely, if ever, hear the words of a clergyman, but they watch keenly, and take notice of every word and action of the lay members of the Church."

"You Should be the Standard-Bearers for God."

"The C.E.M.S. is a Society which has been in existence for twenty years, and is intended to draw together earnest men of the Church of England—clergy and laity; rich and poor, without distinction of class—so that they may be helped to realise their responsibility to God and their fellow-men, by close co-operation in Devotion and Service. It does not recognise any party in the Church, nor differentiate between parties in the State."

Will you join the Society and link up with its Forward Movement, in order that the great Spiritual Force of our men may be focussed, and used for the Glory of God, the Strengthening of the Church, and the Service of Mankind?"

The challenge goes straight to the mark. The ship of the Church is over-weighted with passengers, who care little for the salvation and comfort of any one else. But mere passengers have no real place in the purpose of God. Salvation should lead always to service, for service alone justifies our claim to that union with Christ which is at the basis of our salvation. Self-centred Christian lives are a practical contradiction of the reality of Christian profession.

Let us be much in prayer that this forward movement in the C.E.M.S. may result in truer conceptions of the Christian life, and a strengthening and widening of that "will to serve" which best witnesses to the fact and power of that life.

The Lambeth Conference and the Missionary Work of the Church.

On Sunday, July 4th, 1920, we enter upon the week when the Bishops of the Anglican Communion will assemble at Lambeth for their deliberations on subjects more momentous and pressing, and at a time more critical than on any previous occasion.

On the request from many quarters, and with the approval of the Acting-Primate (the Most Reverend the Archbishop of Perth) we now beg to draw the special attention of the clergy to the tremendous importance of intercessions during the opening week of July.

The fourth of July has a special significance, in that it is the anniversary of the declaration of peace.

Among many of the results of war there are two church movements which have been accelerated, and which have, in the light of the war, assumed a new and significant importance. They are (1) the Reunion of Christendom (2) the Missionary enterprise. It will be noted that the one is internal, and the other external; yet the two are essentially united, for the prayer of our great High Priest was (and is) that "They all may be one that the world may believe."

Tuesday, July 6th, is the day on which it is arranged that the subject of "Reunion" is to be discussed. It seems not merely fitting but entirely our bounden duty that on these

two days the Church in Australasia shall engage in a corporate act of intercession. It is indeed a clear and unmistakable call. And it is not merely a matter for the clergy—it is at least of equal importance that the laity shall be fully aware of the significance of these two great movements, and of the unique position and unrivalled opportunity of the Anglican Communion in the world, both in the cause of Reunion, and in the carrying out of the missionary enterprise. It is also urgent that the laity should be called to intercession that our leaders may be guided from on high, that they may be brave, yet prudent, generous yet careful, that the Holy Spirit may manifest Himself with power, and that as a result of their deliberations the Anglican Communion may prove to be what has always been claimed for her, a *via media* through which the Church may again be a viable one, and that she may go forth in divine strength to bring the nations of the world to an effective knowledge of Christ as Saviour, Lord and King.

In many churches on July 4th, it has been the intention for some time to contribute to the Thankoffering appeal for missionary work. Knowing, as we do, the extreme strain and stress under which the Missionary work of the Church is being carried on, we dare not hide the fact that the present work is imperilled through lack of means. But we assert that the primary need in the Church at this hour, and in this crisis is for prevailing intercession. We cannot advance, except on our knees. "With God all things are possible." Let us then by prayer strive to uphold our leaders and representatives at Lambeth. Let us give ourselves to intercession that the "open doors" may become an effectual opportunity for our Master to enter in, and thus only give to the world that peace which always ultimately depends on doing God's will and seeking His righteousness.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Archbishop's Letter.

"We have on board the Bishop of Goulburn and his family, who left Sydney with us; the Bishop of Adelaide and Mrs. Thomas joined us at Adelaide, and we expect to pick up the Bishop of Bunbury, so our Church is strongly represented. We found the advantage of it on Sunday, when, in spite of troubled weather, we were able to have a series of services in different parts of the ship. It was interesting to hear testimony from very varied sources of the power of the old liturgy. Home came very near, and the familiar phraseology touched many hearts. We are now looking forward, as you are, to the services of Good Friday and Easter Day."

"Such an experience brings home to us our responsibility as a Church for the setting of our faith, which has such power to unite at a distance. The spiritual facts of our faith stand out in their eternal strength as truths that our own soul needs, when though miles away from shore in this speck on the ocean we pass in worship into the Saviour's presence, and feel that it is good to be there."

"Another reflection that is borne in upon one during these days of voyage is the solemnity of the trust committed to Australia. How mighty is our continent we often fail to realise until day after day we skirt its shores. We think of the many types of wealth it contains, its unique position set prominent in these wide-stretching southern seas. Yet how much devolves on us who are citizens of Australia. Loyalty to the Empire is our first responsibility, for without the prestige of the flag our priceless heritage might seem an easy prey to others who covet its resources. Development of a sea instinct appears to me another necessity. Our waters at present seem comparatively empty, yet in them much of our bulwark exists. But above all we need a common service of lofty aspiration, in which with pure hands and hearts we resolve with a common purpose to use our opportunities for the service of God and God's world. So alone can we believe that God will continue to use this great charge that He has placed in our hands."

"Here is one great function of ourselves as a Church. We must impress this call of duty to God and unselfish devotion of citizenship upon that great section of our population who are our adherents. With this in view I appeal to you all to rally round the Home Mission Society at its great annual festival in the Town Hall, of which you will see announcements in this issue. This So-

ciety is as the flywheel of our machinery. We must keep it efficient. But as we maintain it financially we need above all to pray for the Holy Spirit of God in all our wishes. In Him alone is the secret of power."

British and Foreign Bible Society.

The Rev. W. S. McLeod, Deputation Secretary for the British and Foreign Bible Society, has just returned from a lecturing tour in the north-west of the state, visiting Curlewies, Bogabri, Narrabri, West Narrabri, Moree, Bellata, New Waa, Burra Junction, Walgett, Warialda, Bungara, Inverell and Delungra. The secretary visited public schools, preached and gave lectures. Excellent attendances, hospitality and enthusiasm were characteristic of the tour. The drought now is of unparalleled dimensions, in some places there is not any grass for 80 miles, and there have been no crops reaped for three years; water in some places has had to be carted for two years.

The Rev. W. S. McLeod's next deputation will be as follows: Murwillumbah, May 8-10; Tweed Heads, May 11, Cudgen, May 12, Murwillumbah, May 13-17, Byron Bay, May 18, Bangalow and Newrybar, May 19 to 21, Ballina, May 22-25, Alstonville, May 26-27; Lismore, May 28-June 2; Coraki, June 3-4; Kyogle, June 5-9; Casino, June 10 and 11; Nymbear, June 12-15.

St. Bartholomew's, Pyrmont.

At the annual vestry meeting, held on 14th April, there were about sixty persons present, and the accounts were presented and reports made which spoke well for the accomplishments of the year. In speaking of the year's work, the acting-rector (Ven. Archdeacon Davies) spoke of the renovation work that had been done in very glowing terms, in which he spoke very highly of the work put into the parish by the Rev. E. C. Madgwick. He also referred to the manner in which the brightness of the services had been maintained, and the improvements that were manifest in every department of the parish work. He was supported, by Mr. A. Shaw (church-warden), Mrs. Gillespie (treasurer), and Miss Ogg. At the close of the formal business the Rev. E. C. Madgwick said they were all aware of the early departure for twelve months of the Archdeacon, and also that he had recently received a notification that the B.D. of Cambridge was to be conferred upon him. Having both these events in view, it was decided to acknowledge them and to mark them in a useful way. He then called upon Mr. A. Shaw to hand to the Archdeacon the hood of his new degree, which he did, and added some very suitable words. The Archdeacon showed his appreciation of the gift and the words accompanying it. The remainder of the evening was spent in a social way.—Communicated.

News from Africa.

Recent letters from Rev. C. and Mrs. Short tell of their safe arrival in Nairobi, and give good impressions of the city, with its beautiful climate, wide streets, and many interesting and novel experiences. The fine avenues of Australian gum, turpentine and wattle trees were a welcome reminder of home.

They are at present staying at C.M.S. House with Canon and Mrs. Burns, pending the erection of their house, which is being built in the church compound.

Mr. Short is doing English Chaplaincy work, at the request of the Bishop, until the Chaplain arrives from England, and he draws a significant comparison between the very small proportion of English residents who attend the services at All Saints (not more than fifty or sixty), and the congregations at St. Stephen's, the native church, of from 1200 to 2000 at the morning service. The week evening native prayer-meeting, he tells us, is an inspiration, even to those who as yet have not the language—five hundred earnest souls, eager to pray; and so appreciative of their privilege of access to the Father, that Canon Burns has often to bid them cease praying, in order that the meeting may be closed. Both Mr. Short and his wife and little daughter are well, and full of thankfulness to God for His abundant answer to the many prayers of their friends.

One special matter deserves mention. The high rate of exchange in B.E.A. has been the subject of much prayer, both there and in our C.M.S. circles at home, and though there seemed to be no likelihood of any change for at least six months, by the good hand of God upon His people, the rate of legal tender has been lowered, and the position has so improved that the purchasing power of money from abroad is materially increased, and there is a prospect of things becoming more normal in the future. Mr. Short writes: "The answer to our prayer has arrived already, Praise His Name."

They would be so glad of letters from any friends in Sydney, and also ask that much prayer may be made for them in the difficult task of acquiring Swahili, which, of course, is their just duty.

C.E.M.S.'s Rally.

On Sunday, May 23rd (Whitsunday), at 3.30 p.m., there will be held in St. Andrew's Cathedral, a special service for men, when the Right Rev. the Lord Bishop of Bathurst will be the preacher. It is proposed that members of the Cathedral Branch of the C.E.M.S., as well as unattached members, shall pledge themselves at the service to the new Rule of Life: "In the power of the Holy Spirit: to pray to God every day; to be a faithful communicant; and by active Witness, Fellowship and Service to help forward the Kingdom of Christ." This service is intended as the forerunner of an active campaign to bring about a definite revival of the C.E.M.S. under the new conditions.

St. Chad's Memorial.

The annual meeting of the parish took place on the 20th instant. There was a large attendance of parishioners. The churchwardens' report and balance sheet were received and adopted. Messrs. H. Ward, W. H. Storey, and G. B. Hales were elected churchwardens. Misses Richardson, Catehove, Harris, Eckford, Perrins, Tapham, Pain, and G. Hales were elected to the Parish Council. Messrs. Swan and Gates were re-elected auditors, and Messrs. Richardson, Ward, Wilson, Hales and Storey were re-elected parish nominators. Anzac Day was well opened. The church was beautifully adorned with floral emblems, and was filled to its utmost limit. Staff-surgeon Brennand, R.A.N., read the lessons, and the Rector preached the occasional sermon. The sounding of the "Last Post" brought a very solemn service to an end.

CRAFTON.

St. Peter's Gleaners' Union, Frederickton, held their annual box opening on the 22nd April, in the church, when special addresses by the vicar and Mr. J. T. Dryland were delivered, stimulating the interest of all present and filling them with encouragement. Twelve boxes produced a little more than £10 for the support of the Native Missionary in Africa. The missionary interest of the Lower Mallee seems to deepen each year. It is hoped that it will ever continue to do so.

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Missionary Scholarships.

Two scholarships, each valued at £60 a year, are available at Ridley College, Melbourne, for students who have been accepted for foreign missionary service by the Church Missionary Society. The scholarships will provide in full the cost of a two years' training for the Th. L. degree, which is accepted as sufficient for ordination.

Candidates are invited to make application to the General Secretary, Church Missionary Society.

C.E.M.S. National Convention Week.

On May 12th there will begin at Melbourne a conference of members of the various Diocesan Councils throughout Australia, when a scheme will be launched for the formation of an Australian Council, which will govern the movement in the Commonwealth. Sydney will be represented by Revs. W. L. Langley, Pitt-Owen, North-Ash, and Mr. H. C. Byrne. Newcastle by Rev. F. Woodger, and Goulburn and Riverina by Mr. Chas. Hardy.

A Good Men's Service.

(From our own Correspondent.)

Rev. G. Gildea has a live men's service at Christ Church, Newport. On Sunday, April 11th, Canon Langley addressed a fine gathering of between fifty and sixty, including "diggers" and employees at the Railway workshops. The previous month Dean Hart had an audience of about seventy men. The singing is good, and the men take a real pleasure in their own service. They like a subject which touches on national and social problems from a Christian point of view. Canon Langley's address on "National Solidarity" was followed with the closest attention.

Sunday Aeroplaning.

Glen Huntly is attracting crowds on Sunday afternoons to see what is becoming a regular commercial venture, individuals being taken for an aerial tour for the small consideration of two or three guineas. It would not matter if only the individuals

were concerned, but the "show" is providing an additional Sunday distraction. Sunday schools are being seriously interfered with, and crowds are much less inclined to attend the ministrations of the old-time sky pilot at night, because of the rather sordid efforts of an air pilot on Sunday afternoons to rake in the cash. It is time some authority took the aero. business in hand. If left free to develop on its own lines, Sunday will be robbed of what little quiet and sanctity is left to it. At the risk of being called "wowsers," certain churches and ministers will have to make a protest in self-defence.

Farewell and Welcome.

The Rev. L. T. Maund, of St. Martin's Church, Hawkesburn, was entertained at a farewell gathering on Wednesday evening by members of the congregation before his departure for Ballarat. Presentations of a stole and ease of pipes were made to Mr. Maund, of two easy chairs to Mr. and Mrs. Maund, and of ivory-backed mirror and brushes to Miss Maund. Occasion was taken to welcome the Rev. Harold Sexton to the incumbency of St. Martin's, in succession to Mr. Maund. The induction of Mr. Sexton took place at St. Martin's on Thursday evening in the presence of a large congregation. Archdeacon Hayman performed the induction ceremony.

Church Societies' Picnic.

A family outing, organised by the various Church societies was held at Blackburn on Saturday. The inclement weather interfered materially with the attendance early in the afternoon, but later, as the day brightened, a large number of visitors attended the grounds.

Archdeacon Hayman, in explaining the true aim of the inaugurators of the outing, referred to St. Paul's conception of the "right hand of fellowship." Afternoon tea was provided by the Ladies' Guild of St. John's Church, Blackburn, the proceeds of which will be added to the fund for the erection of a new church to commemorate the memory of those members of the parish who lost their lives in the war. The societies represented at the picnic were the C.E.M.S., League of Soldiers' Friends, the Mothers' Union, Girls and Boys' Friendly Societies, the A.B.M. and C.M.S.

In the evening a meeting was held in the Blackburn Hall, at which addresses were delivered by the Federal Minister for Works and Railways (Mr. Groom), and Messrs. W. G. Cramer, Homan, J. V. Biggs, and A. O.



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Clark, of the C.E.M.S. executive. Subsequently a concert was given by members of the Lewisham Orchestra.

QUEENSLAND.

BRISBANE.

A Memorial Chancel.

The foundation stone of the war memorial chancel of Holy Trinity Church, Fortitude Valley, will be laid on Trinity Sunday, May 30, by the Right Rev. Bishop Le Fanu.

Prohibition.

The annual Easter meeting of the parish of St. Peter's, West End, on April 20, unanimously carried the following motion: "That this meeting of the parishioners of St. Peter's, West End, having heard the letter from the Archbishop calling upon the Church to throw itself into the campaign for prohibition, pledges itself to support that campaign."

The Late Governor.

In referring at St. John's Cathedral on Sunday night, April 18, to the death of the late Governor, Archbishop Donaldson said: "We have all been shocked at the tragic news from South Africa of the death of Sir Hamilton Gool-Adams. We all knew him and respected him as a great British citizen, who in the past has done conspicuous service for the Empire. While among us, throughout his term of office, he had stood out as an upright, thoughtful Christian man; but to us in this Cathedral he was more than that. He was a fellow churchman and a fellow worshipper. But there are two things, if I am not mistaken, which are not generally known to the public. The first is his continual suffering from internal maladies contracted during his pioneer work in Central Africa, maladies which to no small degree clouded his public work and life. The other is the great happiness of his home life. His proud devotion to his wife and children was a thing which those who knew him will not easily forget. Our hearts go out to Lady Gool-Adams in her crushing sorrow."

Canon Shoobridge, on behalf of the clergy, said that they considered themselves very fortunate in having Mr. Quigley numbered among the clergy, as he knew he would add strength not only to the parish, but to the work of the diocese. His experience in Sydney would enable him to be of great use and helpfulness as soon as he had settled down, and his work at Moore College in training, candidates for ordination would be invaluable.

Mr. W. O. Wise welcomed the rector on behalf of the parishioners, and read a telegram just received from the Bishop of Bendigo with best wishes for his successor.

The Rector, in response, said that he was particularly grateful to Archbishop Whittington, who was making his first social appearance as administrator during the absence of the Bishop. He also thanked the representatives of the clergy and laity for their kind words of welcome. It would be difficult for him to follow their late rector, who worked so strenuously amongst them, and by his sympathy, earnestness, and zeal, won the affectionate regard of everybody who knew him.

TASMANIA.

Synod.

There was a large attendance and very representative attendance of clergy and laity from all parts of the State in the Cathedral on Tuesday afternoon, April 13th, when the Bishop delivered his synodal address.

His Lordship said, inter alia:—

The past year has been marked by more than ordinary importance, due to the resignation of the Right Rev. Dr. Reginald Stephen as Bishop of this diocese upon his acceptance of the see of Newcastle. Such an event could not take place without a genuine feeling of regret throughout the whole diocese, because of the great loss which his departure meant to us. Mingled with the regret, there was the anxiety, which must always accompany a time of transition and change. The diocese keeps in appreciative memory its late Bishop and Mrs. Stephen for their good work among us during the past five years. It has fallen to me to be his successor. I am humbled by the confidence which you have imposed in me, and I cannot but feel profoundly moved as I stand before you, and realise the charge to which I have been called, with all its solemn responsibilities and opportunities.

In the evening clergy and laity met in the Synod Hall, Bishop Hay presiding, and, likewise, for the two following afternoons and evenings. Much business was dealt with of an important diocesan nature, and also bearing on the good community in general.

Obituary.

The Rev. A. Martin, a clergyman who has been identified with the work of the Church of Tasmania for very many years, passed away on April 12th at a private hospital, after a very short illness. He came to Tasmania from N.S.W. over thirty years ago, and acted as Curate in the Holy Trinity Parish, afterwards receiving preferment and going to St. David's Cathedral. Of late years his special work has been at the Melville-street Mission, which he has been in charge of. He was a frequent visitor at the Hobart General Hospital, and his presence there will be very much missed. He was held in very high esteem by members of the church generally, and indeed, by all with whom he came in contact.

Welcome to a New Rector.

The Parishioners of St. George's parish, Hobart, gave a public welcome on April 20th to their new rector, the Rev. Thomas Quigley. The Ven. Archdeacon Whittington presided,

and was supported by Canon Shoobridge, Revs. E. Bean, E. H. Thompson, and T. Knox. There was a very large attendance of parishioners, who were introduced on arrival to the rector and Mrs. Quigley.

The Archdeacon said that he vividly remembered the occasion on which they said farewell to their late rector (Rev. Donald Baker), who was now Bishop of Bendigo, and his chief impression of that gathering was the courageous way in which the parishioners faced the future, and said farewell to one who had worked so earnestly with them, thus teaching their aged and infirm archdeacon a lesson. They were now being repaid by the appointment of the Rev. Thomas Quigley, who he could announce, now that the Bishop was not in the diocese to chastise him for betraying secrets, was the unanimous choice of the Patronage Board. Their rector would find a united congregation, the members of which were always ready to forward the work of the parish, and no parish in the whole island set a better example in that respect. The parish was not only strong in itself, but strong in the support it gave to home mission work, and the general church fund offerings, besides wholly supporting a missionary.

He was sure the parishioners would have a deep regard for the rector and his wife during their stay.

Canon Shoobridge, on behalf of the clergy, said that they considered themselves very fortunate in having Mr. Quigley numbered among the clergy, as he knew he would add strength not only to the parish, but to the work of the diocese. His experience in Sydney would enable him to be of great use and helpfulness as soon as he had settled down, and his work at Moore College in training, candidates for ordination would be invaluable.

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—Our Literary Member, H.L.

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**GIPPSLAND.**

(From our own Correspondent.)

Gippsland has had a bountiful harvest. Old residents says it has been the best season for many years. While the northern part of Victoria has been very dry, Gippsland has had abundance of rain. This fact, perhaps, has led to special emphasis being placed on Harvest Thanksgiving. These services during the last few weeks have been held throughout the diocese, attended by outward signs of great material prosperity. The year should close, therefore, with an increased contribution to our Home and Foreign Missions.

During the month of April the oversea's work of the church has had an able and keen advocate, in the person of the Rev. H. P. Young, M.A. He lectured, or preached on behalf of the C.M.S. at Bairnsdale, Stratford, Waffin, Longford, Kilmany, and Sale. The Rev. L. L. Wenzell, C.M.S., Commissioner for the peace thanksgiving, is to preach at the Cathedral on May 9th, and the Rev. T. Law is advertised to lecture (with 2000 feet of moving pictures) in the Victoria Hall, Sale, on Empire night, May 24th. This subject will be "India, a Jewel in the Empire's crown."

Anzac Day was duly celebrated throughout the diocese on April 25. The preacher at the Cathedral in the evening was the Rev. H. P. Young, M.A. At Stratford, in the morning, the preacher was Mr. C. Paul Best (a returned soldier), Registrar of the Diocese. The diocese receives welcome news from its Bishop from time to time, and we are eagerly looking forward to his return with a band of reinforcements to help properly over this large scattered diocese.

A hearty welcome awaited the return to the diocese of the Rev. Hedley G. White. He was duly inducted to the charge of Lang Lang, two archdeacons and four parochial clergy being present. Considering the distances, this is considered very good for Gippsland, and also reveals the extent of the "welcome."

Mr. H. Bolitho, assistant registrar, has resigned, having accepted a post with the National Bank in Adelaide.

An Australian Parson Abroad.

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

IV.**Interest in Reunion of the Churches.**

The Christian Church in Canada is moving cautiously yet surely in the direction of closer fellowship and mutual understanding with the ultimate object of reunion in view. Denominational prejudice and inter-Church jealousy are fast disappearing, while there is an ever-increasing desire for greater unity in the ranks of the one mighty, Christian army. As an evidence of this, I want to again quote the Bishop of Ottawa, a very liberal minded man, on this subject, for I consider his counsel is full of wisdom.

"We must look upon the whole movement and upon the eager desire that lies behind it, as an evidence of the stirring of the Holy Spirit in divided Christendom. We must also study it as it appears against a wide historic background. It has been suggested, and I believe it to be true, that the great force that manifested itself in the sixteenth century in the direction of individualism and division is spent, and that the pendulum of human thought is rapidly passing to the opposite extreme. In the sixteenth century the Empire of the West was finally broken up into individual nations. The United Church of the West was broken up into national Churches, and national Churches into sects. The dream of a new world empire, based on conquest has been shattered. But in its place has arisen the ideal at least of a League of Nations based upon Justice, Freedom and Peace, and the restoration of international law. Individualism in industry is yielding everywhere to some form of collectivism. The broken fragments of Christendom are many of them moving towards each other, eager for a fellowship and unity which has long been lost. This way of the pendulum is no new thing; almost to the first records we have of human thinking we can trace the eager, often stern, debate as to the relation of the one to the many, and the many to the one. The debate is still acute, and the solution will be found only when on a high spiritual and moral plane, we can live in the atmosphere of the New Testament, where both are emphasised and harmonised. In the midst of the enthusiasm of the day for unity, we must take care lest our children should say of us, that in pursuing one great aim, we lost sight of another equally vital to loyalty and true progress. We cannot, without loss, throw

ourselves unreservedly into the enthusiasm of the age in which we live. No age has a monopoly of truth, history shows us this. The Church of Christ is in every age both ancient and modern, and has in its treasury things both new and old. We shall not attain new treasures by discarding those we already have. Reunion, for the Church of England the world over, and not in Canada alone, must be on a wide scale, and not on a narrow one. It is for this reason that I am convinced that the way offered to us by the preparation now being made for a great conference on faith and order is the way that is most full of hope. This does not seem indefinite postponement. The conference will certainly be held, and we must take no step here which will make a wider union impossible for the Church of England as a whole. At this moment my apprehension is lest we should lose the substance of the union we possess in seeking to grasp at once, a reunion which experience will prove to be but a shadow. . . . I urge upon you, brothers, a great patience one with another. The best interpretation of each other's attitude and action in these perplexing times, a growing brotherhood amongst ourselves. The times are great, and we live. We need great vision and high purposes, great loyalty to the Church we love, and warm-hearted charity towards all who conscientiously differ from us."

The Work of the Young Men's Christian Association.

A survey of general Christian activity in Canada would be incomplete without some reference to the operations and influence of the great Y.M.C.A. and its sister organisation, the Y.W.C.A. Of the latter, however, I cannot speak with authority, beyond mentioning the fact that I saw the exterior of several of its buildings in Canada, and have reason to believe that these institutions are making valuable moral contributions to the cities where they exist. On the other hand, I came into close contact with the work of the Men's Association all the time I was travelling through the Dominion, and thus was able to obtain first hand information as to its various activities.

One must begin by giving a word of commendation of the fine buildings and excellent equipment, which put ours in Australia absolutely to shame. In size of buildings, variety of activities, up-to-dateness of machinery, and membership numbers, Canada leaves us far behind. Specially worthy of praise, are the institutions at Winnipeg, Toronto, and Montreal, where the buildings are very large, thoroughly modern, and replete with every convenience for doing first-class work. Earlier in these articles, I made reference to a successful membership campaign conducted in Toronto, and invariably one found a large membership connected with each branch. The junior departments particularly, seem to be well patronised and doing good work; these as a rule, worked on the C.S.E.T. programme alluded to a while back. No expense seems to be spared in the fitting out of gymnasiums in the most lavish fashion, conducting of large swimming pools, furnishing of class rooms, and spacious, well-appointed reception salons, etc. One came to the conclusion that thousands of young men in Canada to-day have to thank the Y.M.C.A. for much benefit derived physically, intellectually and socially. They would be the poorer along these lines were it not for this organisation. Some may observe that I have made no mention of the religious activities, and would wish to know why that is so. The candid reason is that I was much disappointed in not finding more emphasis and importance attached to this, to my mind, fundamental department of the Association's operations.

I am not an alarmist, but as one who honestly has the interest of this great world-wide organisation at heart and thoroughly believes in its ideals, I must admit that one gained the impression that religion was almost apologised for, and that the religious department was gradually, and perhaps unconsciously, being pushed into the background. Of course, there were individual officers here and there who were doing their best to prevent this state of things, and one wishes them "Goodluck in the name of the Lord," for such men are sadly needed in these days of callousness and indifference to "first things."

The Church of England in Canada.

With regard to our beloved Church, there is much that one could write about concerning her place and influence in the Dominion, her methods of working, and general results; but I shall content myself with mentioning this state of things, and one wishes them to note. I refer (1) to the compilation of her own Prayer Book; (2) to the frequent use of the envelope system in dealing with Church finance; and (3) to her very creditable work on behalf of foreign missions. There are two facts which have a more

or less direct bearing on each of these three matters, and they also contribute largely to the success of our Church's work in Canada. One is that she is by no means the largest Church numerically (she is actually fourth on the list) and therefore is not so likely to be satisfied with the thought of her position of supremacy; but is constantly being spurred to do greater things by observing the efforts of larger bodies, viz., the Presbyterians and Methodists. The other is, that though a certain amount of "party" spirit exists in Canada as elsewhere, it is not perhaps as pronounced as in Australia, and consequently the result is more cohesion and concentration of effort. Few ultra ritualistic churches are to be found in Canada, and one prominent rector there remarked to me that an excess of ceremonial and ritual does not appeal to the average Canadian, and that I should find little of it throughout the Dominion. Such I saw to be the case, for as a rule the average type of churchmanship is "moderate" with quite a large number of parishes where the teaching is evangelical. These two factors, then, i.e., healthy rivalry from without and concentrated effort from within, have doubtless contributed much to what the Canadian Church has accomplished under God's blessing. She is moving in the direction of reform and progress, and this fact is indicated in the three matters just enumerated, which deserve some comment.

The Compilation of her own Prayer Book.

This is unquestionably a forward step in the march of Church progress. It is scarcely necessary to stress the great advisability of the Church overseas possessing her own Book of Public Worship, suited to her own individual and present-day needs. I have noticed that the Bishop of Bathurst has recently been pleading for this, among other Church reforms, when he says:—"If the Church is to do her work and fulfil her mission to national life in Australia, she must be adaptable to Australian life and aspirations. At present she can make no change in her forms of service to meet the needs of another age and clime. . . . It is not right that we should forever remain in a condition of tutelage and be bound by changes in which we have no representative voice for assent or dissent. So long as we are a kind of subordinate department of an authority 12,000 miles away we are alien to the spirit of nationhood growing up everywhere around us."

The Canadian Church has realised the wisdom of this independent policy, in respect, at least, to the conduct of her public worship, and the result is a Book of Common Prayer which was just coming into general use as I travelled through the Dominion in October last. There are no radical changes in this book, and the same solid and historical background is, of course, preserved as most loyal sons of the Mother Church would wish to be the case. No doctrinal changes have been made, but the valuable work accomplished is in the enrichment of the old Prayer Book by the addition of extra services and prayers for such special occasions as Harvest Festivals, Missions, Burial of Children, etc. Some much needed changes in terminology have also been effected. May the day be not far distant when the Australian Church shall have a similar production to her credit, and one suited to her own peculiar circumstances and conditions.

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IS A BIG TASK

BUT IT IS WORTH ATTEMPTING.

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

The Spiritual needs of the Bush constitute a challenge to you to do your part.**Will you help?** Join the Society (subscription 12/- p.a.). Send your donation.Rev. S. J. Kirkby, B.A.,
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Young People's Corner.

ASCENSION DAY.

There was once a king's son who left his father's home in order to win back a kingdom which had rebelled against the good and kind rule of the father. He had but a few followers, and they were not always to be depended on. His enemies were powerful, wicked men, and they had a leader who was always making new plans against the good king and putting them into the people's minds. At first the war seemed to go in favour of the king's son, everyone was pleased to see him and inclined to take his side, but soon things changed, and he was left almost alone. A great battle was fought, which the rebels thought they had won. But they were wrong, for it was really a victory for the king's son, who thus won back the kingdom for its true monarch.

There was only one thing to spoil the victory: in spite of everything a number of rebels still remained who caused trouble for a long time.

Meaning of the Parable.

I expect you have already guessed what this little parable means. Our Lord Jesus the son of God came to earth to win back the people who had rebelled against his Father, their King. He had to fight against Satan, and the wicked men led by Satan, and in the last great battle it seemed as if Satan had won, for Christ was crucified. But He had really won a great victory, and this was found out on Easter Day, when He rose from the dead, having conquered death and sin. In this way the kingdom of this world was won back to God, though, as we all know, there are still bad people who do not serve their king and are rebels against God.

The End of the Story.

But this is not all the story. When the war was over, the king's son went home like a victorious general and entered into the city from which he had started. All the inhabitants of the city shouted for joy as they saw their beloved prince return. It was his triumph. Then he took his place at the right hand of his Father and reigned with him ever.

The Day of Christ's Triumph.

Now the Church has some great days on which we think of what happened long ago when the King's Son came. At Christmas we remember His coming to the world. On Good Friday, the day when the great battle was fought and He seemed to be beaten. On Easter Day we remember the end of the battle, when the defeat was turned into victory. There is still one left—Ascension Day, the day of His triumph, when He returned to the heavenly city, and the gates were opened and He passed in, while the angels cried: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

So each year as Ascension comes round those who love their Lord and want to share in the joy of His home-coming are found in Church and sing His praises there. And the children must not be left out. The Saviour wants to hear the boys' treble voices as well as the men's deeper notes. If only one who should be there is absent, Christ, Who knows all, notices that he is away. So please don't disappoint Him by staying away. Remember that it is His day, the day of His joy, and He wants you to share it with Him.

On Guard.

You have a little prisoner,
He's nimble, sharp, and clever,
He's sure to get away from you,
Unless you watch him ever.

And when he once gets out, he makes
More trouble in an hour
Than you can stop in many a day,
Working with all your power.

He sets your playmates by the ears,
He says what isn't so,
And uses many ugly words
Not good for you to know.

Quick, fasten tight the ivory gates,
And chain him while he's young!
For this same dangerous prisoner
Is just—your little tongue!

—Priscilla Leazard.

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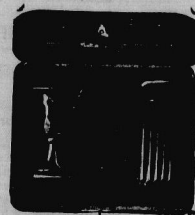
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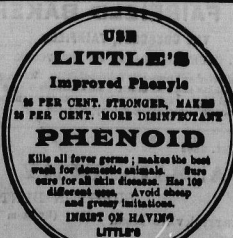
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MAY 21, 1920.

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Current Topics.

Empire Sunday this year synchronises with the great Whit Sunday Festival, and consequently there is need of special care and thought in order to preserve the great lessons of the occasions. The British Empire League in Australia has notified that "It is intended to celebrate the anniversary (Empire Day, May 24) with pre-war enthusiasm," and has asked that the Churches should mark the Day by special services on Empire Sunday, May 23, including the singing of the National Anthem.

In the same connection that great imperialist, the veteran Archdeacon of West Sydney, writes as follows:—

(The Editor, "Church Record.")

Sir,—Permit me to remind your many readers that Empire Day will be on Monday, 24th inst. The eve will be the Sunday connected with it. It is very important that the day should be honoured, for there are many in our midst who would cut the painter at once with the Mother Country if they could. They need educating. We should show our colours and witness for a united Empire.

Further, it would be very wrong to stand aloof, as all over the other dominions of our one King the day will be celebrated. They will be thinking of us here in Australia, and we ought not to be forgetting them. They have in mind the brotherhood of the race, the duty of unity, the one history with its records of glorious achievements, our common privileges and freedom, and our people under our own flag. Shall we not reciprocate? Shall not our hearts go out to them and rejoice with them in our common citizenship?

An Empire so world-wide, so scattered as the British requires a day of the kind. Last year, however, the 24th May was when the influenza epidemic was at its worst, and celebrations could only be small. There is a disadvantage again this year. There was very properly Anzac Day, and the next month there will be the great imperial rejoicings in the welcome to the Prince, so Empire Day stands between. Yet for reasons given the day should be honoured. To let it go for another year would weaken its whole case. It will do us no harm to rise to the position, and it will help to emphasize loyalty to our King as well as to the people of our British race far and wide.

As to the Sunday, the eve, it will be Whit Sunday, and, of course, the great event then commemorated must be dwelt upon. Still the duty of a people to their God, truth and righteousness in our national life, and all round good citizenship can be spoken of. I see that St. Mark's, Darling Point, is having the Empire service in the evening, and that the acting-rector is asking the mayor and aldermen of the borough to attend.

Never did the Empire stand so great and glorious as to-day. She is not broken in pieces, but standing as a one strong and undivided power was the main factor in saving the world from the domination of Germany. We may rightly thank God.

F. B. BOYCE.

St. Paul's, Sydney, May 3, 1920.

The Christian Church, and especially our own section of that Church, is mourning the "departure" of one of its most gifted and most saintly leaders and teachers. Probably no one man has ever wielded wider and richer influence

than the late Handley Carr Glynn Moule, Bishop of Durham. In his beloved Cambridge, in which he spent so many years of life and ministry as Fellow and Tutor of Trinity College, Principal of Ridley Hall and Evening Lecturer at Holy Trinity Church, the Church of Charles Simeon, the name of Handley Moule was widely revered and beloved by many whose ideals for life were quickened and inspired by the sympathetic influences of a personality full of Christian culture and of grace.

The late Dr. Moule practically built up the traditions of Ridley Hall, from which there has ever gone forth into the working life of the Church, home and foreign alike, a succession of men whose ministry has owed much to the solid Christian character and culture of their revered principal. In his Episcopate at Durham the same intense spirituality of desire and aim has been manifested and coupled with his simple and transparent purposefulness of life has made that portion of his ministry full of practical fruitfulness in the extension of the Great Master's Kingdom. Throughout his life he has been held in just repute as an Evangelical leader and both by his Convention addresses and his published writings has he stood in the forefront as a great Christian teacher. His writings are too well known to need mention here, but perhaps his "Epistle to the Romans," in the Expositor's Bible Series, "Outlines of Christian Doctrine," and "With-Christ in Sorrow" have appealed to the widest circle of readers. Needless to say the deceased bishop was an enthusiast for missions and numbered amongst his brothers a bishop and an archdeacon who laboured as missionaries in China, besides several nephews and nieces engaged in the missionary enterprise.

At the ripe age of 78 years one who was indeed a father-in-God has fallen asleep in Christ; but, for those who knew him, "he, being dead, yet speaketh."

The recent political events in New South Wales have probably engaged the interested attention of a large section of the Commonwealth. The emergence of "Labour" from its subordinate position in Parliament to the position of the Government with the very slender majority of one, and that only achieved by means of the election of a Nationalist member to the Speaker's chair, provides a situation which calls for the utmost judgment and tact on the part of its leader or leaders. So far as we can judge, the situation represents very fairly the voting power manifested at the last election, and has been caused by no political trickery. Consequently common sense would argue that the party which under such conditions finds itself in power should be given a fair field, if no favour, by the party or parties in opposition. We cannot see any justification for the vindictive attacks made upon Mr. Levy for indicating his willingness to continue in the Speaker's chair; a position he seems to have filled and adorned with marked ability. Why a member of Parliament, because he happens to be a Nationalist in party, should be vilified for following his own conscience and judgment in such a matter, is beyond our comprehension, unless he has taken some mysterious oath by which he has vitiated his manhood and placed his conscience in pawn. We have always been of opinion that the solidarity of the Labour Party has been bought at such a price, and, while sympathising with some of its ideals, have deplored the caucus method as one of real danger to Parliament in general, and the morale of the individual in particular. It is fairly clear from our Parliamentary history that since the incidence of that method our legislatures have more and more become emasculated of their proper function as places of earnest deliberation and discussion on matters requiring legislation.

It has been, therefore, with the deepest interest and gratification and expectancy that we have followed the published statements of the new Premier of N.S.W. on the policy he intends to adopt. The other day at Granville, Mr. Storey gave expression to the aims of his Government which, if consistently pursued, will regenerate our Parliament and tend not only to the better government of New South Wales, but also to that better feeling amongst the varied classes of the people which alone will make for social rest and advancement. "I am going to be a reformer," said Mr. Storey. "I am going to bring Parliament back to what it ought to be—a place where debates take place. During past years Parliament has been destroyed as a debating institution."

"I hope to remove that strong party system which permits of no man having a say unless he has permission. I want to have the assistance of the best brains of all sections in Parliament. "If a member of the other side can convince us that something we propose doing is wrong, then we will take heed."

We quite realise that something is unsaid which we should like to be said. We could wish for the more explicit statements that a member should be free not merely to have a "say," but also a vote on all the questions under discussion. Parliament has been destroyed as a debating institution because as soon as the party caucus has spoken members must vote as sheep, and not as reasonable men. We are earnestly hopeful that the Labour Premier of New South Wales recognises this and has determined a better course for the future.