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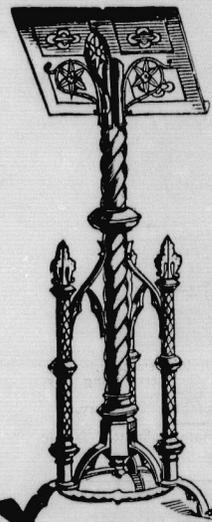
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## Current Topics.

It would be interesting to know what percentage of regular church-goers communicated or even attended Church on Ascension Day. The fact that it is an ordinary business day presents great difficulties in the case of the majority. But a morning service, arranged at an early hour, or an evening service, and for that matter both of these, would be within the reach of vast numbers if the observance of Ascension Day were a matter of sufficient importance to them. It certainly is true that we cannot claim the same antiquity for its institution as for that of Christmas Day or Easter Day, though distinct reference to it is to be found as early as the fourth century. But it ranks with them in the importance of its teaching, and an ancient writer has justly connected them as "the three feasts of Godhead!"

The Prayer Book leaves us in no doubt on the point with its proper psalms and lessons, special collect, epistle and gospel, and also the proper preface in the Communion Office to be used "upon Ascension Day and seven days after." Would the list of services at the average church, or the size of the congregations suggest that there had been a very earnest endeavour to carry out loyally the requirements of the Prayer Book? The prevalent slackness in matters of religious observances is ministered to in too many parishes by the failure to provide an opportunity for communion, except at an hour when only leisured ladies and old men who have retired from business can be expected to attend. Evensong, too, is often shorn of its distinctive features and shortened almost to complete omission in the interests of an oratorio which we may charitably assume is worthily and reverently rendered, but which has no right to usurp the place of the particular form of worship ordered for the day. Difficult as is the task of securing its popular observance, there can be no excuse for the tendency to minister to slackness and disloyalty to Prayer Book provisions, and to pander to the preference to sit and enjoy music rather than engage in the strenuous activities inseparable from real worship.

No doubt the title is due to a big discussion that took place some time ago in the English "Daily Telegraph." The "Record" makes the question the subject of a leading article in which is urged a national recognition of our dependence upon God for victory in the War. The writer says:— "Do we believe? The question has often been asked, but never has it been more necessary to face it than in connection with the war. We are professedly a Christian nation, yet, although we are well on in the

third year of this most awful conflict, the Government, as the official representative of the nation, has not sought the help of God in penitence and prayer. The Churches have had their days of prayer; intercession services have been many; and much prayer has been offered by Christian people, commending our men and our cause to the gracious mercy of God. But the nation, as represented by the Government, has held steadily aloof. What is the reason? What is it that is hindering the outpouring of the nation's soul in supplication to the only Giver of Victory? These questions are being widely asked, and no one seems able to supply an answer."

There can be no doubt in the Christian's mind that the issue is in the hand of God; but it is hard to get the general public of a professedly Christian community to adopt the Christian's point of view. We know that in our own land the services of intercession are only attracting the few, while the many are practically going on very much as usual in the enjoyment of, or searching after the worldly pleasures and riches. We have often thought in our own mind that it was our distance from the seat of war that caused this failure to appreciate the lesson of the catastrophe. It is alarming indeed to find even in the home land where the clash of arms is heard and the awfulness of war is apparent that there still persists with too large a section of the people a desire and search for enjoyment and extravagance of living. The heart of the nation is evidently not so manifestly right that our political leaders feel constrained to provide for that corporate act of worship, humiliation and intercession by which the nation would place itself and its cause in the hands of God, acknowledging thereby the sovereignty of the Divine Will. The question is indeed pertinent, "Do we believe?" For in so far as we do believe, we shall seek to bring our nation face to face with God.

Beyond all our national fete days, Empire Day has a special claim upon our attention because of the emphasis it places on Imperialism. In the heart of the Empire the need of celebration may not be so apparent as in the far-off lands where the old Union Jack—the flag of liberty—is flying. We have had for some time strong indications of the presence of anti-imperialists in our midst. There are the "little Australians" who are not big enough to see over their own backyard fences and form themselves, with other sinister assistance, into leagues such as that strange monstrosity, "The No-Imperial Federation League," in which we note a fair amount of Irish greenery. Though by no means representing the people of Australia, either in numerical or intellectual power, they sometimes appear to be stronger than they really are by the amount of noise they make in the public press or in public meetings. Consequently any emphasis in the opposite direction, such as will appeal to and strengthen the Imperial instincts of our people, is to be welcomed. Of

course we don't mean that mere flag-waving and singing national songs will do much good; but the spirit they represent may be helped and extended when behind the outward symbol there are strong patriotic sentiment and loyal service. There never surely was a time when men ought to be more justly proud of their share in the British Empire. In this strife of nations, in spite of the brittleness and gross inhumanity of our enemies, our men are not merely following, but absolutely creating, the best traditions of our race; for it does not need the mind of a seer to conjure up the place in our British history of the future that the present heroic deeds will occupy. And in addition to this, there is the important position of our Empire as the indispensable factor, under God, to the world in this conflict of liberty and right.

We are glad to notice that the work of the "Missions to Seamen" is receiving encouraging notice from several quarters. The landsman little realises the great risks of suffering, death and hardship that the sailors are submitting to at the present time. The "national heart," Great Britain, would be absolutely isolated from us by an isolation which would mean disaster to the liberties of all were it not for the courage and enterprise of those who do their business in great waters. Quite recently the Archbishop of Canterbury has thought it necessary to express the Church's recognition of the nation's debt—we ought to add, the Empire's debt—to the sailors of the mercantile marine, in a letter to the General Superintendent of the Missions to Seamen, in which he gives a worthy appreciation of the work of the Chaplains of that Society. His grace wrote:—

"Never was there a time when the work of the Missions to Seamen was more important—was so important—as at present. What the country owes to the sailors of our mercantile marine is beyond words, and the least we can do in recognition of their heroic and steadfast devotion in face of countless perils and hardships is to see that ministrations of every sort to body, mind, and soul are furnished abundantly. In such 'furnishing' the Missions to Seamen holds a foremost place, and you are at present privileged to minister also to a vast number of men whose duties lie on the border between mercantile and naval service. Surely if there is anything which constitutes National Service in the truest sense it is such work as the Chaplains of the Missions to Seamen are now doing."

In practically all the more important seaport towns of Australasia and New Zealand, the "Flying Angel" marks the presence of this useful society whose quiet yet effective work is too often unnoticed and therefore unrecognised and unassisted by the large majority of the people, whose obligation to our sailors is so immeasurable.

Very many heart-burnings have been caused in various corners of the Em-

## National Service for Clergy.

pire over the question of the enlistment of the Clergy. Many, of course have gone as Chaplains, and there seems to be no dearth of volunteers for such service. Some, though fewer, have conceived it to be their duty to go either in the fighting line or as members of the A.M.C., and several of our Australian clergy have made "the great sacrifice." There is a movement in the homeland in the direction of utilising the clergy for national purposes in the home base, so as to set free men who can go to the front, or assist in work for which there are now all too few hands available. The Bishop of Chelmsford, addressing his clergy recently, touched upon the question. The Bishop said:—

"We must see to it that we are meeting the needs of the times. We must never allow it to get abroad that in building up the spiritual we are not rendering the true national service. We ought to give our people everything that the Prayer Book make provision for and which they have a right to expect."

The Bishop has struck a true note, for the ministry of prayer, instruction in righteousness, Godly monition, and, last but not least, comfort, is in a very real sense a national service which could be neglected only at the expense of the moral and spiritual welfare of the whole community.

Amongst the many agencies for ministering to the physical, social, moral, and religious needs of

**Red Triangle Day** our soldiers, the Young Men's Christian Association will always stand out as one deserving liberal support for the magnitude of its work. From an Australian standpoint it might almost seem as if it were the only agency at work, so up-to-date is its publicity management. But, of course, some of the Churches, our own in particular, are also doing a splendid if less advertised work. The Church Army work, for instance, which, by the way, a certain War Chest Commissioner did not seem to know was connected with the Church of England, is calling forth very high commendation on the other side of the water and attracting a widespread support. All these agencies should find a ready response on the part of loyal subjects to the appeals that are made from time to time in aid of their splendid and very necessary work for our soldiers. We trust that **June 1, the Red Triangle Day**, will see such a mass of liberal donations for the Y.M.C.A.

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work as will take away any anxiety the management may have and justify a large extension of its national service.

The very excellence of Christianity that it is an "applied science" and not an unpractical and nebulous belief, sometimes causes misunderstanding and reproach of its very essentials. The speaker at the Annual Meeting of the N.S.W. Branch of the Student Christian Movement took as his text "Practical Christianity," for a description of the social side of Y.M.C.A. War work, in which he seemed to be labouring for a watering down of the Christian essentials of belief in order to accommodate Christianity to the men who would be returning from the Front. But such "Practical Christianity" has for its source and basis Christian ideals; Christian ideals are the result of Christian motive; and Christian motive has for its sole basis Christian belief. To decry the Christian's creed to the exaltation of Christian conduct is worse than ridiculous—it is to hack ignorantly at the roots of the tree whose fruit you admire and enjoy. It is definiteness and not nebulousity of faith that has caused the impregnation of civilised human society with Christian ideals and practice. Because that faith, well defined, in the transcendent Person of the Son of God links men on to the Power House of God for direction of heart and mind, and for strength of love for Christian action.

The Conference on Child Welfare, in session in Sydney as we go to the press, has in it issues of far-reaching consequence to our national life. Those who are taking part are men and women who have taken a scientific and practical interest in this all-important subject. The subjects under consideration embrace first, the factors which promote the well-being of the child; second, the factors that hinder and destroy the health; third, organisation and administration such as can, on the one hand, promote all that is good and beneficial, and on the other hand, destroy and minimise all that is harmful. The idea of the promoters of the conference is to create a well-informed public opinion on all that concerns the welfare of Australia's children. The object of the conference is obviously a most laudable one and calls for the ear-

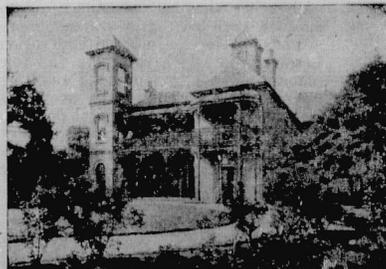
nest and active interest of all who have the welfare of Australia at heart, and desire in our fair land the building up of a strong virile race. Only those who are brought into touch with the masses in the crowded areas of our big cities know the urgent need on the part of people in general and mothers in particular—to be adequately informed on all matters relating to the upbuilding of children. Indeed, it is one of the crying needs of our land. It meets us on all sides—the rearing, training, schooling of the child, but never so urgent as we think of the wastage of human life brought about by the war.

We make bold, however, to state that Conference would achieve greater results if there were added to its list of subjects, the consideration of the moral and spiritual welfare of the child. It is all very well to scientifically and from the point of view of mere physical efficiency confer on the subject of child welfare, but, after all, the child has a soul. Germany was efficient and scientific to the highest degree—but after all, it only covered the brute. So in Australia we may incalculable all that is best scientific and practical for the upbringing of children, but if we neglect those higher faculties of the soul, we shall fail in that which is most important after all.

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## The Soldier and his Lord.

(By the Right Rev. H. C. G. Moule,  
Bishop of Durham.)

[Preached in the Chapel of Trinity College, Cambridge, at the Cadets' Sunday Morning Service.]

"To this end Christ both died and lived again that He might be Lord both of the dead and living."—Rom. xiv. 9.

### One Theme—The Lord Jesus Christ.

I have but one theme, one message, soldiers and friends, to bring to you to-day. And it is, first and last, a Person, the Lord Jesus Christ.

For nearly fifty years now I have been a preacher. In that long time I have spoken, of course, of many things. But from the first till now I have found that if I was to do my best for others I must be ever dealing with that Name. As the years close round me now, and the end draws on, I feel always more as if I had nothing else to speak of but the Lord. For my own manifold needs He proves Himself to be wonderfully all, the answer, the peace, the light, the power. And sure I am that He can also prove to be all this for every man whom I can approach in the dear fellowship of human life.

So now I set Him out before you. It is a high privilege to me to speak in this chapel, precious to me with countless memories, since first I knelt in it as a Trinity freshman in 1869 to speak here of Jesus, to you, to men indeed, men whose link with this college is not books and sports, but the proud discipline of arms in face of the greatest war of human history. To old sons of the college like me it is a thought to stir the spirit that Trinity should thus, in so new a fashion, be serving England and the world. And so the preacher's very soul is in his message, for it is delivered to men who are walking and working here upon a noble level of sacrificial duty, training for whatever may be God's will at the vast front of battle.

Therefore, with the more entire conviction and decision I speak to you to-day of this Lord Jesus Christ. For He is supremely the Man. Constraining, indeed, from the side of loving kindness, are His claims over the soul. Think of the tenderness of His compassions, of the infinite gentleness of His affections, for the little child, for the broken heart. Think again of the mysteries of His sacred Person and of the spiritual wonders of His work, as Redeemer and Saviour of sinning and mortal man. But with all He is also always the Son of Man, the Man of men. As is His mercy, as He is, indeed, the all gentle Jesus, so is the majesty of His manhood. In the absolute reality of that manhood, which was one with Godhead, and will be for ever, yet never for an hour was confused with it, or made by it less sincerely human. He lived a life infinitely manifold. In His spirit He was always at the utmost height of moral force and firmness. And then He died—and what was the manner of His death? He gave His sacred body, in all its physical perfection of sensibility under pain, to tortures without limit. Amid their tremendous inroads He spoke only to bless and benefit others—the executioners, the thief, and then His Mother. At the last He did indeed break into a cry great and bitter. But it was wrung from Him not by the pain, which He transcended, nor by the hideous shame, which He despised, but by the blackness of the hiding of His Father's face from Him, for us.

### The Man's Man.

Yes, the Lord Christ is indeed the Man's Man. True, if we would get close to Him if we would find salvation in Him, so He plainly tells us—the man must will to be the child. He must sink at the Master's feet. He must take all His teaching. He must let Him have all His way. But let him do so; let him touch the sacred feet once wounded, and then he shall find himself, you shall find yourself, in that kindest but mightiest embrace of the Christ, lifted to be greater than himself, nobler, stronger, firmer, truer. You shall be a Man in Christ.

Such men I have known. Here in Trinity, fifty-five years now, I had a friend, Arthur Elliott. He is dearer now to me than ever then. For his sister, long years after, became my wife, now taken from me, but to be seen again by me, in God's great mercy, in heaven, without restraint. Her brother was manly for the army, but impaired health forbade him ultimately to take a commission, and so he came here. He had passed through a military college, now long closed, where technical training was of the best, but where morals were of the worst. Refined and gentle, and also having lately found Christ for his own, under the blessed influence of Catherine Marsh, he encountered a state of things in which vice was altogether in fashion. His three years' residence was in due course completed. He had won every distinction: the gold medal, the sword of

honour, and I know not what. But also, what was immeasurably more, vice through him was out of fashion. Christ in His man had overcome the devil.

At twenty-two, at Laterlaken, of typhoid, died this friend of mine—one of a set of friends at Trinity (how shall I thank God aright for them?) who were men in every noble sense of the term, and from whom I never heard one word, not one, that I could wish now unsaid. He died, as I have told you. In the delirium every face and name was forgotten—father's, mother's, darling sister's—"Do you know Jesus?" someone said. "Oh, yes, I know Him and He knows me. I love Him and He loves me." So he passed upward. It was a death all of a piece with a life in which the Lord in him had developed equally two sides of a perfect manhood, gentleness and a will invincible.

### The Claimant of Your Whole Homage.

Soldiers and friends, I name again before you this Lord Jesus, with all the affection of an ageing man in whose heart, however, youth beats strong still. I point to Him as to the Claimant of your whole homage, the Captain and Commander of your salvation. To Him it is our most glorious privilege to take the "sacramentum militare," the soldier's oath, to live and to die as indeed His own. I will assume that you have all taken it—magnificent assumption! It was taken for us in our baptism. Confirmation calls the young Churchman to take it again in his own person. But such acts, if they are living things, are only the outward signs of a perpetual spiritual attitude. Make that attitude every day your own. And in the power and liberty of the peace of your liege Lord, rejoice His soul by a continuous surrender of yourself to be the heart-whole vassal of this matchless Sovereign.

Ah, what a right over you is His! He does not make it a matter of force majeure. It is not even that to refuse Him is high treason to His crown. That is not His wonderful way. Before He called you to be His He gave Himself to be yours. For your sake He abhorred not the Virgin's womb, nor the homeless wandering; nor the sweat of blood, nor the terrific Cross, nor the broken heart, nor the grave-clothes, nor the tomb.

Look through His wounds into His soul. And then yield yourself with joy to Him in an entire reliance. He loves us men so well that He cannot be content to save; He must also have. He must be absolute over you, but on purpose that He may absolutely bless you.

### What Shall Separate?

"Lord of the dead and living; Lord of us, dead and living." What a majestic unification of our whole future lies in those words! Christ's vassal belongs to a Possessor who dearly prizes His dear-bought property. His love and His lordship are woven fast into each other. What shall separate them? What shall separate Him and us, so held? Shall the stress of life, shall the temptations of the common day, shall the shock of battle, shall victory, shall death? Nay, He will not let go. We shall be kept for ever by a trusted Christ. In Him we rest; in Him we move and overcome.

Quite recently, so I have just heard through a person present, a variety entertainment was given in London for men going to the Front. At the close the Colonel asked a young officer to voice the soldiers' thanks. He did so, with perfect courtesy and pleasantness. Then, changing tone, he said: "We are soon crossing to France and the trenches, and very possibly, of course, to death. Will any of our friends here tell us how to die?" A great silence followed. Then one of the vocalists quietly found her way to the front of the stage, and sang, "O rest in the Lord." There were very few dry eyes, said the witness, when she had done.

"O rest in the Lord! He is rest—not the rest of stagnation, but that which lies at the heart of all that is most nobly strenuous and strong. Would you really know what the great word means? Then, for the first time, or for the hundredth time, take your soldier's oath at His feet. He is Lord of us, dead and living.

## English Church Notes.

### Brewing Towns and Beer Restrictions.

Towns like Burton-on-Trent will be revolutionised by the new drink restrictions. Its population of 46,000 practically depends on the great breweries, and many thousands of workers will be set free for other occupations essential for the maintenance of our national life. Instead of brewing 5,000,000 barrels a year it will only be permitted to brew about 1,500,000, and this means the discharge of malsters and brewery hands. Fortunately there is no lack of employment for the discharged workers.—C.F.N.

### Missions to Seamen.

"Artifex," a well-known writer in the "Manchester Guardian," discussing the exceptional work which the Church does for special classes, so often forgotten and undervalued by ordinary people, says:—

One such work was brought to my notice, not for the first time, when I visited this institute in Trafford Road, Salford, where the Missions to Seamen carries on its work for our merchant seamen. It was only a farewell meeting, tea and service. But as I looked at the crowded room, and at the faces of the men, English and coloured, old men and men scarcely more than boys, and as I thought of how the same work was being carried on not only in every port in England but in every port of importance in the seven seas for the Society follows the sea from Yokohama to San Francisco I began to realise what a debt we owe to the men who carry our food to us from the ends of the earth.

When the war is over the Society will perhaps let us know all that it has been able to do for the men of the Royal Navy and for mine-sweepers and other auxiliaries. But such information cannot be given now, at least publicly. But there is no need for such special information to convince any thinking man of the value of what is being done. Surely no men have greater claims on the public than the men of our merchant marine. At all times their work is dangerous and hard and their lives dull and lonely. Now, with the added horrors of the submarine danger, their lot is one which might appal the stoutest hearts. And it is not only a hard but a sad life.

The men to whom we owe our food, the men whose work we are perhaps about to estimate for the first time at its proper value, deserve all the Church can do for them. And I was specially struck at the way in which provision was made for all classes—the men before the mast, the apprentices, the officers, and all. I think there must be many people in Manchester who would be interested to know more of the work.

### Following the Flag.

Archdeacon Pelletier, speaking for Australia at a meeting of the Colonial and Continental Church Society, said they believed that the war was going to put Australia ahead by 100 or 200 years so far as industrial development was concerned; and they were hoping that it would attract a great population of British people. They had preference not only for British goods but British blood. A new sense of freedom and an enlarged vision had come to many Tommies, who would never return to their old occupations; and they would want scope in our Colonies, where they were wanted. Australia was capable of carrying 200 million people, but had now only five million. The country wanted capital and men to develop it as a "white" Australia. If the British Empire was to remain on top we must encourage at all costs settlement within the Empire. But this involved the responsibility for religious work, for the salvation of the Anglo-Saxon races, for which that Society stood; and he asked them to support it.

### Premier's Bereavement.

People throughout the Empire will sympathise with the Prime Minister in his bereavement through the death of his uncle and

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foster-father, Mr. Richard Lloyd, of Criceth.

On the death of the Prime Minister's father, Mr. Lloyd took Lloyd George and his sister and their mother to live with him. Lloyd George said in later years: "I can never tell how much I owed to this good man. He never married, but he set himself the task of educating the children of his sister as a supreme and sacred duty. To that duty he devoted his time, his energy, and all his savings."

War Difficulties.

The C.M.S. has resolved not to hold a summer School this year.

President of the C.P.A.S.

The death is recorded of Colonel Granville Roland Francis Smith, C.V.O., C.B., of Duffield Hall, Derby, in his fifty-seventh year. He was a distinguished officer of His Majesty's Army. For some eight years he has been president of the Church Pastoral Aid Society, in the work of which he always took the deepest interest. One who knew him well says:

"His simple love for the Word of God, and he loved it as such; his strong belief in the power of prayer; he suggested the formation of the Society's Prayer Circle; his intense sympathy; and his consecrated life in union with Christ through the Holy Ghost; these were the traits in his personal character that all who came into intimate relationship with him were able to observe."

"The loss of so bright and earnest a Christian will be felt in many a home and parish. As our Army is the poorer through the removal of this gallant and efficient officer, so also is the Church Militant, for, like Barnabas, a son of consolation, he was a good man and full of the Holy Ghost and of faith."

Our Imperial Shrine.

The colours of a Canadian infantry regiment were received by the Dean of Westminster and Archbishop Pearce one Saturday recently and placed on Wolfe's monument in Westminster Abbey.

S.A. at Manchester Cathedral.

Bishop Weldon, Dean of Manchester, recently welcomed members of the Salvation Army to a special service at Manchester Cathedral. Occasionally during the service the members of the Army signified their approval of what the Dean said by exclaiming, "Hallelujah!" "God be praised!" and "Amen" as is their custom at their own meetings. The Dean, however, reminded the congregation that it was not customary for the worshippers in the Cathedral to show their assent by any ejaculations. "When I come among you," he said, "I try to follow your customs, and now that you have come among us I know that you will try to follow ours."

Help for Palestine.

The appeal recently made at the Mansion House, on behalf of Bishop McInnes' Fund for the relief of famine in the Holy Land, is meeting with a generous response, but the need is very great and further contributions are urgently asked for. It should be added that Bishop McInnes' Fund is working in conjunction with practically all the Missionary Societies engaged in Syria and Palestine. The funds raised are quite separate from and will not be used for missionary work. The call is very urgent to the Church generally to emulate those early Christians "Who determined to send relief to the brethren which dwelt in Judaea, every man according to his ability."

Anzac Anecdote.

The Dean of Perth, Australia, formerly Metropolitan Secretary to the Church Army, tells the following stirring story of Australian patriotism. An Australian who lived so far off the beat of news, in the Bush, that he was nearly 300 miles from a railway station, was told casually by a native messenger going through to one of the great trading companies that England was at war. Unable to get anything more definite out of the black, he humped his bluey, billie and blanket straight away, and tramped the 300 miles to get on the line for enlisting. The Dean, who has been Chaplain to the Forces in Australia for some years before the war, has arrived in order to act as Chaplain to the Australian troops at a great home training camp centre of Colonials, the overseas patriot he speaks of being one of the men now stationed there.

DUTY.

"A sentinel frozen on duty,  
A Mother starved for her brood,  
Socrates drinking the hemlock,  
And Jesus on the road,  
And the millions who, humble and nameless:  
The straight hard pathway tread—  
Some of us call it duty,  
And others call it God."

The Reservation Controversy

Striking Letter in the "Church Times."

Seeking for a Visible God.

The columns of the English Church papers show how absorbing is the interest that this question has aroused in the home Church. The general opinion seems to be quite clear against the men who have stirred up the trouble by the "deplorable" memorial to the bishops, although, of course, they have very many sympathisers.

The Bishop of Norwich has written two articles on the subject for the C.F.N., in which he speaks of the "unpardonable challenge which the memorial actually contains." The Bishop goes on to say:—

"It would, indeed, be a calamity if a thousand priests deliberately determined to flout two solemn promises made at their ordination, and in many cases repeated since, the declaration, that is, of their intention, to adhere to the Book of Common Prayer in administration of the Sacraments and, also, the oath of canonical obedience to the Bishop. The Church of England would reach a grave position if many hundreds of her clergy really repudiated the express terms on which she had admitted them to Holy Orders. Can it be right for good men, continuing to hold office in the Church, to reject some of the very conditions on which such office was given?"

"We are told that during the war Churchmen ought to discuss nothing contentious. But we can scarcely suppose that we ought to let everything go by default because we are at war. The doctrine of the Church of England, as expressed in the Prayer Book, rests, so we believe, upon the truth of God. And the Prayer Book does not teach us that the Real Presence of the Lord is so localised in the consecrated Bread and Wine as to allow us to visit them, when reserved, again and again for adoration, saying, 'Jesus is here.' Now, if the Prayer Book is right in what it teaches and disowns, there is plainly an all-important truth to be upheld; the war cannot justify us in ignoring it. Moreover, the war itself has brought with it the danger of substituting sentiment and feeling for truth in worship. A kind-hearted tolerance exclaims, 'What if such and such a practice or thought cannot be precisely substantiated; if it comforts stricken souls, why interfere?' But plainly the Bishops, of all people, cannot say, 'We will just leave uninstructed people to themselves to choose anything, whether true or false, which they think may help them.' The Bishops have a higher duty in maintaining the doctrine and discipline of the Church of England, and in discharging their grave responsibilities may rightly claim the loyalty of the clergy and the support of the right-minded laity."

"Unity is now of paramount importance—Unity resting upon the Truth and secured by Faithfulness."

The Bishop of Oxford returns to the matter in his Diocesan Magazine, in which he issues a reply to the memorials and refers to their declaration of disobedience as filling him "with something like despair." In a footnote Dr. Gore adds:—

"It is remarkable that the spokesman of the petitioners—Mr. Hanbury-Tracy—con-

templates invoking the authority of Parliament to quash the canonical action of the Church's Synod.—(The Church Times, Feb. 16, 1917.)"

The irony of this position will be duly appreciated by most Churchmen of all schools of thought!

Dr. Gore renews his previous regulations regarding Reservation, "But," says he, "in no case can it be allowed to reserve the Blessed Sacrament so as to be accessible for extra-liturgical worship."

The correspondence columns of the newspapers are naturally very congested with letters pro and con the memorial and the practice. The extreme lengths to which the so-called Catholic party have gone is well illustrated by a letter in "The Church Times" over the name of one, John Lee. After speaking of the aspirations of a Liberal Catholicism, the writer goes on to say:—

"In place of these aspirations we are now committed by our leaders to a slavish imitation of the Church of Rome's method of extending Sacramental worship. This method has a positive and a negative aspect. Positively, it means that our Lord's Sacramental Presence is the one continuing Presence. Negatively, it means that the lover of Christ has no guaranteed approach to Him save that of the 'visit' to the Blessed Sacrament. The memorial has no meaning other than this. It accuses, by suggestion, those of us who hesitate to accept its language of failing to believe in the Real Presence; it protests against the regulation of Reservation in words which are a defiant threat; it suggests finally that the social class to which is permitted the privileged possession of private chapels may insist on their own reservations of the Blessed Sacrament, in spite of episcopal disfavour. So it has come about that the organism of the Catholic party in the Church of England now stands for the development of a frankly Roman Catholic practice, for a surrender of that loyalty to essential Catholicism which many of us regarded as the central characteristic of the Church, for the dismissal of the Bishop of Oxford as being no longer 'representative,' for the narrowing of the Catholic Movement to such spiritual luxuries as will foster spiritual ease in the few and will excite even more prejudice than ever in the hearts and minds of thousands who are seeking the truth. The parting of the ways has come."

"It is sad to reflect that this new and sudden movement is symptomatic of loss of faith. That loss of faith has shown three phases. Some have gone to Rome; many more have drifted to unbelief; others are seeking a visible God, arguing from feelings and sentiments, and claiming that if our Lord is present in the tabernacle there is some mystic change in the atmosphere of the Church. Is that to be called Faith? Is it not rather human despair which demands this sacramental evidence of our Lord's Presence?"

In "The Record," a letter appears over the name of S. C. Lowry, of St. Bartholomew's, Southsea, which illustrates a contention in the above letter, and urges a wise hesitation before permitting Reservation a place in our Prayer Book rubrics. Mr. Lowry writes:—

"I am one of those who thought that Reservation for the Sick might be conceded in

any revision of the Prayer Book, as an ancient custom which might in large and industrial parishes be useful, though personally I had not experienced the need of it."

"The recent debate in the Upper House of Convocation makes me inclined to change my opinion. It goes a long way to show that reservation cannot now be conceded without adoration of the consecrated elements following in its train. The Bishop of London seems to think that in his judgment 'access' to the Sacrament (i.e., adoration) is permissible, though he strongly reprobates Benediction and Exposition. I fail to grasp that distinction. To me it seems that, if the former is allowed, the further use of the Sacrament in Benediction is a natural sequel."

"It will be noticed that the Bishops nem. con. decided to affirm their recent sanction of reservation, but only for the purpose of communicating the sick. But how much importance can we give to this unanimous limitation?"

"A few years ago the Bishops unanimously decided to forbid reservation under any circumstances. Within a very short time two, at least, of their number sanctioned what they had unanimously decided to prohibit."

"Will the present unanimous limitation fare any better; or will it soon yield to the impetuosity and threats of a party who are determined to have their own way?"

"I do not deny the comfort which sentimental or superstitious people may receive from 'visits' to the Sacrament. But they would receive far more comfort if they could grasp the perpetual presence of Christ, with His own, not merely in the sanctuary, but in every circumstance and in every place. The chief evil of this localised view of the habit of Christ is that it tends to exclude belief in His presence elsewhere. Indeed, I have heard of one of our churches where the boys were instructed to take off their hats when they passed it, 'because the Lord Jesus Christ was there.' This was all very well, but they were also instructed not to take off their hats when they passed a neighbouring church where the Sacrament was not reserved, 'because the Lord Jesus wasn't there.' Can anything be more deplorable?"

"In view of these perversions we shall do well to hesitate before we allow the insertion of a new rubric permitting reservation in a revised Prayer Book. The need of reservation is at least doubtful; the danger of abuse seems unquestioned."

Personal.

Private Arthur St. Clair Dawson, who, after service in France, was invalided home, died on Easter Sunday while en route to Australia, and was buried at sea. He was the son of Mr. T. M. Dawson, first American Consul, of Newcastle, and adopted son of Mrs. Frederick Forster, of "Firenze," Wilson Street, Newtown (N.S.W.).

Rev. A. C. Mosley, Rector of St. Thomas' Enfield, has just concluded a nine days' mission at St. James', Smithfield (Sydney). Large numbers attended and every evidence of success was manifested.

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We regret to learn as we go to press that the second son of Archdeacon Martin, of Sydney, has fallen in France.

Rev. J. T. Baglin, of St. John's, Footscray, has just completed a very successful mission at Wonthaggi, in South Gippsland.

Rev. D. M. Deasey, Vicar of St. Columbs', Hawthorn, has been appointed by the Defence Department as Chaplain for continuous service at the Front. Mr. Deasey has been acting as Chaplain to the Victorian Forces at home for the past ten years. It is considered probable that Rev. C. A. Schofield, M.A. (Oxon.) who has recently returned from India, will act as Locum Tenens at Hawthorn during Mr. Deasey's absence.

Rev. C. W. T. Rogers, of St. Michael's, North Carlton, expects to leave as Chaplain for the Front next week. This opening is one that Mr. Rogers has been seeking since the beginning of the war. He was one of the first of the Victorian clergy to apply for a chaplaincy. The Rev. Stanley Watsford, of Bendigo Diocese, will be acting as Mr. Rogers' Locum Tenens.

Revs. G. E. Aickin, F. C. Crotty, and A. Law, left Melbourne last week to take part in the Grafton Mission.

The death of Dr. Carr, the R.C. Archbishop of Melbourne, has provoked considerable demonstrations of regret, not only among his own people, but with the many admirers he possessed in all denominations. He was a man of remarkable learning, and administered his diocese with wisdom and tact. His episcopate covered a period of 31 years.

The Bishop of Gippsland has received word that his son, Lieut. K. W. Pain, who was seriously wounded on February 27 in an air raid in the Balkans, is now out of danger.

Rev. Walter Green, of St. Aidan's Theological College, Ballarat, has accepted the parish of Geelong West. He is the son of Bishop Green, formerly of Ballarat, who was himself, 30 years ago, Vicar of the same parish.

Rev. A. M. S. Wilson, formerly of Canberra N.S.W., has been inducted by the Archbishop of Melbourne to the parish of Apsendale, Chelsea and Carrum.

Rev. H. K. Gordon, minor canon and precentor of Goulburn Cathedral, Chaplain to the Forces, has been mentioned in despatches for distinguished services rendered during the period of General Murray's command of the Egyptian Expeditionary Force.

Rev. E. Walker, rector of Grenfell, has, we understand, been nominated to fill the vacancy at St. Paul's, Chatswood. Mr. Walker was for some years a missionary in India.

Rev. E. H. Stammer, Vicar of Uralla, and one time acting-vicar of the Mid-Clerence, has accepted the parish of Inverell in the Armidale diocese.

The Bishop of Grafton, we are glad to hear, is improving rapidly in health, despite the fact that his lordship is taking a very full share in the work of the Diocesan Mission.

By the death of the Rev. George M'Intosh, at Chatswood, on Saturday, there passed away, at the age of 84 years, one of the pioneers of the Australian-born Anglican clergy of the State. He received his education at the Australian College in Sydney under the tutelage of Dr. Dunmore Lang. When quite a young man, Mr. M'Intosh spent some time at the diggings, but later he qualified for the ministry of the Church. He was ordained by the late Bishop Tyrrell, of Newcastle, and received his first appointment as curate of Lambton. He then became curate to Canon Stephen, at St. Paul's Church, Redfern, and later was curate to Canon King, at St. Michael's Church, Surry Hills. He then received an appointment as incumbent in the large parish of Gordon and Hornsby. Later he went to Pennant Hills and Ermington, where he laboured for 25 years. Nine years ago he retired from active work in the ministry, and resided at Chatswood. Until recently he assisted with Church work in that parish as far as his strength would allow. There are eight children. Two of the daughters, Misses Ruby and Maude M'Intosh, are missionaries in China.

Our Melbourne Letter.

(From Our Own Correspondent.)

The weekly meeting for intercession and preparation for the Mission has apparently served its purpose, and is to be held on the first Tuesday in each month only. At first it was attended by a large number of clergy, drawn from every section of the Church, but latterly the attendance has been very limited, and at the last meeting it was agreed to make the change. No doubt one reason for the falling-off was the difficulty of determining upon a day that would suit everyone. There are some who have school work on Tuesdays, and who could not get in to town conveniently afterwards. But one would almost think that if the paramount need for a spiritual revival were realised, attendance at the weekly intercession would be allotted the chief place, and worthy of any effort to engage in. We are hoping to awaken real interest in the Mission among our people and to encourage them to pray and to look for a blessing, and we anticipated that the nearer we approached the time the larger would be the attendance and the more earnest our intercession. We cannot be surprised at the coldness and indifference of the laity when it is so difficult to maintain the burning heat and fervent prayer that is expected amongst ourselves. "To pray well is to work well," is ever a good motto to follow, and the meeting for prayer with one accord by the disciples was a special feature in the waiting for the outpouring of the Holy Spirit. We would hope that the monthly gatherings will be marked by the interest at first demonstrated.

## The Student Christian Movement.

The Annual Meeting of the N.S.W. Branch of this world-wide movement was held in the Great Hall of the Sydney University on Tuesday May 15. Dr. Cecil Purser, Vice-Chancellor, presided and spoke of the interest he had always felt in the important work of the movement. The promoters of the meeting had no reason for disappointment in the large and enthusiastic audience that filled the hall. The singing of the British and Russian National Anthems was a feature of the meeting. Dr. Mierkle, the new rector of St. James' Sydney, and Mr. Budden, War Chest Commissioner, were amongst the speakers.

The former enlarged upon the danger that might come to us after the end of the war of over emphasising national efficiency to the exclusion of the claims of the spiritual.

The main address was that given by Mr. Meredith Atkinson, in which the progress and aims of the movement were put forward. He said:

The World's Student Christian Federation has affiliated movements in 40 countries. Total membership consists of 190,000 students and professors. The movement is well established in the United States of America, Canada, Australia, New Zealand, South Africa, China, Japan, India, Ceylon, Russia, Scandinavia, France, Italy, the Netherlands, Switzerland, Germany and the United Kingdom. Practically all the Universities in these countries, including all the great Universities of the world, have several branches which are linked up with all kindred associations, such as the Y.M.C.A., Y.W.C.A., Christian Unions, Social Service Societies, etc.

Besides the Universities, all types of Colleges, Professional Schools, Training Colleges, and Secondary Schools have been brought within the movement. The main activities are a general organisation of Christian work amongst students, publication of leaflets, pamphlets and books on every phase of religion and education with a view to a general upliftment of student life; conferences of students for general purposes; encouragement of Bible Study on both rational and devotional lines; assistance to foreign missions through the Student Volunteer Movement; encouragement of the study of social problems and enrolment for all kinds of social services; the training of leaders of thought, and religious education for work in Universities, Colleges, and Schools; the promotion of a true Christian friendship between foreign students resident in each country, and between students of all lands; the education of boys and girls in spiritual matters, and the bringing of the Universities into closer touch with the social and religious movements of the general community.

In non-Christian countries like India and Japan, it is most encouraging to learn that the Christians and non-Christians have been brought together through social study and social service. The strength of the appeal of Christianity will best be manifested amongst non-Christians by the attention given to active social work, in hospitals, relief of the poor, education of the workers, brotherhoods, social service leagues, etc. The immense obstacles to the work of evangelisation which tend to lower the moral standard are the superstition of eastern nations, and the inconsistent conduct of professing Christian nations and individuals. These are obstacles being steadily combated by the Student Christian Movement.

### Universities and Religion.

The modern world is secular rather than religious in its organisation and outlook. The age we live in is one of definition and specialism, the separation of powers and functions and professions into highly specialised departments. There is an increasing tendency in our Universities towards academic professionalism as well as to purely secular outlook and activities. The exaggerated fear of sectarianism, together with the materialism of our present-day civilisation accounts for this.

But such terms as "Secular" and "Religious," while they are convenient, are, after all, only arbitrary and sometimes even misleading. The ultimate aim of all knowledge and training must be to deepen and improve the true life of human beings. Knowledge must not only inform the mind, but also purify the heart.

Another snare of the Universities is intellectualism. It is only too commonly imagined that religion is outworn and that the human intellect is sufficient in itself. Metaphysics, psychology, ethics, economics and other humanistic studies have led men so far in the analysis of human problems and efforts at their solution, that most men imagine that nothing more is needed to create a perfect world than a further prosecution of these endeavours. To the Christian this is a palpable misreading of life. The main objective of human society must

always be spiritual—the elevation of human life above things that are sordid, above all self-seeking, and the pursuit of the merely pleasurable or comfortable. No philosophy of the conduct of public affairs that rests upon pure intellect can be relied upon to produce the highest forms of human progress. Some of the most intellectual men have been the wickedest and most perverted. Many of the humblest of men have offered most Christ-like examples of life. The student can never attain the ideal of true progress by relying upon his intellect, or contentment with professional skill. Good economic conditions, a rising standard of comfort, and social tolerance are all good in themselves, but they are means not ends.

Universities exist, therefore, for more than the training of professional men, important as that function is. They must also be a source of life and leading to the whole community, or they will only touch the fringe of the human problem and fail to serve the highest ends of civilisation. In Australia there is a special need for the work of the S.C.M., for, as is found in all young countries, more emphatic attention is given to sciences and professions than to the humanities. A really educated man is one who, by his talents and training, is fitted to co-operate in the work of human progress.

What better equipment for such a high ideal of education can be found than the Christian conceptions of utter self-denial, devotion to one's fellows, the brotherhood of man and sonship of God. Cold ethical creeds and metaphysical doctrines cannot provide that inward force and spiritual strength which make men great and of highest value to their fellows. We have renounced the ideal of the Anchorite and Monk. We believe in a busy and useful life in a teeming society. But we are in danger of the other extreme, seeking to supplant religion by the adoption of an easy-going tolerance and decency of being content with a very negative creed.

The meeting was closed with the Benediction. We cannot help wondering why it was not opened with prayer.

## Notes on Books.

**The Students of Asia**, by G. Sherwood Eddy, M.A., with a foreword by the Hon. Sir Arthur Lawley, G.C.S.I., G.C.I.E., K.C.M.G., late Governor of Madras (publishers, R.T.S., Our copy from C.M.S., The Strand, Sydney, price 3/9). This book is sent out by the United Council for Missionary Education. In the Foreword, Sir A. Lawley, whose Indian experience gives weight to his opinion, says: "I have no hesitation in saying that among all the influences by which the social and political life in India is being stirred to its profoundest depths, that of the missionaries is wholly for good." The reader of Mr. Eddy's volume will trace with absorbing interest the growth of this movement, and will realise how wonderful is the opportunity which here presents itself to weave into the fabric of Indian national life, a strand of social and physical stability which is sadly lacking to-day and is in striking contrast to the brilliant display of intellectual force of which Indian students have shown themselves to be very capable." Mr. Eddy shows us that this is true of Japan and China, and that this is a day of very precious opportunity. His description of the reception given by students to the Christian message sounds almost romantic. Our author ranges carefully over the whole field of student life—the social and religious life, the moral questions and problems, the dangers; the aims of Christian education. There is also an illuminating chapter on Student leaders in national regeneration. Some valuable appendices are given, we notice especially Appendix A., presenting the remarkable contrasts between Orient and Occident, with their underlying causes. No student of missionary work can afford not to read this book, and no one can read it without an added interest in the students of Asia and intense desire to win them for the Kingdom of Christ.

**Sinning Cities** (by C. J. Godby, M.A., Dean of Melbourne; from Melbourne Diocesan Book Society, Price 1/-.) This pamphlet contains a course of Sermons for the Times, preached by Dean Godby in St. Paul's Cathedral, Melbourne, last Lent. The writer is impressed with the modernness of the utterances of the old prophets. He says: "It would not be difficult to select passages from Isaiah, Jeremiah, Hosea and Amos, which, if they were uttered for the first time in the streets of Melbourne to-day, would be every bit as pertinent as they were when uttered in Jerusalem and Samaria, eight centuries B.C." The illustrations given are Jerusalem and Fritvolity, Samaria and Luxury, Tyre and Selfishness, Babylon and Cruelty,

Jerusalem and the Great Refusal. These are suggestively, if somewhat briefly, dealt with, and the reader is borne along to the conclusion that "God gives to every people its own place in the world in which to serve, doing its own work for God. As it does this it prospers; as it does not do or mis-does this, it dies."

**The Church in Australia**, or How Christianity came to us, by Rev. A. Law, B.D., Th.Schol. (Melbourne Diocesan Book Society, Price 2/-).

A useful little booklet showing in a brief and popular way the connection of our Church of England in Australia with the Church of the earliest ages of Christianity. Just in one or two passages, quite separate from the history, we cannot quite follow the author. May we hope that a slight inaccuracy on page 7 may be corrected in another addition. The G.M.S. is surely sufficiently too well-known for it to be described as the English Church Missionary Association.

## Correspondence.

St. John's, Melbourne.

(The Editor, "Church Record.")

Sir, In a recent issue of the "Church Record," your Melbourne correspondent passed some adverse criticism on St. John's, Latrobe St., really on the present Vicar and his work.

This gentleman wondered what the people of St. John's thought of all the ritualistic changes in their church. Well, I was present at the Festal Eucharist on Christmas morning, and the church was crowded with a reverent congregation. Moreover, the people had evidently gathered to worship, and not merely to listen to the music. And I might mention, by the way, that the ceremonial on Christmas Day was quite simple—just the special vestments for the Lord's Own Service, lights on the Lord's Table, and intelligible, quiet reverence.

The following may also be interesting:—Last year, ending March, £100 was raised for foreign missions, against £20 the year before. "By their fruits ye shall know them."

Yours faithfully,

A PENNEFATHER ALRICK,  
Old Bush, Tasmania.

P.S.—In fairness to St. John's, I trust that you will publish the above.

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August 7th—The Dawn of the Reformation. Rev. R. B. Robinson.  
September 4th—The Reformation. Rev. S. M. Johnstone, B.A.  
October 2nd—The Evangelical Revival. Rev. H. M. Archdall-Pearce.  
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December 4th—Problems of To-day. Rev. C. C. Dunstan.

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## The Church Record.

MAY 25, 1917.

## THE PRICE OF POWER.

Has the Church lost her ancient power? This is a question which that well-known character, the man in the street, would probably answer with an emphatic affirmative, and there are not wanting members within the full life of the Church herself who view the present situation with grave anxiety. They have not the slightest doubt that **Christianity** can never fail, or that the long campaign whose decisive battle was won upon the cross can end otherwise than in complete victory for the Lord Jesus Christ; but they do note with concern the apparent weakness—we had almost said paralysis—of the official organisation by which the Christian message is proclaimed. It has become a commonplace to say that the masses are uninfluenced by the Church and the present sore distress, the red harvest of the godlessness of generations, is a stern reflection on the Church's lack of power to restrain the unruly passions and direct the wilful thoughts of men in nominally Christian lands. We are not concerned just now to show the other side of the picture, to point out the undoubted saintliness and power of individual members of the Church, or plead as evidence of influence the even worse state of affairs that would ensue were the present Church removed from the world. It is much better for us to frankly realise that our work is not what God might reasonably expect it to be; endeavour to discover wherein we have failed, and look to find the remedy.

In this connection we shall find some help in the message of Whitsuntide which speaks to us of a church pre-eminently endowed with power. It calls up memories of that scene in the Upper Room at Jerusalem, when the little band of consecrated men, waiting for the promise of the Father, were baptised with power from on high and, filled to overflowing with the Spirit of the living God, went forth to win the world for Christ. Northward to Antioch, and then across the sea to Cyprus and to the coast of Asia Minor spread the influence of the message, and the Church which gathered round its proclamation reached across the Asiatic provinces, crossed the narrow seas, and hastened to Rome, where the tale was borne by eager converts over every highway to the uttermost parts of the Roman world. The history of the first three centuries is the tale of how, in spite of Jewish prejudice and state hostility, in spite of popular violence

and intellectual scorn, the little band of Christian heroes won an honoured place within the Empire for the Church of Jesus Christ. These athletes of the Universe, as Chrysostom has called them, boldly ran the race and won the crown, handing on the torch of life from hand to hand.

What was the secret of their power? "They were all filled with the Holy Ghost." "Ye shall receive power, after that the Holy Ghost is come upon you," the Master had told them, and the promise still holds good for us to-day. What the Christian Church so badly needs is a re-baptism of the Holy Ghost; but, if she would receive the Gift she must live in the spirit of Pentecost. The price of power is complete surrender to the will of God, and wherever that price has been offered the Gift has been vouchsafed. Whether we turn to the records of the early Christian centuries, the story of the Reformation, the Evangelical Revival of the Eighteenth Century or many another bright page in the history of the Christian Church, the fact is irresistibly borne in upon us that those who are prepared to pay the price will undoubtedly receive the Gift. That little band of disciples in the Upper Room were men acting under command, in utter forgetfulness of all other interests, looking and waiting for the Promise of the Father, and absolutely willing to be used of the Holy Spirit, Who was to come and dwell in their hearts. It is still true to-day that the life which is laid wholly and unconditionally upon the Altar of God will be warmed with heavenly fire, and kindle all with whom it comes into contact.

This full surrender implies, and indeed depends upon an unwavering faith, the faith of those who can endure as seeing Him Who is invisible, and this faith will be maintained by the daily life of sacrifice and prayer. There are evil forces in this demon-possessed world of ours which go not out except by prayer and fasting, and the Church must fast and pray, she must surrender herself wholly to her Lord, and trust Him with an unquenchable faith that she may be filled to overflowing with His power. She must be prepared to follow where He leads, to do what He directs, no matter what vested interests may be involved and irrespective of what cherished shibboleths may have to go. She must not be disobedient to the heavenly vision; when she sees a thing is right, she must set herself immediately to do it, and not be over-anxious concerning what the orthodox or influential may object. She must not allow herself to die of respectability. The Church must learn to be animated by the faith and obedience of the saints of old. How often churchmen hesitate to launch out on projects to which God is evidently calling them, because they cannot see where the necessary money is coming from. Surely, this is somewhat materialistic. Christians must learn to do what God is calling them to undertake and trust Him to find the means.

The power of God is as mighty to-day as it was on that great day of Pentecost; it will manifest itself wherever men will fulfil the conditions of its operation. The Church may have that power again to-day: is she willing to pay the price?

## C.M.S. NEW PREMISES.

The C.M.S. are removing their Offices, Refreshment and Book Rooms to Warkon Chambers, 51-53 Elizabeth Street, between Hunter and King Streets. The arrangements re the George St. premises could not be completed.

## The Church in Australasia.

## NEW SOUTH WALES.

SYDNEY.  
C.M.S.

The annual meeting in connection with the Women's Department of C.M.S. was held in the Chapter House, on Wednesday, 16th inst., and was well attended. Mrs. Wright, as President, occupied the chair, and the principal speakers were Miss Newton (China) and Miss Crosswaite (India), both missionaries on furlough. Miss Newton spoke of her work for years past amongst the women of China, enumerating the many difficulties caused by the ignorance and superstition of the people, but proving that steady perseverance and the teaching of God's word overcomes all and makes bright, intelligent Christians.

Miss Crosswaite's account of her work amongst the high-caste women students of Bombay University Settlement, was most interesting and showed quite a new departure in missionary methods. She and her fellow missionaries receive pupils in a hostel and coach them in various subjects on condition that they receive also Bible instruction. The work is slow and difficult, but is proving quite worth the time and effort expended.

A tribute was paid to the late Mrs. E. Sully, for many years secretary of the Ladies' Committee of C.M.S., and founder of the Gleaners' Union in N.S.W., and to the fore in all women's work connected with C.M.S.

It has been decided to ask for small contributions towards the upkeep of a bed in some mission hospital as a fitting memorial of one who devoted time and talents to the relief of all kinds of distress following the example of her Lord and Master.

## Ladies' Home Mission Union.

At the annual meeting of the Ladies' Home Mission Union, lately held in the Chapter House, the report of the year's work was presented by Mrs. Hall, late Secretary of the Union. The following are a few extracts:—"Five years ago we closed our first year with a membership roll of 800 and an offering of £139. This year we have over 2000 members and have presented £1210 as our offerings to the Home Missionary Society. So great an offering is due to Mrs. Wright's appeal for the 'Soldiers' Welcome,' and the splendid result of the Sale of Work."

"The arduous and difficult work of the distribution of clothes to the poor has gone forward with happy results. Many homes have been brightened, anxieties relieved, sufferings lessened through your kind gifts of love."

Mrs. Hall has recently relinquished her duties in connection with the Union, and Miss Ohlson, of the Deaconess Home, has been appointed Secretary in her stead.

## COULBURN.

## Enthusiasm for the Kingdom.

"The Diocesan Missionary Council represents the call of the Church to every parish within the diocese to think of the distant parts of the Kingdom of God. People sometimes say that the Church has too many problems and responsibilities at home to have any efforts and funds to spare for the Pacific and the Far East. Our answer is that the wider vision brings the greater enthusiasm. When English statesmen advised Garibaldi to give up the idea of liberating Italy and confine himself to the more practicable idea of liberating the kingdom of Naples, he replied that he could get men to die for Italy but not for Naples. And an English mission preacher lately said that the Church of England would never be able to establish the Kingdom of God in England until it had caught the fire of enthusiasm for the establishment of the Kingdom of God throughout the world. So, too, with the Australian Church, and with the diocese of Goulburn. We need for the doing of our own immediate work at home an enthusiasm which is only generated by the vision of the great world-work of which our work at home is a part. That enthusiasm is beginning to grow."—(Bishop's Letter.)

## Change of Organist.

"Welcome the coming, speed the parting guest." Mr. Leicester Johnson, for some years organist of St. Saviour's Cathedral, officiated for the last time in that capacity on Sunday, April 15, having resigned to become organist of All Saints' Cathedral, Bathurst, where his old friend, the Rev. E. N. Wilson, is now Canon and Sub-Dean. His position at Goulburn has been filled by the appointment of Mr. C. A. Jarman, late organist of the Cathedral at Bathurst. Mr.

Johnson carried with him our best thanks for his work here and our best wishes for his work at Bathurst. Mr. Jarman has our best wishes already, and bids fair to earn our best thanks from the beginning."—(The "Southern Churchman.")

## Manaro Grammar School, Cooma.

"We are once more at work after a short but thoroughly enjoyable Easter holiday. Our numbers have again increased and we now have a record number of boarders in residence. This state of affairs is highly satisfactory, and the Directors will soon have to face the question of still further adding to the school buildings.

"Twelve months ago the boys agreed to contribute £5 a year towards the support of a boy in one of the Island Mission Schools. The first year's contribution has now been sent to the Society, and we have started to collect the second year's amount."

## BATHURST.

## Bishopscourt Chapel.

"My heart has been much cheered by the kindness of Mr. F. H. Roberts, of Bathurst, in making possible the immediate realisation of a long cherished wish, viz., the provision of a real chapel at Bishopscourt. The temporary chapel has so often proved inadequate for our needs, that I had long hoped the day might come when we could erect one. Mr. Roberts has now lent us the money to build one immediately, and allows us five years for repayment of the amount. The contract has been signed, and the building is to start forthwith. In order to furnish it and make a beginning with repayment of the loan a number of ladies in Bathurst and throughout the Diocese, are helping my wife in organising a garden fete at Bishopscourt on May 1. The parishioners of Dulwich Hill, at the conclusion of my mission, asked me to accept twenty guineas for the same purpose, and my lectures on 'Russia' at Bathurst and Darling Point have raised a further thirty pounds."—(Bishop's Letter.)

## CRAFTON.

## The Mission.

The first series of mission services in connection with the Diocesan Mission of Witness have been concluded in the Southern Archdeaconry, and on the whole the missionaries testify thankfully to the response given by the people, especially commenting upon the enthusiasm of many of the country centres. A paper, embodying some practical forms of resolution, was freely distributed amongst the congregations, and they were invited to all them in if they desired to receive a memorial card of the mission, expressing in simple words their determination to live henceforth to the glory of God.

The Bishop desires it to be widely known that the second group of mission services will commence on the 29th May, and that these will be preceded by two public services in the Cathedral on Thursday and Friday of next week (May 24 and 25).

## Port Macquarie.

An interesting service was conducted by the Bishop at St. Thomas' Church, Port Macquarie, on Wednesday, May 9, when a brass tablet was unveiled in memory of one of the first vicars of that parish—the Rev. Thomas O'Reilly (1854-60)—by his daughter (Mrs. Fiddington, of Sydney) in the presence of a large congregation. In those days the whole of the district embraced by the Macleay, Hastings and Manning Rivers was served by M. O'Reilly, whose devoted labours are thus fittingly remembered.

## VICTORIA.

## MELBOURNE.

(From Our Own Correspondent.)

## General Mission.

More of the Melbourne clergy have succeeded in securing Missioners for the forthcoming campaign of Repentance and Hope. The Rev. Godfrey Smith, of Sale, has promised to conduct the Mission at All Souls', Sandringham, and the Rev. Canon Vanston that at St. Agnes', Black Rock. The parish of St. Michael's, North Carlton, has secured the service of Rev. W. J. T. Pay, of Traralgon, Gippsland.

## All Saints', Kooyong.

The first anniversary of the newly-formed parish of All Saints', Kooyong, was held on Sunday, May 13. In the morning the Dean preached, and in the evening the Archdeacon of Geelong. Sir Arthur Stanley and Lady Stanley were present on the occasion. Rev. W. T. Prestice, is the Vicar of All Saints'; he has recovered from his prolonged illness.

## Loyalty to the Throne.

The Archbishop, in one of his recent utterances, said that as far as the Church of England in Australia was concerned, it stood for loyalty to the throne as much as the Church in the home land. Its clergy had taken the oath of loyalty to the King and the Empire.

## For Foreign Missions.

Last Sunday, May 20, was the date on which appeals were to be made on behalf of Foreign Missions in the Dioceses of Melbourne, Bendigo, Gippsland and Wangaratta. Dr. H. Lowther Clarke, the Archbishop, and the bishops, issued a joint circular to all Anglicans asking that liberal offerings be made to missions, and emphasising the fact that the work, despite the war, continues with a minimum of interruption, as the income received by the Australian Board of Missions and the Church Missionary Society for the year ended March 31, 1917, was £34,500, as compared with £32,000 received in the corresponding period of 1916. The circular further states that millions of coloured peoples within the Empire have stood loyally by us in this great crisis owing largely to the influence of missions, and that the future peace of the world is dependent upon the propagation and acceptance of those eternal principles proclaimed by the Church.

## Lay Readers' Association.

The members of the Honorary Readers' Association were entertained at tea in the C.M.S. Depot last Thursday, by one of the members who refuses to allow his name to be published. When a short service was held in the Cathedral, conducted by Archdeacon Hindley. The members then returned to the C.M.S. Rooms, where a paper on the history of the Order of Lay Preachers was read by the Hon. Secretary of the Association, Mr. F. A. Ray.

## Mission Study School.

The Missionary Study School is being held at Kyneton (Victoria). The School is interdenominational in character and representatives of all bodies are present.

## Memorial Service.

The members of St. Paul's Cathedral Choir Association paid their annual visit to the grave of the late Ernest Wood, at Kew, last week, when a short memorial service was conducted by the president of the Association (Rev. H. Kelly). In connection with the memorial of the late Mr. Wood, it is satisfactory to report that a block of marble has been delivered at last in Melbourne. The artist for the work (Miss M. Baskerville) expects to have the work completed and the memorial erected by St. Paul's Day (January 25th).

## Memorial.

At the end of the service at St. Augustine's, Mentone, on Sunday, May 13, the Vicar (Rev. W. R. Cooling) dedicated a Communion Table, in memory of the late Mr. Peter Dawson. Mr. Dawson was highly esteemed for his charity and large heartedness. The table was presented by his family. His only son is on active service abroad, and has been wounded.

## BALLARAT.

## The Coming Synod.

"Much of supreme interest and importance will be placed before the coming meeting of Synod, on the 29th inst., and following days. We are able to state that the Bishop, in his Presidential Address, will introduce matters most directly concerning the welfare of the Diocese. We are not, by honourable agreement, permitted to state what those matters are, and we prefer not to give any hints or suggestions. But they are matters which most seriously affect the progress and prosperity of the Church in West Victoria, which have already received the careful consideration and general commendation of clergy and laity in Council and otherwise assembled, and which are, thoroughly deserving of the careful attention and discussion of Synod. . . . To this must be added, and a matter of very real importance, the fact that the Bishop will meet the Synod of his Diocese for the first time. We hope for a record attendance of members. We can give positive assurance of matters of great and even startling interest for debate."—(Church Chronicle.)

## QUEENSLAND.

## BRISBANE.

## Ascension-Tide.

Ascension Day has been well observed. The congregations and communicants numbered more than on previous occasions. At

St. John's Cathedral, after evensong, there was a well-attended social for the Cathedral congregation, at which special mention was made of Canon Batty's successful work as the new Sub-Dean. The Cathedral promises to be a real live going concern.

## The Rev. H. H. Kelly.

Brisbane has been somewhat stirred by the unusual sight of a clergyman in monastic garb walking the streets and entering business houses. The Rev. H. H. Kelly, of the Society of the Sacred Mission, has come to us from Japan. He will take the Annual Retreat for the clergy, besides undertaking the mission for St. Paul's, East Brisbane. In the meantime he has been giving very valuable advice to the metropolitan clergy in two lectures delivered in Church House. No one can question his ability or his earnestness. His one wish is that all may do the will of God, so forgetting self that God may be pleased to use us as his instruments for the saving of the world. He will shortly lecture upon his work in Japan.

## The General Mission.

All is now in readiness for the work of the Mission. The special missioners are beginning to arrive. The Archbishop will hold a service for their welcome, and dismissal, in the Cathedral, on Friday, May 25. The Cathedral will most likely be overcrowded. May God the Holy Ghost bless the Mission. It commences on May 26.

## SOUTH AUSTRALIA.

## ADELAIDE.

## Joint Committee.

The Provisional Committee for the Dioceses of Adelaide and Willochra met on the 10th inst. The Bishop of Willochra moved the first motion: "That the principle of assessing members of the Church for the support of their Church be recommended for adoption in South Australia." The trouble with this motion will be how to put it into practice!

A motion regarding the marriage laws, moved by Mr. G. W. Halcombe, was also carried: "That this council holds that it is the intention of the Church that before any clergyman can celebrate a marriage otherwise than by banns, he should be specially licensed as surrogate for the purpose by the Bishop of the Diocese or obtain a license



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for each marriage from a surrogate." Archdeacon Bussell pointed out that the State law allowed clergy to get on to the roll apart from the Bishop, and he thought the Government should be approached with a view of altering the rule so that only those ministers approved by the head of a denomination should be recognised as officiating ministers by the State.

Missions.

At St. Saviour's, Glen Osmond, May 18 to 20. Missioner, Rev. F. Morton. Naracoorte Parish, June 1 to 14. Missioners, Revs. D. J. Knox and F. Brammall.

Social Perils.

The Bishop of Willochra was the speaker in the Victoria Hall on May 9 at a gathering of the Mothers' Union. His subject was the social perils of the present day. Speaking on the subject of unchastity amongst women, the Bishop quoted from the Commonwealth Year Book. In 1914 there were 7263 illegitimate births registered, to 36,588 first births in wedlock, and a total of 137,983. The speaker's conclusions were given in the following words: "It seems to me absolutely impossible to make the percentage of unchastity before marriage less than 40 per cent. I do not mean that all these women are of bad character beyond the fact that at least 40 per cent. must have been seduced before marriage." The Bishop also dealt with the subject of race suicide.

Christ and the Social Problem.

On May 10 at the Annual Meeting of the Diocesan Social Union, the Bishop of Willochra gave an inspiring address on "The Relation of Social Problems to the Teaching of Christ." He asked: Did our Lord think his teaching gave a rule to the State. How is Democracy related to it? Is the widest distribution of wealth, opportunity man's life consisteth not in the abundance of the things that he possesseth." It seemed that the Lord's ideas were not so much on the democratic line, but on the aristocratic—not the aristocracy of wealth, or that of social position, but a spiritual aristocracy. A spiritual aristocracy seems outlined in "How there be that find" the "narrow path," and the Beatitudes.

The Bishop declared that Christ did not expect a perfect society on earth; but that the world would always oppose the Church; the Church, though containing "good and bad," would yet leave it. The great danger of Socialism is the idea that you can have a Christian world without a Christian heart. In proportion as force rather than example rules, you cannot improve men. Indifference to your neighbour's interests is the worst thing—yet modern business methods go on the opposite principle. Modern sins are more of omission than of commission. Note how astonished "those on the left hand" are to find what they've omitted—mainly that they have ignored their neighbour. Christ demands that we should actually give ourselves to the service of men for God's sake.

TASMANIA.

A Missionary Mission at Hobart. (From Our Own Correspondent.)

St. George's has just had a "missionary mission," and a very inspiring time it has been. This is due, humanly speaking, to the really splendid band of missionaries available, the chief one being Chaplain Captain Brewer, U.V.R., who is already well-known on the mainland as an able and effective speaker. But besides Mr. Brewer we were most fortunate in having the services of another C.M.S. missionary, Miss Dixon, of British East Africa; of Mrs. Macfarlane, late C.L.M., and Miss Perkins, who belongs to a well-known Hobart family, and who is on furlough from the Egypt General Mission. The two Sundays involved were busy days, for on both of these Mr. Brewer preached four times—morning and evening, to the children, and also at a men's service. The general daily programme began with a prayer meeting at 7.30 a.m., a women's meeting at 3 p.m., children at 4, evening meeting at 7.30, and study circle at 8.45. As usual there were other meetings; thus Mr. Brewer addressed the undergraduates at our University, this being arranged by the Christian Union; spoke at a big State School, etc., etc.

One night (Wednesday) we varied the proceedings by having the meeting in the Town Hall. This had been pretty widely advertised, and all the city Rectors, in a most courteous and kindly manner, either curtailed or entirely gave up their usual week-night services, and exhorted their people to hear Chaplain Brewer. This act of theirs was really a fine exhibition of brotherly kindness, for most of them more naturally incline to the A.B.M. rather than the C.M.S., though it is most gratifying to find more and more how we can, and do, work together. So the Dean (in the absence of the Bishop, who regretted his inability to be present) presided, and the city clergy, with their congregations, simply flocked to the Town Hall. The meeting was to begin at 8, with an organ recital by the organist of St. George's Church (Mr. C. S. Child, son of the late Rector of St. Thomas', North Sydney), from 7.30, and when your correspondent arrived at 7.10 the hall was just one-third full, and those who came after 7.45 either had to stand or (and there were scores of them) sorrowfully wended their way home again. The meeting was a great one from every point of view—great in numbers, great in enthusiasm, while Mr. Brewer himself was in great form, and as for the hymns, it simply did one's heart good to hear the swelling tide of song. This is the first time the C.M.S. has ever taken the Town Hall, but judging from the results there is every reason to believe it will not be the last.

The work among the children, too, has been most encouraging, they have rolled up on their four afternoons in most gratifying numbers, which even surpass the attendance at the mission a year ago, and that was extraordinarily good. No doubt they as well as the adults were interested in the three stalls, which made a kind of a miniature

missionary exhibition in St. George's Sunday School; three stalls provided by our three lady missionaries, to whom, with Mr. Brewer, we owe most heartfelt thanks. We trust and pray (and have every reason to think) that a great deal of the interest aroused is not merely transitory, but that it has done an abiding work in the hearts of many.

NEW ZEALAND.

AUCKLAND.

For the Soldiers.

Letter from the Bishop.

My dear People,—You are probably aware of the effort now being made in the Dominion by the Church of England to raise the sum of £10,000 for the purpose of carrying on and extending the work of the Church amongst the soldiers in the various camps and also at the front. The general Synod at its last session appointed a Military Affairs Committee to act on behalf of the province in all matters pertaining to the Church's work at the camps, etc. The great work which the Military Affairs Committee is doing for the honour of the old Church and out of love and sympathy for the "boys," is a work which belongs to every Church family in the Dominion and should be regarded as a matter of honour by every Church family, and I desire to appeal most earnestly to every Church family in this Diocese to take their part in it and help it.

What are we going to do in Auckland? Are we going to regard this opportunity from the point of view of the Church's honour and our own great privilege, or to neglect it because we have "so many calls" at the present time? Remember how many "calls" are made upon our "boys," and how readily and cheerfully they responded! Remember where our lives, our homes, our security, our money, our happiness would be if our soldiers were not prepared to respond to call after call, effort after effort, in this terrible conflict!

What ought I to do for them? What am I going to do for them? On behalf of my wife and myself I esteem it a privilege to offer the first £10 towards this special effort.

WAIAPU.

Letter from our Maori Chaplain at the Front.

The following are extracts from a letter received by Rev. F. W. Chatterton from our Maori Chaplain at the Front in France, Rev. Henare Wepiha Wainohu, who recently received the Order of the White Eagle from the King of Serbia for gallantry in the field. The letter is dated February 1. "I received your kind letter this morning with much 'aroha' and joy. I cannot tell you what I am doing, but I can only say that one can do one man's work and no more. At times the work is very trying and hard, but thank God, we have good officers and a fine lot of men. To tell you the truth it is the offi-

cers and men themselves that are really doing my work for me. I am only a mouth-piece or a kaumatua. They are a fine lot of men and I am proud to be their padre. The work of a padre in a battalion is a very hard work if he is to do that work in the way it ought to be done. It is not a work of preaching at a Church parade as most people think, but it is taking the men one by one during the week. One does more, I think, in saying less and doing more. I mean a whole padre can do more for the men by forgetting sometimes that he is an officer and also by showing the man that he is there to them as a friend and father. Our battalion is divided up in different parts of the line and one has to spend a lot of time in moving from one company to another. Our Church parades are always good and after the Church parade we have Holy Communion. I have as many as forty sometimes for Communion and the lowest is five. . . . It is always a great help to me to know that we are not forgotten at the prayer meetings at Te Rau, and also at the different services on Sundays. I do always feel much happier and stronger when I sit in my dug-out at night and look back at the meetings you will be holding, and are thinking of us in your prayers. I do believe it is the prayers of those that are at home that are really doing good here among the soldiers."

From your son,  
HENARE WEPIHA WAINOHU.

Sydney Diocesan Festival.

The Annual Service and Demonstration in connection with the Home Mission Society were held on Tuesday last.

The Service in the Cathedral at 4 p.m. was well attended, some 28 of the clergy were present in the procession and a good many others in the congregation. The sermon was preached by the Lord Bishop of Goulburn, Dr. Radford, whose inspiring words formed an ideal opening for the Festival. His lordship took as his text, I. Jo. iv. 21, "This commandment have we from Him, that he who loveth God love his brother also."

The bishop said that the Festival had its spiritual and social aspects, and because it tended to intensify the central life of the Church it was of great service to the cause of Christ. The corporate spirit was sadly needed. Such a festival called the faithful, clergy and laity, away from their local interests to remember that which stood for their ultimate responsibility—the diocese. Such an event would know nothing of the things that divide, but would conduce to the deepening of their central unity. It would give the Church-people from the sparsely-populated districts an impression of the bigness of the life of which they were part, and would strengthen their interest in their work as members of the one body. The H.M.S. was but the mobilisation of the spiritual forces of the Church for that continuous aggressive action which is the very life of the Church. Only a steady spiritual offensive would guarantee their holding the ground which they had acquired and defend them against those subtle forces of evil inside and outside the Church. Therefore to-day they were marking a stage in the spiritual aggression of the Church. Presently they would have a social re-union of the workers, then a review of the past year's working, but first they had come to the source and sustenance of all sense of the divine mission. The keynote of the mission was Love. To reveal the Love of God that was their aim and work. They had to remember that there was a primary activity of the ministry before the Pastoral—that was the evangelistic. The keynote of the fourth Gospel was "Jesus finding." So they had to seek out. To-day there was an utterly new and strange kind of evangelism. They had to evangelise "a Christian heathendom," that work was one of the primary activities of the Church's life. That work did not especially belong to the central ministry, but was the duty of each member of the whole body and of the body as a whole. The minister's work in part was to fit and equip men to do their part in this work of building up the Church.

The bishop went on to make a practical and interesting suggestion regarding the methods of the H.M.S. He said they must put intercession in its rightful place and emphasise it. He would like to see a list

of the needs of the H.M.S. sent round to the parishes in the form of an intercession paper, having as well subjects for thanksgiving. For the lonely worker how much encouraged he would be to know that behind the cheque he received and in front of it had gone the prayers of the whole diocese. And then the passing over of an object of prayer to the other side as an object for praise would tend to strengthen the faith of all. The plan might well be adopted for the whole province. In closing, the bishop made an eloquent appeal for the work amongst the soldiers. "We love them," he said, "because they have first loved us." They have made the great sacrifice of themselves for our preservation, and not only now but afterwards we must love them and prove our love by the sacrifices we are willing to make for their spiritual welfare and bodily comfort.

At the evening Demonstration the big Town Hall was crowded, very many only finding standing room. Sydney Church-people may well be proud of so magnificent a demonstration of corporate loyalty.

Sir William Cullen, Lieutenant-Governor, who presided, said he felt it hard to address a meeting of his fellow-countrymen without referring to the war. The war had not been altogether evil in that it had made people think and had sobered them. While he did not use the word "sobered" in the ordinary sense, he might add that the other sort of sobriety had been ensured by the people. The curtailment of liquor facilities had certainly done good. The liquor question was a national one, and had been dealt with as such by the people; yet Australia had not done half of what had been done in some other parts of the world. There was more to be done. They had not yet abolished the "comfortable old habit of shouting" in Australia. The community also was not sufficiently awake on the subject of the gambling evil. He was beginning to wonder whether Australians had had the war brought home to them yet.

Mr. Wilfrid L. Docker (hon. treasurer) read the 61st Annual Report and Balance Sheet.

The Archbishop, who received a great ovation, spoke of the work of the Church, which had not been behind any section of the community in what she had done and sacrificed in connection with the war. His Grace referred sympathetically to the absence of Archdeacon Martin, who had just received news that his second son had fallen in France.

Rev. R. B. S. Hammond described the work in the Mission Zone Area, and voiced its appeal for more generous help in its work of evangelising the masses outside of the Church.

Mr. Justice Harvey followed with an appeal for clearer manifestation within the Church of Christian brotherhood; they would never win the masses of the people outside unless and until they first set their own house in order. As Bishop Gore had said, the Church needed not more but better Christians, not more Churchmen but better Churchmen in order to witness effectively for Christ. There should be a free-masonry amongst Church-people—a recognition of mutual responsibility. Service should be freely given, "from each according to his capacity to each according to his need."

The closing address was given by the Bishop of Goulburn, in which he described the opportunities and results of work amongst the soldiers. The meeting was the largest we remember, probably nearly 5000 people being in the Hall. The arrangements for the tea and meeting seemed to go without a hitch—a matter for congratulation to the organising secretary and his band of loyal helpers.

REVISED LECTONARY.

June 3, Trinity Sunday.—M.: Pss. 29, 33; Isa. vi. 1-7; Matt. iii. 13, or 1 Pet. i. 1-12. E.: Pss. 93, 99, 115; Ex. xxxiv. 1-7 or Num. vi. 22; 2 Cor. xiii. 5; Rev. xxi. 22-xxii. 5.

June 10, 1st Sunday after Trinity.—M.: Pss. 1, 2, 3; Josh. i. or Job. xxxii.; Mark i. 1-20 or Jas. i. E.: Pss. 4, 5, 8; Josh. v. 13-vi. 20, or xxiv. 1-31, or Job xxxiii. 1-13; Mark ii. 23-iii. 12, or Jas. iii.

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## The Bishop and the Deans.

(Communicated.)

A literary event and a discussion thereon have stirred to its very core the whole of the Anglican community at home. The greatest interest, not to say excitement, has been aroused among all the intelligent and reading members of the Church of England throughout the United Kingdom owing to the important questions and issues at stake. The incident arose from the publication of a small book by the Bishop of Oxford, Dr. Gore entitled, "A Manual of Membership." In a review of this work in the "Guardian," by the Dean of St. Paul's, Dr. Inge, the Bishop is said to teach that some of the Articles of the Creed may be accepted symbolically, such as the descent into Hades and the session at the right Hand of God, because they are beyond our experience, whereas the Virgin Birth, the physical Resurrection and the Ascension, must be taken literally. He hesitates about the resurrection of the flesh, however, but we may believe that a spiritual body, not of flesh and blood, is being prepared for us. This is certainly what St. Paul believed, the Dean says, but is not quite the doctrine of the Catholic Church. The Dean, however, says that the Bishop's suggestion that "final moral ruin may involve such a dissolution of personality, as carries with it the cessation of personal consciousness," is, he believes, "flatly heretical," though he is not sure that St. Paul did not believe it! This is not, however, the most interesting part of the Dean's review. As to the great problem of Church policy after the war, the Bishop, he says, belongs to that school which wishes at all costs to keep our communications open with Rome. Some of that school, the Anglo-Catholic, wish to return to the Roman obedience. Some of them think they can pull to pieces the most closely knit and coherent structure ever raised by the wit of man, taking what they please from the Latin Church and rejecting the rest. The Bishop teaches that Christ meant to found a single institution—"One fold" with one Shepherd, and that a plurality of Churches is an absurdity and a scandal, but when the Roman Catholic Church declares that an Anglican Bishop is a layman and a heretic, we are to repudiate its authority! But, asks the Dean, on what grounds? In virtue of a theory of Catholicity which is rejected by all other Catholics, and which is peculiar to a sub-section of a sub-National Church on an island in North-Western Europe; a theory which divides all other Christians into those who unchurch us and those whom we unchurch! Latin Catholicism is too deeply rooted, and too firmly welded together and cannot therefore be taken to pieces. It is a tremendous political machine for maintaining the Roman Empire under another form. Dean Inge compares the Anglo-Catholic and Romanising Anglican school, to which the Bishop belongs, and its copying and courting Rome and its teaching and practices, to the young lady of Riga who, according to the well-known limerick, took a "joy ride" as the Dean calls it. "There was a young lady of Riga, who smiled on the back of a Tiger; She went for a ride, but came back inside—with a smile on the face of the Tiger." The Dean gives this done into most excellent Latin thus:

"Puella Rigensis ridebat,  
Quam tigris in tergo vehabat,  
Extrema profecta,  
Interna reventa,  
Sed rursus cum tigre manebat."

It need scarcely be said that this simile and its adaptation have caused the greatest amusement throughout all educated Anglicanism in the world. The meaning is obvious. Anglo-Catholicism and Romanism in the Church of England will be swallowed up by and incorporated in Rome. The Dean says "that there are limits to the inconsistencies which even an Englishman can swallow, and these limits have been nearly reached in the decapitated Latinism which is being thrust down the throats of bewildered Anglo-Saxons." "Is it not a tiger in very truth with which our friends are playing? We and our Allies are fighting against that terrible organisation in every part of the world. The sympathy of the Vatican with German ideas and German practices is no accident. The Latin Church—Rome—is one-half of that great imperial tyranny of which Germany is try-

ing to construct the other half. Why, asks the Dean, should we Anglicans pay so much homage to this survival of Caesar's Mediterranean Empire? What has it to do with us? What resemblance has it to the teaching of Christ? Shall we not have the courage to complete the emancipation which we almost won at the Reformation and to build our Church of the future on the One Foundation only? We in our Australian Church of England cannot be too thankful for such brave words as these. Not only, however, has the Dean of St. Paul's, but the learned Dean of Durham, Dr. Hensley Henson, while, of course, acknowledging with Dr. Inge many good things in the Bishop's manual, distinctly affirmed the Anglo-Catholic bias of Dr. Gore and says that "the Church of England will soon provide again the practical disproof of Anglo-Catholicism." He speaks of a larger catastrophe which will result from this Romanising tendency since "The English people will not recognise much longer a National Church which is teaching the doctrines which its formularies were intended to disallow." Disestablishment and Disendowment, drawing in their train the crowning disaster of disruption, are the near and necessary consequences of an ecclesiastical policy which has gone far towards making the Established Church an "organised hypocrisy." The above discussion has produced immense interest, as evidenced by the host of letters written on both sides of the question. The position taken by the two Deans in their criticism of the Bishop has, however, in no way been shaken and the whole incident has been for the education of the members of the Church of England.

## Brotherhood of the Churches.

A Nonconformist Scheme.

The Chapter House of St. Paul's was crowded with an audience of clergymen who assembled to listen to Dr. Scott Lidgett, an eminent Nonconformist, expounding his plan for bringing about a greater sense of brotherhood among the Churches. The Dean of St. Paul's presided, and in a few apt words introduced Dr. Lidgett as one who had devoted time and thought to the subject of making plain to the public the good that will result from the forces of Christianity in England working together for common ends. Dr. Scott Lidgett was modest in his plan. He said that owing to the many difficulties that flock the way of the apostles of unity they had to be wise as serpents and had to make up their minds to the fact that no reputations were to be made out of advocating or working for the end in view, and that probably before it will be reached many of the prophets will suffer eclipse through the conservatism and narrowness of the

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**The Christian Brotherhood.**

The centenary of C.M.S. work at Meerut was celebrated in December, 1915, the chaplains at the station showing such sympathy, and all the expenses being met by the generosity of the European community. The chief services were a united service of Holy Communion in the mission church for the scattered Indian Christians, and a thanksgiving service in the garrison church, whither the Christians marched after the Holy Communion service. The procession was headed by a military officer, then came the clergy in their robes, followed by the Bishop of Lucknow, and then a long train of Indian Christians, each village congregation being marked by a distinctive banner. The body of the big church was filled by the 700 Indian Christians, the Europeans, among whom were many soldiers, being relegated to the galleries. One Territorial afterwards remarked, "I shall have something to tell the people at home who don't believe in native Christians." In the Venite the pointing and length of sentences in English and Hindustani vary, and it was a question which section of the large congregation would prevail, but at length the great volume of sound from the Indians drowned the English voices, and the choir had to lapse into silence. The Rev. J. F. Pemberton writes:— "Our object in holding this massed thanksgiving service was to inspire our small isolated congregations with the realisation of their fellowship in Christ's religion with Europeans and the great Anglican Church. Subsequent remarks made by the village Christians show that this object was attained. Here is one story. When a certain villager told his master (the zemindar) that he wished to go into Meerut to attend the centenary service, he was warned by him that the "sahibs" would not allow him to enter their church. However, he summoned up courage, and in due course he found himself on the steps of the big church. With some trepidation he passed in, fearing that his master's warning might come true, and that the "sahibs" would be angry and thrash him. What was his surprise when he found himself being conducted to a seat by a smiling British soldier! He returned to his village—the despised outcaste—glad and triumphant. He had been welcomed and honoured by the "sahibs" in their own church. Again, he fellowship of the "common cup" received striking emphasis in our Communion Service on that day. One of the humble village communicants relates how he was struck with astonishment and admiration when he saw the great Lord Bishop drink from the very cup that the erstwhile low caste people had drunk from. To him there was a great symbolism in the simple act of consuming the elements.—C.M.S. Annual Report.

**Young People's Corner.**

**An Honest Servant.**

Bishop Latimer having one day preached before King Henry VIII. a sermon which displeased the king, he was ordered to preach again on the next Sunday, and to make an apology for the offence he had given. After reading his text, the Bishop thus began his sermon:— "Hugh Latimer, dost thou know before whom thou art this day to speak? To the high and mighty monarch, the King's most excellent majesty, who can take away thy life if thou offendest. Therefore, take heed that thou speakest not a word that may displease. But then consider well, Hugh, dost thou know from whence thou comest; upon whose message thou art sent? Even by the great and mighty God! who is all-present! and who beholdeth all thy ways; and who is able to cast thy soul into hell! Therefore, take care that thou deliverest thy message faithfully." He then proceeded with the same sermon he had preached the preceding Sunday, but with considerably more energy. The sermon ended, the Court were full of expectation to know what would be the fate of the honest and plain-dealing Bishop. After dinner, the King called for Latimer, and with a stern countenance asked how he durst preach in such a manner? He, falling on his knees, replied, his duty to his God and his Prince had forced him thereto, and that he had merely discharged his duty and his conscience in what he had spoken. Upon which the King, rising from his seat, and taking the good man by the hand, embraced him, saying, "Blessed be God, I have so honest a servant."

**A Poem from an Alms Box.**

The interest of this poem lies in the fact that it was found in the Sunday School Extension Alms Box in St. John's Church,

Albany, together with a ten shilling note. The poem is an ingenious attempt to use the initial ALBANY SUNDAY SCHOOL, and shows how the teaching of the Sunday School is remembered, and old associations play their part, even when the old ties are broken, and the home is made in a new land.

**"ACROSS LIFE'S ROCKY WAY."**

At last, again, a wanderer, a "House of Prayer" I tread. Like once I trod that homeland "House," where hungry souls got fed. Beneath Australia's sunny skies I've toiled—"Ah, many a day!" Around those spots where implements plough furrows far away. No "Sabbath" rest has been my lot where "baas and grunts" abound. You'll say, maybe, "Oh, what a sin!"—but "living" must be found. Sermons ne'er reach my sunburnt ears, no "church bell" sound is mine. Unlike town faces often pale, with Health I ever shine. Night brings it's lull, and then I think of "mother" far away. Dreams sometimes bid me see awhile her tresses, long since grey. A life-abstainer I have been: tobacco knows me not. Young scholars all, take my advice: frequent no "shicker" spot. Some stranger halts this way to-day—his name is little "me"; Carved into shape by teachers kind, a scholar once was he. He'd like to grip your tender hands, but bush tracks must be trod; On, on he goes, lone land to tread, with every horse well shod; One hard-earned "mite" he leaves behind to speed God's Gospel-train. Like travellers all, he never may pass by this way again.

**The Love of God.**

The following lines are said to have been composed by a lunatic, and were found written on the wall of his room after his death. "Could we with ink the ocean fill, And were the skies of parchment made; Were every stalk on earth a quill, And every man a scribe by trade; To write the love of God above, Would drain the ocean dry; Nor could the scroll contain the whole, Though stretched from sk& to sky."



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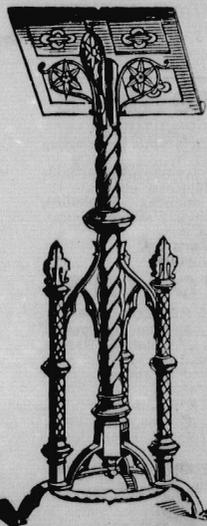
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VOL. IV., No. 12.

JUNE 8, 1917.

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## Current Topics.

The need for more activity on the part of the Church in the matter of religious education, was made the occasion for a special plea for teaching brotherhoods and sisterhoods, at the recent Synod of the Diocese of Newcastle, New South

Wales. The mover of the resolution on the subject, made the following remarks on the point, according to the Newcastle Diocesan Churchman:—"Turning to the question of Secondary Education, it was impossible without sisterhoods and brotherhoods—for only the religious could rightly teach things of religion."

Members of Synod were evidently in such enthusiastic agreement with the statement to the effect that religious education can only be imparted by religious people, that they forgot to enter a protest of "non sequitur" against the deduction that was drawn as to the necessity for brotherhoods and sisterhoods. Surely there are some religious people amongst State school teachers, and it is likewise possible that teachers in a Church school may be religious even though they are not members of a community. Is religion entirely confined to the Religious with a capital R? We decidedly object to the tacit assumption that there is no middle course between a completely secularised education and education controlled by brotherhoods and sisterhoods within the Church. Undoubtedly there is urgent need for greater effort in the matter of secondary Church schools. But there are schools like The King's School, Parramatta, the Sydney Church of England Grammar School for Boys, and Melbourne Church of England Grammar School, which have probably contributed as much to the general advancement of the cause of religion as St. Joseph's College, Riverview College, and kindred institutions. Nor are we at all sure that the Newcastle Diocese any more than the other Dioceses of the Province of New South Wales, can be acquitted of the charge of not having made the fullest and most faithful use of the facilities for religious education provided under the Public Instruction Act.

Rome constantly makes protestations of her innocence of all desire to awaken sectarian feelings. And it is perfectly true. It is also true that a burglar, when he is trying to get away with the family plate, is most solicitous for the peaceful slumbers of the household, and treads softly lest any of them should lose their beauty sleep. Doubtless the burglar would have hard things to say about anyone who tried to arouse them, maybe because he was anxious that their night's rest should not be disturbed, maybe for reasons still nearer to his heart.

The Daily  
Papers and  
the Church  
of Rome.

It needs no sectarian bias, but only ordinary powers of observation to see constant evidence that Rome is working to secure an influence in the affairs of the country out of all proportion to her numerical strength. The business of the "Apostolic Delegation" seems to be to preserve suave diplomatic relationships between Rome and the leaders of public life, to affect a broad-minded aloofness from all mere sectarian bias, to squelch Father O'Reilly when he gives the show away with Irish impetuosity, and at every convenient opportunity to pull secret political wires in the interests of "Holy Church."

The average Protestant is caught by the specious plea for broad-mindedness, he joins with his Roman brethren in lusty denunciation of "the devil of sectarianism." Rome has been so dovetail and of such wide sympathies in her past history. Her present attitude towards the war, and German frightfulness, and the violation of the neutrality of Belgium, is so entirely satisfactory, so far as that attitude can be discerned in the utterances of the Pope—satisfactory to all charitable-minded people, including the Kaiser. And if Archbishop Mannix did denounce the war as "a trade war," and if his influence has counted not only against conscription, but also against volunteering, well, after all, this is a free country and he has a perfect right to his opinion.

The daily papers, too, seem to have fallen under the glamour of Rome. Let there be a church function, such as the Diocesan Festival in Sydney Town Hall, with the Lieutenant-Governor in the chair, and the Archbishop of Sydney, the Bishop of Goulburn, Rev. R. B. S. Hammond, and Mr. Justice Harvey as speakers, and the Hall packed from floor to ceiling with an audience of about 4000 people, then a third of a column in a back page is considered quite sufficient. But let there be a Roman-engineered Citizen's Banquet to Archbishop Cerretti, consisting of "representative" citizens rejoicing in the majority of cases in names like O'Reilly, Murphy and Ryan, then nothing less than a full column in a prominent page is good enough. How long would Roman Catholics tolerate this kind of thing if this were a Roman instead of a nominally Protestant country. Of course there is nothing to fear. There was nothing to fear from Germany. Many a courtesy visit did their fleet pay on England. We rejoiced with them in the opening of the Kiel Canal. And we are paying a bitter price for our "broad-mindedness."

The quarterly paper of the Dubbo Bush Brotherhood has just come to hand, and we regret to say, as usual, there is a good deal of teaching matter which hardly represents that of the Anglican Church as judged by her formularies. Brother Richard, who is at the

War, writes a sympathetic description of the decoration of a Roman Church in France at Christmastide and the Christmas mass. "The Crib" especially fascinated him. Later on the reader is treated to an article "The Peace of God," in which there is a good deal that is clear and strong and true about sin. But at its close the article has the usual glib and plausible advice as to confession and absolution. The writer, Father (sic) Halse, says:—

"We shall quite naturally be ready to own up to them, not only to God, who is always the Person sinned against, but also to our neighbour, insofar as we have wronged him—but if we grasp the true meaning of our membership in the Body of Christ, we shall realise that our sins are equally an offence against our fellow members in the Body to which we belong. We shall therefore want to own up to (and thereby disown) our sins, to the Church, which, though wronged by us, has been commissioned by Christ to 'bind' or 'loose' the burden of our sins."

"The Church having committed this authority to the Ministry of the Priesthood, enables us by one Act of Penitence to confess our sins to God, and put ourselves right with our fellow members. At the same time we have the certainty of God's forgiveness pronounced by His ambassador, in answer to our individual needs. We are not now concerned as to whether Sacramental Confession is 'necessary' or not, or how far it falls in its purpose, without true penitence. "Our quest is the peace of God, and the experience of millions of Christians testifies to the fact that they can trace their growth in grace to that preparation of 'thinking, loving, praying, repenting,' which culminates in 'Absolvo te' (I absolve thee), when Christ, through His minister, brings deliverance to the captive, and draws forth from countless lips the heartfelt 'Thanks be to God, through Jesus Christ our Lord.'"

The subtle suggestion that by sacramental Confession is the normal and sure way to the peace of God, is out of harmony with the teaching of Bible and Prayer Book; and, as well, every Anglican priest should know his Prayer Book and its history well enough to know that his Church does not provide what is termed Sacramental Confession for people who are in health.

In our issue of the 11th ult. we drew attention to this remarkable publication, and we are glad to see that it is being published far and wide in Australia. The Bishop of Bathurst has been moved to write a glowing encomium of the book, in which his lordship says:—

"The Strength of Britain Movement" has brought together men and women of the best brains and finest characters in the Old Country. They are all determined to fight to a finish in order to defeat Britain's greatest enemy—Drink. What we might call the manifesto of the movement is contained in a thrilling little book called "Defeat," written by Mr. Arthur Mee and Rev. Stuart Holden.

This book is being read by hundreds of thousands of people in Britain, and it is stirring hearts and consciences as they have never been stirred before. It should and must be read by hundreds of thousands in Australia. Permission has been granted to publish it in Australia on the same terms as in England, viz., that all profits be used in printing more and more copies. It is the book we need because it lets the light shine and spreads the knowledge of the truth in an absolutely convincing way. The writers of the book are leaders