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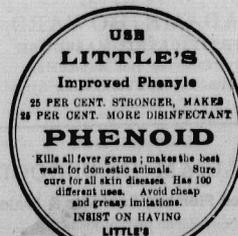
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VOL. VI., No 22

OCTOBER 24, 1919

Price 2d. (7s. 6d. per Year Post Free.)

**Current Topics.**

Definite efforts are in evidence for the revival of life in the Church of England Men's Society.

It is not only here in Australia that the Society has been tending to decay. Even in its English home there has for some time past been grave fear that it was "losing its

punch" and becoming decadent. We remember the promise of its early youth and regret its present condition. Of course organisations similar to it have had their day. The St. Andrew's Brotherhood, which for a few years did such useful work, is practically dead and buried here in Australia. The C.E.M.S., with its broader and simpler pledge, and yet with its definitely spiritual basis, appeared to give greater promise of permanence; and we still have hopes that it will out-live its present difficulties and revive again to do even greater things for the Church of God than in the past. It has always seemed to us that the Society in its earlier stages, here in Australia, was over-weighted by expensive organisation, requiring an emphasis on financial questions that interfered with the working out of its spiritual aims. We are quite aware that some organisation was necessary, but in this case it was apparently created beyond the natural demands of the Society's growth and branches were over-burdened with financial appeals. Considering our Church's membership, embracing as it does the poorest as well as the wealthiest, the financial pressure must be as light as possible on the individual in order to make the appeal of the Society as wide as the Church itself. We are convinced that there is still a great future before the C.E.M.S. and commend it to sympathy and prayer of our Churchpeople that its revival may be immediate and complete.

The end of the War has brought with it a number of problems clamantly demanding our attention, and all necessitating a large outlay. We have appeals for money for diocesan and missionary objects which are vital to the efficiency of the Church's work and witness in the new age that has dawned upon us, which, indeed, are vital to the conservation of the fruits of war, purchased at the price of so much blood and tears. Of course, it is going to cost us something, as everything which is worth while must, and we must cheerfully pay the price. Only thus can we identify ourselves with the sacrifice of those who purchased victory with their all, and only by this identification can we enter into the victory. We must not expect to go on enjoying the old comfort and ease; the call is to us to catch and prolong the spirit which has won the war. Only let us be certain that the work is God's, and then put

**The Need of a Corporate Spirit of Self-Sacrifice.**

our shoulders to the wheel with a will. We quote some words of a missionary bishop, which, though spoken to the Church in England more than ten years ago, are still very much on the point to-day:—

"The fourth lesson of the Pan-Anglican Congress is the vastness of our tasks and the need of a corporate spirit of self-sacrifice. We know far more clearly than before both how vast are our tasks abroad, and that the most important of them cannot wait.

"I think I am not speaking uncharitably or untruly when I say that there has been no real straight business-like comprehensive effort to grapple with these circumstances. Why? I am afraid it was because people felt that it would really cost more than they had ever given or contemplated giving. It would cost the destruction of most of your present parochial organisations throughout England. It would cost the reduction of staffs of clergy all round. It would cost considerable suffering to town-born and town-bred clergy who went abroad. It would cost the trouble of arranging for the substitution of lay work for much of the work at home now done by clergy. It would cost the laity time and personal service. It would mean the complete reorganisation of the finances of the Church. It would cost some people the difference between a large house and a small house, some that between four servants and two, others that between frequent holidays and rare holidays, and so on through all the comforts and pleasures of life. It would mean the loss of suffering all over the Church. It would cost the marks of the saviour of death; and what we have not yet faced, death as a Church, renunciation of spiritual privileges and delights; but this would be a saviour of death unto salvation, and die, it abideth alone, but if it die, it bringeth forth much fruit. I call upon the Church of England to lay down its life for some real sense for the missionary cause.

"I repeat solemnly—I believe that in order to do anything like this, you in England must lose much of what you call your Church life. You have the Lord's warning. This is the Lord's example. The Son of God came upon earth to be crowned as Son of Man with the crown of thorns."

At the Natal Diocesan Synod in August last there was a brisk discussion on the question of Religious Instruction in the Government Schools. Evidently our South African brethren are not by any means satisfied with the meagre amount of religious teaching at present given. The sub-Dean of St. Saviour's Cathedral supported the principle of State Education, but demanded that the Church should have the "right of entry."

**The Church and Education.**

Another member of Synod, who is also a member of the Government, said, in reply to this demand, "I should like to communicate something of the ideas of the Government on this question. We do not consider that the teaching of religion is necessarily to be included in our curriculum, for this reason, that religion is a purely personal matter. If I understand the laws of liberty aright, it is no duty of the State to interfere in matters which are purely personal, and, as far as I am concerned, I will resist any right of entry into Government schools."

The attitude here indicated is not easy to understand. It is fairly generally recognised by thoughtful Christian Churchmen, that religion is an

absolute necessity for the building up of character, and that all true educational methods should make provision for such teaching. The difficulty that our divided Christendom has emphasised is in some part minimised by the "right of entry" for definite religious teaching.

At the same time there can be no doubt that something more than this is necessary. A distinct Christian atmosphere is the ideal after which the Church has always striven; consequently it is being recognised, more and more widely, that the Church, as distinct from purely secular institutions, must take a stronger hand in providing that atmosphere, even if it be necessary to establish, more generally, her own schools.

Another prominent speaker at the Natal Synod was Rev. H. S. Chignell, who is not unknown in Queensland. He voiced a feeling that is finding, nowadays, expression among different types of Churchmen. "The Church," he said, "should have her own schools and her own teachers."

Until we get our laymen and laywomen to consecrate their lives as teachers we are not likely to get a satisfactory solution of this great difficulty." Perhaps it is because the Church of modern days has never emphasised the teaching of her children in this wider sense as offering a vocation that should appeal to the Christian who feels called to devote his or her life to some special ministry in the Church. So far as the foreign missionary work of the Church is concerned, the appeal has gone out even more widely, for both industrialists and educationalists have been led to offer their special gifts for the cause of our Lord Jesus Christ and at His "bidding." That bidding has been largely recognised because the Church has indicated the special openings and advantages of such work in the cause of evangelisation. Why, then, in the home lands, where the need is perhaps even more acute, does not the Church boldly emphasise this wider appeal of Christ for the consecration of special gifts for such services in the Home Church? The Church needs all kinds of service. Parochial Schools, Hospitals, Hostels, Children's Homes, Refuges and other institutions provide spheres of service for lives consecrated to the cause of Jesus Christ and of that humanity to which He consecrated Himself.

The condition of things in the Northern Territory is alarming to say the least of it. We hope that the Government of the Commonwealth will have all needful grace and tact with which to deal with the unpleasant situation. Some words recently written by the Bishop of Peterborough apply very appositely to the case. His Lordship wrote:—

"There is a tendency in some quarters to force political decisions at the point of the

industrial bayonet. This, I cannot but think, has been encouraged by the amazing failure of the Government to produce any industrial policy—except that of living from hand to mouth—since the Armistice was signed.

"None the less 'direct action,' as it is called, is the very negation of democracy. We used to complain of Germany that she had no representative institutions worthy of the name, but was at the mercy of an irresponsible autocrat. It is now proposed by some to turn down our own parliamentary institutions—evolved from centuries of political schooling—and substitute the autocracy of a section of the community; in other words Kaiser-like, to appeal not to reasoned opinion as expressed through the ballot-box, but to naked force. This would mean, in fact, the establishment here in Britain of the very system which our bravest died to extirpate in Europe. But the summit of irony is reached when it is seen that those who were most anxious for 'peace by negotiation' abroad are the first to denounce it at home! So wonderfully do extremes meet.

"I have frequently tried, in a humble way, to point out how much there is in the ideals of Labour which is not merely calculated to promote the welfare of our people, but is in accordance with the teaching of the New Testament, and to create a public opinion favourable to their realisation. I have, therefore, the less hesitation in speaking plainly when I see a danger of Labour being led into paths which can only mean the ultimate ruin of its own ideals. For if this is democracy, so all lovers of liberty will say, then we have none of it. The fact is of course that it is not democracy, but its opposite. It is the old arch-enemy—militarism—dressed in democratic clothes, and masquerading as an angel of light."

At much inconvenience we published the A.B.M. letter of protest in our last issue. It is not the first time C.M.S. that a highly debatable article and has reached us from the same A.B.M. office at the eleventh hour.

The ordinary reader will no doubt wonder what possible grounds we could have had for an accusation so deliberately made. But a moment's consideration will convince most fair-minded people that something must be awry. Why should the council of the C.M.S. of Australia and Tasmania deem it necessary to publish that manifesto in order to disabuse the minds of its supporters of certain ideas concerning amalgamation of A.B.M. and C.M.S.? Certainly such ideas were not derived from C.M.S. sources. In the Official Year Book of the C. of E. for 1918, under the notes of the Society for the Propagation of the Gospel, there occurs this significant paragraph:—"Australia—A notable event is the amalgamation of the Church Missionary Association with the Australian Board of Missions." Those who know the S.P.G. will probably form certain conclusions as to the source of this egregious bungle—but a bungle which will certainly not benefit the C.M.S., and which is persistently recurring within the Commonwealth itself. Now for the A.B.M. objections seriatim.

(1) The Determination of General Synod recognises C.M.S. as an Agency of the Church "with power to create organisations for the purpose of raising funds and otherwise furthering their work." Why are so many "bishops," "those who are in authority," not giving the C.M.S. full and free exercise of this power under the very Determination they themselves have helped to pass? Why do they refuse episcopal blessing upon the C.M.S. Thankoffering Appeal, frankly acknowledging the right of C.M.S. to self-determination in this matter? Why has the C.M.S. Thankoffering Appeal been refused publication, even as an advertisement, in "the only Federal paper published every week in the interest of the Church of England," a paper, judging from certain Synod charges, having a very general episcopal support? Evidently the C.M.S. Appeal is, in certain official minds, not "in the interest of the Church of England."

Yes! we adhere to the phrase; not because we refuse sincerity to a certain regret at the refusal "Crocodile Tears." of C.M.S. to join with A.B.M., but because the constant iteration and emphasis of that regret are manifestly not in the interests of C.M.S. and are not calculated to help the C.M.S. Appeal.

A.B.M., if it had been as big and paternal as it professes to be, would have big-heartedly swept C.M.S. into its appeal, and challenged the Church of England of the Commonwealth in the amount of £55,000, to be divided pro rata between the two appeals. Since it has chosen to regard C.M.S. as not connected with it, and appeals only for its own £30,000, let its Thank-offering Committee set to work wholeheartedly to do its proper business, i.e., to raise its £30,000, and refrain from acts and expressions that can only hurt and hinder those who, after all, are their "partners in the other ship."

(3) "What you apparently desire, Mr. Editor." No! Our A.B.M. friends know better than that; they are merely "camouflaging" the question at issue. We said that certain statements were "disingenuous," inasmuch as they were very misleading, and it is difficult to clear the above paragraph in the A.B.M. protest from the same charge. What we desire for the C.M.S. is a fair field and no favour. We deliberately again challenge the statement in the Appeal:

"NOTE.—Gifts may be earmarked for any particular work. You may help any missionary work of the Church, Australian or Foreign, by contributing to the Thank-Offering Fund of the A.B.M."

"Gifts not earmarked will be at the disposal of the Board of Missions for such work as, in its opinion, is special need of help." Was this intended to help C.M.S.? The only alternative is that in some way they thought it would help A.B.M. Is it, then, a fair statement? For we hold that many C.M.S. supporters might easily be misled, overlooking the proviso about "ear marking." In our judgment, the statement is lacking in candour.

(4) The repeated use of the term "official" as applied to the A.B.M. implies a contrast with C.M.S., which is the only other missionary organisation in the Church of England in Australia. For what other purpose is the term emphasised except to minimise the position of the C.M.S.? But, as a matter of fact, the A.B.M. in its use of the term by way of differentiation of itself from C.M.S., stultifies its claim to the high-sounding title, inasmuch as the Determination of General Synod recognises C.M.S. as "an Agency of the Church in her missionary work in connection with the Board."

After our patient response to the categorical queries of the A.B.M. letter, we may well be pardoned for a "tu quoque." We should be glad of the chapter and verse of any statement in our notes which justifies the accusation, "It is not quite fair to describe statements which appear in various diocesan magazines as official statements of the A.B.M."

Now we venture to make an appeal to our "partners in the other ship." Ex animo accept the position granted to C.M.S. in the oft-quoted Determination. Let us try to recognise heartily that both A.B.M. and C.M.S. are seeking to help the Church to discharge her primary responsibility; that both are equally necessary to the life and development of the Church, in spite of their limitations, and that the Church is impoverished and injured when either one or the other is in any way failing or hindered in doing its best. We won't say, "let us adopt the policy of 'live and let live,'" for that is a poor policy for those who are of the same Body and possessed of the same Spirit. Rather,

each holding fast the Head, let us seek each to enrich the other, knowing that "whether one member suffer all the members suffer with it, or one member be glorified all the members rejoice with it."

We reprint in this issue from "The Churchman," an English monthly, an article by Dr. Mullins, who has been touring the Commonwealth in the interests of the Colonial and Continental Church Society, which has done so much to help in the pioneer work of the Church in the newer lands. The Church in England is seeking self-government, and apparently desires to get all appointments into the hands of the "Official Church." Dr. Mullins has been taking stock of the Church in South Africa, Australia and Canada, where this self-government exists; and his conclusions are not very bright for Evangelical Churchmen. For instance, in the Church of South Africa there is absolutely no place found for Evangelical Churchmen—just an illustration of the reality of the "Catholicity" or pseudo-Catholicity of those who glory in the name. We remember that Dr. A. C. Headlam similarly criticised our own Australian diocese of Adelaide, and drew from S.A. statistics a very gloomy picture of the Church's power in that diocese. Dr. Mullins has summed up the position in the Australian Church, that there are "not more than five Evangelical bishops." We hope that his remark will cause deep heart-searchings in some members of our Australian episcopate. We can only say that, speaking generally, our guest has fairly summed up the condition of things, and on the whole view of it perhaps it is to the credit of the Evangelical section of the Church of England in Australia that it has been innocent of political methods in seeking rights that really belong to it. Yes; but "God is the judge."

## English Church Notes.

### Personalia.

Dr. Charles F. D'Arcy, who has been successively Bishop of Gough, Bishop of Ossory, and Bishop of Down and Connor and Dromore, has been elected Archbishop of Dublin by the Bench of Bishops of the Church of Ireland.

Dr. J. B. Keene, Bishop of Meath, died suddenly recently while on a visit to St. Albans. He was 69 years of age, and held his See since 1897.

BOULTBEE—FRENCH.—On July 23, 1919, at Inkberrow Church, Worcestershire, by the Rev. C. E. Boulbee, Vicar of Churcham, father of the bridegroom, assisted by the Right Rev. the Lord Bishop of Worcester and the Rev. T. F. Boulbee, Rector of Aveston Gifford, and the Rev. E. T. Crozier, formerly Archdeacon of North Queensland, the Rev. Horace Townsend Boulbee, Rector of Shrawley, Worcestershire, to Dorothea Edith, second daughter of Austin E. French, Esq., J.P., of Rockhampton, Queensland.

Rev. E. N. Sharpe was presented by the Bishop of London to the living of Paddington vacant by the preferment of Prebendary Grose Hodge to the rectory of Birmingham.

Rev. Harrington C. Lees refused the Bishopric of Bendigo, recently offered to him by cable, in view of the urgency of the industrial situation and Welsh Church matters, in addition to which he has lately been instituted to the parish of Swansea, which must make heavy demands upon him.

"Of the Birthday Honours none will give greater satisfaction or more sincere pleasure to Churchmen than the Baronets conferred upon Mr. W. Joynson-Hicks, M.P., whose public services, always great, have been particularly valuable during the last five years. Although a strong party politician, he has shown a wholesome independence of character, and he has never been sparing in his criticism of the authorities when he felt that criticism was called for. As a Churchman he is a sincere and convinced Evangelical, who is not afraid of avowing his convictions and acting upon them. For a long number of years he has been actively associated with the National Church League, of which he

## Some Aspects of the Church's Task

(Portions of a Sermon by the Rev. A. Killworth, M.A., LL.B., Rector of St. Mary's, West Maitland, preached before the Synod of Newcastle.)

Another aspect of the Church's task is to enunciate Ethical and Social Principles which should regulate the relationships of life and work among men in all their manifold variety. It was at one time thought, and very largely taught, that the Salvation set forth in the New Testament was almost entirely of an individual character. And it was considered to be the primary purpose of life to save one's own soul. This element has its place, and an important place it is, too, but it is by no means the whole of New Testament teaching. Within recent years much has been said and written on the Salvation of Society—Life organised on the lines of the will of God, and in accordance with those ethical principles that make for harmony and goodwill among men.

Adjustment and readjustment seem to be the Order of the World, and this in consequence of the law of struggle which appears as one of the great laws of the Universe. Everything seems to be in a state of flux and change—striving after the promise of fuller life—strapped up in the nature of things. We see illustrations of this on every hand. In the grass growing in the fields—the flowers blooming by the roadside—the sea in its unending roll towards the shores—the strange and almost mysterious movements of the great bodies lying in the spacious depths of night, no less than in the multitudinous struggles revealed in human history. Only there is this difference: in Nature, apart from man, the law works out in ruthless exactitude, and Nature is often red in tooth and claw; but in human kind we see moral purpose and power of choice coming in to direct or modify the struggle. Man is a moral personality, and his will, affection, imagination, and so modify his outlook, purpose, and method of his life. He realises himself not in splendid isolation, but in a righteous, just, and kindly consideration relationship with his fellows.

One of the great causes of national and social trouble to-day is the aggravating individualism which seeks to gain its ends independently of the feelings of others or the general good of the community. It is often eager and grasping in its methods, and recognises no law except that which runs parallel with its own vision of self-interest. If it gets a chance it will take more than its fair share of the good things of life and grind down the worker by whose aid it is enriched. The present profiteering, here and elsewhere, is only an extravagant form of this spirit. But it is an unsocial sin, and, like other unsocial sins, must be denounced. This is what the Old Testament Prophets did, and their biting denunciations still have life. Speaking to those who have grown great on the labours of others, "ye, have eaten up the vineyard; the spoil of the poor is in your houses." What do you mean, he asks again, that "ye grind the faces of the poor?" The New Testament is equally emphatic—only more positive: "Masters, give unto your servants that which is just and equal." And, as it is, because of the sense of injustice working in the minds of the industrial and other workers to-day that we have so much class bitterness and dissatisfaction, the Church must be insistent in enunciating the ethical principle of justice and fair dealing between man and man.

The cry for justice to-day comes up from the low planes of human life, and it is full of passion and pathos. It asks not for charity but for justice.

ity or patronage, but for a square deal in the distribution and appropriation of the means of living, and it should not ask in vain.

### Fellowship.

Yet another phase of Ethical teaching lies within the compass of the Church's ministry, and demands emphasis, namely, the spirit of goodwill, brotherliness, and mutual sympathy. We are suffering much just now as a people from sectionalism. The community is broken up into many groups, and these are often found working in a spirit of antagonism to one another. Each group moves within the prescribed limits of its own particular class, and has as little as possible to do with those outside. The result is a serious failure to grasp the wider brotherhood of national life or to entertain any spirit of goodwill and mutual sympathy—both of which are essential to a right national character.

Now the spirit of goodwill looms large in the Bible. It was the keynote of the angels' song on the night that Christ was born, and the Master Himself embodied it in His own Person and in the attitude which He assumed towards others. It is expressed with unmistakable emphasis throughout the Epistles—"Be ye kind one to another"—"having compassion one of another"—"Be pitiful"—"be courteous."

We believe this humane element needs greater emphasis by the Church to-day. It has the authority of God-in-Christ behind it, and it would not be difficult to show, did time permit, that wherever it has been set forth in the pulpit, or exercised in the lives of Christian laymen to those outside, it has never failed to win admiration and influence the consciences of men.

Whatever differences there may be in the gifts and endowments of men, they are all much the same in the essential features of life, as well as in the experiences of life's journey. All pass through schools of suffering, losses, disappointments, bereavements, and death stands waiting for everyone. The only becoming attitude of man to man is that of goodwill, brotherliness, friendliness. These great principles are easily understood both by rich and poor alike.

### Universal Service.

We come now to the third aspect of the Church's task. This, we submit, is to organise her forces for effective service. The Church is a "purposive Society," and her objective is to present every man perfect in Christ. The Church is weak to-day in the degree that She is unable to express Herself in the unity of purpose and power. We may have to wait long before we see the Church united in all Her parts and bearing an unmistakable and forceful witness for God. We can scarcely take responsibility for the divisions of Christendom, but we must accept our share of responsibility for the effective working of that branch of the Holy Catholic Church in which we have the honour of membership. And here our Church must organise to-day, as she has never organised before, all Her members for effective service in the reconstruction of the new Social Order that is struggling to break forth. And is it too much to say that many are looking eagerly to the Church for leadership in this day of social rebuilding?

The trouble is that we have got much leeway to make up. We have been content with a vast amount of nominal churchmanship. Honorary members have been plentiful; while many have thought their duty as churchmen was adequately discharged when they had made some contribution to church funds. But something more is now urgently demanded. It is not so much a question of money—but rather of lives

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All particulars may be obtained from the Headmaster or from Mr. G. S. Lewis, Clerk to the Council, Ocean House Moore Street, Sydney.

consecrated to God and dedicated to His Service. "The Church can and must demand universal service of those who enjoy her privileges."

The Clergy have no small task in front of them to rouse and teach the conscience of members in their respective parishes in regard to the responsibilities of true churchmanship. By prayer, study, hard thinking, careful observation of the conditions of life in their midst, and a fine sympathetic regard for the spiritual status and capacity of the people, they must more and more play the part of teachers. While the pulpit must never lose the note of definite evangelism, the clergy must more and more use it for teaching all things concerning the Kingdom of God, i.e., the reign and rule of God among men in the affairs of our common daily life.

But it is not only the pulpit that should be used for teaching, it is necessary that there should be a grouping of the members in distinctive classes for instruction in religious knowledge, and direction in practical work among various sections of the community. There is a lay ministry to be discharged, and the clergy are largely responsible for making this really effective.

How fairly this is put by St. Paul, when he says that the ascended Christ "gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting, or equipment, of the saints, unto the work of ministering." And, as a lucid writer points out, this means that under divine influence certain men have given themselves to Christ; He endows these men, and gives them back endowed to the Church for a special purpose. This purpose is that they might teach and fit the saints, i.e., the Christians, to take part in the work of ministry.

During the great war we saw the tremendous value and importance of organisation. The forces in men, money, and material, so diverse and scattered at the beginning, were afterwards gathered up and organised into huge fighting units—each unit being fully equipped and under the control of a dominating purpose, namely, the winning of victory by crushing the foe. Ought it to be more difficult to organise the forces of the Church for a more merciful and constructive policy? Ought it to be impossible under well-informed, whole-hearted and courageous leadership so to gather together our now largely scattered elements as to make them speak in no uncertain sound for God and His Kingdom? Some one has said that "a minister's aim is not to produce good and faithful members of the Church after conventional standards, but to develop Christians of enlightened and sensitive consciences, who will upset existing standards, and under the guidance of the Spirit of Christ reshape both Church and world."

Here, then, are three lines of thought and action along which as it seems to us the Church is called to go forward. A fresh interpretation of the Evangel as centred in the Person of Jesus Christ. It is not so much a question of "back to Christ," as "up to Christ," in whom all fulness dwells. A more systematic and detailed enumeration of the ethical results of the biblical records so as to relate it to the social and industrial problems of the day—and, lastly, a more definite organisation of the forces of the Church with a view to effective service.

The days may be full of difficulty; they are also full of hope.

"Speak unto the children of Israel that they go forward."

NEW LECTIONARY.

November 2, 20th Sunday after Trinity.—M.: Pss. 114, 115; Ezekiel ii.; Luke xiii. or 1 Pet. iii. 8-iv. 6. E.: Pss. 124, 125, 126, 127; Ezekiel iii. 4-21 or xiii. 1-16; John xv. or 1 John iii.

November 9, 21st Sunday after Trinity.—M.: Pss. 116, 117; Ezekiel xiv.; Luke xiv. 1-24 or 1 Peter iv. 7-v. 11. E.: Pss. 128, 129, 130, 131; Ezekiel xiii. 1-4, 19-end or xxxiii. 1-20; John xvi. or 1 John iv.

We need conversion in the matter of private prayer, in family prayer, and the recognition of God's claims in our homes and households, in the national recognition of God in public worship, and in the making of religion paramount in daily life. In matters of business, recreation, social and family relations, our motto is not God first.—Bishop of Ripon.

What's Wrong with the C.E.M.S.?

WHY SHOULD IT NOT DIE?

By the Organising Secretary for N.Z. During the past months these and similar questions have been frequently flung into the faces of those who have been manfully struggling to keep the Men's Society alive in New Zealand. The urgent questioners may be forgiven. There may have been much to provoke their criticism. Yet it remains true that the work of such men as "Father Russell" will always present an inspiring example, especially to one who now finds himself face to face that the problems of C.E.M.S. work in New Zealand after having learned something of the Young New Zealanders in France and England. Father Russell's has been the task so difficult to stand up to. His work with guerdon long delayed. Let us be just to those who have kept the flag flying, before we try to be generous to such men as the new Organising Secretary.

What's Wrong With the C.E.M.S.?

It would be easy at this point to belabour our critics with certain facts which are obvious to men of reasonable mind, and to say that of all societies within the Church, the C.E.M.S. was the one most broken up by the eruption of war; that a greater percentage of its members was eligible for war service than was the case in any other society, and that it was obvious from the first that the C.E.M.S. could not hope to compete with organisations like the Y.M.C.A. and the C.A. in dispensing cigarettes, biscuits, and other delights to soldiers on active service. The member of the Men's Society was necessarily carrying a rifle himself.

But we will not enlarge on these matters now. Let us get down to "brass tacks," as the American says.

What's wrong with the C.E.M.S.? Or, rather, what was wrong with it? The Society has, in a measure, been suffering from the same ills which for many decades have been weakening the whole Church to which we belong. It is the glory of the Anglican Communion to describe itself as comprehensive—an adjective which cannot be lightly dismissed as meaning mere haziness of mind. It is a quality based on a truth only too evident in the New Testament—namely, that Christianity is for men and not merely for "good men," test them as you may. Yet simply because we have misunderstood our comprehensiveness, we have often adopted an invertebrate policy, lost our sense of direction, and been too ready to trim our sails to the breezes of certain opinions.

The war has clarified our minds and enlarged our vision. It has made men more definite and yet more tolerant. Before the war we were afraid of too much definiteness lest it should breed intolerance. Christ was very definite, and yet very tolerant, and He is our Master. There were certain questions which most of us were either too cowardly or too lazy to ask. They have now become clamant for an answer. What is the "raison d'être" of the Church to which we belong? Why does it exist at all? What is its purpose? Why should it not be merged into Romanism on one hand, or into a mere negative Protestantism on the other? We are not asking for tests by which men outside the Church may be kept outside; we are rather seeking to regain our sense of direction.

We said that the C.E.M.S. had suffered from the general ills of the Church. It has not been slow to gird up the loins of its mind. Its old rule of life seemed rather

lazy. "To pray to God every day and to do something to help forward the work of the Church" was unsatisfying. In our days of youth, while we were yet learning, we published lists of 139 ways in which a man might justify himself as a worker in the Church. Some of the duties might have been carried out by the Mothers' Meeting or the G.F.S. Read the new rule of life:—

To pray to God every day—to be a faithful communicant; and by active witness, fellowship, and service, to help forward the Kingdom of Christ.

Let us assume the paramount importance of the first two sections of this rule and consider the last part. The idea of service in the Society has often been limited too exclusively to what may be called purely parochial work. In view of the great social changes which are imminent throughout the world, it is of the utmost importance that the Society should take a wider view of the scope of its duties in relation to Service. There is no department of human life which does not need the active influence of men whose hearts are touched by the Spirit of God. We would go further and say that unless in the political, municipal, industrial, and social life of this Dominion there be a strong and leavening power of Christ constantly at work, we must inevitably sink into the grip of a soulless materialism. The last part of our new rule of life makes this work of leavening one of the great duties of a Churchman. How difficult it is for us to show a united front to any Government in power in New Zealand is only too well known. What chance have we at this time of making the politician "sit up and take notice" when we speak of the necessity of religious education? We lack both coherence and cohesion. The C.E.M.S. is making for both. It is a Brotherhood in which man will sink the differences which do not matter for the essentials that do.

Why Should It Not Die?

Because the Church cannot do without a Society with the same objects and aims as the C.E.M.S. has. Because the world cannot do without Fellowship. (It is lacking itself to pieces through the need of it.) Because there is no other Society within the Church to take its place. The C.E.M.S. can only come to an end for one of two reasons:—Either because the Church is perfect and can do without such Societies—which is not yet; or because the Church is dying—which is unthinkable. If the C.E.M.S. shows signs of decay, the other Societies within the Church had better order their coffins. Will the C.E.M.S. die? Not God has been with it. It has accomplished things, and we believe that the Spirit of Jesus is still active.

One last word to C.E.M.S. members who may read this: Be afraid of being afraid. Trust in God—and—keep your powder dry.

WM. BULLOCK.

106 Main Road, Redcliffs, Christchurch.

If a tree is not growing, it is sure in the long run to be dying; and so with our souls. If they are not growing, they are dying; if they are not getting better, they are getting worse. This is why the Bible compares our souls to trees—not out of a mere pretty fancy of poetry, but for a great, awful, deep, world-wide lesson, that every tree in the fields may be a pattern to us thoughtless men, that as that tree is meant to grow, so our souls are meant to grow. As that tree dies unless it grows, so our souls must die unless they grow. Consider that!—C. Kingsley.

Personal.

The death of Miss Henrietta Rebecca Macartney, on September 26, at the age of 82, brings to mind one of the most revered names of Victorian churchmen, for the deceased lady was one of the four daughters of the late Dean Macartney, of Melbourne, who entered into rest at the age of 95 just 25 years ago last Wednesday.

Rev. P. Webber has been appointed to the position of assistant curate at St. Mary's, North Melbourne. He is from India, where, as a missionary of the C.M.S., he carried out a great industrial work at Agra for many years.

Canon Hey Sharp, whose valuable services to the Church as Registrar and Treasurer of the Australian College of Theology are well known, reached the age of 74 on September 21. We offer him our congratulations.

Rev. James Tweedie has resigned the parish of Christ Church, Cooktown, and will be locum tenens in charge of the parish of Gladstone in the diocese of Rockhampton.

The institution and induction of Rev. W. C. Smith to the parish of St. John's, Cairns, took place on Tuesday night, September 5.

Rev. W. E. Gillam, vicar of St. Matthew's, Auckland, has resigned his parish, on grounds of health, to take up lighter duty elsewhere.

Rev. H. R. Holmes reports that he has resumed duty at Barharwa, in the C.M.S. Santalia Mission, Bengal, after having served for two years as Chaplain to our native troops.

Miss Clara Wallen, of Dumagaden, South India, sails from Melbourne by the "Indarra" to resume her work.

Sister Constance Nicholson sails for India by the R.M.S. "Plassy" on November 11, returning to the Church Missionary Society's Hospital at Ranaghat, Bengal. It is hoped that she will be accompanied by Nurse Dorothy Sillett, who will assist in the re-opening of the Women's Hospital.

Miss E. Emma Martin is engaged in relief work at Mosul, Mesopotamia. She was formerly on the staff of the Victorian Branch of the Church Missionary Society.

Advice from China indicates a further rise in the price of the dollar, which now costs 4/2 each.

Rev. and Mrs. Stephen Wicks return to Fukien, China, by the "Tango Maru," leaving Melbourne on October 24.

Rev. H. E. Warren telegraphs to report his safe arrival at the Roper River Mission, after a long journey from Melbourne, via Sydney and Brisbane, in the motor car recently purchased for use in the work of the Mission. Many interesting features in connection with the life of the back-block settlers were noted during the trip, and observations were made concerning the condition of the Aborigines.

The Bishop of Gippsland (Dr. Cranswick) left Sale on 29th ult. After spending a few days in Melbourne and Sydney, he sailed for England from Sydney via America on 10th inst. Mrs.

Cranswick and the children also took their departure at the end of the month. They will reside at Austinmer, N.S.W., during the Bishop's absence.

Rev. A. P. Elkin, B.A., has been appointed lecturer at St. John's College, Armidale.

The election of the new Bishop of Dunedin was to take place at a special session of the Dunedin Synod to be held during the second week in October.

The Board of Nomination has appointed the Rev. D. B. Malcolm to the charge of the parish of Porangahau (Waiapu).

The death occurred suddenly at Bowral on October 9, of Miss Debenham, superintendent of the local branch of the Young Women's Christian Association for the past 25 years. Deceased was a sister of the late Rev. J. W. Debenham, formerly rector of St. Jude's Church, Bowral.

Rev. F. E. C. Crotty, B.D., of Moreland, Melbourne, has received the appointment to the incumbency of St. John's, Launceston (Tas.), and will take up the duties of his new charge as from November 1. Rev. F. E. C. Crotty is a brother of Rev. Horace Crotty, of North Sydney, who has been appointed to the Deanery of Newcastle.

Rev. W. H. W. Stevenson (rector of Holy Trinity, Valley) has been appointed warden of St. John's College, East Brisbane, in succession to the Rev. Morgan Baker, who was recently appointed head of King's School, Parramatta.

Canon Campling, who has been appointed Principal of St. Francis's Theological College, Nundah, has arrived in Brisbane with Mrs. Campling. Canon Campling has had a distinguished scholastic career, and has a great record of work as a chaplain at the front.

Miss K. Boydell, of Allynbrook, N.S.W., who has been for the past two years in training for missionary work under the C.M.S., has been located to Japan. Miss Boydell is a great granddaughter of the late Bishop Broughton.

Rev. Rochford J. Brady has been appointed to succeed Rev. D. W. Weir as vicar of St. John's, Heidelberg.

Hearty congratulations to the newly-appointed Canon of St. Andrew's Cathedral, Sydney, the Rev. Edward Hargrave, of Picton, N.S.W.

Rev. C. P. Brown, M.A., late C.F., who returned on the Port Melbourne, was presented by the privates and N.C.O.s with an album containing their signatures (1300 in number) together with an illuminated address and a writing desk, also they presented Mrs. Brown with a handsome writing desk.

Presentations were recently made in the Temora parish to Mrs. E. W. Kerr, for long and faithful service in the choir, and to Mr. and Mrs. I. L. Kenney for special efforts and services to their Church and Sunday School.

Rev. G. E. Lamble, of Richmond, has received an addition of £50 per annum to his stipend as vicar. The example of St. Stephen's vestry may be quoted to vestries of other parishes when the vicars are hard put over the increased cost of living.

Canon E. S. Hughes preached the occasional sermon at the Seafarers' Service on Sunday last. St. Paul's Cathedral was well filled. The preacher paid an eloquent tribute to the heroism of the men of the mercantile service in the great war.

Rev. F. S. Griffiths, late of Newcastle diocese, and recently working in New Zealand, is temporarily assisting in the Cathedral parish.

Rev. J. Butler Johnstone has been appointed vicar of St. Augustine's, Moreland, in succession to Rev. F. E. C. Crotty, who has been appointed to St. John's, Launceston.

Rev. G. A. M. Cerutti has been appointed to Preston in place of Rev. J. B. Johnstone.

Rev. Canon J. T. Baglin's election by the largest majority of recent years as Canon of St. Paul's has been greeted with acclamation by all sections of Churchmen. He has done yeoman service for the diocese and will serve well in the Cathedral pulpit.

In Memoriam.

J. K. DEBENHAM.

In the early morning of October 10 there was called to her rest Jessie Debenham, an earnest Christian worker and Churchwoman. After the death of her parents in England, whose devoted daughter she was, she came to share her brother's home at the Rectory, Bowral, N.S.W. Shortly afterwards she accepted the post of lady superintendent of the Y.W.C.A. Home of Rest in that town. For twenty-five years her unvarying care, sympathy and sanctified common sense have made this a home indeed to the visitors who have stayed under its roof; as many as 287 in one year from many different localities, teachers, students, nurses, missionaries, business girls, saleswomen, and handworkers, all were welcomed and happily blended in one large family by the remarkable tact and wise ordering of Miss Debenham. Often, weary, she gave ungrudgingly of her rare powers in loving ministry to others. Yet so humble-minded was she that all was done unobtrusively, and she herself was unconscious that it was her own influence which made all she touched successful. Perhaps the words "Christian gentlewoman" best describe her character. She was a well-read, delightful companion, and a most loyal friend. She loved her Church and its sons; her last evening was spent at the little week-night service, and in the midst of all her strenuous work she was a valued Sunday School teacher. Just on the eve of a well-earned holiday her Lord and Master called her to rest indeed. (K.F.)

The FAMOUS KIWI BOOT POLISH. During the war the "Aussies" much desired to never be without their tried friend "Kiwi." The following letter, written by a soldier to his father at No. 9, Queen Street, Melbourne, is typical: "You ask if there is anything I particularly want. There is only one thing that I can think of, that is Bark Van Kiwi Polish. There is nothing in the world to touch it. The man with a tin of KIWI is envied by all his pals."

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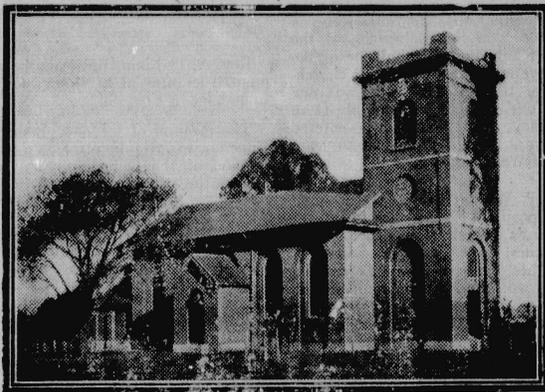
## The Melbourne Synod.

A few jottings on the recent Session of Synod will be of interest. The bitter feeling shown at and after the Synod of 1918 seemed quite to have subsided, and on the whole members showed themselves good sports whenever questions arose in which party opinions were divided. Interest centred chiefly on Canon Langley's bill to provide machinery for the carrying out of the original plan of the Synod of 1912 for the establishment of the mission of St. James's, Melbourne, including St. John's, Latrobe St. Opposition was shown, but it was on reasonable grounds, and the divisions were not on strict party lines. The mover kept to the positive and constructive aims of his measure, and carried Synod with him, several well-known High Churchmen voting for the second reading. Several amendments were made in committee, and the Synod members of the first committee were named in the bill—a novel idea, but necessary to constitute the committee at once. The names of this important committee are: Canons Langley, Hancock and Baglin, Revs. G. E. Lamble, A. Law, A. B. Rowed, and Messrs. J. T. Raw, H. Turner, A. E. McLennan, F. Loader, M. Atkinson, T. Woodward. The other members will be the Archbishop, Archdeacon Hindley, Dean Hart, and two representatives on each from the parishes of St. James's and St. John's. The bill was passed and represents a great step in advance. The Metropolitan Mission Board may now proceed to elect three laymen on the Board of Patronage, and the latter Board will select a man to have full charge of the two parishes, and begin on a larger scale than heretofore aggressive mission work in the city.

Rev. E. J. B. White was not so happy in introducing a bill to abolish the Archbishopric Election Board, the members of which were only elected last year, and to substitute election of an archbishop by the Synod itself. Two things made an impartial discussion of this measure impossible. The Archbishop had announced his resignation in November, 1920, and the same Synod had already delegated its powers to a committee elected last session. It is time Rev. E. J. B. White disclaimed any party motives. But Mr. A. French evidently felt that he did protest too much. Mr. French called a spade a spade instead of politely referring to it as an agricultural implement and perfectly harmless. But there was no doubt that he was boldly expressing the thoughts of a majority of synodmen that this innocent bill was calculated to dig the grave of the present Archbishopric Election Board. The best thing was said by Canon Hancock. It was not the time to debate such a proposal when a vacancy was pending. Don't swap horses when crossing a stream. His advice was, pray for the members of the Board that they may be rightly guided in fulfilling their great trust. The bill was shelved by Dean Hart moving that it be read again six months hence.

The Synod did itself credit in giving a three-fifths majority for Prohibition. Rev. C. C. Crotty's reasoned speech and Mr. Wilson's up-to-date facts were hard to answer. Space will not permit a further account of other business. The Archbishop must have been touched by the loyal address sent him by the Synod on the motion of the Dean. This was his last Synod, and very feelingly he spoke of his 16 years happy duty in presiding over many sessions in the Chapter House.

## ONE HUNDRED YEARS OLD



St. Luke's, Liverpool, has been on feet for its centenary celebrations. The church is said to be the oldest existing Church of England in Australia, as the original structure still remains with the exception of the portico, which was altered about 1860-70.

The State Governor, speaking at a social function after the church service on Saturday, referred to the fact that Liverpool was created a township in 1810, and since then had been intimately associated with the growth of Australia. Governor Macquarie placed the contract for the church in 1817, the costs to be defrayed out of the Colonial Fund, as he was satisfied that the provision of adequate facilities for public worship was the due and proper function of the governing power in a young British colony. He was a great admirer of Governor Macquarie and of what he had done for Australia, and the example he set to succeeding governors. "Governor Macquarie," said he, "started one stage in the life of Australia. After 100 years we are now starting another, building a superstructure on the foundation laid 100 years ago. We must order our individual and public lives so that those who come after us be glad of our existence. A social development that will last must be one that, as Governor Macquarie realised, has religion as its foundation."

The Archbishop, in the course of his sermon on Sunday morning, referred to the arduous, but on the whole successful, efforts of the pioneer ministers of religion in Aus-

tralia, and this country owed a deep debt of gratitude to men like the Revs. Samuel Marsden, John Youl, R. Cartwright, and J. Walker, who laboured unceasingly and with much faith to secure the firm establishment of religion in the young colony. From their efforts and foresight were built up and developed the great religious institutions now existing in Australia. These ministers of the Gospel received much encouragement and support, not only from the Governor, but from laymen like Thomas Moore, one of the first members of that parish and a man to whom they owed Moore College, and many other benefactions which had greatly benefited church work in that diocese. "We have," said the Archbishop, "now started a new era in the life of Australia, which has grown from a Crown colony to full nationhood, sanctified by the sorrows and sufferings of a great war, and if the reconstruction now proceeding is to be permanent it must rest on work and mutual confidence and goodwill. That cannot be effectively viewed without the mollifying and unifying influence of religion."

The rector of the parish (Rev. E. C. Robinson) and a committee of parishioners received the Excellencies, and at the close of the social functions on Saturday commemorative trees were planted in the church grounds by the Governor, by Lady Davidson, and by the Archbishop of Sydney. There were over 2000 present at Saturday's function.

leading part at present. After ten years' service he thought that new blood ought to be introduced into the executive. Mr. E. C. Rigby also supported the motion, and spoke especially of the work done by the War Work Committee, and emphasised the social evening to be given to returned C.E.M.S. men on October 20. The motion was carried unanimously.

Mr. E. Phillips then moved the adoption of the various balance sheets, pointing out that the Branches must see that the Capitation Fees were paid if the Society was to continue on a sound financial basis. The motion was seconded by Mr. A. O. M. Clarke and carried unanimously.

A hearty vote of thanks was accorded to the hon. auditor, Mr. G. L. Marquand, F.C.P.A. The following office-bearers were elected for the year 1919-20:—Vice-Presidents, The Very Rev. Dean Hart, Right Rev. Bishop Green, Ven. Archdeacons Hindley and Hayman, Hon. J. K. Merritt, Messrs. L. V. Biggs and E. C. Rigby. Mr. W. G. Cramer was re-elected chairman. The following were elected Vice-Chairmen:—Rev. Canons Hancock and Snodgrass, Messrs. E. A. Austin and J. Gillies; Hon. Treasurer, Mr. E. Phillips; Hon. Secretary, Mr. C. Forbes; Hon. Assistant Secretary, Mr. S. H. Robinson; Members of the Executive: Rev. F. G. Masters, Rev. D. Ross Hewton, Rev. C. W. Wood, Dr. L. Mitchell, Messrs. J. Allard, G. Allen, A. O. M. Clarke, H. Dowling, F. G. Francis, D. Hannan, A. Mitchell, H. Field; Hon. Auditor, Mr. G. L. Marquand.

Mr. G. Allen brought under the notice of the meeting the need of help required by the Missions to Seamen, and urged those present to volunteer for the work. The meeting closed with the blessing, and the singing of the National Anthem.

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Diocese of Melbourne.

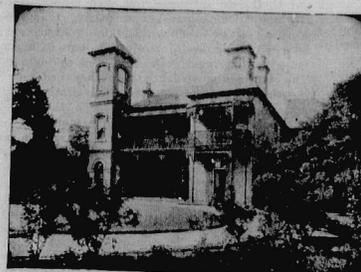
(From a Correspondent.)

The annual meeting of the Council was held in the Chapter House on Monday, September 29, 1919. Thirty branches were represented and three sent apologies. The Rev. F. G. Masters opened with prayer. The Archbishop took the chair at the beginning of the meeting, but as he was just recovering from a bad cold he had to leave early. He expressed the opinion that the Society was the most valuable of all Church organisations for the Church if for any cause it could not continue. He thought its members had done, and were doing good work, and trusted that in the future their efforts would be greater. He said that the "Go to Church Sunday" movement, which had been commenced by the C.E.M.S., was now being undertaken officially by the Church. He said that excellent work had been done in connection with this movement by Mr. E. Phillips. "Go to Church Sunday" would be kept up this year on November 2, and he trusted that the members of the society would do all in their power to help their vicars in the matter. After the Archbishop left the chair was taken by the chairman, Mr. W. G. Cramer.

The chairman moved the adoption of the reports of the various branches of the Society's work, specially mentioning the success of the forward movement and the new Rule of Life. Mr. H. Field seconded its adoption, and called particular attention to the work of the Church of England Boys' Society. Mr. L. V. Biggs, in supporting the motion, intimated that though his interest in the Society was as intense as ever, pressure of work would not allow him to take a

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All literary matter, news, etc., should be addressed, the Editor, "Church Record," 64 Pitt Street, Sydney.

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The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of correspondents, or in articles marked "Communicated."

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The Church Record.

OCTOBER 24, 1919.

SOCIAL REFORM.

(From the Bishop of Newcastle's Charge to the Synod of Newcastle.)

I know you will all join with me in thanking God that we meet in times of peace. We do not yet know what the war has cost us. We can make estimates of the money expended, but that is the least of the cost.

One thing is clear, there must be changes in our industrial and social life.

The evils are obvious, the remedies are hard to find. But we may assume that there are remedies. And as the causes of our failure to organise society aright are largely moral and spiritual, we may believe that the Church will be a powerful factor in any permanent reconstruction.

The Professor went on to say:—"If our employers have any faith in the well-worn analogy of an 'Army of Industry,'" they must believe in the necessity of Captains of Industry, who think first of their country and their men, and only second of their pay."

Let me take a few illustrations of the practical bearing of this principle. One of the primary truths involved in the gospel is the importance of each human being. Not only did the Son of God in the Incarnation take upon Himself that human nature which is common to us all, but for each one, of whatever race or class, he thought it worth while to die.

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the utmost. Now consider the industrial strife of the present day. What are the workers aiming at? Higher wages, shorter hours, better conditions, greater security. True; but there is something at the back of all these. Consciously or unconsciously, they are asking for a fair chance to develop themselves. They know, as we ought to know, that insecurity of tenure breeds anxiety or recklessness, that physical exhaustion prevents the growth of the higher nature, that disease or overworking reacts upon the soul.

Or take another of the great movements of to-day. We hear of the desire for democratic control in industry, and of many methods by which it is to be secured. Whitley Councils, syndicalism, national guilds, and so on. As citizens we may have our views about the best methods to adopt. As churchmen we have nothing to do with details, which must be settled by wisdom and practical experience.

Or take another illustration. The Incarnation and its consummation in the Cross, both teach the principle that service and not personal gain should be the end of life. But this, too, has a practical bearing on our industrial problems. The capitalist or the employer of labour at once finds his ideal set forth. His primary work is to serve. If he gains an advantage for himself, well and good. But service comes first. He must serve the community as a whole.

The Professor went on to say:—"If our employers have any faith in the well-worn analogy of an 'Army of Industry,'" they must believe in the necessity of Captains of Industry, who think first of their country and their men, and only second of their pay."

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live in another world from the workers, and have little knowledge and desire little knowledge of their actual condition. But we must go still further back. The directors feel that they are representatives of the shareholders and must conserve their financial interests. It is the shareholders who are finally responsible, the great body of capitalists on a large or small scale, whose main object is the maintenance of the rate of dividend.

But the workers, too, have their responsibility. At present their thoughts are engrossed by a class-war. Not only are they tempted to adopt the principles of war and the immoral practices of war, but they are fighting for the interests of one class only, not for the welfare of society as a whole. It is easy to blame them, but in common justice it must be remembered that they are only following the example set by others. Every class in society, as it came into power, has fought for its own hand.

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Correspondence.

Episcopal Despotism—A Comment.

(The Editor, "Church Record.") Sir,—I notice my name mentioned by the Rev. R. T. M. Radcliff, Bishop's Chaplain, in a letter appearing in your issue of October 10. He says that Canon (now Archdeacon) Hornabrook was appointed chaplain of the Lady Victoria Buxton Girls' Club in this parish "some time before Mr. Knox's arrival in South Australia."

DAVID J. KNOX.

Episcopal Despotism.

(The Editor, "Church Record.") Sir,—In your issue of October 10 the private secretary of the Bishop of Adelaide corrects a mis-statement of yours, in which you refer to the "Girls' Club" in this city as a "school." He thereby immensely strengthens the contention that the rector of the parish (St. Luke's) should be the chaplain. Yes, it is a club; and it was founded for working girls, such as live in the west end of this city.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Confirmation at No. 4 A.C.H.

On Friday evening, October 10, the Archbishop of Sydney visited the Military Hospital, Randwick, when seventy-two men and three sisters were presented for Confirmation. The service was very impressive and unique. The Red Cross Recreation Hall was improvised, as a chapel, and the Archbishop moved up and down the rows of men for "the laying on of hands." The men were all invalids, some being wheeled into the hall in beds, and some in chairs.

Trinity Grammar School.

Lady Davidson opened a sale of work at Dulwich Hill on Wednesday week on behalf of Trinity Grammar School, Dulwich Hill, to help defray the cost of recent additional classrooms, and to provide funds for still further extensions, to make room for increasing numbers at the school.

"CONSTITUTIONAL."

Australian Church Hymn-Book.

(The Editor, "Church Record.") Sir,—I have carefully gone through the Canadian Church Hymn Book, which it is proposed to adopt for our Australian Church, and a copy of which was laid on the table at the recent Synod.

Royal Windsor.

The Commissioner of the Diocesan Peace Thankoffering reports £11,000 in cash and promises. He met with a delightful reception at Windsor, although the parish is involved in large expenditure over Church renovations to the extent of £1800, yet the response to his appeal was so general and enthusiastic that some £150,000 will stand to the credit of that parish in the Thankoffering lists. Both rector and parishioners are to be congratulated upon this splendid result.

Church of England Grammar Schools.

As our advertising columns show, our Church schools are about to hold their annual examinations for scholarships. Some of these scholarships are given by the respective councils, others are provided by the generosity of the founders and trustees of the W. and E. Hall Trust, which has done such splendid work in connection with our Church educational establishments.

Normanhurst Children's Home.

The splendid property recently acquired by the Church of England Homes and Hostels Committee will be available for the inauguration of a Children's Home early next year. Meanwhile efforts are being made to provide for the furnishing of the Home. An enthusiastic meeting was held in St. Andrew's Hall, Wahroonga, last week, which was addressed by Mrs. J. Ashton and Miss French. Mrs. Ashton's graphic description of the newly-acquired premises and of the immediate needs in the way of furniture so aroused the interest of those present that the meeting resulted in promises to the extent of eight beds and necessary furnishings, three cots, piano, buggy, and various other articles of furniture.

The stated aim of the compilers was to produce a hymnal of which the guiding principle should be "unity by inclusion and not by exclusion," thus enabling all Churchmen to unite upon the broad and catholic lines of our Book of Common Prayer. A careful examination of the book will show how faithfully they have adhered to this principle. And then, at the end of the book, will be found seven distinct and most useful indexes, i.e., of subjects, texts, authors, composers, tunes, metres and first lines, alphabetically arranged.

What a blessing it would be to our Church-people if we could all adopt one common hymnal throughout Australia! This book, I believe, offers us the opportunity of doing so, and will satisfy both the poetic and musical taste of clergy and laity alike.

E. G. CRANSWICK.

(Continued on page 13.)

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E. G. CRANSWICK.

be held (D.V.) on Tuesday, November 4, in the Chapter House. 4.30 p.m. to 5.45 Intercession and inspiration. Rev. H. S. Bogle, 6 p.m., Tea in the Lower Hall, tickets 1/- each. 7 to 7.45, Lantern views on Palestine, by the Rev. J. V. Patton; 8 p.m. a public annual meeting and valedictory will be held. Chairman, Mr. C. R. Walsh. The speakers will include Rev. S. H. Denman and outgoing missionaries, Rev. C. Short, Mrs. Short, Misses E. Jackson (B.E. Africa), and K. Boydell (Japan).

L.H.M.U. Sale of Work.

Great interest is manifest in the Sale of Work, which is being organised by the Ladies' Home Mission Union. Enthusiastic gatherings of the Branch Secretaries have been held at the Church House, and the Committee hope for a record sale. The Union aids the Home Mission Society in its splendid work, and since its formation has raised the sum of £5,392. Hundreds of garments annually have been made and distributed to the poor, aged, invalids, besides other comforts, such as beds, invalid chairs, hot-water bottles, blankets, also fruit, flowers and fresh eggs. Maternity outfits are provided for the mission districts. Christmas treats have been organised. In patriotic work they have been to the fore in helping to furnish the Chapel and Club at Liverpool. The Soldiers' Welcome in the City—so well known to the Military and Navy—has been practically worked by the Committee and Members. The sale is to be held in the Chapter House—next St. Andrew's Cathedral—and will be opened at 2.30 p.m. on Thursday, October 30th, by Lady Cullen. There will be musical items during luncheon which will be served in the Lower Hall from 12.30 till 2 p.m. The sale will continue on Friday, 31st.

COULBURN.

The Bishop instituted the Rev. William Meredith Holliday, L.Th., to the parish of St. Clements, Yass, on October 2nd.

The Ven. Archdeacon Ward, is this week to institute the Rev. C. W. Clarke, formerly of Crookwell, to the parish of Kameruka-Candell, and also the Rev. G. E. Morris to the parish of Cobargo.

Miss Barbara Jones, who was recently appointed organising visitor in the diocese for the purpose of organising the religious instruction in State Schools, has commenced her work in the Cathedral parish. At the first meeting held in connection with this she did good preparatory work, and held the interest of all those who were present.

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tariff and cooking at Mrs. Roby's.A public meeting is to be held on Wednesday, October 15th, at 8 p.m.  
The Patronage Board meets on Thursday, October 16th, to appoint a clergyman to the Cure of Souls at June.

## A Useful Idea.

A pamphlet is in the Press at the present moment which is designed to explain to all church officers the new scheme of diocesan administration and parochial syndication. It is intended to save the time of synod by anticipating and disarming unintelligent criticisms, whilst stimulating interest and its consequent helpful criticism. It will be forwarded to all parochial office-holders throughout the diocese.

## School for Girls.

A meeting of the directorate took place on the 14th October, the Bishop presiding. A sub-committee was elected to prepare and submit a scheme for a permanent home for the school. The Headmistress, Mrs. C. M. Brimacombe, B.A., placed her resignation in the hands of the directors, who agreed to accept it as from the conclusion of the present term. Steps were taken to fill the vacancy.

## Church Hostel for Girls.

The Church Hostel for girls attending the Wagga High School will be opened after the Christmas vacation. There is ample accommodation for about twenty girls. The site is one of the best in the town, and close to the High School. The grounds are spacious and secluded from the street. An appeal is now being launched for the furnishing of the Home.

## Soldiers' Memorial.

A stained-glass window to the memory of twenty-seven soldiers of the parish, who fell in the great war, was recently dedicated in the parish church of St. Paul at Adelong. The honour roll has been completed, and permanently placed near the new window.

## VICTORIA.

## MELBOURNE.

The Leeper Library.

The fine library at Trinity College built up by the patient and long-continued efforts of Dr. Leeper is henceforth to be known as the Leeper Library. It is fitting that the former warden of Trinity should be thus commemorated. A brass tablet sets out in choicest Latin Dr. Leeper's title to remembrance by successive generations of students. A very pleasing function took place in the dining hall of Trinity on Saturday, October 11, when Dr. R. Stawell, a former student, spoke in moving terms of the affection of old students for Dr. Leeper, and their sense of the value of his services in the higher education of men and women at Trinity. Canon Hancock, a contemporary of Dr. Stawell's at Trinity, presided. Mr. J. C. V. Behan, the present warden, also spoke in appreciation of Dr. Leeper's work.

Dr. Leeper made a feeling response, and told the story of the library, and exhibited some of its literary treasures. He made a presentation to the students of a social club friendly to the students of the social club common room in the shape of a draughts table. There has been quite a revival of chess playing since. One of the present students states that the new table is much in use.

## Australia and The East.

This subject will be treated by experts in the Melbourne Town Hall on Monday, 27th October, at 7.45 p.m.

The meeting has been arranged by the Church Missionary Society, and the seat booking is already very extensive.

The special feature of the meeting will be an illustrated account by the Rev. P. J. Bazeley of his recent 30,000 mile tour through Japan, China and India. Mr. Bazeley is the Gen. Secretary and Commissioner of the Church Missionary Society. He will be accompanied on his visit to Victoria by the Rev. S. M. Johnstone, B.A., the Rector of Parramatta, New South Wales. Mr. Johnstone has left his parish on leave to assist in the Forward Movement Campaign which the Society recently inaugurated.

The purpose of the Campaign is to increase the efficiency of those mission stations controlled by the C.M.S. throughout the world.

During the war the C.M.S. lost by death or retirements, from all fields, 187 missionaries. These vacancies must be filled, and much work now neglected must be resumed. The sum of £25,000 is being asked for in Australia as a Thank-offering for Victory and Peace.

It is proposed to spend this sum in maintaining existing work in Asia and Africa, and among the Australian Aborigines, and to send out thirty new missionaries.

A special attempt will be made to secure Australian nurses and doctors to develop medical work and to take over the hospital buildings in "German" East Africa.

## Summer School.

The 13th Summer School of the Victorian Branch of the Church Missionary Society will be held at Ocean Grove from the 17th to 24th January next. Reserve the dates. Enrollment forms may be had at the C.M.S. Office, Cathedral Buildings, Melbourne.

## BENDIGO.

MILHAMO.

The opening of St. David's Memorial Church at Milmo, on September 10, was in reality a red-letter day in our history. It is a magnificent brick building, costing £900, and seating accommodation for 150, and opened free of debt. It is called a Soldiers' Memorial Church, erected to the memory of the soldiers of the district who took part and fell in the great war. In honour of the fallen heroes a beautiful stained-glass window (the gift of Mrs. H. Wallace, of Kamerooka Estate) has been placed in the east end. Bishop Langley performed the consecration ceremony, the following clergy assisting:—Revs. C. H. Zercho (St. Kilda), J. C. Herring (Echuca), Seaford Deuchar (Melbourne), H. Plumtree (Rochester), and the vicar (Rev. H. W. G. Nichols). There were 600 present and the offertory was taken up by five returned soldiers.

## QUEENSLAND.

## BRISBANE.

Armistice Anniversary.

November 11 will be the first anniversary of the signing of the armistice. Those who recall the beauty of the services held at St. John's Cathedral to mark that historic event will be glad to know that arrangements have been made for an armistice anniversary service to be held at St. John's on the afternoon of Sunday, November 9, the nearest Sunday to the actual date. The Archbishop will preach, and members of the Government, the naval and military, the war nurses, and others will be invited to assist. It is hoped to arrange for music by the combined choirs of the churches in the diocese, under the direction of Mr. Sampson, F.R.C.C.O. Advantage will be taken of the occasion to lay the foundation stone of St. Martin's Church of England War Memorial Hospital, and his Excellency the Governor has been invited to perform the ceremony. Mr. C. O. Mant has donated £100 to fit up a room in memory of his brother-in-law, Captain M'Donald, the post-fitting up a room in his memory. Mrs. Wile, of her son, killed at the front, and a cot will be fitted as a memorial to the soldiers of the Aspley district.

## NEW ZEALAND.

## CHRISTCHURCH.

Consecration of the Bishop of Melanesia.

The consecration of the Rev. J. M. Steward, M.A. (Oxon.), as Bishop of Melanesia, in succession to the Right Rev. Cecil John Wood, D.D., resigned, took place in St. Paul's Pro-Cathedral, Wellington, on the Feast of St. Matthew. Dr. Julius, of Christchurch, the senior Bishop present, was Consecrator, assisted by the Bishops of Auckland, Nelson, Waiapu, and Wellington. Among the Chaplains were the Rev. A. T. Hopkins, a member of the Melanesian Mission since 1900, and the Rev. C. E. Fox, who

joined the Mission in 1902, shortly after the new Bishop. The Bishop of Auckland delivered a stirring discourse to a large congregation, which included the Governor-General and Lady Liverpool, and while affirming the vital importance of the historic episcopate, he showed that the appointment of the new Bishop of Melanesia, chosen unanimously by the staff of the Mission, and ratified by the New Zealand Church, was entirely democratic, and testified to the unbroken confidence placed in the latest successor, the See of Pateson and John Selwyn. During the ceremony the pastoral staff formerly used by George Augustus Selwyn, founder of the Melanesian Mission, which had been brought from its resting place in St. Barnabas' Chapel, Norfolk Island, was handed over to the newly-consecrated Bishop.

## WAIAPU.

An Interesting Evening.

A novel entertainment in this district was a surprise party held recently at the vicarage, Te Karaka. Its novelty consisted in the nature of the entertainment, which, by the request of some parishioners, took the form of a very long informal address by the Vicar, explanatory of the doings of General Synod, as tabulated in the "Gazette." Each item was dealt with by the Vicar, and then discussed, and questions asked, by the thirty odd parishioners present. The interest was maintained throughout, and everyone expressed themselves as pleased with the result. Some music and a dainty supper helped to make things go. The Vicar has been requested to have a similar evening, at an early date, to discuss the present prospects of the reunion of Christendom.

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**Church Self-Government in Action**

By the Rev. J. D. Mullins, M.A., D.D.

It is common nowadays to clamour for the self-government of the Church as the panacea for all the ills, real and supposed, from which the Church is suffering. Many Evangelical Churchmen have been carried off their feet by this wave of popular sentiment. Evangelicals are a minority of the Church of England as a whole; but they claim, and surely with justice, that the teaching they represent is essential to the well-being of the Church. It may, therefore, be not untimely to submit a few facts as to some effects of Church self-government as seen in action. In the great over-sea dominions the Church is unestablished or has been disestablished, and it is self-governing. We have, therefore, in the Colonial Church an object lesson ready to hand.

A favourite point of attack on the present constitution of the Church is the method of appointing Bishops. In regularly constituted colonial dioceses the bishop is elected by the diocesan synod of clergy and lay delegates, except where the number of self-supporting parishes within the dioceses falls below a number decided upon by the General Synod. In the latter case the selection is made by the house of bishops of the province or of the whole colony. (Missionary bishops in Crown Colonies or in the Society or Societies concerned. Bishops of the Indian Establishment are appointed by the State.)

A generation or so ago, colonial diocesan synods often deputed some of their number or authorized some trusted persons in England to select an English clergyman as bishop wherever a vacancy occurred. This practice has not yet entirely died out, but is more and more rarely resorted to, and will probably cease before long. It has given to the Colonial Church a number of distinguished men; but with the growth of national consciousness, the implied superiority of English to local clergy is increasingly resented, with the resulting tendency to look for the new bishops within the borders of the colony itself. One disadvantage under which the imported bishop suffered was that by coming into a radically new type of life in middle age he often found difficulty in acclimating himself to the new conditions, either in his person, his modes of thought, or his methods of administration. Unfortunately the tendency now goes too far in the other direction. Too often the diocese narrow its choice within its own borders. Alas! in some dioceses, the office of bishop seems to be looked upon as a prize which ought not to be let slip out of the hands of those who have it to bestow. Hence, either the "old-timer" or some man of popular gifts or one possessed of good private means or able to pull most wires, has the best chance of election. These influences operate even where the clergy entitled to vote in the synod are few and the number of self-supporting parishes is only a little above the qualifying minimum. The likelihood that a real leader of the Church will be found amongst them is correspondingly remote. As a fact, some very weak and few strong bishops have been appointed under this system.

Nor is this all. The vices of popular election and political intrigue are only too frequently manifest. A few illustrations may be given. In a certain diocese two names emerged from the crowd of promise-bearing nominations after the first ballots. One was a strong man, an undoubted leader, so much so that the clergy were frequent, wire-pulling and lobbying went on vigorously. At last both sides became convinced that they were too nearly equal to command the requisite majority, and so they compromised on a man of inferior parts who happened to be generally unobjectionable. In another case the lobbying for the bishopric was so flagrant and so prolonged that many of the laity left the synod; and a disappointed candidate exhibited his chagrin by means of a letter in the Church papers. Can any "scandal" of an appointment under our English system compare with such cases?

I am reluctantly driven to the opinion that under the system of popular election, there is no great likelihood that the best men and the strongest leaders will be chosen. Certainly the able man attached to unpopu-

lar causes or unpossessed of popular gifts would have no chance. It would be easy to name many men raised to the English episcopate under our much-abused system in the face of popular clamour or astonishment, of whom the Church has afterwards been proud. Such men would never become bishops by popular election.

Furthermore, the tendency of popular election is to reduce the number of Evangelical bishops. Evangelical clergy are often in the minority in a colonial diocese, and still oftener are unorganized or not alert. The result has been to substitute High Churchmen for Evangelicals in dioceses after dioceses. In the whole of Australia there are now not more than five Evangelical bishops, in New Zealand perhaps only one, in South Africa not even one. In how many English dioceses should we have Evangelical bishops if the choice were made by diocesan Synods?

The importance of this change lies in the all-powerful influence exerted by the bishop. Sooner or later, the diocese takes its colour from the bishop. The protection of the Evangelical party within the Church has been the far-seeing Charles Simeon, together with such openings as are afforded by private, collegiate and occasional Crown patronage. Under the self-government of the Church all such modes of patronage are swept away. Appointments to livings in the people or in the bishop, or in both jointly. In practice this usually means that the bishop finds the incumbent, for even when they have a voice in the matter the parishioners have seldom wide enough knowledge of clergy to enable them to make an independent choice. Thus the bishop gradually fills the diocese with men of his own colour, and others rarely have any chance. In one High Church diocese in Canada a single parish consisting of sturdy Evangelicals insisted on having a man of their own way of thinking, but the exception was so marked as to prove the rule. The result is the extinction of Evangelical Churchmanship over wide areas. In the whole of South Africa no Evangelical has the slightest chance of preferment except in the three churches of Capetown, which still stands outside the Church of South Africa, and in one church in Kimberley. Whole dioceses in Canada and Australia are similarly closed to Evangelicals; and the same would be true of English dioceses under a similar system.

On another point, although it does not specially affect Evangelicals, English clergy ought to realize a result of Church self-government which nearly touches them. Disestablishment means placing the promotion of these schemes in the hands of the laity, which means that the clergy may be starved out if they fail to please their congregations. The "parson's freehold" has many disadvantages, but at any rate under it the clergyman has an independent position which enables him to take an unpopular line when conscience or duty require it. I could name a Continental chaplaincy controlled by its lay congregation in a manner similar to that of a colonial parish, where the incumbent dared not speak against certain glaring abuses which prevailed amongst his people; or knew that if he did it was at the peril of his stipend. "No, I am not the independent minister," old Mr. Lepine of Abingdon used to say, "I am the minister of the Independent congregation."

It will have been gathered that in my opinion Evangelicals at least have nothing to gain and much to lose by the proposed schemes. They may well pause and consider whether it would not be better to bear the ills they have—most of which could be remedied by reform in detail—than fly to others that they know not of.

(From The Churchman.)

I believe there is no liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety, than the Common Prayer of the Church of England; and though the main of it was compiled considerably more than two hundred years ago, yet is the language of it not only pure, but strong and elegant in the highest degree.—(John Wesley's Preface to the Methodist Prayer Book.)

**Correspondence**

The Place of the Choir.

(The Editor, "Church Record.")

Sir, The letter of "C Flat" in your issue of August 29 is of more than passing interest. Common praise depends very much upon the position of the choir in the church building. "Common Prayer" implies that all should join in and the same principle applies to the singing. Yet common praise is more honoured in the breach than in the observance. This, I think, may be generally traced to a wrong conception of the true function of the choir. The choir is not a chorus singing to the congregation as an audience, but a portion of the congregation appointed to assist in the worship of Almighty God. Its business is to give the note and encourage with an effective lead everybody in the church to sing and respond. To achieve this the choir should not be separated from the rest of the worshippers by location in the western gallery or chancel. Before the Reformation the singers were seated in the chancel, and for this reason, I suppose, a writer in the Prayer Book Dictionary declares that the chancel is "the proper place for the choir." This statement is too sweeping to constitute an argument. It is quite certain that the centuries before the Reformation were not notable for "common praise" in parish churches. And the position of the choir in chancels in modern congregations in common praise. Even when chancels are of ample space the choir in them is separated from the congregation. What shall be said of the narrow cupboard-like construction almost choked with choir stalls to keep up the false tradition that the chancel is "the proper place for the choir." It is scarcely necessary to refer to the unsuitability of the chancel with a screen as a position for the choir.

The western gallery appears to me to be equally unsuitable for the choir. The march to the west end may be perfectly reverent, but the awkward tramp into gallery seats is not conducive to devotion. It is difficult to believe that the western gallery was selected for the choir because it was supposed to be the best position to assist in the services. One reason probably was that the chancels in Elizabeth's reign were filled with seats for communicants, leaving little or no space for a body of singers. Another may have been the desire to make as great a distinction as possible between pre-Reformation "use" and that which came into vogue after 1558. But a very practical reason emerges when it is remembered that in olden times, before organs came into general use, the singing was often led by a primitive orchestra. The western gallery, with such conditions, was the most suitable position, because if the instrumentalists could there prepare for the various items without distracting too much the attention of the congregation. It does not follow that good singing by a congregation where the choir is in the western gallery is the natural outcome of this fact. Some congregations will move without any choir at all, thank God! My chief objection to the choir being in the western gallery is that it is separated not only from the bulk of the congregation but from the clergy. The choir has a double duty—to assist the clergy as well as the congregation in its worship; and surely this can most effectively be carried out with the singers in juxtaposition.

Choirs are sometimes placed on one side of the church in front of the organ. This is a very odd arrangement. Antiphonal singing under such circumstances is impossible, and in consequence the chanted psalms are deprived of much of their beauty and force.

A very good position for the choir, in my judgment, is in front of the chancel steps, with stalls arranged for the decani and cantoris sections. The choir floor might be raised about eight inches above that of the nave, and there should be plenty of space left between the ends of the choir stalls and the chancel steps for marriages and other functions. This has many advantages and no disqualifying disadvantage that I know of. The choir is in front of the preacher and addressed as part of the congregation. The chancel is kept for its proper use—particularly the celebration of the Supper of the Lord. Communicants are freed from the embarrassment that sometimes arises from the proximity of the choir when in the chancels. Best of all the presence of a body of singers among the congregation is an encouragement to sing and respond. And I venture to think that the choir singing itself is far more inspiring than when the choir is placed in the chancel; the impact is imme-

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diate, and the strains roll evenly through the Church unobstructed by chancel arch or screen.

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FREDK. WEBB.

#### The Picture Show.

(The Editor, "Church Record.")

Sir,—Having a few hours at my disposal recently I went into a suburban picture show. It was Saturday night, and I found the place thronged with hundreds of people, mostly young. There was the loud clatter of tongues from scores of boys, the laughter of many young girls, and a general air of "don't care" carelessness about the assemblage which is typical of an average Australian gathering. The programme contained the usual sprinkling of spectacular subjects of a more or less educational character, and there was the ludicrous in full force, including one of Charlie Chaplin's masterpieces. I was, however, anxious to see what sort of drama they intended to screen, for upon it depends, mostly, the influence for good or evil that is found in a picture show. It depicted a gambler's den in the back blocks of America, where there were scores of men and dancing girls gambling to their hearts' content. The owner of the den was a handsome man destined to play a leading part. Running with these scenes was another depicting a widowed mother in a dying condition, for want of food, sending her lad—a boy of about 10 or 11—out to buy the last food she could afford. The boy went out, and, as so many boys do, stopped to look at the gamblers, with the result that his two shilling piece was very soon placed on the table. To his surprise he won quite a handful of money, and in a delighted way scooped it up. The owner leaned forward and sternly ordered him out of the room. The boy went home and threw the money in his mother's lap. Just then, there entered the local clergyman. This individual was depicted as a man of absolutely no tact or sympathy for suffering—he was intolerant. When he saw the money and the widow's joy he asked where she got it and was told. Then there ensued a storm of indignation, and he denounced the money and all those who had ever handled it. The widow was in tears, and the boy stood with clenched fist. I could not help remarking at this juncture the loudly expressed sneers and jibes levelled at the parson by the young members of the audience. They hooted him liberally. The boy went off to the gambler and told him what had happened. The gambler came and told the widow that while she lived he would see that she didn't starve, and he would care for her boy after her death. The audience cheered him as a hero, and when he afterwards had a serious altercation with the clergyman the audience made it very apparent that they had no time for the minister of the Gospel. It made me very sad.

Here was a play written, apparently, for the express purpose of instilling into the minds of the young that the clergy—whom they never go to hear—and the churches—which they never enter—were faithfully represented by the blundering clergyman who had just been shown to them. The curtain rose in the course, and then I found that there was a second part to the plot, depicting the same place 20 years later. The boy was now a man and had succeeded his benefactor in the business, with a deeper hatred of clergymen than even that of the remarkable dancing girl, and the scenes were even more gross than formerly. But a young clergyman appears; not the one previously depicted. He had a quiet way about him, and, finally, after some remarkable scenes, not only won over the goodwill of the gambler and his sweetheart, but they became devout Christians, together with the majority of the gamblers. The den was closed, and the clergyman, after throwing himself in the way of a bullet intended for the gambler, died amidst tears and lamentations of the whole of his strangely acquired congregation. It was a splendid ending to a highly interesting plot, and during the latter half the young clergyman preached to the assembled gamblers, and the words he used were plentifully screened. His prayer for the conversion of the gambler was a beautiful composition and was also screened. I noticed that the audience by this time had quietened down in a remarkable manner. There was a hush while the words on the screen were being read, and the splendid bravery of the clergyman evoked applause as genuine as the hoots that his predecessor had evoked. The audience, in short, showed that, like the gamblers, they were deeply impressed by the clergyman, and I venture to say that no sermon was preached on the succeeding day that had anything like so powerful effect as those pictures.

This is my excuse for troubling you with this lengthy item which, I fear, intrudes too

much upon your space. I feel that our Church should look into this matter of the picture show very keenly. I cannot expect, nor would I recommend, that the Church could set up business as picture show proprietors, but it seems to me that possibly something might be done in the way of ensuring a supply of films of the kind I have described. Something might be done in the way of inducing picture show folk to include them in their programmes. The tragedy of it is that out of the 500 or 600 people I saw in that room that night, not more than 15 attended the Church of England the next morning. I was there, and was saddened at the sight of the empty pews. In fact, I doubt if even ten of them were there, for at least a fair proportion of these who did attend were not at the pictures. Could not something be done in the direction of going into the highways and hedges—picture shows—and coaxing many souls to "come in"?

Yours faithfully,  
ANGLICAN.

#### A.B.M. and C.M.S.

(The Editor, "Church Record.")

Sir,—In your letter "A.B.M. and C.M.S." inserted in your issue of October 10, I notice a slight inaccuracy which might convey a wrong impression concerning myself. Through a member of the Board of Missions, and "resident in Sydney," I did not receive an intimation from the Secretary of the Board that I was a member of the Thank-offering Appeal Committee of the A.B.M. until October 8. It is only fair to say that this was no doubt due to an oversight at the A.B.M. office. Regret for the delay in the notification was expressed in the letter.

P. J. BAZELEY,  
Hon. Sec., C.M.S.

### Young People's Corner.

#### "Behold My Hands."

Some superstitious people believe that the future of a man's life can be foretold by examining the lines and creases on the palm of his hand. This kind of divination the ancient Greeks used to call "cheiromancy"; and a modern gipsy-woman still carries it off when she can persuade you to cross her palm with silver and to let her tell your fortune. Indeed, we have seen a revival of this old-world folly in what is called "palmistry." In certain circles it is quite the fashion to consult a professional palmist, who will read your hand and predict what is going to happen to you—after you have paid him a guinea.

Now everybody must admit that there is something tell-tale about a human hand. The very set and shape of his fingers will often express a man's temperament and betray his occupation. Some years ago one of our English magazines reproduced a number of photographs taken from casts of the hands of well-known public characters, and it was curious to compare these pictures. A vast difference appears between the fingers of a violin player and the fist of a prize-fighter. You can distinguish, for instance, between the hand of an artist and the hand of a dock-labourer, and the hand of a woman. And so we may trace some lessons which are not altogether fanciful, if we obey the invitation of our Lord to His apostles when He stood in their midst, on the evening of the first Easter Sunday, and said unto them, "Behold My hands"; and when He had thus spoken He showed them His hands, and told them to touch Him and prove for themselves that He was indeed no ghost and no stranger. What do we know about the hands of Jesus Christ? First, we know that they were working hands. He was born indeed of royal race, of the house and lineage of David; but His hands were roughened with hard daily labours of the carpenter's bench for many years. After all, our hands are made to work with, and they only fulfil their mission when they are busy. As Charles Kingsley used to say, "We grow like God, just in so far as we are of use."

Beautiful hands are those that do Work that is earnest and brave and true. Moment by moment the long day through.

The most beautiful hands I ever saw belonged to the mother of many children; they were wrinkled and faded and worn by her labours of love for her boys and girls. We read that the men of Nazareth asked concerning our Lord: "Is not this the carpenter?" They had seen Him busy in the workshop, and He was a workman who needed not to be ashamed. He can understand common toiling people. When He says, "Come unto Me all ye that labour" He speaks with authority, because He Himself laboured, working with His own hands. The hands of Jesus Christ were not only working hands; they were praying hands. Little children are taught to fold their hands

together when they say their prayers. How often were our Lord's hands clasped in supplication, or spread out in intercession. Never man prayed like this Man. All through His life and death He was whispering words of prayer to the Father; and when we think of Christ in heavenly places now, He is standing there in the attitude of intercession: His hands are as the hands of one who prays.

Moreover the hands of Jesus Christ were also helping hands. Some people are rough and clumsy when they try to help you; others are gentle and skilful and deft and tender. The fingers of a great surgeon know how to touch without hurting; they are practised in his art, and they can handle and hold a poor suffering body in the kindest way. So we may say about the hands of Christ that they are skilful because of His sympathy, and patient because of His love. He Himself knows our frame, and He is touched with the feeling of our infirmities. When He lays His hands upon us, they are the same hands which have lightened so many loads, and dried so many tears, and lifted up so many faint and fallen pilgrims, and gathered so many lost sheep and stray lambs back into the fold.

Lastly the hands of Jesus Christ were wounded hands, pierced with the signs of His sacrifice for our sakes, and sealed with the print of the nails. Even in heaven He still bears the scars of His sacred passion. Our names are graven on the palms of His hands for ever. When He says to us "Behold my hand," they are stretched out not for us to criticise, but for us to clasp.

In the middle ages when a vassal did homage, he knelt down before his feudal lord and placed his hands within the hands of his master; that act was the pledge that he would be a loyal servant. In the same spirit a Christian kneels and pledges himself to serve Christ. But afterwards Christ takes him by the hand and lifts him up; for He calls us not merely His servants, but also His friends.

One night a mother was bending over the cot of her sick child, and the child said, "Let me hold both your hands, mother, then I can go to sleep in the dark." And so when darkness settles over us, we may be certain that the Lord's hand shall lead us, and His right hand shall hold us, by night as well as by day, and we lie down to rest in peace, because nothing can pluck us out of His hand.—T.H.D.

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Christ washed the feet of Judas!  
Though all his lurking sin was bare to Him,  
His bargain with the priest, and more than this,

In Olivet between the moonlight dim  
Aforehand knew and felt the treacherous  
kiss.

Christ washed the feet of Judas!  
And so ineffable His love, 'twas mete  
That pity-fill His great forgiving heart,  
And tenderly to wash the traitor's feet,  
Who in His Lord had basely sold his part.

Christ washed the feet of Judas!  
And thus a girded servant, self-abased,  
Taught that no wrong this side the gate  
of heaven

Was e'er too great to wholly be effaced,  
And though unasked, in spirit he forgiven.

And if so we have ever suffered wrong,  
Of trampled rights, of caste, it matters not  
What'er the soul has felt or suffered long;  
O heart, this one thing must not be forgot,  
Christ washed the feet of Judas!

—Selected.

When loneliness and sickness come to people they are not always an evil. This is often God's way of bestowing on them His very best. I think most of us would be happier in our sorrows if we knew that God is watching us and training us by them.

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**The Church Record** <sup>1920</sup> <sup>91</sup> <sup>B 127</sup> <sup>P 30</sup> <sup>157</sup>

For Australia and New Zealand.

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

With which is incorporated "The Victorian Churchman."

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

Vol. VI., No 23

NOVEMBER 7, 1919

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

**Current Topics.**

**The Church and the Nation.**  
Throughout the years of the War the Church's task in the way of comforting and enheartening the people of the Empire was recognised fairly generally. With the relaxing of the tension of anxiety and fear there are not wanting disconcerting indications that the great fact of God in Christ Jesus is being relegated to quite an unimportant position in the common mind, and the Church is deemed only fit for the scrap-heap. The Church's contribution to the common life is completely overlooked or else very largely discredited. But there is another side as was well put by the new Dean of Newcastle last Sunday week. He said that—

"Men without views and without imagination discussed the future of the Church sometimes with the air of amused and lofty critics, or with a grand indifference. But let them know this, that if the church went to-day, Australia was gone to-morrow. The Christian church and the Christian ideal was the one thing that stood to-day between civilisation and disaster. And yet there were men to-day ignoring the one thing, and starving the one influence that alone could save them. The modern world was busy with the festive occupation of digging its own tomb, and satisfied apparently to be doing it. The church was here to rouse the world out of its drunken dream. The just of the eyes and the pride of life must be replaced by the uplifted Christ. It was God's world and God's humanity, and the church dare not stand idly by and see it go down into the dust."

"The Church dare not"—it is time that Church-members realised the suicidal tendency of their general attitude of non-genuineness when confronted by the needs of the great world. "Live dangerously," said a Church leader in England, "The great things for the kingdom of God have always been done by men and women who took big risks, and made great adventures." It is to this that the Church is called to-day. As the Archbishop of Melbourne said the other week in his Synod charge—

"If the church were to influence national life, it must be braver than in the past. It must stand aloof from all sections of the people, and, while allying itself to none, must be courageous to deliver its message to all alike. God hated war, and men brought it upon themselves. He equally hated internal strife, and yet strife would continue as long as men sought to overreach and defraud each other. Nothing would save the world from further catastrophe but a public opinion powerful enough to suppress dishonesty in their dealings, and that selfishness which cared not for their brother's well-being. Voices which were honestly raised against these social vices were to be honoured and obeyed from whatever class of society they came. The church stood for righteousness and just dealing, and must not keep silence from any craven fear."

We have to guard against opposite mistakes. In the first place it by no means will necessarily follow that the

Church which stands boldly for righteousness is going to be listened to or attain popularity. Very likely the reverse will be true. Then again, there is the possibility that some failing in the individual may be hindering the advance of the kingdom—a possibility that should drive men of humble mind to earnest self-examination. Speaking of the world-crisis of to-day, the Dean of Newcastle said that—

"The Church must look out upon it in no attitude of raucous scolding, but in the spirit of love and compassion of the Divine Redeemer that was eternal, and pitied the world stained in its sin and tossed in the tempest of its mere freedom. It might be that the Church will fail. It might be that this civilisation would know not the things that belonged to its peace, and would therefore have to die. On such failures the world was built. It was no shame to share in the failures of the Cross if in this sense the Church would fail and the floods of materialism submerge her fires. Even though dying, she would, like the Christ upon the Cross, light such a candle as would never be put out. But let them be frank. Let them be humble. Let them be sure that they did not confuse their human failures with the grander failures of the Cross. Was the world refusing to see because their message was too high, too beautiful, or was not their failure due to their own laziness, their own indifference, their own stuffiness, their own want of love? There was a certain type of man that croaked about the menace of the Church of Rome. The only answer to any challenge that Rome might make was a re-invigorated Protestantism and Anglicanism, with fewer passengers on the boat. Christianity was hot enough to boil modern society to rags. The Church's merest minimum would be a deadly ultimatum to the world, but they would do nothing at all until they got those fine energies of manhood and womanhood now held in cold storage and set them at work for God and man. If the Church would get even 50 per cent. of its cold storage behind it it would go forward conquering, and to conquer in the serried ranks of consecrated manhood."

We have read in an unexpected quarter one of the sanest pronouncements on the question of Biblical criticism which we have seen for some time. The writer deprecates the faults of both sides, condemning on the one hand the obscurantist outlook which insists that all criticism is atheistic in spirit, and on the other the too airily expressed assumptions that inability to accept all the latest theories of critics is a sign of hopeless ignorance and wilful stupidity. The writer says—

"No really healthy Christian mind can advocate obscurantism. No one wants to put the Bible in a glass case. But it is the duty of every truth-lover to test all things, and to hold fast that which is good. The ordinary readers have their rights, even though a man may be, technically speaking, unlearned. But to accept any view that contradicts his spiritual judgment simply because it is that of a so-called scholar, is to abdicate his franchise as a Christian and his birthright as a man. The obscurant who opposes investigation by men who are admittedly irreverent in spirit, is a mediaevalist. To use Bushnell's famous prologue, he would try to stop the dawning of the day by wringing the neck of the crowing cock. The ordinary thinker is conceded to all. But the avowedly prejudiced scholarship must certainly be received with caution."

An item of general interest occurred in one of the evening newspapers last week. It is often said that Americans can beat creation, and a proposed alteration in the U.S. Book of Common Prayer marks an advance beyond the ideas expressed by St. Paul, which is a happy or unhappy augury for the future progress of the Church of U.S.A. We always look for latest fashions from America; we imagine that the short skirts and "right up to the knocker" shoes, and the cigarette fashion in women all originated from the home of the "up-to-date." Consequently the following paragraph from one of the Sydney evening papers causes little surprise. It runs as follows:—

"Advices from New York say that the elimination of the word 'obey' from the marriage service is only one of the revolutionary changes in the authorised practices of the Protestant Episcopal Church, which are recommended by the Commission on Revision and Enrichment of the Book of Common Prayer in its report for presentation at the Church Convention this month. 'The proposal to abolish the woman's promise to obey is the result of protests which have been gathering strength throughout the country for many years. Some ministers have refused to use the term.'"

Our American cousins had better re-visit portion of the New Testament, especially in some of the Epistles of St. Paul and St. Peter, so as to bring the New Testament right up to their modern views of life.

"The 'Prohibition' movement is getting more extensive. A writer in the 'Natal Mercury' cites America as a good example of tactfulness, in that for some years now the Temperance question has received attention in the Government schools. Evidently a good fight is being made in the South African Union. The same newspaper has the following strong indictment of the Liquor Traffic:—

"WHY PROHIBITION."  
"Because the liquor traffic is a curse, God himself having pronounced woe upon it; because no drunkard can enter heaven, and the bars and public houses make drunkards; because the Union Government have no right to legalise, foster, or receive revenue from that which sends men to perdition; because a traffic which is so dangerous and deadly in its nature and tendencies as to require constant policing and heavy licensing in order to prevent it from overrunning and ruining outright cannot be a good traffic; because traffic in that which deprives men of their reason and incites them to crime ought not to be treated as a legitimate or honourable line of business; because the liquor traffic is one of the greatest incentives to vice, immorality, and deeds of violence; because the liquor traffic is responsible for a large share of all the murders, wife beatings, divorces, accidents, and business failures; because the liquor traffic can thrive only upon wasted money, wrecked manhood, and ruined homes; because the sighs and sorrows of broken-hearted wives and neglected children caused through drink appeal to us for help; because where prohibition has been tried and allowed to prohibit it has lessened crime, relieved suffering, dried tears, brightened homes, emptied gaols, increased prosperity,