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Current Topics.

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

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

(The Editor, "Church Record.")

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

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

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

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

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

F. B. BOYCE.

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

The Christian Church, and especially our own section of that Church, is mourning the "departure" of one of its most gifted and most saintly leaders and teachers.

Probably no one man has ever wielded wider and richer influence

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

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

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

The recent political events in New South Wales have probably engaged the interested attention of a large section of the Commonwealth.

The emergence of "Labour" from its subordinate position in Parliament to the position of the Government with the very slender majority of one, and that only achieved by means of the election of a Nationalist member to the Speaker's chair, provides a situation which calls for the utmost judgment and tact on the part of its leader or leaders. So far as we can judge, the situation represents very fairly the voting power manifested at the last election, and has been caused by no political trickery.

Consequently common sense would argue that the party which under such conditions finds itself in power should be given a fair field, if no favour, by the party or parties in opposition. We cannot see any justification for the vin-

dictive attacks made upon Mr. Levy for indicating his willingness to continue in the Speaker's chair; a position he seems to have filled and adorned with marked ability. Why a member of Parliament, because he happens to be a Nationalist in party, should be vilified for following his own conscience and judgment in such a matter, is beyond our comprehension, unless he has taken some mysterious oath by which he has vitiated his manhood and placed his conscience in pawn. We have always been of opinion that the solidarity of the Labour Party has been bought at such a price, and, while sympathising with some of its ideals, have deplored the caucus method as one of real danger to Parliament in general, and the morale of the individual in particular. It is fairly clear from our Parliamentary history that since the incidence of that method our legislatures have more and more become emasculated of their proper function as places of earnest deliberation and discussion on matters requiring legislation.

It has been, therefore, with the deepest interest and gratification to expectancy that we have followed the published statements of the new Premier of N.S.W. on the policy he intends to adopt.

The other day at Granville, Mr. Storey gave expression to the aims of his Government which, if consistently pursued, will regenerate our Parliament and tend not only to the better government of New South Wales, but also to that better feeling amongst the varied classes of the people which alone will make for social rest and advancement. "I am going to be a reformer," said Mr. Storey. "I am going to bring Parliament back to what it ought to be—a place where debates take place. During past years Parliament has been destroyed as a debating institution."

"I hope to remove that strong party system which permits of no man having a say unless he has permission. I want to have the assistance of the best brains of all sections in Parliament."

"If a member of the other side can convince us that something we propose doing is wrong, then we will take heed."

We quite realise that something is unsaid which we should like to be said. We could wish for the more explicit statements that a member should be free not merely to have a "say," but also a vote on all the questions under discussion.

Parliament has been destroyed as a debating institution because as soon as the party caucus has spoken members must vote as sheep, and not as reasonable men. We are earnestly hopeful that the Labour Premier of New South Wales recognises this and has determined a better course for the future.

Then again we hail with thankful-ness the further statement: "If we can remove this bitterness between class and class consciousness, we have a country so prolific that our debts will pass away as a mere nothing."

Here our good reformer is faced with a difficulty that will not dissolve with one wave of his magic wand. We speak with some intimate knowledge of all sections of our common life; and we are staggered at the strength of that class-consciousness which for some years has been sedulously inculcated into our common life by fanatical fratricides whose one-eyed vision prevented their seeing either outward or upward. And here let it be deliberately stated that the cry of class on the one side has been with equal strength and design re-echoed by the other. The time is no longer for any mutual recriminations. Every patriotic or Christian heart must recognise that the soul and country destroying class-consciousness lie must be pursued to its death by men and women whose love for the whole transcends all petty self or party love, and whose love flows forth in sympathetic desire and active service for the good of all others.

The fact that our Divorce Courts, in England and here in Australia, are over-charged to an extraordinary degree with cases has no doubt helped to focus public attention, and especially the attention of leaders in Church and State, upon this most unsatisfactory position of affairs.

The Church and Divorce. The ordinary degree with which we are enabled to regain or gain that higher level of ideal which reckons that "we are all members one of another." The fact that our Divorce Courts, in England and here in Australia, are over-charged to an extraordinary degree with cases has no doubt helped to focus public attention, and especially the attention of leaders in Church and State, upon this most unsatisfactory position of affairs. Dean Wace is reported to have appealed in Convocation for a slight change in the opening exhortation in the Marriage Service in order to emphasise right ideals of the marriage estate. Probably most people will agree with him in this desire, and it is certainly a practical step, for the Church must urge upon its members the ideals of Christian marriage. The emphasis of right ideals tends to get them realised. Other steps are being advocated. There are some who would open even more widely the doors of the Divorce Courts—a contingency surely to be deprecated for the sake of our social life. A loose marriage bond will make for disintegration and not stability in our social life. Indeed, so great is the disaster of divorce where there are children that the party responsible for it is worse than a common criminal and should not go unpunished. On the other hand, there are some Church leaders of repute who would go quite to the other extreme and make divorce merely a judicial separation without nullity of the marriage bond, and would accordingly refuse to allow the re-marriage of either party. We cannot help the feeling that this would create so great a hardship for the innocent party to a divorce that the punishment would be practically meted out to the wrong person.

On this point the English "Guardian" of March 19 has given what seems to us a very sane discussion in a leading article on the whole question of "Divorce and Re-marriage." It says:—

"We must all, if we are candid, recognise that the difficulty and complexity of this question are indeed extraordinary. We have to do our best for human nature while holding fast to what is clearly proved to be the Divine law, and the reminder that marriage is made for man not not man for marriage

is not altogether unnecessary. In the House of Lords last week the Archbishop of York committed himself to the statement that 'the object of the marriage law is not to relieve individuals or promote their happiness, but to safeguard the security and continuity of marriage itself.' This is a very crude way of putting the point. Marriage unquestionably does exist to promote the happiness of those who adventure it, but that is not its sole purpose, and exists for the good of the community, for the solidarity of society, to make it easier to live a godly life, to inculcate and preserve decency, order, and true religion in the family.

"People who break the laws of God and man, often with a light heart, deserve to suffer. Those who destroy the very essence of the marriage contract injure not only themselves and their partners, but inflict a wound upon society. If an adulterer were forbidden to contract a second union, the temptation to obtain freedom by sin would be greatly reduced. But although the health of the body politic must come first, we cannot escape our responsibility for the innocent individual. We have no right to inflict life-long misery upon such a person if we can, in honour, avoid it."

We sincerely hope that the Bishop of Adelaide will go on with this case, in order to assure the Adelaide Church public that there are reasonable limits even to a bishop's patience

with eccentricities and Romanistic imitations. Canon Wise and two of his churchwardens have sent an appeal to our fellow Catholics in England for their prayers and their alms to aid us in contending for the Faith (sic) in this part of the world." After indicating the enormities of the Diocesan in daring to prosecute their priest, they go on to say, "We are a very poor parish with no endowments, and we support a free parish school which costs annually £250. We stand for the whole Catholic religion," which, by the way, evidently does not include St. Paul's injunction, "Let every soul be subject to the higher power."

We are convinced that our church-people ought to know what Canon Wise is contending for, lest his role of martyr should win him a support which could only injure the real work of the Church. We have received a copy of St. George's "Messenger" for March, and the special leaflet entitled "Holy Week Ceremonies." On Palm Sunday there was to be the blessing of the Palms which communicants were instructed to receive, and reverently kiss the Palm Cross. For Maunday Thursday there was a special service in connection with the washing of "the Altars." "After the Mass the Altars of the Church are stripped and water having been blessed the Altars are washed with wine and water. . . . After each Altar has been washed the priests kiss the same." For Good Friday there is "The Veneration of the Cross and Mass of the Pre-sanctified," a form of idolatry as Roman as anyone could desire. After a perusal of this leaflet, we read in the "Messenger" a further statement of matters concerning the impending trial with this remarkable statement: "There is no occasion for us to worry as we are sure of our innocence, and the trouble is neither of our making nor of our seeking." A later paragraph strikes us as even more remarkable. It runs as follows:—

"There is a movement in Catholic quarters to secure that there shall always, even at High Mass, be some to communicate with the Priest, and an order has been issued to this effect. As you are aware, there are some Masses at St. George's when there is no one but the Priest to receive, other communicants having received at an earlier Mass. Indeed one such occasion was last Passion Sunday. Now, I am prepared with your co-operation to endeavour to remedy this, and I ask those of you who would be willing to receive on, say, one Sunday in

the month at the 11 o'clock Sung Mass to let me know and I will arrange so that there are two or more every Sunday. YOU MUST, OF COURSE, BE FASTING and properly prepared and I shall ask you to come and kneel before the Lady Altar during the Invitation, as is done at present. No one else will, of course, be expected to receive the Communion at that Mass. The General Confession will be said by a Server, and the rest of the congregation will sit until after the Comfortable Words, when they will stand as usual for the Preface and the Sanctus. It may be convenient for some of you to receive at a later hour every now and again, as it would not be necessary for you to get up until about 10 a.m. on those Sundays to receive Communion."

We cannot help wondering why this "movement in Catholic quarters" has taken place, and who the authority may be, to whom even Canon Wise defers, who has issued the order to which the Canon makes reference. We think that most of our readers will agree with us that the action of the Bishop of Adelaide is correct though somewhat tardy.

English Church Notes.

Personalia.

Rev. J. F. Howson, Rector of Guiseley and Rural Dean of Odey, has been appointed as the first Hon. Canon of Bradford; the second, very appropriately, is the Rev. W. Stanton Jones, Vicar of Bradford.

As a mark of appreciation of his work during the eleven years he has been Vicar of St. Michael's, Chester Square, the Rev. J. G. McCormick, Dean-designate of Manchester, was presented at a meeting of the parishioners with an illuminated address and a cheque for 600 guineas.

Rev. R. W. Howard has been appointed Secretary to the Home Educational Department of the C.M.S.; he is a nephew of the late Bishop Peel, first Bishop of Mombasa, E.A.

Mr. Cuthbert Hamilton Turner, M.A., has been appointed Professor of Biblical Exegesis at Oxford. He is said to be one of the best known theological scholars in England and has a Continental reputation.

The King has been pleased to approve the appointment of the Ven. H. K. Southwell, C.M.G., Archdeacon of Lewes and Canon Residentiary of Chichester, to be Suffragan Bishop of Lewes. The new Bishop did fine work as an Army Chaplain in France, for which he was mentioned in despatches and received the C.M.G.

The Bishop of Dornakal (Bishop V. S. Azariah) is visiting England for four or five months from the beginning of May.

The Elective Assembly of the Diocese of Pretoria, South Africa, has chosen the Rev. John How as Bishop of Pretoria, in succession to Dr. Furse, appointed Bishop of St. Albans.

The Bishops of Carlisle (Dr. Diggle) and St. Albans (Dr. Jacob) both died on March 25. As announced in our last issue, the late Dr. Diggle intended to resign his bishopric on May 6.

Prebendary S. Gordon Ponsoby, rector since 1894 of Stoke Damarel, the mother-parish of Devonport, has been appointed Chancellor of Exeter Cathedral by the Bishop in succession to the late Canon Pryke. Chancellor Ponsoby has been connected with the diocese for over thirty years, having been, whilst at Trinity College, Cambridge, Examining Chaplain to Bishop Bickersteth, who brought him into the diocese.

A Great Mission.

The recent Joint Mission to University Men at Cambridge has created an impression of great success. Nearly half the University members attended a Service each evening during the week. The Mission was planned by a Joint Committee, which combined four sectional Committees: two Anglican, one Non-Conformist and one inter-Denominational. The Missionaries were the Bishop of Peterborough, Bishop Gore, Revs. A. H. Gray (Presbyterian), and Barclay F. Buxton. The Mission opened with a united service at the Guildhall, which was not large enough for the large number who sought admission. Bishop Gore and Dr. Gray addressed the meeting. Bishop Woods, who conducted the Mission at Holy Trinity Church, the Church of Charles Simon and the beloved Handley Moulle, whose death has just been announced by cable-gram, writes:—

"I came away feeling that I had witnessed one of the most moving demonstrations of the power of prayer in my experience. I never felt more inadequate for a task, or less satisfied with what I could say or do. Yet

nothing was more patent than that we were being carried along by a movement which was not of our making. There was a spiritual tide which swept men into the Churches, riveted their attention, kindled their intellects, touched their consciences, and in which the feeble words that were spoken were caught and made potent altogether apart from the incapacity or incapacity of the man who spoke them. I could not but be reminded of that great phrase in the Epistle to the Hebrews. "Let us be borne on," says the writer, "towards perfection." We certainly were borne on, and I would ask you not to leave your perusal of this account without a prayer that those who launched afresh their spiritual life may be borne on to the destination to which they are called."

An Interesting Service.

On March 10 in Southwark Cathedral the Archbishop of Canterbury, the Armenian Patriarch of Constantinople, and the Archbishops of Trebizond and Syria, attended a solemn service of intercession for Christians in the Ottoman Empire, "for their liberation from the oppression of the Turk, from affliction and danger of death." There was a large congregation, which included Lord Bryce, M. Venizelos, and other distinguished people. The Eastern Prelates were received at the west door by the Bishop of the diocese and the Chapter of the Cathedral. After the hymn, "Far down the ages now had been sung, the Archbishop of Canterbury spoke a few words of welcome from the choir gate. They were, his Grace said, gathered there in security and peace to join in deliberate thought and earnest prayer on behalf of their fellow-Christians in Eastern lands who were now suffering from cruel oppression and misrule. "We from cruel oppression and misrule. "We are thankful to have with us some of the most eminent of the ecclesiastical leaders of those distracted peoples. They with us and we with them invoke the guidance of God the Holy Spirit. We commend our cause—the common cause of Christian freedom, Christian justice, and Christian progress—to the Father of our Lord Jesus Christ." The sermon was preached by the Rev. J. A. Douglas.

The Sadhu Sunder Singh.

A visitor of some interest and importance has been visiting England. He is an Indian ascetic and evangelist, Sunder Singh by name, who some fourteen years ago was converted to Christianity by means of a vision of our Lord. He is a Sikh by birth, and belongs to a family of great territorial possessions, which, of course, he has had to renounce by reason of his acceptance of Christianity. At a great meeting in the Church House, London, organised by the S.P.G. and C.M.S., Sunder Singh addressed a gathering of English Christians. We are indebted to a writer in the "Church Times" for the following interesting description:—

"His sermon, for such it was, was of the simplest possible, but it went to the heart of things. Its theme was the difference between preaching and witnessing. To men was given the inestimable privilege of witnessing to Jesus Christ. The angels could reveal truth, could make plain hidden mysteries; but the man who would not cease preaching Christianity. The men of the place tied a rope round his feet and hung him upside down. 'But,' said the Sadhu, 'he was very happy, and he said to them, 'You have shown your natures: the world is upside down, and you wish to see me so; but it is you and not I that are upside down as God sees us from heaven.'"

"Many home-truths the Sadhu got in, too. He told us, with eyes burning with intensity, that people who are tired after half an hour's praying will find it very awkward in heaven. Sometimes he shot out an epigram—an unconscious one, I am sure—that had a whole world of truth in it. I am still thinking of his sudden remark to the effect that Christianity is not professing only but possessing, and his shrewd diagnosis of Western religion summed up in the phrase: 'You must give your hearts and not your heads only to Jesus Christ.'"

"But nothing I can write here can convey the impression I could wish—that of a man apart, renouncing great possessions, exulting in the saving grace of his Master, and speaking of his witness with the utmost simplicity. His complete freedom from any suggestion of self-consciousness made even the bishops' gaiters seem the least bit ridiculous."

"Downstairs, as I came away, I passed the open door of another hall in which a great overflow meeting was being held, and still many were excluded. Did the clergy, I wondered, see in these thronging thousands a

rebuke to their own too frequent failure to preach the Gospel of Jesus Christ in its attractive simplicity? Perhaps they tell themselves it is the strange novelty of the preacher that draws. But they won't believe it—at least not quite."

Church Discipline.

The Bishop of Bath and Wells on March 22 gave judgment in the case against the Rev. Reginald Wynter, Vicar of St. John's, Taunton, adjudged to be guilty of refusing obedience to the Bishop's order to discontinue the service of the Benediction of the Blessed Sacrament. The Bishop said that the said service must be one of deprivation and that it would be formally pronounced in Wells Cathedral on April 7, after which it would take effect.

Dissension Within the E.C.U.

The following resolution has been passed by the Council of the E.C.U. in regard to the Taunton Benediction case:—

"That the Rev. Arnold Pinchard be authorised to attend the meetings of Colonel Bennett-Dampier's Committee as Secretary of the English Church Union." (Colonel Bennett-Dampier's Committee is the body which has been formed for the purpose of defending the Rev. R. Wynter in any proceedings to which he is or may be liable in consequence of the Service of Benediction being held at St. John's, Taunton.)

Lord Phillimore, President of the E.C.U., has stated that this resolution was passed "in spite of my express dissent." He adds:—

"A rider was appended, of which I have not the precise terms by me, to the effect that it was not intended to support Mr. Wynter in the practice of Benediction. I told the Council that in so grave a matter and where so unusual a course as passing a resolution in direct disagreement with the President was taken, I must make my dissent public. The ground of my dissent was that the Union has consistently taken the line in the past that when a priest unfortunately resists the legitimate exercise of the canonical authority of his Bishop, the countenance and assistance of the Union cannot be afforded to him. This must be taken to be the settled policy and line of action of the English Church Union in accordance with its fundamental purpose of seeking 'to defend and maintain unimpaired the doctrine and discipline of the Church of England.' Mr. Wynter has unfortunately resisted the canonical authority of his Bishop in this matter, and hence all the trouble."

It is great wisdom and perfection to think nothing of ourselves, and to think always well and highly of others. We are all frail, but do thou esteem none more frail than thyself.—Thomas a Kempis.

Whitsunday.

"Provided with the Spirit of Jesus Christ."

Text:—"The supply of the Spirit of Jesus Christ."—Phil. i. 19.

To-day is Whitsunday. We are called to fix our thoughts upon the provision made for the application to our needs of the boons gained for us in the Death and Resurrection of Jesus Christ. The Gospel narrative is not complete without the story of Pentecost. Our Blessed Lord might have come, have died, have risen from the dead and ascended to Heaven, yet we should still be entitled to ask more, yet we should still would fail of its efficacy if it did not tell us not only of a Messenger to bring it to our knowledge, but of a Power to make it effective in each case. That Power is the Holy Spirit of God, of Whom the Lord said, anticipating our need of Him, "If I depart, I will Him into you."

So while it is true that there is "no separate Gospel of the Holy Ghost," it is also true that without the Holy Ghost the Gospel would be incapable of practical application in the case of each person. We meditate, then, to-day on

"The supply of the Spirit of Jesus Christ,"

which, according to our text, is provided for salvation. In other words, He is given to develop within us, as the Bishop of Durham phrases it, the presence of Jesus Christ. What are the features of the present salvation which that presence ministered to us by the Holy Spirit assured? What are our needs for which the Spirit is a supply? The first is

1. Guidance.

So soon as the believer has found pardon of his sins, an introduction into the family of God in Jesus Christ, he realises that his feet are set in a new path, and his face set in a new direction. He needs now to know the goal to which he must direct his steps, and the way he must follow that he may reach the goal. His goal is the glory of God, and his way is Jesus Christ Himself. There are secondary aims or goals, as, for example, his own perfecting in holiness, his service in the family of which he has become a new member. But these and others are secondary; they merge into the one ultimate aim—the glory of God. And the way to reach that goal is to have Jesus Christ perfectly reproduced in him. Further, he needs guidance in the matter of the obstacles and the dangers he may encounter as he presses forward to the goal. Whence shall he find such guidance? There is but one answer. He shall find all guidance in the Holy Spirit, who is given to guide into all truth and to hold of God bears, indeed, this mark, that he has thankfully accepted and is controlled by this Divine Guide, for "as many as are

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led by the Spirit of God, they are the Sons of God" (Rom. viii. 14). Hence, more and more, daily life breathes the prayer of invocation:

"Come, gracious Spirit, heavenly Dove,
With light and comfort from above;
Be Thou our Guardian, Thou art Guide,
O'er every thought and step preside."

We have not exhausted the sacred ministry of the Blessed Spirit when we think of Him as the Guide. We have to take into account another kind of need in our life. We need not only guidance to blaze the path before us, but

2. Strength

to keep us in the path and to nerve us to go on, even when weary, or discouraged, or sore tempted to forsake the difficult way for some promising by-path meadow. The endowment of the Spirit is an endowment of power for life, and also an endowment of power for service. But life comes first, then labour. And in either department there is full and adequate provision in the Holy Spirit.

It has been pointed out that "every grace of the Christian character is directly attributed in Scripture to the Holy Spirit, and every qualification for Christian service likewise." A reference to the titles of the Spirit is full of instruction here. He is

The Spirit of Life (Rom. viii. 2).
The Spirit of Adoption (Rom. viii. 15).
The Spirit of Truth (John xiv. 17).
The Spirit of Wisdom and Revelation (Eph. i. 17).
The Spirit of Holiness (Rom. i. 4).
The Spirit of Power, Love, and Discipline (2 Tim. i. 7).
The Spirit of Faith (2 Cor. i. 13).
The Spirit of Grace (Heb. x. 29).
The Spirit of Glory (1 Pet. iv. 14).

And all this simply means that He is the Author, point by point, of each one of these blessings. Apart from Him none of these things can be realised. We see then the exact and literal truth of the words we so often sing, that

"...every virtue we possess,
And every victory won,
And every thought of holiness
Are His alone."

If, then, the Holy Spirit is so essential to all the needs of the Christian life and labour, the question forces itself upon one, How may I receive that Spirit and enjoy the blessed provision made for me? In a word, how may I have that

3. Filling

of the Holy Ghost of which St. Paul speaks when he bids us to "be filled with the Spirit" (Eph. v. 18)? The answer may be put in different ways. We receive the gift in answer to prayer (Luke xi. 13). So we must before all else pray. But then real prayer involves so much. It implies a will to receive and a readiness to take the position which the answer to a true prayer requires. A sick man petitions his medical adviser to undertake his cure. It is not enough, however, to make his request. He must submit himself to his control and follow his advice. Only then has he a right to expect restored health. It is so here. If we ask for the Holy Spirit we must be prepared to yield to Him the life He is desired to occupy, and to obey implicitly His will whenever it is made known to us. Then we may expect Him to enter in and fulfil all His desires in us. Then, and then only, the glory of the Lord fills the house, and then we can sing out of the gladness of our heart our praises to God to whom we shall have such wonderful access through Christ by the "one Spirit."—J. W. Fall.

Books to Read:—"The Holy Spirit and the Individual," Canon A. W. Robinson (S.P.C.K.); "The Price of Power," Rev. J. Stuart Holden.

Some Choice Memorials.

A very beautiful communion table, in marble, was recently dedicated by Can. Garland at Stanthorpe. The carving was exquisitely executed, featuring vine, wheat, and the centre panel in front had a striking effect in the sun's rays, radiating from a nicely-designed cross, with the I.H.S. monogram in it.

St. Simon's, Blowering, recently dedicated a simple but elegant lectern in the quaint Norman design, to the memory of F. T. Lindbeck, given by his relatives. These pieces were both designed and executed by Fredk. W. Todd & Co., who are turning out some exceptionally good work.

Nothing is true but love nor aught of worth,
Love is the incense which doth sweeten earth.

—Trench.

Democratic Ideals in Japan.

(Lecture by Professor Yoshina at Tokyo Language School.)

By a Missionary in Japan.

It says much for the purity of motive behind the movement towards Democracy in the West, that the Far East, arguing primarily from the results of these movements has deduced a principle of the rights of man as man—the right of the human personality to its full development. Professor Yoshina, of the Tokyo Imperial University, at his lecture at the Tokyo Language School, February, 1920, demonstrated that not only had Japan arrived at the soundest motives underlying the Democratic ideals but that the most advanced party was in line with the latest stages of development in the West.

The following he traced as four stages in the development of democratic thought:

(1) The mere struggle for power between the upper and lower classes as seen in the French Revolution. Some, he said, in Japan see only this in democratic movements, and upon this they base their opposition.

(2) A demand for political freedom.

(3) A desire for improvement in economic conditions. These two stages, owing to the rapid assimilation by the East of Western ideas, had arrived in Japan simultaneously, and those who had reached these points were of one out of two parties; either they held that economic improvements would follow political enfranchisement, or else they held that times were wholly out of joint, and nothing more or less than a revolution would set them right.

(4) The fourth class arose both in the West and in the East, from among those who, untouched by materialism, said that political and social systems alone are useless as a rampart of a true democracy. They recognise the tendency towards a mere exchange of authority, a passing of the power of oppression from the hands of one class to the hands of another; and therefore they hold that a true recognition of the freedom of every individual is the one and only basis of true democracy.

"Look upon every man as a robber," is a Japanese proverb, which, unfortunately, said Professor Yoshina, sums up the apparent attitude of present politicians and of militarists in Japan, with regard to both national and international affairs; but the younger generation, the present students in Japan, are advancing on different lines. "Go where you will and you can't find a devil," might be said to be their motto—"Every man is a friend." It was interesting to trace how they had come to this conclusion. Western motives had been various:—in the early days a spirit of pity for the poor, later a desire for justice between capitalist and labourer, resulting in a demand on the part of the labourer to reap the whole results of his labour—an ignoring of the weak and inefficient; and lastly, the one motive which Dr. Yoshina held to be sound—a recognition of the right of existence.

The primary motive of the East in democratic upheaval had been emulation of the West; one understood that the East, in its precipitate assimilation from the West, had taken over Western agitations bodily and then proceeded to consider their reasons.

The younger generation in Japan was now busy with the problems of democracy, and certain forces, notably Christianity, were influencing their decisions, so that among the most advanced the propelling motive was now the recognition of the brotherhood of man, the knowledge of the right of man to be treated as a man. They had feared the possibility of the subjection of a more developed class to an undeveloped class, and had dallied with the notion of the abolition of class-distinctions, but they were now coming

to the conclusion that the more highly developed have a right to help and educate the lower, and that, in short, this is the only right of the class in power. Similarly in international affairs they have concluded that fraternity is the one thing needful.

Whether one agrees with Professor Yoshina that in the West this ideal is a late development in the history of democracy, or whether one considers it to have been always inherent, it is at least interesting that Japan has found it there, and that Professor Yoshina was hopeful that Japan was making it her own. The movement should not be left to itself, he said; Christian missionaries in the past had done notable work in shaping the nation's ideals in this direction: the future held great opportunities for them.

TASMANIA.

Diocesan Gathering.

The opening Diocesan meeting of the second session of the 21st Synod of the Diocese of Tasmania was held in the Town Hall, Hobart, on April 12th. The Bishop occupied the chair, and was supported by the Cathedral Chapter, the members of the Diocesan Council, and other officers of the Church.

There was a large attendance, including a great number of clergy. The evening took the form of addresses from the Bishop and four other speakers, with hymns and prayers.

The Bishop said that he valued the privilege and honour of presiding for the first time at a diocesan meeting. The meeting should be a rallying point for the members of the churches of the whole diocese, and it should send them away with fresh inspiration. The church could not do its best work until it came out and showed its forces to the world. The members of the churches in Hobart alone should be able to fill the City-hall. The meeting was of interest to the whole State, because the Church represented a very great unit in the community, and, therefore, the result of their deliberations was of interest to the whole State. The meeting also marked the beginning of Synod week. There was a thoroughly democratic body. There was equal representation of clergy and laymen. A thing which had greatly struck him when first he came to Australia was the influence of the laity in the councils of the church. It wasn't a thing to which they were accustomed in the Old Land, although he was glad to see that the Enabling Bill had been passed, and that now the church in England would be able to manage its own affairs. When the church came to any bill, or obstacle, everyone would have to get out and shove. They wanted none of those who wished only to enjoy the spiritual luxury of the church. What the church wanted was workers and helpers. Synod gave church people a broad vision. It was possible to see from a study of politics what a narrow vision meant. If it were not for the narrow vision of certain politicians—in America should he say—the peace of the world would be established to-day. Everyone could see the danger of narrowness in politics, and parochial narrowness was just as dangerous.

The Bishop said that right in the forefront was the missionary work of the church. Long ago, in the early days of the church, Antioch had been the centre of missionary enterprise. To-day Australia was the centre of millions of native races, and she held a certain and solemn responsibility in the eyes of the world. The great nations had turned to Australia, and were making her the guardian of the child races of the Pacific, and

were expecting her to bring them up. How was she going to do it? Australia was not merely going to exploit them for trade purposes. The church should come to the help of the State, and should insist that the protection and civilisation which those races were going to get was Christian protection and Christian civilisation.

Miss Holloway, a missionary from the Shantung province of China, also gave an address. She said that the 400,000,000 Chinese were crying out for help. China was a country of enormous natural wealth. There were vast quantities of iron, gold, and coal, and here salt mines were proverbial for their richness, and yet China had not a penny in her treasury. The reason was the firmly-rooted old customs and superstitions of the people over such vast tracts of the country. That was the state of old China to-day. Young China was willing for whatever help the outside world could give her. In one province, containing 30,000,000 people there were only five missionaries—five stations, with one man at each. Out of 16 youths which the mission had provided with university educations, 15 were now in the service of the Church, despite much better salaried offers from the Chinese Government.

Rev. F. E. C. Crotty, B.D., rector of St. John's, Launceston, said that church-people should be proud of belonging to a great historic church, but there was an element of danger even in that, because they might be inclined to dwell on the achievements of the Church in the past on its moulding of the national character, and leading of the national conscience, and to forget what the present and the future held for them. The world to-day needed the Church. The Church stood for no party, either inside the church or outside of it. With regard to politics, it was not the work of the Church to ally itself with any one party, but rather to build up the national character, so that the great social problems which were pressing might be the easier of solution.

Personal.

We regret to announce the death of Clement Victor Villiers Reid, only son of Canon W. D. Villiers Reid, of Narrabri, N.S.W.

We desire to express our sincere sympathy with Rev. A. A. Yeates, of St. Stephen's, Willoughby, on the death of his mother after a long and trying illness, borne with a truly Christian fortitude.

The Bishop of Gippsland was the chief speaker at a big C. and C.S. meeting in Sheffield on March 8.

The Rev. T. Law, travelling from England by the "Ormonde," and the Right Rev. the Bishop of Bendigo, travelling to England by the "Orvieto," arrived in Adelaide early on the morning of May 7, and were met at the boat by friends. They both visited the C.M.S. Depot in Charles Street, where some members of the Committee welcomed them.

Canon Carver, Vice-Dean of St. Saviour's Cathedral, Goulburn, has accepted the parish of Sutton Forest in the diocese of Sydney. Canon Carver joined the Goulburn diocese in 1888, during the episcopate of Bishop Thomas, and occupied successively the incumbencies of Bodalla, Young, and Wagga. From 1902 to 1907 he was incumbent of St. Sepulchre in the city and diocese of Auckland returning to Goulburn again as rector of Wagga in 1907. Canon Carver has been rector of the Cathedral parish since 1914.

Rev. F. C. Philip, who has been in charge of the C.M.S. schools on the Australian Mission Station at Hyderabad, India, arrived in Sydney on Monday. Mr. Philip speaks enthusiastically of the Hyderabad educational work, which has received a good report from the Government's inspector. The

Hindustani C.M.S. congregation, of whom Mr. Philip has been Pastor, made him a handsome presentation, including an address, in which they say:—

"In these days of racial prejudices and national upheavals, you have, by your unflinching courtesy, won our confidence and loyalty. We feel that painstakingly and patiently you have planned and prayed and worked for us, that the conversion of our people to the faith of Christ is your life's deep desire. For these gifts of the Spirit you have given us, we cannot only thank you, but assure you that we are one with you in eager enthusiasm that India's children may find Christ and be His servants as you are and as we are."

Miss V. Latham, a missionary of New Zealand C.M.S., arrived in Sydney by the R.M.S. "Ormonde," and is now undergoing treatment at St. Luke's private hospital.

On Sunday last at St. Peter's, Woolloomooloo, an honour board was unveiled by General Martin, C.M.G., D.S.O., and at the same service a communion table in memory of the fallen was dedicated.

Rev. J. Hobbs, who has for many years been working in the Waiapu Diocese, is to take charge of the work at St. Peter's, Terrace End, Palmerston North (Wellington).

Rev. W. Coates has been appointed rector of Milton, N.S.W.

Rev. E. Potter, rector of Milton, has been appointed rector of Austimner, N.S.W.

Dr. Willis, who for thirty years was Bishop of Honolulu, and is now serving as Assistant Bishop for Tonga, in the Diocese of Polynesia, has been paying a brief visit to New Zealand. He has been revising the Tongan Bible.

Rev. F. Pring-Rowe has been appointed vicar of All Saints', Nelson, N.Z. He has been a "Messenger" for the C.E.M.S. from England.

On the first Sunday after Easter, April 11, the Bishop of Tasmania admitted Mr. F. S. Hadrill to the diaconate and ordained the Rev. J. H. Cloudsdale to the priesthood in the Cathedral. Mr. Hadrill goes on to the staff of Holy Trinity, Launceston, and Mr. Cloudsdale has been appointed by the Bishop to the cure of King Island.

A very general regret will be felt by Sydney Church-people at the news of the death of Miss Badham, the highly-esteemed Principal of the C.E. Girls' Grammar School. She was a daughter of the late Professor Badham, of the Sydney University.

Our Melbourne Letter.

(From our own Correspondent.)

The death of Bishop Pain has been felt with a sense of personal loss by many in Victoria who remember him with affection and gratitude. He laid well and truly the foundations of the new diocese of Gippsland, but the Church in Melbourne owes much to his presence for over 15 years in the affairs of the Church. He was one of the founders of Ridley College, and a never-failing friend of the Church Missionary Society. It was due to his influence that the New South Wales system was adopted (to the satisfaction of the Anglican Church) by the Scripture in School Campaign Council as its objective. Few men have left a

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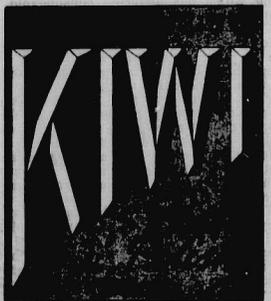
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move lasting impression on the life and organisation of the Church in this Province. The beloved Bishop was also a man of deep affection. His clergy loved him in a way that robbed the words "Father-in-God" of any official or conventional meaning that might have been attached to them. Best of all the Bishop's example of wisdom, zeal, method and unceasing labour remains as the inspiration of many who are proud that it was once their happy lot to serve under him.

The National Convention of the C.E.M.S. has given a new start to the men's movement. So far the constitution is on paper only. But with the vision and driving force the Bishop of Bathurst has lent the society as its first Australian President the prospect of an all-Australia brotherhood should become a reality in the Church. The Bishop holds strongly to the society idea. A live, spirit-filled Church must throw out new organisms through which to perform new functions for each new age. The great men's service in St. Paul's Cathedral was worthy of that much-abused term "great." What looked like a congregation of about 800 listened with rapt attention to Bishop Long's impassioned appeal for living witness for Christ. He appealed for wider views of our responsibilities as churchmen. As evidence of a new spirit abroad, he mentioned that only last week he had received an offer of help in his diocese. Was it the new Bush Church Aid Society which thus gladdened the heart of the Bishop? We believe the time is coming when the Church in the great cities will do more for the Church in the regions beyond the city dioceses.

The new rule of life is an inspiration to all who adopt it. It would be a good thing if the clergy, C.E.M.S. members or not, were to preach a sermon on the whole duty of a Christian man unfolded on this new text. The great thing is that the C.E.M.S. is not looking to itself or even to the Church, but to Christ and the power of His indwelling spirit. In this way the C.E.M.S. can really give the Church a lead. Those who give the Society the go-by may at least say—"The Lord prosper you, we wish you good luck in the name of the Lord." Better still, they may adopt the rule of life and live it out in the service of the Kingdom of God.

The Church and the Cinema.

The Church Pictorial Movement is something which has attracted considerable attention in Church circles in England.

The aim of the movement is to get into touch by means of the cinematograph with the outlying country districts where the people have little, if any, amusement or recreation provided for them.

"The Church Pictorial" does not set out to provide a totally religious picture show, neither does it attempt, in any way, to camouflage religion. "What it does is to provide a clean healthy and uplifting series of pictures illustrating religion, literature, light comedy and subjects of general interest.

The report of the Archbishop of Canterbury's committee on "The Church and Social Service," published in February of this year, recommends "That the clergy should be led to realise their responsibility for the quickening of social life in the rural districts, in the development of an educational system with a rural and not an urban basis." Hitherto the cinema in England has restricted its operations to the towns with the result that it was proved one of the powerful attractions of town life held out to allure the villager from his home.

It is this depopulation of the countryside which presents itself as a problem to us in Australia, as well as to statesmen and politicians in England.

The founders of the Church Pictorial Movement urge and urge rightly that their programmes, if accepted by country vicars, will do much to make the people content

with the conditions of life in their own particular villages, and will supply wholesome amusement to many who have no desire to enter the city, yet feel that their village life hitherto has been monotonous and dull.

They further suggest that films illustrating scenes and incidents in the mission field and the slums should be available for Church and other societies working for the well-being of the people.

The C.M.S. of Victoria are following these lines by introducing into Australia a film on the Mass Movements towards Christianity which are taking place in India amongst the pariah or outcaste peoples.

This picture is the work of an expert artist photographer, Mr. Frank J. Lawes, who was official Y.M.C.A. photographer at the Battle of the Somme. Narrating his experiences on this particular occasion Mr. Lawes wrote:—There is no end to the taking and making of films. I have taken them in England, in France, in Italy, in China, in Japan, in Mesopotamia, and of course in India. I have twirled the handle to the tune of big guns amidst the scenic grandeur of the Italian Alps, and in the overcrowded, dusty atmosphere of Chinese cities. I have squinted through the viewfinder for commercial firms, for Governments and for the good old Y.M.C.A. I have come to the conclusion that new experiences were hard to find, and so they were until the far-seeing energetic secretary of the C.M.S. Mass Movement Commission formulated the enterprising scheme of showing the good people "over there" what is being done with their money "out here" in India. I have filmed some wonderful scenes in all parts of the globe, but never anything to compare with these strangely-moving episodes of village life in India.

"I never realised the arduous and courageous work the missionary in India is doing until I saw these ladies sitting around a preaching and teaching the Gospel amidst an environment of dirty people—cows, pigs, mud huts and other indescribable primitive conditions of an untutored people. See the films and photos we have taken, and you will see in the comfort of a hall what we saw in the heat and dust of the Indian villages."

This film will be shown in the Melbourne Town Hall on Wednesday, the 2nd June, when the Rev. T. Law, of the C.M.S., Aligarh, India, will lecture to the picture and describe his experiences amongst the Mass Movement people.

The date, it will be well to remember, is during the Prince's visit to the State, and many thousands of country people will be in the city. All places of entertainment are sure to be crowded, and those who desire to see this unique picture and hear Mr. Law's lecture should book their seats at the earliest opportunity.

The booking plan is on view at the C.M.S. Headquarters, Cathedral Buildings, Melbourne. Reserved seats are 2/-, non-reserved 1/-.

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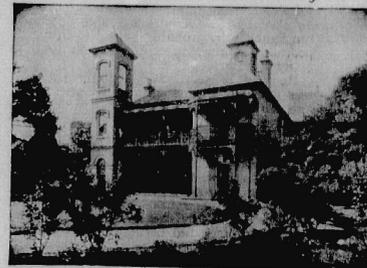
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All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 64 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

No. MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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

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The Church Record.

MAY 21, 1920.

DO WE REALLY WANT IT?

Sunday brings again the festival of Whit-Sunday with its message of a power once given to consecrated men, and available for such through all the ages since. Never since those early days has the Church of Jesus Christ needed this power more sorely than she does to-day as she faces problems new and old, legacies of the mistaken years, the aftermath of war, and the great social restlessness, and even upheaval of our times. The days are also days of opportunity, and it is significant to find a leading Sydney daily urging the Church to take "that place in the community as a leader and moulder of opinion which it is so well fitted to assume."

"Parliaments," says the writer, "have lost ground in public estimation, the atmosphere of cynicism and opportunism in politics of the day has not made for their dignity; and if the Churches, by reminding us of the high responsibilities with which the representatives of the people are clothed, can increase our sense of individual responsibility, no matter what our political views may be, they will in the Oriental phrase, 'acquire merit' that will supplement the merit gained by their more direct spiritual ministrations. Quite apart from 'politics,' an indefinite term, the Churches have a vast and legitimate scope in social service."

There are many matters which come within its intimate cognisance and upon which its experience would be invaluable if the Church chose to speak outright and in all seasons. We do not suggest that human nature is worse than it used to be, but there is no doubt that reaction from the war has produced an impatience of sanctions and restraints which is reflected in the hospitals, the police courts, the divorce courts, and the criminal courts in every belligerent country. The Church can do very much to rectify this, not by noisy jeremiads, but by exerting its formative influence. The war has intensified the religious instinct in mankind, more and more the sceptical and careless incline to Voltaire's belief that "if there was no God we should have to invent one," and the Church should seize the opportunity."

But will she? She is set in the world as salt and light and heaven, but is she prepared to let her light shine? Can she undertake with confidence the tasks with which she is confronted? We look back across the centuries and think of what the Apostolic band accomplished with far less natural equipment than is ours, of mighty movements in the intervening years like the English Reformation and the Evangelical Revival of the Eighteenth Century, of the missionary stories of Korea and Uganda, for example, and realise that the necessary power is available for all her tasks, and for all the problems which confront the world: Whit Sunday reminds us of the fact?

But, frankly, do we really want the power? Many earnest souls are praying like the ancient prophet Habakkuk, "Revive Thy work, O Lord, in the midst of the years," and the revision of the past inspires them with a dauntless hope; but will an examination of the minds of average churchmen give the same strong ground for confidence? Let us remember that **we can possess the power only by becoming possessed of the power**, and that might be exceedingly inconvenient. It is only given for witness, and it has a way of turning the world upside down: how many church-folk are prepared for that? We church-people are so prone to confuse the conventional with the eternal, and we often place a halo round the status quo. The coming of the Pentecostal Power would be more welcome, possibly, if it didn't come as a rushing, mighty wind to shake the chambers of our life. As it is, we are sometimes more or less afraid lest the windows through which we look out on the world be broken, and the furniture removed from its accustomed places in the room of life.

Frankly, are we prepared to receive this power in our social life? Are we ready to be used of it, if vested interests bar the way? Are we willing to surrender those vested interests if they be our own? Will we think not of the inconvenience or the difficulties in the way of following where the Holy Spirit leads, but only of its righteousness? Are we prepared to exchange, "I ought if I can" for "I ought, therefore, I can and will"? Only, indeed, by adopting the second motto shall we be able to apply the first. Faced with the alternatives of Pentecostal Power, and the selfish comfort of the status quo, we have too often chosen the latter because the other led too far along the path of inconvenience and sacrifice.

But are we any more inclined to be disturbed in the ecclesiastical sphere? Are we not over-fond of a comfortable religion and do we not look upon change with grave distrust? Thus, like the Jewish Church of old, we become hide-bound, and lose the vital point of contact with the world that we have got to win. We tend to settle down too much, and we need a spiritual earthquake to awaken us, but we don't like earthquakes, and we shall do our best to avoid it.

But the community is the aggregate of the individuals composing it, and we ask the question of ourselves: Do we really want the Gift of God with all the consequences it entails? Are we really anxious for a power which may upset our ordered ways of life, which may cut us off from class and kindred as it did St. Paul, or lead us to the place of stoning with St. Stephen? It would be infinitely worth while in the light of eternity, but we are too much accustomed to looking at things from the standpoint of time.

The power of the Holy Spirit in our lives would transform the world about us and bring in the kingdom of God: We may have the power if we will, but—do we really want it?

NEW LECTIONARY.

May 30, Trinity Sunday.—M.: Pss. 29, 33; Isaiah vi. 1-8; Mark i. 1-11 or 1 Peter i. 1-12. E.: Pss. 93, 99, 115; Exodus xxxiv. 1-10 or Numb. vi. 22 or Isa. xl. 12; Matt. xxviii. 16 or Eph. iii.

June 6, 1st Sunday after Trinity.—M.: Pss. 1, 3, 5; Joshua i. or Job. i.; Mark ii. 1-22 or Romans i. E.: Pss. 4, 7, 8; Josh. v. 13-vi. 20 or xxiv. or Job. ii.; Matt. i. 18 or Acts viii. 26.

The Late Bishop Pain.

The Australian Church laments the death of a great leader in the late Right Rev. Arthur Wellesley Pain, M.A., D.D., for many years Bishop of Gippsland, which took place at Beroft, on Friday last.

The service at St. Andrew's Cathedral, which was largely attended, was an impressive one. It was conducted by the Dean of Sydney, assisted by Canon Charlton, Canon Cranswick, and the Rev. J. Young, the address being delivered by Archdeacon Boyce, who in the course of it said:—

Arthur Wellesley Pain had given over fifty years of his life to the Church in Australia. He had taken his degree at Cambridge in the first class. After a short period spent in England he came to this country that he loved, and was appointed to Cobbitz, where he spent about 16 years. There were old people there to-day who affectionately remember him. He never appeared in any way anxious to change from the quiet country parish, believing the appointment as of God. In 1888 he was offered, through the action of the Board of Nominators, St. John's, Darlinghurst, which was a cure that he accepted. A remarkably able speech in the Synod very probably helped to bring the position to him, as it won admiration in many quarters.

He was 19 years at Darlinghurst. Matters grew under his wise and earnest management. It was one of the most cultured congregations in the metropolis. While there he preached as before, faithfully, ever showing that the true life was in trusting and following Christ the Saviour.

He was soon drawn into Diocesan matters. His clearness of vision and his general ability made him particularly useful. He was elected by the Synod to the Standing Committee, and became one of its most valued members. His special work was as hon. secretary of the Committee for Religious Instruction in Public Schools. He was the chief collector of the money to pay the teachers sent out by the Church. He loved the children and was most anxious that they should be brought up in the faith of their fathers.

His knowledge of Church law was exceptional. He was a constitutionalist and most probably had no superior in Australia. In the Synod he was a brilliant speaker and ever a leader. He was careful in his statements, known to be reliable, and was a hater of exaggerations. He was not heard to talk about himself by telling people what he had done; boastfulness was foreign to his nature. Modesty was a fine phase in his character.

The offer of the new Bishopric of Gippsland came in 1902. He left a host of friends and admirers in Sydney and many prayers accompanied him. There was vigour, wisdom, and self-denial in the management of the new diocese. Notably a hostel was established for the training of the clergy. Travelling was hard on bush roads and in dark nights, and when motor-cars were little known, but he spared not himself. He gave of his best, earnestly, in doing the work of his Master, Christ, for the souls committed to his charge, and was true to the end. Age and weakened health caused him to resign about three years ago.

But he was ready to work on and not to retire. He would be faithful unto death. He returned to Sydney and was warmly welcomed. He was appointed a second time a canon of this Cathedral. He longed to do more for the great heathen world; he would not forget that there were nearly 800,000,000 of Asiatics not far from our Australian shores, who knew not of the Lord Jesus. So in his closing years he became hon. secretary of the Church Missionary Society. The world was within its purview. He had given his son, Dr. Maynard Pain, to the foreign work, who had died at his post while head of the medical mission at Cairo, and he was crowning his own life in this last great effort. But last year the painful illness came that opened the door to rest and home. A noble life on earth ended. All, all, was well.

The interment took place at the South Head Cemetery.

IMMORTALITY.

"E'en for the dead I will not bind my soul to grief; Death cannot long divide, For is it not as though the rose that climbed my garden wall
Has blossomed on the other side?
Death doth hide
Thou art but on Christ's other side!
Thou art with Christ and Christ with me,
In Christ united still are we."

Correspondence.

The Prince's Visit.

(The Editor, "Church Record.")

Sir,—The forthcoming visit of the Prince of Wales will doubtless bring a great number of people to Sydney. The city will be overcrowded with strangers, and accommodation will be unprocurable. Country clergy in far-away areas, who may wish to come to the capital and join in the historic celebrations will have extreme difficulty in finding suitable homes. The Bush Church Aid Society has been interesting itself in the matter, and has made arrangements with the authorities of Moore College (which will then be in vacation) to receive a limited number of clerical visitors at the modest charge of 30/- per week for board, lodging and attendance. Modified charges will be made for those who wish to stay for a period less than a week. I need hardly add that the tariff has been arranged at a figure just sufficient to cover the cost of food and service. We are indeed grateful to the College authorities for their ready acquiescence in the suggestion made to them by the Society.

May I also say that a couple of city clergy have very kindly offered to extend the hospitality of their rectories to any who wish to accept the same. Maybe that there are others in the various suburbs of Sydney, both clerical and lay folk, who would like to do similar gracious service to their country brethren. I should be glad if they would communicate with me.

In the meantime, I shall ask your country clerical readers who desire to accept the offer made above to write me as soon as possible.

S. J. KIRKBY.

Organising Secretary B.C.A.S.,
Diocesan Church House,
George-st., Sydney.

The Church in Australasia.

SYDNEY.

The Mission at Summer Hill.

The fortnight's Parochial Mission for which we have prayed and worked so long is over. The voice of this special messenger of God is still ringing in our ears, and many—very many thank God for the deep spiritual lesson they have learned during the Mission. God has indeed guided us in the choice of a Missioner, for as a teacher Dr. Weeks ranks among the very best of the gifted men of God who have visited St. Andrew's.

It was a venture of faith to ask a clergyman whom none of us had seen, to conduct the Mission. But God has not allowed us to suffer disappointment, and now that the Mission is over we are more than satisfied that the choice was controlled by a higher power than our own.

Considering the Missioner's special qualifications and the fact that he had left his Cathedral and travelled twelve hundred miles to visit St. Andrew's, one might not unreasonably have expected that the Church would be filled each evening. It was not so, however, except for the Sunday services, nor did the greater number of Church people show by their presence that they appreciated the special effort made on their behalf. Still those who did come—and they were not a few—were richly rewarded.

The afternoon meetings were well attended and Dr. Weeks delivered a most helpful series of addresses on the Christian life. The Missioner delivered an address to Christian workers on the Wednesday evening prior to the Mission, and on the following evening was tendered a public welcome by the parishioners at a gathering in the school hall.

It was unfortunate that the first week day of the Mission was a holiday, but the holiday was not proclaimed till long after the arrangements for the Mission were made. The Mission was brought to a close on Thursday, May 6, when a thanksgiving service was held in the Church at 8 p.m. This was the only Mission Service when a collection was made, and the thankoffering, which was on behalf of the necessarily heavy expenses of the Mission, amounted to £35.—Church News.

Social Teaching.

Under the auspices of the Australian Christian Social Union a lecture was delivered in the Chapter House, Sydney, by the Dean of Sydney last Tuesday, on the "Teaching of Christ on Wealth and Poverty." Two similar lectures are to be delivered as follows:—Tuesday, May 24, "The Temperance Problem and Social Reform," by the Rev. A. H. Garney, M.A.; Tuesday, May 31, "The Approach to Co-operative Pro-

duction," by Rev. H. N. Baker, M.A. A discussion will follow each lecture.

A Memorial Window.

In memory of those who fell in the war a memorial window has been placed in St. Clement's Church, Marrickville, and was unveiled by his Excellency the Governor, Sir Walter Davidson, last Sunday. A special service was held in the evening, at which the Rev. P. A. Mickleham preached.

Progress at Willoughby.

A memorial-stone in connection with the extension of the school hall at St. Stephen's Church, Willoughby, was laid by the Bishop of Bathurst, Dr. Long, last Saturday. On Saturday next the foundation stone of a new church at Northbridge is to be laid by the Dean of Sydney. The estimated cost is £627.

The Chuchmen's Rally.

An overflowing audience attended the Diocesan Festival in the Town Hall, Sydney, on Tuesday week. Over 2000 sat down to tea, and probably 4000 were at the Great Public Meeting, over which the State Governor presided. General regret was manifested at the absence of the Bishop of Bathurst, through illness, but his place was filled by the Dean of Newcastle, who came to the rescue at the eleventh hour.

The report, read by the General Secretary, Canon Charlton, reviewed the usefulness of the H.M.S. in the various branches of Home Mission Work. We hope to give a fuller account of the meeting in our next issue.

The Mothers' Union.

(From a Correspondent.)

In response to a request from the Central Council of the Mothers' Union in England, the Sydney Council arranged for a week of special services, addresses for the deepening of spiritual life, thus taking part in what has been a world-wide movement. Circulars were sent to the different city and suburban parishes, suggesting suitable subjects for consideration from Sunday, May 2, to Sunday, May 9. A large number of branches willingly responded to the invitation, including the country ones of St. John's, Camden, and St. David's, Arncliffe, and the thanks of the council are due to the clergy who so cheerfully conducted the special services.

A united service was held in St. Andrew's Cathedral on Wednesday, May 5, at 2.30, when there was a good attendance of members from different branches, and the special address, which was greatly appreciated, was given by the Rev. F. W. Reeve, of St. Luke's, Mosman. He took for his text, "I was not disobedient unto the heavenly vision," calling attention to the fact that consecrated effort was the natural outcome of any special spiritual revelation. To the women filled with the vision of perfect motherhood on the birth of her child, and asking, "Lord, what wilt thou have me to do?" the answer comes, "A consecrated life means work for Christ in the home, extending into work for Christ in the Church, and through the Church work for Christ in the World." He quoted various examples of Church people of influence of good mothers of great men and urged his hearers in these unparalleled days of women's opportunity to use their gifts as fellow-workers with God.

At the conclusion of the service members adjourned to the Chapter House, where, after a few words from the Vice-President, Mrs. Hey Sharp, the Vice-Principal of Moor College brought before the meeting the urgent need for the appointment of a deaconess to attend the Children's Court and follow up the cases of those who belonged to the Church of England.

Tea was then served by Mrs. Reeve and a band of willing helpers, to whom the Mothers' Union is much indebted for their share in a pleasant ending to a well-spent afternoon.

VICTORIA.

MELBOURNE.

Church Missionary Society Notes.

The Rev. H. P. Young, M.A., B.Litt., who has been engaged in deputation work for the Victorian Branch of the Church Missionary Society, sails for India by the R.M.S. "Ormonde," on May 20. Mr. Young has been appointed Principal of the Society's High School at Tinnevely, South India.

Miss Stella Parker, of C.M.S., Colombo, Ceylon, who paid a flying visit to Melbourne, has returned by the R.M.S. "Orvieto," accompanied by her sister, Miss Olga Parker, who is to engage in teaching work at the C.M.S. Ladies' College, Colombo.

Mr. H. C. Asche sailed from Melbourne by the R.M.S. "Orvieto" on May 5 to return to his work at Trinity College, Kandy, Ceylon.

The annual meeting of the Church Missionary Society of Australia and Tasmania

took place in the Chapter House of St. Paul's Cathedral, Melbourne, at 2.45 p.m. on Thursday, May 13. Opportunity was taken to say farewell to the Rev. and Mrs. H. P. Young, and to welcome the Rev. Thos. Law.

The Rev. Thos. Law reached Melbourne by the R.M.S. "Ormonde" last week and is taking part in a Missionary Exhibition at St. John's, Toorak.

Study Week for Clergy.

Arrangements are being made for a study week for clergy to be held at Trinity College, Melbourne, towards the end of August. It will consist of lectures and conferences. Bishop Green will deliver a course of three lectures on Spiritualism, Theosophy and Christian Science; and the Dean of Melbourne three on the Atonement. There will be a series of lectures on the social teaching of the Bible, and conferences on Social Work, Preaching, and Music. The Rev. F. G. Masters is secretary of the committee.

The 'Islington' Conference.

The Islington Conference is called for Thursday, June 3, at Holy Trinity, East Melbourne. The general subject for consideration is "The Spirit-filled Church," and the following will read papers on the subjects named:—(a) The Rev. Canon Langley, M.A., "Services, Sacraments and Meetings"; (b) The Rev. John Frewin, M.A., "The Pulpit"; (c) The Rev. A. Law, B.D., Th.Schol., "The Pew"; (d) The Rev. R. G. Nicholls, M.A., Dip. Ed., "The School and the Children."

The day will begin with Holy Communion at 10.30 a.m. Luncheon is arranged for at St. Hilda's Missionary College, and hospitality will be provided for country visitors. This annual gathering is increasingly proving a time of happy and edifying fellowship to Victorian clergy.

A Fruitful Ministry.

The Rev. W. T. C. Storrs, M.A., has just entered upon the 26th year of his ministry at St. Matthew's, Prahran. During the past twenty-five years the parish has almost entirely changed in character. Formerly a residential parish, with a large settled population, it has developed into a busy commercial centre with the workers in the shops residing elsewhere. In spite of this the zealous and able vicar has held his own, and St. Matthew's is the fruitful mother of many helpful ministries. Few churches can show a record like it for lives inspired and sent forth to the work of the ministry in home and foreign fields, and for many years it set a noble example in the matter of giving to C.M.S. funds.

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BALLARAT.

Memorial Service.

Last Sunday week the Public Hall at Yeo was packed with an earnest and reverent congregation, who had gathered to do honour to the memory of the district soldiers who had paid the supreme price in the Great War. The special preacher was the Venerable Archdeacon Tucker, the Rev. G. D. Frewin, Rector, assisting. Special Lessons were read, and at the conclusion of the ordinary prayers the Archdeacon led the congregation in the intercessory prayers prescribed for memorial services throughout the Diocese.

GIPPSLAND.

(From our own Correspondent.)

At an important meeting held recently in the parish of Yarram, it was decided that the time had come for a division of the parish into a parish and parochial district, each under a fully ordained clergyman. It was decided also to ask the Administrator of the Diocese (the Ven. Archdeacon Young) to offer the new position to the Rev. Prickett, late Chaplain to the Forces.

From the 'Cathedral Parish Messenger' we learn that the Rev. M. M. Bennett, Methodist Minister in Sale, will, at the close of the ordinary evening service in the Cathedral on May 30 (Trinity Sunday) deliver an address on 'Reunion from the Methodist Standpoint. It will take the place of the ordinary sermon. At the same time Canon Hankam will speak in the Methodist Church on 'Reunion from the Anglican Standpoint.'

The huge district in East Gippsland known as the Cann River is at present without a resident clergyman. It extends right over to the N.S.W. border, and will afford a great scope for energy and keen devotion for the priest who takes on the task. At present it is being ministered to by occasional visits once a quarter from clergy who are available to do the trip.

The Rev. L. L. Wenzel, vicar of Abbotsford, Melbourne, has been visiting the diocese as Commissioner for the C.M.S. Peace Thankoffering.

QUEENSLAND.

BRISBANE.

Soldiers' C. of E. Help Society.
Purchase of City Property.

At a meeting of the Soldiers' Church of England Help Society, held in the Anzac Club on Tuesday, May 4, Lady Morgan presiding, Miss Brundritt was appointed acting-secretary for Sunday teas. It was announced that a large city property had been purchased as a boarding house for soldiers. The report of the Anzac lunch was received showing that in addition to the gifts of food the expenditure had been over £50. A letter was received from the matron of the Enoggera Hospital thanking the society for the kindness shown to the sisters. It was decided that a Lavender Day collection should be made during the present year. A report stated that the Coolangatta Rest House had another large week-end party of soldiers, chiefly from the hospitals.

Synod Arrangements.

The annual retreat for the clergy of the diocese of Brisbane will be held at St. Francis's College, Nundah, from June 1 to June 4. The Dean of Melbourne (the Very Rev. J. S. Hart) will be the conductor. The Diocesan Synod will be opened on June 8 at the Albert Hall, Bishop Le Fanu presiding. The Synod sermon will be preached at St. John's Cathedral on Monday evening, June 7.

The Cathedral Vestry Meeting.

A large gathering attended the Easter meeting of the parishioners of St. John's Cathedral, held on April 26, the Archbishop, as Dean of the Cathedral, presiding. The Sub-dean (Canon F. de Witt Batty), Minor Canon Simmons, Canon Camplin, and Mr. Cumber Steward (lay member of the Chapter and acting as Cathedral warden) were also in attendance. The Sub-dean's report, read by Canon Batty, dealt with the progress that had been made in the parish during the past twelve months. The church wardens' report, submitted by Mr. Stewart, showed that between £1100 and £1200 had been raised for parochial and general purposes during the year. Reports were also presented by the Girls' Friendly Society, the Church of England Men's Society, and St. Mark's Guild, each recording progress. The objects of the St. Martin's League were commended by Canon Batty, and the Archbishop reviewed the work of the past year, and took the opportunity of bidding farewell to the congregation.

WEST AUSTRALIA.

PERTH.

Lambeth Conference.

"Most of the Bishops are going home to the Lambeth Conference. The Bishop of the North-West has already gone. The Bishop of Bunbury sails on the 30th March, the Bishop of Kalgoorlie in May. The Archbishop of Melbourne passed through on his way home. He is resigning his See in October, and we shall, in all probability not have him out with us again.

The Archbishop spent a day with us while his ship was in harbour, and enjoyed especially a visit to the Grammar School. We hear so little of what is going on in the dioceses on 'the other side,' that perhaps your readers do not know that the Archbishop has done wonderful work in establishing very many new Churches of England schools in Victoria. He told me that £150,000 had been given for this purpose. His tenure of the See of Melbourne will always be remembered for this particular work. The Archbishop is full of vigour, and will spend the next few years in writing a book for S.P.C.K. on the history of the Church in the Colonies, which it is hoped will assist in the solution of the vexed 'taxes' question.

I am sorry for many reasons that I find it is impossible for me to attend the Lambeth Conference. I have not recovered from the attack of flu I had before Christmas. It is no use going home to a strenuous meeting of Bishops, when one ought to be at one's best, unless one is in good health. I shall miss one of the momentous gatherings of the Anglican Church in modern times." (The Archbishop's Letter.)

TASMANIA.

C.M.S.

On the Friday morning of Synod week the Annual Meeting of the Tasmanian Branch of the C.M.S. was held. The Bishop presided. This was the first occasion of a Tasmanian Bishop presiding at a C.M.S. meeting. The Rev. T. Ougley was elected Hon. Secretary of the C.M.S. Branch in place of Bishop Baker. The report of the society showed marked progress during the past year, but it was felt that there was just need of an organising secretary to devote himself to the Island for three or four months every year.

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The following are practically new:—
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The following are in excellent order:—
World Missionary Conference Report (Edinburgh, 1910), 8 vols., 10/6; **International Review of Missions** (full set to date), 33 numbers, £1; **New Testament in Modern Speech**, Weymouth, 2/-; **Jesus the Messiah**, Edersheim, 4/6; **Imago Christi**, Stalker, 3/6; **Sermons for Children**, Willcott Buxton, 4 vols., 8/-; **Men of the Bible: Moses, Isaiah, Ezra and Nehemiah**, 3 vols., 5/-; Postage paid on single volumes, and carriage on parcels in N.S.W.

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V.

The Envelope System.

Fortunately, in Australia this method of dealing with Church finance has already been introduced, and almost invariably where it has been carried out with efficiency has been found to work with most satisfactory results. It is now a very generally accepted method in Canada, and appears to be strongly recommending itself by the amount of success achieved. The general principles of this system are too well known by this time to need an explanation, but what might be regarded as an extension of it in the way of the "duplex envelope" is deserving of note. Let me illustrate this system by reference to its methods of procedure as adopted in the parish of Holy Trinity, Winnipeg. In the first place, the regular attendant at the church is asked to fill up a card worded as follows:—

"Let every one of you (individually) lay by him in store on the first day of the week (systematically) as God hath prospered him (proportionately) 'A my share of the Church's obligation to extend the Kingdom of God at home and abroad, I desire to give weekly the amounts checked below.'"

Then follow name and address, with a space provided in which certain sums are mentioned—(1) for parish purposes; and (2) for missions, and the recipient marks the amount he is willing to give. A further statement appears on the card to the effect that "this is a purely voluntary undertaking and is in no sense a promissory note." This card is then handed to the church treasurer, who alone is cognisant of the amount offered, and he in return provides you with a set of special envelopes, one for each week, with the Sunday date on them, and your own private number, so that you may be credited this amount each week.

The envelope is about three inches by two inches and divided into two parts by being perforated and gummed down the centre so that either one or both of the parts may be used. The left hand side is printed, "For Current Expenses," and the right hand side, "For the Missionary Work of the Church—Diocesan, Canadian, Foreign." This method of giving should certainly commend itself for being so scriptural and business like, and by it every church attendant shares in contributing to the work at the home base and for extension purposes.

Missionary Work.

The Dominion is in the proud and happy position of having her one and only missionary society. This achievement is one of the direct results of the cohesion and concentration of effort mentioned above, and upon which we must congratulate most heartily the Canadian Church. The organization is known as the Missionary Society of the Church of England in Canada, and has inherent powers to deal entirely with its own activities with no reference whatever to any outside controlling body. The M.S.C.C. has two spheres of operations and works on the principle of beginning at "Jerusalem" and extending to the uttermost part of the earth. These spheres of operations are (1) that near at hand in Canada itself; and (2) that in more distant fields in foreign lands. In Canada there are vast tracks of country, particularly in the Nor-West, providing ample scope for missionary effort at home, and remarkable work is being carried on among Eskimos, Indians, and other non-Christian foreigners. The Society is responsible for the building and support of schools, hospitals, and churches, as well as the supply of missionaries among these people. In its Foreign department, the M.S.C.C. concentrates its efforts on three particular fields, viz., the large province of Honan in China, Central Japan, and the Kangra district in the Punjab, India.

The question of whether a parish will take an interest in missions is not an optional one, for each parish must do its share in this extension work. All over Canada, even before a parish becomes self-supporting, it is assessed for its share of mission work, and this contribution is increased according to its powers of giving. By this method the Church is the missionary society, and the responsibility is not delegated to an enthusiastic section in the Church.

As an illustration of what this means, let me quote some facts taken from the Annual Financial Report of St. Peter's Church, Toronto. This church is not chosen on account of its missionary results being above the average, but because I happen to have its report at hand. The total amount contributed by the parish for missions and missionary purposes from March 10 to December 31, of 1918, was 1721.54 dollars, or roughly about £350. Their assessment as a parish for the year 1919 was as follows:—

1. (a) Diocesan Mission Fund	\$548.92
(b) Diocesan Beneficiary Funds (including widows and orphans, superannuation, general)	210.42
Total for work under the Synod of the Diocese	\$759.34
2. (a) M.S.C.C. and Missions to Jews	\$951.46
(b) Sunday School Commission and Social Service	118.94
Total for work under the General Synod	\$1070.40
3. Synod Assessment	\$283.49
Grand Total	\$2113.23

Thus it will be seen that this parish was expected to contribute to objects outside the parish the sum of 2113.23 dollars, or over £420 in our money.

The Women's Auxiliary, commonly known as the "W.A." is a wonderful sub-organization of the M.S.C.C. Starting in Ottawa in 1885 with only seven members, there is now a branch in almost every parish in Canada with a total membership of nearly 60,000. We do well to "follow the good example" of missionary endeavour on the part of our sister church in Canada, which, let us bear in mind, is numerically not as strong as we are in Australia. For all she is doing, Laus Deo.

New York, the Gay and Glistening.

What shall I write of this marvelous and awe-inspiring metropolis, with its great pulsing life, magnificent buildings, and tremendous wealth? At the end of an all-too-brief sojourn there, lasting about a week, I felt very much like the Queen of Sheba after her visit to Solomon, that "there was no more spirit left" in me. The city of New York is the most wonderful exemplification of those traits of the American people which have made the United States of to-day. Interest in New York does not lie in the mere magnitude of the city, but is found rather in the boundless enterprise, the bold conception and the amazing achievement, which have been responsible for the mighty fabric of this metropolis. In describing New York none other than the superlatives will suffice. It is the largest city in the world, and its population is exceeded only by one. This busy hive of human life has countless attractions for the visitor. Almost everything in New York of its kind is the "largest in the world," and one becomes literally tired, in a short stay, with trying to take in all this city has to offer in the way of attractions and places of interest. There is something of paramount interest to every visitor, no matter in what direction his tastes may lie. If you desire to specialise in skyscrapers, there is the Woolworth Building, the tallest building in the world, 60 stories high, and towering 792 feet above the ground. If you are a financier, then you can be catered for with the Stock Exchange in Wall Street, the greatest market of stocks, bonds, and other securities in the world, and its financial hub. If you mention statues, then, holding her flaming torch 305 feet in the air, is Liberty, the greatest colossus in the world, whose pedestal rests upon a foundation which is a monolith of concrete reputed to be the largest artificial stone in existence. Coney Island, the world-famed pleasure resort; Brooklyn Bridge, described as the "crowning triumph of the 19th century," in the field of bridge building; Fifth Avenue, the ultra fashionable thoroughfare, with its palatial mansions; the Grand Central Terminal, the portal by land to New York, with its 67 tracks of lines; Central Park, right in the heart of the city, two and a half miles long, and 879 acres in area; Morningside Heights, the "Acropolis of the New World," where is situated the Low Memorial Library, costing 1,500,000 dollars; these must all be seen to be really appreciated. The University of Columbia is in keeping with everything else in New York, and possesses magnificent equipment. The grounds consisting of 18 acres, cost 2,000,000 dollars, the dormitory for students has 1000 rooms, and the gymnasium and swimming bath are huge, the like of which I have never seen elsewhere. This University offers the B.A. degree in 45 different subjects.

As might reasonably be expected, the various ecclesiastical edifices are very imposing structures. Trinity Church is one of the noteworthy architectural adornments of lower New York, whose final cross is raised 284 feet above the pavement. From its income of 775,000 dollars a year, it supports eight chapels, contributes regularly to 24 congregations, and maintains schools, a dispensary, a hospital, and a number of charitable enterprises. St. Patrick's Roman Catholic Cathedral is the largest and most beautiful church edifice in America at the present time, and holds high rank as an example of decorated and geometric style of Gothic architecture to which belong the

cathedrals of Rheims, Amiens and Cologne. This building, however, will be totally eclipsed in due course by the Protestant Episcopal Cathedral of St. John the Divine, which is being completed as the necessary funds become available. Begun in 1892, it has been added to from time to time, and when finished will be over 500 feet long, have an area of 99,500 square feet, and rank as the fourth largest cathedral in the world, being only surpassed by St. Peter's, Rome, Seville, and Milan. The portions at present complete the crypt, choir, seven chapels of tongues, crossing and foundations of the nave, and the total cost to date has been 3,500,000 dollars. A feature of the choir is the eight pillars surrounding the three sides of the holy table; these are mammoth monoliths of polished Maine granite, each one 54 feet six inches high, and six feet in diameter, and weighing 120 tons. The seven chapels are magnificent examples of architectural art, representing seven different rites, viz., Mozarabic, Italian, French, Oriental, British, German, and Scandinavian, and are all memorials.

I came to the conclusion that the Episcopal Church, which is, of course, the Church of England of America, is more or less "high," in general speaking, but is "getting things done" in a very practical way. One always found shoals of literature in New York churches, setting forth the various activities and organisations in which you would come across such business-like expressions as:—"All people have a right to the free use of this Father's House!" "For Baptism, Confirmation, Holy Communion, Marriage, Burial, Calls of the Clergy in sorrow and in sickness, Personal Interviews with a Clergyman—all people, though they are strangers to this Church, are ever and always welcome."—"No one is ever kept waiting." Very frequently there is a great preaching service, with or without Evening Prayer, with good music, at 8 p.m., and these services appear to be very popular on Sunday nights.

The visitor gains two outstanding impressions from his observations in New York; one is that Americans do certainly aim at efficiency in all departments of life, and the other is that this city, if not others in that land, is at the present time literally tolling in wealth. The palatial emporiums displaying their costly goods with most artistic and lavish "settings" are crowded with purchasers anxious to buy and prepared to pay what seem to us exorbitant prices. Needless to say, the cost of living is exceedingly high, but all grades of the social scale seem to earn almost excessive rates of pay. Comfort, luxury, extravagance are manifest on all sides, while progress, efficiency, and up-to-dateness are the watchwords of the business world. Many schemes are devised whereby to interest the public in "pushing" in order to popularise a certain piano-player, and to invite interest, a large business house like John Wanamaker's will conduct a truly first-class concert gratuitously, in their own luxuriously-appointed musical salon, and employ the leading instrumental and vocal artists available.

Yes, New York is very, very wonderful and awesome, but what it needs over against all the efficiency, up-to-dateness and bustle, is more simplicity of taste, less extravagance, and a greater measure of home life. There is a very apparent lack of helpful family life in homes, and the craze for living in flats, and just rushing in and out of the

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The Spiritual needs of the Bush constitute a challenge to you to do your part. Will you help? Join the Society (sub. scripion 12/- p.a.). Send your donation.

Rev. S. J. Kirky, B.A.,
Organising Secretary,
Church House, George St., Sydney.

same, at odd times, must ultimately have a harmful effect on the rising generation.

Arrival in Old England.

The crossing of the Atlantic from New York to Southampton was made in the White Star Liner "Adriatic," which was literally crowded in all three classes. On account of a coal strike, very few boats were then running from America to England, and almost at the last minute a number of passengers from a French liner were transferred to us. Our passenger list included a duke and duchess, a viscount, five knights, several naval and military officers, many clerics and doctors (including Dr. Jowett), and representatives of practically every European country, besides a number of Orientals. I conducted service in the second saloon on the two Sunday mornings we were at sea, and each was well attended by the Britishers and Americans. We called in at Cherbourg, on the French coast, and the remarkable breakwater built there to provide a sort of artificial harbour was a source of great interest to those of us who had not seen it before.

Old England was eventually reached in the early hours of a Saturday morning, and thus ended the first stage of the travels and experiences of the "parson abroad." It was with a very thankful heart to God for all His care and goodness during the 15,000 miles of travel, that the "parson" stepped ashore on English soil that morning.

Young People's Corner.

THE STORY OF ANDREW.

(By the Rev. C. J. A. Burden, Buganda, Central Africa.)

When I first knew Andrew Kajerero he was about sixteen years of age. That was some twelve years ago, and I was living at Kikisi, in Buganda. Andrew was not a native of Buganda. His home was in Buwaya, a country in what was then German East Africa, and bordering on the Uganda Protectorate. Although Protestant mission work was not allowed there then by the Germans, a few of the people became interested in the Gospel through hearing of it when visiting in Buganda. These would then come over for periods of teaching. Andrew was one of them, and he had been baptised about a year before I knew him.

Roman Catholic missionaries in fairly large numbers were at work in Buwaya, and the German officials, in sympathy with Roman Catholicism, endeavoured to prevent copies of the gospels or gospel tracts from entering the country. Nothing daunted, Andrew would walk about one hundred miles to our mission station at Kikisi to ask us for gospels, etc. These he smuggled over the border into Buwaya secretly in the dead of night. Had he been discovered with Protestant literature it would have been taken from him and burnt, as was frequently the fate of gospels owned by Christian inquirers.

When Andrew was seventeen he asked if he might come and live with me to get more instruction in the Bible, and also to learn some carpentry. He came, and while with me he fell seriously ill, but I am glad to say he recovered. At this time I was living alone, and I found Andrew quite a companion. When itinerating he proved himself a useful fellow in helping me to attend the sick, in preaching, and in selling Gospels, etc. From time to time he would ask leave to go down to Buwaya and take gospels to sell among his own people and some free literature to give away.

During one of these visits, it was in 1910, he found that some German Protestant missionaries had come to Bukoba, the chief place in Buwaya. On his return Andrew brought me a letter from these missionaries asking if I could spare him to go back to Bukoba and help them in their work. For a time Andrew was undecided. I had become almost a father to him; and having nursed him back to health from the brink of the grave, he had become almost devoted to me and seemed unwilling to leave me. However, seeing that the door was now opening for the people of Buwaya to openly become Christians, he felt that the letter was a call from God to him to return and help evangelize his fellow-countrymen.

So with somewhat heavy hearts we said good-bye to one another. We met once a few months later, when my wife and I were itinerating, and letters passed between us from time to time, and we had ever-increasing cause for thankfulness as we learned how well Andrew was doing in Bukoba.

We heard nothing for some years. The great war had closed the way to all communications between German East Africa

and Buganda. Then, after the German army had been driven out of the north-west of German East Africa, the British government invited the C.M.S. in Buganda to occupy, for the time being, the mission station at Bukoba, and Canon Leakey was sent to live there, and to do his best to help the African Christians who had been scattered and left without any European leader since the German missionaries were forced to leave.

On reaching Bukoba, Canon Leakey was agreeably surprised to find the mission work there still being carried on, and Andrew Kajerero, my old friend, foremost in keeping the work and workers together. Instead of the work having gone to pieces during the time of the fighting, it had rather increased; if not in actual numbers, the work had developed in character and stability. There are now some seventy-five African teachers working in Buwaya, and about fifty-seven churches, with over two hundred already baptised. Moreover, of the nine chiefs who rule the nine districts in Buwaya, only one is still a professing heathen; three are connected with the Roman Catholics and five with the Protestants.

So pleased was Bishop Willis with the work Andrew had done, that he gave him the rank of a "senior teacher," the only instance in the diocese of Uganda of such a distinction being conferred without a teacher having previously ranked as a "junior teacher."

Great was the joy of both Andrew and myself when we were privileged to meet again. This was in 1917, when Canon Leakey brought him up to Buganda to give an account of his work and experiences before the 300 synod delegates. It further added to my joy to be at the diocesan divinity college at Mukono, when Andrew at the invitation of the Bishop and diocesan council entered the college to receive a course of training.

After a year we again said good-bye to one another in April last year, he to return to his own native country to begin another period of service for the Master he so much loves; and I soon to leave for furlough in the homeland.

Miss Marie Beveridge

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