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## God Bless the Prince of Wales.

**Current Topics.**

The sentiment above should be no mere pious ejaculation or conventional utterance. It should be the heart-felt and earnest wish of all loyal subjects in the Empire; especially so should it be the prayer of the citizens of the Commonwealth who have welcomed the Prince to their great and fair land of the South. We rejoice at his coming not only because he embodies those sturdy qualities which have endeared him to all classes in the community, but also because he represents to us a reality of which we have no need to be ashamed—the reality of the British Empire. His visit is timely and the cheering crowds which have greeted him are sufficient indication of our loyalty and a deserved rebuke to the mean and ungrateful faction which of late has sought to stir up strife in our midst. Not that we regard flag-waving as the highest expression of loyalty, but it is an outward and visible sign of a deep-rooted conviction that most sane-minded Australians entertain, namely, that the fortunes of our land and that of Britain are inextricably bound together, and that he who would best serve the one must also serve the other. Our Empire is not infallible; it is not immaculate, but, under God, it has spread peace and tranquility and brought moral and material blessing to the world. Again we fervently pray, "God bless the Prince of Wales."

He represents the Empire to us, and we are proud of it and of him. We trust that his visit to our land will be one of profit and interest. We are glad to notice that his programme includes visits to the country, where Australian life may be viewed away from the conventionality and garishness of the city. More than all, we rejoice to know that on each Sunday he attends Divine Worship in the House of God. The witness of this act should surely cause our people to reflect. The Faith and the Flag go well together. To the Prince Church-people tender sincere expressions of welcome and loyalty.

July 4, 1920, is a date that is marked with a deep significance to the whole Anglican Communion throughout the world. On that day there meets the Lambeth Conference, perhaps the most momentous since the inception of such gatherings in 1867. Grave issues, such as Reunion, The Social Order, will be discussed, and doubtless re-statement on these questions will be attempted. The War has compelled Christendom to think anew, and present unrest with its ever-changing phases challenges us to a re-presentation of those great verities of the Faith which alone can clarify vision, stabilise thought, and nerve men to rightful action. This is a great Day of Opportunity to our Church, and the Call to Prayer that has been made is one that should meet with earnest and faithful response. We

union possesses the hearts of many. Various movements with their "findings" and "resolutions" have shadowed what we reverently believe is the mind of Christ. Now is the time for more definite statement of principle,—statement that must be clear and unambiguous, yet showing increased advance and breadth of thought. Let us pray that the Lambeth Conference be mighty in wisdom and love, and be of sound mind and good courage in the Lord.

There passed "within the veil" last month a heroine of the mission field in the person of Miss V. H. Latham. The cause of her death has been too clearly seen to be stress of over-work through remaining at her post in India long after a much-needed furlough was due. It is a sad thing that the life of so devoted and fruitful a missionary of the Gospel has been, humanly speaking, sacrificed because of the lack of men and women ready to do whatsoever their King commands. It was for lack of reinforcements that that beloved servant of Christ has practically sacrificed her life. The same kind of story comes to us from Africa. In the Niger Mission the absence of recruits in anything like adequate number has caused the veteran Bishop Tugwell to remain on for a further term of service at a time when he felt the need of extended rest in the healthier climate and surroundings of life in England. The "Record" says:—

"Nothing will more deeply impress upon the Church at home the great need that the Niger Mission has of more European missionaries than the action Bishop Tugwell proposes to take in order temporarily to fill one of the vacancies. The Bishop went out to Nigeria in connection with the C.M.S. as long ago as 1890, and was consecrated in 1894. After serving for thirty years in such a climate as that of West Africa, he might well think of retiring from the work in the field; and, indeed, it was his intention to do so after his return to England early this summer in order to attend the Lambeth Conference. Instead, Bishop and Mrs. Tugwell have felt themselves constrained to offer for a further period of service. Writing from Onitsha on December 21, the Bishop said: 'We have felt for some time that it would be unbearable to leave the field, with its depleted ranks, without offering to do something to help those who are so bravely facing the situation.'"

Many will be the sympathetic prayers that will go up to the Throne of Grace for these two saints of God; but we trust that home Christians will be fired by their example to consecrate their lives, in greater numbers, to the great task of preaching Christ in "the regions beyond."



H.R.H. Prince Edward of Wales.

need to pray that our Bishops be guided indeed by the Holy Spirit; that the conference be something more than a gathering for interchange of episcopal thought. We need to pray that a spirit of courageous and holy daring come upon those assembled; that they be unafraid to depart from the conventional and the merely traditional. We need to pray that a truly Catholic spirit shall possess the members; that they be prepared to assert those principles as will make for real and abiding Reunion of Christendom, and at the same time discard all prejudices, national and denominational. On this last question the Church of England at the present looks for a lead. The Spirit of God is brooding over the chaos of "our unhappy strifes and divisions." An earnest longing for re-

Last Sunday was, in some parts of the Commonwealth, regarded as Bible Sunday in order to call attention to the work of the British and Foreign Bible Society, that most useful "handmaid of missions."

But of necessity to rightly deal with the work of that Society, preachers would need to emphasise the greatness and unique value of that one Book for the world-wide publication of which the Bible Society exists. It is too often taken for granted that because Bibles are in heavy circulation that therefore the Bible is well and widely studied. The appalling ignorance of the most elementary Bible truths which is generally manifested, certainly in the schools of our land, point to a criminal neglect of those Holy Scriptures which have made and can make men "wise unto salvation through Jesus Christ our Lord." The Governor of Western Australia was not far wrong when, at the Perth Diocesan Festival, he said: "I do not think the heads of our Church sufficiently realise the fact that as a rule Church-people are intensely ignorant of the Great Book upon which the Church of England and all the other Christian Churches are founded." He went on to say that they should keep in touch with the rising generation, so "that they should be informed of what is known of the Bible and the books in it, and their relation to Eternal Truth, and to be able to give an effective answer when sudden attacks are made upon those who profess a belief in a future life."

There is, unfortunately, no doubt of the need of such emphasis both of the neglect of the Bible and the intense need of definite Bible study and instruction if our Church-people are to be firmly set upon a foundation of strong conviction of those realities and truths which are so necessary for life and work and conflict, and to which the Bible bears a not uncertain witness.

Dr. Jowett, who has been figuring largely in the Church and public minds because of his recent occupation of the pulpit in Durham Cathedral, has been speaking out a strong warning against the undue place that amusements are taking in Church life and organisation. Stock taking is always a necessary event in a wisely conducted business; and so Dr. Jowett's words well deserve earnest consideration by all Christians of good will who really desire that the Church should never forget her real functions and right ideals.

Speaking on the subject of amusements lately, Dr. Jowett remarked that the Church did not exist to provide entertainment. A thousand could do that better. They were told that the returned soldiers look to the Church to be the purveyor of entertainment. It would be like a surgeon besieged with cripples entertaining them with a gramophone to heal their broken limbs. It was not the appointed work of the Church to amuse, and if it did it and did it well, the cripples would be crippled still. The Church had too often given her strength to re-arranging circumstances when her real appointed, abiding work was the re-birth of the race, the re-making of men and women, so that they had mastery over the old circumstances with a new hope and a new vision. For that kind of work the Church was absolutely unique. It is well that the Church should be reminded of her real function, for there is undoubtedly a powerful movement in favour of amusements, and unless the leaders speak out boldly much harm may be done. If the

Churches will only be true to their primary purpose, they will have neither time nor desire for lesser aims.

To the same effect Canon Cole, of Sheffield, addressed the C.E.M.S. Speaking on the subject of "The Church and Amusements," he said that clubs might be an attractive appendage to the Church, but to expect them to be the means of leading people to God was to overrate their ethical value, to court vexation and disappointment. In some parishes there was hardly an amusement, from theatricals to progressive whist-drives, which was not provided and justified on the ground that they were a source of revenue to the Church's work. Never more than now was there greater need to take care lest in ceasing to be Puritans their parishioners became Parisians.

We can hardly congratulate the rector of a Sydney parish who begins the June number of "The Peril of Idolatry," with the following paragraph:

"Corpus Christi. The Thursday after Trinity Sunday is a festival held in honour of the Blessed Sacrament of the Body and Blood of our Lord Jesus Christ. There will be Holy Communion at 7.30 a.m., when all communicants should endeavour to be present at and receive the Holy Sacrament, and thank God for His Gift of such a solemn and sacred Mystery."

On the last page, the same festival (1) holds an emphasised place in his self-appointed "Kalendar for June," and full arrangements are made for its observance. It is surely lamentable that a Roman festival, so notorious for the gross idolatry connected with it, and so unauthorised in our own use, should be foisted upon the members of the Church of England in this way. As one writer well puts it, "There is no more remarkable instance of following Roman practices because they are mediaeval and Roman in their origin and tendency than the observance of the festival of Corpus Christi, which has become popular with a section of English clergy."

In the year 1215 Innocent III. revolutionised the Christianising religion by proclaiming the dogma of Transubstantiation . . . and Pope Urban IV. was able to sanction the feast (of Corpus Christi) for Western Christendom in the year 1264." Thus, in its very origin Corpus Christi is associated with the doctrine of Transubstantiation, and honor is done to the consecrated wafer as to Christ Himself. No wonder the above writer goes on to state, "Already the long list of Churches where Corpus Christi is observed by celebration of the Holy Eucharist is a grave symptom of a widespread disloyalty and a superstitious belief."

In the same "Leaflet" there occurs, in a short review of our Church's history, the following paragraph:—

"b. Doctrinal Reformation. — When the Church of England was free from the Pope, she began to cleanse away all false doctrines and corrupt and superstitious practices, and **keeping all that was Catholic**, returning to the pure teaching of the early Church. Our Church is not a new Church but a clean Church. When you wash the dirt off your face it is still the same face—not a new face but a clean face. So the Church of England became at the Reformation not a new Church but a clean Church, still what it had always been, a true living part of the Holy Catholic Church."

We commend to our brother the desirability and duty of his refraining from such teachings and practices as in the past were found to besmirch the Church's face and cripple her witness.

Nothing humbles the soul like sacred and intimate communion with the Lord; yet there is a sweet joy in feeling that He knows all and notwithstanding loves us still.—J. Hudson Taylor.

## In Memoriam.

Violet Helen Latham.

There passed away at St. Luke's Hospital, Darlinghurst, Sydney, on 28th May, one of those choice spirits who influenced for good all who came into contact with her. Violet Latham took up the torch of life less than half a century ago. As the years passed she sped ever onwards, holding aloft that which flamed brighter and brighter; and not less bright during the past few months than at any other period of life's journey. The torch was laid down in the quiet of a room overlooking a restful garden, and a portion of Sydney's beautiful harbour. The flame is still seen like the light in the train of a star which has fallen. But the torch is still there. It rests beside her now. Who will take it up and carry it as faithfully as she did? Is it too much to hope that more than one pure soul will be stimulated by her example to go forth from the great city of Sydney, or her own New Zealand, to be a light to lighten some of those sitting in darkness in India; the land of her adoption and the people of her affection?

Violet Latham offered to the New Zealand Church Missionary Society. She was trained in the Marsden Home, Sydney, thus in a way she was linked to that great man, Samuel Marsden, who was instrumental in commencing C.M.S. work among the Maoris of New Zealand in 1814. She sailed for India in 1895, at almost as early an age as the Society is willing to send a woman worker, to the field. After four years' faithful work she was compelled to return to N.Z. for private reasons. Then, in 1913, she offered her services again. She was then in England. The Medical Board, however, presented an adverse report; she was too frail for such strenuous work, and for such a trying climate as India. But she pressed for acceptance, and the Committee in London agreed on condition that she went at her own responsibility. It was with great joy that she landed in India, and went to labour at Agra, in the United Provinces. She undertook work which was far beyond her strength. In 1917 she returned to New Zealand for a brief furlough; made brief by herself. After spending less than half the usual period for furlough, she returned to India, and almost immediately plunged into what might well be termed a terrible experience. The city of Agra was visited successively by three scourges—the plague, influenza, and a relapsing fever. People were carried off by hundreds and hundreds. Among them were very many zenana pupils and Christian converts. Violet Latham visited, comforted, nursed and helped in all directions. Many literally owed their lives to her. All through these continued visitations our friend was wonderfully preserved and strengthened. The frail body was kept alive by a consuming love for the people. She did wonders! Nothing but the love of Jesus Christ could have constrained and maintained in her in the midst of such pestilential surroundings and terrible experiences. In due time plagues were stayed. She saw brighter days—a few—only a few. The burden of the work was great. The labourers were exceedingly few. The spirit was that of a giant, but the body was frail as a child's. Gaunt-eyed famine then stalked the land—the distress was great. Our worker entered the lists and did her best to drive the demon out. Not only did she perform her missionary duties, but she accepted an additional burden and supervised the distribution of Government Famine Relief. Then came sudden collapse, followed by a medical command that she was to leave India for New Zealand as soon as possible, and never to return. It was heart-breaking for her to leave her beloved work. To say good-bye to the old native pensioners, little children and others, was most distressing. But it had to be! It was one of those commands which could not possibly be withdrawn. At the time it was most difficult to obtain a passage. When at last one was obtained there was a lengthy delay in Colombo, where the heat was unbearable. Sydney was reached about the middle of May—nearly six months after the order had been given in India for her to depart. Too ill to proceed to New Zealand, she was taken to St. Luke's Hospital. Sydney C.M.S. friends tended her with loving care. They took it in turns to stay by her night and day. The writer arrived from New Zealand and went straight out to see her. She passed away within eighteen hours of the visit.

A few personal touches may not be out of place. The writer first met this dauntless spirit eleven years ago, when they were fellow-speakers on the public platform at a missionary meeting. He will not soon forget the

deep and very favourable impression created by that address. Her head was not clear, she said. But her words carried conviction, and her whole being stimulated those present to earnest thought on behalf of the needs of the mission field. Later on the writer was impressed by the remarks made in various parts of N.Z. concerning the impression made by Miss Latham when she traversed the country years before. Many had been more deeply impressed by her than by any other worker whom they had met.

He well remembers her appreciation of the rest and calm experienced during her last furlough, as she sat on a sunny verandah amidst the beautiful surroundings of Auckland, and showed her interest in the garden, and the little children. The little boy of five remembered her long after her departure. To show how human she was as well as spiritual it might be pointed out that in the last letter received whilst writing privately of her actual condition, and revealing the seriousness of her state of health, she did not forget a little personal touch, and added a line asking about the garden. Then she is seen addressing a committee on which there were several business men. Frail though she was, how the fire burned on behalf of her beloved India! Each man was convicted and convinced, and the unanimous recommendation was that something more must be done to help the work in which she was engaged. During her last furlough the writer begged her to stay in New Zealand another month at least. Her reply was: "To stay out of India a day longer than I can help would be a crime." She went back to India, and it might well be said she gave her life for India.

The funeral service was held in the old historic church of St. Philip's, Sydney. The Rector, Canon Bellingham, read the Sentences and Psalm 39. The Rev. O. J. Kimberley, Gen. Secretary of the New Zealand Board of Missions, read the Lesson, and Canon Claydon, Hon. Secretary N.S.W. Church Missionary Society, gave a very helpful address, in which he emphasised the thought that to her the known Church filled the unknown, as she surely was now enjoying congenial activities.

The interment took place in the South Head Cemetery. The Rev. O. J. Kimberley read the prayers of committal, and Canon Claydon read the concluding portion of the burial service. The burial spot is overlooking the cliffs near the entrance to Sydney Harbour, and faces out over the Pacific Ocean towards New Zealand, from whence she sailed for the Mission Field nearly twenty-five years ago. We left the spot, feeling that "she being dead, yet speaketh."

## A Call to the Individual.

A Message to the Ministry.

(By Ven. H. Gresford Jones, Dean-elect of Salisbury.)

When Jesus Christ at the turning point of His ministry raised that undying question, "What is a man profited if he shall gain the whole world and lose his own soul?" it was not merely that He was impressing upon His disciples the gravity of the choice between the broad and the narrow way. He was rather striking a chord which was to vibrate for ever in human hearts. He touches with the touch of quickening life, that whereon all human society and all human destiny rests, and as He touches it in our midst to-day He gives to this new age life of the kind it needs most of all.

For the feature of the new age that is so startling is that in the region of "Thought" at least (and by that we mean the creative centre of all reconstruction work) it is so very new. "Old things" are indeed "passed away." The war, like some vast inundation, has left us with a world from which some of the most familiar moral and religious landmarks are gone; a world which only lazily remembers the Ten Commandments, which simply blinks at the old idea of "spiritual men for spiritual work," which has but a casual conception of Bible ideas, and which retains (with anything like the grasp of conviction) fragments only of the Apostles' Creed. And if in this remarkable cataclysm, we may thankfully note the dissidence of the old sectarian prejudices and the old party cries, and the evaporation of the temper that obtained a decade since, between Churchman and Nonconformist, all this is only to awaken us to the unquestionable fact that if this new page of human thought is blank, others at least are very busy writing upon it. Theosophist, spiritualist, modernist are very busy, with their cramping and

evasive handiwork. If the newness of this age is to be other than a tragedy, its spirit must be inflamed by the largeness, the holiness, the fire that we feel to be inseparable from the Evangel of Jesus Christ.

### The Grandeur of Being Evangelical.

Evangelicals at the Islington Conference have been ambitious to retranslate and re-exalt to themselves the glory of being also Catholics. Quite rightly. I trust that they will not be less eager to retranslate, to re-exalt the grandeur of being Evangelicals.

Some there are to whom the word "Evangelical" suggests ideas similar to those presented by the terms "Protestant" or "Low Church." I always wonder a little at such connotation. For to be an "Evangelical," whether you are a Simeon or a Wesley or a Herbert or a Bagster, or a Francis, or an Anselm, or a St. Augustine, or a St. Paul, is to be carried by a glad and triumphant conviction into the largeness and expansiveness, the holiness and the intensity, that in the Gospel surrounds Jesus Christ Himself. The Modernist is always trembling, stuffy, confined. He is negative and hesitating, and paddles in the shallows of the Faith. He boggles at the Atonement, is ill at ease with vicarious sacrifice and uneasy about the Resurrection and the virgin birth. The Evangelical, on the contrary, loves all the deepest waters, and sees all things in their full eternal proportions, trembles only at the vast, awful issues of sin, glories in all the wonders of God's amazing self-impartment to man; hungers always for more and more. And down the ages he has made possibly his biggest contribution to life in this, that rightly comes first in our Conference scheme, the message he delivers to the individual man.

Three things, I think, he is always saying to him: each of them decisive, each vital with life for every age.

- (1) Know the sacredness, the intrinsic dignity, of this soul that is your life.
- (2) Face fearlessly the hideous obstacles that confront it.
- (3) Discover by experience God's provision for its eternal welfare.

### The Sacredness of the Soul.

(1) This is the Evangelical message to the individual, and imprimis: realise the sacredness of the soul. "What is a man profited," asks our Lord, "if he shall gain the whole world and lose his own life? or what shall a man give in exchange for his life?"

It has become the fashion in many quarters to disparage, if not to deride, what is called the saving of the soul, as though it were some purely self-created concern. The word rendered "soul" is the word for "life"; and it bears the meaning of "life" in the fullest sense. It is that vitality which makes the man. It is that life-spark that

combines him with God. And over and above that solemn fact that this "life-state" of his is that in a man which is eternal, and decides his eternal portion, it is this "soul," this life in him, which decides so largely, as history proves, the portion of his fellow-men.

There are few more astute historians than Lord Acton, and his testimony as a devout Roman Catholic is all the more remarkable that "the most profound and penetrating of the causes that produced the modern world was that, in the thirteenth century, men began to speak of conscience as the voice of God. When it had been defined and recognised as something divine in human nature, its action was to limit power by causing the Sovereign voice within to be heard above the expressed will and settled custom of surrounding men. The soul thus became more sacred than the state, because it receives light from above, as well as because its concerns are eternal."

Great words: great in their corroboration of our Lord's. To "gain the world" may be the losing of the soul. "To elevate the soul," says Lord Acton, "leads to the transforming of the world."

What is the chief need in the social and industrial order in this new age? On the one hand it is character, it is inspiration. It is the sovereign voice that shall rise above convention. It is the life-force that will tell. On the other hand it is reverence for the intrinsic dignity of the personality of every brother man. It is soul, and the reverence for soul. Calvin, it is often said, is the father of modern democracy. Why? Because he asserted the equal value of all men in the sight of God. By re-asserting the sacredness of the inner life, the true personality, the eternal soul in every man, we confer a benefit of infinite worth upon our new age.

### Perils and Obstacles.

(2) But if out of the depths of Revelation the Evangelical has that to say to the individual man about the intrinsic dignity and the eternal range of this inferior "life," this psychic force of his, he has two things that he must add: the first, as to its perils and obstacles; the second, as to its amazing capacity for God.

In his characteristic way, Mr. H. G. Wells, in his "Undying Fire," has done more to show up the virulence and malignity of evil than almost any other writer of late. After an appalling recital of the devastation of life by life in the animal and vegetable order, Job Huss exclaims: "Suddenly it seemed to me that scales had fallen from my eyes. It was as if the universe had put aside a mask, and shown me its face, and it was a face of boundless evil. It was as if a Power of Darkness sat over me and watched me with a mocking gaze."

It is good to be brought up sharp against actual facts.

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### Norfolk's Pride.

(By Charles Kent, Rector of Merton, Norfolk.)

To the Modernist, sin is but a growing pain—a part of the process of evolution. To many minds "Whatever is, is right." Mr. Wells, at least, re-asserts existing facts. And it is with facts that the Evangelist is concerned. To the Evangelist, the man who sees his life in the light of real facts, not one of its darkest warnings seems one whit too strong. The darkness outside, the gnawing worm, the smouldering fire find parallels only too remorseful in his own present life. Like Bunyan, he knows what it is to find himself "as with a tempest driven away from God," and there's the secret of understanding the present and bearing its burdens to make "the heaven thus hop'st," here and now, thy home; yes, to set up by definite consecration to Christ "a mark of everlasting light," and then regulate all life in accordance with that. But even that is not the whole of what God does to make us "sufficient" as ministers. That, after all, is largely subjective, and temperamental moods play havoc with merely subjective experiences. God does far more: God's whole being is brought to bear on us through the Holy Spirit. Yes, right in the middle of his fervent emotion the Apostle lets us know that God makes us sufficient.

#### By Offering Us the Power that can Transform Us.

3. He has been just saying that the Spirit can remove the veil that is on the eyes of Israel, and then runs out into "We all." "We all, with unveiled face reflecting, as in a mirror, the glory of the Lord, are transformed into the same image . . . by the Spirit which is the Lord." Brethren, the man who has missed this truth has missed the very core and marrow of Christian experience. What use is it to tell us not to sin? what use to tell us not to worry? The point is we cannot help ourselves; we can do much by will power, especially if it be yielded up to the will of God. But ultimately, and in the last analysis, "our sufficiency is not of ourselves." Of course not, indeed thank God not. So the Holy Spirit is offered in His fulness, not only to reveal the Christ, but to give us "power" to be "witnesses unto him." And here is the way to get it. "Unveiled face," heart and mind completely yielded, "reflecting as in a mirror the character of the Lord"; heart sensitive enough to receive His messages and light. We "are transformed," we do not transform ourselves, any more than we "born" ourselves. No, we must be transformed just as we must be born, "from glory to glory" (from character to character, as Drummond said, from a poor one to a better, from a better to a better still). "By the Spirit which is the Lord," the Spirit which came without measure on Christ, the Spirit which indwelling strengthens the inward man so that Christ dwells there by faith, and we, weak as we are, become "filled unto all the fulness of God."

Brethren, I feel certain that this indwelling of the Almighty Spirit is a steady factor that alone prevents temperamental moods being a danger. We are human, so we have them; but our religion is Divine, so we need not and must not be swayed by them. And unless we experience this we cannot—very simply cannot—bear the burdens of ministerial life to-day; they are too multiplex, too complicated, too subtle to depend on our passing feelings for their solution. Hundreds of earnest ministers are wearing themselves out trying to find "sufficiency" in themselves, their thinking, and even their praying. We must let God do the work in us and for us, since literally our sufficiency is of Him. Yes, Triune Deity is waiting to assist us, God the Father whose love is profound and Who wants us to come to our best, God the Son Who loved us and gave Himself up for us, God the Holy Ghost who knoweth our infirmities, and gives us the spirit of penetration and of power. So Paul's benediction is a personal possession, the grace of our Lord Jesus Christ is ours, the love of God is ours, the fellowship of the Holy Ghost is ours. Do you doubt now that God is sufficient? Do you doubt now that we are sufficient through the power of God? No? Well, then, let us return to our work, to face our difficulties with a fresh heart, knowing that "our weapons are not carnal but spiritual," "mighty through God to the pulling down of strongholds, to the casting down of imaginations and every high thing that exalteth itself against God, and bringing every thought into captivity to the obedience of Christ."

Love is the greatest thing that God can give us; for Himself is Love; and it is the greatest thing we can give to God, for it will give ourselves and carry with it all that is ours.—Jeremy Taylor.

#### Live and Die for England.

To live and die for England—to write large across the world the glory of British citizenship—to minister to the weak and oppressed races of the earth—to do, to dare, to suffer, and, if need there be, to die for England and show what stuff this lion-race can breed—that was their mission and is their mission still! For Edith Cavell will ever remain the embodiment of service and self-sacrifice as Nelson will be the embodiment to his fellow-countrymen of the fighting spirit of his race. George Meredith has some noble lines recalling this:

We hear our seaman's call  
In the roll of battles won;  
For he is England's Admiral  
Till the setting of the sun.  
  
We might parody these lines and say of Edith Cavell:  
  
We hear our sister's call  
In the roll of duties done;  
For she is our Nursing-sister  
Till the setting of the sun.

#### God and Duty.

Both stand for God and duty. "England expects every man this day will do his duty," was Nelson's signal on going into action. Edith Cavell's last recorded words were: "Nothing matters but a clear conscience before God. I wish you to know that I was neither unhappy nor afraid, but quite ready to give my life for England." Could duty to God and country be more beautifully expressed? If anyone asks: "What have the persons done for England?" we can point to Horatio Nelson and Edith Cavell in Trafalgar-square, for they are the prototypes of that army of parsons' sons and daughters who left home to found the British Empire, while Tennyson, the greatest of modern poets, is the prototype of parsons' sons who sang the songs of England and of peace to fire the imaginations of the stay-at-homes. The sires of heroes and heroines do not parade their wants or show their keenly felt ingratitude. All benefactors have passed

through deep waters. Parsons are too modest to intrude their sufferings upon a suffering world. Yet what class has given more for Britain? History cannot lie and will tell one day how in the Great War the sons of the rectory and the vicarage were first in fame and first in death. At least we have, above all, the right to impress on our fellow-citizens that the British Empire is a sacred charge and to bid men pray:—

Lord God of hosts, be with us yet,  
Lest we forget! Lest we forget!

### Correspondence.

#### Papal Organisation.

Sir.—The late Mr. W. E. Gladstone stated in his "Vatican Decrees" that the organisation of the Church of Rome was Satan's masterpiece. We have recently had in this State a proof of the truthfulness of Mr. Gladstone's statement. It has been said that only 50 per cent. of the voters recorded their vote at the last general election, and that many of these votes were informal. From what we know of the Church of Rome we may be sure not many who failed to vote were Romanists, the result of which we see in the names of those returned. The Church would see that all her members voted; those who failed to vote therefore must have been Protestants. Why was this? Through the want of organisation? Can nothing more be done to make a powerful Protestant party? Cannot the various Protestant Churches unite under strong leaders?

Unfortunately, the Church of England is looked upon by some as un-Protestant, which is probably due to some extremists who sympathise with Rome, and articles have been inserted in the Protestant papers against the Church of England, which has tended to withdraw the sympathies of its members from the Protestant cause. The whole Church of England should not be condemned because of the extremists any more than the Labor party should be condemned because of their extremists. There are extremists among Protestants who drive away the liberal-minded because they cannot quite see with them eye to eye.

We have a strong temperance party at work; why should we not have a strong Protestant party advancing Protestantism, with able leaders as of old, not ashamed of their principles, but willing to sacrifice position and wealth in the cause of liberty, God, and Humanity.

Thanking you in anticipation.—Yours, etc.,  
F. C. W.

#### The Rectory Garden.

(To the Editor.)

Sir.—Winter is fast approaching, when the Rectory fruit trees begin to stand bare and fruitless for a few months' rest. I write to place before my brethren the need of planting a new fruit tree to replace the old dying tree, or to add to the beauty and usefulness of the garden. In my own case, several trees have been planted during past winters, and the result has been most gratifying to those in the home, and will be to those who will come in future years. Plant as many as possible and attend to them properly, and the result will be something that will give a great amount of pleasure. I hope that this appeal will, like the trees, bring forth good fruit.—I am, etc.,  
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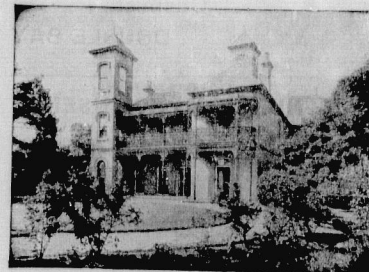
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(The Editor, "Church Record.")  
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#### TO CORRESPONDENTS.

Two letters received from A. Donnison and G. Wollaston make larger demands on our space than we feel justified in allowing. We must remind correspondents that our space is limited, and correspondence should be concise. Too many issues are raised in the letters we refer to.

An esteemed subscriber sent a valuable article from the "S.M. Herald" on Sinn Fein which we hope to be able to reprint in our next issue.—Editor.

#### Personal.

Rev. J. W. Nommensen writes enthusiastically of his work in connection with the Bush Brotherhood. His headquarters are at Wallumbilla, and he is greatly interested in the soldiers' settlement at Mt. Hutton, which is in his district.

Canon Garland has been appointed hon. secretary for Queensland of the Palestine Exploration Fund, which was founded in 1865 for systematic and scientific research in the Holy Land, particularly with the view of Biblical illustration.

Deaconess Doyle, who has had wide experience in work in Sydney, Melbourne and amongst the Maoris of New Zealand, is working with Canon Taylor in the parish of Orange.

Rev. S. and Mrs. Tomlinson, of the New Guinea Mission, who have completed 29 years' service in the mission, have gone to England, but hope to return to the mission at the end of the year.

The Bishops remaining in Australia this year of the Lambeth Conference are the Archbishop of Perth, the Bishops of Wangaratta, Bathurst, and Armidale, Bishop Le Fanu of Brisbane, and Bishops Green and Langley in the Diocese of Melbourne.

Rev. Ray Elder, of Sydney, and the Rev. A. P. Jennings, of Victoria, have reached Sydney on furlough from the A.B.M. Mission in New Guinea.

We regret to chronicle the death of the brother of the Rev. W. R. Bowers, of Woolwich, Sydney; and of the wife of the Rev. A. C. Corlette, who has just resigned the parish of Sutton Forest, N.S.W.

By the death of Mr. J. Thomas Ford, of Sydney, late Inspector of the Bank of N.S.W., a link with the past life of the Church has been severed, for the late Mr. Ford was son-in-law of the late Dean Cowper, of Sydney.

The death is announced of Rev. A. H. Macdonald, F.R.G.S., rector of Ross, Tasmania.

Rev. A. H. Otway has resigned his post as vicar of Nundah, Brisbane, and will leave for England in August. The

Rev. Edgar Barstow, who for the last nine years has been rector of St. Peter's, Southport, has been appointed to succeed Mr. Otway as vicar of Nundah.

Rev. C. Boreham, of Meeniyan (Gippsland), has accepted the curacy of St. Mary's, Caulfield, Victoria.

Rev. H. S. Cocks, whose articles, "An Australian Parson Abroad," have been appearing in our columns, is engaged in deputation work throughout England for the Continental and Colonial Church Society and the Missions to Seamen, and is taking a post-graduate course at Ridley Hall, Cambridge. Mr. Cocks has been accepted for work in India by the Church Missionary Society, and hopes to leave for that country about September or October next.

Rev. O. V. Abram, B.A., L.Th., late senior curate of St. John's, Launceston, Tasmania, has completed his post-graduate course of study and reading at Cambridge University in connection with social and industrial questions. He has now been offered and has accepted the appointment of Southern Director of the Industrial Christian Fellowship, with which the Christian Social Union is incorporated—the Church's movement to bring the spirit and teaching of Christ into our industrial and commercial life.

Miss A. M. Bennett has been appointed Matron of Lisgar Children's Home at Marrickville.

Miss Marion Wise left Sydney on March 30, and a cable has been received by C.M.S. telling of her safe arrival at Hyderabad. Miss Wise is a missionary of the Tasmanian C.M.S.

At the invitation of the Archbishop of Brisbane and Bishop Le Fanu, Rev. R. B. S. Hammond will address a meeting of Church of England clergymen at the Church House, Brisbane, on Wednesday, June 23, at 11 a.m., on the subject of Prohibition. Mr. Hammond, who has been in America recently, will address public meetings in Toowoomba on the 21st, Ipswich 22nd and Brisbane 23rd June.

Rev. Sydney Smith, B.D., has been appointed to the charge of Bellingen, N.S.W.

Rev. Arnold Conolly, rector of St. Paul's, West Maitland, has accepted an appointment with Archdeacon Martin, of Marrickville, N.S.W.

The Diocese of Wellington has suffered the loss of two earnest churchmen in the deaths of Dr. W. Kingston Fyffe and Rev. W. J. Birch, of the parish of Marton.

Rev. J. A. Howes, rector of St. Bartholomew's, East Perth, has been appointed rector of Armadale, to succeed the Rev. W. A. B. Haynes, recently resigned.

Rev. Walter Warr, late of Hamilton, N.S.W., will be sailing to-morrow for England by the s.s. Berrima.

Rev. H. P. Napier Clavering, secretary of the C.M.S. Conference of Ceylon, is due in Sydney to-day by the "Indarra."

Rev. Canon F. W. Wray, C.M.G., C.B.E., V.D., rector of Wangaratta, was invested with the order of C.B.E. on May 27, by H.R.H. the Prince of Wales.

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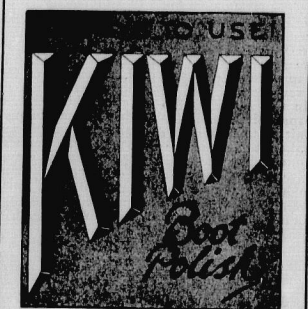
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Superior in Every Way

Rev. R. McKeown, rector of St. Mary's, Waverley, is resigning his incumbency in August. He was ordained priest in 1878 and has been in his present charge since 1884, a period of 36 years.

Dr. and Mrs. J. H. Bateman, C.M.S. Missionaries in Old Cairo, are due in Sydney, on furlough, about the 24th inst.

Rev. L. Gabbott, B.A., L.Th., is to be inducted on Thursday, July 1, to the charge of the new Conventional District of All Saints', Suspension Bridge. Mr. Gabbott has been for the last three years assistant minister of St. Clement's, Marrickville, and curate-in-charge of the Conventional District of Earlwood, in the Marrickville parish. He acted as locum tenens of St. Clement's for six months whilst Archdeacon Martin was Commissioner of the Diocesan Peace Thankoffering Fund. Mr. Gabbott came to Australia in 1908 and spent some nine years in bush work. He offered for this work as part of the Pan-Anglican Congress Thankoffering of Life and Service at the same time that Bishop Boufflower went to Japan.

Rev. C. de V. Pilcher, M.A. (Oxon.), Professor of O.T. at Wycliffe College, Toronto, is at present in Sydney on a visit. Professor Pilcher is a son of the late Rev. F. Pilcher, M.A., of St. Clement's, Oxford, brother of the late Mr. C. E. Pilcher, K.C., the well-known Sydney barrister. The Professor's father was an Australian by birth, and an old boy of the King's School, Parramatta, N.S.W., from which school he went to Oxford as Broughton Scholar, and has since remained in England.

Rev. G. A. Chambers, M.A., has been elected to fill the vacancy on the council of the Sydney Church of England Grammar School for Girls, caused by the resignation of Archdeacon Davies.

Miss Pallister, of the Sydney Deaconess House, writes that she hopes to leave England in July at the latest.

#### THE SOUTHERN CROSS.

The "Southern Cross" has been for many years a part of our Church "plant." It is the floating cathedral of the Melanesian Mission, and is in its way unique.

Church-people generally and missionary-hearted people in particular will have been grieved at the sad news of the recently abandoned voyage of the mission vessel. She left Auckland on April 10 and reached Norfolk Island on April 14. Influenza broke out amongst the crew and the medical officer at the Island advised the captain to put to sea. The second engineer, Mr. Steele, collapsed on watch and died, seventeen of the crew were ill, and the captain far from well. In this condition the vessel reached Vila on April 21, but the authorities refused to permit it to remain and again the vessel was taken outside of the harbour. The medical officer, in spite of protests, was most attentive to the patients, going off each night and morning to examine the patients. In spite of all this care three others died. The captain then took the boat back to Auckland.

#### NEW LECTIONARY.

June 27, 4th Sunday after Trinity.—M.: Pss. 24, 25; 1 Sam. xii. or Job xxix.; Mark vi. 1-32 or Romans xii. E.: Pss. 22, 23; 1 Sam. xv. 1-31 or xvi. or Job xxxviii.; Matt. v. 17 or Acts xiii. 1-26.

July 4, 5th Sunday after Trinity.—M.: Pss. 26, 28; 1 Sam. xvii. 1-54 or Wisd. 1; Mark vi. 53-vii. 23 or Romans xiii. E.: Pss. 29, 30; 1 Sam. xx. 1-17 or xxvi. or Wisd. ii.; Matt. vi. or Acts xiv.

## The Melbourne "Islington."

The Islington Conference was held at East Melbourne on June 3rd. The meetings were held in Trinity Church and the clergy lunched together at St. Hilda's Missionary Training Home. The attendance was not as large as in former years, but the spirit of the gathering was as good as ever. Rev. W. T. C. Storrs presided, and papers were read in succession by Revs. J. H. Frewin, A. Law and R. G. Nichols, the general subject being "The Spirit-filled Church." Mr. Frewin's paper reached a high level of excellence, both on account of spirituality and aptness of statement. Rev. R. G. Nichols spoke from full notes. He was snappy and epigrammatic. The conference had to forego a paper from Canon Langley owing to his illness at the time. Rev. A. Law, whose paper, summarised below, proved a welcome addition to the list of Islington speakers. His paper was full of excellent practical detail. There was a fair discussion, in which Revs. Storrs, Collier, Ball, Barnes and others took part.

Rev. A. Law, like an experienced preacher, stuck closely to his text, "The Spirit of God in the Pew." Refusing to turn aside for a moment to discuss the tactics of the modern revivalist, he held steadily before the eyes of his brethren the question, how shall we recognise and promote the presence of the Spirit of God in the congregation. The frequent references to the congregation in the Bible were noted in order to show its place as an instrument of the Spirit. The Prayer Book gives equal prominence to the congregation in the constitution and work of the Church—Bishop Phillips Brooks' warning was quoted against the heresy of supposing that the congregation should enjoy a different kind of religion from that of the clergyman. If the pulpit must be spirit-filled, so must the congregation. A correct and powerful pulpit must be accompanied by a virile and energising pew. There is so much indefiniteness and convention about church-going that there is need to emphasise the need for the Spirit in the pew. Who is responsible for the inertia of the pew? The pulpit must share with the pew the blame for the unreality of the latter. But it is forgotten how largely the pew can inspire the pulpit.

It must be recognised that there are "false spirits" in the congregation. These may manifest themselves in heresies fatal and damning to the soul of man. They may make their presence felt by less heinous though equally ungodly errors which grieve the Holy Spirit. Some congregations want excitement, ear-tickling novelties of doctrine or the sensuous display of exaggerated ritual. We are told to "prove the spirits." We could be more careful in the use of means for raising church funds. One clergyman has boasted of casting out the devils, and these can be exorcised by prayer and the name of Jesus of Nazareth. The question arises as to whether the amount of business procedure and office work are not out of all proportion to the Church as shown in the congregational returns. The pew when spirit-filled will not need so much organising. Have we organ-

ised the spirit out of the Church and filled our emptiness with the material things of our church life? Under the heading of "lesser evil spirits," the paper touched on selfishness and exclusiveness among seat-holders, careless behaviour, listlessness, the impatient clicking of watches during the sermon, as well as those personal differences which spoil the peace of a congregation. We must pray for unity and mutual love as a first requisite of the spirit's outpouring.

What does the spirit-filled pew mean? In the early days the attractive power was to be found in the converts, men filled with the Spirit of the living God. Regular attendance is to be sought along these lines. People will not miss when they are sure a message or a blessing awaits them. It will mean great things to the preacher. Are we ready for the coming of the Spirit, like one who looked always for this outpouring of the Holy Spirit in his congregation? The teachableness of the congregation is a fact to be appreciated in this connection. They must be taught to discern between false doctrine and truth. In olden times it was the congregation which really decided such a question as the contents of the New Testament Canon. The greatest power of a congregation is its ability to respond. The pulpit is utterly helpless without this. The pew must be made to feel our dependence on its response. Thus the spirit-filled congregation will be an inspiration to its clergyman. Have we not felt the gratifying and comforting realisation of the presence of those who are quite as eager for spiritual advancement as we, and as keen in desiring the ingathering of souls. Happy is the pulpit which has the pew to pray for it.

Let us believe and realise that the Holy Spirit is in the congregation. The sense of the Real Presence of the Spirit can be cultivated. The Real Presence in the Holy Communion is a spiritual presence in the congregation, and thus there can be no real celebration unless the two or three are present. Our Lord's promises of His Spirit were conditioned by the congregation (Matt. xviii. 20). The promise, "Lo I am with you always" was spoken to the assembled disciples. It was upon a congregation that the Spirit came at Pentecost. Hence we must look to the congregation when we desire to be filled with the Spirit of God. No "psychology of crowds" can explain the influence of the Holy Spirit here. When a congregation begins to realise its powers, not according to the Trustees and Vestries Act, but according to the Acts of the Apostles, we will have Pentecost again.

A spirit-filled pew will extend its influence to the fields white already to harvest. The most pressing need of the present is a supply of candidates for the ministry. Who but the Holy Spirit will thrust out our young men into God's harvest field?

O righteous doom, that they who make  
Pleasure their only end,  
Ordering the whole life for its sake,  
Miss that whereto they tend;  
While they who hid stern duty lead  
Content to follow—they  
Of duty only taking heed,  
Find pleasure by the way."

—TRENCH.

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EVERYTHING OF THE BEST

## The Prince of Wales.

(By the Ven. W. F. Tucker.)

The visit of the Prince of Wales to Australia is very far more than a matter of personal interest, however great; it is a matter of Imperial moment, and has its place in the Empire's history. The King has shown his accustomed wisdom in arranging that his heir shall see the many parts of that uniquely scattered and varied Empire—the miracle of history—over which, in the providence of God, he will one day be called to reign. His knowledge of the Empire by personal experience will widen his sympathetic understanding, making it apt to take into its embrace the many ills, needs, hopes, and efforts of that vast patrimony of our race. For his own sake the Prince will have here, as elsewhere, the heartiest welcome. A duty-loving people loves a duty-loving prince; and the heir to the throne, young as he is, has revealed to the world a character devoted to duty. The British people will never forget the swiftness and loyal steadfastness with which he took and kept his place of duty in the Great War. And he will be welcome for his father's sake. Long ago a Hebrew psalmist sang of a king whom God could bless: "He shall judge Thy people with righteousness, and Thy poor with judgment. He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight." A poet of our own might have sung that song to-day. But the psalmist knew that no human genius or wisdom could translate that picture into fact. God alone could do that. So he began his psalm with the prayer: "Give the king Thy judgments, O God, and Thy righteousness unto the king's son." We are happy to know that the spirit of the psalmist's prayer has ever inspired our King; and therefore has been blessed of God, and become the best-beloved of monarchs.

For his mother's sake also will the Prince be welcome. Herself brought up in a Christian home, trained in all social and domestic virtues, taught to regard her princely rank as the opportunity of a greater service, the Queen has given that example of Christian womanhood, which is the highest service the highest rank can give. The spirit of her mother has rested upon her—her mother, that Princess greatly beloved, whose simple life, sincere piety, and constant charity won the heart of the English people, as they know who, in days gone by, saw her welcomed in the crowded streets of London on some great national day. Such are the influences that, like a secret atmosphere, have encompassed and bathed the spirit of the Prince of Wales, and made him God's good gift to the Empire. The House of Windsor has opened under the most gracious auspices the chapter of British history that shall bear its name.

But for another reason, impersonal and marvelously profound, reaching down to the very depths of our national life, do we welcome, and pay our duty and reverence, to the eldest son of our King. He comes as representing, in no official way, but in his life and person, that august and ancient monarchy that, from the beginning has been bound in vital union with our race, gathering up the life of the race, and directing its multitudinous functions. The British monarchy is not the creation of human wisdom; no sense of expediency brought it into existence; no man made it; in the beginning of our history it was there. In truth, that history would have been impossible without it. Because of it, the British Empire grew, as a tree grows, unseen, from the smallest conceivable beginning. It is the unique characteristic of our Empire that it was never made as the result of a plan formed by the wit of statesmen. It grew with continuous movement, unforeseen and unintended by man; and therefore it is so strong. It is a living organism, and the life in it lifts all burdens, and removes all obstacles. But the principle of that life was, and is, the monarchy. The careful student of history sees this, and understands the essential value of that kingship which has made the course of British history one thing. He perceives its unifying power, but cannot explain it. God gave it; we can say no more. It has united those many peoples, nations, and languages that are—rather than make up—the British Empire, and given them a sense of unity in diversity unique in the history of nations, though to be found in the history of the Christian Church. The citizens of the Roman Empire had a sense of union, but none of unity. That Empire was a majestic and noble edifice, and

many nations found peace within it, and leisure to live their life. But it was builders' work; men made it; it did not grow. When it had fulfilled its purpose, it fell to pieces. When the British Empire has fulfilled its divine mission, there will be no falling to pieces, but a development into new forms of life. The monarchy is the principle that has made this historic phenomenon. It is a strange and marvellous power, too subtle to be analysed by the mind of man, yet absolutely true and simple. We accept it as the sign of God's will for us. We understand what the will of the Lord is, by examining the circumstances and incidents of life, through which that will is expressed. If, then, we see in the growth of our Empire, and in its influence upon the world, the manifestation of the Lord's will for the British people, we must see in that monarchy which unites it, making and keeping it one, the sacred means of the divine purpose. This removes it from all association in origin with those monarchies of conquest or convenience, which force or policy has set up. It stands apart from them, and makes our King neither a despot nor a crowned-and-sectered official, but the head of the British family, in whom is gathered up all the family's life, religious and civil. So do we think of him, and therefore is our loyalty no conventional thing, nor the expression of a vague sentiment, but the filial love and reverence the family owes to its head. The King and we are one, bound together in the bundle of national life. Therefore, the visit of the Prince of Wales is of so intimate a sort, meaning very much to us. It will quicken our sense of the unity of the Empire, and thus influence the course of our imperial life; for that sense of unity, so lately tried to the utmost, yet found not to fail, has other trials awaiting it, and we are thankful for any means of strengthening it, and especially we may say, for a means so pleasant and delightful as the coming to us for a season of the Heir to the Throne.

—Ballarat Ch. Chronicle.

#### "GOD BLESS THE PRINCE OF WALES."

God bless the Prince of Wales,  
Our land his presence hails,  
God bless the Prince.  
We bid him welcome here,  
Sons of the Empire dear,  
We give him all good cheer,  
God bless the Prince.

God bless the Prince of Wales,  
With blessing which ne'er fails,  
God bless the Prince.  
The blessing on him rest,  
Without which none are blest,  
Give him of gifts the best,  
God bless the Prince.

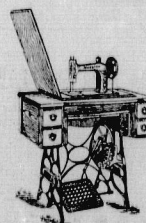
God bless our future King,  
His presence plenty bring,  
God bless the Prince.  
His rule be righteousness,  
Which shall all nations bless,  
His Empire ne'er grow less,  
God bless the Prince.

Our Prince of New South Wales,  
This land his presence hails,  
God bless the Prince.  
May peace attend his way,  
All discord die away,  
His glory ne'er decay,  
God bless our Prince.  
—Fairlie Thornton.

"In God's own peace and patience hide thee,  
In quietness go on thy way,  
And know thy Father will provide thee  
With strength sufficient for each day."

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## Our Melbourne Letter.

(From our own Correspondent.)

The visit of the Prince of Wales has eclipsed all other events. The Prince—one should rather say "Our Prince," for Edward of Wales has captured all hearts. He has proved the people's Prince. "Society" may be disappointed that he has given so little time to Toorak. He was obviously more at home at a welcome in South Melbourne. The "brass hats" of course accompanied him, but he has led them into strange company. We are reminded of a text, "The common people heard him gladly." It is well for the future of the throne and all it represents that the common people most of all are delighted to acclaim the Prince, and he quite obviously is most at home among them. He is now having a well-merited rest, spending most of the time at sport, like the good sport he is. Australia might well take note that the Prince goes to church and likes it. He makes it a rule to go (like the King in this also) wherever he is. May our people not only admire but imitate him in this. There is more in it than appears on the surface. He is a great witness to the supreme place of personality in life. Maybe nations can be loyal and patriotic without a King, but they lack the personal symbol of unity, and nothing can excite loyalty and love like a lovable personality. Love is at the centre of life, and its centre is on a throne. May not all be of more than national import. Here is a symbol of the need of the Incarnation. The universal soul of man must have its manifested Prince, coming with a mission from the Father as our Prince has come. The old gospel fits the prime need of the world. It exhibits a saving centre in the Throne of the universe, and its pledge is a Prince. We have seen and do testify that the Father sent the Son to be the Saviour of the world.

## NEW ZEALAND.

### DUNEDIN.

#### Presentation.

On April 22, in the Dunedin Art Gallery, there was a large gathering to do honour to Dr. S. F. Nevill, late bishop of the diocese. Bishop Richards presided, and Sir George Fenwick, on behalf of the diocese, presented Bishop Nevill with an address and a cheque. In a speech of great interest, Sir George gave an outline of the Bishop's labours of over 48 years. Various ministers of other denominations paid a tribute to the late Primate's work, and wished him a long and happy evening of life. Dr. Nevill returned thanks, and in the course of his remarks, told the audience many entertaining stories of the innumerable difficulties with which he had had to contend during his long episcopate.

## EDITORIAL NOTES.

All literary matter, news, etc., should be addressed, "The Editor, 'The Church Record,' 84 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

No. 15. 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.

JUNE 18, 1920.

## THE REVIVAL OF WORSHIP.

An elderly evangelical clergyman of wide experience began life as an advanced high-churchman. Through a definite experience of conversion, followed by a ministry in which he was brought into close touch with the bare facts of the spiritual needs of men, he was led on to a vision of Christ in His glorious and immediate accessibility to faith, which subordinated as it transcended all his earlier views of the premier importance of the Church, its ministry and sacraments. The joy of his life is to proclaim the evangel, and he has no lingering doubt as to the relative value of the spiritual life as he now has it in Christ, with that real but defective spirituality which was his under the Catholic system. But there is one thing in which he has been heard to say—the old is better. He looks back on a more vivid and real impression of the awe of God's presence in divine worship. That was the outstanding gain of his Anglo-Catholicism. He may not have lost this treasure of worship, but the treasure-house was opened to him by a system of religion, which in general he has outgrown.

The contrast is by no means new. The "Catholic" congregations have often been contrasted with the evangelicals as being more reverent. There are exceptions; still, outwardly the contrast in the main holds good. But here we have the strongest feature of one school of churchmanship contrasted with what is not the strongest feature of another school. To be of any general value a comparison must be made of the characteristic quality and product of a religious system, and in this way evangelicals have nothing to fear. The appeal of the High Church system is essentially Sacramental. The emphasis on profound symbols and devout rites must produce an atmosphere of mystery and awe, while the worshipper is taught that the important thing for his soul is the due performance of his part in sacramental approach to God. The evangelical worshipper is taught, on the other hand, the meaninglessness of rites without faith and of worship which is not in spirit and in truth. His concern is with the inward before he studies its expression in outward form. No one who knows the depth of devotion underlying the plain and simple services of many a congregation spoken of as Low Church, can be convinced that evangelicals are fundamentally wanting in reverence.

The fact is that in churches of all types outward reverence has increased, and thereat we may rejoice. But two facts give colour to the opinion that worship is at a low ebb, and above all else we need a great revival of that lifting up of the hearts of believing men and women which gives to church services their power and worth. The fact is, the admitted low level of spiritual life and enthusiasm in the Church. The other corollary to this, the alarming decrease of the number of those who show even the outward deference to spiritual things involved in attendance at church. Our churches are not warm because they are not filled. They are not filled because the fires of devotion have been allowed to sink too low.

What are the remedies? They need not be new, unless human nature has radically changed. The causes which filled the churches with true worshippers in times past will, if put into operation, fill them again. Over the portal of the revived congregation must be written, "Not by might nor by power, but by My Spirit, saith the Lord of Hosts." Those who do care must be ready to meet for special prayer. "Then they that feared the Lord spake often one to another." The clergy must give time to meetings for prayer, and they must be made times of great reality. How can we do better than they of old who fasted that they might pray the more earnestly. There have been too many mistakes in speaking of the minister's part. He has been made to feel that everything depends on him, when he is only too conscious that he cannot move alone. He is imprisoned or enlarged by his congregation. At the recent "Islington" conference the clergy expressed their sense of this dependence. But the clergyman is the leader, divinely appointed and commissioned. If he does not lead in this matter, no one can quite supply what is lacking. The reconsecration of the clergy to pure and holy worship, prepared for, practised and habitually experienced, is only next in importance to this outpouring of the Spirit of God in answer to prayer. How many give up a definite time just before service to prayer in the church with the assembling congregation, in order to be in the Spirit to lead in worship? A visiting clergyman quite recently set an example in a suburban church. He arrived at 10.30 a.m., donned his cassock, and spent the half-hour before service kneeling at the communion rails. What wonder there was an atmosphere and power about his sermon which showed that God was in him in truth.

The power is of God, but the apprehension thereof is of man. We little know, who are worshippers ourselves, how hard it is for the outsider or the child to worship in Spirit and in truth. The High Church service may help such a one by its very outwardness of appeal. It creates an atmosphere, and inculcates a posture which breeds awe and expectation. It seeks to bring God near, and sometimes does so at the peril of materialising the things of the Spirit. But men and women do need the help of a holy environment. Hence the experience of worship which the evangelical clergyman we have instanced is able to recall. Rev. E. Milner White, C.F., who writes a long article in "The Church in the Furnace," entitled "Worship and Service," has made a valuable contribution to the reconstruction of the aids to worship. Reading his article we can see how hopelessly conservative are the proposals for the revision of the Prayer Book. We are educated up to the high

standard of mattins, for instance. The form is ideal, but the children of the Church have not been led up to the Prayer Book. We want much simpler forms of devotion, with less repetition, and more appeal to the imagination to spread its wings and let itself go out on a venture of faith, dreaming, if you will, that we are with Jesus in his coming, life, death, resurrection, and ascension, and as we realize His presence calling upon Him to save and help us. Until we get these simple acts of devotion in "calling on the name of the Lord," we must try and raise the children of our Sunday Schools (few of whom ever enter the church for worship) to some measure of understanding of what worship is, and how to use the Prayer Book. Why not take the Sunday School—the middle and upper portion, at any rate—into church for the closing prayer and hymn, and make every Sunday afternoon a corporate lesson in worship, by an act of worship, as well as continuing the foundational work of imparting a knowledge of the word of God. It is a fact that nine-tenths of the soldiers did not know how to worship. But they knew how to sing hymns, and in their hearts could be discovered a deep reverence for true religion. No doubt they were fair specimens of the Churches which sent them forth. The churches, then, need to be taught the art of worship, the science whereof is the indwelling power of the Holy Spirit of God.

## A Great Decision.

Archdeacon Gresford Jones, vicar of Sheffield, with the consent of the Prime Minister, has withdrawn his acceptance of the Deanery of Salisbury, in order to take up work for the Church overseas, and hopes to proceed in the autumn with the Bishop of Uganda to British East Africa as Suffragan Bishop.

In the course of an interview with a member of the Sheffield press, when asked as to his reasons for taking this step, the Archdeacon replied:

"The war has cut into life deeper even than we think. New responsibilities face us in every direction. A new chapter, in particular, is opening for 'The Backward Racer.' For these responsibilities let us thankfully admit, no great Power has a larger share than our own Empire.

"It is the hour for the Church of Christ to live and act. Every one agrees that if there is to be a new world there must be a new spirit. No one questions that this spirit must be that of a living Christianity, and this simply means that Christian men and women must in a new way live out what they stand for in all the various nations, wherever God shall place them.

## A Marked Honour.

"Christian Missions, like everything else, are passing through the terrific strain of readjustment. When advance is most needed retrenchment, through lack of men and means, is called for. And no Christian can face such a position with equanimity.

"In this juncture a remarkable opportunity has come to me personally to join the Bishop of Uganda in the work of this notable Mission in British East Africa. I have been both at Haileybury and at Cambridge with the Bishop. To be associated with him is a marked honour.

"Great as were the claims and privileges of Salisbury, those of Uganda are undoubtedly greater, and in asking to be allowed to transfer my acceptance I have had the warm support of the Archbishop of Canterbury.

"Since the Northern Missionary Congress last November, the desire to serve the Church overseas has been felt strongly in Sheffield, and it may now be possible for me to go out as one of a small group of friends and fellow-workers."

## "The Call Has Come."

"Two leading doctors, with tropical experience, have independently pronounced me to be sound and fitted for life in a tropical country.

"My wife and son entirely concur in the rightness of this present venture.

"Risks, great risks, there undoubtedly are, but they are precisely these almost

greedily accepted by the soldier, the trader, the Government official. Until our younger men and women are through their training, some of us middle-aged people must go and carry on. The need is urgent. The call has come. What other course is open but glad response?"

Archdeacon Gresford Jones was educated at Haileybury and Trinity College, Cambridge. His first and only curacy was at St. Helens, Lancashire. In 1886 he became vicar of St. Michael's in the Hamlet, Liverpool, and ten years later he was appointed vicar and rural dean of Bradford, where he remained until coming to Sheffield in 1912.

The income of the Parent C.M.S. for the year ending March 31 was £669,000, an increase of 52 per cent. A credit balance of £8000 was carried forward. *Laus Deo.*

## THE LAMBETH CONFERENCE AND MISSIONARY ENTERPRISE.

In connection with the "Call to Prayer" for the Lambeth Conference, some suggestions for intercession for Sunday, July 4, and Tuesday, July 6, have been issued with the approval of the Acting-Primate, the Archbishop of Perth, with the objects:—

(1) That members of the Anglican Communion may gather in full strength in the churches throughout the Commonwealth on Sunday, July 4, with special intention to pray for the Bishops assembled in the Lambeth Conference, and for a revival of missionary zeal.

(2) That on Tuesday, July 6, the day appointed for the discussion of the subject of Reunion at Lambeth, there may be in each parish, in addition to such other services as may be possible, a continuous chain of prayer carried on in the churches of our Communion, members being exhorted to spend at least one half-hour at any time during that day in silent intercession for the Reunion of Christendom.

Copies of the "Suggestions for Intercessions" for use in churches may be obtained from the A.B.M., 242 Pitt St., or C.M.S., 51 Elizabeth St., Sydney, price 8/- per 100.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## The Church Clock.

It will cause delight to many lovers of St. Anne's Church, Kyde, to know that the tower clock is being thoroughly overhauled, and that before long the mellow note of striking hours will be heard over the parish. The task, which has been undertaken as a labour of love for things beautiful by Messrs. G. D. Sommerville and T. H. Hammond, is far more extensive than was originally anticipated, and the main part of the clock—the escapement gear—has to be reconstructed and is being remodelled. In the execution of this, Mr. W. H. Rickard has come to the rescue, and has undertaken to cut the necessary cog wheels.

From a historic point of view the work is full of interest, as the clock, with its pinwheel escapement, is of a type which became obsolete many years ago. That it has been in the tower for a long time is shown by the indications of wear in the moving parts. But there is no maker's name to be seen, and so far efforts to find in the parish someone who can give definite information as to the purchase and installation of the clock have not been successful. —Church News.

## A Letter from the Front.

Rev. C. C. Short, formerly curate of Newtown, has written a very interesting letter to the parishioners containing news of his work. He says:—

"The prayer meeting is not long over, and now I would like to write you a short letter about our impressions of Nairobi. The day has been very wet, yet notwithstanding this fact the prayer meeting was attended by some hundreds of natives. As I saw the crowd of earnest faces one was compelled to wonder whether under similar circumstances the Church at home would have been filled as was our School Hall to-night.

"The work in this town is truly gigantic. There must be altogether some 17,000 natives, of whom only about ten per cent. have been touched so far. It means much to these lads to stand for Christ as the following illustration will show. A Christian boy and girl are both anxious to be married. But the father of the girl refuses to open negotiations for the marriage till the lad has supplied sufficient 'tembo' (native drink)

that all concerned may become hopelessly intoxicated. This is native law, but neither the lad nor his fiancée wish it, and will not do it. Or course the girl, by native law, is the absolute property of her father. The matter is not to be allowed to remain there; other steps are contemplated to bring those responsible to a right way of thinking. This will but illustrate one of the very many hardships that these Christians have to endure for Christ's sake. Pray much for them.

"Last Sunday, for the first time of that tribe, so far as records show, was ordained to the Diaconate in the Church of England. Pray for this man—Paulo—for his life will be one of great trial because of his stand for Christ.

"During the last two months we have been privileged to see an adult baptismal service, when 107 were received into Christ's Church, and on another Sunday over one hundred were publicly admitted to the catechumenate."

## Marked Progress.

The annual reports record a year of very marked progress in the parish of Roseville. Within less than two years from its separation from Lindfield as a Conventional District, St. Andrew's, Roseville, has become a parish, including the rights of nomination when a new rector has to be appointed. The accounts show that (after deducting loan money and the credit balance of last year) over £1400 has been received by the churchwardens for various church purposes; over £110 has been given to foreign missions. In addition to this some £30 has been given to the Home Mission Fund and other charitable objects. The Sunday School has done good work. The number of scholars on the roll is nearly 200.

## Boys' Home at Carlingford.

The new superintendent, Mr. W. E. Cocks, presented his first report at the March executive meeting. Dealing with the thirty-six boys in the Home, he mentioned that he was paying particular attention to their athletics, and that he had introduced a system of physical and drill exercises into which the boys entered with much spirit, but, adds the superintendent, of course their education was primarily in his thoughts, for he was particularly anxious that these lads should grow up with high ideals of Christian citizenship, and his own desire was to place the work of the Home with this objective always in view.

## Home of Peace.

On Wednesday, May 26, the annual meeting of the Wahroonga circle for the Home of Peace for the Dying was held in St. Andrew's Hall. There was a large attendance, and much interest was shown. Miss Wright spoke of the good work done at the Home, and of the boom the new wing is, which enables twenty-eight to be admitted, and of the beauty and brightness of the new premises, part of which is a memorial gift from a family whose daughter was lost in the war. Miss Holdship also gave particulars of some of the sad cases and of the wonderful patience of others. In the absence of Mrs. S. Taylor, the chair was taken by the hon. secretary, Mr. McEwen, who announced that already £82 was in hand (including £4 16s. collection), and thanked the collectors and the many donors of gifts. These last consisted of large parcels of groceries, comforts, old linen and warm wraps, a more generous and varied supply even than last year, which was a record one. These were carefully packed by Mr. Farnham, and despatched next day direct to the Home. It is quite expected that before the lists close the £100 mark will be passed.

## Sunday School Teachers' Conference.

A conference of Sunday School teachers from the parishes of St. Alban's, Darlingtown, St. Paul's, Redfern, St. Columba's, Camdenville, St. Stephen's, Newtown, St. Philip's, Camperdown, Holy Trinity, Erskineville, and St. John's, Glebe, was held on the 29th ult., at St. Alban's, Darlingtown. Over 80 teachers were present at evensong at 6 p.m., when the special preacher was the Rev. W. J. Cakebread, B.A., of St. Jude's, Randwick. After evensong the teachers adjourned to St. Alban's Hall, where a sit-down tea was provided by the St. Alban's ladies' committee, and a happy social hour was spent.

The conference began at 8 p.m., when the Rev. Alan Whitehorn, M.A., Vice-Principal of Moore Theological College, gave a lecture on the "Method of giving a Sunday School Lesson," and invited questions from all present. A hearty discussion followed the reading of the paper, which was thoroughly enjoyed by all present. The lecturer dealt with the art of narration, of illustration, and of questioning, as vital in the giving of a lesson.

The Rev. H. S. Begbie passed a vote of thanks to the lecturer, and stated that such a conference would do a vast amount of

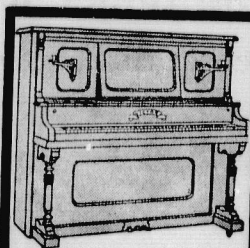
good. The next conference will be held at an early date at St. Paul's, Redfern, when the Vice-Principal will deliver the second lecture, on "Sunday School Teaching Devices."

## A Training Course for Sunday School Teachers.

(From a Correspondent.)

We no longer live in times in which a moderately good education and willingness to teach are deemed the only necessary qualifications for a teacher. Education is no longer regarded as a process by which a certain number of facts may be poured into a child, the test of which is the child's ability to reproduce those facts when required. To-day we know that education is infinitely greater than this—that it is in fact, the process by which the child's physical needs are met, his mental capacities trained, his spiritual and moral nature aroused and stimulated to the end that he may be an individual whose potentialities for good are fully developed, so that the world is the better for his having lived it. Education, regarded in this light, depends much from a teacher, because he must know not only the subject matter to be taught, but also the nature and needs of the child he has to teach, and the best methods by which the wisdom-for results may be obtained. This is as necessary for the Sunday School teacher as for her of the day school, and it is just because this has not been realised that so much religious teaching in the past has so terribly failed. To meet this need, a course for Sunday School Teachers was established at the Kindergarten Training College, 278 Liverpool Street, Darlinghurst, some years ago, and ever since its inception it has proved a most popular and valuable course. The full course takes a year, though individual subjects may be taken quarterly. Lectures are held every Monday evening. The subjects studied are child-study, selection and telling of stories, educational principles, expression work, nature study. A new term is just beginning. The fees are moderate, so as to bring it within the reach of all.

It has never been so necessary that all phases of education should be regarded seriously as to-day, when the moral nature of humanity appears to have lost its rudder and spirituality is losing itself in a pitiful materialism; and it is impossible for teachers of religion to accomplish their part of the great work of education unless they understand the real nature and needs of childhood and adolescence better than they have in the past.



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Lady writes to the "Woman's Budget":  
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Dear Editor,  
I noticed in last week's "Budget" a reader  
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tried Biff with success myself I feel I should  
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## St. Bartholomew's, Pyrmont.

Two years of persistent work on the part  
of the Rev. E. C. Madgwick has resulted in  
the transformation in appearance of this  
valuable church property. Even twelve  
months ago the problem of accomplishing  
what is a fact to-day seemed impossible.  
Constant solicitations for funds have enabled  
work to the extent of about £625 to be done.  
The work, with the exception of a new class  
room, which has cost over £200, has been paid  
for. Towards this latter amount £55 and  
material—sufficient to stock eleven stalls at  
a bazaar, to be held immediately—is in hand.  
For this great liberality, mainly city firms  
are to be thanked. Prior to this work being  
undertaken, the condition of the property  
retarded the spiritual progress. The comple-  
tion of the work has enthused church mem-  
bers to greater efforts. The renovations in-  
clude painting and decorating of interior  
and exterior of the rectory, re-flooring of  
school hall, electric light in church and school,  
120 feet of stone retaining wall in front of  
school property, surmounted by a fence, mak-  
ing good the approach to school hall, all  
fencing repaired and new school hall with  
stone facings, and several detail jobs.

The property was declared ready for use  
by the Very Rev. the Dean of Sydney, at a  
musical entertainment (arranged by Miss  
Graee Tilly) on Thursday evening. At the  
function the seating accommodation was over-  
taxed by adults, and the programme submit-  
ted was of a very high order. The Dean  
spoke eulogistically of what had been done,  
and he stressed the point that if success is  
to be obtained in our parish work the social  
side of the Church's life must be considered.  
The Rev. Canon Charlton recalled the con-  
dition of the property when last he saw it,  
and said what he had seen that evening was  
a revelation to him, and it spoke well for  
the clergymen in charge. The Rev. J. V.  
Patton also spoke in high praise of the work  
done, and what appealed to him most was the  
use to which the new room was to be put—  
furnished suitably for the carrying out of the  
kindergarten principles. At the close of the  
social function the visitors were invited to  
supper in the rectory provided by the church  
workers. It is hoped to have the property  
free of debt by the close of the year.

(Communicated.)

## NEWCASTLE.

Missions to Seamen.

The windows for the chapel have arrived  
from England. Experts have pronounced  
them to be most magnificent. A brass tab-  
let with the following inscription will also  
be placed in the chapel—"To the glory of  
God, and to commemorate the fortitude of  
the sailors of the British Mercantile Marine  
who throughout the dark days of the Great  
War, 1914-18, in the face of dire perils served  
their country with unflinching devotion, the  
windows of this chapel were here placed in  
the month of May, 1920." This gift is from  
the Parnell family, who erected the chapel  
some years ago.

## GOULBURN.

Cathedral War Memorial.

At a full meeting of the Cathedral War  
Memorial committee, held on June 8, Canon  
McDonnell reported that £1900 was now in  
sight for the memorial project. It was de-  
termined that the outside limit of expendi-  
ture, including special gifts and expenses,  
should not exceed £3000. Acting on the ad-  
vice of the architect, whose representative  
attended the meeting, it was agreed to use  
Queensland maple for all the woodwork of  
the memorial chapel. It was also agreed  
that all materials and ornaments should be  
of Australian materials and workmanship.  
It was also determined that a complete re-  
cord of donors and gifts, and a complete  
register of the names and war service of  
the men commemorated, should be com-  
piled and eventually placed in the chapel. It  
was further determined that only the in-  
itials and surnames be placed on the mem-  
orial tablets, military ranks and titles to be  
excluded. The names to be included will  
embrace all those soldiers and sailors from  
this district who died in or beyond Aus-  
tralia after enlistment.

## Diocesan Board of Education.

The Board met on June 9, the Vicar-  
General presiding. Archdeacon Pike reported  
that the Wagga Girls' Hostel is now full  
and the local trustees are contemplating  
extension. The Rev. L. G. H. Watson re-  
ported that the numbers at the Monaro  
school were slowly but surely rising. Vari-  
ous routine business was transacted and  
some consideration given to the question of  
appointing salaried teachers for religious  
instruction in State Schools. Mr. Fred  
Campbell's endowment will shortly be avail-  
able for this purpose.

## BATHURST.

### The New Cathedral Fund.

The donations towards the new Cathedral,  
as read by the hon. treasurer at the laying  
of the foundation stone by General Sir Wm.  
Birdwood, on April 24, amounted to £2594  
5s. 1d. Mention was made of a generous  
promise by Mr. Walsham that he would give  
an additional 100 guineas for every £1000  
donated between £3000 and £6000.

### The Disastrous Drought at Coonamble.

On account of the continuation of the dis-  
astrous drought it has been decided that the  
annual fete be postponed indefinitely, and  
instead, a classified collection of pounds,  
half pounds, five shillings, etc., be made  
throughout the district; this will not alto-  
gether recompense us for the loss of the fete,  
but will, it is hoped, meet present require-  
ments. The church choir, lately taken over  
by Dr. Archdall, is improving, both in mem-  
bership and musical effort, and the services  
of the church are much brighter. The sus-  
tained efforts of the pastoralists in trying  
to keep stock alive prevents a regular attend-  
ance at the country services, and conse-  
quently our congregations are small in those  
parts, and not only the finances but also the  
spirit of worship suffers severely. Yet it is  
a time to sustain such a spirit which gives  
people under trying circumstances such  
buoyant hope and mental equilibrium. It  
may be a question as to whether, like Moses  
of old, if the pastoralist could draw aside  
from his flock for an hour and enquire of the  
Lord, it would bring the wanted relief for  
which we have been all so long waiting. It  
would be a difficult thing to accomplish, but  
what great thing has not its attendant diffi-  
culties?—Church News.

## QUEENSLAND.

### BRISBANE.

Synod.

Synod was opened in the Albert Hall on  
Tuesday, the 8th inst., when, in the ab-  
sence of the Archbishop, Bishop Le Fanu  
presided and delivered the presidential ad-  
dress. He referred to the coming Lambeth  
Conference, which Dr. Donaldson will at-  
tend, and stated that the Church, like the  
world, was facing big problems. Probably  
the two matters which most interested them  
in Australia were the evangelisation of the  
heathen world and the reunion of Christen-  
dom. India, China, and Japan, in the last  
few years, had developed into Powers which  
must be reckoned with by the Western  
world. Christians believed that it was of  
vital importance to the future of the human  
race that they should be Christian people,  
but they had a long way to go before the  
average Christian of any denomination un-  
derstood his obligation in that regard. The  
question of reunion was so great that he  
scarcely dared to touch upon it. They of  
the Church of England were told sometimes  
that while they talked a great deal about it  
they did nothing towards it. He was sure  
they were right in refusing a pretence of  
reunion without getting down to the bedrock  
of the things on which they agreed and on  
which they differed. It was for this reason  
that they watched with glad interest the  
approaching corporate reunion of the Presby-  
terian, Methodist and Congregational bodies  
in Australia, and that they followed the  
steps towards the great conference on Faith  
and Order, of which the preliminary meet-  
ing was to be held this year at Geneva.

### Prohibition.

Dealing with prohibition, the Bishop said  
that he had never hitherto been able to feel  
that prohibition was the best course possi-  
ble. But the best course was not always  
open, and he thought it was closed now by  
the action of Parliament. Very few of them  
could be content with the present state of  
the liquor traffic. They ought long ago to  
have curtailed the hours of the sale of  
liquor in hotels and clubs, but the liquor  
interests have been so strong that even now  
the people were not able to vote for six  
o'clock closing. A few years ago he would  
have voted for State purchase and control,  
but the great menace of the liquor trade was  
that it paid to make men drunk, and the  
experience of other countries had proved  
that it was impossible for the State to elimi-  
nate the desire for profit. One plan in  
the Labor platform was "State control of  
the liquor traffic with a view to prohibition,"  
so that now that it was possible to get pro-  
hibition by direct vote, loyal Labor men and  
women would vote first for prohibition, but  
even if on general grounds they thought it  
right to extend State control, and gave the  
first vote that way, their second should cer-  
tainly be given for prohibition. He trusted  
that the great majority of his people would  
give their first vote to prohibition, but if  
their judgment forbade them to do this,  
then at any rate their second vote should  
go that way.

## Mission Study School.

The Rev. J. S. Needham will conduct a  
Missionary Study School at Holy Trinity  
(Valley) Parish Hall during August and  
September. The last school of this charac-  
ter was held in 1918, the influenza epidemic  
preventing it last year. The first meeting  
of the class for training leaders for the  
school will take place on June 14, in the  
Valley rectory.

### An Interesting Succession.

For over 30 years Canon Osborn—now  
Archdeacon Osborn—had charge of the Lut-  
wyche parish. He has three sons, and dur-  
ing the 30-year period two of these were sent  
to Oxford University and educated for the  
ministry. Recently, Canon Osborn was pro-  
moted to the rank of Archdeacon and given  
charge of the districts of Toowoomba and  
Wide Bay. An interesting ceremony took  
place last evening, when, in St. Andrew's  
Church, Lutwyche, the canon's youngest son,  
the Rev. Harold Osborn, M.A., was formally  
inducted as rector of the parish. Bishop  
Le Fanu, in performing the ceremony, ad-  
dressed the congregation, and reminded them  
of the relations that should exist between  
them and the new rector. The three things  
that stood out in the life of Christ, in His  
connection with the people, were that He was  
a teacher, that He was a friend, and that He  
was a man of God. The venerable Arch-  
deacon Osborn assisted in the service which  
was largely attended.

## Towards Reunion.

### VALIDITY OF ORDERS AND SACRAMENTS.

The Bishop of Madras, Dr. Henry White-  
head, made a useful and strong pronounce-  
ment on the question of the Apostolic Suc-  
cession in relation to non-episcopal minis-  
tries. The Charge was delivered in Janu-  
ary last, in the Madras Cathedral, on the  
occasion of the Bishop's third visitation.  
We can only give extracts, but they will show  
clearly the true position of our Church in  
its authorised teaching concerning our part-  
ners in the other boats. The extracts are as  
follows:—

### The Ideal of Unity.

"I would emphasise the imperative need  
of working for the unity of the Church and  
doing all that lies in our power to remove  
any obstacles that may exist among ourselves  
to the fulfilment of our Lord's Prayer that  
we may all be one.

"In East and West alike the need of  
Church unity is being felt more strongly  
every day. If the Church is to play her part  
worthily in the reconstruction of a world in  
ruins; if she is to give unity to classes and  
nations and teach them the reality of the  
brotherhood of man, she must no longer pre-  
tend to the world the spectacle of a house  
divided against itself. It was said truly by  
the President of the Church Congress in  
England last October that to bring about the  
unity of the churches would do more to con-  
vert the world than all their separate mis-  
sions put together. In India the need of  
Church unity is even more imperative than  
it is in Europe and America. Unity and  
co-operation are two of India's greatest  
needs. The Christian Church alone can  
teach India the true secret of unity; but be-  
fore that great work can be done the Church  
herself must be united as one body in  
Christ."

"I do not think that any one who studies  
Church History would assert that for the di-  
visions of Christendom from the sixteenth  
century onwards either the episcopal or non-  
episcopal churches have been wholly to  
blame; or that any one who knows anything  
of the history of modern missionary work  
in India and elsewhere could for one mo-  
ment hesitate to acknowledge that the Spirit  
of God has been clearly working during the  
last century both through episcopal and  
non-episcopal ministries and sacraments for  
the conversion of men and women to faith  
and righteousness and for the building up  
of Churches in the knowledge of the truth  
and holiness of life. To refuse to acknow-  
ledge this would be to resist the clear wit-  
ness of the Spirit and render all appeal to  
spiritual experience on our part impossible.  
We are face to face with the clear moral  
issue, is the life and work of the non-epi-  
scopal Churches and ministries of God or  
not? There is only one answer that we can  
give; undoubtedly it is of God."

### The Position of the Church of England.

"The first thing we need to be clear about  
is that the Church of England has never  
decided the question as to the validity of  
non-episcopal orders one way or the other,  
so that it is open to loyal members of our  
Church to consider the question now with

a perfectly open mind. For itself the Church of England at the time of the Reformation decided to retain the threefold ministry of Bishops, priests and deacons on the ground that 'it is evident unto all men diligently reading holy scriptures and ancient authors that from the apostles' time there have been these orders of ministers in Christ's Church,' and it has also retained the ancient rule of episcopal ordination and consecration. But in none of its formularies has the Church of England asserted that the only lawful authority for the ordination of ministers in any branch of Christ's Church is the episcopate.

"Article XXIII. states that 'it is not lawful for any man to take upon him the office of public preaching or ministering in the congregation before he be lawfully called and sent to execute the same,' and then it continues, 'And these we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard.' This definition upholds the scriptural principle, that 'no man taketh this honour unto himself,' and the principle, which the Church has always acted upon, that the permanent ministers of the word and sacraments must be solemnly ordained by those who have authority given them in the Church to do so; but it does not decide the question as to how and by whom this authority ought to be given. It implies that the right to give it ultimately rests with the congregation. **The view, therefore, that non-episcopal orders are valid is one which members of the Church of England can hold and act upon without any disloyalty to their Church.**

Bishop Cosin.

"Bishop Cosin, a learned theologian, who took a leading part in the final revision of our Prayer Book after the Restoration, and who may be regarded as a leading representative of what might be called the High Church party of that day, in a letter to a Mr. Cordell written in A.D. 1650 from Paris with regard to a question which had been referred to him as to whether members of the English Church ought to receive the Holy Communion at the hands of French Protestant ministers, who had not been episcopally ordained, gives his advice as follows: 'Though we may safely say and maintain it, that their ministers are not so duly and rightly ordained as they should be by these prelates and Bishops of the Church, who since the apostles' time have only had the ordinary power and authority to make and constitute a priest; yet that by reason of this defect, there is a total nullity in their ordination, or that they be therefore no priests or ministers of the Church at all, because they are ordained by these only who are no more but priests and ministers among them, for my part I would be loth to affirm and determine it against them.' And he supports his opinion on this point on the ground that the power of ordination was restrained to Bishops rather by apostolic practice and the perpetual custom and canons of the Church than by any absolute precept that either Christ or his apostles gave about it.' While, therefore, he holds that the Reformed Churches of the Continent acted wrongly in setting aside the perpetual custom and rule of the Church, added under apostolic guidance, at the same time he says emphatically 'I dare not take upon me to condemn or determine a nullity of their ordination against them.'

"And he maintains that this was the line taken by the bishops of the Church of England after the Reformation. Since, 'if at any time a minister ordained in these French Churches came to incorporate himself in ours, and to receive a public charge or cure of souls among us in the Church of England (as I have known some of them to have done of late, and can instance in many other before my time), our bishops did not reordain him before they admitted him to his charge, as they must have done if his former ordination here in France had been void. Nor did our laws require more of him than to declare his public consent to the religion received amongst us and to subscribe the Articles established; and I love not to be herein more wise or harder than my own Church is.'

#### Theory of Apostolic Succession.

"Again, it is constantly assumed that the necessity of episcopal ordination both for a valid ministry and a valid eucharist can be deduced from the theory of Apostolic succession. But modern historical research has made it clear that the conception of the Apostolic succession which was developed in the Church of England by the Tractarians in the middle of the nineteenth century is a modern theory and is not the same as the conception of Apostolic succession found in the writings of the patristic period.

"We cannot, therefore, treat the Tractarian conception of a commission handed down from one individual to another as an essential principle of Catholic Truth. As Mr. Turner says in the essay quoted above, it

'may possibly be justified as a logical result of asserting the validity of non-catholic orders, but it was at least a novel departure and must be frankly recognised as such.' "It is difficult to understand how 'a novel departure,' of which we can only say that it 'may possibly be justified,' can be regarded as an essential principle of the Church's life or as giving any security to the gifts received through the sacraments. If our feeling of security rests upon a modern theory which we cannot prove, surely we are basing it upon shifting sand instead of upon the rock of truth. Our security rests upon our faith in God's love revealed to us in our Lord Jesus Christ, on the gift of the Holy Spirit bestowed upon the Church and our consciousness of our own sincere desire to know God's will and to obey it. Faith, repentance and loving obedience are the conditions required on our part for the reception of God's gifts. And we can be sure that where these are present, God will not withhold His gifts simply because of some technical defect in the means by which they are conveyed to us. The sacraments are not to be compared to a legal conveyance where a technical error, of which we are not aware, will invalidate the deed. They are spiritual instruments and the conditions of their validity are not technical or material, but spiritual and moral."

"And then it is manifest that God has accepted the ministry of non-episcopal churches and that His Holy Spirit does work through their ministry for the advancement and building up of the Kingdom of God. "The verdict of experience, then, leads us to the conclusion that at different periods of history God has used various forms of ministry and Church government for the good of the Church, and that all the three chief types, episcopal, presbyterian and congregational, have been valid for some purposes and invalid for others. What we may learn from the experience of the past is that for the true welfare of the Church what is needed to-day is not to choose one type to the exclusion of the others, but to combine what is good and useful in them all."

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3. To seek opportunity to bear witness for Christ to those for whom I have already prayed.

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## Notes on Books.

**Cheplahgan**, the new magazine of St. John's College, Armidale. We congratulate the organisers upon their enterprise, and the editorial upon a good issue. The Bishop's "Foreword" is excellent and has given the new venture "a good kick-off." The magazine contains 32 pages of matter varied to suit most tastes and seasons. We want to thank Mr. C. H. G. Simpson for his interesting explanation of "Cheplahgan," which we hope to reprint in a future issue.

**The First Easter Morning**, by the Rev. N. P. Williams (published by the S.P.C.K.; our copy from Messrs Angus and Robertson, Sydney, price 4/6).

This work is a provisional attempt to harmonise the various accounts of our Lord's Resurrection "with fidelity both to the theological standards of the Catholic Faith and to the methods and assumptions of a sane and scientific criticism." The writer quite frankly assumes the orthodox belief in the truth of the physical resurrection of Christ, and in this book seeks to arrive at the precise circumstances under which the discovery of the empty tomb was made. The writer deals with the synoptists first. He accepts the commonly accepted theory of the priority of the Marcan narrative and its use by the two other synoptists. Consequently he is unduly bound to the explanation that Luke and Matthew weave other details into the Marcan account, and seeks thus to explain some of the apparent inconsistencies of the three accounts. This theory involves the writer in statements concerning the methods of the other two evangelists which tend to rob their accounts of the events of authenticity. In his treatment of the Johannine account he accepts its genuineness, and is "confident that all substantive details which are based upon personal observation and therefore true." We cannot help thinking that the Magdalene incident is overstressed. It has always seemed to us that she fled to tell Peter and John as soon as she perceived the opened sepulchre, and so became separated from the other women. There seems to us no need for the elaborate artificial arrangement ascribed to St. John in which he is said to suppress the angelic message.

But the book is a distinct contribution on a subject that has been recognised to present difficulty, it is, as the author says guardedly, a "provisional attempt," and will be found to challenge thought, and should prove stimulating to Bible students.

A learned but somewhat absent-minded Oxford luminary was preaching for a friend in a country church. The opening of the sermon was vague, but finally it resolved itself into a disquisition on Aristotle. The discourse ended, the hymn was given out. The organist had already played the opening bars, when the preacher was seen ascending the pulpit steps. The organ ceased, vicar, choir, and congregation staring open-mouthed at the venerable cleric, who was turning over the pages of his manuscript. Then he leant forward and said, "My dear brethren, I think I said Aristotle. I meant St. Paul."

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## A Sunday in London.

(By Rev. H. S. Cocks, B.A.)

### St. Alban's, Holborn.

Palm Sunday, March 28, was one free of any preaching engagements for me, and as I happened to be in London I determined to squeeze in as much as possible. In order to gain variety of experience I decided that the itinerary for the day should include a visit to St. Alban's, Holborn, where Father Stanton formerly laboured, and which is the most ritual church in London, in the morning; a service for men at the Y.M.C.A. in the afternoon; and the hearing of Miss Maud Royden, the celebrated lady preacher, in the evening.

The service at St. Alban's, advertised as "Blessing and Distribution of Palms, Procession, and High Mass," began at 10.40 a.m. The large church was literally packed with about 1200 people, I should think, many of whom had to stand throughout the whole of the proceedings, which, in spite of the fact that there was no sermon, lasted for about two hours. The men, almost as numerous as the women, sat on the right-hand side of the church, and the women on the left.

The ceremony of the blessing and distribution of the palms was a very impressive spectacle, though a somewhat tedious affair, lasting over half an hour. Distribution was made by the officiant in due order, first to his two assistants, then to some six or eight hooded sisters, followed by acolytes, choir, churchwardens, men of the congregation, and lastly the women. The distribution over, the officiant and choir proceeded out of the church to the main door, where a vestition was made, and certain responds and verses, chanted by officiant, deacon, and choir. The sub-deacon then knocked three times at the door of the church, and the procession made its way right round the church and finally up the main aisle during the singing of the hymns, "All glory, laud and honour," and "Ride on, ride on, in majesty." Palms were carried, two censors swung continuously, two draped crucifixes borne aloft, each accompanied with four lights apiece, and bringing up the rear were the sub-deacon, deacon, and celebrant vested in most gorgeous copes and wearing birettas. Then followed the office of the "Mass."

It would be wearisome and serve no particular purpose were I to describe minutely the remainder of the service; but a few details will suffice. With the exception of the fact that it was sung in English and not Latin, I doubt whether there was any appreciable difference between it and a Mass being offered in any English Roman Catholic Church that morning. There were constant changes of raiment, numerous bowings, salutations, kissings, and washings, while every conceivable person and thing from the celebrant down to the books used were solemnly censured. The commandments were omitted, the Epistles read facing East, and the Gospel read from the chancel steps towards the North.

During the recital of the "Comfortable Words" eight lights were ceremoniously brought in and raised aloft by kneeling acolytes before the "altar" during the Sanctus. The words of consecration were absolutely inaudible to the congregation, and at the elevation of the host lights were again raised, a sanctus bell rung several times, and prostrations indulged in by the participants. To my mind the limit of idolatry was reached when, after the consecration, the celebrant held up the wafer before the people, saying the words, "Behold the Lamb of God that taketh away the sin of the world." Needless to say there were no communicants, and further comment concerning such practices and the teaching connected with them in our beloved Church is unnecessary.

### A Visit to the London Y.M.C.A.

The Man's Rally at the headquarters of the Y.M.C.A. in Tottenham Court Road began at 3 p.m., with musical selections rendered by a small orchestra. The service proper commenced half an hour later, and I was very pleased with the "tone" of the meetings, but was disappointed to find such a sparse attendance, which, in spite of the attractions of the music, comfortable chairs, and cheery surroundings, did not number more than fifty.

The proceedings consisted of three hymns, prayer, scripture reading and address. The speaker gave a vigorous and fervid address urging upon his hearers "to follow on to know the Lord," by learning more about the character of the Lord Jesus through personal experience, and not to be satisfied with conceptions they held of Him in childhood or youthful days. It was also gratifying to note that in the Association Bulletin, issued weekly, a series of daily Bible readings was provided, together with a few helpful comments on each day's passage. Notice was also given during the meeting of a Bible

Study Circle for the following Monday evening, and one gained the impression that "first things" were not being forgotten at the Central Y.M.C.A.

### Miss Maud Royden, the Lady Preacher.

Miss Maud Royden, formerly assistant minister at the City Temple, has recently joined forces with the Rev. Dr. Percy Dearmer, the ecclesiastical music expert, for the purpose of conducting "popular" services for non-churchgoers. These services are being held in the Kensington Town Hall, and thither the "Australian Parson" weaved his way on this Palm Sunday. A service paper was distributed among the congregation. The service was of a semi-liturgical character, and provided for verses, psalms, two lessons, several collects and extempore prayer. The Prayer Book Confession and Absolution were omitted, but Miss Royden concluded the service with the form of Benediction usually only pronounced by a man in full orders.

The psalms and canticles were set to plain-song or Gregorian tunes, with the result that the singing could not be described as hearty or congregational, but Dr. Dearmer's idea is that when people have learnt this type of music it will become "popular." There was no recognised choir, and the ushers were all women attired in a simple blue uniform. The preacher herself had an attractive personality, is possessed of a pleasing and strong voice, adopts no professional "tricks," and spoke with apparent earnestness and sincerity. Personally, I was somewhat disappointed with the subject matter of the sermon, which, on this occasion, lasted about half an hour. That Miss Royden is extremely unconventional is evidenced by the fact that she asked her congregation to talk to one another during the service, for, she informed us, our worship should be perfectly natural, and we ought to be able to pass from things sacred to things secular (so-called) at a moment's notice without feeling any incongruity in doing so. When asked by one of the congregation if some windows in the hall might not be opened, she replied that the congregation would have to decide between noise and fresh air, and said she would take a vote on the matter. On the question being put, peace and quiet triumphed over fresh air.

The percentage of men present in the congregation (which numbered about 750) was particularly small, and I could not see more than half a dozen whose age would be under 30. It came, however, forecasting the formation of another new sect in the not very distant future, known perhaps in a hundred years' time, as the "Roydenite Church," whose ministers and office-bearers would all be women. Of course, that is not now intended, but history often repeats itself.

### ANGLO-CATHOLIC CONGRESS.

"The Record," in an editorial, refers with some surprise to the action of the Bishop of Salisbury in preaching at the opening service of the Congress, a service freely advertised as "High Mass." It rightly discerns the object of the promoters of the Congress when it says:—

"It is clearly the intention of the Anglo-Catholic Congress to exalt the Mass. Every priest attending the Congress will be expected to say Mass daily, and the sort of arrangements which are contemplated may be judged from the hint which has been given that at St. Matthew's, Westminster, they can provide for the saying of forty Masses each morning. It is well to bear these facts in mind, for an examination of the published programme of the Congress hardly suggests the highly aggressive character of the movement. No doubt the discussion of 'Our Position,' when 'The Limits of Toleration' and 'Our Ideal' will come under review; and of 'Corporate Religion,' when 'The Sacrifice of the Altar' and 'The Reserved Sacrament' will be considered, will give ample opportunity for challenging a conflict; but for the rest the programme is less distinctive than might be supposed. The fact, however, which should not be lost sight of is that the holding of the Congress at all is itself an indication of the desire of the extreme members of the party to force the pace and to secure fuller recognition for ritual excesses within the Church of England. And that way danger lies."

### ONLY THROUGH ME.

Only through Me can come the great awakening. Wrong cannot right the things that wrong hath done.

Only through Me, all other gods forsaking, Can ye attain the heights that must be won.

Only through Me shall victory be sounded, Only through Me can right wield righteous sword;

Only through Me shall people be surely founded,

Only through Me. Then bid Me to the board.  
—J. Oxenham.

## What is Plain Song?

It is passing strange that people of the Anglican communion do not know what Plain Song is, and yet ten years ago I myself had but a vague idea of what it is, mixed up with an undefined idea that it was something Roman Catholic that savoured of Papistry and therefore to be avoided. I know better now. But what is Plain Song? My persistent inquirer again asks. My response is, it is in the words of the Catechism, "An outward and visible sign of an inward and spiritual grace." That not satisfying, importunity again repeats the inquiry, What is Plain Song?

Not wishing to shock the inquirer who is a loyal Anglican episcopalian, I evade the question and ask if the questioner had ever heard of the historical records of Pope Gregory I (beg pardon, the Bishop of Rome, which was all he claimed), who, seeing some slaves from Britain being sold in the markets of Rome, and observing their fair complexion, asked whence they came, and being told they were Angles said, "No, Angels," and then became interested in the people of Britain. This was in A.D. 595. He at once entered upon a scheme of a mission to proceed to England to Christianise the people, and appointed as a missionary St. Augustine, with 40 monks, to proceed by sea to the King of England, Ethelbert, who had married a Christian princess, Bertha, daughter of Charibert, King of the Franks, she being, under the marriage bond, permitted to worship in her Christian way, bringing the good Bishop Laidhard with her to conduct the Christian rites. For this purpose, St. Martin's was given her, it having been the place where the Romans were in possession, used for Roman rites, but now desolate and requiring repairing.

St. Augustine, in 596, with his 40 monks, approached Canterbury singing the Plain Song Antiphone, or Litany "Deprecamur Te Domine," the procession being led by a silver cross, thus making the opening of the mission most impressive as a Christian solemn rite.

St. Gregory, justly called the Father of Christian England—and Augustine was styled the Apostle—had but recently completed his full revision of the Church music called the Antiphoner, and England was the first to receive it.

Plain Song is the melody of human voices singing the pure diatonic scale of music, which scale consists of two tetrachords each of two full tones and one half tone, with a full tone between each tetrachord. It is free in its rhythm and time as opposed to the modern system of measured or fixed time music, is sung in unison and rarely exceeds the limits of six notes in its melodies.

From the systems evolved by Ambrose and perfected by Gregory, has come all modern music. Plain Song has eight proper modes or scales, all with the same laws as to the divisions of two tones and one semi-tone, tri-tone, or three successive full tones, are abhorrent and not allowable. No sharps or flats are allowed except only *b* flat, for which sufficient reasons are given to the student. It has only two clefs or signs, viz, the tenor *c* cleff and the bass *f* cleff, the one being shown by the tenor *c* cleff and the other by placing a flat on the line or space of the staff. In either case the line or space in which the *c* tenor staff is placed is always "do," and where the flat is, is always "fah." These are unalterable. There are different modes of showing the duration of the notes but the free system gives great latitude, so that instead of, as in modern music, fitting the words to the music the plain song fits the music to the words.

The chanting of the prose Psalms to Gregorian Chants has a peculiar flavour of richness combined with an ecclesiastical fervour and piety that pertains to itself alone. Plain Song is meant to be unaccompanied, but if the organ is brought in it should only be played strictly on chords of the mode to which it belongs. There is great scope for a proficient organist thoroughly acquainted with Plain Song to produce most beautiful effects, while adhering strictly to the model form. Modern accompaniments would utterly destroy the effect of Plain Song and make it quite useless.

Plain Song is the only music allowed in the Anglican and Roman Catholic liturgies, and in the former, by order of the Crown and Parliament.

Shortly, Plain Song is the pure scales of diatonic sequences, the truest form of musical song, the ideal of melodic arias and the perfection of true ecclesiastical music.

A Plain Song Society has recently been formed, a pro tem. committee appointed with Mr. A. W. Padler as hon. secretary pro tem., and Miss Much as assistant secretary. Communications can be addressed to the Diocesan Book Depot, Cathedral Buildings, Swanston St. Melbourne, where further particulars can be obtained.

April 5, 1920.

A.W.P.

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**An Australian Parson in his Travels Abroad.**

London, During the Winter of 1919-1920.

At the present time, London presents a marked contrast to New York, as might reasonably be expected as a result of all that she had to go through during those 44 years of grim warfare. But, although London is assuredly brightening up again after this long period of depression, she still wears a very tired and down at heel appearance, which is accentuated by climatic conditions during these winter months. Many of her ancient buildings, hoary with old age and associated with countless venerable traditions, appear to the visitor, who views them for the first time on a grey November day, as most drab and smoke-begrimed, while many shops and private dwelling places are veritably crying out for a much needed coat of paint. Yet it is a marvellous city, filling one with awe as one gazes at the countless places of historic interest, or watches the vast pulsing life, or listens to the ceaseless roar of this the greatest city in the world.

The Australian sojourner is inclined to accept with somewhat bad grace the limitation of his sugar allowance to 6 ozs. per week, and the meagre dole of 14 ozs. of butter for a similar period, but he quickly learns that he must bow to the inevitable and practise economy in a very strict manner. All clothing in England at the present time is expensive; foodstuffs are certainly at a much higher price than in Australia, and a 50 per cent. increase on railway fares makes a tremendous drain on one's pocket. Butter is unobtainable, except in absurdly small quantities, with the result that many folk go without altogether, and coal is likewise scarce.

The "Australian Parson's" first day in London happened to be the anniversary of the signing of the Armistice, and will be long remembered. The dense crowds thronging the thoroughfares, the soul-stirring scenes at the Cenotaph in the White Hall, and the wonderful hush that rested over London while it stood still for two minutes, all contributed to make a lasting impression on those who participated in them. The day on which H.R.H. the Prince of Wales arrived in London after his Canadian and American tour was also a noteworthy occasion. The day broke wet and gloomy, and at 1 p.m., the hour at which the Prince was to arrive at Paddington Station and proceed through the streets to Buckingham Palace, the sky was so overcast that everything was literally enveloped in darkness, so that one could only just discern figures of people walking along the pavements on the other side of the street.

Although the rain came down in torrents, many thousands of people thronged the streets and stood at open windows or other vantage points; flags endeavoured to wave bravely in spite of being soaked with water, and the bells of Westminster rang out their peal of welcome. All along the route the Prince, who drove in all the rain in an open carriage, was received with much cheering and other manifest tokens of greetings and goodwill on the part of the populace to which the "parson abroad" added his quota. The newspapers described the Prince as looking well after his eight months' tour away from England, and, as usual, he wore the winning smile which invariably captivates all hearts that encounter it. He is deservedly popular, and will, I trust, receive a typically warm Australian welcome when he visits our sunny shores about May next.

A Chaplaincy at Oberhofen, Switzerland.

Shortly after my arrival in England, I was asked by the Colonial and Continental Church Society if I would undertake Chaplaincy duties in Switzerland for them during the Christmas and New Year season. Having accepted this offer, I was appointed to Oberhofen, which is not far from Berne, the capital of Switzerland. Oberhofen is a most quaint Swiss village, charmingly situated on the shores of the picturesque Lake of Thun, and looks away across its clear waters to the magnificent snow-clad mountain peaks of the Alps. French railway carriages are not as clean as they might be; the trains are not noted for their speed; and the frequent examination of passports and luggage tried one's pa-

tience rather sorely, so that one was very thankful when the destination was reached.

The duties of a Chaplain to the British and American community in a small centre like Oberhofen, were not numerous or exacting, so that many opportunities were afforded for sightseeing and visits to other places of interest in the vicinity. The largest town in close proximity to Oberhofen is Thun, about four miles away, at the head of the lake of the same name. It possesses a very ancient chateau, dating back to the 12th century, and a large church of more recent date, both of which are situated on a conspicuous prominence overlooking the town, and affording an extensive and charming panorama of lake, hills, valleys, river and town. There are many features about Swiss towns which have a special interest to the visitor from other lands, e.g., the narrow, winding streets, with their rough, cobbly surface stones, over which the vehicles rumble along; the arcade shops approached by passing under arches; and the number of public fountains at which the women wash their clothes and the butcher his meat.

Bells are invariably fixed to the harness of the horses, but while the tinkling sounds well at a distance, it becomes very monotonous if you have to sit behind the bells for any length of time. The Swiss people observe Christmas-tide with much jubilation and thoroughness. Every home and church has its Christmas tree, lighted with candles and adorned with attractive decorations of various kinds.

Our British community was a very small one, and the congregations never numbered more than 20, but practically all available came to the services most regularly, and much appreciated the opportunities for corporate worship, which are only available at certain seasons of the year. These services, like those of many other smaller towns on the continent, are made possible through the operations of the Colonial and Continental Church Society. I found in Oberhofen, a dear old English lady, a very bright Christian, 92 years old, who, on account of her advanced age, was never able to attend any services, and she used to look forward with such genuine pleasure to my visits for prayer and the Holy Communion.

I was able to pay visits to Neuchâtel, Interlaken and Berne, the last of which possesses numerous places of interest to the tourist, viz., the magnificent Houses of Parliament, the Minister, University, Rathaus, and the Bears' Den. On the return trip, a busy day of sightseeing was devoted to "Gay Paris," and a thorough tour of the city made which, included visits to the Madeleine and St. Sulpice churches, Notre Dame Cathedral, Place de la Concorde, Avenue des Champs Elysees, Place de l'Etoile, the Trocadero, Eiffel Tower, Napoleon's Tomb, Tour de St. Jacques, the Louvre and the Palais Royal.

**The Wanderings of a Window**

The great window at the east end of the church of St. Margaret, Westminster, is once more in its accustomed place, none the worse for the burial which it underwent, from the time when the ex-Kaiser's aircraft began to display too great an interest in the Metropolis. As a matter of fact, the window looks all the better for its temporary disappearance. Cleaning and repainting have brought out its manifold beauties to a surprising extent, and it is worth going many miles to see.

This remarkable work can claim a truly astonishing history of its own.

In the two lower corners can be distinguished two figures kneeling at prie-dieu. One of these represents Katharine of Aragon, and the other her youthful bridegroom, Arthur, Prince of Wales. The window, which is of Flemish workmanship, was given by Katharine's parents, Ferdinand and Isabella, to commemorate the great event of the betrothal of their daughter to the heir of the throne of England. Destined originally for Westminster Abbey itself, the window was unfinished at the death of Henry VIII., and, as a result of an extraordinary chain of events, it found its way to almost every place except the right one.

Arthur, after a brief married life of only four months and nineteen days, predeceased his father, and his younger brother Henry speedily married the youthful widow, with

grave effects upon the fortunes of our land. Doubtless this window, with its vivid representation of the deceased Arthur, was no altogether a welcome reminder of the past to the new bridegroom, by this time become King of England. Still less could this have been the case a few years later, by which time Katharine's beauty, if ever she had any, had begun to wear off, and her husband was becoming steadily more and more entranced with the golden locks and the blue eyes of Anne Boleyn, one of the Queen's maids of honour.

So the window was ignored for some considerable time, and at length was handed over to Waltham Abbey, where it remained until the Dissolution in 1539, when it was set up in a private chapel at New Hall, in far-off Wiltshire.

By a strange coincidence, this piece of property, together with the window, actually came to be purchased by Sir Thomas Boleyn, the father of Katharine's rival and supplanter. Later on it passed into the hands of Charles I.'s favourite and friend, George Villiers, Duke of Buckingham, whose son in his turn sold the place to General Monk.

Monk, who, though he ranged himself upon the Puritan side, was never altogether one of that party, determined to save this beautiful work of art. Thus it came about that during the bitter troubles of the mid-seventeenth century it underwent its first experience of burial. In a few years' time, however, it was replaced within its tracery at New Hall once more, and there it remained until it found its way, as the result of a sale, to another private chapel near Epping. The new owner, however, did not retain it for any great length of time. He was glad to get rid of it for the sum of £2000, no small amount in those days, to the churchwardens of St. Margaret's, Westminster, who were then engaged in restoring their church.

So, then, the beautiful window, after the lapse of two centuries and a half, found its way to a final resting-place within a few yards of the home originally intended for it.

It is good to know that this priceless treasure has escaped the tragic fate of so many acres of glorious mediaeval stained-glass in France, and to come nearer home, of the noble seventeenth century windows in the chapel of Lincoln's Inn—the destruction of which adds one more to the many abominable crimes to be placed to the credit of the ex-Kaiser. May it long continue to look down upon the Gentlemen of the House of Commons whenever they gather together in the historic church of St. Margaret.—From the "Church Times."

**THE ESSENTIALITY OF LOVE.**

"Take away love from the temple of Christ's Gospel and the whole edifice crumbles at once into ruins. God is love, and whatever is not of love is not of God, and therefore not of the religion of His Only Begotten Son. Love is the beginning; and end, the alpha and omega, the life and light of Christianity. Faith without love is reckoned according to the Gospel as superstition; hope without love as sentimentalism; prayer without love as selfishness; preaching without love for the souls of men is counted as vain; praise of God without the service of love for Him is deemed mere flattery of the lips."—Bishop Diggle.

"And Jesus was moved with compassion toward them, because they were as sheep not having a shepherd."

This is tragically true of some of our Far West parishes. There is no minister to give them the Word of Life or the regular ministrations of the sacraments.

"And He answered and said, Give ye them to eat."

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## Young People's Corner.

O Hana San.

"O Hana San" is the title of a new book—the story of two Japanese girls, O Hana San and her friend Kogiku San. The story gives insight into the home life and customs of the people; the girls experience a fire, a great earthquake, and a flood, which are vividly described, and bring out typical scenes in Japanese life. Here is one of the missionary bits in the book:—

Towards the end of their stay with Hirahara San (O Hana San's grandmother) the girls went to see a famous temple.

"Look at all these steps," cried O Hana, as they stood at the foot of the great flight of ancient stone steps that led up to the grove of pines and cherry trees among which the temple stood. "What hundreds of feet must have passed this way to wear the stones so much. Granny, what is this temple for?"

"People come here to pray that they may not get leprosy," said Hirahara San. "It is sometimes called the Leper Temple. Those men sitting up there on the steps by the great stone lanterns are lepers. They come here to beg for alms."

The two girls shuddered as they passed them and saw their terrible disfigurements. At the top of the steps was a great paved courtyard with many people wandering about here and there. In a large open hall in the centre a number of worshippers were beating monotonously on drums, and crying over and over again upon the god to have mercy upon them.

"Do you think that poor baby is a leper?" O Hana San asked. "His mother has just dipped some holy water out of that stone basin, and rinsed out her own mouth and the baby's mouth, and then she poured some of the water over his legs; I have been watching her."

"Perhaps she is afraid that he may become a leper," replied Hirahara San, as she drew her purse from her obi (sash), and taking out a coin she flung it into the huge wooden money chest that stood before the shrine with its wide slit ready for the offerings of all worshippers.

"That man seems to be praying very earnestly," said Kogiku San; and she pointed out a tall, well-dressed fellow who had slipped off his clogs and was walking barefoot up and down, up and down, along one wide stretch of stone pavement.

"He has probably made a vow to pray a certain number of times like that," explained Hirahara San. "When he comes to the wire stretched along the wall there, he moves a little piece of tin to show how many times he has prayed."

"Oh, Granny, what is this bright red box?" inquired O Hana San.

"That is something new," said Granny. "We must go and look at it."

"It's called 'A Penny-in-the-Slot Machine.' See, it is written there, and here it says: 'Put one sen in this slot and pull the handle, and you will find out whether your prayers will be fortunate or not.' Do let me put a sen in, Granny."

So Granny gave O Hana a sen, and she dropped it in and pulled out a slip of paper which told her that her prayers would be answered.

"That's all right, then," said O Hana San. They bought a charm which would ward off leprosy, so the priest said, and turned towards home. Just as they were leaving the temple they noticed another shrine; the avenue of torii (red-painted wooden arches) showed that it was dedicated to the worship of the fox god, and a thin stream of people were wending their way in.

O Hana was in good spirits. Her friend was quiet and thoughtful. "If the foreigners are right," she remarked at last, "and there is only one God, what becomes of all these other gods and the temples, and where do the prayers go?"

"I don't know, I'm sure," replied O Hana cheerfully. "I think the foreigners must have meant that they only know one God. Anyhow, I am glad we know our prayers were answered. It would be awful to be a leper. We have had a nice day, haven't we? And a lucky one, too."

But Kogiku San did not answer.

This is only three pages taken from the 160 pages in "O Hana San." There are seven colored and eighteen other pictures in the book. The price is 2/6.

(C. M.S. Book Room, 51 Elizabeth Street, Sydney.)

### Selfless Service.

This is part of a letter sent by a Hindu to Dr. E. F. Neve, of the C.M.S. Hospital in Kashmir, a brother of Dr. Arthur Neve, who died last autumn. The latter had been a medical missionary at Srinagar for nearly forty years.

"Though I am an Arya Samajist and orthodox Hindu and my views quite differ from your religion Christianity and so naturally I have an against feeling for it, yet I have a great respect and regard . . . for the Holy Christ and the missionaries. Excuse me, please, when I write that if Christianity is spreading all over the world by leaps and bounds . . . it is on account of the selfless service of the gentle heart and noble-minded missionaries like . . . your late brother A. Neve, who have dedicated and even sacrificed their lives to serve the human being of God, and thus to please Him."

Give, as the morning that flows out of heaven!

Give, as the waves, when their channel is riven!

Give, as the free air and sunshine are given! Give, as He gave unto thee, who gave thee to live!

Lavishly, utterly, carelessly give.

"Teach me to pray; not only in the evening grey,  
Or when the morning's silvery ray falls on me,  
But at high noon-day, when pleasure beckons me away,  
Teach me to pray!"

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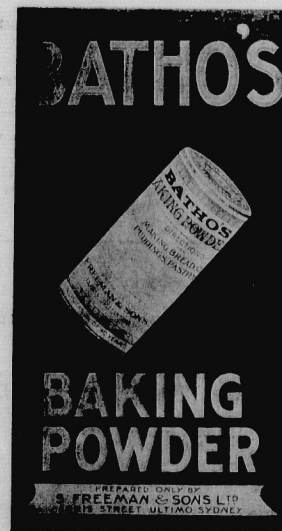
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**Current Topics.**

The Royal Progress still continues, and it is a right royal progress. The Prince is winning all hearts. Melbourne's tremendous welcome has been quite equalled by the hearty enthusiasm of Sydney. There can be no question as to the timeliness of the Royal visit. The Sinn Feinism that has been raising its discordant cries in our midst has been completely overwhelmed by the spontaneous and full-throated outburst of loyalty to the Throne. The absolute silence of disloyalists in the Commonwealth is more remarkable because of the much-advertised crowds who did honour to a man who stands out beyond all others as a traitor to the great Empire to which he, racially, belongs, and which protects him in his disloyal utterances towards itself. The Throne of the Empire is set firmly in the hearts of a free and generous people who recognise the goodness and greatness of the Prince, who in our midst to-day represents the King. Without doubt the British Empire, world-wide and strong, with its Throne even more stable since the outburst of the Great War, is one of the great miracles of modern times. Never was the National Anthem sung with deeper and more affectionate feeling than in this day of grace.

The Lambeth Conference begins next week, when its members will give themselves to the consideration of many problems of great importance and urgency to our Church, but none of the subjects set down for discussion is more aptly brought before such a body than that of the missionary work of the Church. It is particularly appropriate that a gathering of representatives from the far-flung dioceses of the Anglican Communion should occupy its thoughts with the world-wide vision of the Church's work. The days in which the Conference meets are critical, and the great missionary societies are faced with problems of exceptional gravity, yet the call of the Church's Master to-day is, as of old, to go forward. The apparently tremendous difficulties stretch before her like a veritable sea, but the responsibility to the past, and loyalty to her commission, urge her on from behind, while her Master's voice calls from above to go forward in energy and faith. It is a call to the whole Church, and the whole Church should be giving at this time its contribution of prayer to the task, as its leaders bring their contribution of deliberation and discussion, which the whole Church again must follow up with its contribution of solid effort.

The brief news which we printed in our last issue of the great increase in the

**A  
Wonderful  
Response.**

C.M.S. income for last year should be an incentive to fresh endeavor in the great enterprise of the Kingdom. The Rev. Cyril Bardsley, some two or three weeks before the Annual Meeting sent the following statement to C.M.S. supporters:—"We must immediately tell you our great news. Laus Deo! Our income, including Thankoffering gifts, has reached the wonderful total of £669,000, which is £229,000 more than last year. Our hearts are full of thankfulness both to God, and to you and all our good friends, who have prayed and worked with such splendid courage and enthusiasm. You must realise that we do not know what proportion of this amount will be available to meet our very heavily increased expenditure, nor whether we have paid our way for the year, but our faith and hope are strengthened as we go forward to the tremendous year ahead of us. Please tell the people in your district of this great encouragement to us all, and suggest to them that Sunday, either April 18 or 25, should be a day of special praise in all our C.M.S. parishes."

As more recent news informs us, all commitments were fully met, and a balance of £8,000 was carried forward to the new year. In view of the urgent appeals from fields "white already to harvest," our great Society may well venture along the lines of its policy of faith in order to strengthen its work and workers and make possible the large development called for by those wonderful mass movements which provide for the Christian Church so great encouragement and so arresting a challenge.

The Lower House of the Canterbury Convocation evidently in concern about some recent appointments, took the liberty of sending a request for the appointment of a Standing Committee of

Churchmen to be consulted by the Premier before nominating to a bishopric. The reply received from Mr. Lloyd George shows that so far from ignoring the opinion of the Church and taking to himself complete responsibility of appointment, the Premier has always consulted the Primate, and at times the Archbishop of York. This is distinctly interesting information as indicating the policy of the Church's responsible leaders, a policy seemingly set dead against the appointment of extreme Churchmen of the Anglo-Catholic type to high and responsible office in the Church.

News to hand by mail shows that the late Dr. Moule was taken ill in Cambridge, and probably died at the residence of his brother, Mr. C. W. Moule, Fellow of Corpus Christi College, of pleurisy and congestion of the lungs. Those who knew the revered bishop will think it most appropriate that he should have received his "Home Call" in his beloved Cambridge, where so many years of his life were spent in fruitful service for His Master.

The Mansfield Manifesto on Reunion (which we reprinted some weeks ago), which was described by the English "Guardian" as a 'long step towards Reunion,' has aroused quite a storm of opposition in the Anglo-Catholic section of the Church. Of course, this was hardly unexpected, as the "Church Times" columns have revealed a growing fear on their part that reunion with our non-episcopal brethren would "protestantise" the Church of England to an alarming degree, and would not help forward their darling wish of reunion with Rome. A special meeting of the English Church Union was held, at which Bishop Gore fulminated against the Mansfield position. And now a counter memorial has been arranged, which throws down the gauntlet to Evangelical Christianity with impudent candor. After putting their own construction on the Mansfield Manifesto—a manifesto signed by such Anglo-Catholics as Dr. Lacey and Dr. Dearnley, they proceed to state their own position in the following terms:—

"We who sign this document hold what is commonly described as the Catholic doctrine of Ordination and of the conditions of a valid Eucharist. We do not think that any one who believes that our Lord Jesus Christ founded the Catholic Church and gave it authority to bind and to loose can doubt what the ruling of the Catholic Church on these subjects has been, or that it is an authoritative as possible. If the Anglican Church were to abandon this tradition, and were, by any official action, to recognise the equal validity of Churches however constituted, ministries however conferred, and Eucharists by whomsoever celebrated it would lose the Catholic status which it claims and its right to appeal to the ancient and undivided Church. It would also violate the understanding which, in spite of differences of opinion, has since the Reformation kept its members together. For, while we have differed among ourselves as to what is of the esse and what only of the bene esse of the Church, no corporate sanction has hitherto been given to anyone being admitted to ordain priests or deacons except a bishop, himself consecrated by bishops, or to celebrate the Eucharist except a priest.

We cannot bear to contemplate the disaster which might befall the Church of England if there were in any particular a violation of this understanding. And we think it our duty solemnly to affirm that the proposals of the manifesto appear to involve such violation. To purchase reunion with those with whom we are not now in communion at the price of disruption within the Church of England is the disaster which we fear.

As regards the interchange of pulpits recommended "under due authority" in the manifesto, we desire to say that in our judgment such interchange, while terms of reunion are still unsettled, would in fact promote not unity but unreality and discord. Further, the ministry of the Word of God is a main part of the authoritative task of the Church, and as such cannot reasonably be delegated to anyone who has not given to the Church the pledges required from the ministers of the Church.

We make, in conclusion, three observations:

1. We are thankful to believe that God is not tied to His Sacraments or to the rules of His Church. He can give the gifts of His Spirit and His grace as and when He pleases.