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The Church Record

For Australia and New Zealand.

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

With which is incorporated "The Victorian Churchman."

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

Vol. VII, No. 13.

JUNE 4, 1920.

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

Current Topics.

Since our last issue the Prince of Wales has landed in Melbourne, and before our next he will have been in Sydney too. We know that the heartiness of his welcome at the seat of the Federal Government is only symbolic of that which will be given him throughout the Continent, and that he will find that Australian hearts are no less warm and loyal than those in other parts of his dominions. We welcome him as well for his own sake as the "Digger Prince," who has endeared himself to his people by sharing their dangers and privations as for the people whom he represents, and the things for which he stands. It was very significant that at the time of the Armistice, when almost every other European monarch was fleeing for his life, the people of England were seeking their king that they might show him their admiration and affection, and this his son promises to be the most popular sovereign we have had for centuries. We trust that he will have a very pleasant time in Australia.

The Archbishop of Perth rose to a great occasion in the Melbourne Cathedral on Sunday last in his sermon before the Prince of Wales. The congregation that filled to overflowing the Cathedral would naturally be open to the lesson of the time. The great past of our Australia has been written in the life-blood of those old pioneers whose courage and hardihood and faith enabled them to overcome great difficulties and endure untold hardships in the opening up of one of the grandest countries of the world. The Archbishop rightly gave such men their due place in the meed of praise dealt out to the sons of the land whose prowess so recently manifested in the Great War has given Australia a place of power in the eyes of the world. No one who has not seen with his eyes the triumphs of our pioneers can have a true conception of the enormous debt under which the present-day town and suburb dwellers so easily and thoughtlessly rest.

But his Grace's statement of the fact and cause of our close Imperial unity was a fine reflection on the strength of affection's bonds, and a just reminder to our people of what should ever be the prevailing desire to equally co-operate as a member of what is truly a family of nations within the Empire. While Roman and Irish stump orators were falsifying their right to share the privileges in so great a partnership, and libelled the very flag that patiently protects them in their disloyal utterances, Dr. Riley was temperately emphasising the real bond that lightly yet none the less

strongly binds us together as a people of one heart and one destiny. His Grace said that we were of an Empire not held by the power of the sword, but united by common origin, common laws, common institutions, common desires for freedom and perhaps of self-determination, with wisdom enough to know that unity was strength and sentiment enough to love our home, whether it was here or in those far islands in the Northern Seas, or in both. It was significant that to us the old homeland was our motherland, and not our fatherland; it was the home of tender, far-reaching love, and it was that feeling which helped to give heart to our boys when they went to fight for home. A factor that built our Empire was that it was, in a sense, a family co-operation. There was the tie of blood with the ties of common citizenship and the one common Sovereign knitting together so many diverse nations.

Beside such utterances the kind of balderdash flung about in Sydney at a meeting engineered by the Irish Roman section in protest against the deportation of a disloyal priest, is the more deplorable. A very large section of Roman ecclesiastics have not been remarkable for their loyalty to the claims of the Empire during the period of her affliction. Nor has Romanism ever been remarkable for permitting liberty of conscience or action in lands in which it has had the predominating power. Consequently when men like Father O'Reilly stand up in defence of a German disloyalist who has notoriously forfeited all right to participation in the freedom of our country, and makes allusion to misuse of the Union Jack, we feel bound to carefully weigh his words. According to one of the Sydney newspapers, Fr. O'Reilly said: "I notice (pointing to the soldiers' meeting at the other end of the park) that the Union Jack is flying over that meeting yonder. It is no credit to the Union Jack that it should be flying over that meeting. We have been told that the Union Jack is a standard of liberty, therefore the Union Jack should not be held by hands that are lifted up in order to perpetuate the cause of slavery."

Our readers will notice that the reverend father carefully abstains from stating that the Union Jack is a standard of liberty, because, judged by other utterances, we have no doubt as to his views to the contrary. His further statement, according to the same report, makes curious reading, coming as it does from Father O'Reilly. He said that he did not know whether they read the "Sydney Morning Herald," but there had appeared on the previous day, as a leading article in that paper, the most disgraceful article that had ever yet sullied the pages of yellow Australian journalism. It was an article deliberately calculated to embitter the minds of the people against

the Roman Catholic Church. It was intended to separate Catholics from Protestants. This time, when it was so desirable that Australians should be taught to forget bitter feelings engendered by the war, was the very time selected by that paper to make a deliberate attempt to fan the fires of sectarianism and hatred, and to breathe upon the ashes that were nearly dead and make them burst again into flame. But this could not be done.

We can only express our impatient surprise that there remain any glib people in N.S.W. or Australia from whom the father's statement can elicit anything other than the most ironic laughter. We think the "S.M. Herald" has many lessons to learn before even it can be so perfect in the art of "fanning the flames of sectarianism and hatred" as its accuser and his irrational following.

One of the great lessons of the recent war has been the importance of a right basis and outlook in education, and we are living in days when the importance of the religious education of the young is being brought home to us all very vividly, and the poverty of any system of training, which does not rest on a religious basis is becoming more and more apparent. But what are we going to do? The Diocese of Melbourne has been fortunate indeed in having for so many years an administrative head who laboured so well in the establishment of Church Schools, and the Church in New South Wales owes much to those stalwarts of forty years ago like the late Bishop Pain and Archdeacon Boyce, whose strenuous championship of the Church's schools was very largely responsible for the admirable provision in the Education Act whereby the Church is permitted to supplement the purely secular curriculum by instruction in the Christian Faith. This, of course, is not nearly so good as what is aimed at in the Church school—and we must have many more such schools—where the religious approach to every subject is secured, the pervasion of a devout atmosphere throughout the whole curriculum, the consecration of the secular to God. Still it is a very valuable provision all the same, and the Church in Victoria must never rest satisfied till she gets it. Meanwhile the Church in New South Wales has the privilege and should use it. The State is doing the secular part very well: it is surely up to the Church to do her part as well. If the accusation of irreligiosity which is sometimes made against these schools is true, the fault is very largely to be laid at the door of the Church. It is our duty to do the job as thoroughly as we can, but there are many parishes in the congested areas of the city and the scattered portions of the country where it is simply impossible for the clergy to more than touch the work—and some

A Religious Basis for Education.

times they cannot even do that. If you have fifteen schools, or some thousands of Anglican children in your parish, you cannot possibly cope with the work and attend to your other duties. Hence the Committee for S.R.I.P.S., as it is called, which exists for the purpose of supplementing the work of the clergy in this direction. There are employed at present seven shockingly-underpaid teachers who are doing very faithful work, but the Church needs much more money to pay them properly and increase their numbers and efficiency. Perhaps some of our readers would like to help.

The Chief Justice of N.S.W. at times speaks fearlessly to the point, so fearlessly as to cause many to re-echo the wish which he said sometimes came to him that he had never taken "the King's stuffing" and tied up his mouth in official reticence. Sir William Cullen and men of the same kind of sane and sincere outlook on life, could do much to save us from the slavery of mistaken ideas and policies if only they felt themselves free to speak out their full mind on some of our difficult problems. In his inaugural address at the conference in Sydney last week of the Australian Universities, Sir William referred in strong terms to the danger of over-study to the students of to-day. He said that it was easy for the expert in particular subjects to conceive for himself the kind of man he wished to turn out among his successful students; but nature would not produce that which we thought the ideal best—not because nature was defective in any way, for she was wiser, more beneficent, and more powerful than any gathering of people, but because she would not submit to be thrust into the narrow mould of any man's mind. She was unable to accept herself through minds that might be so cramped that originality would not find free scope. With all affection and respect, he told the scholars of this country that not one of them was fit to say what man ought to be.

No doubt this warning to the Universities is not out of place; but, perhaps, the Government educational departments need it to a much greater degree. We cannot help fearing that educational policies are in danger of getting on to cast-iron lines which augur ill for the true development of national genius and character.

The English "Guardian" has been commenting upon the upholding by Mr. Justice Coleridge in the Kings' Bench Division of the Bishop of Manchester's action in the Salford case, and says, inter alia:—"What we are concerned to insist upon is the wrong that is done to the Church, and the breach of Christian charity involved in re-opening such stale, weary, and unprofitable questions as the legality of candles lighted for ceremonial purposes. The candles are lighted in thousands of churches, and in many of them there is no other ritual, and at this time of day it is idle to pretend that any 'superstitious use' attaches to them."

Yes, it is aggravating to have these things opposed—especially if you like them. The attitude of mind illustrated here is one which we meet all too frequently, and it seems to us in every way calculated to retard the settling of such questions, by putting an unfair strain on the goodwill of a very large and representative body of churchmen. To calmly assume that your own point of view is the Church point of view, when a very large section of the Church holds the opposite point of view, is

surely to inform that other section that so far as you are concerned argument is useless. It is the argument of the mailed fist, and that is notoriously un-Christian.

English Church Notes.

Personalia.

The death is announced of Rev. E. H. Bodington, for 31 years vicar of Honnington and Hon. Canon of Coventry.

At the close of the Lent term the Principal of St. John's Hall, Highbury, the Rev. A. W. Greenup, D.D., completed twenty-one years as Principal. To mark the occasion the resident students presented him with a magnificent reading-lamp.

The living of St. Mary's, Sheffield, vacant through the preferment of Canon Cole to Aston, Birmingham, has been accepted by the Rev. Reginald P. Crabbe, vicar of St. Mary's, Peckham. Mr. Crabbe, who is 36 years of age, has served in West Africa as chaplain to the Bishop of Sierra Leone. He hopes to take up his duties in Sheffield about the middle of June.

Durham University proposes to confer the degree of M.A. (honoris causa) upon the Rev. H. S. T. Gahan, Chaplain at Brussels. His work there has been of a sterling and conscientious nature. It will be recalled that he was the last English clergyman to have an interview with Nurse Cavell before she was executed.

The Very Rev. John Mullings Aldridge, Dean of Clonfert, and Canon of St. Patrick's, has passed away at the rectory, Eyrecourt, co. Galway.

The Ven. Charles Lisle Carr, vicar of Great Yarmouth and Archdeacon of Norwich, has been appointed to the vicarage of Sheffield, rendered vacant by preferment of Ven. H. Gresford Jones to the deanery of Salisbury. The new vicar was a late scholar of St. Catharine's College, Cambridge, where he graduated Second Class in the Classical Tripos in 1892. After passing through Ridley Hall, he was ordained in 1894. The Bishop of Sheffield has appointed the new vicar Archdeacon of Sheffield.

Rev. F. S. M. Bennett, rector of Hawarden since 1910, has been appointed Dean of Chester, in succession to the late Dr. Darby. The new Dean was private secretary and chaplain to the Bishop of Chester from 1892 to 1897.

The First Welsh Archbishop.

In April, at a Synod of the diocesan Bishops of the Church in Wales, held in privacy in the ancient parish church of Llandindod Wells, the Bishop of St. Asaph was elected the first Archbishop of the newly-created Province of Wales. The diocesan Bishops were accompanied by the Bishop of Swansea, and by their chaplains, Archdeacons, and registrars. At the celebration of the Holy Communion, with which the historic ceremony began, the Bishop of St. Asaph was celebrant. After the mandate of the Archbishop of Canterbury, releasing the Welsh Bishops from their allegiance to the See of Canterbury had been read by the assistant-registrar of St. David's, the Bishop of St. David's proposed that the Bishops of the dioceses of Wales proceed to elect the first Archbishop to preside as Metropolitan over the Province of Wales. He proposed the election of the Bishop of St. Asaph, and, raising his right hand, he declared:—"I hereby give my vote for his election." The Bishops of Bangor and Llandaff then, in turn, with right hand raised, declared:—"I give my vote." The election being accomplished, the Bishop of St. Asaph advanced to the Holy Table and pronounced the Benediction.

The Church and Labour.

In the Diocese of Newcastle a Labour Group Church Fellowship has been formed, of which the objects deserve publicity. They are: (1) To promote the participation of Labour in the counsels and life of the Church, and reciprocally to bear witness on behalf of the Church in the world of Labour; (2) to take public and private action in the interests of social and civil righteousness. Membership of the group is open to clergy and to all men who are members of (a) the Church of England, (b) a registered trade union.

A "Resurrection Day" Service.

On Easter Sunday afternoon a crowd of some thousands assembled in Walkley Church Cemetery, Sheffield, to take part in the Resurrection Day Service, now established for many years. The surplised choir and the Church Lads' Brigade, together with the clergy and churchwardens, walked in procession from the parish church to the

cemetery, where they sang the hymn, "Jesus Christ is risen to-day." The service was conducted by the vicar (Rev. S. T. G. Smith) who led the prayer and read a short lesson. Archdeacon Gresford Jones gave a striking address, in which he expounded the Christian hope in the Resurrection.

This interesting custom is followed by the Christian Church in some parts of China, and is found useful as providing the native Christians with a truly Christian offset to the prevailing ancestor worship by their heathen fellow-countrymen.

The Taunton Case.

The sentence of deprivation which was to have been pronounced on April 7 has been postponed by the Bishop in the hope that the recalcitrant clergyman may be turned over to a better mind. The "Church Times" has the following notes, which will be read with interest in view of Lord Phillimore's action, reported in our last issue:—"The Bishop of Bath and Wells' postponement of formal sentence in the Taunton case until Friday, May 7, is not altogether surprising. The Bishop no doubt knows, as we do, that some of Mr. Wynter's keenest supporters have been urging him to submit. And that because they recognise, not the authority of the Court, but rather the clear right of the Bishop to make regulations for a service such as that of Benediction. When, after the judgment was delivered at Bath, sentence was deferred, we believed the Bishop to be desirous of giving Mr. Wynter an opportunity of re-considering his position. The Bishop has now publicly stated that if before May 7 Mr. Wynter will express his willingness to obey his directions he will pass sentence of monition only. We greatly hope that the wise counsel of Mr. Wynter's friends and advisers may prevail."

An Interesting Custom. In accordance with custom, the Royal Maundy was on Maundy Thursday distributed in Westminster Abbey to fifty-five men and fifty-five women, the numbers of each sex corresponding with the age of the King. The gilt dish containing the alms, borne by a Yeoman of the Guard, was placed on a table at the foot of the steps leading to the Sacristy. The Office special to the occasion was intoned by the Precentor, the Rev. H. Nixon, and the Lessons were read by Minor-Canon Aitkin-Sneath, Priest-in-Ordinary to the King. At the end of the distribution the service concluded with a prayer for the King, a General Thanksgiving (Psalm c.), the Benediction, and the National Anthem. The distribution was made by the Dean of Wells, Lord High Almoner to the King; Canon Edgar Sheppard, Sub-Dean of his Majesty's Chapels Royal, Sub-Almoner; Mr. T. T. Norgate, secretary of the Almonry; and Mr. W. Folland, his assistant, the clergy of the Abbey who attended were the Dean, Canons de Candole, Barnes, and Temple; Minor-Canons Nixon, Precentor, Deputy Priest-in-Ordinary to the King; Perkins, Sacrist; Aitkin-Sneath, Priest-in-Ordinary; H. F. Westlake, custodian.

The E.C.U. and the Mansfield Manifesto.

The following resolution, moved by the Rev. T. A. Lacey, Canon of Worcester, and seconded by the Rev. C. B. Lucas, Rector of Kettering, was adopted by the President and Council of the English Church Union at a meeting at the end of March:—"This Council, humbly adhering to the prescriptions of the sacred canons and the practice of the Catholic Church in regard to the avoidance of Communion with schismatics, approve the following propositions in principle:—"Corporate groups of Christians, separated by schism, ought to be received into Communion by the proper authority, if they show a desire to close the schism and are found orthodox."

"They may then lawfully continue as corporate groups, retaining such features of their former organisation as are consistent with Catholic faith and practice."

"Their ministers, if they desire it and are found to be personally qualified, should forthwith be admitted to Holy Orders."

The following rider was moved by the Rev. C. B. Lucas and adopted, together with the resolution:—"That the Council cannot adopt the Mansfield College statement on Reunion, since this statement is at least capable of being interpreted as laying down a position with reference to the Church which the Council cannot admit, and as obscuring the truth as to the necessity of Episcopal Ordination."

"Treasure Sale."

S.P.G. and C.M.S. shared nearly £2000, the sum realised by a "treasure sale" held in their behalf at Exeter recently. Jewellery, trinkets, and small articles of furniture brought in most of the money, but some Japanese armour was given by the Satow, and perhaps the most interesting present was a live nannygoat given by a

Honiton lady, and brought in by train by the Rev. F. Newham, Rector of Farway, who was photographed several times in bringing her through the Exeter streets.

"Roughing It."

Owing to the lack of houses, the Rev. C. S. Newham, vicar of Holy Trinity, Prestolee, near Bolton, has had to live and sleep in the Sunday-school cellars since his return from Australia last summer. The parishioners have now secured a farmhouse cottage for the vicar.

A Seven-Hundredth Anniversary.

The traditional date of the completion of St. Patrick's Cathedral in 1220 has been the occasion of a series of remarkable services. The Chancellor, Dr. A. H. McNeile, Regius Professor of Divinity, preached at the closing service on the Cathedral and Unity. In the course of a remarkable sermon, Dr. McNeile said: "Of course they at once asked where was the unity of Ireland. How could it be the function of the Cathedral to express the unity of a land where Christians scorned each other, cheated each other, kicked each other, a land torn and bleeding with strife and hatred, religious, political, social. That Cathedral was the visible representation of a heavenly ideal towards which Ireland must fight and struggle, and pray and work and yearn. When they attended that Cathedral, their first duty was to take their full and proper part in that representation. Their prayers should be the summit and focus of the prayers of Ireland, the music should be fit to sum up an age, all the sacred music in Ireland, and Holy Communion should be the summit and focus of all the celebrations, not only of all the churches of the Church of Ireland, but in the celebrations of all the churches in Ireland."

Durham Miners' Example.

Preaching recently in his cathedral on behalf of the Sons of the Clergy Corporation, the Bishop of Durham, since deceased, related that in a Durham mining parish well known to him a meeting of workers was held, not to claim rights, but because they had discovered that their curate was receiving a stipend of £170 a year. The miners knew that a lad in the pit could make £200 a year, and the meeting made itself responsible for the augmenting of their diligent curate's salary up to at least the level of the lads' wage.

In Memoriam.

In the home call of the Bishop of Durham many men all the world over will feel that they have lost a personal friend.

I have before me a letter written by Bishop Moulle when, as Principal of Ridley Hall, Cambridge, he was absent from home on a well-earned rest in Switzerland, and though even then pressed with correspondence he not only enclosed a quasi-formal testimonial to Bishop Goe, but in a covering letter refers with such Christian, even Apostolic, kindness to a possible source of danger that that letter has ever remained one of my most treasured possessions.

He was one of the most accessible of men, and to him I owe more than to any other man outside the family circle.

Between his lectures to his students he wrote some of his commentaries and devotional books, and even though so engaged he would tell us that did we wish to speak with him, he would be found in such and such a place.

Well do I remember, though a score of years have passed away, the reception he gave me when in some spiritual difficulty I sought and gained his fatherly help.

The Sundays evenings at Ridley Hall were very restful, after a day spent in attending various services in College Chapels, the sermon at Great St. Mary's, Holy Trinity, Evening Prayer, and possibly an open-air service.

We gathered in his drawing room, and Mrs. Moulle played one after another hymns chosen by any one of us; our Principal sat in his arm chair.

One will not readily forget his keen sense of humor which sometimes found expression at our common table in Hall. A student who had just returned from a visit to Bath said half the people there were being wheeled in bath chairs, then said the Bishop, "the other half were being pushed in bath chairs." It is no wonder that with such an example before us so many Ridley men were afterwards to be found in the Mission Field.

May God in His mercy supply to the ancient diocese of Durham and to our own diocese of Melbourne able and scholarly men who shall indeed be "to the flock of Christ" shepherds, faithfully fulfilling their course at the latter day they too may receive "the crown of righteousness laid up by the Lord the righteous Judge." Amen.

E. SELWYN CHASE.

The Vicarage, Pantou Hill, May 10, 1920.

The Watchman's Cry.

(By the Rev. H. Ernest Crofts, Vicar of St. Matthew's, Leeds.)

"Watchman, what of the night? Watchman, what of the night? The watchman saith, The morning cometh, and also the night."—Isaiah xxi. 11, 12.

The present times are bewildering and perplexing. At one moment the light seems to be breaking, whilst at the next we are plunged again into darkness. "Watchman, what hour of the night? Watchman, what hour of the night? The watchman saith, The morning is come, and the night also cometh." Many of God's people believe that we have reached the last chapter of the world's history, and that Christ's Second Coming is close at hand. Certainly there are many solemn signs to arrest our attention. How significant, for instance, is it that the British Empire should hold possession of those Bible lands with which so many prophecies are associated, and which are connected with the story of man's fall and redemption—Palestine, Egypt and Mesopotamia! The world's drama is unrolling before our eyes with strange and solemn portents. The powers of the world have been shaken, and to-day everything is thrown into the melting pot. Who can forecast the immediate future of Europe and of the world? Is it to be evolution or revolution? And if we look nearer home, what is the state of religion amongst us? Is it not one of spiritual apathy and deadness? There is immense religious activity; but what about the power and life of Christianity?

We were all hoping for a period of revival after the war. We had received hopeful messages from our Chaplains at the front, telling us of the tens of thousands who had signed the War Roll, and of thousands who had been confirmed. But now the war is over, where are these men? Our own experience is confirmed on every hand that the men who did not attend Church before the war do not, with a few exceptions, attend Church now, or make any profession of religion.

I know that many think the world is going to grow better and more religious until it is wholly won for Christ. I do not read the general tone of scripture in that way. Our Lord said, "When the Son of Man cometh, shall He find faith on the earth?" It is still, as in the olden days, left to the faithful remnant to witness for Christ.

What, then, I ask, is the duty of faithful Christians in the present trying times? Let us get back to first principles.

Personal Piety.

1. The first duty of faithful Christians to-day may be summed up in what our fathers used to speak about as personal piety, springing from an intense love to a Personal and Divine Redeemer. We must be what the first Christians were, men possessed by a passionate devotion to the Lord Jesus Christ, who has redeemed us with His precious blood. Is that the general spirit of the Church to-day? We see on the part of many Christians, an easy-going attendance on the ordinances of religion; but religion is not the consuming passion of their lives. And what can we say about the thousands of nominal Christians whose attendance at Church is very rare, and who seem to be drifting into an indifference scarcely distinguishable from the utter apathy of the world outside. Certainly the

multitude of Church Sacraments and services will avail us nothing if there be no vital godliness in our religion. The words need to be rung afresh in the ears of this generation: "Ye must be born again." This is the work of the Holy Spirit, the Lord, the Life-Giver." An enthusiastic devotion to a Divine Saviour, issuing in personal piety, can only spring from a heart in which the Holy Spirit dwells.

A Passion for Souls.

2. The next duty of faithful Christians to-day may be expressed in another of our father's great watchwords, viz., a passion for soul-saving. When St. Andrew found Christ he immediately went to find his brother, and brought him to Jesus. So, too, St. Philip, as soon as he had found the Messiah, went and brought his friend Nathaniel to Him. That is the way in which the Gospel spread in the first age of the Church, and it is the way by which Christ means it to spread to-day. Christianity is not a thing to enjoy alone. Christ has saved us that we may save others. "Save thou a soul, and it shall save thine own."

General Booth wrote in Queen Alexandra's album: "Saved to save." That is always the Christian motto. We have good news. It is given us to pass on to others. We have the Bread of Life. It is our duty to take it to those who are starving. When Christ saves a man, He fills that man with pity for perishing, and puts into his hands the means of relief, and bids us go forth to work for and with Him. To us is given the glory of being "workers together with Him."

There is something wrong if we are content to be saved, but feel no concern about the salvation of others. Our Lord himself have sent angels to proclaim the Gospel. Instead of this, He sends us. And He trusts us to be faithful. Shall we fail Him? Let every Christian ask, whom have I won for the Saviour? If I appear at the last day empty-handed, may I not hear the words of reproach, "Were you so selfish that you wanted to be saved, but had no desire to save others? Did you love Me so little that you were unwilling to work for Me? If that be our spirit, what proof have we that we ourselves are saved? Think of someone, brother, friend, or neighbour. Pray and work for the salvation of that one. God calls us all to be missionaries. We need not go abroad to find our work. It is lying at our very feet. The passion for soul-saving is the great work of a live Christian. Alas! most are content to think of their own salvation. As a beginning for the Christian life, it is well to set an end for the Christian life, it is practically a denial of the Lord Who has redeemed us.

Witnessing.

3. A further duty of faithful Christians to-day is that of witnessing for Christ. "Ye shall be witnesses," said our Lord, "unto Me." The witness of the Church and of individual Christians is sadly dimmed to-day by the fact that the world has largely crept into the Church. Indeed, it is often hard to see any difference between the Church and the world. Yet the enmity between Christ and the world has not ceased. The faithful witness will soon revive it. Believe me, it is not an easy thing to be a faithful witness for Christ in the factory and workshop, in the market and street to-day. We are in no danger of suffering the loss of life or loved ones because of our faith. But many a young man or woman can tell us how hard it is to run the gauntlet of sneers, cynicism, and petty persecution if one openly reproves

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June 4, 1920.

vice and stands out on Christ's side for truth and purity. There is many a Christian soldier, too, in the barracks who finds it harder to stand the jeers of his companions when he confesses Christ than it would be to storm single-handed a battery of the enemy's guns. But there must be readiness to suffer for Christ's sake. Our Lord has said, "If any man will come after Me, let him take up his cross and follow Me." Let us remember that in Holy Baptism each one of us was signed "with the sign of the Cross in token that hereafter he shall not be ashamed to confess Christ Crucified, and manfully to fight under His banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end."

The Use of Prayer.

4. Still further, the duty of faithful Christians to-day is that of a return to a passionate and devout use of prayer. It is hard to speak with point about this, because directly prayer is mentioned every Christian says: We believe in prayer. We say our prayers every day. But let us try to escape from the somnolent use of well-known phrases, and ask ourselves: What place does prayer really occupy in our lives? Prayer is a much quoted but much neglected duty. We have to turn it into a real force. It must be more than "saying our prayers." We must agonise in prayer. Christian people who believe in a downright way about prayer must unite to pray for the salvation of the lost and for the spread of Christ's Kingdom. If we can find half a dozen in each congregation who believe so much in prayer that they are willing to sacrifice everything else in order to make it a first charge upon their time and energy, wonders will be accomplished. Let us start private meetings in church, in cottage meetings, and in our homes, and call the faithful together for united intercession. We want to be able to say, "I believe so much in prayer that I cannot and will not live without it. I believe it lies at the root of all religious revival. I believe souls cannot be won without it. And because I believe that, and am as sure of it as I am that I am alive, I will make it the most vital part of my life. That is what believing in prayer means to me." And if we believe and act thus, oh! what a difference it will make!

"That Blessed Hope."

5. Lastly, and very briefly, our duty as faithful Christians in these trying times is to be eagerly looking for our Lord's second coming. However we may read the signs of the times, we are living in such solemn days that the second Advent of our Blessed Saviour ought to fill a large place in our thoughts and lives. The promise, "Behold, I come quickly," is meant (a) to keep the Christian alert; (b) to encourage him in times of depression and difficulty; and (c) to fix his heart upon the assurance that victory will be ours when He comes. When Lord Roberts sent a message to Mafeking bidding the defenders hold fast because help was coming, they knew that the message spelt victory for their cause. When, therefore, Christ says, "Behold, I come quickly," let us answer, "Even so come, Lord Jesus." So we shall be numbered amongst those who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Personal.

A general sympathy will be felt with the Rev. Charles Bice on the death of his wife. Mr. Bice was for some 30 years one of the missionaries of the Melanesian Mission, with the late Bishop Pattison.

Rev. R. G. Knox, B.A., rector of Stroud, has been appointed Canon of Christ Church Cathedral, Newcastle.

Bishop Halford (of Rockhampton) and the Rev. Cyril Vincent (of the Charleville Bush Brotherhood) have left for England. Rev. Cyril Vincent generously continued his service with the Bush Brotherhood for three years longer than he had engaged to do, as the ranks of the Brotherhood were so depleted by reason of its members going to the war.

Bishop Le Fanu (acting for Archbishop Donaldson) conducted an ordination service at St. Francis's College, Nundah, on Saturday, May 29,

when Frederick Reynall Barratt was ordained deacon. Mr. Barratt was licensed as an assistant curate to the Rev. J. S. Needham, of St. Andrew's, South Brisbane.

Rev. Percy Hubbard, who was at one time a missionary in China, afterwards curate to Canon Osborn, then vicar of Biggenden, and is now engaged in the diocese of Armidale, has accepted an appointment as vicar of Groveley.

Rev. C. F. Blood, vicar of the new parish of Auchenflower, has been advised that Lady M'Iwraith, widow of the late Sir Thomas M'Iwraith, has donated £500 towards the building fund for the new church of St. Alban's, at Auchenflower.

Rev. Thomas Cole, Th.L., who has been vicar of Mortlake, Ballarat, since 1916, has accepted the parish of St. James' Old Cathedral, Melbourne.

Rev. Harold Davies, vicar of Terang, is going as Curate to Canon Sutton, of Kew. Mr. Davies had a particularly strenuous and nerve racking time at the front and as a prisoner of war in Germany.

The Bishop of Grafton has been declared by the Archbishop of Perth, Acting-Primate of Australia, to have been elected to fill the place on the Australian Board of Missions left vacant by the resignation of Bishop Pain, late of Gippsland, Vic.

Rev. E. R. Gribble, head of the Forest River Mission Dadahway, Wyndham, came south by the Bamba, and has arrived in Sydney.

During the last month the Bishop of Dunedin was presented with a bank book containing a large sum of money, subscribed by various priests and laymen and laywomen of the diocese, as a token of affectionate good-will, with a desire that he would pay for his episcopal robes out of the same.

Rev. Trevor Gillfillan and Mrs. Gillfillan have left Auckland for Pekin, where Mr. Gillfillan will join the Mission staff of the Diocese of North China.

Mr. E. Homer, from the parish of St. James, Townsville, is going to New Guinea as a lay missionary. He is a carpenter by trade, and hopes to work with Mr. Jennings, at Uaiuku.

Mr. Chas. Walker Foreman was ordained to the Diaconate at St. Paul's Cathedral on February 29. Mr. Foreman has been appointed curate in charge of Palmerston South, under the Ven. Archdeacon Russell.

With regret we record the death, at the comparatively early age of 39, of the Rev. J. L. Mortimer, vicar of Caversham, N.Z.

Miss Sophie Dixon has returned to missionary work in East Africa.

Rev. L. Wenzel has been touring Gippsland on behalf of the C.M.S. Thanksgiving Fund. Rev. E. H. Strugnell is to follow for the A.B.M.

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

Rev. M. G. H. Garbett, rector of Raymond Terrace, who has accepted the rectorship of Lambton (N.S.W.), will commence duties on June 15.

Archbishop Riley, of Perth, W.A., as acting-Primate of Australia, will represent the Anglican Church in Melbourne during the visit of the Prince of Wales.

The Archbishop of Brisbane (Dr. Donaldson) has appointed the Rev. Alfred Davies, rector of St. James's, Toowoomba, to be an honorary Canon of St. John's Cathedral.

The Rev. C. Leeke, who arrived from England by the Orsova, goes west to join the Charleville Bush Brotherhood. Mr. Leeke was ordained in 1908, and was Chaplain of the forces from 1917.

Canon E. S. Hughes, of St. Peter's Church, Melbourne, has declined the bishopric of Rockhampton, Queensland.

Canon Wheeler, of All Saints' Church, Geelong, who recently underwent an operation, has now left the hospital and will resume his parochial duties.

The Rev. D. Sherris, Chaplain A.I.F., formerly attached to the diocese of Wangaratta, has been appointed rector of Waratah, Tasmania.

The Bishop of Wangaratta (the Rt. Rev. T. Armstrong), being the senior bishop of the province of Victoria, will act for the Archbishop of Melbourne in provincial matters during the latter's absence.

Rev. John F. Russell, who was for some time rector of Katoomba, N.S.W., has returned to Sydney.

Rev. E. A. Colvin, for many years rector of Holy Trinity Church, Dulwich Hill, has returned to Sydney after an absence of five years.

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66 ELIZABETH STREET MELBOURNE

June 4, 1920.

THE CHURCH RECORD.

Late Canon Edward Hargrave

Rev. H. Sargisson has been placed by the Bishop of Tasmania in temporary charge of Geeveston and Esperance cures.

Rev. T. Law is expected to arrive in Adelaide on June 4 to take up work as organising secretary of the C.M.S.

Miss Margaret Thomas, daughter of the Rev. Cadwaladr Thomas, has arrived by the Ormonde, after serving as a V.A.D. under the British Government during the whole period of the war, mostly at a receiving hospital in France. During the last three months of the armistice Miss Thomas was attached to the Empire League Club, connected with the British Army of Occupation on the Rhine.

Rev. H. McWilliam, of Grafton, has gone to Dorrigo (N.S.W.), for a couple of months in the hope that increased bodily strength will be gained and a resultant improvement in his eyesight take place.

Miss V. H. Latham, who returned to Sydney on furlough from the C.M.S. Mission at Agra, India, passed away last week at St. Luke's Hospital. She had worked in India for eleven years as an honorary missionary. Her breakdown in health was really due to overwork in consequence of the lack of helpers. Her furlough was long overdue.

Miss G. L. Bendelack, M.A., of St. Hilda's C.M.S. Girl's School, Canton, has reached Melbourne after spending some time in England. Miss Bendelack benefited considerably by the sea voyage to Australia.

Rev. R. A. Pollard and family, of C.M.S., Foochow, China, have reached Sydney for furlough.

Rev. Thos. Law, is engaged on deputation work in Victoria for C.M.S. for a short period before taking up his duties as General Secretary of the South Australian Branch. Amongst other engagements Mr. Law is to lecture to moving pictures, relative to "Mass Movement" work in India, in the Melbourne Town Hall, on Wednesday, June 2.

The death occurred last Monday, at Killara, N.S.W., of Mrs. R. A. Waddy, widow of the late Colonel Waddy, of Woppey, and mother of Canon Stacy Waddy, of Jerusalem. The deceased lady was an earnest churchworker and noted for her kindness of disposition and good works.

Appointments.

Rev. C. H. W. Clark, Warden of St. George's Hostel and Assistant Priest in the parish of Kempsey (Grafton).

Rev. A. Berryman, vicar of P.D. of Havelock (Diocese of Nelson).

Rev. J. W. Boyce, vicar of P.D. of Murchison (Diocese of Nelson).

Rev. G. A. Crossman, vicar of P.D. of Wairau Valley (Diocese of Nelson).

Rev. C. J. H. Dobson (M.C.), vicar of P.D. of District of Richmond (Diocese of Nelson).

Rev. F. J. Ferry, vicar of P.D. of Sounds (Diocese of Nelson).

Rev. A. H. Heron, vicar of P.D. of Suburban North (Diocese of Nelson).

Rev. J. A. Rogers, B.A., vicar of P.D. of Stoke and Tahuna (Diocese of Nelson).

Rev. C. F. Saunders, vicar of P.D. of Kaikoura (Diocese of Nelson).

Ill that He blesses is our good,
And unblest good is ill,
And all is right that seems most wrong
If it be His sweet will. —Faber.

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Of nothing but the wintry waters?" True; But Thou, my Pole Star, constant and serene,

Above the changing waters, changeth not, "But what if clouds as often veil the sky?" Oh! then an unseen Hand hath ever ta'en The rudder from my feeble hands while, And I cling to it. "Answer me once more, Mariner, what think'st thou when the waters beat

Thy frail boat backward from the longed-for harbour?"

O brother, though innumerable waves Still seem to rise betwixt me and my name, I know that they are numbered; not one less Should bear me homeward, if I had my will; For One who knows what tempests are to weather

O'er Whom there broke the wildest billows once,

He bids these waters swell. In his good time

The last rough wave shall bear me on its bosom

Into the Haven of Eternal Peace. No billows after. They are numbered, brother,

"Oh, gentle mariner, steer on, steer on; My tears still flow for thee, but they are tears

In which faith strives with grief, and overcomes."

Notes on Books.

China Looking West, by H. Hughes-Hallett, C.M.S. Missionary in Szechwan, Western China. (Our copy from C.M.S., 51 Elizabeth-st., Sydney, price 1/3.) This book is a Missionary Study Text Book on China, containing six well-written chapters on The Land and its People, The Religious Thought of China, China's Long Sleep and her Awakening, Christian Missionary Work, The Christian Church in China, and The Difficulty and Urgency of the Church's Task. It is well illustrated and will form a useful book for Study Circles.

At the King's Table, the Order of Holy Communion, with words of counsel and instruction for communicants, by Arthur J. Tait, D.D., Principal of Ridley Hall, Cambridge. (On sale at C.M.S. Book Room, Elizabeth-st., Sydney, price 1/6.) This is a model gift for confirmation candidates and other communicants. Dr. Tait has wisely printed first the Communion Office without any notes or other interpolations, and interleaved it for pencil notes. Then there are some simple and helpful counsels for communion times, followed by several chapters of instruction concerning the Place of Holy Communion in the Life of the Church, with useful comments upon points in the service itself.

The Australasian Inter-Collegian for May is especially interesting because it includes an article from the "Student Movement" on Nurse Cavell's Legacy; Wm. Gillanders contributes a useful article on the "Inter-Church" movement, under the title "Mobilising the Forces of the Church," in which he rightly claims that the movement is already emphasising the need for united planning and united action in view of the world situation.

Studies in Faith. Five studies on Hebrews x. 32-xii. 3, by E. H. Sugden, M.A., Litt. D., Master of Queen's College, University of Melbourne. (Published by the A.S.C.U., 182 Collins-st., Melbourne.) This pamphlet contains daily studies arranged for five weeks, with review questions for each week. Dr. Sugden starts with the definition of Faith as given in Heb. i. 1, and proceeds to show faith operating in the lives of individuals causing them to see things in their true values, and thus enabling men to choose aright, and to live the overcoming life. One note we feel constrained to add. On page 18 the writer speaks of Faith as a force and "the energy of faith," would it not be more correct and helpful to speak of Christian Faith as relating to the Divine Force and energy?

NEW LECTONARY.

June 13, 2nd Sunday after Trinity.
—M.: Pss. 10, 12, 13; Judges iv. or v. or Job. iii.; Mark ii. 23-iii. 1 9or Romans v. E.: Pss. 15, 16, 17; Judges vi. 33-vii. 23 or Ruth i. or Job v. 6; Matt. ii. or Acts ix. 1-31.

June 30, 3rd Sunday after Trinity.
—M.: Ps. 18; 1 Sam. i. or Job. xix.; Mark iv. 1-29 or Romans vi. E.: Pss. 19, 20, 21; 1 Sam. ii. 1-21 or Job. xxviii.; Matt. iv. 23-v. 16 or Acts x.

A Missionary Sportsman.

The famine last year in the Ugogo Country, Tanganyika Territory (formerly German East Africa), was terrible in its effects, many deaths occurring through sheer weakness. The Rev. R. Banks, C.M.S. of Kongwa, was able to secure a quantity of rice at Dar-es-salaam, and retail it at cost price to the starving people, giving away a good deal to those who were too poor to buy. As the supply began to fall the rice was doled out by the captful. Mr. Banks described in the C.M.S. "Gleaner" how 24,000 pounds of rice opportunely given by the Government was distributed, and how his rifle afterwards saved the situation:—"This help from the authorities brought us to the end of February, but as the harvest could not be reaped until May or June, and as there was no more food to be obtained, we had a very bad time from March to May. It was heart-breaking to have to send starving people away without being able to help them.

"One day, in despair at having no food for several days, a deputation came to me from the village and begged me to go out hunting for meat for them. So we arranged to go out on the plain. I need not have asked them to come—the difficulty was to keep them back. I arranged for men to come all the way, and for women to meet us on the journey home and relieve the men of their loads, should we be so fortunate as to get meat. We set off at 3 a.m. so as to reach the plain by dawn, and before breakfast I had bagged three lovely animals. I had that day a record 'shoot,' for I killed seven large antelopes. I had never had such luck before, and we were all convinced that it was just in answer to our prayers. These poor folk needed meat, and so meat in abundance was given.

When one shoots an animal these Africans always say that God has given it, and perhaps they are nearer the truth than we are when we talk about having good luck. We needed more than forty men to carry in the meat, and about a hundred families received a piece; so we did not forget that day in a hurry. I got back at sundown, quite weary, and the meat was brought along towards midnight.

"You will not think this was strictly missionary work, but I have no doubt that it helped our cause. And I was carrying out the precepts of the Apostle James, for I could not send them away empty, having the means (a good rifle and a few cartridges) of helping them. Moreover, it was at that time almost impossible to carry on school work while the people were starving. In these famine times the women and girls scatter into the forests to look for grasses, seeds and roots which, when prepared and thoroughly cooked, are edible; but though they stay the pangs of hunger somewhat and fill the aching void, yet they are not nourishing, and everybody gets thin."

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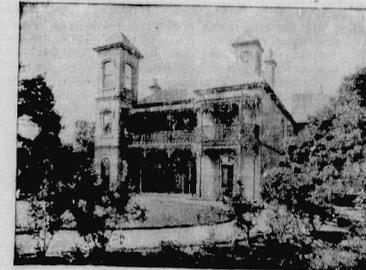
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The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of correspondents, or in articles marked "Communicated."

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The Church Record.

JUNE 4, 1920.

THE CHURCH IN THE FAR WEST.

(By the Organising Secretary of the Bush Church Aid Society.)

At the invitation of the Archdeacon of Broken Hill, and under commission from the Bush Church Aid Society, a journey of investigation into social and religious conditions of the country beyond the Darling River was recently undertaken by the writer of these notes. A cross country route was chosen, also the summer months, so that actual manner of life away from railway towns and conveniences and the real meaning of the drought might be observed. Train was taken to Cobarr, which is the terminus of our great Western rail system. On arrival at this place the traveller found that the advertised coach was due to leave on the same evening for a journey further westward. A hurried glance around the once flourishing corner of township, and a brief hour of pleasant intercourse with the school-master, brother of a Sydney Rector, were all that could be indulged in before the time of departure. A closer acquaintance with the "coach" proved that it was a substantial and powerful motor lorry under the control of a skillful and cheery driver, well known to all by the name of "Curly" by reason of the fine head of hair with which nature has endowed him.

The bulk of the accommodation on the lorry was taken up with His Majesty's mail, bags of chaff, petrol, motor accessories, parcels of butcher's meat, boxes of groceries and a couple of tins of water. To crown all, and to satisfy the taste of some "back-blo" by reason of the fine head of hair with which nature has endowed him. Passengers, three in number, found seats as best they could. The eager comfort-seeking individual who was able to squeeze in alongside the driver soon found his good fortune tempered by the annoying responsibility of having to open the gates by which the track was barred. They occurred in frequent and irritating succession. A 170 mile coach journey in the Far West soon teaches a man all that he wishes to know of the diabolical intricacies and mysteries by which the average gate is swung or fastened. When that lesson has perforce to be learned at the dead of night it decidedly does not conduce to calm the mind or temperateness of speech. The track for there are no roads in that country leads through sheep-runs—sometimes over desert-like areas of heavy sand—sometimes through a swathe-like cut in the hungry looking scrub. Even as the coach makes its way through the darkness some idea of the devastated drought-stricken character of the land can be obtained. Occasional stops are made along the route, at government tanks, long since dry, but at which a caretaker is living in daily expectation of the coming of rain and the consequent "break-up" of the drought. At some of these points are women and children. The mothers are the heroines of the West and their endurance of hardship and isolation coupled with their sturdy cheerfulness puts the city traveller to shame. The visitor is always sure of a welcome at such places, no matter what the hour of day or night it may be. His coach brings letters and stores, so the far West dweller is awaiting it. Moreover the injunction "Be not forgetful to entertain strangers" is one that is fully and graciously carried out in those parts. The cup of tea and the piece of currant "brownie" are always forthcoming.

As the day breaks the direful features of this real "old man" drought are to be seen on every side. There is not a blade of grass, green or dry. Even the scrub seems to be dying. On some stands there is not a single sheep; on others the flocks are with difficulty kept alive. The great need is that of water. The tanks for supply of stock on the route between Cobarr and Broken Hill (roughly, 300 miles or more) are practically "dried out." In some cases the holdings have been abandoned and the occupier, having lost all, has been compelled to retreat to the town.

There are people who are sending 30 miles for their supply of water for domestic purposes; and the quality is not too good when they get it. Most striking evidence of the severity of the drought is the absence of rabbits in what is usually a country infested with such a pest. The present writer in all his journeys beyond the Darling only saw one rabbit. The coachman slyly suggested that "it was a pet kept to show the visitor from Sydney." Of kangaroos but a very few were seen; emus still hold out.

All coach tracks out West seem to lead to Wilcannia; so after some eighteen hours' travelling that little township was reached. According to our school geography Wilcannia is situated on the Darling. But there was no Darling in March last. The river was dry—long stretches of it. At one point there was a team of drays making its way along the bed of that "Nile" of Australia. In other places a little water of unpleasant look and taste still remained in the holes. That mighty stream had long since ceased to flow. To Wilcannia this spelt peculiar loss. There has not been any navigation on the river for two years. The township is cut off from that business traffic which in a good season it usually enjoys. However, the people are hopeful of the return of better days. Wilcannia has no pretensions of beauty, either in its lay-out or in its situation, yet the cool-looking green of its avenues of pepper trees is most inviting to the traveller who has just spent a day in the blistering heat of the plains. Unfortunately for the present writer, this attraction was lost upon him on the occasion of his first visit. The town was then smothered in a dust storm, a "Darling shower" so-called. Dust, gritty and red, filled the whole atmosphere in sun-obscuring clouds. It was impossible at times to see more than a yard or so away. Darkness was the face of the land even though it was day. Inside the houses it was not much better. A film or rather a layer of dust covered everything. The housewife's task in the clearing-up can be easily imagined. However, the residents bear these visitations with some degree of equanimity. They frequently presage a heavy down-pour of rain. To the intense disappointment of all the change in the evening brought no rain, only a cool breeze from the south.

St. James' Church of England at Wilcannia is a rather handsome stone building—a testimony to the good taste and generous giving of an earlier generation. Church life is well maintained despite the tragic fact that the congregation has not had the regular ministrations of a settled rector for the past three years. A great work had been carried out by the last rector, who left for service with the Forces in France. On his departure no one took his place. The tragedy of the situation is only heightened when it is remembered that the parish comprises not only the town of Wilcannia, but also Menindie (100 miles south), White Cliffs (60 miles north), and Tibbooburra, situate near the Queensland border. In this vast area, and away from the towns, live a large number of struggling and valiant men and women and children who are facing drought and possible bankruptcy with a grim courage that deserves the richest ministrations that the Church can give. Truly are these people as "sheep not having a shepherd." Mention should be made of the kindly and self-sacrificing interest shown to the district by the Ven. Archdeacon Godfrey Smith, of Broken Hill (120 miles distant). He has arranged occasional ministrations of the Word and Sacraments, which are much appreciated by these isolated members of our Church. The present writer's services at St. James' (both on Sunday and week-day) will ever be remembered by him for their large number of men present.

The visit to Wilcannia was broken by a journey to White Cliffs, away to the north, and over the usual stretch of hot, sandy plains. This township once boasted a population numbering 2000 people; now, about 250 live there in a radius of five miles. Along the track to this place are odd graves of men who have perished from thirst as they straggled their way. A few branches of scrub make an enclosure to mark the spot where they lie. White Cliffs is famous of the opal mining ("Opal gouging" to use the local term) industry of Australia. But its particular variety of opal is not now in favour, and so the industry has languished

until only a few men are left to work the field. The methods employed for the extraction of the precious stone are most simple. A shaft up to 30 feet is sunk into the ground, and then a drive is cut in the direction where opal is most likely to be found. No machinery is required, only a windlass of crude type. Generally two men work together and share the proceeds. At present White Cliffs is one of the furthestmost points of anything like township life in New South Wales. It is reached by a weekly coach from Broken Hill, 200 miles distant. On one side of the township is a windlass of low mounds, all peck-marked with the shafts and "dumps" of the opal mines; on the other, a vast stone-strewn desert stretches away far beyond the horizon. The people live in tenements of corrugated iron (the prevailing building material out West), a number of them make their homes in "dug-outs" rough-hewn among the "dumps." Since all their goods must be brought to them from Broken Hill by camels, luxuries are not freely obtainable in the township by the residents. Thankful are they if there should be a fair supply of the necessities of life. The protracted drought has brought about a serious shortage in the supply. Dependence is placed upon the rainfall. Seeing that there has been no adequate rain for two years, and no rain practically for twelve months, it is no wonder that most household tanks are dry. Water was being carted to them by camel teams from a distant Government dam to be sold at the rate of 9/- for each 100 gallons. Even then a further small expense was incurred in the purchase of epon salts used for refining the not too crystal liquid. How the old-age pensioners of White Cliffs live on the 12/6 per week granted to them by the Government is beyond the comprehension of any ordinary visitor.

To meet the boys and girls of any township is always a tonic for a clergyman; as well is it his duty. Yet there is something pathetic in the meeting of children who have never seen a tram or a train, a ship or a boat, or even a sheet of water. There are not a few who have been born in White Cliffs and have never been out of it. To others the extent of their travelling delights and experiences in the outside world is wholly made up by a visit to Wilcannia. The joys of ice-cream and the wild excitements of a picture show are quite beyond their ken. Still are these young people not neglected. The teacher of the public school, Mr. J. Evans, a young churchman from St. John's, Glebe, has their interests deep at heart. He is building them up in character, loyalty and good citizenship. In addition to his week-day task he acts as a teacher and organist at the Church of England Sunday School. His work and witness in this cannot be over-estimated.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Prayer for Rain.

The Vicar-General has addressed a letter to the clergy of the Diocese in which he says:—

"As this land is still suffering the affliction of the drought, I write to ask you to observe the 1st Sunday after Trinity, June 6, as a day of prayer for rain.

"You will naturally use the form provided in the Prayer Book, and, in addition, in the name of his Grace the Archbishop I sanction the use of the subjoined prayer, and the use also of such Psalms, Lessons and Prayers as you may select."

A Prayer for Rain Sanctioned for use in the Diocese of Sydney on Sunday, 6th June, 1920.

Almighty and everlasting God Who by Thy Son our Saviour Jesus Christ hast declared Thy compassion and tender love to the children of men, look we beseech Thee in mercy and compassion upon us who implore Thy goodness; and, on the just and on the unjust send down the blessing of the rain we all so sorely need, through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God world without end, Amen.

Jutland Memorial Service.

On Sunday afternoon, the eve of the Battle of Jutland, there was a special service at St. Andrew's Cathedral in memory of seamen of the navy and mercantile marine who were strangled in the Empire during the late war. Prayers were offered in commemoration of the departed and for the continuance of peace. The Dean of Sydney preached the sermon. Amongst the congregation were many veterans and ex-service men. The

Naval Comrades' Association paraded under Chief Petty Officer T. Edmonds at Martin-square with members of the Army and Navy Imperial Veterans' Association, under Mr. R. Bowmaker, their president. Accompanied by a band and with colours flying they marched to the cathedral. A detachment of bluejackets, under Warrant Officer Bignall, came from the naval depot and joined in the procession. There was also a detachment of Tingira boys under Petty Officer Small.

Lay Readers' Association.

The annual meeting of the Lay Readers' Association of the Diocese of Sydney was held in the Chapter House on Saturday, May 22. The Rev. W. G. Hilliard, M.A., Archbishops' Chaplain for the Lay Readers, presided. The annual report, as follows, was received and adopted:—

In presenting the 45th annual report of the Lay Readers' Association for the Diocese of Sydney, we would once again express our thankfulness to Almighty God for the privileges we have enjoyed, quite conscious of our shortcomings and falling short, of the things left undone that we should have done, but sure that He Who has brought us into this work will keep us faithful unto the end.

The period under review covered twelve months' operations, as the year ended on March 31 instead of June 30 as heretofore. During that time 1143 services have been conducted by members of the Association, making a total of 28,179 services since the work was begun in 1875. During the time of stress occasioned by the ravages of pneumonic influenza some Readers did duty every Sunday, and, but for their self-denying efforts some parishes would have been without services. Several letters of appreciation for services rendered during that period and at other times have been received.

A scheme was launched at the annual gathering at Bathurst for the formation of an association to include all the Readers in the Diocese. This was brought into effect at a gathering in the Chapter House on Saturday, November 28, when a constitution was accepted governing the work of such an association. Provisional officers were appointed until this annual meeting, but Mr. Stocks found it necessary to resign his position as hon. secretary owing to pressure of other work, and Mr. Ullathorne was elected to the vacancy. It is hoped by regular quarterly gatherings, and the co-operation of every member to make the Association a valuable asset to the Diocese.

We also desire to express our gratitude to our Chaplain for his faithful work since he has held the position, and look forward with confidence to the future in our efforts under his guidance.

Our ranks have been added to by the appointment of Messrs. Newell, Warskitt, Marshall and Barnes, and we extend them a cordial welcome. We are also pleased to have with us again Mr. Barwick, who was for some time on active service. Messrs. Bisler and McKensie have resigned after some years of faithful service.

The need exists for addition to our ranks, and we earnestly appeal to laymen to take up this work. There are times when requests for help have to be refused. Surely, in a diocese such as this there are more than 40 men who are prepared to make some self-sacrifice for such an important work.

The election of office-bearers for the ensuing year resulted in the appointment of Mr. W. H. Jones as Lay Vice-President, Mr. S. A. Ullathorne as hon. secretary, and Messrs. Groot, Bowie, Stocks and Evans as members of the executive.

A most interesting and instructive paper on "The Preparation of a Sermon" was read by Mr. W. H. Jones, and discussion ensued. The report points out that the need exists for laymen to take up this work, in addition to those already engaged, and the Chaplain and hon. secretary (Mr. H. C. Byrne, 94 Bland-st., Ashfield) will gladly furnish information to make appointments with those who feel called to help in this work.

A Good Report.

The annual report of the parish of Lidcombe shows a successful year. The churchwardens in their report to the parishioners, say:—

"Your vestry has had many difficulties to face this past year, but they have been overcome, aided by your prayers and practical responses. The year closes a period of three months, during which a new Memorial Church has been erected; the old halls renovated, altered and added to, thereby giving us an enlarged hall second to none in the district, for which the parish is indebted to Messrs. J. T. Jay, L. G. Hinton and the rector for becoming guarantors to the bank for £150 to enable this work to be completed; and lastly the residence of the Rev. F. C. Williams, at one time rector of the parish, was purchased, by loans, for £800, Mr. Williams donating £100 towards the purchase as a gift to the parish, for which generous gift we are deeply grateful. The rector had two rooms added, whereby

the cottage becomes a useful rectory. To have accomplished these works speaks volumes for the progressive spirit of the rector, churchwardens and parishioners who so unselfishly toiled and freely gave of their substance, and we add rightly and gratefully "To God be the glory, great things hath He done."

Home Mission Society.

In the annual report presented to the great meeting in the Town Hall last month, Canon Charlton said:—

"We are more than ever convinced that if the Church is to save her soul and win this young rising Commonwealth for Christ, she must abandon trench warfare, and assume a definite offensive. If it is true, as undeniably it is, that the masses are outside the Church then the Church must go to the masses. 'Christ's Church militant here on earth' must be no mere empty phrase, but the spirit dominating and controlling clergymen, laymen and women, then we may look forward with confidence to the birth of that new Australia which, with its inclusion in the League of Nations, will share with the Motherland in moulding the character of the future civilisation, and guide the destinies of the new world which will emerge out of the present cataclysm.

Financial Statement.—A study of the General Fund shows that we began the year with a credit balance of £292 11s. 9d., and close with a debit of £233 9s. 9d. Amongst the contributing causes have been the influenza epidemic, which affected all parish finances, and the postponement of the date of the Diocesan Festival. Your Council, thankful to God that this deficit is not greater under the circumstances, looks upon the situation as nothing less than a challenge to the Church.

"Parochial clergy hold the key to the solution of the problem of paying it off in the coming year, and there is no doubt that as soon as they explain the facts to their people there will be an outpouring of prayer and money. There is no question about the Diocese's ability to find the necessary money. If it will be there, the money will be forthcoming. We need a big heart and a bigger enthusiasm. We can do far greater things than ever yet attempted, if we want to do them. There should be no apology for what should be one of the boldest schemes undertaken, for such an enterprise should

involve every Churchman and Churchwoman out of the parochial clergy which is far too prevalent. The position of the clergyman or lay person who does not contribute one penny for diocesan purposes is inexplicable and illogical. They derive spiritual help through confirmations in their Church, their clergy have received either ordination at the hands of the diocesan or have derived the authority by which they minister. But while accepting the benefits which their connection with the diocese confers, they refuse to accept any responsibility for the work of the diocese, or in any way to share its burdens. Is this position tolerable or consistent, either with Catholic order or Christian ethics? It is the sure conviction of your Council that the spirit of cheerful giving is still a part of our spiritual texture, and that faced with a debt to begin with, and also by new needs and new opportunities, Church people will close up their ranks, pray more earnestly, work more heartily, and give more freely, both to parochial and diocesan needs, and so to God."

Watson's Bay.

(From a Correspondent.)

The annual vestry meeting was concluded on Wednesday, April 27, there being a good attendance. The annual report of the Parochial Council showed that there had been much activity in Church work during the year. A sale of work in aid of the proposed new rectory had been held with most gratifying results, and there was now upwards of £300 in hand towards the new building. Further promises had been received, but the rapid rise in cost of building had made the project too expensive for the committee to undertake the liability just at present. It was not proposed to cease activities, however, in the direction of raising funds, especially so in view of the fact that the esteemed rector had no permanent home and was even now vainly searching for a residence.

The balance sheet showed a good financial position, there being a credit balance in hand after all current liabilities had been met. The organ fund showed a credit of £104, but so far a new instrument of the size required had not been secured.

Election of Officers.—Rev. I. J. Cherry nominated Mr. Dalby as his warden; Messrs. J. T. Tait and Edward Allen were elected peoples' wardens; Messrs. Cook, Shipway, Tiler and Ranclaud were elected parochial councillors. At a subsequent meeting of the parochial council Mr. Allen was elected honorary secretary, and Mr. Shipway honorary treasurer.

To show the sympathy of the congregation in the matter of a rectory, it may be mentioned that private donations have been

made to the extent of nearly £30 for the first year in aid of paying the rent of a place of residence for Mr. Cherry. Further donations would be acceptable.

The Royal Visit.

The official service at St. Andrew's Cathedral for the visit of the Prince of Wales will be on Sunday, June 20. The Dean of Sydney, who has the arrangements in hand, has asked the Bishop of Bathurst to preach, and he has consented.

Besides the accommodation reserved for the Royal party, there will be special provision for certain official persons and regular attendants at the cathedral. Otherwise the building will be open to the great public.

GOULBURN.

Some Annual Reports.

Albury.—During the year the organ has been completely renovated and an electric blower installed at a cost of £123. The total income for the year amounted to £870, of which £151 was raised by pew rents and £424 by means of the annual flower show. There are very few parishes in the diocese now retaining the pew rent system.

Barnedman.—The parochial income amounted to £358—practically all direct giving. The parish is faced with the difficulty of rebuilding St. Luke's Church, Trumley, an iron building blown down in a recent storm.

Bodalla.—Bodalla is only a small parish, yet for the year ending March 31, 1920, was the second largest contributor to missions in the diocese, no less than £110 being raised for this purpose.

Temora.—Temora as a parish had an unhappy year. First the death of their late rector, the Rev. Arthur Phillips, then the influenza epidemic, which robbed them of one of their best workers, Henry Butler, and finally the drought, through which Temora suffered one of the worst years on record.

Despite all discouragement, however, their finances are healthy and material progress has been recorded. A new motor has been purchased and improvements effected in several of their buildings. Mr. W. J. Cartwright proposes to build a new memorial church at Bagdad. Straight-out giving for the year amounted to £439, and extra parochial objects benefited to the extent of £72.

Young.—The crowning achievement of the year was the opening of St. John's Nursing

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**Church in Australasia.**

(Continued.)

SYDNEY.**The Church Social Campaign.**

The progress of the Church Social Campaign is most satisfactory. Through the generosity of Messrs. Vicars Bros., a splendid farm has been purchased at Pitt Town, on the banks of the Hawkesbury River. This is seventy-two acres in extent, irrigated, and of very fertile soil. The cost was £2500. This has enabled a start to be made at once, and the farm scheme is now in operation. The manager and five men are at present there. The men are all ex-soldiers, and five men who were in distress and on the verge of starvation. In the city there are 4000 unemployed soldiers. Many are willing to go to the farm, until we find them permanent work.

There is a comfortable six-roomed cottage, and also a marquee for a reading and writing room, to be furnished in part. We should be glad to receive gifts of furniture, books, games, etc., for the farm. Also gifts of seeds of goods flowers, cuttings, fruit trees, and passion fruit vines will be of real value.

The headquarters are now, through the generosity of St. James's Church Council, established in Princes-st., Church Hill. All necessitous cases of men may be sent here between 10 and 12 daily.

The Employment Bureau is now open. We are ready to supply men for almost any class of work. If you need a man, gardener, country work, etc., send to us, and help a man in need. No fees will be charged. The men on the farm will chiefly be sent to country positions, after training and proving their worth.

In this tremendous work to help some, this vital national problem of rebuilding the returned soldier, who is in danger of drifting to vagrancy and worse, and also the young unemployed men, and to help deal with the immigration problem, can you say you are not interested. Is there a keen man who could give his time and services voluntarily, as assistant secretary? Could anyone organise a drawing-room meeting in city or country?

Do you wish to invest in the greatest investment in the world, MEN? Through this agency you will find your interest will be just wonderful. We want these men to know that God and the Church have a care for them now the war is over as much as when we sent them out and called them heroes. They are greater men now, though often suffering unsettlement as a payment for their heroism. The Church alone holds the power of giving them back what they have lost.

We have further subscriptions to hand:—War Chest Fund £50, £25 W. D. and H. O. Wills, Paterson, Lang and Bruce, Wain, Moffin and Co., Hugh R. Denison, C. E. Waters; £20, Wills Ltd., Tillam and Co. All donations and communications should be sent to the organiser, Rev. G. Richmond, The Chapter House, George St., Sydney.

BATHURST.

The New Cathedral.

The memorial stone of the new Memorial Cathedral was laid by General Birdwood on April 24, the eve of Anzac Day. A mallet of Australian wood, suitably inscribed, was used by the General, who, having declared the stone to be truly set, said: "In the Faith of Jesus Christ; in grateful memory of those who have served in the Great War, we place this foundation stone of a Cathedral to be built as a Thankoffering for victory and peace. In the Name of God the Father, God the Son, and God the Holy Ghost. Amen." The inscription on the stone is as follows:—"To the Glory of God. In grateful memory of those who served in the Great War, this foundation stone of a Cathedral to be built as a Thankoffering for Victory and Peace, was laid by General Sir William Birdwood, Bt., G.O.C., A.I.F., 24th April, 1920. George Merrick Long, Bishop, C.B.E., D.D., LL.D."

General Birdwood said that he felt it a very great privilege and honour to be able to be present to lay the Foundation Memorial Stone that the people of the district had decided should be the corner cement of a new Cathedral, raised to the Glory of God and the memory of men who fell in the late war, not only from Bathurst, but from all the western districts. Human memory was short, but the erection of this Cathedral

would provide a memorial that would stand for centuries—a witness, a symbol and a precious offering to the glory of God. Looking out on that assemblage he saw many wearing black badges, tokens of the loss of those who were the dearest and the best. No complete comfort could be given to the bereaved, yet there was a measure of comfort in the assurance that the gallant souls who went to death so willingly, had not lived in vain. The men had gone into battle believing that their cause was righteous. All realised that we had not entered the war for purposes of national aggrandisement, but because as an Empire and people we were convinced that the cause of justice, freedom and purity had to be upheld against brutality and oppression. Many were the times when things looked black, yet through a kind Providence brought us safely. This was in the thought that had given birth to the Memorial Cathedral they were beginning that day. Religion was a necessity. Any nation without it was lost. Look at the case of France, after the awful revolution, and of Russia to-day, where large sections were abjuring Gods. He trusted this Memorial would serve to remind us all and those who came after, that religion and nationhood must go along side by side.

The Bishop thanked General Birdwood, and expressed the pleasure that was felt by the diocese in having the stone laid by the great and brilliant Commander of the Australian Expeditionary Forces.

The stone, a marble one, was quarried in the Rockley district, and kindly given by Mr. Todd. It was cut and ledged by Mr. Burns, a well-known Bathurst craftsman.

BALLARAT.

Jubilee at Birregurra.

The Jubilee Celebrations in connection with Christ Church, Birregurra, were held last month. The church has had an interesting history since its erection 50 years ago, some striking figures have been connected with it during that period.

The Jubilee Committee of Christ Church decided some time ago to publish a souvenir in the hands of the printers, has been compiled by Capt. S. C. Lewis, and contains, besides a brief history of the church, photographs of much interest.

The inaugural service in connection with the Jubilee was conducted on the Sunday by Ven. Archdeacon Tucker, who took for his text, "Ebenazer, hitherto hath the Lord helped us."

In the evening the Archdeacon again preached to a large congregation, his text being taken from S. Kings, 37 verse: "The Lord our God be with us, as he was with our fathers; let him not leave us, nor forsake us."

ADELAIDE.

Sir Ross Smith lays Foundation Stone.

On a Saturday afternoon in April, in the presence of a large congregation, which included the mayor and aldermen and councillors of the Glenelg Corporation, Sir Ross Smith, K.B.E., D.F.C., M.C., laid the foundation stone of the Memorial Chapel, which is to be erected in connection with St. Peter's Church. The Dean and Archdeacon of Adelaide and a number of clergy assisted in the ceremony. "A" Company, 27th Battalion, under Captain O'Connor, formed up in Augusta Square. Sir Ross Smith was received by the Rector of St. Peter's (Rev. H. R. Cavalier). The ceremony commenced with the singing of the hymn, "O God, our help in ages past," to the accompaniment of the Glenelg Municipal Band, under Bandmaster O. Summerton. The prayers having been read by the Rector, Sir Ross Smith was presented with an inscribed silver trowel by Mr. S. C. Eyles, with which he laid the foundation stone.

WELLINGTON.

Generous Bequests.

The following generous bequests from the estate of the late Mr. E. A. Palmer, towards Church objects in this diocese, have been received:—£50 to the Maori Mission, £50 to the Melanesian Mission, £50 to the Anglican Boys' Home at the Lower Hutt, and £50 to the Archdeacon Fancourt Memorial Fund.

The late Mr. E. A. Palmer was well known as a devoted worker for the Church, and his memory will long be cherished by all

those who knew his sterling worth of character and example. His death, which took place at Pimmerton during the influenza epidemic, was due to his self-sacrificing zeal and untiring efforts in nursing and helping to relieve the many sufferers in his own district during those trying times.

MELANESIA.

Re-arrangement.

The forecasted changes in the Mission are about to take place. It will be interesting to many to know where the various buildings belonging to the Mission at Norfolk Island are to be erected in the islands. The Comins' house will go to Siota (Florida, Solomon Islands) also the Williams house, the clock and sewing room to Pama. The Cullwick (Selwyn) house, and the hospital to the Central School, Vureas, Banks Islands. The Patterson house and old chapel, Dr. Coddington's house, and Mrs. Colenso's house are to be pulled down, and any sound timber sold or used in the islands.

The chapel, the Bishop's house, the double Selwyn house, and the Browning house are to remain.

Young People's Corner.

DILAWAR KHAN.

All hearts have been stirred by the thought of the Indian and British troops fighting side by side in Europe in defence of honour and justice. The following account of an Indian soldier who years ago took upon him the service of the Lord Jesus will be read with interest.

If we wish to picture to ourselves Dilawar Khan, we must fancy that we see before us a shrewd elderly Afghan, with broad muscular shoulders and a very rugged and deeply-lined face, clad in a postin, or sheepskin coat, with the long warm wool inside, and the yellow-tanned embroidered leather outside, seated on the ground, or in an armchair, in the barrack-yard of the Guide Corps on the Indian frontier. His sword is on his knees, or else in a broad leathern belt which is strapped round his waist, and which also contains a pistol firmly attached to it by a strong loose cord, to prevent it being snatched away. He is arguing eagerly with both hand and tongue with a Mohammedan teacher, who is seated before him, while numbers of excited Mohammedan soldiers are listening all around. You can see by the twinkle in his eye and by the puzzled, angry look of his opponent, that he has the best of the argument.

Trained as a Thief.

Dilawar Khan was bred a robber in a country where children are dedicated by their mothers to plunder and murder from their earliest infancy. They are brought up to be thieves, and they glory in their skill and think it no shame, but rather an honour, to be successful robbers. They are without most religious and devoutly say their prayers five times a day. If a traveller passes by them while they are at their prayers, they will stop and roll up their carpets, and then rush down and plunder him, and, on their return, will

"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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go on with their prayers from the point where they left off.

Dilawar Khan used to keep his watch on the hills, with his sword by his side and his gun in his hand, and whenever a rich shop-keeper appeared, he swooped down on him like an eagle from his eyrie, and carried him off to the hills till a ransom was paid for him. If the ransom was long delayed, he was sometimes known to send in one of his captive's fingers, with a message that if the money was not soon forthcoming, it would be followed by his head.

A Price set on his head.

When the English took possession of the Punjab a price was set upon Dilawar's head. In time the pursuit of him became so keen that he thought that he himself might as well have the price as some one else; and so, taking his own head on his shoulders, he went and claimed the reward. The officer, knowing the kind of man he was, offered him service in the army, and he enlisted as a soldier in the Guide Corps. By his bravery and fidelity, he rapidly rose to be a native officer.

One day in 1853 he heard a devoted Christian soldier, Colonel Wheeler, preaching in the streets of Peshawar, before the C.M.S. began work there. Dilawar, who was an earnest Mohammedan, at once began to argue with the Colonel, who replied by giving him a copy of a Christian book. It made a great impression upon him; and he could not answer it. He took it to his priest, who only abused him for reading it. He took it to another priest, who ordered him to put it away and say his prayers. Another Mohammedan told him that if he read that book he was sure to become an infidel. "What a wonderful book it must be then!" said Dilawar. Before long he challenged the Mohammedan teachers to show that Christianity was false; and when they did not he boldly took the side of Christianity and attacked Mohammedanism.

Attacking Mohammedanism.

The following anecdote is characteristic of his manner of doing so:—In crossing over the River Indus one day in a boat, during a storm when the passengers were in danger of being dashed against the rocks, the boatmen left their oars (as they often did when they needed most to use them) and began with clasped hands to pray to the two saints who were buried on the opposite banks of the river, the patron saints and protectors of all mariners in their distress—"O Saints, save us!"

The passengers eagerly responded, "O Saints, deliver us!"

Dilawar, seated quietly at the end of the boat, forthwith began stoutly to call on his commanding officer by name, "O Colonel Sahib, save us! O Colonel Sahib, help us!" They asked him if he were crazed, for his colonel was far away.

"At any rate," he said, "he is a living man, and may perhaps hear us, if we only call loud enough; but what use can there ever be in calling upon dead men's bones?" Dilawar at this time did not show anything like heart religion; but just as he had joined the English army to be on the stronger side, so he allied himself now to the religion which seemed the stronger. But one day when riding with the great Christian soldier, Sir Herbert Edwardes, he asked for fresh arguments with which to "confound" the Mohammedan teachers. Edwardes told him of the love of Christ, which he had not realised before; and now his heart began to follow on the same path that his mind had already trod.

At the Siege of Delhi.

When John Lawrence sent all the troops he could spare to the siege of Delhi, the Guides were among them; and in the desperate fighting that ensued, Dilawar displayed such conspicuous valour that he was promoted to the rank of a subadar (captain), the highest that a native could then attain to. His regiment returned to Peshawar laden with their share of the spoils of Delhi; but Dilawar came empty-handed, "doubting," he said, "whether looting was not contrary to the law of Christ."

He now declared himself a candidate for Baptism, and he was admitted to the Church on Whit Sunday, 1859. Dilawar Khan had an immense reverence for the British nation, and high ideas of discipline and obedience. Emphatically he was a man "under authority," accustomed like the Roman centurion to obey and to be obeyed. Regarding Baptism he said, "Did Christ command it? If so that is enough for me."

He met his death in the service of the British Government. He had been sent on a secret mission into Central Asia. For a year or two he was lost sight of, and rumours reached Peshawar that he had been put to death by one of the chiefs to whom he had gone. At length it was found that he had perished through treachery. He died owning who and what he was, and expressing thankfulness at having been able to lay down his life for the British Government.

An Episcopal Fisherman.

The following occurs in "St. Alban's Diocesan Magazine":—"Bishop Cloughton for many years spent part of his holiday salmon fishing on the Spey. Some of his clergy were scandalised at seeing their Bishop's prowess with the rod recorded in the daily press, and sent a protest to one of the local newspapers, whereupon Alfred Blomfield, then Vicar of Barking and afterwards Archdeacon and Bishop of Colchester, wrote the following witty lines:—

To the Clergy who Object to Fishing as an Episcopal Recreation.

If Bishops, when they cast their lines
From care and duty freed,
Must lose their credit as divines,
Their lines are hard indeed!

Ye clergy, count it not a crime
In our good Overlooker,
If he should prove, in this our time,
A most "judicious Hooker."

'Twere better that the rod were plied
To catch the fish of Spey,
Than kept in pickle to be tried
On clerks who disobey.

But if 'tis best, as seems to you,
Such pastime to resign,
Do as his Lordship does, and to
Himself just drop a line!

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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 gath-

erings 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.

needed indeed by our Bishops be guided by 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-