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Current Topics.

The Archbishop of Canterbury sent
out a striking New Year's message to
his diocese. His Grace re-
ferred to the sense of dis-
illusionment which was so
prevalent in the midst of
the chaos and unrest that
reigned when we thought that peace
was sure to come with victory in the
Great War. His Grace said:—

"We are said to have won peace. Have
we? If not, where lies the root of what is
so far amiss? May it not lie in fundamental
error or forgetfulness of how peace comes?
Recall the deliberate words of the Apostolic
letter—'The fruit of the Spirit is love,
joy, peace.' The Spirit comes first, not
the peace. We are apt to reverse the pic-
ture, and to await the days of peace for
producing the right spirit. We are wrong.
Peace is the fruit, not the seed. The
spirit can be everybody's. It is not of our
creation. It is Divine. Let it be planted
and grow, and its fruit will follow. The
spirit of self-sacrifice for the common good
destroys by its Divine breath the personal
greed, the class selfishness, and even the
absorption of patriotic men in a one-sided
pursuit of national advantage. Hence, in
the world's life, the immeasurable blessing
of the League of Nations, the spirit, that
is, of deep-down fellowship, of genuine
effort for mutual understanding, an effort
penetrating to every home-circle in the
land. Here lies the key to a solution of
the unemployed problem, which weighs so
insistently upon every heart. Let that spirit
grow, and as it grows the change will come.
But first must come the spirit. Its outcome,
not its source, will be the peace for which
we pray.

"The fruit of the Spirit is love, joy,
peace."

Yes, that is the spirit that alone
can give us peace instead of confu-
sion; but the contrary spirit
The Wrong seems to hold sway in the
Spirit. world of to-day. It is pass-
ing strange that men are
so short-sighted in their policy regard-
ing their share of service to the public
life of which they are partakers. The
spirit of self-enrichment bears them
along unconscious of the burdens or
rights of their fellows, and only when
an uncomfortable bump is felt in the
shape of a strike or lock-out do they
begin to realise that other people are
not quite so content as they ought to
be and some compromise, some "give
and take," with us much as possible
of the "take," has to be arranged in
order to keep the mills of industry
grinding out the wealth that after all
is the main end of life for most
people. The conditions of life doled
out to other people have, in days that
are past, been a scandal to a civilised
community and are largely respon-
sible for the grave rupture of the pre-
sent between Labour and Capital.
There has been generally lacking that
thoughtful regard for the good of
others that would prevent a man seek-
ing just his own good and nothing
else. So we have seamen's strikes,
stewards' strikes, shipping lock-outs,
milk strikes, and other strikes ad lib.
Are we threatened with another more
dreadful strike? We notice a news-

paper correspondent calling attention
to the disgraceful disregard of the
hardships of the nursing profession: it
is pointed out that the nurses in our
public as well as private hospitals have
a day of over 10 hours, and that in
addition to the time they must spend
on their lectures and subjects. Surely
the Hospital Boards are sufficiently
philanthropic to give a fair deal to the
staff upon which the whole establish-
ment depends. Yet the fact remains
that, apparently, nurses have a real
grievance: and the further fact that
the grievance remains unrelieved is
merely another indication of the in-
humane spirit that prevails—the de-
sire to get as much as we can from
the other man, all the time and every
time.

Yes, Dr. Davidson is right, the true
and only secure basis of peace is the
prevalence of "the mind which was in
Christ Jesus," even to the Cross.

The Archbishop of Brisbane is re-
ported to have said, at the enthronement
of the Bishop of
An Australian Rockhampton the other
Ministry. day, that the sources of
supply of English clergy

for the Australian Church were drying
up, and that it would be futile to look
any longer in that direction for help.
His Grace went to to say that it was
perhaps a good thing that such was
the case, for it was about time that
Australians realised their responsibili-
ties. We quite agree with the Arch-
bishop, and would suggest to His Grace
what we have already suggested in a
previous issue that if the leaders of the
Church would "stump" the cities of
Australia as they sometimes do those
of England in an attempt to procure
men and money for the Church, they
would doubtless meet with a hearten-
ing response. We need more efforts
like that which the Bishop of Bathurst
made recently during the "Religion
and Life" week at the University of
Sydney. Australians have not shown
themselves incapable of rising to a
sense of their responsibilities, or mak-
ing very real sacrifices along the path
of duty and service in other spheres
as the recent war demonstrated. Let
them have the call of this work brought
home to them and they will respond
here too. Perhaps it would help, also,
if an earnest effort were made to fill
at least our country bishoprics wher-
ever possible with Australian clergy-
men.

Some plain speaking characterised
the Methodist Conference held in Syd-
ney last week, in refer-
Immorality ence to some of our
in N.S.W. social evils. Naturally,
the facts alleged were
from the immediate neighbourhood of
the Conference, i.e., from Sydney, but
unhappily the same kind of criticism
could be hurled at any one of the
larger towns of the Commonwealth.
Two speakers must have astonished

some of their country brethren by their
statements. The newspaper record is
as follows:—

"A magistrate told me that there was a
wave of immorality spreading over Sydney
at the present time, such as has not been
known before," said the Rev. T. M. Taylor.
"Fifteen thousand cases, largely compris-
ing the young girlhood of the State, passed
through the Children's Court each year, and
the magistrate had expressed the wish that
more might be done by the churches to deal
with this evil."

"Rev. Herbert Green agreed that there
was a wave of immorality in this city. 'I
can show you,' he said, 'rows of hundreds
of houses, all of which are brothels, within
my district (Woolloomooloo). And I could
easily tell you things that would make your
hair stand on end about the young people
in the churches.'"

The indictment is probably as true
as it is serious. And unfortunately
just the same things are happening on
the other side of the world. A speaker
—the Archdeacon of Kingston—in the
course of a paper read at the recent
Islington Conference, complained that
"drink illicit passion, avarice, materi-
alistic ideals of life, and the weaken-
ing of the national habit of worship
under the guise of more liberal views
about the Lord's Day, are working
their fearful effects on British char-
acter." The Archdeacon went on to
refer to the Lord Chancellor's recent
declaration that the work of the Di-
vorce Courts "has now assumed
gigantic proportions," and his com-
plaint that "arrears are accumulating
heavily in the King's Bench Division
because the Judges are being taken
from their own tribunal to assist in the
overwhelming task of dissolving mari-
riages ruined by nuptial unfaithfulness
in all classes of society." A glance
at our own Court records will reveal
an ominous similarity to the English
Judges' experience.

The Methodist Conference ascribe
this terrible state of things to the
ignorance of our young
Seeking for life in relation to sex-
a Remedy. problems, and are advocat-
ing a campaign of
illuminating lectures and literature
distribution for the inculcation of the
information they appear to consider
necessary for the stemming of the evil.
It does not seem to have at all struck
the members of the Conference that
there was never a time when so much
sex knowledge was being imparted to
the young. It has become quite the
vogue in these days to tear aside veils
that were considered necessary and
wholesome some thirty years ago.
Yet it is in these days that we are
deploring loose morals, blatant im-
morality, sex problem plays and
novels, race suicide and an epidemic
of divorce court proceedings. It seems
to us sometimes as if such know-
ledge prematurely imparted has tended
to break down a reserve in these mat-
ters in such a way as to help to in-
crease the very things we are striving
to avoid. That reserve seems to us a
natural defence, and we are by no

means enamoured of methods and matter of teaching that would tend to break it down. The true and secure method of warning the young against the temptations they are up against in life, is not so much to unfold to them the secrets of life as to bring them to a knowledge of the secret of the Lord which belongs to those who fear Him. "Wherewithal shall a young man cleanse his way? Even by taking heed thereto according to Thy Word."

It was a man who knew the society of his day and its opposition to the pure religion of which he was the greatest preacher, that gave utterance to the statement "She that liveth in pleasure is dead while she liveth." And it is one of the tragedies of our own days that a reversion to the type of woman that St. Paul knew of in Rome, Athens and Corinth is fast setting in, and the old time woman with her strong sense of God, duty and pure love, is becoming rare and in her place, to the further degradation of our common life, we have the pleasure-seeking woman with no sense of duty to her home or her land whose one object is to get from life all that seems to her enjoyable. The old fashioned morals of "Victorian days" are her butt for jest and sport. The modesty and sweet reserve that used to be called womanly are quite a back number and characteristic only of the prudish and undeveloped woman. Action and dress, which in our mothers' days would have meant social ostracism, are now accounted "courageous," to quote from an account of a recent high-class social event. And the difficulty is that our Christian men and women are not prepared to take a strong stand and make their full contribution to a public opinion which would make such vogues impossible. It is perhaps more the women's question than the man's, for there seems to reside in woman a power of moral leadership—a leadership which has so often been exercised for the good of our common life. But, to quote from a recent address of the Dean of Newcastle:—"Womanhood to-day is not rising to its moral leadership. Rather it vies with man in enthroning those cheap gods of riot, extravagance, and sense, which are the idols of the market place to-day. The woman's movement has come as a cry for emancipation, but liberty is not license. Woman must evolve, but what they want is evolution, not revolution. They cannot be both queens and anarchists. There is a new woman abroad to-day who is neither "new" nor "woman." She is a tragedy and a throw-back. She apes men's vices and her weaknesses, and hides his stars. But the real new woman will arise. The church will call her from her tomb and point her to her high destiny. When the world sees man and woman step hand in hand from out the shadows together up the hills of time, then the world will take new heart of hope and face the future unafraid."

May that call soon be heard, and heeded!

It will be well for all who have the sacred and solemn character of the Lord's Day at heart, to be very watchful, for persistent and strong efforts are being made by picture show-men to have their theatres open on Sunday nights. Last Christmas night they were open in Sydney and it is expected they will be open on the coming Good Friday. But the chief aim is to encroach upon the Christian Sunday. The same old specious pleas

are being used, but the one, wherein it is argued that the desire is to open the picture theatres for the elevation of the people is too thin to stand any serious examination. Rather does it savour of the privilege of getting money on the Lord's Day. There is not the slightest doubt that Sunday picture shows would considerably militate against the sanctity of the Sunday and its spiritual interests, as well as the enjoyment of a quiet day of rest. We are glad to note that the Theatre Employees Union are so much concerned that they approached the recent session of the Methodist Conference in order to secure their co-operation in preventing the opening of the picture shows on the Day of Rest. These men know, as we do, that if Sunday pictures are permitted, the opening of ordinary theatres, vaudeville theatres, and circuses will follow next, and so the Lord's great day of rest and worship will have been filched. Let us one and all set our faces like flint against any and every encroachment on the sanctity of the Christian Sunday.

"There is nothing morally wrong in betting," said a judge in a case recently before the Court, and yet the judge went on to say, "But I just wish those people who advocate it could see the misery it brings from day to day in these Courts." Is not this latter sentence the crux of the whole question. Putting aside the force of the tenth commandment, or the question of the precise wrongfulness in gambling, when merely looked at in the abstract, we must look at it in its social effects. The habit of gambling destroys character both in the individual and in the community; it causes men to cheat and rob and lie; it blights countless homes with a blight which words cannot fully describe, and surely if this is the case, and we know it is, there is something morally wrong in gambling. In fact, we make bold to say that gambling, which rests upon and fosters a belief that chance rules in the world, is a sin against the Fatherhood of God. Not only so, it encourages that selfish desire to possess something at the expense of another, and surely that is a form of covetousness and therefore is a sin against the brotherhood of man. Herbert Spencer said that "Gambling affords no equivalent to the general good, while the happiness of the winner implies the misery of the loser." It is a moral cancer wreaking ruin in the life of the community and thus the call comes to the Church to utter her warnings against the personal and national misery and loss that follow in the wake of gambling. At the present time, what with the totalisator and the sweeps, and the never-ending art unions which meet one in the streets, together with the golden casket lottery which hairdressers' windows advertise, we are bound to confess the condition of things is a positive disgrace and calls for stern denunciation by everyone who has the moral welfare of our land at heart.

A very sympathetic and weighty article appeared in the "S.M. Herald" of the 3rd inst., from the pen of the well-known and highly-respected Army Chaplain, Rev. James Green, C.M.G., entitled "Reunion—Lambeth Declaration and Methodist Conference." The writer pertinently asks, "Is it too much to hope that the Lambeth declaration represents the universal feeling of Anglicans?" If only all Methodists are of Mr. Green's

mind and heart there should be something of interest to chronicle in the near future, for he says, "The Lambeth Appeal to Christendom, so far as world-wide Methodism is concerned, breaks down in one stroke all the barriers which in the old days kept the waves of Methodism from sweeping over the Mother Church."

Mr. Green's final paragraph is one of the greatest interest and deserves wide perusal by all sections of Christians who long for the fulfilment of the Master's prayer:—

"This leaves one thing, and one thing only, to be settled. Will the non-episcopal Churches submit to episcopal ordination for the future? This difficulty seems less insuperable if members, and especially ministers of non-episcopal Churches, will ask themselves this question. Agreeing that the commission of Christ and the authority and acknowledgment of the whole Church is necessary to the ministry, by what other form of ordination is it to be conveyed? Bishop or presbyter? It is the old question. To the Methodist minister his large orders, his recognition as a minister of a world-wide Church is a precious thing. His ordination is no local matter, given by local elders. He is ordained by the heads of the Church to the whole Church throughout the world. He belongs to the whole Church and carries his rights and authority with him everywhere. Moreover, Methodist presidents and district or synod chairmen, although not called bishops, consider themselves to be scripturally and de facto bishops. They are elected and appointed by the Church and not by the Ministers of the Crown, and who may be even un-Christian. Like Wesley himself, they conceive themselves for the necessary purposes 'to come under the real meaning of that debated word "Episcopos." In America they are called bishops, in Canada there is a general superintendent, and in Australia and England presidents, but they are all overseers and superintendents. It is not a long way to go to reach Episcopal ordination, and there must be some general recognition and authority. Surely this cannot for long separate the Churches if the spirit of union exists. The whole thing will become simple if the Anglican clergy and official laity can catch the Lambeth spirit, and follow the fingerposts along the road to union suggested in the declaration. Since Wesley's day the Methodists have been afraid of bishops, but when bishops speak as these 252 did at Lambeth, and when they utter such spacious and brotherly words as those spoken by the Archbishop of Sydney to the Sydney diocese on his recent return from England, they begin to think that bishops may be God-given leaders of the Church and true fathers in God in the 20th century, even though bishops was unkind and unseeing in the 17th century."

The Bathurst Synod is to meet in April and will have under consideration a new scheme for Diocesan and Parish Finance. The report, which is to be submitted to the result of Synod and Council discussion, and seems to be both practical and practicable. It will, if successfully carried out, place Church Finance on a business-like basis, and will make possible more adequate provision for the payment of the clergy and for the staffing of the parishes. The Bishop-in-Council, in issuing the report, briefly outlines the basis principles upon which the scheme is formulated. The statement is as follows:—

"A great deal of thought and enquiry has been given in all branches of the Anglican Communion to the best method of Church finance and some valuable reports have been issued.

"We have considered these reports carefully and feel convinced of the soundness of the main principles laid down, in particular in the able report of the English Commission on Church Finance. The three outstanding principles are found, first in the discovery of the true unit of action. That is placed in the diocese. The diocese is the first unit which is competent by the completeness of its order and functions to do the work of the Kingdom of God within its area of jurisdiction. The place of the diocese in the early Church has been accurately described as follows: "Undoubtedly the unit of Church order and organisation is the bishop and his flock. Here is the Christian family living its own life and self-sufficient for the spiritual needs of its members."

bers. . . . In the management of its own concerns, disciplinary and other, it was subject to no external authority, and it contained within itself the means of providing its members with a continuance of all such ministrations as were necessary to their spiritual life. The second principle is, that the diocese, as this competent unit, should year by year in its Synod carefully consider its needs and obligations to the Kingdom of God and its own ministers of the Gospel, and make provision for meeting its corporate unity these needs and obligations. This it can only do effectually by means of an annual budget.

The third principle is that whilst allowing for wide variety of method according to local conditions, every effort should be made to bring home to individual Church-people the reality of Church-membership and its personal obligations. There should be a roll of membership in every parish and every Church-member should have plainly placed before him the obligation to support his Church by a definite annual contribution of some amount, large or small, according to circumstances."

We anticipate an approval of the scheme by Synod.

This is one of the most urgent and pressing matters which confronts the

State at the present time, and it is gratifying to note that the N.S.W. Board of Trade is trying to solve the

problem in conjunction with the council of apprenticeship in the building trades. It affects the whole of Australia, for in 1909 the President of the Commonwealth Court of Arbitration and Conciliation said, "That as long as boy labour is unregulated, and as long as some provision is not made for adequate training of those who follow a trade, there cannot be any stable industrial peace." In the Sydney metropolitan area alone there are 23,000 boys at the present time over 14 years of age and under 18 years, who have left school mostly with a very elementary education, whose training is of a very fortuitous sort and calculated to land them ultimately in the great unskilled labour market, the prey of all those strange revolutionary ideas which so upset the ignorant mind. There are many factors which need closest consideration, but any scheme which can be devised to prepare the youth of this land for an efficient and adequate place in life will be heartily welcomed. The condition of affairs in training and apprenticeship is not happy. It demands attention and should be the vital concern of all true lovers of the common weal.

Our Melbourne readers will enjoy the subjoined extract from the "Church Times" editorial columns as showing how unshamed the E.C.U. confraternity is of a terrible device in order to gain their own ends. The note explains itself and is as follows:—

"The proposals put forward by the Secretary of the English Church Union in his New Year Letter come at a moment when almost every member of the Anglo-Catholic party is conscious of a lack of due influence in the affairs of the Church. The Anglo-Catholic Congress was a revelation of strength, and unity, and enthusiasm. The utilization of those qualities has been sought by the Continuation Committee. Their plan for a Fellowship of the Servants of Christ should ensure that some part of them should be gathered up and concentrated, but it can make no provision for the bringing to bear of these qualities, and the beliefs from which they proceed, upon the every-day affairs of a work-a-day world. Mr. Pinchard's suggested reorganisation of the Union on a basis corresponding to that of the new electoral areas, is of first-class importance. However distasteful the 'party ticket' may seem to many devout persons, there is no alternative that will secure the adequate presentation and defence of our cause in the new councils of the Church. Since organisation of a quasi-political sort is inevitable, then let it be as well done as possible. The further proposal for what Mr.

Pinchard describes as a 'Cabinet' of the Catholic Party is similarly of first-class importance. Catholic influence is weakened by the lack of such co-ordination, and if unity of command is to be achieved the E.C.U. is the only body that can bring it about."

Various are the implements employed in despatching members of the reptile family, but we imagine the Rector of

Snake-killer. Young, N.S.W., has established a record. Here is the account of his adventure as given in one of the evening papers:—

CLERGYMAN V. SNAKE.

ENCOUNTER IN CEMETERY.

PRAYER BOOK KILLS REPTILE.

While waiting at the Young Cemetery yesterday for the arrival of a funeral cortege, the Rev. S. A. T. Champion encountered a small but vicious black snake.

Clad in priestly robes and armed only with a Prayer Book, the clergyman let the serpent have the full weight of the law and the prophets, which he hurled at the reptile. The snake died.

We should think so!

English Church Notes.

Personalia.

Much sympathy will be felt for the Archbishop of York in his bereavement through the death of his mother, Mrs. Lang, widow of Principal Marshall Lang, of Aberdeen University. Mrs. Lang was in her 83rd year and was the daughter of the Rev. Dr. Hay Keith. She married Principal Marshall Lang in 1851, and they had a family of six sons and one daughter. She was a lady of great personal charm and an exceedingly popular hostess when he husband was at Aberdeen. Three sons became clergymen—the Archbishop of York and the Bishop of Leicester in the Church of England, and the Rev. Marshall Lang in the Church of Scotland.

Bishop Weldon was to leave towards the end of January for Mombasa, and thence proceed by railway and steamer to Uganda, where he intends to acquaint himself with the civil and ecclesiastical life of that missionary field. Afterwards, Bishop Weldon will visit Zanzibar. He expects to remain away two or three months.

Canon Christopher Cronshaw, late rector of Tareyton, was ordained at the age of 28. Ordained in 1862, he held a number of livings in Lancashire. His son, Prebendary H. P. Cronshaw, is rector of St. James's, Piccadilly, and a chaplain to the King.

The Right Rev. Charles Summer Burch, Bishop of New York, died suddenly on December 20. Bishop Burch was in London for the Lambeth Conference and was for some time the guest of the Bishop of London.

On Sunday, December 19, the Bishop of Rochester (acting under commission from the Bishop of Melanesia) ordained to the diaconate Mr. Alfred E. Teall, of Dorchester Missionary College. Mr. Teall was a gunner in the war, and went through the German Push of March, 1918, and afterwards our advance. After a medical course at Livingstone College he will go out in April to work in the Melanesian Mission.

Rev. Herbert Maynard Smith, vicar of Holy Trinity, North Malvern, has accepted the canonry in Gloucester Cathedral vacant by the resignation of Canon Hobhouse.

The death is announced of Lt.-Col. F. W. L. Edwards, P.B.E., in December last. He was the second son of the Archbishop of Wales and had a distinguished career in the Army. In 1915 he joined the H.Q. of the A.E.F. at Anzac under Sir. Wm. Birdwood.

Free Catholics and the Lambeth Appeal.

In the form of a reply to the Lambeth Conference Appeal on Reunion, the Society of Free Catholics has issued a statement expressing thanksgiving for the Lambeth Report. The statement is signed by Dr. W. E. Orchard (president), the Rev. J. M. Lloyd Thomas (chairman), the Rev. J. S. Burgess (honorary secretary), and Mr. E. E. Townley (honorary treasurer). It urges that the Anglican authorities should formally invite the authorities of other Churches within their areas to confer with them, and affirm the conviction of the society that "the essentials of historical Catholicism and of Free Churchmanship can and ought to be reconciled." A copy of the statement was sent to the Archbishop of York, who was chairman of the Lambeth Reunion Committee, and his Grace has sent the following reply:—"Pray let me thank you very warmly for your kindness in sending me a copy of the reply of the Society of Free Catholics to

the Lambeth Appeal to all Christian people. I am greatly pleased and encouraged by the cordiality with which the society welcomes the Appeal, and I trust that its members may take an influential part in the conduct of any conference which may be initiated."

Chinese Christian Girls.

Miss G. L. Bendelack, who is on furlough in Australia, and her fellow-workers at St. Hilda's School, Canton, are greatly encouraged by the work in the school. Four students have been confirmed lately, and two more, both belonging to heathen families, have permission from their parents to be baptised. A younger girl—only nine years old—has been taken far into the country by her father, who is opening a Christian village school, so that, as he says, "the little girl by her bright, consistent witness to Jesus may lead the children and women to Him."

Life and Liberty Movement.

A new venture has been entered upon by the above movement. A series of meetings were arranged to be held in London from February 7 to 11, as a rally for all Christian people to the call for fellowship. Rev. H. R. L. Sheppard was the organiser, and the subjects of the address were as follows:

- (1) The call for Fellowship between the Churches.
- (2) The call for Fellowship in Industry.
- (3) The call for Fellowship between nations.

The speakers included the Archbishops of Canterbury and York, Bishops of Manchester and London, Dr. Orchard and Rev. H. S. Woolcombe.

Free Churches and Lambeth Proposals.

The Free Church Federal Council and the National Free Church Council have appointed, jointly, a committee to consider and issue a statement on the Lambeth proposals for Reunion, with a view to its presentation to the various denominational assemblies. The aim of the statement is not to answer, still less either to accept or reject, the Lambeth scheme; but is to set forth the principles, in the light of which Churches calling themselves "Evangelical" and "Free" may consider it. The responsibility of deciding upon it must, of course, rest with the Churches themselves to which the Bishops' Appeal is addressed.

The committee had a preliminary meeting (including a conference at Lambeth), and entered on its fuller deliberations at Oxford in the first week of the New Year.

The hope is expressed that, pending the issue of this statement, Free Churchmen will not find it desirable to commit themselves too definitely either in favour of or in antagonism to the Lambeth Appeal.

Threefold Revelations of Christ.

(Preacher in Westminster Abbey by Canon W. S. Jones, B.D., Vicar of Bradford.)

"The peace of God, which passeth all understanding, shall guard your hearts and thoughts in Christ Jesus."—Philippians iv. 7.

This is the final estimate of a great soul's experience of God, the soul's findings of a man who had faced a life of conflict, and made a hazardous adventure for Christ. Every man who thinks seriously is compelled to take up some final moral attitude to the deep and permanent conditions of human life. And the attitude we adopt in face of life's mystery, sin and sorrow largely determines our character. In the first place you may harden your heart, and steel your soul.

"It matters not how strait the gate, How charged with punishments the scroll; I am the Master of my fate, I am the Captain of my soul."

You may stand up in the might of your manhood and breast the blows of circumstances, and bow to an inexorable fate, and at the same time lose all the finer impulses of life.

(2) And secondly, you may simply yield, take the easy way, get what you can out of this present world. You "may eat, drink and be merry"—at the cost of losing God. Or there is one further choice. You may believe. You may take your place with the great saints, who through life's perplexities, failures and triumphs were sure of the moral governance of God. And, if like St. Paul, we have seen God in the face of Jesus Christ, then whatever life brings, we shall stand four square, to the winds that beat upon us, we shall be immovable to the lurking enemy that seeks to steal into our innermost soul, we shall remain inviolate—for the "Divine peace, which passes understanding," will sentinel our lives. One of the extraordinary paradoxes

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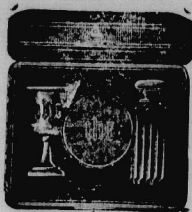
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of the New Testament is that those who
speak to us of peace, were reared in con-
flict. The message of peace does not come
from those who live in King's palaces, and
wear soft raiment; it never comes from
those who know only the smooth things of
life. It comes from dungeons, from martyr
fires, from the sufferers of the race, from
men who felt the full force of the world's
antagonism. The words of to-day's epistle
come from a prison cell. Nero is on the
throne, the old warrior of the Faith is caught
and caged—death is at hand, but so also is
his Lord. So he writes to the church at
Philippi, knowing the cost of their witness.

The peace of God shall guard your hearts.
Adversity is ever a fine test of the reality of
Faith. The apostle passes through the
crucible, and his faith stood the test.
Listen to his record. In labours many,
in stripes above measure, in prisons fre-
quent, in deaths oft, five times received he
40 stripes save one, thrice beaten with rods,
once stoned, confronted with every peril,
in the city among the heathen, from
his own countrymen. In weariness and
painfulness, in watchings often, in hunger
and thirst, in cold and nakedness. “In the
world,” said the Master, “ye shall have
tribulation, in Me, peace.” St. Paul had
learned the pain of one, and the joy of the
other.

The Night before Calvary.

Or, again, it is the night before Calvary.
Gethsemane's garden—the crown of thorns
—the vulgar spitting—the cruel mockery—
and finally the cross. There was no sorrow
like unto His sorrow, yet in the midst of the
darkness His benediction falls upon the
hearts of those who had given Him their
allegiance. “My peace I give unto you.
My peace I leave with you, not as the world
giveth, give I unto you.”

In these gracious words we catch a
glimpse of the Holy of Holies in His life,
the inner Sanctuary, where the peace of
God dwelt. Christ knew that an Almighty
purpose pursued its way, through all human
disturbances.

This wonderful experience has ever been
in the inheritance of the saints. Christ gave
it to St. Paul, to Augustine, to John Bun-
van, to Bishop Hannington, to General
Gordon.

We are reminded of the threefold revela-
tion of our Lord. He came as Saviour, as
the centuries pass. He enters upon His
Kingship, one day He will come as Judge.
It is from these three conceptions of our
Lord's office and ministry, I would bring you
the message of peace.

Christ as Saviour.

He came to save us from our sins. Peace
can never be the possession of the soul that
clings to sin. Peace can never be enforced
upon the heart that plays false with con-
science. Do I speak to anyone who cher-
ishes some secret sin? As you analyse
St. Paul's spiritual history, I see as I read
the seventh chapter to his epistle to the
Romans, that his soul was the battle-ground
of two contending forces. I am convinced
he was a man torn and distracted, longing
for peace, yet seeking it in the wrong way.
Then he made the great discovery which
revolutionised his life. He met with Christ
and peace came to his restless and distressed
soul. “Being justified by faith, we have
peace with God, through our Lord Jesus
Christ.” It was the peace of the Saviour;
he had entered into pardon.

A Picture from the Gospels.

Let me give you one picture from the
gospels.

“And behold a woman in the city, which
was a sinner, when she knew that Jesus sat
at meat in the Pharisee's house, came and
stood behind Him weeping, and began to
wash His feet with tears and to wipe them
with the hairs of her head.” There is a soul
dragging her guilt like a falling chain.
Then Jesus, in all His tenderness and com-
passion turned to her and said, “Mary thy
sins, which are many, are all forgiven. Go
in peace and sin no more.”

Sin No Longer Frightens.

The word sin to-day no longer frightens
us; it seems to have lost its power to ar-
rest, yet it still is, nevertheless, the enemy
of the race. However the man of the world
may regard sin, the “hand of God” leaves
us in no doubt with regard to its destructive
power. Let us take three words used fre-
quently in Holy Scripture, defining sin:—

One great word (1) “Amartia” is that
which speaks of it “as missing the mark.”
Instead of being what God intended man to
be, he misses it. God's purpose is thwarted
—the man throws himself away.

(2) “Transgression” means that when a
man sins, he crosses the border, and goes
into the far country.

(3) “Offences.” An offence is a blow,
a blow struck against the majesty of God.
When we sin we are with those who smote
Christ in the face. Human sin, however

we may gloss it over, is still the great
tragedy of the soul. But to the worst, the
peace of forgiveness may come.

In the stillness of this moment, the peni-
tent may enter into peace. O Lamb of
God that takest away the sin of the world
grant us Thy peace.”

Christ as King.

The peace which issues from the Sover-
eignty, the rule of Christ. Lack of peace
is the most notable fact of our generation.
Look where you will, it would seem as
though the mental and moral conception of
life had broken down. Ireland, Russia, Cen-
tral Europe, India, and the East seething
with sedition and revolution. Our social
and industrial unrest is a constant menace
to national peace. Yet we are beginning to
learn that man's chief happiness, and all
his possibilities for good are to be found
not in lawlessness and independence of the
individual life, but in the subordination of
self and its clamorous lusts to the common
good, to social welfare, to mutual forbear-
ance. But peace will only come when Christ
is enthroned in the hearts of men. I read
years ago a beautiful definition of peace:

“Peace is that feeling that we have when
we are at harmony with the laws which
govern our being.” As Dante once expressed
it: “In his will is our peace.” This is the
peace which comes when Christ is the su-
preme authority in our lives. Christ's
peace was not the peace of sin forgiven. It
was the resultant of doing the Divine will.
His life was in perfect harmony with the
mind of God. And, in the meantime, when
we daily walk with God, and do His will,
submitting ourselves to the mastery of Jesus
Christ, then the peace of God will garrison
the heart.

We are not to make peace the aim,
rather will it be the result of doing rich-
teousness. Peace is the effect of rich-
teousness. “The effect of Righteousness
shall be quietness and confidence for ever.”

We are not to aim for a self-centred peace,
that has been the snare of many devout
souls! It comes as we hate the wrong, and
fulfil the stern demands of Righteousness.

Christ as Judge.

He who is our Saviour and King, is also
our Judge. Our final destiny is in His
hands. All judgment is given unto Him.
“because He is the Son of Man.” Not
public opinion with its shifting standards,
not even our judgment of ourselves, but
His discovery of us, as we stand revealed
in naked spiritual reality before Him, Who
knows all. But what a sense of peace
comes to us when we remember that it is the
same Jesus who shared our humanity, and
knows the difficulty of the way. No one
else can judge us justly, for He knows not
only when we failed, but when we tried.
He knows the struggle, the conflict, with
fiery temptation. He remembers our peni-
tences and prayers, and we remember His
love and patience.

So if we know Him as Saviour and King,
if righteousness be the girdle of our loins,
we may know a peace that will stand un-
shaken in the hour of death and in the day
of judgment.

“Peace, perfect peace, in this dark world
of sin?”

The blood of Jesus whispers peace within.

Peace, perfect peace, with thronging duties
pressed?

To do the will of Jesus this is rest.

Peace, perfect peace, our future all un-
known?

Jesus we know and He is on the Throne.”

Personal.

Rev. Edward Barnes (late A.I.F.),
was ordained by the Bishop of Tasma-
nia at St. John's, Launceston, on
Sunday, February 13, when the preach-
er was the rector, Rev. C. Crotty, B.D.
Mr. Barnes has been licensed as curate
of St. John's.

Miss Florence Biggs, a former Sun-
day School teacher and secretary of
the Scripture Union at St. Matthew's,
Prahran, Victoria, will leave for Toro,
in East Africa, on April 2. A farewell
is to be held in the Chapter House,
Melbourne, on March 15, at 8 p.m.
Miss Biggs has been trained as a nurse
for missionary work.

Rev. A. W. Gilbert, who for the past
eight years has been vicar of Toogoolah
(Q.), has been appointed vicar of

Yeronga, where he will take up his
duties early in April.

A service was held in St. Peter's
Cathedral, Adelaide, on Sunday, Feb-
ruary for the ordination of Arthur
L. Bullbeck, Th.L., to be priest; and
John L. Bond, to be deacon. The
preacher was the Ven. Archdeacon
Clampett, M.A.

Corporal E. A. Pool, a young soldier,
has been accepted by the Bishop of
Grafton in England for service in the
Bush Brotherhood.

Rev. L. Hatfield Hall, rector of Pen-
rith (Sydney), is out of health, and
has been obliged to take twelve
months' leave of absence. Rev. E.
Cameron is to act as locum tenens.

At the annual meeting of the Sunday
School teachers at St. Paul's, Redfern,
Sydney, Mr. J. S. T. McGowen, M.L.C.,
was unanimously re-elected superin-
tendent of the school for the thirty-
fourth year in succession.

With very real sympathy we reprint
the following notice from the English
“Record”—“DEATH—HOWARD: On
Friday, at 1 Fairhope Avenue, Pendle-
ton, Manchester, Arthur Talbot Stan-
ley, the darling son of the Rev. and
Mrs. Stanley Howard, aged twelve
days.

“Ours still as much as ever:
Yet more intimately Thine!”

Mrs. Howard, we understand, is the
sister of the Dean of Sydney and Mr.
Howard is well-known in Sydney
Church circles.

Rev. Hugh Paton is to conduct a
mission at Holy Trinity, Dulwich Hill,
N.S.W., from March 21 to 25.

A cable message received from New
Zealand announced the death suddenly
of Mr. James Marion, late general sec-
retary of the N.S.W. Alliance. It oc-
curred following his appearance as
speaker at a public meeting at Dun-
troon. The news was a serious blow
to his old friends, and represents a
serious loss to the cause of Prohibition.

Archdeacon Davies, principal of
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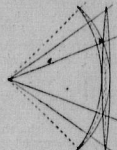
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that he will be returning to Australia by the Orsova, which leaves London on March 19.

The Archbishop of Sydney has returned to Bishopscourt, Sydney much improved in health after a period of rest at Mount Buffalo, Victoria.

Mr. Joseph Massey, the organist of St. Andrew's Cathedral, Sydney, will shortly celebrate his musical jubilee. Mr. Massey commenced his professional career half a century ago in Mudree, the centenary of which is to be celebrated next week. After coming to Sydney he was appointed organist of St. Thomas' Church, North Sydney, which position he held for many years. He has been organist and musical director at St. Andrew's Cathedral for 23 years. A committee representative of the Chapter, Choir and congregation of the Cathedral has been appointed to arrange for the celebration of Mr. Massey's jubilee in a fitting manner.

Rev. H. G. J. Howe, rector of All Souls', Leichhardt, has been elected chairman of the N.S.W. Council of the Church of England Men's Society.

The following appointments are notified in the Brisbane diocese:—Rev. George Neal, rector of Rosewood, to be rector of East Brisbane. Rev. Thos. Edwards, from Diocese of North Queensland, to be rector of Rosewood. Rev. A. W. Gilbert to be rector of Yeronga.

The death took place on February 17, at Southport, Q., of Mr. De Burgh Perse, the youngest son of the late Mr. Burton Perse, of Moyck Castle, Galway, Ireland. He was born in 1840, and was educated at Trinity College, Dublin. He came to Queensland in 1863. Two years later he bought Tabragalba Station, where he resided until his death this week. St. Thomas', Beaudesert, has lost a most munificent benefactor. For over 30 years Mr. De Burgh Perse has been associated with Church work and worship in the capacity of synodman, parochial nominator and churchwarden.

Notes on Books.

The Student, the magazine of the Woodrow Wilson High School, Portsmouth, Virginia, U.S.A. This issue (for January, 1921) is well printed, the students do all the literary work involved, and provide a readable paper replete, of course, with jokes, many of them with local allusion, and therefore of the more interest to the students. The picture of the "footer" team is good and speaks well for the physical side of "The Wilson Hi."

The City of Rams, Scenes from Life, in Canton, by Gertrude L. Bendelack, M.A., Dip.Ed., Principal of St. Hilda's School, Canton. (Published by London C.M.S. On order at local C.M.S. Bookroom, price 4/-; our copy from the publishers.)

The author is a missionary in Canton under the Victorian C.M.S., in charge of the C.M.S. Girls' School in Canton. The book, which is well illustrated in sepia by a Chinese student, contains pen pictures of different phases of Chinese life, introducing the reader to the quaint social customs that prevail, and the difficulties that have to be faced in seeking to bring the Chinese girl-life into touch with Jesus Christ. Australian school girls will be interested to find that Chinese school girls have many traits of character in common with themselves. We welcome the little book, and all the more heartily as coming from the pen of one of our own Australian missionaries.

"The Holy Communion, Its Institution, Purpose and Privilege," by Canon A. E. Barnes-Lawrence, M.A.

It is nearly sixteen years since the first edition of this excellent little book was published, and a third edition carefully revised has been sent forth within the last few

months. Very little alteration has been made, but that little is in the direction of improvement, the most conspicuous addition being a beautiful little poem by E. Gertrude Barnes-Lawrence. If there is anybody who has not already read this splendid little book, we heartily advise him to get it at once. The features of the book which impress us most are its sanity of outlook and expression, its close echo of the language and spirit of the Book of Common Prayer, not always found in manuals on the Holy Communion, its devotional atmosphere, what we might term the uncontroversial spirit, in which controversial subjects are handled, and its charm of literary style. The thought is very clear and the notes at the end illuminating. (Our copy from the National Church League, London.)

The Rebuke of Islam, being the 5th edition, re-written and revised of **The Reproach of Islam**, by W. H. P. Gairdner, B.A. (Oxon.), published by C.M.S., London.

This book, as its title unfolds, is an old book under a new name. It was published first in 1909 under the title "The Reproach of Islam." The author tells us the reason of the changed name. He says in his preface, "It was with pain that the author found, when too late, that an undesigned double entente lurked under the original title. Nothing more was meant than that Islam was a perpetual reminder to Christendom of the latter's failure truly to represent her Lord. . . . The Biblical sense of the word 'reproach' escaped him—namely a thing so unspeakably vile that its very existence is a shame." Mr. Gairdner comes to his task fitted with every qualification. He unites scholarship with sane thinking, and twenty years' close contact with and study of the thing he writes about. This new edition is a thorough revision of his former book with Chapter VII, on "The Evangelisation of Islam To-day," completely re-written. So in every sense of the term the book is up-to-date, and a mine of wealth for the study of the chief religion antagonistic to Christianity.

The text of the book is to be found in page 224, in a quotation from a recent summary of the problem and the rebuke of Islam: "Islam is the only one of the great religions to come after Christianity; the only one that definitely claims to correct, complete, and supersede Christianity; the only one that categorically denies the truth of Christianity; the only one that has in the past signally defeated Christianity; the only one which in several parts of the world is to-day forestalling and gaining on Christianity." This sets out plainly the outstanding theme of the book to show clearly the challenge of Islam. "Islam is no half way house to Christianity," only a relentless foe that has to be distinctly engaged. The new Chapter VII tells the story of the modern missions to Mohammedans, and includes the thrilling story of the conversion of Bulus. Mr. Gairdner writes—in view of all difficulties he knows so well—in no pessimistic strain. He knows that the secret of success is with the Church of Christ and that when through her obedience to her Divine Master, "the Spirit of Jesus is set free to work, the issue is assured." (Our copy is from C.M.S. Bookroom, 192 Castle-reagh St., Sydney, price 3/9.)

Our Melbourne Letter.

(From our own Correspondent.)

The husky cry of the rationalist is heard again in the land. A circular letter has been sent to five hundred clergy bidding them come out into the arid region of useless debate. Useless, because the subjects proposed are ones in which it would be impossible to find any common ground; and because for the greater part they are so vast as to make it seem almost an impertinence to think to settle them by the slap-up method of debate. That is the whole trouble with the rationalist. He will not allow that there are more things in heaven and earth than he can explain by bald reasoning. He sneers at the man who gets his head into the heavens. But the rationalist tries to cram the heavens into his head, and it is his head that cracks. To those to whom Christ is a Living Friend and Inspiration it is very sad-denying to see men still in the dry and thirsty land of materialism. And the rank and file of rationalists in Melbourne are in quite a militant mood. There is none of the "begging-your-

leave-to-go-so-far-as-to-venture-to-say" attitude about them. Oh! dear no! They are the men who know. The rest of the world lies in darkness.

The long strike is at an end. Let us hope and pray that it may mean the beginning of an honest endeavour on each side to really understand the other. The danger lies in the extremes. There are revolutionists who want to change everything. They would like to blow up the ship in which we all sail, and trust that we will be miraculously transferred to the ship of their dreams and their theories. And on the other hand there are ultra-conservatives who remind one of Walter Bagehot's description of Lord Eldon as "one who believed in the danger of parliamentary reform, the danger of catholic emancipation, the danger of altering the Court of Chancery, the danger of altering the Courts of Law, the danger of making landlords pay their debts, the danger of making anything more, the danger of making anything less." These two extremes constitute and create the peril. John Stuart Mills' dictum might usefully be remembered—"The future of mankind will be gravely imperilled if great questions are left to be fought out between ignorant chance and ignorant opposition to change."

Ridley College is growing in importance. It closed the year with twelve students and will start this year with sixteen. Details of an important purchase by the College council will be seen in the news paragraphs below. Sound a note of praise. Through much tribulation Ridley is entering her kingdom.

Archdeacon Hindley has intimated that he has resigned from his position as missionary of St. James' and St. John's. This, of course, means that the Rev. Cyril Barclay's term as curate has automatically ceased. It is Mr. Barclay's extreme ritualism and teaching that has been the disturbing feature in this church. It was reported some time ago that Archdeacon Hindley had withdrawn his resignation. But the "Messenger" (the official organ of the diocese) says, "We are authorised to contradict the report which appeared in the daily press that the resignation had been withdrawn." It adds that "the next meeting of the council of the diocese will deal with certain details to enable the new missionary to get ahead with the work which the Church of England has talked about sufficiently, without accomplishing much more."

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The Church Record.

MARCH 11, 1921.

"FELLOWSHIP."

The 94th Islington Conference, held in London on January 11, has been described as one of the most notable of such meetings in recent years, by reason of the inspirational addresses delivered and the responsiveness and sympathetic interest plainly manifest on the part of the members of the Conference.

The subject was wisely chosen, for "FELLOWSHIP" is the all-prevailing need and the expressed yearning of men and women everywhere; and nowhere more heartily than in the ranks of the Christian Church or Churches.

The great craving for fellowship is one of the best results of the war. And the Lambeth fathers one and all testify to the controlling Spirit Who drew them from their prejudices to that remarkable and unanimous appeal to all men of good-will to seek for manifested fellowship in Christian privilege and warfare. The same great ideal will be voiced in every Synod of the Anglican Communion as well as every Conference of the non-episcopal Churches; for there is nearly everywhere throughout Christendom the shaking of the bones preparatory to their being drawn by the Word of power every one "bone to his bone." At Islington, Prebendary Proctor's address from the chair set a high standard of excellence and was full of pointed and inspiring appeal. He carefully showed how deep was the unity of the early followers of the Christ.

"In the Church there was a place for the slave, but he left the name of shame outside. It was the Christian doctrine that master and slave were redeemed in the same way by the same Saviour, and it is a historical and still visible fact that if you begin to care for the crucified Jesus everybody else who cares for Him stands in a new relation to you. There is no bond like it. Master and slave meet at the Eucharist in the early Church to commemorate the dying of their common Master, and a new force bound them together in a new spirit." (Glover.)

The little body of Christians were strangely separate from the rest of men and were welded together "grimly beset by cruel enemies."

"But as numbers increased and the area of operations vastly enlarged, divisions, strifes, schisms began to appear, until the ancient pagan compliment has turned to the modern sarcastic gibe. 'See how these Christians love one another.' Patriotism pushed to excess, which finds expression in the vaunt 'My country, right or wrong,' competition, over-riding sometimes the rudimentary rules of health and rights of humanity—these and other influences have been at work dividing the Church of God into opposing factions and contending forces."

And the result of this broken fellowship, the alienation of the great masses

of Christian lands and the greater part of the world unevangelised after 1900 years of Christianity. "Truly," said the chairman, "our fellowship needs to be "God-high and man-wide."

"Through fellowship with God we learn the value of men; our vision widens, our mind expands, our heart glows with a love that is sincere and unfeigned. And as a consequence, from that high vantage spot we forget our party strifes and sectarian narrowness, and go forth mighty as an army with banners to win the world for Christ and to seek the realisation of our Lord's own vision of union with God and unity with each other, that they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." Just in proportion as the Church of Christ is filled with the Spirit of Christ will it bear a convincing and convicting witness before the world.

The first paper, by the Rev. Hon. W. Talbot Rice, M.A., was appropriately entitled "Fellowship with God"—the "God-high Fellowship"—"the source of holiness, light, power and love." The speaker referred to the great activities of the Church of the present day:—

"World-wide and varied, her equipment in buildings and parochial organisations is efficient and constantly improving, her opportunities for worship are abundant, her services are reverent and attractive. And yet men are not arrested. There is a perplexing sense of weakness and ineffectiveness, a descent to unworthy methods of attraction, and the world outside keeps outside in a most distressing manner, neglecting our worship, not owning our authority, not heeding our message. The Church does not stir England as Jesus stirred Palestine, or the apostles Jerusalem, and even the world, wherever they went. We cannot doubt Jesus would stir England if He were here. Why does not His Church, which is His body 'in His stead,' to whom He has given His peace, His joy, His Spirit, His name and His exceeding great and precious promises for her equipment, do the promised 'greater works'? Ask the Apostles their secret. . . . St. John answers, 'Our fellowship is with the Father and with His Son Jesus Christ.'"

Then the speaker beautifully lead his hearers to "the Way of Fellowship, the practice of fellowship, and the power of fellowship." There must be fellowship with the Cause of God and with the Will of God. We need to be reminded often in these busy days of over-pressing duties, that "time given to fellowship with God and constant listening to His voice in His Word make holiness and service possible for each of us." All the great saints of old and our Lord's life too teach us that "if we would have power to walk where others sink, to help the sinking, and to speak words of eternal life, we must give ourselves anew to fellowship with God."

"Fellowship within the Parish" was the next subject dealt with, by Rev. G. C. L. Lunt. It led from the declaration of the ideal to the application of that ideal to the ordinary practical work of the parochial council. "The primary function of the Spirit was the removal of difficulties and the bringing in of a sacred fellowship in which there was neither male nor female, bond nor free." Fellowship in the parish is too often a luxury for the few. The corporate aspect must be more emphasised; the fellowship aspect of the Holy Communion more stressed in our parochial life. But very rightly did Mr. Lunt insist that

"We shall only begin to get real Fellowship in our congregations when we dare to make great demands of service upon our people, and lead them out in a great adventure for the Kingdom of God: when the churchpeople in our parishes shall think of themselves rather less in terms of sheep who are to be shepherded and led beside still waters, and into comfortable pastures by their shepherd, and rather more in terms of units in a great army: when our people shall realise that their parish priests' interest in their individual spiritual fitness is the interest of the Captain of a Company who naturally regards as his first concern the fit-

ness, and the training of all the individuals in that company, solely in order that when the day of opportunity and danger comes, his company may acquit itself well in the great adventure 'over the top?'"

The Archdeacon of Kingston said some strong things in his paper on "Fellowship between differing schools of thought." He instanced the terrible weakness of our divisions, although he recognised frankly the difficulties involved in rapprochement. The Archdeacon suggested three lines of possible fellowship—(1) The defence of the Lord's Day, (2) the evangelisation of the world, and (3) the preaching of the Gospel. His closing words will appeal to most Christian hearts:—

"Is there not a lamentable deficiency of good news in our pulpits? Good advice, perhaps, in abundance, a good 'pulpit style,' good Church doctrine too, but not much good news. Beneath many appearances to the contrary there is a deep sadness in the hearts of men to-day, and a longing, uttered or unexpressed, for those certainties which are the hidden treasure of the Gospel. Watch the 'In Memoriam' columns in the 'Times,' and you will see this: 'Per ardua ad astra'; 'Quo fata ducunt'; 'They chant on every wind, and they return in the long roll of every deep blue wave.' Beautiful! But the Comforter is absent. Let us have done with mere moralising sermons and with preaching 'the Church.' The world's great heart is aching, and controversy will not heal it. Shall we from this meeting beckon to our partners in the other ships (or schools) that they should come and help us? and shall we come and help them to put the aching heart of our fellowmen into the bleeding hand that was wounded for our transgressions, and in this great part of our ministry anyhow reproduce the sweet simplicity of the Church's infancy when the multitude of them that believed were of one heart? This will cost much, but it can be done by opening out the unsearchable riches of Christ in the preaching of His Gospel, and I do not think it is possible in any other way. The Prince has called on the Empire to pull together for the good of all. The Church, with an even higher aim, must pull together too."

Two other papers, "Fellowship with other Communions," by Dean Inge, of St. Paul's Cathedral, and "Fellowship in Industry," by Rev. E. A. Dunn, sometime curate and vicar of Bethnal Green, won a general applause from the interested conference.

Good Friday and the Show.

The Archbishop of Sydney has addressed the following protest to the Council of the Royal Agricultural Society of New South Wales:—

"Gentlemen,—I write again to express the earnest hope that you may see your way to arrange the business of the Royal Agricultural Show of New South Wales that you do not open on Good Friday. I represent the opinions of a large number of my fellow citizens, very many of whom not members of my own communion, whose religious convictions are deeply wounded by the spectacle of a day so solemn to us being used for the financial profit of the Show very much as if it were an ordinary secular day. We are aware that certain of the side-shows are closed on that day, and for that we are grateful, but if we are rightly informed the principal events are held. Some even of your exhibitors object to your action."

"Our chief ground of complaint as Christian men is that you change the date of your Show year by year for no other reason apparently than that the date of our Christian calendar is so altered in accordance with the associations of Christianity, and therefore it seems to us that Good Friday so selected and used tends to cast a public slight upon the central fact of our Christian faith. We believe that by your procedure you unconsciously play into the hands of those who scorn the Divine Founder of Christianity."

"I therefore urge you to take the necessary steps in spite of temporary inconvenience whereby this grave cause of scandal to so many in our community may be removed. I regret to be obliged to lay these criticisms before you, because I am fully aware of the public-spirited motives which actuate members of your council in the administration and development of your great Show for the good of the community; but in the interests of the yet larger good I for one can not keep silent."

Dr. Headlam and Episcopacy.

(Concluded.)

By Rev. R. G. Nicholls, M.A.)

Apostolic Succession.

It cannot be doubted that the bishop was looked upon as the successor of the apostles, and that the apostolic succession of the great sees was emphasised, but there are three different significations in which this succession is conceived.

1. In the gnostic controversy a continuous succession of bishops was claimed as a guarantee of the true Christian tradition—its scriptures, faith, rules of life, and its church order. Here there is no idea that the validity of ordination depended upon this succession or that the succession depended upon any spiritual gifts received at ordination. The important point was correct and public appointment.

2. At a later date the bishops began to be spoken of in their personal capacity as the successors of the apostles, i.e., that they performed the functions of the apostles.

3. A third signification is best given in the statement of Bishop Gore:—"It was intended that there should be in each generation an authoritative stewardship of the grace and truth which came by Jesus Christ, and a recognised power to transmit it, derived from above by apostolic descent." On this theory a valid ministry cannot be received or performed without this succession and transmission by ordination.

Dr. Headlam does not discuss the merits of this theory, but contents himself with stating, "So far as I am able to judge it was not held at all in the early Church. I have, I think, read everything from the Fathers which is quoted in favour of apostolic succession, and I do not know any passage which speaks of succession by ordination in this sense."

On the other hand, if any idea that their (the bishops') spiritual gifts depended upon transmission from the apostles, or that they in ordination transmitted grace to others which had come to them from the apostles, there is no evidence at all."

In an early ordinal—that of the apostolical constitutions—nothing is said about the giving the Spirit through the apostles, nor is there any idea of transmission. It is obedience to the apostolic ordinances that is emphasised, and not transmission of grace.

In concluding this chapter, Dr. Headlam rejects the belief of the early Church that the origin and form of the society, even down to minute features, was the work of the apostles, because the documents on which this belief rested were in all cases late and apocryphal.

Nor is the Catholic Church a perversion of primitive Christianity, as some hold, by Hellenism. Hellenic influence no doubt comes in, but as a principle of development, not of perversion.

The Church preserved for itself the right of free development, replacing the transient missionary organisation of the apostolic age for a permanent local ministry, the bishops representing the corporate authority of the whole Church and welding it together. But this authority does not in any of its manifestations claim any infallibility.

Tribute is paid to Newman and the Tractarians for restoring to the Christian Church "that sense of historical meaning which is the true meaning of apostolical succession, the recognition that in all ages God's Spirit has taught the Church and is leading us into all truth, that we should be guarded and instructed by the authority and experience of past generations of Christians."

We cannot refrain from quoting the last paragraph from a noteworthy contribution to this all-important subject:—

"But we have not only to link ourselves with the past by using its teaching, but by learning its spirit—its spirit of boldness and confidence, the spirit which taught it always to adapt itself to new situations and deal with new crises. It was loyal to the past, but it never allowed itself to be controlled by it. It is the absence of this spirit which in later days in great crises of the Church prevented it from meeting a new situation, and became a fruitful cause of dissension and disunion."

"It is just this same boldness, this courage to take a new departure, not a variance with, but in continuity with the past, that is necessary for us at the present day, if we are to seize the opportunity that lies before us."

The Doctrine of the Church and Christian Reunion, being the Bampton Lectures for 1920, by Rev. Arthur C. Headlam, D.D. (London, John Murray, 1920), pp. I-X and 318.

IF YOU ARE INTERESTED IN THIS PAPER, PLEASE PASS THIS ISSUE ON TO YOUR FRIENDS, AND GET THEM TO BECOME SUBSCRIBERS.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Society System.

"On Tuesday, March 8, and the following day, I preside at the annual meeting of the A.B.M., which again brings me into touch with the wide missionary problems. In one aspect the A.B.M. is our whole Church in Australia taking action in this grand work of Christ; may its unity of inspiration increase as the years go by. In another aspect it administers those particular fields of missionary labour, which for lack of distinction in language are termed the Missions of the A.B.M. I recently read the sympathetic words of an enthusiast, who, commenting on the loss of the C.M.S. Headquarters, expressed the hope that they all might be one in the future. If he meant that they might be housed under one roof, there is much argument for it; and the ideal was realisable a few years ago if it had been supported. But the meaning that the whole organisation should be one, I must differ from him. I know many earnest missionary spirits who could not work with comfort on the lines of the C.M.S., and vice versa. It is far better to secure that unity in diversity which the Lambeth Conference has advocated in effect in certain problems of Reunion and indifference. It seems to me, are attained for God and men pray together for a common object and then seek to attain it along the lines of their own individual development within the limits of the comprehensive liberty of our Church."—The Archbishop's Letter.

Come to Church Sunday.

Sunday, March 20, has been fixed as the date for a special effort to bring non-church-goers to church in the Sydney diocese.

There are many people who have lapsed into a state of carelessness and indifference with regard to the Lord's Day and the public worship of God on that day. There are many who never enter a church. It is hoped that by appointing a special day, and by special effort on the part of active church members, a large number might be induced to come to church on that Sunday at least—and possibly some might make frequent resort on that date to become regular attendants at the House of God.

A very hearty invitation is now given to our readers to co-operate in this matter—(1) by deciding to come to church on that date, 20th March, and (2) by endeavouring to bring some friend or friends with you. Parents are very earnestly invited to come with their children.

Remember, it is a duty and a privilege to worship God in His House, and the blessing of God will follow those who do so.

His Grace the Archbishop of Sydney highly approves of the movement, and in a letter to the secretary, dated 20th December, he said: "I most earnestly commend this effort to awaken the men of the church to their responsibilities."

The above movement is being organised by the C.E.M.S.

Unveiling of Memorial Tablet.

The unveiling of the memorial tablet in St. Stephen's Church, Newtown, to perpetuate the memory of Granville Victor Johnson, M.M., took place on Sunday, February 6, in the presence of a large congregation. The late Corporal Johnson was for sixteen years a member of St. Stephen's Choir, and most regular in his attendance. He earned the esteem and admiration of all his mates at the front, for his consistent conduct and manliness of bearing. His courage and devotion to duty in the face of terrific danger earned for him the Military Medal distinction, and his memory will always remain green with those who knew him. We publish the following testimony by one of his "pals" who was with him throughout many vicissitudes of military experience, and knew his worth:—

"'Johnno,' a familiar figure in the 2nd Battalion of the A.I.F., was respected by all who knew him, and his pals in that good old unit were indeed many. Having been present at the unveiling of a memorial tablet to perpetuate his memory, my thoughts strayed back that evening to the days that were—those days 'over there,' when 'Johnno' was with us in the flesh. A more faithful pal I never had, and as I listless read the eulogistic manner in which Mr. Begbie spoke of 'our friend,' I thought that truer words had never been spoken of any man. We, his pals on active service, who were with him for so long, realised his worth. His death cast a great gloom over the old 2nd Battalion; and when we think of his decoration—the Military Medal—we remember only too well the courageous deed which gained for him that distinction. I often

think that there is much truth in that quaint old saying, 'The good die young.' 'Johnno' has left us, but in memory he is with us for all time. Friendships made on active service are indeed sincere, as such friendships have been well and truly tested. There are many ex-diggers of the A.I.F. who cherish the memory of their dear pal, Granville Victor Johnson, M.M. 'Greater love hath no man than this, that a man lay down his life for his friends.'—'Kilkie,' late A.I.F."

C.M.S. New Offices—Official Opening.

A very large number of the friends of C.M.S. foregathered at the new offices in 192 Castlereagh St., Sydney, last Monday afternoon. The Archbishop of Sydney presided over the meeting and in a happy speech declared the new offices open. His Grace emphasised the fact that the need and opportunities for foreign missionary work were never greater. He felicitated the C.M.S. officers and committee upon the indomitable optimism with which they had confronted the disaster, and voiced the gratitude to God that was in every heart for the guidance and blessing of God in their endeavours.

The Bishop of Goulburn expressed the feelings of the meeting when he referred to the Archbishop's restoration to health. His lordship spoke for the A.B.M., whose chairman (Rev. J. Jones) was unfortunately unable to be present. Dr. Radford stressed his own desire that the needs of the whole world and the work the Church was doing in the world should be placed before the people in every parish of his diocese. At the same time he said that he was an incorrigible unionist and meant to patiently work for the uniting of the missionary work of the Church.

Mr. Chas. Bowen voiced the congratulations of the B. and F.B.S. for their twin sister the C.M.S.

Mr. C. R. Walsh proposed a vote of thanks to the Archbishop and referred to the presence in the meeting of the Rev. A. J. Stewart, son of the late revered Robert W. Stewart, to whom the C.M.S. of Australasia owed so much for inspiration and counsel at a critical time in its history.

Miss K. French, one of the original members of the ladies' committee, seconded the vote of thanks in an exceedingly happy speech, in which she gave some interesting reminiscences of the first stirrings of her heart towards the needs of the heathen world. Miss French also cleverly touched upon the value of different regiments in the great Christian Army in reply to Dr. Radford's admitted desire for the merging of C.M.S. into the A.B.M.

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After the Archbishop had replied, at His Grace's request Mr. Stewart briefly addressed the meeting and expressed his joy in meeting old friends of his late revered father and brother.

At the conclusion afternoon tea was dispensed with wonderful celerity, considering the large body of friends to be catered for. But Mrs. Bragg and her capable army of helpers seem always ready to deal with any emergency, and they are to be congratulated on the splendid arrangements for the refreshment to the guests. We are glad to note that C.M.S. friends are finding their way to the new rooms, and evidently the refreshment portion is going again to be deservedly popular.

Memorial Table.

The new Holy Table to be erected in St. Anne's Church, Ryde, is nearing completion. The table has been entirely designed by the firm of Frederick W. Tod and Co., of Dawson-st., Sydney, and may now be seen in their work-rooms. It is an exceedingly fine piece of work and a fitting memorial to the memory of one well known in his day—Mr. John Blaxland.

O.E. Grammar Schools for Girls.

This school is keeping true to its excellent traditions under its new principal, Miss Wilkinson. In the recent examinations, seven candidate sat for the L.C., all passed at the matriculation standard, one pupil gained first-class honours in English, and second-class honours in History; and another gained second-class honours in English. A third passed with second-class honours in French, and a fourth gained second-class honours in Latin and French. Between them 16 'A' passes were gained. Nineteen candidates sat for the Intermediate, of whom 18 passed. Between them 47 'A' passes were gained, 16 of which were for English.

BATHURST.

Jubilee Thankoffering.

The Commissioner reports in the current "Church News":—

"We are delighted to record two fine advances during the month of February. The parish of Cobarr has raised itself one step from the 'deficient' parishes to those who have surpassed their quota. The Ladies' Sewing Guild of that parish has contributed £40 to the Jubilee Fund, putting Cobarr £16 beyond its suggested quota. Well done Cobarr! A brave effort indeed from a parish that has been so hard hit by the closing of the mines.

"The Walter and Eliza Hall Trust, in recognition of the spirit of self-help throughout the diocese, has undertaken to give £250 in two half-yearly instalments during this year. We are very grateful to the trustees for this help.

"These additions will carry us well into the eighth thousand. Receipts shown February 'Church News' £7000/18/7; Parish of Cobarr £40; Walter and Eliza Hall Trust £250; Congress Tickets (additional) £18/8/-; total £7292/6/7. Eleven parishes still remain on the uncomplete list, viz. Molong, Coolah, Parkes, Gulgong, Geurie, Cudal, Nyngan, Connamble, Condobolin, Trundle and Peak Hill."

The £2800 aimed at is now well within sight. Bravo, Bathurst!

VICTORIA.

MELBOURNE.

Farewell to Rev. T. Law.

This honoured servant of God was tendered a farewell by the Church Missionary Society in the Chapter House on Thursday, March 3, the eve of his return to India. Mr. W. M. Buntine (president of C.M.S.) spoke in terms of highest praise of Mr. Law's twenty years' service in India, his connection with the great Mass Movement towards Christianity, his joy in sacrifice and service. Rev. L. Wenzel, speaking on behalf of the Sowers, said that the Sowers would not forget that Mr. Law was their own missionary and would remember him in prayer. Rev. W. T. C. Storrs based his valedictory message on the word "Fellowship."

Fellowship with God who is Spirit, Light and Love, carried corresponding responsibilities with it. Fellowship with Christ in His sufferings was the privilege not only of the missionary, but of all who loved Him. Those who remained behind had fellowship with those who went, in prayer, in giving, and in the furtherance of the Gospel.

Deeply impressive were the farewell words of Mr. Law. He realised that it was a crisis in his life. Two years ago he had been told by the doctors never to return to India, but strength and buoyancy had come back to him and he was now returning at a most critical and even dangerous time in the history of India. He gave thrilling instances

of the spiritual support and physical strength given him in hours of danger and in times of great weariness. He knew this was due in large measure to the prayers of his friends at home. In a deeply impressive manner he referred to Gethsemane. The sleeping disciples represented the home Church, but Christ "went a little further" and won His victory in the deep shadows with strong crying and bloody sweat.

C.M.S. Annual Meeting.

The annual meeting of the Victorian Branch of the C.M.S. will be held in the Chapter House on Wednesday evening, March 15, at 7.45. The usual business will be transacted and opportunity taken to say farewell to Sister T. Briggs, who sails shortly for Uganda, and a party of seven for the Roper River.

St. Hilary's, E. Kew, gave £541 to C.M.S. last year. The C.M.S. is making a special Lenten appeal for its new work in Grootu Island in the Gulf of Carpentaria, where there is an unevangelised people living in heathen degradation and sin.

Ridley College.

Ridley College council have just purchased "Crummock," the residence of the late Mr. George Howat. The house is much larger than the present one, and the grounds (a corner block) are twice the area of the present. There will be room to build to accommodate about forty students. Within a few months the students will be transferred to their new premises, which are close to the present college, a little nearer the University and facing Royal Park. About one-half the purchase money is in hand.

Varia.

It is rumoured that a large block of the St. James' land in the city has been purchased by Jas. Service and Co. at a satisfactory figure. If so, this will probably mean some more help for the three daughter dioceses as well as for Melbourne.

The president of the Methodist Conference (Rev. R. Ditterich) stated in his presidential address that he was more than ever convinced there would be a far more comprehensive, more statesmanlike, and a better supervision if they had an order of bishops as part of their system.

Some young Australians were quite awestruck to see Mr. Hobb, the English cricketer, at service at St. Jude's, Alphonso. Mr. Hobb is an old friend of the Rev. P. W. Robinson (vicar of the parish); they were boy choristers together in England.

A Thankoffering.

The chimes presented to the Church of St. John the Evangelist, Toorak, were dedicated by the Bishop of Wangaratta on Sunday, February 27, at 3.30 p.m. The bells are a gift by a well-known parishioner and his wife, who do not wish their names to be published, and the gift is a thankoffering to God for the safe return from the way of the sons of the donor and others. The church was crowded, many people having to remain outside, despite the fact that there were no trains or trams running. The Bishop said that the bells may peal merrily for a wedding or toll mournfully for a funeral, or ring out for a great occasion. But they have the same call to bring God into our lives. Some people would call the bells a luxury and say that it would have been better to give the money to hospitals. But where there were no churches there were no hospitals. From the love of God came the love to our fellow-men.

TASMANIA.

C.M.S. Summer School.

The Summer School was held at St. George's, Hobart, from February 20-28. The Bishop of Gippsland was chairman. Some 300 members of the school were in attendance from the various Hobart parishes. The clergy were not very well represented. It was a time of great spiritual uplift, and the general opinion is that much good has been accomplished. The thankoffering at the closing service was nearly £200.

A Big Parish.

The parish of St. John's, Launceston is 103 years old, and until January included what is now the parish of St. Aidan's, East Launceston, as well as St. Oswald's, Trevallyn, and St. John's Mission Hall, which

are still under the rector of St. John's. A hostel for girls is carried on in St. John's Mission House, and the parish is responsible for the fine C.M.S. tea room and depot in St. John St.

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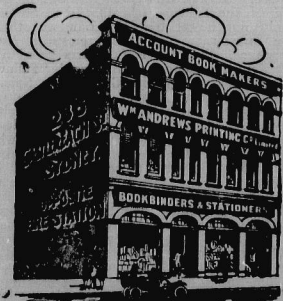
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The New Bishop of Rockhampton.

Dr Philip C. T. Crick was consecrated Bishop of Rockhampton in the Brisbane Cathedral on February 24, St. Matthias' Day. The Archbishop of Brisbane was assisted by the Bishops of North Queensland, Carpentaria, and Bishop Le Fanu. There were also present Archdeacon Rogers, Canon Hicks, and Rev. F. Maynard, representative clergy of the diocese of Rockhampton.

The sermon was preached by Dr. Newton, Bishop of Carpentaria, from the texts, "Ye have not chosen me, but I have chosen you" (St. John xv. 16), "As my Father hath sent me, so send I you" (St. John xx. 21). The Bishop said:—

The ministry of the Church is of those who receive power, and authority from God Himself to act as His Ambassadors, as stewards of the mysteries of God, and for those who exercise that ministry there is needed an inward call and an outward commission. The sense of inward call can only be known fully by him to whom it comes. Others may recognise signs of vocation, and all who are responsible for the education of the young are bound to foster vocation where it is evident, to see to it that there is nothing to hinder, to stifle vocation when it comes. It is the duty of the Church, and that means of all Christians, to arrange that there is every opportunity provided for those who are called of God, to the special work of the ministry, to answer the call, to fulfil the purpose God has for them in the world, that the very best education in its widest sense, that the best professional training, be provided that they who are called may be the most efficient and effective agents through whom God chooses to work. It is true that vocation needs testing; it is also true, let us remember, that vocation needs nursing. If only we all really mean what we say, if words express realities, then vocation means a call from God, and a call from Him must be obeyed. I appeal then to-day to the whole Church to make our theological college as efficient as possible. No one who is called of God should be prevented by lack of means from answering the call. If such happens we are opposing the will and purpose of God. I stress this matter because a Bishop is the chief pastor in that part of the Church which is committed to him. On him rests the responsibility of providing for the spiritual nurture of his people. "Feed" my sheep, feed my lambs" lays a special obligation on him, and from the nature of the case he can only do this duty through the priests and deacons who, under his authority, minister to the spiritual needs of his people. We are grateful for all that has been done for us by our mother Church in England in sending us men trained by her. She has been our nursing mother, indeed; they have been our fathers, but the time has come—the growth of the Church in Australia demands—that we shall provide largely for our own needs, and also become a more and more effective missionary force in the world.

Dr. Newton said they needed a ministry largely recruited from their own people, "able to understand the peculiar conditions of our life, to interpret and mould the aspirations of our people that we might contribute our share to the glory of the whole Church, and it must be a ministry fully trained with the best of education and the fullness and teaching of the discipline of the Catholic Church." That means parents and parish priests must watch for and nurture vocation, and churchmen provide the means for effective training. Besides the inward call there must be the outward commission, and the commission, the authority, came from God. It was authority delegated from heaven. Authority to act for Christ in the Church and the grace needed was given in the laying on of hands with prayer, and from the first days of the Church till the present time that laying on of hands has been the special function of the bishops.

Episcopate a Fact.

Episcopacy was one of the marks of the orthodox Catholic Church. There might be different theories as to its meaning, but when one read the history of the Church in the New Testament and in succeeding ages one surely could not but feel that the episcopate was a fact. It was a fact of Church history, not a theory, a fact that held the field undisputed for 1500 years, accepted by heretics and schismatics equally with orthodox Catholics, and whatever theories one might hold to explain the fact, to account for it, a fact it remained.

Call from God.

"And now, my brother," his lordship proceeded, "you are here to-day to receive the Holy Ghost for the office and work of a bishop. He will most assuredly come to you to-day that you may be enabled to fulfil the purpose for which God has chosen you as the third Bishop of Rockhampton. You know in your heart He has chosen you. Little more than three months ago you had no

idea this call would come. There had been stirrings in your heart, moved, it may be, by your four and a half years' experience with the soldiers as one of their chaplains; stirrings prompting you, a voice calling you to something wider than your college work in Cambridge, important as that was. But it was all indeterminate till there came this call from God to something definite, and to-day you receive the commission and the grace to authorise and enable you to do so, for which you thank God. You will, of course, find heavy responsibilities and anxious times, not least in the responsibility and anxiety of ministering to the scattered people who have gone out far from civilisation to subdue the earth for God and man. How heavily that responsibility weighed on your predecessor we all know, and his example of self-denial is, and will be an inspiration to all of us."

The consecration was then proceeded with. The new bishop was enthroned in the cathedral, Rockhampton, on Sunday, February 26, by the Archbishop of Brisbane.

The Archbishop of Brisbane.

AN ENTHUSIASTIC WELCOME HOME.

The enthusiasm of the "welcome home" to the Archbishop of Brisbane at the Exhibition Hall on February 21 on his return from England was a magnificent tribute to the affection and esteem in which he is held by the people of the diocese of Brisbane, and a more general appreciation of the Archbishop's good qualities was evidenced by the presence of so many representatives of other Protestant churches. The entrance to the building presented a bright and attractive scene, as it was draped with bunting and illuminated with multi-coloured lights. The interior also was resplendent with light and colour, and the hall was packed in all parts, the platform and the steps at the sides of the organ all being crowded to their fullest capacity. The chair was taken by Bishop Le Fanu, and among others on the platform were His Excellency the Governor (Sir Matthew Nathan)—who was attended by Capt. Parsons, A.D.C.—the Bishop of Carpentaria (Dr. Newton), Archdeacon Osborn, the Mayor of Brisbane (Ald. J. F. Maxwell, M.L.A.), and the Mayor of South Brisbane (Ald. A. Faulkner), Judge Jameson, Revs. Dr. Merrington (Presbyterian), H. Gairford (Congregational), D. Youngman (Methodist), Adjutant Harwood (Salvation Army), Canons Hicks (Rockhampton), Oakley (Toowoomba), Jenkin (Ipswich), Campling and Garland, Revs. S. Baggaley, J. B. Armstrong, G. Neal, A. E. Taylor, F. Reynal Barratt, A. King, W. H. Stevenson, H. Cradwell, J. S. Needham, W. Thompson, C. Lewis, S. Watkins, and A. T. Knox. The organisations represented were the Church of England Men's Society, Royal Society of St. George, St. Martin's War Memorial Hospital, A.B.M. Women's Auxiliary, Girls' Friendly Society, St. Martin's League, Mothers' Union, Queensland Protestant League, Queensland Comforts Fund, Y.W.C.A., Boys' Home, Charity Organisation, Ambulance Brigade, Strength of Empire, District Nurses' Association, Soldiers' Church of England Help Society, Missions to Seamen, Creche and Kindergarten, Ladies' Harbour Lights' Guild, Wool Spinning Guild, Sick Children's Hospital, Pyrmont Hospital Staff, Combined Church Schools, Anglican Church Mission, and Home Missions, and all the parishes in Brisbane and suburbs were also represented.

After a number of congratulatory speeches had been made, Dr. Donaldson addressed the meeting. After acknowledging the kind words that had been spoken and expressing grateful appreciation of the service of Bishop Le Fanu and Archdeacon Osborn during his absence from the diocese, the Archbishop went on to refer to the lessons of his visit to the mother land. He said that one of the things he hoped to see achieved was the establishment of the League of Nations which he regarded as the hope of the world's peace. All he had seen and heard in England and during his homeward journey had confirmed him in that view. All around them they saw scorn being poured on the League of Nations. One man, who ought to have known better, had said to him that the one hope of maintaining peace was the keeping of a strong British Navy. Many people, when speaking of the League of Nations, thought only of the clauses in the covenant which were "in restraint of war"; but much more important were clauses 22 to 25, which provided for the functions of the League in times of peace. If people gave consideration to those clauses they would see how the League of Nations had already got to work in that direction, and the marked progress that ready had been made in dealing with that white slave traffic, the liquor traffic in West Africa, and many other things which had nothing to do with peace or war, but which

were serving to draw the peoples of the world together. He hoped the church people in Brisbane would co-operate with him in working towards that end. People hardly realised how great an influence Australia was able to exercise in matters affecting the world in general, and he hoped they would avail themselves of the opportunities which lay before them, in the interests of humanity and civilisation.

The World's Peace and Reunion.

The two objectives with which he had come back to Australia were the seeking of the world's peace and the seeking of a reunion of the Christian Church. The world needed a spiritual revival—a new birth—that was the one hope of the world's salvation. Only the Church could give the stimulus to bring about the new birth, but, unfortunately, the Church could not do so, because she was divided—split up into a thousand fragments, and those who thought most and prayed most about such things knew that therein lay the shame and the scars of the world to-day. Reunion, of course, was far off yet, they all knew that. But they had to work and fight for reunion as they had to work and fight for peace.

The first great principle which had been followed during the discussions at the Lambeth Conference had been a respect for the convictions of others. Personally, he valued the convictions of his fellow-men, whether it was Dr. Merrington or Dr. Youngman, just as he believed that truth came from God. And together with that was the other great principle which distinguished between prejudice and prejudice. In so far as they loved truth they would hate their own prejudices; they would be able to see what was truth and what merely came from prejudice and force of habit or custom. The more they loved truth the more they would respect the convictions of others, and when they really stripped their convictions naked of prejudice they would find there was no such difference in their convictions as they thought. It was not in the power of the statesmen of the world to set matters right. It was the rank and file of the people who could heal the wounds of the world and set matters right. Peace would never be attained by idle optimism, but by the activity of the elements of good will in combating the forces of evil, and the penalty for failure in that struggle was the collapse of white civilisation. Neo-paganism was out to discredit and divide Christianity, and to reconstruct a world which would owe nothing to Christianity, and they must be prepared to stand by and fight for their lives against it. He thanked them for their welcome, and he prayed to God that for many months and years they might work together in the future.

The National Anthem was sung before the gathering dispersed.

Correspondence.

The Power of the Keys.

(The Editor, "Church Record.")

Sir,—As there would appear to be not a little uncertainty on the part of some parish priests as to the conditions under which they are entitled to refuse Holy Communion, it may be of interest to many of your readers to learn that in the diocese of Sydney, at any rate, the ruling of the Lambeth Conference (to the effect that Communion cannot be lawfully withheld from any person kneeling at the altar rails, on any other ground than that he, or she, is known to be a "notorious evil liver," etc.)—now would seem to have been absolute. For I have been informed by an aggrieved parishioner that an appeal made by him to the Archbishop for restoration of his rights and privileges under the Book of Common Prayer and the law of England and protection against his rector, who had repelled him from communion merely for having on one occasion received communion at another church—the orders and sacrament of which the said rector did not believe to be valid, but the said communicant did—as at length issued in his rector having given him communion, after due notice of his intention to present himself, and without fulfilment on his part of the conditions previously insisted upon by the said rector, of sorrow for the past and pledge to not repeat act of communion at the other church—but rather the reverse. VERBUM SAP.

Special Religious Instruction in Public Schools, Diocese of Sydney.

(The Editor, "Church Record.")

Sir,—May I be allowed the hospitality of your columns to appeal for the undermentioned material which is very much needed

for the efficiency of our work in the State Schools? Some of your readers may like to help in the provision of the following:—150 copies of the Revised Version of the Bible; a like number of Prayer Books with hymns; Bible Pictures, particularly sets such as those by Copping; books for a teachers' reference library as G. A. Smith's Historical Geography of the Holy Land, and the companion atlas to it, Thomson's Land and the Book as well as other standard works on Palestine and the Near East; Dictionaries of the Bible; Works on Church History; Biographies of Missionaries, such as Bishops Bompas, Patteson and Hannington, Dr. Pennell, Dr. Livingstone, etc.; works on Australian Church History; and modern works on education.

Gifts of books, or money to purchase same, will be most thankfully received by me at the Diocesan Church House, George St., Sydney.

Thanking you in anticipation for inserting the above appeal.

J. V. PATTON, Sec. for S.R.I.P.S.

World's Conference on Faith and Order.

The report of the Preliminary Meeting of the World Conference on Faith and Order, held at Geneva last August, has been issued. At this meeting a Continuation Committee was appointed, and has begun its work of further preparation for the World Conference. The object which the movement has in view is "the real reunion of Christendom." A Subjects Committee is also at work, organising preliminary discussion on some of the more important subjects. The convenor of the Subjects Committee is the Bishop of Bombay, who has caused to be circulated to all the Churches concerned a series of questions "concerning the Faith of the reunited Church," which he requests may be discussed, the results of such preliminary conversations being sent to him at Bombay before April 10, 1921. The questions, which are printed in English, French, German, and Greek, are as follows:—"What degree of unity in Faith will be necessary in a reunited Church? Is a statement of this one Faith in the form of a Creed necessary or desirable? If so, what Creed should be used, or what other formulary would be desirable? What are the proper uses of a Creed and of a Confession of Faith?"

Bishop Brent, who occupied the chair, gave a forceful opening address, in the course of which he said, "The Holy Spirit is the one unerring and effective energy in the world to-day. It was fitting that the movement should have originated in America. The Christian Church is broken up with more sects than in any other country in the world, and it is a simple matter of duty that we Americans should make a special effort to remedy so lamentable a state of affairs." Dr. Brent's final appeal was, "Let us make our conference a unity founded on God—a fellowship with God, and, in Him, with one another."

Copies of the report referred to and all other particulars of the conference can be obtained from Mr. R. H. Gardiner, 174 Water St., Gardiner, Maine, U.S.A.

The Boy Scout Movement.

The Boy Scout movement, which is now in its 14th year, is sadly hampered by lack of funds. Its scope for development is unlimited yet everywhere the movement is held back owing to the inability of the association to launch out in its great endeavour to incline the twig so that the future tree may be fit and able to support the Empire.

From its inception the progress of the Boy Scout movement has been phenomenal. Like most great undertakings it began in quite a humble way. Sir Robert Baden-Powell, the Chief Scout, held a trial camp at Brownsea in 1907. The results far exceeded his expectations and he determined to carry on with the scheme. Troops were started in different parts of the United Kingdom and by reason of its appeal to the boyhood of the nation the new movement soon bid fair to outstrip the efforts of the tireless Scout-masters who had come forward and so ably backed up their Chief.

By 1910 no fewer than 129,930 boys had joined the association, and the Chief Scout left the Army in order to take the movement in hand. To-day there are over 250,000 boy scouts in Great Britain alone, and almost one million in other parts of the world, an enormous and rapid growth that is more amazing from the fact that it has been purely automatic.

One hundred thousand boy scouts served in the Great War in various parts of the world—10,000 of them never came back. Eleven won the proudest badge a soldier can show—the Victoria Cross, the Reward for Valour.

His Royal Highness the Prince of Wales, K.G., has issued the following appeal to the peoples of the Empire in aid of the funds of the Boy Scouts Association:—

"During my recent tours I had an opportunity of seeing the strength of the Boy Scout movement; it has spread to every land and corner of the Empire, and its possibilities for the future, both at home and overseas are very great.

There is an erroneous impression abroad that the work of the Boy Scouts is carried on without money; unfortunately, this is a complete misconception of the position. Considerable sums are required to meet the expenses of the Association. At least £200,000 is essential in order to "carry on" and to put the movement on a sound footing.

"On all sides I hear of grateful admiration for the men who have voluntarily carried out this work for their younger brothers during the past 12 years. I want to suggest that everybody who feels with me should express it by subscribing to a fund, which we could then offer to the Scouts Association as a mark of appreciation for its splendid work. The movement, as I have seen for myself, is healthy and growing steadily; last year it increased in numbers and efficiency beyond all expectation.

"Will you help it to double its numbers this next year.

(Signed) EDWARD P.,
Chief Scout for Wales.

Donations should be sent direct to H.R. Highness addressed H.R.H. the Prince of Wales, K.G., Chief Scout for Wales, St. James's Palace, London, S.W., all cheques being crossed "Boy Scouts Fund."

THE BOY SCOUTS.

They make the Scouts' promise on joining:—"I promise on my honour that I will do my best—

To do my duty to God and the King,
To help other people at all times,
To obey the Scout Law."

This is the Scout Law:—
1. A Scout's honour is to be trusted.
2. A Scout is loyal to the King, his country, his officers, his parents, his employers and to those under him.
3. A Scout's duty is to be useful and to help others.

4. A Scout is a friend to all, and a brother to every other Scout, no matter to what social class the other belongs.

5. A Scout is courteous.

6. A Scout is a friend to animals.

7. A Scout obeys orders.

8. A Scout smiles and whistles under all difficulties.

9. A Scout is thrifty.

10. A Scout is clean in thought, in word and in deed.

All Boy Scouts are expected to gain for themselves some elementary knowledge of some trade or handicraft.

Young People's Corner.

HE RISKED HIS LIFE TO SAVE THE SHIP.

The steamer "Aurania," belonging to the Cunard Line, was on her way across the Atlantic, when some serious injury befell her crank shaft. A consequence of this disaster was to convert a portion of the shaft into a gigantic flail of steel, weighing many tons. The result of an injured propeller, or a broken shaft, is to make the engines "race"; that is to say, finding no further steady resistance in the gyrations of the screw, they go at enormous speed, and furnish the surest indication to the engineers that something is wrong. The "racing" of the engines of this steamer communicated a furious movement to the arm of steel just abaft the engine-room. This frightful whip of metal, wielded by the engines, revolved at a tremendous speed, and the scene presented in the engine-room baffles description. Iron and steel were knocked to pieces. A supporting pillar of wrought iron, a foot in thickness, was broken in two, and one piece, weighing a ton, was bitten out, so to speak. Right and left this terrific flail was dealing destruction, filling the atmosphere with sparks and smoke from its crashing blows, and raising a deafening uproar. It was very soon understood that if the fearful thrashing movement was not arrested by the stoppage of the engines, the ship's plates in the neighbourhood of the whirling body of steel would be beaten out, and that she would sink like lead. If so happened, however, that the brake which controlled the vast piece of mechanism was situated within two feet of the revolving mass. Clouds of scalding steam hid it from view, and the storm of sparks which were thrown up

threatened death to any man who approached the spot.

Andrew Lambert, the second engineer, was on duty in the engine-room. He was standing a distance of about thirty feet from the brake when the crank broke, and instantly perceived that if the ship was to be saved, the engines must be stopped. The brake was invisible; the rush of steam was suffocating; and the thunderous commotion of the racing engines, and the violent crashing sounds of the rotating mass of metal, produced a clamour sufficient to daunt the bravest heart. Nevertheless, this heroic man, dropping on his knees, fearlessly crept through the blinding vapour and sparks, feeling his way as he moved, till he was so close to the whirling flail that the wind of it was like a hurricane upon his face, and then, still groping with his hand, he grasped the brake, and stopped the engines. He was badly scalded about the face and hands, but otherwise uninjured. He had risked his life to save the ship. All on board that ship owed their lives, instrumentally, to the self-forgetting, self-sacrificing heroism of this man in a moment of supreme peril.

Lambert's own life was in danger in common with all on board the ship, but none the less should the heroism of his act be acknowledged. He saved himself as well as others, but he might have lost his own life and saved the ship, so that his act involved special risk to himself, and we may truly say with little qualification, "he risked his life to save the ship." May we not have our thoughts raised by such examples of self-sacrifice to the contemplation of One, whom, alas! we are tempted to forget, but whose self-sacrificing devotion demands from us a return of gratitude, which eternity itself will not enable us to pay. His self-sacrifice was unqualified. He needed no salvation for himself. He emptied Himself of His Divine glory and took a servant's form and a servant's place in order to save us by His death upon the Cross.

May this love be revealed unto us by the Holy Spirit so that we may be able to sing—

Oh, never, never can we know
The Saviour's deep, mysterious woe;
The secret of that anguish core,
Which wrung His blood from every pore:
The burden of that awful cry,
When He for us vouchsafed to die.

Yes, man for man perchance may brave
The horrors of the yawning grave;
And friend for friend, or child for sire,
Undaunted and unmoved, expire,
From love, or pity, or pride;
But who can die as Jesus died?

For fainter than the pale star's ray
Before the noontide blaze of day,
Is all of love that man can know,
All that in angel breast can glow.
Compared, O blessed Lord! with Thine,
Eternal, infinite, divine!"

THE CHRIST OF GOD.

"Him evermore I behold
Walking in Galilee,
Through the cornfields waving gold,
By hamlet and grassy fold,
By the shores of the beautiful sea.
He touched the sightless eyes;
Before Him the demons flee;
To the dead He saith, 'Arise,'
To the living, 'Follow Me.'
And that voice ever soundeth on,
From the centuries that have gone
To the centuries that shall be."
— C. A. Rees.

THE NEW LECTIONARY.

Merch 20, 6th Sunday in Lent.—M.: Pss. 61, 62; Exod. vi. 2-13; Matt. xxvi. E.: Pss. 86, 130; Exod. x. 21-xi, or Isaiah lix. 12; Luke xix. 29 or John xii. 1-19.

March 25, Good Friday.—M.: Ps. 22; Gen. xxii. 1-18; John xviii. E.: Ps. 40, 69 (omit vv. 23-29); Isa. lii. 13-14; John xix. 31 or 1 Pet. ii. 11.

March 27, Easter Day.—M.: Pss. 2, 16, 111; Exodus xii. 1-14; Revelation i. 4-18. E.: Pss. 116, 117, 118; Isa. li. 1-16 or Exodus xiv.; John xx. 11-23 or Rom. vi. 1-13.

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"They crucified Him."

Seven times He spake, seven words of love,
And all three hours His silence cried
For mercy on the souls of men:—
Jesus, our Lord is crucified.

Measure thy life by loss instead of gain,
Not by the wine drunk, but the wine poured
forth!
For Love's strength standeth in Love's
sacrifice;
And whoso suffers most, has most to give.

Good Friday.

"Come, see if there ever was sorrow like unto My sorrow."—Lam. i. 12.

Jesus, I would think of Thee,
And Thy wondrous love to me,
I would weep for all the pain
Which for me Thou didst sustain.
I would weep with those that wept
O'er the grave where Thou hast slept;
I would think of all Thy love
Till my heart begins to move.

Jesus, let me think of Thee,
Bring to mind Thy love to me.
Show me all the guilty stains
Which once cost Thee all Thy pains.
Surely Thou canst ne'er forget
When Thou once didst pay my debt;
Surely that most awful night
Ave is present to Thy sight.

And dare I forget that day,
In my memory let it stay.
Ever wakening love to Thee
Who hast done so much for me.
Show me, as I bear the sight,
All that Thou didst bear that night,
Show me all the depth of sin,
Show me all that Thou didst win.

Jesus, I would think of Thee,
Here alone with Thee would be,
Let the world reject Thy grace,
Spurn and scoff Thee to Thy face,
Pleasure seekers lose all bliss,
Vainly seeking what they miss;
I would choose the better part—
I would seek Thee with my heart.

Jesus, I would think of Thee,
Manifest Thy love to me,
Thou my soul's beloved, now
Come as at Thy feet I bow;
Come and speak with words of love,
Lift my heart to things above.
Come, and show Thyself, O Christ,
Come, and keep this blessed trust.

Ah, I see Thee, Saviour, now,
As Thou dost 'neath sin's load bow.
Oh, that I could take away
Sins I helped on thee to lay;
Then, methinks, the load to Thee
Somewhat lighter, Lord, would be
But the wish is all in vain,
Thou for me hast suffered pain.

Yet I still would leave them there,
Or Thy Grace I could not share,
But as Thou hast felt the weight
Of my sins whose load was gre
Therefore Thou dost love my soul,
Therefore Thou canst make it whole,
Therefore Thou wilt not cast out,
And I can no longer doubt.

—Fairlie Thornton.

Current Topics.

It is a matter for rejoicing that the good sense of those in authority is leading to a due celebration of Anzac Day.

It would be deplorable and unspeakably ungrateful on the part of those who have benefitted so greatly by the self-sacrifice of the men who fell if the day that commemorates them should be turned into a carnival holiday. Memorial services are, of course, the right order for that day, services in which we thank God for the splendid devotion of those young lives, and in which we pray that we as a nation may be more worthy of their great sacrifice. It were well for us as a people to review the lives we live in the full light of the price of blood shed so freely for their protection. It is however too much to expect that any large majority of people will so forget themselves and their pleasure as to take a proper share in the memorial services which are to be held. The manner in which the most solemn day of Christian memorial of the death of the Saviour of the world is made by most people a day for pleasure and jollification forbids us to hope very much for a true regard for the lesser memorial of Anzac Day.

The Church of the Commonwealth will approve heartily of the Primate's action, year by year, of protesting against the opening of the N.S.W. Agricultural Show on

Good Friday. The answer sent by the Association to Dr. Wright's letter was short and devoid of any trace of discourtesy: all that is to the good. At length it is being recognised that persistent opposition and protest is the Archbishop's right and duty as a minister of the Christian Church. But this is really a question upon which all the Christian Churches should be quite unanimous and fearless. The Day of the Cross has such holy associations in the minds of most Christian people that it should be very carefully guarded against a desecration and secularisation abhorrent to general Christian sentiment.

We suppose that this subject will always be with us. During the war it came into alarming prominence, but now seems to have passed away into a quiet seclusion from which it occasionally breaks forth. The C.E. Messenger, of Melbourne, has been dealing with a certain "critic" who has been affirming the trite evidence that authority, Prayer and Bible, always are assumed to contain concerning the practice. Another contemporary, in a critique of Professor MacIntyre's recent book,

laments with a bitter lamentation at the Professor's prejudice against the practice. The writer in the "Messenger" well closes his consideration of "Critic's" argument by saying, "there is no possible answer to the argument that direct and explicit prayers for the dead were contained in the First Prayer Book of Edward IV., but were omitted in all later editions; neither Bible nor Prayer Book offers any sure ground for the belief. It cannot be called anything more than a pious opinion."

The occurrences of St. Patrick's Day are surely enough to make that saint turn in his grave. St. Patrick's Day. His was a most beautiful life, full of the divine love and fire—a life that was lived in the fragrant atmosphere of a holy religion. To-day, the observance of his day by men who arrogate to themselves his patronage is disgraced by sentiments and scenes that are far remote from the teaching for which St. Patrick stood and risked his life. Political vanity, political hate, political lust seem to rule the crowds that delight in the celebration of the saint. We sympathise with the returned soldiers in Brisbane whose anger was aroused by the disgraceful and brazen disloyalty of the Romano-Irish mob who dared to flaunt their disloyalty before the eyes of men who shed their blood because of their loyalty to Empire and King.

A general acclaim of approval has marked the decision of the Allies to make Germany pay up in full. The scene must have been almost comic, when the German representatives sought to discuss and reduce to a fraction the indemnity the Allies had decided to ask. Why have Germans no saving sense of humour? We suppose they have ingrained into their very systems such ideas of the British temperament that they keep on trying to bluff an opponent who is laughing openly at their unskilful doggery. They should have left the conference in a shriek of laughter, instead of leaving the meeting with faces like fiddles in utter disappointment at the complete refusal of the Allies to look at their emendation of the indemnity terms. They simply cannot understand John Bull—the war should have taught them a severe lesson on that point—but no, they still regard their own ideas as correct and will keep muddling on until, perchance, the Allies will lose their patience and give our German friends another sharp lesson. We sincerely hope the lesson will not be needed, but the present situation is not hopeful.

With some interest we learn that the Diocesan Council of North Queensland