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Current Topics.

The Bishop of Bathurst's sermon at
the first National Conference of the
C.E.M.S. in Melbourne
has attracted appreci-
ative notice in the Vic-
torian press. One Mel-
bourne paper, in its leading article,
under the above heading, says:—

True
Australianism.

"Bishop Long has done service to Aus-
tralia both here and overseas, and has
earned the right to attentive hearing. The
prospect of building the greatest and fair-
est civilisation in history, which is offered
to the people of this continent, is uplifting.
The magnitude of their task may well pro-
voke serious thought, while consideration of
the first condition for its successful accom-
plishment, the promotion of the spirit of
brotherhood, calls for humility and cour-
age. The Australian creed ac-
knowledges the sovereignty of the people of the
land in regard to their own affairs, affirms
the obligation of loyalty to the British Em-
pire, and accepts the responsibility upon all
to keep the constitution of the country in-
violable, its faith free, its imperial loyalty
affame, and its national patriotism a burn-
ing passion."

We venture to give pride of place
in this issue to the central portion of
the Archbishop of Brisbane's recent Charge
to his Synod. Only
the exigencies of space
preclude our giving a much larger ex-
tract, as the whole utterance is one
that deserves a wider audience in the
Australian Church. The times we live
in are urgent for strong leadership in
the Church in the direction of going
forward in obedience to the Holy
Spirit's urging along the lines marked
out by the will of God for us. "The
world's greatest need is the Chris-
tian's choicest possession." And the
Church is under a solemn obligation
because of her great Head's parting
command, to be a witness to Him who
alone can breathe peace upon a world
of sin and sorrow and grim discontent.

In the course of the same Charge
the Archbishop of Brisbane said some
wise words of caution
in regard to the diffi-
culty to Reunion caused
by Episcopacy. His
Grace said:—

"Those who believe in it, see in Episco-
pacy the great principle of the shepherd and
the flock, the father and his family; and his-
torically they see that it has been the safe-
guard of the Faith. Is it inherent in the
nature of the Church? Many plead that in
the conviction of the great majority of
Christians in all ages the answer is Yes.
But here I am persuaded that study and
conference will remove a host of difficulties.
The principle involved in what is called
Apostolic Succession is widely misunder-
stood, and indeed many episcopals are
often guilty of misstating it. In the Church
of England we no longer believe, if ever
we did believe, in a merely mechanical
transmission of gifts. In the teaching of
our best divines, the gift of the ministry
has always been of God; but certain con-
ditions in the Church are required before the
gift is available. And therefore we hold
that those men only are rightly ordained

who have received their commission from
those who have authority to give it. We
hold that as an historical fact that prin-
ciple has always obtained in the Church,
and we hold that this authority has been
vested in the Bishops so widely and so con-
tinuously that we ought not to be asked to
cut out episcopacy from our ideal of a re-
united Church."

The position seems to us a sound
one and is also one that is generally
allowed by the leading men in the
older denominations. We trust that
more attention will be centred upon
this reasonable view of the episcopate
and less weight allowed to the extrava-
gant utterances of men of the extreme
section who do not really represent
Anglican thought and teaching.

In our last issue we referred to the
action of the E.C.U. in England in en-
gineering a petition against
the admission of women
to the teaching ministry
and priesthood. We are
glad to see that the assign-
ed reason upon which the petition is
grounded is producing a strong protest.
The "Guardian," which voices the views
of a strong section of moderate High
Churchmen, says, in one of its leader-
ettes:—

"We have never been convinced of the
necessity, or even the desirability, of women
priests, but we have considerable sympathy
with those women who are protesting against
some of the reasons given for their exclu-
sion from the priesthood. To declare, as
certain organised persons are doing, that
women are 'incapable of receiving the
grace of Holy Order' is going a little too
far. How do they know? To suggest that
any human being is beyond the power and
influence of the Holy Ghost is to venture
into uncharted and mysterious regions from
which modest souls naturally shrink. The
number of women who wish to be priests is
very limited, and their Ordination is mainly
a matter of expediency. We do not think
it is expedient, but we are not prepared to
support our opinion by arguing that women
are destitute of one of the fundamental re-
ligious attributes of human nature."

We sympathise with another writer, evi-
dently a woman, who asks rightly enough
"Has all imagination and humour de-
parted? Imagine St. James and St.
Peter gravely discussing the difficulties
of 'locking doors' on men 'straying in'
to hear the Blessed Virgin and other
holy women teaching women and chil-
dren of the Saviour." Of course the
position is one of expediency and order,
and will require the most careful hand-
ling lest a new departure be found after
all to be not beneficial for the work of
the Christian Church in its world-wide
work and witness.

A Cumberland miner has been severe-
ly criticising his leaders in a letter to
"The Times." He does not
blame the Government and
the capitalist for the pre-
sent condition of the Bri-
tish coalfields, but he does blame "The
political mountebanks of the Labour
Party, and my leaders of being their

tools." After some very caustic critic-
ising of Hodges he goes on to say:—

"If my employer will re-arrange his sys-
tem so that he can pay me a living wage,
then well and good. I am willing to lose
as well as he is on the present depression—
but I want him to take me into his confi-
dence as his equal in the business to help
him to do this for the present and the
future."

Incidentally, the writer indicates that
lack of confidence between master and
men which is at the root of all the
trouble. In some cases a conservative
autocracy, in other cases selfish money-
grabbing, is at the root of this lack of
confidence. All the while men are
looked upon as merely hands and under-
lings, or tools for the acquisition of
wealth, there will be trouble. Not till
a right valuation of human personality
prevails will there be social peace.

An interesting correspondence has
been going on in the English "Guardian"
on Evening Communion.
One writer speaks of the
great relief experienced
by him at seeing the sub-
ject mooted in that paper. After giving
a practical illustration of the inconve-
nience to certain classes of people of the
morning celebrations, the writer goes on
to say:—

"Why Bishops who allow mid-day Com-
munion should refuse to allow evening Com-
munion is not easy to understand. If any
question of fasting were involved, surely
a mid-day Celebration would be as inde-
fensible as one in the evening! The only
explanation I have heard offered is that an
evening Celebration encourages people to
come to the Eucharist with as little effort as
possible after a day spent in sleep or amuse-
ment. If this is a practical danger, surely
it may be better averted by adequate
teaching on the part of the clergy than by
virtually excommunicating a portion of the
faithful! As things are at present, however,
it seems as if the only people sufficiently
provided for in the Church are the strong,
the well-off, and the leisured. Is this ac-
cording to the Mind of Christ?"

The "lazy people" idea and the al-
leged tendency to irreverence are only
fiction, designed to bolster
up the practice of fasting
Communion. Our own
experience is just that of
another writer in "The Guardian," whose
whole letter will show that his church
point of view is in many respects dif-
ferent from ours. The letter is as
follows:—

"May I add my testimony to the value
of evening Communion? In this church, the
traditions of which would certainly be called
"High" since we use Eucharistic vest-
ments and the other usual accessories, we
have had Celebrations in the evening from
Advent, 1918. We do not have music, ex-
cept the organ, and we confine these ser-
vices to days of marked solemnity—Advent
Sunday, the first Sunday of the year, the
first Sunday in Lent, Rogation Sunday, and
the Sunday in the octave of All Saints' Day.
We also have a quarterly evening Celebra-
tion in our Mission-church. The inaugura-

tion of this custom made some of my clerical brethren, whose vision is limited by the fourth century, look upon me with scorn, but it has earned the gratitude of a vast number of the people to whom I minister, who eagerly avail themselves of these opportunities of keeping our Lord's command. To provide these opportunities seemed the natural result of the National Mission. "The Church in the Furnace" implied that every returned Padre would do the same. Is prejudice still too strong? To talk about the irreverence of an evening Communion is foolish. After one of our services a communicant said to me, "I call this a beautiful way of ending the Lord's Day, and I can't see what all the fuss is about."

L. S. ETHERIDGE,
Vicar of St. Denys, Southampton.

For ourselves we cannot but think that the Evening Communicant is not one who has been spending the day either in sleep or amusement. As a matter of fact, the best attended evening celebrations are usually found in those churches in which there is manifest a wealth of service in the distinctively spiritual side of the church work.

The general public is still awaiting news from Melbourne. We understand that the eyes of the Council are still turned oceanwards, and at any time information of interest may be published. Meanwhile the Church, in Victoria especially, should keep on praying that the right man may be chosen, and may realise his call to serve in Melbourne.

The Archbishopric of Melbourne is still turned oceanwards, and at any time information of interest may be published. Meanwhile the Church, in Victoria especially, should keep on praying that the right man may be chosen, and may realise his call to serve in Melbourne.

We publish to-day an article of interest concerning Dr. Cody's refusal. Some doubts which have lately been current in Melbourne may well be dismissed after a perusal of Miss Knox's striking description of the Archdeacon's announcement. We also expect that most church people will be more impressed with the wise choice the Council had made, and deeper will be the disappointment that Dr. Cody did not see his way clear to accept the oversight of the Diocese of Melbourne. But considering the cloud of prayer ascending to the Throne of God in this behalf, Melbourne church people may well be comforted in the thought that the "disappointment" is "His Appointment," and that God has something better in mind for Melbourne and the Australian Church.



C.E.M.S. NATIONAL CONFERENCE.

There was a large attendance of delegates from the various States of the Commonwealth at the Chapter House, Melbourne, on Saturday, June 4, when the National Conference of the Church of England Men's Society was opened. The president (the Bishop of Bathurst) was in the chair.

In his opening address Dr. Long said that the movement was a new one, but he was looking forward confidently to the time when the conference would become the most important of all the C.E.M.S. gatherings. What was required was that all Anglicans should work together hand in hand for the advancement of the Church, and the benefit of the nation. He hoped that next year the society would have so advanced that a truly national and inspirational conference would result.

At the annual service on Sunday, June 5, in the Cathedral, the Bishop of Bathurst said that the fact that the society was holding its first national conference compelled them to think of their national relationships. By the grace of God we were Australians, and the descendants of a great race. We had been given a great heritage, and therefore our duty must be to Australia. It was a sacred trust, and one not to be abused. With all true Australians it must be Aus-

tralia first in the true sense of the word. By holding this conference and building it up we would be doing our duty to the great Empire to which we were so proud to belong. We could not expect England to be continually helping and mothering us. She had enfolded us for many years, but now we must fend for ourselves. The call of the blood was within us, and surely we had enough spirit to respond to that call. It was right that we should realise the responsibilities which had fallen upon us as a people, and endeavour to become "big" Australians in every way. There was a great corporate opportunity for everyone of us to take up the task that God had given us to build up this great land for Him, and to place it first among the Dominions of the Empire. Such a task would be rendered possible by the Church coming forward and helping in an Imperial sense. Some people had said that we could dream of a great Australia, but that we could not make one. But if we desired we could appeal to God, and would receive that power which would enable us to accomplish the task before us. It was a great task, a heavy task. By God's blessing, however, all difficulties would be overcome, and we could do all those things necessary to make the land that we loved a great nation.

On the Monday at the corporate communion at 8 a.m., between 400 and 500 members were present. At 9 a.m. some 350 members partook of breakfast in the Chapter House. The health of the King and Queen was proposed by Bishop Long at the close of the meal. He said he had the privilege of an audience with King George and Queen Mary during the war. The opinion he had formed of the King was that he was one of the finest, simplest, straightest, best and most hard-working men in the British Empire. The toast was enthusiastically honoured.

The Bishop of Gippsland, Dr. Cranswick, speaking afterwards, said Australians bent on following higher ideals were longing for a greater, more solid backing from the Church; particularly from men of the Church. That was all the more necessary because of certain sinister influences at work in Australia, for which the Irish faction amongst the Roman Catholics was largely responsible. The Church of England Men's Society promised to stand for great things, and that society, he hoped, would give the necessary backing.

League of Nations.

On the suggestion of Mr. L. E. Groom, Minister for Works and Railways, the conference carried unanimously the following motion regarding the League of Nations:—

"That this national conference of the C.E.M.S. solemnly commends the League of Nations to the prayers and active support of the men of the Church, believing that this instrument of international government may be the means, under God, of preventing war and securing the national settlement of disputes which in the past have been the cause of devastating wars."

Mr. Groom, who is a vice-president of the society, urged members to support the League on the highest ground—it stood on a Christian foundation. It was necessary to see that right triumphed, and he believed that that would be accomplished through this agreement. The King, in a recent message to a meeting in London, declared that in the League lay a sure guarantee of peace, and only in the affirmation of its high principles would the nations in the future be safe from the scourge of war. The League had decided in favour of the establishment of an international court of justice. The British Government had signed a protocol for that purpose, and Mr. Hughes, the Prime Minister, had been asked to do so on behalf of Australia.

"It is unfortunate," Mr. Groom added, "that Germany and the United States are still outside the League. I do not believe that the judgment of the United States is absolutely final. I think that half their people are anxious to secure some form of settlement of international disputes other than by resorting to war. It should be our duty as Christian people to stand behind this League so that we may help to create a feeling of Christian and national sentiment. Unless there is behind it a really Christian spirit, we cannot hope much for its future. It seeks rightly to impose upon governments and peoples the rule of righteousness rather than the rule of might. (Applause.)"

Dr. Cranswick, Bishop of Gippsland, who seconded the motion, declared that the League of Nations was the most Christian attempt to bring peace that had ever come from any statesmanship in the history of the world. Thus it was necessary for the Churches, first of all, to stand behind it with all their power and energy. The League was Christian at root, and as such deserved their support. "We have got to go out on a crusade."

said Bishop Long, the president, "and urge people into belief in the League of Nations."

Among other resolutions of the conference were the following:—

1. That this conference commends the new rule of life for adoption. It asks all members who have not yet renewed their pledge, to do so, after due consideration, as soon as they can; and it appeals to every member of the society throughout the Commonwealth to strive, in the power of the Holy Spirit, to live up to the high spiritual ideals set forth in that rule.

2. That this conference is deeply concerned at the strife between class and class and Capital and Labor, and urges members to do all in their power, by conference, fellowship, and other means, to promote a spirit of good will.

3. That this conference urges churchmen throughout the Commonwealth to take a larger part in public affairs, chiefly in municipal councils and Parliaments.

4. That every parochial branch of the C.E.M.S. shall, as far as practicable, possess a young men's sub-committee, to whom shall be committed the special work of organising literary, dramatic, sports and social clubs for their brethren within the parish.

5. That this conference, being convinced of the responsibility incumbent upon the Church to care for the destitute and orphaned children, appeals to church people throughout the Commonwealth to co-operate in the speedy establishment of the homes necessary for their spiritual training and material support.

6. That this conference is of opinion that hostels largely self-supporting, should be gradually established in the large capital cities and populous country centres, for the accommodation of young men of the church.

7. That the council be asked to arrange a scheme of daily Bible-reading and study for members of the society.

The following officers were elected for the ensuing year:—President, the Bishop of Bathurst; associate president, Mr. L. E. Groom, M.P.; vice-presidents, Messrs. R. Ruegg and L. V. Biggs; national council, Mr. W. G. Cramer, Canon Wray, Messrs. Taylor (Adelaide), Byrne (Sydney), E. A. North Ash (Sydney) and Rev. F. A. Woodger (Newcastle). The various dioceses will now elect their representatives to the Council under the new constitution.

English Church Notes.

Personalia.

Bishop William R. Mouney (formerly of Labuan and Sarawak), who has been assisting the vicar of Kensington at St. Paul's, Vicarage Gate, one of the daughter churches of St. Mary Abbots, has been presented by the Dean and Chapter of St. Paul's to the living of St. Mark's, Regent's Park.

The death is announced of the Rev. H. J. R. Marston, which took place at the age of sixty-seven.

Bishop Gore on Divorce.

Reviewing Dr. Charles's "The Teaching of the New Testament on Divorce," in the April number of the "Commonwealth," Bishop Gore writes: "For myself, I have always acknowledged that the meaning of the exception clause 'save for the cause of fornication' in St. Matthew is unmistakable, and is what Dr. Charles supposes, and that the existence of the clause in St. Matthew (though out of harmony, as I hold, with the other, and earlier, utterances of the New Testament and the general mind of the Church) yet justifies any 'national' church in allowing the exception, as the American (Anglican) Church allows it, sanctioning adultery as a ground for divorce and remarriage of the innocent. We must accept facts as they are, and the clause in St. Matthew is a fact. Thus I differ from Dr. Charles—not, indeed, in considering these exception clauses to be an interpretation inserted by the evangelist into our Lord's words as handed down, for Dr. Charles admits that—but I differ from him only when he takes this interpretation, which I believe to be an accommodation to Jewish tradition, as giving the real meaning of our Lord, and when he supposes that this interpretation is 'implicit' in St. Mark and St. Luke, and even in St. Paul. . . . Thus I maintain that Paul and Mark and Luke, our earliest witnesses, assert indissolubility as the word of Christ, and that St. Matthew's exception must be an 'accommodation,' which has had, and still has, momentous consequences."

Bishop of Bradford on the Ministry of Women.

In a letter to the diocese the Bishop of Bradford says: "I must request that in fu-

ture no women be allowed to speak in consecrated or unconsecrated buildings within the diocese unless they have received my written permission; and I must satisfy myself before giving such permission that they are not less than thirty years of age, have been baptised and confirmed, are loyal to the Creeds, and have a sufficient knowledge of the Bible and the Prayer-book. There has been a growing laxity in the employment of women to speak in churches during recent years, and it is desirable that such ministrations should be carefully regulated."

C.M.S. Income.

The receipts of the Church Missionary Society for the year 1920-21 amounted to £523, 648. This is £146,000 less than last year, the difference being quite accounted for by the Thankoffering Fund. From the Associations there was received £384,000, as compared with £290,000 two years ago, and that the total compares with £440,000 two years ago, an increase of nearly 20 per cent.

The Joy of the Passion.

Sermon by The Dean of St. Paul's Cathedral, London.

"Looking unto Jesus, the Captain and Perfecter of faith, Who for the joy that was set before Him endured the Cross, despising the shame, and hath sat down at the right hand of the throne of God."—Heb. xii. 2.

"For the joy that was set before Him." This verse stands alone in the New Testament. At first sight it seems to attribute self-regarding motives to the supreme act of pure self-sacrifice. Surely, we may protest, our Blessed Lord was not thinking of Himself when He hung upon the Cross. He did not console Himself by thinking of His return to heaven in triumph. He drank the bitter cup to the dregs, in pure love for mankind, for us men and for our salvation. No vision of the coming glory was suffered to come between Him and the one perfect and sufficient sacrifice which He was offering. He bore it all, as if there were nothing to follow. Not for joy, but for love, did He endure the Cross, despising the shame.

God's Own Joy.

Yes, that is true. But in the Epistle to the Hebrews, above all others, we need never be afraid that the note of heroism will be lowered. There is much more in this mention of "joy" than meets the eye. I will ask you to consider with me what the inspired writer meant when he speaks of joy as the motive of the Passion of Christ. The great Indian poet and prophet Tagore, whose writings are becoming an inspiration to thousands in this country, speaks of joy—God's own joy—as the motive and cause of the creation of the world. Joy, he says, belongs inseparably to the act of creation. It is at once the motive of creation and the experience which accompanies every creative act. This seems to me profoundly true. Joy, for us, is the sense of active co-operation with the laws of God's world. It is, always, the glad feeling that we are, for the time, at least, in harmony with the Mind of God, that we are, in however small a degree, thinking God's thoughts after Him, and doing what He wishes to see being done. Joy is the spontaneous elevation of mind which rewards all good work. The poet feels joy when he has translated beautiful ideas into beautiful language; the artist feels joy when he has reproduced on canvas some lovely vision that floats before his mind's eye; the man of science when he has discovered some long-hidden secret of Nature's laws; the craftsman when he contemplates a piece of skillful and honest work that he has turned out; and we all feel it when we have faithfully obeyed the voice of conscience, and done an action with which we hope that God will be pleased. In every case, it is as creators of something that we feel joy. It is the satisfaction of the deepest need of our nature, that of doing or making something which is intrinsically right and good, which gives us joy. And are we to suppose that the most glorious of all achievements, the redemption of mankind by the perfect Man Who, alone could redeem, gave no joy to its Author? Must it not have been a joy transcending all other joys, when our Redeemer felt that He could say to His Father, "I have finished the work that Thou gavest Me to do," or when, at the moment of death He uttered the single triumphant word *testis*, "It is finished"? The joy of the young mother "that a man is born into the world" must be a pale shadow of

the joy which Christ felt at His "new creation" then safely delivered in pain and sorrow—the new dispensation, the new "order of love," the new covenant between God and man sealed with His blood.

Christianity No Morose Philosophy.

Nothing is done perfectly till it is done with joy. Christianity does not agree with that morose philosophy which identifies God with law or duty. Not law and duty, but love and blessedness, are the ideals which move the Christian. In the free service which God requires of us there must be enough love to make the sacrifice joyous, enough joy to assure us that we are doing what we were meant to do. The joy of worthy achievement is not the motive of our striving, but it is its proper accompaniment and reward. Our Maker, in His kindness to us, has ordained that we cannot perform successfully any difficult task, without a thrill of happiness which is far deeper than pleasure.

Christ's Perfect Faith.

It is, indeed, very different from pleasure. If you look at the passage from which my text is taken, you will see that Christ is there spoken of as the example of perfect Faith; He is the Beginner and the Perfecter of faith; and His perfect faith is shown in perfect endurance. The writer has before his eyes the picture of a long-distance foot-race. The heroes of old, of whom he has been speaking, have run their race, but they look to us, from the spectators' seats, to show the same endurance. Not without us can they be made perfect; their work is incomplete unless we carry it on. Therefore, he says, let us not disappoint them, but let us cast off the wraps in which we wait the signal to start, and let us run our race with enduring courage. For see! there is Jesus, Who ran the course before us, visible in glory at the goal. He endured to the end, for the joy that was set before Him—the joy of the deed—the joy of painful endurance for the sake of a victory that was worth all the pain.

Pain and Pleasure.

Such a joy is far indeed from what we call pleasure. But is it not the truth that every really creative act, every worthy achievement, brings us as much pain as pleasure? We hear many pretty things said about the pleasure of work; but I doubt whether those who utter them have had much experience of what hard work means. In hard physical exertion the muscles are weary, the lungs pant, the heart labours. We know the condition of a group of runners coming in at the end of a mile race, of a crew of oarsmen at the end of a boat-race. And if our work is intellectual, what pleasure is there in feeling all our nerves on edge, with waves of irritation and depression surging through us? What pleasure is there in throbbing brows and broken nights? But no great work can be done without paying this price. No; let us get rid of cant. Nine-tenths of all work is drudgery, and if we want to bring any pure gold to God's temple, we must coin it out of our own heart's blood. And still the joy is there—joy that makes all worth while. Let me remind you of a fine passage at the end of the novel *Romola*: "We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts and great feeling for the rest of the world; and this sort of happiness often brings so much pain with it that we can only tell it from pain by its being what we would choose, before everything else, because our souls see it is good."

A Creed for Heroes.

Christian joy is not, as one of our hymns says, the pleasure that banishes pain. It is an experience of higher rank than pleasure; it includes pleasure, no doubt, but it can also take up and accept, and in so accepting it can transmute and overcome pain. There is no lesson which needs to be emphasised

more strongly than this. We are, or were, till lately, losing our Christianity, mainly because Christianity is a creed for heroes, and we were harmless, good-natured, little people who wanted to have a good time. If the Cross were not a pretty ornament, we should have discarded it long ago.

The Lesson of the Passion.

Perhaps the deepest lesson of the Passion is that the acceptance of pain enters into the experience of God himself. Homer spoke of his gods as "they who lead an easy life." We know that God does not lead an easy life. The harmony of the divine life is a harmony which has overcome the harshest discords. The greater the work, the greater the pain, and the greater the joy. If we can once get this truth into our minds, that the perfect spiritual life is an experience in which pleasure and pain are both included, and taken up together into a higher realisation, that which we call joy, it will alter our whole attitude towards the troubles of this world. There is no other way of understanding them; there is no other way of conquering them; and there is no other way of helping others to bear them. Hear the words which follow in this chapter: "All chastening seemeth for the present to be not joyous, but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness. Wherefore lift up the hands that hang down, and the palsied knees; and make straight paths for your feet, that that which is lame be not turned out of the way, but rather, be healed."

The Sin and Folly of Mankind.

For every true disciple, and much more for our Divine Captain Himself, the bitterest sorrow—that which is hardest to transmute into joy—is the sin and folly of mankind. This is indicated in the verse which follows my text, but it is unfortunately mistranslated in the Authorised Version. If you look at the Revised Version you will read: "Consider Him that hath endured such gain-saying of sinners against themselves," not "against himself." The contradiction, the gain-saying of sinners against their own souls, was the bitterest grief that Christ had to endure. For He was their true self; their true life was His own; they were made to reflect some hue of His Divine beauty, to imitate some fragment of His Divine goodness. He was their true self; He is our true self; and He suffers, is crucified, and put to shame when men and women are false to themselves and turn the light that is in them to darkness.

A Thought to Touch the Conscience.

This is a thought to touch the conscience of the most hardened sinner. It is also a strengthening thought when we are tempted to be "weary and faint in our minds" at the desperate wickedness and folly which we see going on around us. The Cross of Christ can bear even that burden. Sin is sin, and for ever hateful; the wicked, when they die, will go to their own place, like Judas; but for those that love God, all things, even the crimes of the wicked, will work together for good; and those who have run their race with patience, sorrowful, yet always rejoicing, looking unto Jesus, the Captain and Perfecter of faith, will enter into the joy of their Lord, in Whose presence is the fullness of joy. "These things have I spoken unto you," our Lord said, "that My joy might remain in you, and that your joy might be full."

"All as God wills who wisely needs
To give or to withhold,
And knowing more of all my needs
Than all my prayers have told."

"I will not look across the years
And try to trace my way,
I only need to see my path
For this one day."

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June 26, 5th Sunday after Trinity.—
Psalms: M., 26, 28; E., 27, 29, 30.
Lessons: M., 1 Sam. 17. 1-54; Wisdom.
1; Mark 6, 53-7, 23; Rom. 13; E., 1
Sam. 20, 1-17; 1 Sam. 26; Wisdom 2;
Matt. 6; Acts 14.

July 3, 6th Sunday after Trinity.—
Psalms: M., 31, 32; E., 33, 36. Les-
sons: M., 2 Sam. 1; Wisdom 3, 1-9;
Mark 7, 24-8, 10; Rom. 14, 1-15, 7;
E., 2 Sam. 7; 2 Sam. 12, 1-23; Wisdom
4, 7-14; Matt. 7; Acts 15, 1-31.

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Our Melbourne Letter.

His Excellency the Governor, the
Earl of Stradbroke, said at the Bible
Society's demonstration in the Town
Hall the other evening that "none of
us talk much of our religion." This
is true. There is a natural reserve
concerning the deepest things—just as
the vital organs of the body are all un-
seen. Men do not care to wear their
hearts on their sleeves. Boswell was
rash enough on one occasion to say to
Dr. Johnson, "Sir, I am sometimes
troubled with a disposition to stingi-
ness," and Johnson replied, "So am I,
but I do not tell it."

Granted then that we do not talk
much of our religion in any deep per-
sonal sense; yet, dear me! what a flood
of words is let loose when we start to
discuss plans and problems of the
Church! Melbourne has had just such
an inundation. Six bishops have been
here; the roar of many canons has dis-
turbed the tranquil air; and, at inter-
vals, the voice of the layman has been
heard in the land. Why, if I were to
compress into tabloid form all that was
said, even then would this column be
too small. Moreover, my own pro-
found observations on it all would be
crowded out; and think what an appal-
ling loss that would be to the world!
Besides, who likes tabloids?

The apostles of the obvious seem to
have wormed their way even into Pro-
vincial Synod—the people who tell you
at great length that a thousand years
is a long time! As the Scotch judge
said of a long-winded advocate, they
"exhaust time and encroach on eter-
nity." The result was that some im-
portant motions were "slaughtered"
at the last.

Reviewing the speeches at Synod
and at the C.E.M.S. conference, and
endeavouring to get the general effect
of them, it seems as though the mas-
ter-thought that ran through most of
them was "Brotherhood for Service."
Around this central idea were grouped
the synod resolutions re social ques-
tions, reunion, League of Nations, the
inter-Church movement, candidates
for ordination, Trinity College, religi-
ous instruction in State schools, social
purity, and the C.E.M.S. resolutions re
class strife, public life, orphaned chil-
dren, and hostels for young people
living away from home.

Truly the Church is coming to real-
ise the need of brotherhood first of all
amongst her own members. Mr. As-
quith said once that there are few
greater benefactors of the species than
the man who discovers a new bond of
human companionship, and a fresh ex-
cuse for social intercourse. If this be
true, then those who plan and arrange
the annual C.E.M.S. Communion
breakfasts are worthy of our grati-
tude. It was truly splendid to see the
spirit of real brotherhood at this gath-
ering of over four hundred members.
Every man caught it. And then, for
service. The C.E.M.S. seems really
to have taken in hand some definite
tasks which it hopes to make pecu-
liarly its own—homes for orphaned chil-
dren, hostels for young people, and the
putting of men of strong Church prin-
ciples into public life. This is a gain
—to have some definite corporate aim.
Hitherto the C.E.M.S. has been hand-
ling mist.

It was interesting to watch the scope
of the speeches at the breakfast
widen. Put very briefly it came to
this:—Bishop Long: Australia first;
Bishop Cranswick: Australian Church-
men for Australia in the power of the
Spirit; Rev. G. E. Downton: Australia
for her heathen neighbours. The
climax was reached when the Rev. E.

R. Harrison (lately returned from
Japan), referring to the "Yellow
Peril," said that Australia had better
not wait to meet the enemy even at the
gate, but should go to the enemy's
country and turn what might otherwise
prove an enemy into a friend. This
service could only be rendered by giv-
ing the great Asiatic nations at our
doors the Gospel of Jesus Christ.

Personal.

The Rev. F. V. Drake has been ap-
pointed to the Rectorship of St. John's,
Newcastle, as from July 1st. For the
past three years Mr. Drake has occu-
pied the position of Organising Sec-
retary for Missions and the Church Aid
Fund in the Diocese.

The Rev. A. R. Holmes, Priest-in-
charge of Weston, has been appointed
to Newcastle, Organising Secretary for
Missions and Diocesan Funds in suc-
cession to the Rev. F. V. Drake. He will
commence duty on the first of August.

Rev. A. Gamble is resigning the cure
of Kempton to take charge of S. Ste-
phen's, Sandy Bay, in the parish of S.
George's (Tasmania).

Rev. A. E. Biggs has sufficiently re-
covered his health to enable him to re-
turn to his parish of Zeehan.

The Bishop of Tasmania has ap-
pointed the Rev. R. Weld Thomas, M.A.,
of Waratah, to the cure of Penguin.

On the 4th ult. the Bishop of Tas-
mania dedicated a pulpit in S. Mary's,
Cullenswood, to the memory of Col.
Legge, R.A.

Rev. D. R. May, assistant-priest at
St. Luke's, Scone, has been appointed
to take charge of the newly-formed pro-
visional district of Williamstown—at
present part of the parish of Stockton.
He will take up duties on July 1.

Canon F. W. Chatterton, Vicar of
Rotorua, and formerly Principal of Te
Rau College, has been appointed Arch-
deacon of Tauranga in the Waikato Di-
ocese.

Dr. Willis, Assistant Bishop in Ton-
ga, in the Friendly Islands, who died
lately in England, has left his real and
personal property in the Hawaiian Is-
lands to the S.P.G., as an endowment
Fund for the new bishopric about to be
formed there.

Rev. A. C. Swainson, late Vicar of
Wyndham, has left the diocese, having
been appointed Vicar of the parochial
district of Manaia, in the diocese of
Wellington.

Rev. E. R. Harrison was given a
hearty welcome back to Melbourne
after his six years in Japan. He was
the first A.B.M. missionary to that
country.

Three Bishops showed keen interest
in the C.E.M.S. Conference—the Bish-
ops of Bathurst and Gippsland, and
Bishop Langley.

Archdeacon Hindley conducted the
funeral service of the late Hon. J.
Page, M.H.R., at Federal Parliament
House.

Melbourne Church-people were glad
to see the Rev. A. R. Ebbs again. He

was formerly Victorian Secretary of
the C.M.S. and is now National Sec-
retary of the C.E.M.S.

His Excellency the Governor, the
Earl of Stradbroke, will lay the founda-
tion stone of the new Church at Sur-
rey Hills, Victoria, on July 9, at 3
p.m. The new church will be of brick
and will accommodate twice as many
as the present building.

Rev. G. E. Lamble recently preached
a sermon on municipal unrighteous-
ness, which gave rise to correspon-
dence between him and certain mem-
bers of the Richmond (Victoria) Coun-
cil. Mr. Lamble has offered to con-
duct Cr. Joyce on a tour of inspection
of the Richmond streets.

The Archbishop of Perth has ap-
pointed the Rev. P. U. Henn, M.A.,
headmaster of the C.E.G.S., Guildford,
W.A., to a canonry in the Perth Cath-
edral.

Canon R. H. Moore, M.A., rector of
Northam, W.A., has been appointed
Archdeacon of Northam.

The engagement is announced of
Margaret second daughter of His
Grace Archbishop and Mrs. Riley, to
the Venerable Archdeacon Moore, of
Northam.

The Ven. Archdeacon Martin, of
Marrickville, N.S.W., has been pre-
sented with a motor car by his parish-
ioners.

In his monthly letter to his diocese
the Bishop of Bathurst paid the follow-
ing tribute to the late Canon Dunstan:
—"Greatly beloved was William Dun-
stan. I held him in very deep affection
and had the happiness of knowing how
great was his affection for me. To
visit him was always a joy. Faithful
priest to the diocese, all his ministry
spent among us, loving his people and
loved by them, unkind thoughts found
no lodging in his soul. From the fur-
ther reaches of the West to the moun-
tain areas of O'Connell and Rylstone,
as well as in Mudjee parish, there
were sorrowing hearts at his passing.
A man he was of strong and simple
faith, brave and undaunted to the end,
never repining, always whimsical and
full of humour. 'One of God's merry
men.'"

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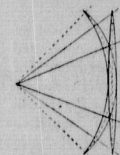
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Rev. J. R. Hewland, vicar of Lyttelton, has been appointed Archdeacon of Akaroa, in the diocese of Christchurch.

A bequest of £4000 was left by the late Mrs. Andrews for the purpose of augmenting the stipend of the vicar, for the time being, of the Parochial District of Tinui, N.Z.

Rev. T. Edwards will be instituted in his new charge, the parish of Rosewood, by Archdeacon Osborn on Sunday, 29th instant.

Bishop Long was received with great enthusiasm at the C.E.M.S. National Convention in Melbourne. He gave the devotional address at the early Communion, a speech at the breakfast, took the chair morning and afternoon at the convention, and was called on to speak again at the social in the evening.

Rev. C. Hudson, of the Naval Depot, Williamstown, has been appointed Chaplain to H.M.A.S. "Australia."

The French President has conferred on the Rev. V. G. Bryan-King, chaplain to the Men's Mission, Dunedin, the Medaille de la France Reconnaissance in recognition of his services, during the war period, on behalf of the French Red Cross Society.

Correspondence.

The Address of the Moderator of the Presbyterian Assembly.

(The Editor, "Church Record.")

Sir,—I have given careful consideration to the Moderator's courteous reply to my criticism upon his address on "Theological Reconstruction, a Plea for Freedom," but have to confess he has not convinced me that my argument is unfair or unsound. On the other hand, I feel even more strongly that the line which he lays down for reconstruction may really trend towards the destruction of the distinctive character of Christianity. This fear is strengthened by the fact that people who resent the definiteness of our Faith, are strong supporters of the Moderator's arguments. I do not, of course, mean to suggest that the Moderator himself is to be classed with such people, or that he has any thought that his policy may produce the result of which I am apprehensive. His address proves, without a shadow of doubt, that he sincerely believes the course which he advocates will strengthen Christianity and renew its life. My contention is that with transparent sincerity, and with great learning and ability, he is unconsciously helping those powerful and subtle influences which to-day are doing more to undermine Christianity than all the direct onslaughts of unbelievers in the past.

In my article I ventured to show that the Moderator's conception of authority in religion is incorrect. This is an important matter, because authority defines one of the lines along which true reconstruction must be guided. I further pointed out that the whole of the Moderator's argument in his notable address turned upon his conception of authority. He strongly objects to this criticism. Here are his words: "The question of authority, great as it is, is only an incident in the subject I had in hand. . . . The principle of freedom is a necessary accompaniment of the nature and method of revelation, and the conception of authority follows as a corollary of the principle of freedom." I am very thankful for these words, because they state with absolute clearness the mistake into which the Moderator has fallen, and enable us to see distinctly the danger which we have to face in the wider insidious undermining of Christianity to which I have referred. The error is this: the principle of authority is made subordinate to the principle of freedom; it is "incidental" to, or a "corollary" to it. But all history shows this subordination is wrong. Examples can be quoted from all departments of life, from thought, from sociology, from individual experience, which prove that the advance, like a railway train, runs along two lines, one of which is authority, the other is freedom. This terminology is not used in all the sciences, but

the principles are the same whatever the names. Weaken either line, subordinate it to the other, and the train goes off the course. This is my thesis, which I now proceed to develop.

The metaphor of railway lines is sufficient to illustrate one point, namely, that both authority and freedom are equally necessary to progress; but it fails to show how intimately they are interdependent. As a matter of fact, authority and freedom are two sides of the same reed—two sides of life—and neither can be made incidental to the other without perversion of both, and of the life of which they are the expression. Freedom without authority ceases to be freedom, and becomes a vague libertarianism. Authority without freedom becomes tyranny. A bird is free; but its freedom is nothing else than obedience to authority, in the shape of the laws which control its life. Conceive it trying to extend its freedom beyond those laws, and the result would be either perversion of its life, or destruction. Wherever there exists a definite form of life, biological, mental, or spiritual, freedom and authority are each the counterpart of the other and necessary to each other. If Christianity is a definite religion and not a formless emotion, it must also express this balance and interaction. The Prayer Book puts this truth (on the practical side of religion) in a wonderful paradox, "Whose service is perfect freedom." But St. Paul had said the same thing in the early days of Christianity. "True theological reconstruction must preserve this equal interaction. If it tries to proceed by weakening freedom, it will weaken the vitality of religion; on the other hand, by weakening authority, it will weaken the distinctive character of Christianity. Merely to give to authority an important place in the process, as does the Moderator, is not sufficient. Everyone and anyone will go as far as that. It must have an equal place with freedom. The immediate problem for reconstruction of theology is not how to win freedom (which is the Moderators' plea), but how to preserve the vital interaction of authority and freedom. In subordinating the former to the latter, the Moderator starts off with a false principle.

But he maintains that his principle, which on this line of argument is false, is expressed in "the nature and method of divine revelation." His logic is unerring in appealing to the fountain head. The question hinges upon the nature of Christianity itself. Is it, after all, a definite religion? Historically, it has always borne this character; but may not this be a mistake? Let us go, with the Moderator, to ultimate sources; let us appeal to "the nature and method of the divine revelation itself," to settle the question. The method of revelation to the prophets was marked by freedom. This fact is one of the assured results of modern investigation. Revelation was not dictation. The prophet was free to accept, or to reject it; to operate his mind upon it, to question it, discuss it, and shape it. It passed through his free personality. But was not the method of revelation equally marked by authority? Not one of the prophets but was controlled by the revelation which he had received from his predecessors. He was one in a succession. Not only was he controlled by authority, but the authority was stamped so deeply upon him that it penetrated through his whole personality, like the colour in old Egyptian glass. This authority gave his revelation a definite and distinctive character. From what was it derived? From the character which the prophets learned belonged to God. God was not any kind of being, with whom people could be in any kind of relationship, or of whom they could believe what they pleased. The capriciousness, the cruelty, and the evil which the heathen transferred from the world to their deities, were not to be attributed to Jehovah. He was righteous, which means definite, and therefore His revelation was marked by definiteness, and the freedom of the prophets was definitely limited. "Theological reconstruction" frequently took place in the Old Testament. But in the process this authority was never subordinated to freedom. On the contrary,

the authority became increasingly definite and imperative as the prophets learned more about God. But—and here is the pregnant paradox—as the authority strengthened, so did the freedom, and that part passu! Where do we find the freest minds in the Old Testament? In the later prophets, who knew most about God, and were most fully obedient to the revelation of his character. These were the men whose thoughts were free to explore the questions of earth and heaven. They were "free" thinkers, because they had found the true authority over thought. In the Old Testament "theological reconstruction" ran along increasingly strengthened lines of authority and freedom.

Whatever changes Christianity wrought in the Old Testament religion, it did not change either its definiteness, or the interaction of authority and freedom. It rather intensified both characteristics, by the perfect clearness with which Christ revealed God, and by the conviction, implicit from the first, but very soon explicit, that Christ is God. This was not a dogma irrationally imposed upon minds blinded by credulity. It was the result of the experience of Christ. A careful study of the growth of faith in the disciples proves it was a conviction which free minds freely and gradually received unto themselves as the result of the impact of facts. And His truth made them free indeed, while it bound them.

This brings us back to the problem which the Moderator is compelling us to face. Christianity is a definite religion possessing a distinctive character which is essential to it. To raise the question whether it is a religion of freedom, or a religion of authority, is to raise a false antithesis. It is both; and both in living interaction and essential combination. To try to keep them separate will result in an unnatural division in the religion. But to depreciate authority is fatal. It means that the work of reconstruction will be turned off its proper track. It means, also, that this generation is to cut itself off from the past, and must attempt, de novo, out of its freedom to restate Christianity. It cannot do this. It cannot reproduce the circumstances and the experiences of the saints of old. To attempt to do so would be to attempt an utter impossibility. It must take over that essential experience from the past. This generation is only a link in a succession. It has only its own portion of the great spiritual experience. On the other hand to depreciate freedom is equally fatal. All the wonderful new knowledge which this age is giving us must be taken up into our theology. We deny the spirit of God if we fail in this. But the freedom to do this springs from the authority by which we are bound. As Christians we stand on the faith that Christ is God, and on the revelation of God which this fact conveys. How can we assess the spiritual value of the new knowledge if we put away this authority? There is then no criterion, no point to start from, no unifying centre around which to gather the information.

This does not mean we are not to reformulate the faith of the Incarnation. We must do so, as our knowledge of God and man and the world advances in truth and breadth. But "reconstruction" is to be a further advance into the significance of Christ, the Divine human Redeemer of mankind. Let us not be afraid of being definite. Truth is not indefinite. The world needs definite preaching. It will not listen to men who put a question-mark after their statements. The more truly educated a person is the more his or her mind will demand definiteness.

I have not willingly crossed swords with the good and able servant of God who, in his eminent position, exercises a powerful influence upon Christian thought in Australia. I ask him to forgive me if he thinks I have been unjust or unfair to him. And I think in one way his address is providential, in that it compels us to face the problem of the principles on which theological reconstruction is to be based.

H. N. BAKER.

(Continued on page 14.)

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The Church Record.

JUNE 17, 1921.

The Witness of the Church.

(An extract from the Archbishop of Brisbane's Synod Charge.)

We live, as I have said, in troublous times. The political situation obstinately refuses to improve; unrest is everywhere; the Irish tragedy continues, and the controversy between the Allies and Germany still drags its weary course. But the political trouble is not the worst. For if only purchasing power could be restored to Europe through steady work and production, the world's food supply would soon become adequate and the main cause of unrest removed. The real trouble is on the industrial side, and the industrial situation is bad, not so much because there is a small minority in every country advocating revolutionary violence, but because the great sane majority among both employers and employed is unable even now to see where lies the true hope of peace. Apart from the Christian principles of mutual trust and co-operation in common service, I see no hope. Given that, the situation will steadily improve. The present crisis offers an opportunity. The whole world is poorer for the war. We may have to be poorer still, and sacrifices of income must be made and accepted all round. And if there is to be a fall in wages, it may become the duty of the better paid wage earners to accept the reduction as their contribution towards the remedy for the present distress. The truth is that both employers and employed are in the same boat. They are alike victims of a world situation for which no one class is responsible. It is a great chance for the forces of good will, and there must be of good will among us? Thank God there are thousands who see the facts and are working to avoid a catastrophe which is otherwise inevitable. Our hope lies with them.

But political and industrial unrest are on the surface, and we can trace their cause: there is unrest to-day which goes deeper into the roots of human life, which refers to the war, and extends throughout the world. It is seen in the widespread collapse of the marriage law, and the prevalence of divorce; it is seen in the general laxity of our sex relations; it is seen in our callous acceptance of the daily reports of violence and bloodshed; it is seen in the disturbing prevalence of theft and pilfering, of lying and dishonesty of all kinds. To the same cause probably is due the morbid hunger for that excitement which we note in the abnormal development of horse racing, with its attendant increase in betting, and to the popularity of the Golden Casket form of speculation, tolerated all too readily by a weak-kneed government. Modern society is very sick, and her wise physicians, her statesmen and leaders, have no remedy to offer. Bewilderment reigns.

In these circumstances, the great commission of our Lord sounds in the ears of the Church with a new emphasis. "Ye shall be witnesses unto Me." The Lord our Master intended His Church to be a witness for the true life of man in the turmoil and storms of human affairs. Like a lighthouse she was to shine the light of the world; her witness was to be dynamic in human character, the salt of the earth. And what He intended of old He intends to-day. The world needs the Church. It is His will that the Church of our generation should arise to the greatness of her calling and task. And we know that if only we are bold in ventures, we shall realise His presence by unmistakable signs. That is the pro-

mise. Signs will appear. If only we can show faith and courage the world will know His resurrection power. What is required of us? What are the conditions of effective witness as they are laid upon us to-day? I wish to speak of three conditions. They are a higher standard of devotion; the Reunion of the shattered fragments of the Church; and faith to recover the sense of supernatural guidance in daily affairs.

A Higher Standard of Devotion.

We must penitently confess that the work to be done requires a higher standard of average devotion than we have yet shown. The world is estranged from organised Christianity. It is in danger of being estranged altogether from God. Is a reconciliation possible? Only if we can meet the estranged world with a practical demonstration of the value and power of our faith. And that is hard. The darker the night the clearer the light required in the lighthouse; the greater the indifference, the more persistent and courageous must be the witness of the Church, even to suffering; the more distressful the times, the farther Christians are called to go in devotion and sacrifice. And that involves a standard of devotion from which our cowardly spirit shrinks. We want to see the Kingdom of God established, but we want to be comfortable ourselves. We see tasks calling out for workers, but we hope someone else will supply the labour and tribulation they require. "The love of Christ constraineth us," said St. Paul; he was caught as in a vice by the grip of that Love, so he dared and suffered and achieved great things. Is there love among us? Is there the will to obey? Yes, there is; but we want the divine impulse; we want strong leadership.

Reunion.

The second great condition of effective witness is the reunion of the Church. We who believe in the Divine Mission of the Church, who see in her God's instrument and sphere of salvation and progress for the world, can best measure the tragedy of that process of disintegration which began a thousand years ago and has now reduced the Church of Christ to one hundred and fifty crippled and often dying sects. One of two things must now happen. The process must go on until life has died out of the severed fragments and organised Christianity has ceased to exist—an event confidently expected by many critics—or the other hand the Church must give the world yet another proof of her latent resurrection life and gather together her dry bones, bone to his bone, until the breath of heaven touches her and she stands up again in defiance of her foes, an exceeding great army. You and I are in no doubt as to which alternative will be realised; but we must count the cost and bethink ourselves of the labour and suffering involved in such a revival of life.

But I have said enough to show that the difficulties before us are real and most formidable. Let me now mitigate the impression I have sought to convey by one general thought. And there must be of good will among us? Thank God there are thousands who see the facts and are working to avoid a catastrophe which is otherwise inevitable. Our hope lies with them.

But political and industrial unrest are on the surface, and we can trace their cause: there is unrest to-day which goes deeper into the roots of human life, which refers to the war, and extends throughout the world. It is seen in the widespread collapse of the marriage law, and the prevalence of divorce; it is seen in the general laxity of our sex relations; it is seen in our callous acceptance of the daily reports of violence and bloodshed; it is seen in the disturbing prevalence of theft and pilfering, of lying and dishonesty of all kinds. To the same cause probably is due the morbid hunger for that excitement which we note in the abnormal development of horse racing, with its attendant increase in betting, and to the popularity of the Golden Casket form of speculation, tolerated all too readily by a weak-kneed government. Modern society is very sick, and her wise physicians, her statesmen and leaders, have no remedy to offer. Bewilderment reigns.

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The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Social Problem Conference.

The Archbishop has sent a letter to the clergy of the diocese drawing their attention to the important conference on the Industrial Situation to be held in the Chapter House on the 22nd and 23rd inst. The Archbishop writes:

"Study of social problems is essential at this juncture for all such as ourselves, whose vocation in life gives them responsible functions of leadership. We need to know as much as we can of the forces around us, else we can never exercise the influence of our office adequately. Many of these problems can only be grasped by experts or by those educated by experts. Few of us have the time necessary for independent study, and for this reason it is worth our while to make the most of such an opportunity as this, which will enable us the better to know how to handle the situation around us.

"Though these matters may not seem directly part of our spiritual province, they yet cannot be neglected if we are to be really true to our Ministry. The keynote to the pastoral idea, which includes much that is outside the work of the pulpit. For these reasons I place this effort before your attention. I am quite certain that you will consider the time well spent that you give to attendance at this conference."

A Pleasing Function.

(From a Correspondent.)

To mark the esteem in which Mrs. F. D. McDonald is held by the boys of her Scripture classes at the Bondi S.P. School, where over one thousand pupils have passed through her hands in eleven and a half years, a beautiful silver table-vase, suitably inscribed, was presented to her by the headmaster, Mr. Boline, on behalf of the boys. He complimented Mrs. McDonald upon her gift as a teacher, her punctual attendance, and the love which she has for her work, and said they were indeed sorry to know she was obliged to give it up.

The senior teacher (Major Prentice) also spoke in the highest praise of Mrs. McDonald as a teacher, and mentioned that he had many a time enjoyed listening to the lessons. Mrs. McDonald, on rising to reply, was accorded a great ovation. She thanked the pupils for their kind thought in making her the presentation, which she would always cherish in memory of their happy hours together.

Rev. J. V. Patton wrote, saying he very much regretted being unable to be present.

Second Advent Convention.

A Convention for the consideration of the lessons connected with our Lord's Second Coming, is to be held in St. Stephen's Church, Newtown, on Monday, June 27. The sessions will be as follows:

Holy Communion, 9.15 a.m.
Addresses and Prayer, 10.30 a.m. to 12.30 p.m., and 2 p.m. to 3.30 p.m.; 4.15 p.m. to 5.30 p.m.; and 7 p.m. to 9 p.m.

Hymn sheets will be provided, and hot water for visitors.

A Four Days' Mission.

The Rev. H. S. Begbie has just conducted a well-organised and most successful four days' mission at St. Mary's Church, Mortdale. The attendance at all the services was most encouraging, and a wonderful spirit prevailed throughout. The unanimous regret of all was that it was not a ten days' mission.

Evening Classes.

The Principal of Moore College, Newtown, writes as follows, in connection with the formation of special evening instruction classes at the College:—

"The shortage of men in the ministry calls for organised effort to increase the supply of candidates for Holy Orders. The parochial clergy have the best opportunities for getting into personal touch with possible candidates and fostering their sense of vocation.

"A chief difficulty is to provide the preliminary instruction needed before the strictly theological course is begun. For several years this difficulty has been met at Moore College by holding evening classes in which many who are now in the ministry were enabled to start their course of preparation.

"The attention of the parochial clergy is especially directed to these evening classes as providing not only opportunities of ele-

mentary instruction, but also a test of vocation.

"The classes are held at the College from 7.30 to 9.30 p.m. on Mondays, Tuesdays and Thursdays during the College terms. The subjects are Latin, Greek and English, and the course is planned for beginners and leads up to the College entrance standard. The instruction is given by University graduates who are also qualified teachers, and the fee is two guineas a term for all subjects. There are three terms in the year. Students may join at any time.

"Attendance at the classes does NOT involve membership of the College, nor acceptance for the ministry. The classes are purely for the convenience of those who wish to begin preparation for the ministry but cannot give up their daily occupation. Further information may be obtained from the Principal, to whom all applications should be made."

NEWCASTLE.

The Girls' Hostel.

The Hostel is to fulfil a great need in our growing city. It was brought to the notice of the committee that there were a great number of new people in our midst who were feeling the loneliness of a strange city. To remedy this, the Girls' Hostel committee decided to hold drawing-room afternoons during the months of March to November, on the second Friday of each month. As the Hostel is non-sectarian, these afternoons will be held in turn at the various school halls of the churches, who kindly lend the hall and crockery free. The first was held in April, at the Anglican Parish Hall. Over sixty attended, notwithstanding it was during the storm week. Mrs. Cooper spoke most interestingly on girls' work at the war.

—(Newcastle Churchman.)

GOULBURN.

Ordination.

By the Bishop of Goulburn, in his cathedral, on the festival of St. Barnabas, A.M., to the priesthood, Thomas Broughton Tress. Preacher, the Bishop.

Appointment.

Rev. Thomas Broughton Tress, to be priest-in-charge of the parochial district of Lake Bathurst.

Annual Parochial Returns and Statistics.

(From the Registrar.)

The annual reports and balance sheets are now being collated at the Registry. From a preliminary survey of the statistics available it seems that there are 300 centres worked in the diocese, of which 179 have their own church buildings. Communicants on the roll at Easter show a slight decline, probably accounted for by the fact that five parishes have furnished incomplete returns. Sunday school scholars show an increase of 300, whilst visits paid by the clergy and other workers for religious instruction in public schools totalled 4345 for the year, an increase of nearly 400 on last year's figures.

The financial returns similarly are not quite complete, but it appears that the income of the parishes has risen from £27,000 to £31,000, a large proportion of which increase is under the heading of "direct giving." Contributions to extra parochial objects, such as Home and Foreign Missions, hospitals, etc., have increased from £1461 to £1709, while it is good to know that in many parishes the stipend of the clergyman has been improved, either by direct increase or by the parish shouldering the cost of transit. Of the total income of the parishes in the diocese, viz., £31,000, no less than £16,700 is raised by direct giving, which amount more than covers the £15,700 required for clerical stipends and salaries of lay officers. Few rents as a source of revenue are happily declining, only five parishes retain them, and in only two of these parishes is the amount so raised of any decisive factor in their scheme of finance. The total debts, mainly for buildings, amount to £11,410.

BATHURST.

The Bishop and the League of Nations.

"You know full well that from the first day that the great menace broke upon us in August, 1914, I did all within my power to enforce the first and immediate duty of destroying that menace for evermore. You know how I insisted that the war must be waged 'for pure and noble ends,' and that alone gave justification to our continuing participation. You also know how from the day I returned to Australia, I have urged that the war being over, the Christian conscience and idealism of the world must mass itself in support of 'the ideas that lie behind the League of Nations.' I have al-

ways used that phrase 'the ideas that lie behind the League of Nations' because I realised that those ideas were permitted to have very imperfect expression in the covenant of the League. The supporters of these ideas have fallen into two companies. Some are convinced that the soulless materialists who intrigued so successfully at the Peace Conference, had robbed these ideas of all potency in the draft of the Covenant which they finally passed; that they had achieved what they set out to do, and pawned off a sham thing in order to drug the conscience of the world. This company believes that by some other means, more by the personal and individual conversion of people to peace and good-will must the end be achieved. But most genuine haters of war and ardent lovers of humanity believe that it is better to ally ourselves to the actual and existing League to take advantage of this one concrete fact in international relationships, and thereby and therefrom to make advance until the time is ripe for the peoples of the world to mould it nearer to the heart's desire.

"I hold that it is the solemn duty of everyone who has seen and felt the unspeakable horror of the war and its aftermath, to be a whole-souled supporter of the principles upon which the League of Nations is founded. We owe this sacred duty to the dead who died for us. We owe it to the youth of the world now growing up.

"I hold that we should note carefully for repudiation every Australian politician or public man who sneers at and derides the great Christian and human ideal of brotherhood and amity; who still encourages people to delight in war and put trust in what war may bring to them. The intelligence of the world must arise and repudiate the insanity of war. The conscience of the world must arise and repudiate the hellish wickedness of war."—From the Synod Charge.

CRAFTON.

C.M.S. Sale of Gifts.

Two recent sales of gifts realised for the C.M.S. funds the sum of £45. The first was held at Smitstown, the parochial centre, where with all the accompaniments of a delightful weather a garden party was held in the grounds of the vicarage; and the second in the Union Hall, Bellimbopinni, one of the outposts.

A Special Synod.

A special synod was held at Grafton on Tuesday, May 31. The Bishop addressed the assembly on his visit to England and the Lambeth Conference. His appeal for recruits was successful, five being received for the Bush Brotherhood work and two for the clergy. Two of the former have arrived, and three others will sail this month. In appealing for funds he toured England and Scotland, and raised £1823, of which he invested £1235. This would form the nucleus of a Bush Brotherhood Fund. The budget for 1921-1922, involving a total expenditure of £1239, was adopted. The main items of expenditure will be:—Church extension fund £300, Church management fund £905, clergyman's provident fund £300. A loyalty resolution was carried, and the next meeting of the Synod was fixed for September.

VICTORIA.

MELBOURNE.

Varia.

A novel method of raising money for the C.M.S. has been adopted at St. Hilary's, East Kew. A Young Men's Missionary Work Band is engaged in carpentering; they take orders for all sorts of useful things, and after the cost of the material has been deducted the balance goes towards the support of Mr. G. Eric Hansford, of the Sudan United Mission. Mr. Hansford's Sunday school and church life has been bound up with St. Hilary's, where he has been scholar, teacher and leader of an energetic boys' club, and has taken a keen interest in the physical, moral and spiritual welfare of the youth of the district.

Professor Meredith Atkinson deprecates the use of adjectives to describe the Gospel, such as social gospel, economic gospel. "There is only one Gospel," he said in Synod, "our Lord has said 'seek ye first the kingdom of God and His righteousness.' To-day we realise the failure of all mechanical methods of solving what is a spiritual problem. There is sufficient legislation to make heaven on earth, but the spirit to administer it is lacking."

It is not often that a parish refuses help from the Home Mission Fund. Ringwood (Melbourne) has made itself famous by such an unheard-of act of self-denial.

The Bishop of Gippsland says that Sir Harry Lauder showed him the little Bible

he always carried with him. "It has been my friend all my life," said Sir Harry, "but never such a friend as since God took away my boy from me in the war."

Attacks by interests—certainly not Christian—have been made on Judge Murray's administration in Papua. "The Church must stand behind him and declare her support of his work." So said Professor Meredith Atkinson in Synod.

The Collins Street Baptist Church Social Circle are inviting representatives from the larger denominations to state their case and give reasons for belonging to their particular Church. The first of these addresses was given by the Rev. A. Law, vicar of St. John's, Toorak.

Two terraced houses in Carlton have been purchased by the Melbourne Mission Zone Board. They are to be converted into a hostel for girls attending the High School. It is expected that they will be self-supporting.

QUEENSLAND.

BRISBANE.

Study School.

Particulars have just been issued for the Church of England Mission Study School to be held each Monday night in St. John's School Hall, for six weeks, commencing on Monday, June 27. The book chosen for study is Mrs. Edwards's "Conquest of the Russian Church," which has a pathetic interest just now in view of the many trials through which the Church in Russia is passing. Forms of application for membership are available in all parishes.

Varia.

The fete recently held in aid of the St. Alban's Memorial Church building fund at Auchenflower was most successful, resulting in about £120 being secured.

Members of the metropolitan branches of the Church of England Men's Society were entertained at an informal social evening in St. Luke's, Charlotte-st., by the members of St. Andrew's branch. It was decided in conference that such combined gatherings of the metropolitan branches be held quarterly. Mr. W. P. B. Miles, superintendent of the Church Mission, agreed to place St. Luke's Hall at the disposal of the society for this purpose. It was further decided that St. Luke's Hall be made available for the C.E.M.S. one night in each month these opportunities to be increased should they be required.

Changes.

Rev. Kenneth Watts, vicar of Eidsvold, has been appointed to succeed Rev. A. W.

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William Cowper on "Popery."

William Cowper, the poet (1731-1800) wrote an Expostulation addressed to England, in which he reproaches her for her sins and urges her to repent. In my copy of his works (no year or number of edition) the following appears in the form of a note to the general text:—"It is proper to insert here, from the first edition (pp. 123-4) a remarkable passage, for which the next paragraph was substituted in the second and all subsequent editions."

"Hast thou admitted with a blind fond trust,
The lie that burned thy fathers' bones to
dust,

That first adjudged them heretics, then sent
Their souls to heaven, and cursed them as
they went?

The lie that Scripture strips of its disguise,
And execrates above all other lies,
The lie that claps a lock on mercy's plan,
And gives the key to you infirm old man,
Who, once enclosed in apostolic chair,
Is dried and sits unconscious there;

The lie that knows no kindred, owns no
friend
But him that makes its progress its chief
end,

That, having spilt much blood, makes that
a boast,
And canonises him that sheds the most?

Away with charity that soothes a lie
And thrusts the truth with scorn and anger
by!

Shame on the candour and the gracious
smile
Bestowed on them that light the martyr's
pile

While insolent disdain with frowns ex-
pressed
Attends the tenets that endured that test!

Grant them the rights of men, and while
they cease
To vex the peace of others, grant them
peace;

But, trusting bigots whose false zeal has
made
Treachery their duty, thou art self-be-
trayed.

Senators of England!
Hear the just laws the judgment of the skies,
He that hates truth shall be the dupe of lies,
And he that will be cheated to the last
Delusions strong as Hell shall bind him
fast."

"Cowper no doubt withdrew this striking
passage in consequence of his having be-
come intimate with the amiable family at
Weston Hall."

The only possible reason for considering
the feelings of the amiable family at Weston
Hall was that the members of it were ad-
herents of the Roman Catholic Church. The
poet's action appears very marked in view
of his own remarks as "to soothing a lie,
etc. However, Popery demands and very
often receives special and soothing treat-
ment. In view of the disloyal and anti-
British action of so many Roman Catholics
throughout the Empire the dissemination of
Protestant literature should be aimed at by
all those who believe in the preservation of
our present privileges.

Trusting that you may find room in your
columns for the foregoing.

HUGUENOT.

May 24, 1921.

Concerning Hinduism it has been remarked
that while Christianity is a religion of hope,
Hinduism is a religion of despair. It was
about Benares, the greatest of the sacred
cities of the Hindus, that Dr. Jex Blake,
late Dean of Wells, wrote:—"Round one
temple runs an external frieze, about ten
feet from the ground, too gross for the pen
to describe: scenes of vice visible all day
long, worse than anything even in the Lu-
panar at Pompeii."

The area of Palestine is computed to be
about 11,000 square miles. The population
probably does not exceed 620,000. Of this
number from 80,000 to 100,000 are Jews.
Before the war there were in and about
Jerusalem some 70,000 Jews; twenty years
ago there were scarcely any. Seventy-five
per cent. of the people in Palestine are Mo-
hammedans.

Consult PROFESSOR PARRY for Greek.
484 Rawson Chambers, Sydney

CURATE WANTED for St. David's, Surrey
Hills, N.S.W. Interesting work in
crowded area. Apply Rev. J. F.
Chapple, Rector.

Board of Missions.

The total receipts for the fifteen months
ended on March 31st amounted to £20,973.
The sum of £3,387 was appropriated by
donors to specific work, outside the ordinary
budget liabilities. The income from trusts,
grants, etc., amounted to £3000. The total
sum contributed for mission work was
£17,808. Of this amount the Melanesian
Mission received £11,490, and the N.Z.
C.M.S. £5788. Home base expenses amount-
ed to £2483; of this amount £495 is non-
recurring.

WELLINGTON.

Boys' Home.

The Bishop presided over the annual
meeting of the Anglican Boys' Home on
April 29. The Home owns 8½ acres of land
to give the boys an outdoor training. From
this they had been able to send £100 of
surplus profit to the Wellington market.
They had purchased for £3500 a ten-roomed
house, vineyard and outbuildings on three
acres for the Home. They had paid £1000
of the money. The alterations for the
accommodation of 60 boys was proceeding,
and provided a large, sunny dining room,
commodious kitchen, dairy, cool stores,
pantry and scullery, excellent laundry facili-
ties, a playground for the little boys, and a
recreation and reading room for the seniors;
also a visitors' room and rooms for the
staff. It was hoped to erect this wing with
the £2100 raised by the Ladies' Auxiliary.
Votes of thanks were accorded to the Ladies'
Auxiliary and the Rehousing Committee for
their splendid efforts in raising £5710.

A Worthy Recognition.

The Prime Minister of Newfoundland is
sending a Newfoundland flag for the Cathed-
ral "as a visible tribute of the esteem in
which Newfoundland holds the heroic ser-
vices of the New Zealanders who fought side
by side with them in the great conflict."

Notes on Books.

Two Dainty Gift Booklets.

"Of such . . ." S. Matt. xix, 14. A
booklet of verse by F. M. N., containing ac-
tual Baby sayings, sympathetically and ele-
gantly enshrined in verse and lesson built
thereon. Baby's Theology, Baby's Astron-
omy, are specimens of the titles. The gem of
the selection is Baby's Self-Abnegation.

A Happy Day and other verses, by F. M. N.
Like all her writings, these verses are in-
tensely spiritual and expressive of a simple
trust that is bound to procure happiness:

The Past is Under Jesus' Blood!
The Present He is Tending!
The Future I Can Leave with Him!

Whose Love is Never Ending!
(Our copies are from the C.M.S. Bookroom,
192 Castlereagh Street, Sydney, 8d. each.)

Empire Day, by Archdeacon Boyce. This
booklet gives a resume of the inception of
the movement, which has now grown to an
Empire-wide celebration. The usefulness of
such a celebration is very apparent in the
emphasis it gives to patriotism and imperial
solidarity. Incidentally, the pamphlet shows
how the G.O.M. of the movement here in
Australia is worthy of a place among the
builders of our mighty empire.

NATIONAL CHURCH LEAGUE PUBLI-
CATIONS.

Confirmation.—Pamphlets and Leaflets:
The Faith of a Churchman, by Rev. C. H.
K. Boughton, B.D.; Strength for Life's
Battle, by Canon R. Pelly; Class Notes for
Confirmation, by Rev. Henry Edwards, are
all excellent series of Notes for Confirmation
Classes for the use of candidates. (14/-
per 100.)

Will you join the Senior Division and the
Race of Life, by Rev. C. H. K. Boughton,
B.D.; The Life Beautiful, by Canon Grose
Hodge, M.A., are leaflets for use at Confir-
mation. The first named being an excellent
talk with boys or girls regarding the Church
as a club worth belonging to. (4/- per
100.)

ENGLISH CHURCH MANUALS. (2d.
each net).—Revelation or Hath God spoken
to Men? by the Bishop of Bristol. The
Dawn of the Reformation, by Rev. H. E. H.
Probyn, M.A. Since the Days of the Refor-
mation, by the Bishop of Truro. Confirma-
tion, by the Archbishop of Sydney. These
are all new impressions of four of the above
well-known series of which our own Prim-
ate's pamphlet on Confirmation has been
found specially useful. The attention of
the clergy is again drawn to these manuals
as containing in a specially readable form
accurate information and discussion of
Church Doctrine.

A Girls' Week of Prayer, by E. M. Knox,
Principal of Havergal College, Toronto.
(Price 4d. net.) As Miss Knox, who is a
well-known educationalist, tells us, the
prayers have been written in view of pres-
ent-day difficulties, and "with a special
longing after reality." The little booklet
will be found very helpful in the direction
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Preparation for all Examinations. Education under healthiest conditions.

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Headmaster: REV. F. T. PERKINS, M.A.
Cranbrook was formerly the State Government House (N.S.W.), and is beautifully situated on Bellevue Hill, overlooking Sydney Harbour. Excellent facilities for games and recreation. A thorough education in Classical, Commercial and Science subjects is provided, as well as a sound religious training. The School was opened in July, 1918, and has now about 200 boys enrolled. A Junior House (Residential) for boys from 9 to 13 years of age has been established at "Wyaga," in close proximity to "Cranbrook." Particulars may be obtained from Secretary or Headmaster at School.

Manaro Grammar School, Cooma.

A SCHOOL FOR BOYS in one of the healthiest climates in Australia. Wonderful health record, excellent Examination results, and every facility for Sport, including specially arranged tours during the winter months to snow clad Kosciusko.

Illustrated Prospectus on application to the Headmaster.

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Headmaster: The Rev. E. M. Baker, M.A. (Oxford), assisted by a Staff of Masters, Graduates of Australian Universities. The School provides Classical, Mathematical, Scientific and General Education of the highest order, with religious teaching in accordance with the principles of the Church of England, unless otherwise desired by the parents.

There are Classical and Modern sides, and a facilities for the preparation of boys or either a profession or mercantile career.

There are a number of Scholarships attached to the School.

A Junior School, with Resident Master, Matron, etc., has been established for the special care of boys from 8 to 12 years old.

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

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Pupils prepared for the University and for Agricultural or Commercial Life.

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Principal, MISS A. STUDDY, B.A., Sydney University.

The General Course of Instruction includes English Language and Literature, Geography (Physical and Political), Ancient and Modern History, Latin, French, Mathematics, Needlework and Class Singing. Students not attending the School may receive instruction in any of these subjects, or be prepared for the Sydney University Examinations after School hours.

Resident Pupils will receive the advantages of a liberal education, combined with the comforts of a home. Reference kindly permitted to Professor and Mrs. MacCallum, Professor and Mrs. David.

"Holmer," Parramatta, Boarding and Day School for Girls

Principal: Miss CERTRUDE WATKINS (Cambridge Teacher's Training Certificate) Assisted by a Highly Qualified Staff.

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The Ven. Archdeacon Cody and the Archbishopric of Melbourne.

A Great Call.

(By Miss E. M. Knox, Principal of Raverghal College, Toronto.)

"Are you going to Melbourne, Dr. Cody?" a small boy pipes forth with somewhat the same frankness as his little comrade of an Easter ago. "You did look fine in the pulpit among the lilies, Dr. Cody; just as if you were in your coffin."

It was with feelings far beyond mere interest that we Canadians awoke to the fact that Dr. Cody, our outstanding preacher, and equally outstanding educationalist, had been duly elected Archbishop of Melbourne.

We naturally flushed with pride at the honor proffered to our fellow-countryman by the great Commonwealth, yet, at the same time, felt dismayed. Our great men, like our beloved Rockies, are our peculiar property and our particular delight. Covetous eyes, it is true, may be cast from time to time from across the border line, but our great men will not lightly change their flag. Other seekers we fondly believed would never trouble their heads over us, thanks to the broad Atlantic and Pacific, which east their silvery shields east and west so gracefully along our ocean frontiers.

We set to work to ask ourselves what great qualities of heart and mind, what of scholarship and personality had attracted our brethren of the Southern Cross, and led them to extend to our country this high honour?

It is true enough that Dr. Cody's career had been from the first spectacular. A highly sensitized memory, apparently incapable of forgetting, coupled with a power of rare scholarship, had won for him a brilliant degree in Classics, followed by an equally brilliant degree in Modern Languages and Philosophy. We knew, moreover, that this four-year course had been put through entirely on his prizes, a feat rarely attempted in a new country.

His Triple First safely behind him, the young professor sped rapidly forward.

As a preacher he brought the floating atmosphere of hazy theology, common to the every-day student and congregation down into practical every day life. His listeners became his fellow travellers, stimulated with a high sense of spiritual adventure. Religion abandoned the blind acceptance of another man's dogma for a life experiment. Church became essentially the place where God broke silence with the waiting soul. Faith took on a new and spiritual force and pungency.

Allying himself from the first with St. Paul's, a little church capable of seating some four hundred people (the off-shoot of a chapel of ease, perched at the edge of the forest), the building rapidly transformed and enlarged itself till it refused to transform itself any further. A new St. Paul's, a Cathedral in all but name, and capable of seating some three thousand people, arose beside it, and rapidly became the premier church of Canada.

It was no light strain, even for a scholar like Dr. Cody, to give forth twice a Sunday for twenty-seven years in continuous succession scholarly sermons, with ever-increasing force and spirituality, and this, moreover, to a congregation of politicians, lawyers, University men, hard-headed business men. It was no light strain, at the same time, to keep the individuality and passing needs of his hearers distinct amidst this large assembly. It was the personality of his message, indeed, which struck deep root into the heart of his hearers.

The bereaved and desolate recognised each his own individual touch of sympathy. The lad, nervous over leaving home, caught at the intended word of cheer and steadying counsel. The little schoolgirl, who had confessed to the dread of an approaching examination, held her breath as the knotty point was cleared up, unconsciously to the rest of the congregation, but very consciously to herself.

Meantime St. Paul's itself went forward, planting a church here and there, in shacktown or prairie, and, moreover, endowing it; giving royally to missionary and Red Cross funds, building and equipping at a cost of \$6,500 dol., a hospital at Honan.

But Dr. Cody's influence was sought far beyond St. Paul's. A leader, who instinctively knew what the fellow on the other side of the hedge was thinking about, was not likely to stand still; a leader, moreover, capable of "looking without congestion upon the two sides of the question."

Important official posts were offered—some were accepted—others refused. Dr. Cody rapidly became a determining factor on the Executive Committee of his own Theological College, and of two leading Church Schools,

and on the Executive Committee of the Central Board determining the whole policy of Canadian missions.

He was appointed a member of the Royal Commission for the Reorganisation of the Provincial University of Toronto. A Member of the Senate, and Chairman of the Royal Commission on Financial Provision for the Universities of the Province of Ontario. A Doctor of Civil Law of his own University, he became a Doctor of Divinity of Trinity, of his alma mater, Wycliffe, of Knox Presbyterian College, Toronto, and of Queen's University, Kingston.

In Civic matters Dr. Cody held a place upon countless committees, such as the Royal Commission on Unemployment. Yesterday the leading speaker for Patriotic and Red Cross Funds; to-day he is a messenger of good-will to the United States, speaking and preaching at University and Church functions from coast to coast of America.

At the pressing appeal of the Government, after long deliberation, Dr. Cody accepted the post of Minister of Education of Ontario, while still retaining the rectorship of St. Paul's. It was, once again, no light matter to travel incessantly, often speaking at every halting place the week long, and yet at the end to preach with unflinching power to his hearers as before.

This was the man in the prime of his power, and in the prime of his friendships, whom we were called upon to resign. But the response was not in our hands. The relative importance of such a post in Australia, and his own work in Canada, could be settled by Dr. Cody alone. The matter lay between his conscience and his God.

The fateful Sunday was at hand. Must we relinquish the man with a school boy's sense of humour, rippling with mirth and radiating happiness, the man who never splashed a reputation with acid? Even the small boys, his peculiar friends, were hushed into a species of awe and anticipation.

The little bell, the last relic of the old chapel, which in the long ago had swung out its summons from a group of pine trees lashed together for a belfry, now mingled its stroke with the swell of the glorious organ with-in reiterating, so it seemed to the hearers, the words "a far cry, a far cry."

When the time came Dr. Cody took the congregation (composed almost entirely of his own people, crowding to the last inch the Cathedral-like building) into his confidence. He emphasised the high honour paid by the Commonwealth of the South to the Dominion of the North; the drawing together of Imperial relations; the opportunity of leading the various Protestant communions. He dwelt next upon the interest of identifying himself once again with the educational policy of a new and progressive country; and above all, upon the joy of accepting the leadership of a church which had given him such a generous welcome.

On the other hand, there stood Canada, at the parting of the ways, with her untold strategic future, the commerce of the world including almost as if it intended one day to rest supremely upon the Western Continent. He enumerated certain weighty theological and educational interests which he had already in hand; the importance of maintaining in his own country church policy, sympathetic, yet daring, historic, yet intensely alive, a church free from unbrotly retrocession or isolation. As rector of St. Paul's he might be, and was officially, but a private in the army, yet surrounded by tried friendships he held a position which could not be relinquished, save at the overwhelming call of duty.

The tension increased as men realised the nature of the decision which had to be made; realised, moreover, that the man for the darkest hour, the man whose presence in sickness was as a breeze across the pine trees, the man who understands, might be called away from them for ever.

When the verdict for Canada was given, a sob of relief passed over the vast assembly. Men rose involuntarily and stood in silent reverence in the presence of God; then spontaneously broke forth in a brotherly refection, a church free from unbrotly retrocession or isolation. "Praise God from whom all blessings flow."

Their prayer had been answered, their leader had been given back. At the same time they knew that if their Master, Christ, had unmistakably called him to leave them they would have been unfaithful to his own teaching if they had not held their peace and bidden him God-speed.

But he was not going. After agonising prayer he had interpreted the voice of the Spirit as a call to remain. At the voice of that same Spirit he saw new vistas of work opening out before him, new possibilities of achievement which could be wrought out for the Kingdom and unfolding purposes of God.

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Let's Take Our Medicine Gracefully

Ad eorum.

It was the anti-climax of the drama. The hero, with his two mates, had been playing at hazards to rescue his fiancée from the pirates. They were captured and condemned to be shot. "Lads, let's take our medicine gracefully!"

We clergy are not playing at mock heroics, but here is a watchword for our battle against difficult circumstances. It is not a blind, helpless acquiescence in fate's decree, but rather, if we have to suffer, then let us face it as Jesus would do were He with us to-day.

Our leading dailies always delight to publish any reference to the low stipends of the clergy: "Tis caviare to the general." It is good copy, and further, is frequently available, for the subject is a hardy annual in most diocesan synods. Recently in Church newspapers, both English and Australian, it has been dishd up to the readers ad nauseam.

The constant reiteration of this mournful dirge is leading not a few people to think (and say, too), that the main object in the church's work is the payment of its professional clergy. We know that this is absolutely untrue. But why is the subject worn so threadbare in every synod? Why is publicity always being given to it? Of course, we know the value of repetitive advertising. It tends to bring a name or an article or subject so frequently before the public eye, that it becomes a fixed notion in the public mind. No doubt our people need to be reminded of their duty in the matter of paying the clergy a living wage. But why is it necessary to be bemoaning our lot, grumbling over our difficulties, and parading our self-sacrifice in a minor key before a not-too-indulgent world? Is it wise? Is it in keeping with the Christian ideal of sacrifice? Does it smack of manly independence and Christian fortitude?

I grant that the Anglican community has a predominant position in the country in numbers, influence, wealth, and position, and that it can well afford to adequately support its ministry. I will admit further, that many of the clergy have had, and are having, an uphill fight. But is sacrifice to be avoided? Is it outside the sphere of the Christian ethic?

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Or is it to be set forth in grandiloquent phrase and fervid appeal from the pulpit as the great clarion call to our people—and yet to be constantly grumbled over in public and private by not a few clergy? What are we coming to? Granted that some of us are up against difficulty, and are on short commons. Cannot we face it in the Christ spirit? Are our hands being pierced with nails, and are we impaled on a cross in the glare and heat of the sun, and before an inquisitive, mocking crowd? Are the drops of sweat and blood flowing down as we go through our Gethsemane? Did the lowly Saviour grumble? Could we love Him with such passionate devotion had He not willingly borne that so heavy a cross? Oh the beauty, the valour, the grandeur, the awful purity of that votive offering! Can we, must we magnify our petty sufferings, the financial pinch, the doing without luxuries, and sometimes the limitation of necessities?

Do you say: "But it is not necessary. Why should we be expected to go on doing without when others do not? Isn't the labourer worthy of his hire? Is there any need for martyrdom? If the Church does not pay her men better, then she won't get men for the ministry."

I reply that the Church will never, never get men for the ministry if she commercialises it. I would resign from the ministry to-morrow if we had to admit that we cannot get men for the ministry of Christ except on the basis of £500 a year, or even £300. The Church, to a great extent, has lost the joy of sacrifice. There is sacrifice—much of it, too, on the part of some, but it is often borne under protest, and at once all the ethical virtue of it vanishes. If the Lord asked us today: "Are ye able to drink the cup?" could we say: "Yea, Lord, we are able." If professing Christians could say that, then the Church would not be so immobile to-day. Do we realise that by increasing numbers of people the very existence of the Church is being questioned to-day? Many thoughtful people doubt whether the Church has the goods to deliver.

There is no hope for organised Christianity until we realise that we are called to Christhood. We are to be saviours to our day and generation. We must be living incarnations of the Christ ideal. Many would wistfully say to-day with the Greeks of old: "We would see Jesus." But they want to see Him in us. What a wonderful message we have in presenting the ethic of the Christ to our people in living, vital terms! But we cannot preach that message until we have lived it. When we have experiential knowledge of what it means to be a Christ, then our hearts must brim over with joy and longing to tell out the riches of that experience. Christianity is not only a matter of ecstatic and beatific communion with the Infinite. It involves the incorporation of the whole Christ experience within the compass of our life experience. And there cannot be a Christ without a Passion. The Blessed Lord would have been honoured and revered with Plato, Confucius, Marcus Aurelius, and others, for his sublime moral precepts. But it is because of the voluntary outpouring of His heart's richest devotion in the Incarnation that reached its climax and consummation in the Calvary sacrifice that we honour and worship Him as King, and love and adore Him as Saviour. We cannot be of the Christly order until we face our passion. Success, good fortune, easy circumstances, these form one of the most subtle foes of the Christian life. Christianity blossoms most beautifully in the desert of affliction and hardship. Before we live with Christ, we must die with Him. And our dying with Christ is not a moment's sanguinary conflict, but a continual process. It is a death to the lower self that the higher, the real spiritual self may survive. For sacrifice, self-offering, is the law of spiritual survival.

Here, then is our privilege. We are heirs with Christ in His sufferings ere we are joint heirs with Him in His glory. No cross, no crown. And if we have to bear the cross, all of us have it weight pressing on us in some measure—then let us face it as God's gift, as a means to our salvation.

Did our soldier heroes grumble over their miserable pittance? What terrible material discomforts they had to bear! What an inferno of cold and dust and mud and vermin, and deafening noise and blood-red, savage they had to face! Do our Missionaries grumble over their low stipends? What about men in the New Guinea Mission, who willingly serve on £25 a year. Contrast with this the fact that a few months ago an archdeacon of a metropolitan diocese admitted to a representative of a leading daily that there was no great difficulty in securing men for the better-paid parishes, especially if the prospect

of a dignity was attached. In this, as in the sense in which Canon Bevan used the words, the Church is "damned by dignity." And in the same paper a few days later, in most prominent position, a letter from a correspondent tendered the gratuitous advice—or rather, the gratuitous insult that the only hope for the clergyman was to marry a rich wife. O tempora, O mores!

I do not glorify poverty. There must be sufficient for the necessities of life. But we cannot expect to keep up appearances at the same level with our well-to-do parishioners. It may mean putting our pride in our pockets. It may mean doing without things. But we must remember that most of the people in our congregations have to do without things also. Many of them are as badly off as we are, and many are worse off. And how many blessings we have after all, both realised and unrealised.

All of the dioceses are making worthy attempts to put the stipends of their clergy on a more stable basis. Let this be done without all the mal-advertisement that is so painfully rife. Let us work more, talk less, and cut out the harping on the minor key.

I know that many of the clergy are rightly solicitous for the welfare of their wives and children. God be thanked for the patient and heroic sacrifice of the parsons' wives. Many of us have to lend a hand with the domestic duties in these days. It is not only a question of not affording to pay for help, but the more difficult one of domestic help not being available. Perhaps it is a good thing for clergy and husbands generally to be compelled by necessity to help the hard-pressed wife in the home. It will lead to better and more sympathetic understanding of the part the wife plays in the home economy. At any rate, the time has passed when the parson's wife should be expected to be senior curate and general factotum in the parish.

Should we not use a bit of common-sense and equity by adopting a child endowment. Where is the fairness and the justice of bachelors and married men without families receiving the same, and often more, than men who have children to feed, and clothe, and educate. We might, to our great advantage, emulate the Methodists in this respect.

Above all, let us ask ourselves the question—"are we earning our money?" In these matter-of-fact days we cannot stand on privilege. I speak from several months' first-hand experience in raising funds for training men for the ministry. There is a profound dissatisfaction among the people as a whole with the clergy of the Church. It is an unwelcome fact to admit, but it exists. It has been to me at times the most poignant suffering to have to continually meet this criticism. At times I have recoiled in spirit against it, and have felt impelled to give up the ministry in despair. My conception of the Church's difficulty has increased manifold in the past year. The clergy scarcely know what they are up against. It must be taken most seriously to heart:

- (1) Have we the message of Christ for to-day?
- (2) Are we capable of delivering that message to the people?
- (3) Can we get the best men to "follow in our train" in the ranks of the ministry?

I am firmly convinced from an inductive study of the problem in thirty or more parishes in Victoria, that there is some reason for the charge that we are not delivering the goods. We are playing a losing game. We are up against great odds. But whatever we think or do, we must not lose faith or optimism. Our difficulties will be our salvation—if we will face them without shirking.

It has taken much effort to write these words. I know they are provocative, but that is no reason why they should not be written. Our rights must be seen to be transcended by our duties. Our claim for higher monetary reward will never be impressive. We must rejoice that we are called to Christhood. Let us take the sting out of the malice of necessity by facing things in the spirit of unstinted willingness. The first mile spirit is drudgery, but the second is glory. If we have to suffer, then let us do it with a smile. Let us face our difficulties, for we know that strength will be given by Him who knoweth our best and truest need. And if we have to face our Calvary—then let us with the Blessed Maker pray even for those who helped to put us there. "Let's take our medicine gracefully."

—R. G. NICHOLS.

As well hope to climb to the stars on a treadmill as to reach heaven by your own works.

Correspondence.

(Continued.)

"The Expression of Christ."

To the Editor, "Church Record."

Sir: In the "Church Record" of June 3rd, 1921, on the first page the first article bears the above title, and in it you quote the Archbishop of Brisbane, as saying: "There are many signs that people are finding it harder to believe the Christian faith than ever before. Depleted congregations everywhere in the civilised world are evidence of the recoil which is being felt towards the Christian religion. The churches are going through a very critical time. But though people may find it hard to believe in the Christian faith they can believe in Christian service, and in these days there is a tremendous outburst of such service in the form of caring for the sick and relieving suffering in general, because it is in that sort of work that Christians find the only argument that their creed is true, and that it has an effect upon their lives. Through works of service I hope the world will be won back to the Christian faith, in spite of the present recoil, which we cannot fail to observe."

We all must join the Archbishop in his regret that people are finding it harder to believe the Christian faith than ever before, but is that statement correct? Do depleted church congregations indicate a recoil from the Christian faith, or merely from the church and its presentment of what it considers the Christian faith? On the other hand, does not the tremendous outburst of Christian service to which he refers, indicate rather a recognition of true Christian religion. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

I would re-word the quotation from the Archbishop by substituting for the words "Christian Faith" (in three places), and "Christian Religion," the word "Church," because that is the real meaning of the statement; and the conclusion one arrives at then, the correct one, is that what the people are tired of is the counterfeit Christianity offered them by the Churches, and not the teachings of Christ. Indeed, their anxiety by service to alleviate the needs of others proves that the world, as a whole, is more in love with real Christianity than ever before, and is zealously seeking truth. The world asks for bread, and does it get it from the Church—or a stone?

Let me take, as an example, one lesson our Church in this diocese has taught the public, from which it hopes to win souls, quite recently. Look at our synod sittings in April: nine-tenths of its time taken up with the care of the morrow, of which Christ taught His disciples to take no thought, and with most seemingly and unchristian quarrels over that. What can the men and women who love their Christ think of us? And the reports of the proceedings of other synods, as published in the press, show that our synod is not singular in that respect. The spiritual deadness of the church is the cause of popular indifference.

Again, drastic alterations are needed in our services, not in the direction of shortening them, but to increase their spiritual depth. Prayers perfunctorily read, but not prayed, ambitious singing massacred by poor choirs, scripture reading nothing but so many words, sermons abusing other religious cults, or of useless dreary piffle, no spiritual life or heartiness anywhere, nothing to show the immensity of Divine love. What do you expect the people to put up with in draughty buildings uninhabited all the week?

You are not going to draw men to God by pandering to vices, either; to attract them to meetings where they can indulge their weaknesses and dope their brains, is not going to help to bring about any spiritual awakening. As I said before, shortening the services will not help; people who can find 2½ hours' attendance at a rotten play is enjoyment, will find 1½ hours' service too short when it teaches the reality of the love of God and His "peace which passeth understanding."

You may give this letter the publicity of your columns, or you may not; I am afraid our dear old church is sometimes a good deal of an ostrich, and does not like facing facts; but whether you publish it or not, nothing can prevent truth coming out, and sooner or later, the clear distinction between formal churchmanship without Christianity, and a Church with real Christian brotherhood, will be apparent to all, and then there will be no complaint of depleted congregations or Christian duties undone.

I love our church, but when I find other churches increasing rapidly, I ask why? Are they giving the bread of life while we deal in ossification? "By their fruits ye shall know them."

Yours faithfully,

F. H. MOLESWORTH.

Young People's Corner.

A Story from Pucheng.

Pucheng is in the Kienning Prefecture of China, one of the many stations which has suffered from a shortage of workers, for a time having to be left without any European missionary in charge.

"We all believe in the devil; we have worshipped him for hundreds of years."

Anyone who saw the face of the speaker could well believe the words to be true, terribly true; evil, hatred and malice were in both face and voice, a likeness to the Evil One she professed to believe in and worship. She is the mother-in-law of a woman who has been in the station class for a short time this term, a little of whose story I am going to tell you. She is young, only twenty-three, and married seven years, pale and slight, with a sad pathetic face and appealing manner, a clever, eager pupil, though she has not been in long enough to have made much progress.

Her story is like that of many another in this city; very like that of others in the station class just now; she came suddenly one day, fleeing from a brutal husband and mother-in-law; the former frequently beats her, throws her down and kicks her, and the mother-in-law, instead of protecting her, takes part with him. She was only here a few days when he insisted on her returning home, threatening never to let her into his house again, and to sell her to someone else if she did not return at once. She went, but came back some days later with her body bruised and black from his blows and kicks. She has a baby girl, being nursed out in the village, her former babies having all died. Her husband spends all his time with a wicked Buddhist nun, and when she gets angry about this and speaks to him, she only brings down wrath and ill-treatment on herself. How much fault, if any, lies with her we cannot tell, but the man is cruel and evil, and his mother like him. One of the things we are told about them is that they teach boxing and fighting, so that all their neighbours are afraid of them. The girl's mother is also a bad woman, and spends her time gambling with evil companions. She had only come back to us a few days when her mother-in-law came in one morning in a great rage, and accused her of stealing 100 dollars of hers, which she had had in her bedroom. We all think the story an invention to get her home again; she certainly had no money when she came here. The mother-in-law said all concerned—son, daughter-in-law, nun and neighbours—must go to a temple set apart for demon worship, and take an oath before the devil that they had not stolen the money! We urged the girl not to do this, nor take any part in devil-worship, and the mother-in-law became very angry and violent, and said if she would not swear, it was proof she was the thief. The girl looked pale and frightened, but did not appear guilty and said she wished to worship God, and that she was not willing that she should go to the devil's temple. In order to help and save the girl, who appealed to us for protection, we suggested to the mother-in-law that as the girl said she now believed in God, and would not worship the devil, she should declare before God that she had not stolen the money, and neighbours, etc., could come and hear her do so. It ended by the girl being taken home, but they had no swearing in the temple, as the mother-in-law thought it best to make other enquiries first, and invited a kind of medium to come and declare who was guilty, but he sent a message that he would not come, as it was her son-in-law who was the thief, and she would be angry if this came out as the result of the investigation. Then they got two women and tried another plan for asking the spirits, and the answer was that the nun and the son were the guilty parties! So there is to be no swearing, as they say that if the son swore falsely he would certainly die very soon. The poor girl is back again with us for the closing days of the term. Truly, she is one of China's needy daughters. Will those who read this pray that she and other sad ones like her may come to Him who calls the heathen laden, and that many captives of the evil one may be delivered from his power in this place.

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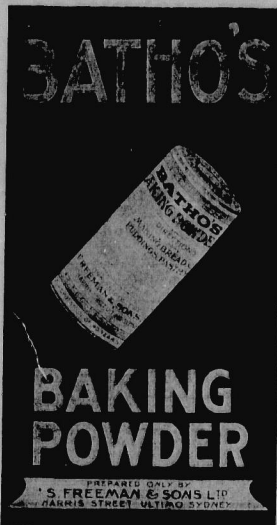
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