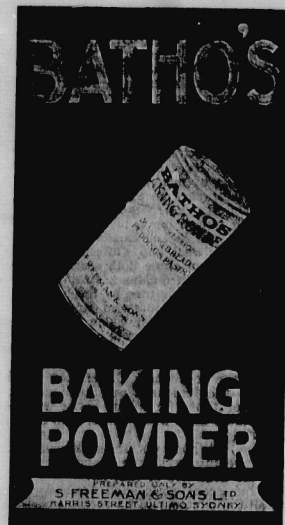


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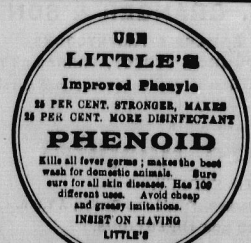
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**Current Topics.**

Probably the most anxious hearted  
man of the Empire is Mr. Lloyd George.

He is oppressed with troubles  
and anxieties both national  
and international. It is in-  
teresting to learn that in the  
midst of all the stress he  
finds his place of refuge, like the  
conies, "on high." Replying recently  
to a motion of sympathy passed at the  
Anglesey Calvinistic Methodist monthly  
meeting. Mr. Lloyd George wrote:—

"My best support in the midst of trou-  
bles is the sympathy and faithfulness  
of friends, especially my friends in Wales.  
My heart is full of gratitude to the Anglesey  
monthly meeting for their kind thoughts and  
prayers. I have a strong belief in the Divine  
guidance. Nothing less than the guidance  
of the Almighty could have led our country  
successfully through the perilous straits of  
the recent war and the storms which we have  
gone through. I believe there are signs now  
that the worst is over, and that peace will  
once again reign among the nations of the  
world."

Australia has potentially a great  
future. Her geographical position

places her in a position of  
advantage for influence  
in the Far Eastern world.

She might well be a light  
shining in the midst of a great dark-  
ness bringing solace and guidance to  
the nations that walk in the darkness.  
Doubtless this great call to ministry  
and witness was at the back of the  
Bishop of Bathurst's mind when he de-  
livered that great utterance at Goul-  
burn regarding the working out of  
Australia's destiny. Dr. Long said, we  
quote from the Sydney press:—

"There are many things in the Old World  
which fascinate and interest us, but most  
of us feel we prefer to be on the frontier  
line, where a personality may count. Of all  
enterprises of Christian nations, all adven-  
tures of white civilisations, I can conceive no  
greater than an enterprise in this land of  
Australia here, near the great gateway of  
the Pacific. With the centre of the world's  
gravity shifting ever eastward, with millions  
of people of alien blood between us and the  
cradle of our race, we have our destiny to  
work out.

"We are not held back by old traditions.  
That is where the peril comes in. We are  
unimpeded by the fears and the prejudices  
which restrain people in other lands. Poli-  
tically free, it is given to us to erect a social  
edifice, to make strange and often startling  
experiments, and, with our great resources,  
we have been able to attempt enterprises  
which would have ruined other countries.  
And while we are entering on these great  
adventures, entrusting our destinies to un-  
tried men, we have all the time to hold a  
land which at any time another people may  
dispossess us of. We have to hold this fron-  
tier line and be an example to others. It is  
indeed a great adventure, a vast enterprise  
to which the people of Australia are com-  
mitted."

The Christian patriot will pray that  
only the best principles will govern us  
in our relation with those millions of  
people of alien blood, so that our wit-  
ness for Christ may be bright and  
alluring to those who as yet know Him  
not.

The Christian Church in Australia  
can hardly be satisfied with the condi-  
tion of the social life

**The Social Evil.** in which it has been  
given a sphere of work  
and influence. We do not desire to be  
pessimistic; indeed pessimism belongs  
not to a true Christian life, for the  
tremendous and seductive forces of  
evil are bound to be over-powered by  
the great spiritual forces that belong  
to the Church of Christ. But there is  
an insistent challenge to the whole  
membership of the Christian Church to  
realise the powers that are placed  
within their trust in order to leaven for  
righteousness, purity and peace the  
common life to which as citizens they  
belong. It is in the responsibility of  
each member of Christ's Body to mani-  
fest the presence of Christ's Spirit and  
seek to purge away the vices and ills  
that affect and infect our social life.

A recent preacher in the Melbourne  
Cathedral was not by any means out  
of due proportion when he said "If  
there is one problem which must be  
faced by Church-people simply, frank-  
fully and fearlessly, it is the social evil,  
which is increasing."

The speaker occupied a position of  
advantage as the Chaplain of the Mel-  
bourne Women's Hospital, and his evi-  
dence will not be palatable to the easy-  
going Christian (!) who does not care  
about other people's doings. Quoting  
from a Melbourne daily, the Rev. J. B.  
Johnstone said that

"More than one-half of the children he  
baptised weekly at the hospital were regis-  
tered without the name of the fathers, and  
these were but a fraction of such cases in  
the community. A traffic was actually being  
carried on in this city by harpies, who bar-  
tered human beings to satisfy the brutal  
lusts of creatures who called themselves  
men. The responsibility for the social evil  
lay on the community as a whole. The  
underlying cause of this revilement was be-  
cause the moral atmosphere of to-day was  
poisoned, and there was a low state of pub-  
lic opinion. This moral poison was due to  
the evil thoughts and suggestions issuing  
from scores of picture theatres, whose very  
advertisements were a scandal. Another  
source was disgusting literature, and even  
the conversation carried on in clubs, where  
women were discussed in terms one would  
hardly apply to cattle. The seductive  
dresses of would-be women of fashion, lost  
to all sense of decency, played their part.  
What chance had human beings, untrained  
by parents in habits of self-control, to keep  
themselves pure? Parents allowed their  
daughters to go out night after night until  
the craving for excitement became a deadly  
disease, finally destroying their nervous,  
moral and spiritual stamina. The same mad  
craving sought satisfaction in morbid, vi-  
cious literature. A girl had recently proudly  
asked a librarian in this city for 'something  
spicy.' How distorted that girl's moral  
sense must be. If ever the Christian Church  
was called on to shoulder a responsibility, it  
was to right this great wrong of to-day. So  
far the Christian men and women had failed.  
If they wished to accomplish anything, they  
should stand out for a higher standard of  
purity in word and deed. A simple, Chris-  
tian, unaffected home life would probably  
accomplish more than anything. The child  
must be trained to hate the meanness and  
frivolity of the world, and fix its mind on  
nobler things."

The Bishop of Manchester has again  
been to Blackpool for his annual mis-

**A Great  
Mission.**

Blackpool is the  
Brighton of Lancashire and  
other northern centres and  
attracts many thousands of

holiday-makers and week-enders dur-  
ing the summer months. For some  
years past Dr. Knox, the predecessor  
of Dr. Temple in the See of Manches-  
ter, used to hold this sands' mission,  
and we are glad to see that Dr. Temple  
recognises the value of the great op-  
portunity. Over 1000 people were at  
the great thanksgiving service that  
closed the mission, when the bishop  
preached on "The Triumph of the  
Cross." The local press has always  
been most enthusiastic over the mis-  
sion. Commenting on the value of the  
mission to Blackpool and its holiday  
crowds, the "Blackpool Gazette-Her-  
ald" remarked: "Inland newspapers  
are grousing over Blackpool prices, yet  
the greatest thing in Blackpool is to be  
had for nothing." A police-sergeant  
said to one of the workers, "No one  
knows the help which the mission is to  
'the Force.' We deeply appreciate the  
presence of the bishop and his mission-  
ers amongst us."

Our Australian conditions would seem  
to provide opportunity for similar work  
for nine months of the year. There  
can be little doubt that the Church  
must definitely take up such work at  
the numerous watering places with  
which this country abounds, and the  
sooner she recognises her task the  
better.

Bishop Ryle, in a recent sermon at  
Westminster, uttered an impressive  
warning against the com-  
mon temptation to ne-  
glect soul-culture in the  
enjoyment of a holiday.

More recently Canon Guy Rogers, in a  
leading article in "The Church Family  
Newspaper," deals with the same dan-  
ger. He writes:—

"This is the real crux of a holiday. Very  
often the physical part of us comes back  
beautifully burnt and brown, but the spiri-  
tual part of us comes back rather badly  
charred. How common it is to hear the re-  
mark at the end of a holiday, 'My soul has  
got rather behind, I know. I shall have to  
make up the arrears.' A holiday that ends  
like that is something of a misfit. In the  
nature of things such arrears are never pulled  
up. They have to be wiped off like a bad  
debt, and the holiday on its spiritual side  
goes to swell the heap of chances we have  
missed."

The Bishop urged that room should  
be made for the Bible and some devo-  
tional book in the packing of the holi-  
day kit-bag. It is so fatally easy in  
the formation of plans for enjoyment  
in sight-seeing, etc., from day to day  
to allow no time for those devotional  
exercises so necessary for the refresh-  
ment and growth of the soul-life.

We rubbed our eyes and looked  
again. We scanned even the advertise-  
ment columns of  
**Press Suppression** Monday's morning  
**or Degeneration!** press. Had the news  
got ingloriously min-  
gled in the tangle of advertisements



that provide the gold mine for the publication of a free (!) press? We hardly dared to look on the leader page, whereon those illuminating articles are set in order to enlighten and mould the public opinion of a great community. No, there was no word of comment or grief or disappointment or even surprise. Yet they are supposedly leaders of public opinion, ideally set for the building-up of a wholesome and wise public sentiment! From the Saturday's advertisement columns we gathered that some twenty archbishops and bishops and one hundred other responsible and chosen leaders of one of the greatest Church in Christendom—representing 46 per cent. of the population of the Commonwealth—were in the churches of Sydney and its suburbs giving utterance to sermons and addresses designed to help in the building up of a Christian and moral character in the community; and yet, judging from the silence of the great morning dailies of the city, not a single archbishop or bishop or dean or archdeacon or canon or humble untitled cleric of them all had uttered a single sentiment worth a place in the important organs of N.S.W. public opinion. Something must be wrong, either with the Church that has to put up with leaders that cannot evolve anything of helpfulness to the community, or with the press and its reporters that have no power of discernment or no true idea of the sacredness of the responsibility placed within their control.

This morning as we opened our newspapers we caught sight of the words in great capitals, "Metropolitan," "Papua." Our hopes at once rose. Three Metropolitans are in Sydney, and the Bishop of Papua, who is also Archbishop-elect of Brisbane. But, alas! our hopes were dashed, as on closer inspection we found that Papua was an article quite devoid of any connection with the good bishop, and Metropolitan was the description of certain states at Randwick.

We confess to a large amount of sympathy with the cry of the "Worker" for a labour daily paper, that will tell the truth, the whole truth and nothing but the truth, for the silence of the press on Church utterances and doings contains an implication which is a gross calamity and libel on one of the greatest forces for righteousness at work in the Commonwealth.

In view of certain developments in Sydney and other dioceses the following note from the English "Guardian" will be read with interest:—

**The Guild of Servers.**—"Servers.—The idea of the priest at the altar having an assistant or assistants falls under the universal rule that the Holy Eucharist should not be celebrated by a priest alone, without a congregation offering with him. Hence a 'solitary Mass' was not allowed. The history of the Bishop and his deacon offering the Oblation has its root in primitive times. Moreover, the practice was one of practical utility, beyond any thoughts of honouring the Sacred Mysteries. But the custom must not be compared with or confused with the very modern use of choir boys as servers, which is open, on grounds of lack of pre-Reformation precedent, to grave objection. In days of old, the server was a youth or person in minor orders, and not a mere layman. You will find a good deal of trustworthy information in Dr. Wickham Legg's 'The Clerk's Book of 1549,' published in the Henry Bradshaw Society's collection, in which we are told that the clerk was a minister inferior to the deacon and priest, and has been known in England since the days of St. Augustine and King Ethelbert. The parish clerk is the proper person to serve at the altar, when other clergy are not at hand."

We advise our contemporary to severely edit the criticisms that hail from its Melbourne correspondents. The paragraph in the issue of September 23

anent the Melbourne Synod elections was altogether uncalled for and untrue. Even the "Age," which is suspected of a "party" inspiration in its discussion of Anglican doings in Melbourne, allows that the Evangelicals supported Archdeacon Hindley and Dean Hart for the General Synod. Consequently the so-called ticket of advice issued by the Central Church League was apparently not framed on such a party basis as the "Church Standard" correspondent would have us believe. The spirit of the whole article is deplorable and we regret that its publication was possible.

The "Seventy Day Camp" question came under discussion at the recent Melbourne Synod. Dean Hart's statement that the Social Questions Committee was closely watching any proposal imposing militarism on the community, received applause. But the dean's further statement that the committee felt that it was its work to oppose the proposal with strength whenever and wherever it appeared, evoked a protest from Mr. L. V. Biggs. He said that while they had to watch such proposals carefully, they had to see that the Social Questions Committee of the Church did not place itself in strenuous opposition to the leaders of the defence forces of the Commonwealth. "Whether seventy days' training was necessary to ensure efficiency was a matter for experts, and the better plan for the committee, therefore, was to take into consideration the question of a larger supply of manly chaplains in military camps."

We think that this criticism of the dean's statement was eminently sane. The Church has surely no right to dictate the policy of a country in a matter of this description, but she has every right to demand the most wholesome of moral conditions under which such a training should be carried on.

## English Church Notes.

### Personalia.

Rev. James Marchant, the well-known social worker and writer, has been created a Knight Commander of the Order of the British Empire.

Dr. A. Nairne, vicar of All Souls', Cambridge, has been appointed by the King to a canonry of Windsor.

The death is announced of Mrs. Summer, widow of the late Bishop-Suffragan of Guildford, and well known as the foundress (in 1885) and Central President of the Mothers' Union.

The Very Rev. St. John Basil Wynne Wilson, Dean of Bristol, is to be the new Bishop of Bath and Wells.

Canon Hay Aitken, who is in his 80th year, has arranged to take a seventeen days' mission at Upper Armley, Leeds, this month.

Rev. Harrington C. Lees, vicar of Swansea and Archbishop-designate of Melbourne, is to conduct a retreat for clergy at the Diocesan House, Coleshill Park, Birmingham, from September 26 to 28.

### The Dean of Carlisle and Apostolic Succession.

The Dean of Carlisle, addressing the University Extension Summer School at Oxford recently, declared that the doctrine of Apostolic Succession was a bar to Christian Reunion. "I venture to say," he remarked, "that not merely is the Apostolic Succession not a historical fact, but that any kind of reunion or the federation which is based on the supposition that it is essential to the Christian Church will not achieve very much. It does not follow that the Episcopal form is not a lawful and expedient method of Church government, or that it should be ignored in the consideration of reunion at a time when many Christian people believe it to be necessary, as they will probably do for some time to come. But the supposition that the Episcopacy, or any other form of Church government, was instituted by Christ or by the Apostles is not based on historical fact, and no good can come of such ideas as that Churches which have Bishops are therefore properly constituted Christian communities,

while those which have not Bishops are the reverse."

### Interchange of Pulpits.

The Bishop of Manchester has sanctioned representative Free Churchmen to preach at St. Ann's, Manchester, on the Fridays during Advent. The scheme was suggested by the rector, Canon Dorrity, last Lent, but the project was postponed owing to a forthcoming discussion in York Convocation.

### What's in a Name!

The Bishop of Rochester, recently expressing his dislike of the word "Board" as applied to the Central Board of Missions, recalled a conversation between an Irish Dean and a Nonconformist. The latter said he would not care to be in the Church of England under a Bench of Bishops. "What are you under?" asked the Dean. "A Board."

"Well, what is a Board but a Bench without a leg to stand on?" The Occasional Paper of St. Augustine's College, Canterbury, gives a good story illustrating the acuteness of the Indian student. A question was set in a paper on the Prayer Book, "What is the Sarum Use?" The student did not know, but he knew that the office of the C.M.S. was in Salisbury Square, and drew a bow at a venture. "Sarum was the old name for Salisbury, and the Sarum Use is a form of prayer in common use in Salisbury Square."

### "MODERN CHURCHMEN'S" CONGRESS.

"Modern" Churchmen have been in conference at Cambridge. The subject for discussion was "Christ and the Creeds." It was attended by some 150 clergy and laity. The outstanding speakers were Canon Barnes, Dr. Hastings Rashdall, Rev. Cyril Emmett, B.D., Dr. Bethune Baker, and Rev. R. G. Parsons. The papers and speeches have aroused a great deal of heartburning and criticism, and Dr. Rashdall complains bitterly of press misrepresentation, and actually has threatened one secular paper with an action for libel. The tendency of the English Church papers is to wait until the more important utterances are officially published. Meanwhile some idea of the drift of the addresses may be gathered from some of the press notices. Thus the "Church Times" has this editorial note:—

"The theological eccentricities of some of the speakers at Cambridge have given much pain, as our correspondence shows, to ordinary Churchmen. Evangelical as well as Catholic. Perhaps they do not realise how eagerly such heterodoxy is seized upon and exploited by the press in the silly season. In the absence of a full account of the papers read at the Modern Churchmen's Congress, we may properly keep two facts in mind. First, it must be remembered that the attitude of these Broad Church divines rests on a very narrow scientific bigotry that would shut its eyes to the possibility of the miraculous. In this matter they are, as we pointed out last week, constantly obliged to shift their position in order to keep above the shifting sands of scientific knowledge. In the second place, it will be well to bear in mind that these gentlemen in no way represent the Church. Only the fact of the Establishment makes it possible for them to sit in the high places of the Church. That they speak as they do is painful to believers, but the Church has often had to face similar trouble in the past."

A more pertinent and trenchant criticism is to be found in the following note from the C.F. Newspaper:—

"We cannot imagine the type of modern Churchman, who has been so much in evidence at Cambridge, playing the part of King Canute and saying to progress, 'Thus far and no farther.' We believe that he thinks everyone who is not in possession of 'indefectible certitude,' that the Apostles' Creed is a fragment of credulity, is comparable to Mrs. Barrington sweeping back the ocean with a broom. We are as convinced as the Dean and Professors that Christianity cannot and ought not to survive unless it is true, but we are assured of the ephemeral character of the conclusions of scholars who drive their own point of view to extremes and ignore everything that tells against them. Our Lord was man. On that point we are at one with the critics, but He claimed to share completely the consciousness of God, and if he was not Divine as well as human, the Christian Faith is exiled. He was sinless, and to say that One Who in the Synoptic Gospels claimed to possess all things from God and was sinless could possibly be only different in degree from man, is to make demands on credulity, not on common sense. Christianity is an historical Faith, not a philosophical speculation. Rooted in history, it cannot survive as mere idealism, and the empty tomb cannot be excluded from its past. No more than the Divinity of our Lord. There are limits to unbelief within as well as outside the Church. Throughout the

centuries critics have assailed the Christ, but He stands before the world to-day, not only unique, but supreme."

One correspondent in the "Church Times" rather facetiously says:—

"Evidently there was no great measure of unanimity. 'Some cried one thing, and some another; for the assembly was confused; and the most part knew not wherefore they were come together.' It was urged on the one hand that for our confession of faith we should go back to the Apostles, on the other hand that we should go forward into the unknown; that we needed a new creed; that it was undesirable that a new creed should be compiled; that several new creeds might be produced of a provisional nature only; lastly, the most brilliant suggestion of all, that every priest should produce his own creed, which his congregation should recite with him; and it was anticipated that one creed would emerge as the winner of this creed-making competition."

"It seemed to be agreed that 'the old orthodoxy is now in ruins.' Certainly the priests at the conference blew loudly on their trumpets, but it is not all walls that fall down at the blowing of all priests. 'One thing we gather the Modern Churchmen have succeeded in doing; they have evolved the dullest type of religion that has ever failed to carry conviction to man's reason or to touch his heart.'"

Dr. Rashdall contends that his paper was "an assertion of the Catholic doctrine that our Lord was God and man." Evidently the language used at the congress must have been lacking either in perspicuity or orthodoxy, otherwise the opinion concerning the extreme "rationalism" of the utterances could not have been so general as it is. We understand that some of the papers will be published in "The Modern Churchman."

## Man and the Angels.

(By the Rev. F. W. Walker, F.R.A.S.)

"The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Psalms xxiv. 7).

To man, who was made a little lower than the angels, the Eternal Author of beings has vouchsafed the ministrations of His angels. Right down the centuries, and in every age, the strongest and the weakest of mankind have needed all the available heaven-sent mercy and power. The constant ministry of God's Angels in the welfare and service of devout men was one of the essential truths in the faith of the Patriarchs. It constituted a noble part of their great religious experiences. It made them watchful, and trustful and brave. Their visions of "God's Host," and their indubitable assurance of supernatural aid in times of inward perplexity and outward danger added devotion to their hearts and inspiration to their lives. May we not say that the whole of the teaching of the early Christian Church was impregnated by a fervid and united faith which testified to the nearness and benevolent mission of these divine Visitants? Apostles, missionaries and martyrs rejoiced in the Providence and sympathetic guardianship of those holier and holier intelligences. From the great cloud of witnesses the Angels who worship God, and do His everlasting will, offer to us the blessedness of their overshadowing defence and trust-worthy guidance. That strong and new power added to your own moral and spiritual resources flows to you as from the ever-active and unforgetting love of the Father.

Through the open doors of loving sympathy, God's ministering spirits cease not to bring freedom to imprisoned souls, and healing comfort to the lacerated hearts of grief. Many of the purest and ripest souls have a wonderful history to tell of how God has seemed to fill their lives with His own sacred calmness and strength. The glorious companionship of immortal spirits has been a very frequent and enriching source of consolation and moral hope to myriads of earnest lives.

### Strength in Time of Need.

This holy Agency amongst men, this recognised divinity in humanity, has enlarged human thought and deepened human interest in worlds unseen. It has made this earthly life more significant than ever.

"Millions of spiritual beings move through the ether unseen; both when we sleep and when we wake."

The mighty yawning chasms between sundered worlds, present no barriers when the waiting hearts of men and women need Heaven's gladdening gift of peace. Just when we feel that "we have no power of ourselves to help ourselves, or to lift up our souls to Him, there comes to us through some vital agency of Personal Power, strength in time of need. Do not such visions and experiences of Divine helpfulness brighten anew

our fading moral hopes and make for us an enchanted world? God's ways may often seem to us deeply mysterious and unintelligible, but always and ever He is drawing us to a higher moral plane of deeper companionship. Through the ominous clouds of man's discouragement the spiritual ether is silently carrying God's message of triumphant hope. "The hosts of God," that encamp around the dwellings of the just." These secondary agencies, these sons and saints of God bear for us no unimportant part in the strange drama of our moral and spiritual activity. Their thoughts encircle our thoughts, their unseen hands bear us up lest we dash our foot against the stones of despair. Swedenborg affirms that the angels recognise spiritual love in the very sound of man's voice. The author of the "Book of Enoch" says: God's ministering spirits will remember you for good before the face of the Mighty One; the gates of Heaven will be open to the faithful, and they shall have joy as the angels." Do not the holy scriptures invite our intelligent belief in the communications and influences which God conveys to us through the incorporeal messengers of His fatherly pity? Those inspired records are so many shining evidences of His disposition towards us, and of the fore-shadowing glory of our spiritual destiny. Here, amid the lower mysteries and walks of earth and time the sons of men are related to the unseen kingdoms of life. The All-Compasser, the All-Sustainer has for you placed some of His wondrous, loving power under the control of these holy ones, "sent to minister to those who shall be heirs of salvation."

### The Saviour's Nativity.

The thrilling story of the Saviour's Nativity is announced in choral hymn by an assemblage of angels from on high. As the peaceful light of heaven is seen blushing athwart the darkness of this world, the "tidings of great joy" comes through the voice of an angel. The memorable time arrives for the Divine Son to enter upon that prolonged and mystic conflict with the dark spirit of temptation in the blighting and dreary solitude of the wilds of Judaea. When the great moral trial is crowned with the superb glory of victory, "Angels came and ministered unto Him." How welcome, how real and blessed that reward of strengthening comfort must have been.

The Church's prayer that the Angels who do Him service in Heaven may succour and defend us on earth, has been a triumphant spiritual experience in myriads of noble human lives. Man's knowledge of the nature of these higher Spirits, through whom we may be brought into closer contact with Christ, is very limited and very imperfect, but if we possess reverent and responsive souls we shall find ourselves in harmony with the laws and forces of the spiritual universe. Does not a light in the soul perceive mystic influences and powers which, even and anon, are drawing us Godward. "The Angel of the Lord that tarrieth round about them that fear Him, and delivereth them," may not be permitted to reveal himself to mortal sight. He is not clothed in the forms of space and time. But just because that unearthly presence is free from the fleshly bonds that hold us, it may be able all the more effectually to minister to the better life and progress of the aspiring soul. In this amazing world many are the vital, chemical and mechanical forces which we are capable of feeling, but which our eyes are too dim to see. The infinitely great, and the infinitely small are alike invisible. We are in the midst of the wonders of being. The protoplasm of life on earth, and the burning star yonder who filth all in all. Who can number the unseen and vital realities which float around us every day, and amid which we move and think and work and sleep? Are not many of the most stupendous forces which are ceaselessly operating in God's Universe undisclosed to the natural eye?

The telescope and the microscope alike declare that there is no empty space. The infinitely wise Father who has placed His children in peaceful relation to this external world which abounds with quivering life,

has given to them higher and spiritual powers which enable them to "set their affections on things above, where Christ sitteth at the right hand of God."

### What Spiritual Faith Perceives.

Spiritual faith perceives and touches worlds that are not regulated by visible laws. That which we see with our visual organ is little, that which we see by faith is immense. He who knows the magnificence of the soul, with all its deep and imperative needs, freely offers to the moral capacities and faculties of man, the essential elements for their developments and perfection. Is there not a supreme preciousness in the truth that when life to us seems cruel and bewildering and dark, God opens our eyes to see that Heaven is ready to give us all its comfort of deliverance and light, and that the higher and Divine brotherhood of Angels is on our side? They are our celestial helpers in the glad morning of your joy, and in the lightless season of sorrow. They find their supreme delight not as placid, inactive spectators reigning in everlasting repose, but as God's benevolent co-workers in our lives. Immeasurable space is open to them. They encounter no barrier in their instantaneous flight to those whose circumstances require their heavenly protection or consolation. May we know how to honour aright the gracious offices of God's Angels, and to value the God-given blessings which their pure love bestows. God, your Father, sends to you no messengers of peace—the sympathising companions and friends who help to bear you up, and to lead you in ways that tell of glory, and honour immortality, eternal life. The upward look of vital faith cannot be in vain. The Omnipotent One is the "ever near," and the great spirit world is not far away. Cheer up, dear despondent soul, you are not forgotten in heaven nor on earth. Companionless solitude, defeat and desolation are behind you. With humble, trustful hearts seek, oh seek, to realise how near Christ and His unseen helpers are, and a brightness more sacred than the glory about the sun will irradiate your life.

### Inward Renewals.

What glad deliverances and inward renewals have been wrought in the happy experiences of devout men and women, by powers of which they have had no sense-experiences whatever—powers unseen, unheard and untouched by them. What through the ascending and descending Angels escape your scrutiny, if through their tranquil influence you are enabled to exclaim: "This is the House of God, this is the gate of Heaven."

"He, who from zone to zone guides through the boundless sky the comet's flight, In the long way that I must tread Will guide my steps aright."

"He who gave His own Son, shall He not with Him also freely give us all things." "Utterably great is the joy of the Angels of God over one sinner that repenteth." Can you not hear some of the gleeful notes in that great chorus of joy?

Has not the mission of God's elect Angels been too long in the background of our moral thought and theological doctrine? I plead for a more worthy and faithful recognition of their God-assigned work in the moral salvation, elevation, and transformation, of human hearts and lives. If, with the Psalmist, we can say: "I do set the Lord always before me," the spirit of idolatrous worship must be completely and eternally shut out from the altar of God enshrined within.

We remember a complaint once made to God by St. Augustine, when several of his most intimate friends presented him with the writings of moral philosophies—"And these were the dishes in which they brought to me, being hungry, the sun and the moon, instead of Thee."

Time and taste, ideas and opinions and fashions change, but man's spiritual nature and its corresponding needs remain unchanged from age to age.

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God's triumphant and rejoicing spirits  
bear their serene and immutable witness to  
the dignity of humanity, and to the bound-  
less love and tenderness of God. While yet  
we linger amid the turmoil and sordidness  
of the thoroughfare of this world those glori-  
fied Ones may help us to live more holly,  
more profoundly. When earthly "helpers  
fail, and comforts flee" God opens His ser-  
vants' eyes to see—steps of light thronged  
with Angels. Oh, Divine friends and lovers  
of God who come to us in the name of the  
Lord of Hosts, bring to our miserably in-  
complete characters and souls all the peace-  
ful strength and inspiration which the Eter-  
nal Father commissions you to bring. Come  
and stay with us while we live, and lift us  
heavenward when we die.

"God shall give His Angel legions  
Watch and ward o'er thee to keep  
Though thou walk through hostile regions,  
Though in desert wilds thou sleep."

"Since with pure and firm affection  
Thou, on God hast set thy love,  
With the wings of His perfection  
He will shield thee from above."

**Personal.**

Rev. R. Fenwick Brown was inducted  
by Rev. J. W. Ashton to the incum-  
bency of Christ Church, Brunswick, on  
Tuesday, September 30.

Rev. George Elder was inducted by  
the Administrator of the Diocese of  
Melbourne to the incumbency of St.  
Bartholomew's, Burnley, on Thursday,  
September 29.

Rev. A. C. F. Gate, of Lorne, has  
been suffering from an affection of the  
eyes, for which he is undergoing treat-  
ment in Geelong.

Rev. G. E. Lamble, of St. Stephen's,  
Richmond, was married on September  
22, at St. Mark's, Camberwell, to Miss  
F. Bairbridge, sister of the Registrar of  
the Melbourne University.

Mrs. Kennon, widow of the late  
Squire Kennon, has given to the parish  
of All Saints', Kooyong, a parish hall,  
which is to include a guild room, bill-  
iard room, and other offices.

Of the clergy who have graduated  
from Ridley College, Melbourne, four-  
teen are now working in the Melbourne  
diocese, nine in Bendigo, and nine in  
Gippsland.

The Archbishop of Canterbury has  
appointed the Rev. R. T. Mathews,  
B.A., vicar of Suva, to administer  
the diocese of Polynesia in Fiji during  
the vacancy of the see.

Rev. E. Strong, M.A., has been ap-  
pointed to Administrator of the Church  
of England in Tonga.

The Chapter of St. Andrew's Cath-  
edral, Sydney, has resolved to erect in  
the cathedral a memorial to the late Sir  
John Russell French.

Rev. H. S. Begbie has accepted the  
rectory of Willoughby, in the diocese  
of Sydney.

Miss Katie Miller, of the C.M.S. Tan-  
ganyika Mission, is arriving on fur-  
lough from the Narkunda, due in Sydney  
on October 15.

We regret to learn that the Rev.  
John Done, rector of Holy Trinity, Syd-  
ney, passed away quite suddenly on  
Sunday week at the age of 75. Mr.  
Done was for 25 years rector of All  
Saints', Parramatta (1887-1912), and  
since that time at Holy Trinity. In  
the earlier days of his ministry he did  
a splendid pioneer work in North  
Queensland. The deceased clergyman  
won everywhere a cordial esteem by  
his consistent Christian life and gentle  
courtesy of disposition.

**THE NEW ARCHBISHOP OF BRISBANE.**

The Archbishopric Election Committee met  
in Brisbane on September 22, and the Bishop  
of New Guinea was unanimously elected to  
fill the vacancy caused by the translation of  
Dr. Donaldson to Salisbury.

The Right Rev. Gerald Sharp was conse-  
crated as Bishop of New Guinea in 1910,  
and so has been engaged in missionary work  
over 10 years. In our last issue reference  
was made to the wonderful strides that work  
had made during his episcopate.

The choice will be widely approved by  
Australian Churchmen as it is a worthy rec-  
ognition of the bishop's work in the mis-  
sionary field. Dr. Sharp has been incapaci-  
tated for the New Guinea work for some  
months. In the course of an interview with  
one of the Brisbane papers, he said:—

"Of course it is a great wrench for me to  
leave the mission work, but my election to  
the See of Brisbane came at a time when it  
was extremely doubtful if I could return to  
New Guinea. Apart from that, I feel it a  
very great honour to be elected to the im-  
portant position of not only the Archbishop  
of Brisbane, but Metropolitan of the whole  
province. If the choice were left entirely to  
me, I can say that I could live as happily in  
New Guinea or Australia as in any place,  
but, seeing that my remaining in New  
Guinea is very problematical, I think I have  
done right in accepting the office. Only a  
few weeks ago, when talking with the Arch-  
bishop, he asked me what I would like to  
do in the event of having to leave New  
Guinea—whether I would like to go back to  
England or to continue in Australia—and I  
said at once that I preferred Australia. That  
idea of what was going to happen in con-  
nection with the election. Though I cannot  
any longer be a missionary myself, in the  
ordinary acceptance of the term, I shall be  
a keen supporter of missions, because what  
I have seen in New Guinea convinces me  
more than ever of the power of Christianity  
to alter the whole lives of those who have  
embraced its teachings. Literally they have  
passed from darkness into light. The  
natives of New Guinea have been freed from  
the old fears of sorcery and all the evils  
connected therewith that formerly afflicted  
them, and retarded their progress in every  
respect."

Above the clouds the sky is blue.

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Melbourne***AUSTRALIAN STUDENT CHRISTIAN  
MOVEMENT.****ANNUAL PUBLIC MEETING.**

The annual public meeting of members,  
supporters and friends of the Australian Stu-  
dent Christian Movement will be held in  
the Great Hall of the University at 8 p.m.  
on Friday, October 15. Dr. W. H. McClellan,  
chairman of the State Council, will pre-  
side, and the Right Rev. the Bishop of  
Gippsland will address the meeting.

The work of the movement is mainly in  
the Christian unions of the University and  
the Secondary Schools. It has, however,  
aroused interest extending beyond those  
circles on account of its aim of sincere think-  
ing and service, and because it is a practical  
illustration of the way in which members of  
different denominations can work in har-  
mony together.

All interested in the movement are urged  
to attend this meeting on Friday, 14th. An  
organ recital by Mr. K. Barry, Busby  
Scholar, will precede the meeting, commenc-  
ing at 7.30 p.m.





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## General Synod.

The Synod Communion Service in St. Andrew's Cathedral, Sydney, at 10.30 a.m., was well attended by the members of Synod. The procession of archbishops, bishops, clergy and chorists was very imposing with its large display of scarlet. The Primate was celebrant, and the musical portion of the service was extremely well done. The sermon was preached by the venerable Archbishop of Perth, who took as his text Acts xvii. 6, "These that have turned the world upside down are come hither also." The Archbishop prefaced his discourse with the remark that he felt the honour of being asked to address the Synod, but thought that he was the wrong preacher for two reasons. It was the day of young men, and what was needed to-day was the young man with his vision, and again it was a day when the basis of the faith was being assailed and scholarship was needed in its defence. As a bishop he had no time to cultivate scholarship. But at any rate he had a diverse experience of life and perhaps for that reason he might be able to say something that would be of help for the present times. Dr. Riley then gave a description of the difficulties of his work in the earlier stages of his episcopate, and showed how woefully unorganised the Church was for the great tasks that she had to face.

Referring to his text, the Archbishop said that Christ had in various ways turned the world upside down.

(1) He had reversed the whole thought of life about the individual. The Jews regarded the whole family as part of the man, Rome had more slaves than free-born citizens, and Greece esteemed the State above all things. But when Jesus came He had compassion on the multitude—to Him they were not so many hands, but individual souls worth redeeming. It was an unheard-of thing that St. Paul did in asking Philémon the master to forgive his run-away slave and regard him as a brother beloved.

(2) Christ also revolutionised the ideal of marriage. He it was who insisted "What God had joined together let no man put asunder."

(3) Then again He upset the notions of men in relation to work. When a man had slaves to work for him he looked down on work. But Christ came as an ordinary working man and dignified toil.

(4) So again the common thought of wealth was that men should gain wealth and leave off doing work. But Christ taught us that man has no right to wealth except for the purpose of giving. "How hard it is for a rich man to enter the kingdom." They who are born to wealth are only paid beforehand for the service they are expected to give.

(5) Then the exclusiveness of the world Christ turned upside down. The Jew spoke of Jew and Gentile and the Roman called others barbarians. But Christ came to tell men of the All Father of Whom all equally are sons. "Is it true of us," said the Archbishop, "who come from all parts of Australia, that we in our several parts have turned the world upside down? How many are doing anything at all to cure the evils of the world? We do not try, as a rule, to upset anything. What are we doing for brotherhood? There is absolute need for the work of the Church of God to alter the methods of her working."

The preacher said that the Church on the whole had done well her ministry of comfort. But there was need to show men the heroic Christ, the Christ of warfare and fighting. "The Son of God goes forth to war." How many of them belonged really to a Church that was militant? The war had shown us that our race, our generation, our nation was capable of sacrifice. The Church must seek to influence that life and claim it for service in the cause of God.

The Synod was formally opened at 4 p.m. on Tuesday in the Chapter House. After the usual preliminaries the Primate delivered his charge to Synod. His Grace said:—  
**Brethren of the Episcopate, Brethren of the Clergy, Brethren of the Laity.**—

It needs no words of mine to impress upon us all the greatness of our opportunity and the burden of responsibility which rests upon each one of us, who, as members of the General Synod, are called under God to guide the action of our Church. Much interest has been offered for this Synod throughout Australia, and with good reason, nor can I think that these many prayers will be without answer. We meet for the first time since the close of the Great War. In my Charge five years ago I quoted an American Writer who had just said bitterly. . . . of his own people: "We had found our Soul indeed in 1865. Where is it now?" Happily we are not compelled to ask that question of ourselves as yet, but we are bound to recognise that the Spiritual impulse born in many hearts during the anxieties and sorrows of

the War tends to wane. Of set purpose in some, through casualness in others, there is a disposition to forget the War. Too often it means a tendency to forget the obligations and waive aside the loftier resolutions of the War. It is the Church of God that must stimulate the National conscience, both in public affairs, and in private life. We as a Church have the largest share of this responsibility in Australia; and the General Synod is the instrument by which we can best unify our forces and spread the common inspiration of a great ideal, which will mobilize those great spiritual enthusiasms which are within our people, and which can make one of the best assets of our Community. To this end we need unity amongst ourselves and efficiency in the administration of our undoubtedly great resources. Into that unity I am persuaded that as I ventured to say in that last Charge of 1916, the War has helped us to find a clearer way, and I have seen no reason to alter that opinion. We discovered that upon the great fundamentals, we were closer to each other than the world occasionally was allowed to think. We also learnt to respect each other's convictions, not merely in a larger spirit of toleration of what others thought, but also in reconsideration of the emphasis to be duly placed upon what we thought ourselves. We need to pursue this principle of action further. The more we can see of each other the better it is. The new A.B.M. Determination and various similar developments of the work of Common Counsel have had indirect influence of unification, which we did not foresee when we began them five years ago. The money laid out thus by the Church in travelling expenses has been a financial investment that has borne spiritual fruit. It is worth extending. Greater efficiency also we can similarly seek, without in any way paralysing effort by unreasonable centralization. We are the free Church of a free people, and are wise to leave unfettered as far as possible the spontaneous development of the organised local centres within the order of our Church.

[The Primate's reference to the question of Reunion will be found in our leading columns.—Editor.]

#### Ministry of Women.

We need also to take into general consideration the position of women in the Church. This problem is brought before us by several factors. The trend of thought on this subject has changed in recent years in many aspects of life, and by this new atmosphere the Church is bound to be affected. In particular the splendid service of women during the war must have opened our eyes to their latent capacities and possibilities. The time has come to consider whether we ought not to harness them in larger measure to the activities of the Church.

More than this precedents have been already set in many provinces of the Anglican Communion not least important in England itself under the Constitution of the new National Assembly.

The whole idea has been focussed for us by the Resolutions of the Lambeth Conference.

I do not propose to discuss in detail either the Resolutions or such Regulations. They will naturally come up in the course of debate. I will content myself with saying that I am in full accord with the Lambeth Resolutions, and that I believe that if judiciously handled they may be made of great service to the Church and more particularly under our conditions in Australia. The Bishops of Lambeth were very careful to eliminate much that seemed inadvisable in the Committee's proposals as printed in the Lambeth Report. I should like to see the final decisions of the Bishops approved as they stand, and remitted to the dioceses to adopt so far as may seem to fit their local circumstances. But I would hope that we should be able to secure uniformity in such matters as the form of the making and licensing of Deaconesses, so that there may be no question as to the status of a Deaconess in any of our dioceses.

#### The Nexus.

Most important business will be brought before us by the Committee appointed at the last General Synod to inquire into the basis of Church Constitution in Australia. They present a Report stating their conclusions. They also offer a determination in which they have embodied for action the results at which they arrived. This Determination ought to receive our most careful consideration, for it involves a most drastic alteration of our present position. It involves consequences that may vitally affect our Church life of the future. At the same time I express the hope that as regards its gene-

ral principles your reception of it will be favourable. It is only as regards one or two points of detail, very important, however, in themselves, and in their relationship to the whole, that I reserve to myself the right to dissent.

But the main conclusions contained in the Report and Determination are the outcome of prolonged and serious labour on the part of the Committee, and I do not hesitate to say that a change such as they recommend in its main outline requisite for our development as a Church, and that we have now reached a junction in our history at which we ought to make it. But it is our wisdom to examine the details with care, so that we should not effect a necessary reform in a manner such as would prejudice the best interests of the church.

The crucial change proposed is that whereas hitherto we have restricted ourselves from making any alteration in our liturgy and formularies from what they were at the time of the passing of our Constitution Acts, unless and until alterations had first been made in England, we now remove that restriction. We leave ourselves in unfettered liberty to effect what alterations seem good to us.

I have never myself been opposed to such a change. What I have opposed in previous charges from this place have been various proposed methods of change, and various arguments urged in support of them which seemed to me ill-founded and untenable. Furthermore, there was nothing in the signs of the times as I read them that made me think that we were ripe for change, or that we had given adequate consideration to issues involved. This is the first concrete proposal that has come before us as a Determination. It also appears in a form from which many questionable suggestions of an earlier date have been eliminated. In addition to this, I cannot shut my eyes to the truth that one effect of the War has been to place Australia in quite a new status. The representatives of Australia signed the Peace Treaty as representatives of a self-governing entity in the Empire. We had possessed self-government before, but never prior to the Peace Treaty had that received such world-wide recognition.

It is only reasonable that by parity of argument our Church in Australia should accept full measure of self-government. More than this, recent developments in England made some of us doubt whether the fountain of all wisdom was to be found exclusively in the old Mother Church.

It is to be noted that as I read it the proposed new legislation does not affect the independence of the several dioceses save as regards the name of the Church, the alteration of standards and formularies of faith and order, and a Final Court of Appeal from Diocesan and provincial Tribunals.

Moreover, a considered effort has been made to provide a large measure of security against hasty and ill-considered action. My criticism is that the safeguards do not go far enough. In this respect I associate myself with the general tenure of the Minority Report to which I hope that you will give attention. The Committee was very evenly divided on this matter. It is felt by many of us that changes in our standards and formularies of Faith and Order ought only to be introduced if it is the will of the majority of the Church people of Australia. Otherwise we should seriously endanger the welfare and unity of the Church. This is all the more urgent because no unalterable basis is laid down and no fundamentals are laid down. Frankly I cannot see that it is possible to lay down fundamentals in any form that would be generally acceptable. It is better to trust to the wisdom of the majority guided by the Holy Spirit provided that we can secure the voice of the majority. One may be forgiven for pointing out that a majority of dioceses does not necessarily represent a majority of the Church people of Australia. It was the opinion of a large minority in the Committee that some provision should be introduced by which we could ascertain "that a majority of all members of Synods voting upon the determination has been recorded in favour of the said determination," as a condition prior to its becoming law. There ought also to be a provision that every diocese is left free to regulate the introduction and use of any alteration in the Prayer Book by such legislation as it may think fit.

I desire to add that I do not fear that the acceptance of this reform would in the least degree endanger our spiritual relationship to the Mother Church in England. Risks of error there are; but there are risks in everything. To my mind the opportunity that we should have of adapting our machinery to our own conditions far outweighs the distant possibility of mistakes of another sort. If we are intent upon our great spiritual objective, and not on minor issues, we shall

receive guidance as to the way in which we should go.

In our debates I hope that we shall not seek to limit discussions. Some of our most ineffective and ambiguous legislation is the result of the hasty closing of a tiresome debate. Archbishop Temple used to say in effect that any fool could help a wise man to clarify his ideas in contrast to the folly if you only let the fool talk to you. At the same time I trust that the wise men of Synod will consider their wisdom, and not feel it necessary to repeat what has been already well said unless a fresh argument has to be met. Our time will prove pitifully short to carry through all the business that should be done. The great world problems ought not to be overlooked. We should cast a vote for international peace and international righteousness. The Missionary call will, I hope, ring out loud from this session. Loyalty, social purity, and social justice are also matters of good national moment on which we should not be silent.

Let us make our decisions prayerfully and deliberately. We are a Church with a long past. Let us set as the Church of a living future. God's purposes are ours if we commit ourselves to His guiding. May He make us of one mind, even if not of one opinion, and may we hold back nothing either of speech or silence that can contribute to His Service. The clamour of Armageddon is still loud in our recollection, and it surely is a supreme demand to close up our own ranks first as one part of our share in realization of the wide longing of Christian hearts to make common cause together against the spiritual evils that rob our Divine Master of His crown on earth.

A resolution of thanks to the Primate was unanimously passed on the motion of the Archbishop of Brisbane.

#### The Nexus.

The Bishop of Bathurst was given leave to bring in a determination providing for the extension of the powers of management and government of the Church in Australia and Tasmania, but, on the motion for the first reading, Archdeacon Boyce moved an amendment, postponing what he described as "this great question of the nexus," until proportional representation was provided for. They should, he said, see that the representation was placed upon an equitable basis before they approached the consideration of any such big step forward. The amendment was in the following terms:—"That without expressing any opinion on the question dealt with in the proposed determination, it be postponed until this Synod is regularly constituted, and proportional representation be rightly provided for."

Archdeacon Boyce's amendment was keenly debated.

Dean Talbot said he supported the amendment because of what he termed the unprecedented circumstances. They should leave this question of a most revolutionary change until the rules and determinations were finally settled in a satisfactory way, so as to secure the democratic representation character of the General Synod. To give legislative power to an unrepresentative body would be quite wrong. Again, they had no mandate from the people; he wanted to know what they thought of it, for it was of such importance that it must be supported by the Church people as a whole. The question required keen discussion in the diocesan synods.

Sir Albert Gould suggested that the debate should come up on the second reading of the determination, and that the amendment should be withdrawn at this stage.

Archdeacon Boyce was given leave temporarily to withdraw the amendment.

The determination was thereupon read the first time, and the second reading was fixed for the following day.

#### Reunion.

The Lambeth Reunion resolutions were appropriately brought forward by the Bishop of Willochra, and Synod decided to approve

of the Lambeth appeal and forward it through the Primate to the heads of all the other denominations in the Commonwealth. Bishop White pointed out that it was the desire of the Mother Church in England that we should go right ahead in this important matter. The bishop asked that a strong committee of 30 members be appointed to keep the question alive and stir up general interest in it in the Church. The Archbishop of Brisbane, in an inspirational speech, supported Bishop White's motion, which was unanimously carried.

#### Ministry of Women.

Bishop Radford moved:—"That this General Synod recommends that effect be given without delay to the principle stated in resolution 46 of the Lambeth Conference, viz., that women should be admitted to those offices of the Church to which laymen are admitted and on equal terms; that women be equally eligible with laymen for admission to parochial church councils, diocesan councils, and diocesan, provincial and general synods; and that the General Synod recommends that the Order of Deaconesses be recognised and used in all dioceses of the Church in Australia on the lines laid down in resolutions 47-52 of the Lambeth Conference; and that this General Synod adopts resolution 53 of the Lambeth Conference, viz., that 'opportunity should be given to women as to men (duly qualified and approved by the Bishop) to speak in consecrated or unconsecrated buildings, and to lead in prayer, at other than the regular and appointed services of the Church.' The bishop strongly urged the synod to agree to this motion and emphasised the usefulness of such ministrations, especially in connection with the missionary work of the Church."

The only serious opposition was voiced by Archdeacon Whittington, who said that he did not think the women wanted these privileges. He admitted the immense debt the religious work of the world owed to women, but he did not think they would be of the same service to the deliberative assemblies as they were in the practical and splendid work which they now undertook. He moved an amendment which was a direct negative to the motion.

The motion was carried unanimously by the bishops, and by 81 to 30 in the house of representatives.

As we go to press the debate on the Nexus question is proceeding on the second reading of the determination.

#### LET PEACE WIN THROUGH. (For Ireland.)

Thou, who hast breath'd a truce—  
A pause in this dread strife,  
Oh, put forth now Thy healing Hand,  
Thou Lord of love and life.  
Show us again what Thou canst do;  
Oh, hear our prayer, let Peace win through.  
All Ireland's tragic past  
Outstretch'd before Thee lies,  
Her sunny gleams, her bondage dark,  
Her bloodshed and her cries.  
Oh, Thou who makest all things new,  
Make a new day, let Peace win through.  
Grant that Love's heavenly balm  
Upon the wounds may fall,  
Let thoughtful hearts be taught that each  
Must seek the good of all.  
Grant counsels wise, and firm, and true,  
In triumph pure let Peace win through.  
—Constance Coote.

#### PRAYER FOR RUSSIA IN TIME OF FAMINE.

The Archbishop of Canterbury has authorised the use of the following prayer for Russia, in view of the grave famine conditions now prevailing in a vast area of that country, as revealed in the appeal issued by the Patriarch of Moscow:—

Almighty God, who by Thy Son Jesus Christ hast bidden us to ask of thee our daily bread; have mercy upon the people of Russia in their hour of need; save them from the perils of famine and disease, and guide all efforts to bring them help; through the same Thy Son Jesus Christ our Lord. Amen.

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## The Church Record.

OCTOBER 7, 1921.

## Reunion.

(From the Primate's Charge.)

We ought to allot adequate time to the discussion of the great problem of the Reunion of Christendom, which has been brought before the Christian World in a new perspective and with unprecedented emphasis by the appeal to all Christian people sent forth by the Lambeth Conference of last year. No more momentous or representative utterance on that subject has been issued by our communion, or in fact, by any communion. Several of your Bishops served on the Committee that prepared it; and at least twenty took part in the Conference that sent it forth. You have, therefore, here first-hand testimony to its content and purport. For this reason we ought to be able to form judgment on the matter that will lead to action.

Our first duty, therefore, must surely be to identify ourselves with the appeal, so far as to present it formally to all Christian people throughout our borders through the official leaders of the various communions. It is not enough that this has been done already in England and elsewhere. In Australia it is we, who, as the General Synod, can alone speak with the authority of one voice for our Church, through the length and breadth of our continent. If we are silent the appeal fails of its message in Australia.

But we are encouraged to go forward by the warmth of the response already elicited by the appeal merely from its publication in the press.

Several of us have also the advantage of having experienced great cordiality of reception from separated brethren with whom we have already discussed it informally and unofficially. It has been a new vision to very many of them. We also ourselves have appeared to them in a new and unexpected light, and they have expressed the thankfulness with which they have recognised the new orientations. It has created a phase of mind most fertile of golden opportunity, and we ought not to let it slip by unused.

At the same time, we do not disguise from ourselves the infinite difficulty and delicacy that confronts us all in prosecution of the appeal. There is no royal road to Reunion. The mistakes and misconceptions of centuries cannot be set right lightly. We may expect disappointments, hindrances, set-backs, from time to time as we climb our upward course. But if we believe that it was Christ by His Holy Spirit who gave the vision, we must rest equally assured that Christ will also prepare the way to its realisation in the oneness of His people if we all alike persevere.

The unofficial Conferences already held have made plain the large place that must be given in the future to Conference, fraternal, but outspoken Conference, in which points of difference and divergence are sought rather than evaded. We want no hollow truce. We seek nothing less than fellowship in the mind of Christ. It can be found, not by surrendering, still less by concealing convictions, but by sifting them in frankness with our eyes upon Jesus Christ, so that He may show us what is ill-grounded prejudice or prepossession, and what is the Master's mind. This General Synod ought, as it seems to me, to give some indication as to the type of Conference or Conferences, General, Provincial or Diocesan, that it recommends, the line of procedure, and the method of dealing with conclusions.

In all probability we have already come to

see that, even if all are agreed to accept as the Church of the future, that type of a reunited Church sketched out at Lambeth, yet the land of promise may be never reached, unless a way be found through the troubled waters of the immediate present. At Lambeth we offered our suggestion: "We who send forth this appeal would say, that if the authorities of other communions should so desire, we are persuaded that terms of union having been otherwise satisfactorily adjusted, Bishops and Clergy of our Communion would willingly accept from these authorities a form of communion or recognition, which would commend our Ministry to their congregations, as having its place in the one family life. It is our hope that the same motive would lead Ministers who have not received it, to accept a communion through Episcopal Ordination as obtaining for them a ministry throughout the whole fellowship."

It was only a suggestion. As the Archbishop of Canterbury said in the General Assembly of the Church of Scotland: "Show a more excellent way." We are ready to be learners. We issue no "ultimatum." We are seeking a way of peace. But it must be a road upon which we can set our feet firmly, as consistent with our deepest convictions as humble learners in the School of Christ.

It looks as though a better proposal for this interim period must be looked for, or it may be only that we need a different setting of the underlying idea. At present, it is here that questions are asked, and there is danger to the well-being of the ultimate ideal from impatience in either the one side or the other, either with the suggestion offered, or with the honest criticisms upon it.

Perhaps one avenue of well worth mutual explorations is the consideration of the question of formula necessary to accompany the Episcopal laying on of hands, in the case of Ministers fully ordained in their own communions, but who have not received the laying on of hands by Bishops.

It is a call to our scholars to tell us how far the same formula has always accompanied the laying on of hands or how far any formula at all is essential in historical precedent.

We shall also need to call upon our scholars for further guidance as to the preliminary steps necessary for the consecration of any person to the office of a Bishop. Is it necessary to proceed through the Diocese and Priesthood in every case, or if the inherent qualification for the office of a Bishop is otherwise ascertained, we should ask whether the consecration to the office of a Bishop is not in itself sufficient. We are to let it be known that we ask such questions in no spirit of superiority. We stand by the words of the Lambeth Appeal without any mental reservation. "It is not that we call in question for a moment the spiritual reality of the ministries of those Communions which do not possess the Episcopate."

Our sole motive in pressing such enquiries is our desire to build securely for the ages to come upon the firm foundation of Catholic truth and Catholic precedent, using the often misused term Catholic in its fullest and most significant sense. We need each to help the other by our scholarship. We shall set before our non-episcopal brethren aspects of truth familiar to ourselves often because of the value that we have learnt to attach to them in historical experience.

They can assist us by discriminating analysis of the position as it commends itself to them and to us, and thereby they may enable us to discover a new proportion in the setting consistent with historical truth, but to which our eyes may have been blinded either by prepossession, or because we have merely accepted historical precedent without challenge as to its value.

It may end in a non possumus on both sides, but I pray not. Nor can I believe that the new era which has so brightly dawned, will again pass into darkness instead of brightening into the perfect day. Once having become convinced with this new conviction of what we have often vaguely lamented as "the great danger we are in by our unhappy divisions," we dare not rest until by God's grace they are healed. We start from a new spiritual outlook which is bursting with hope in its very humility when "we acknowledge this condition of broken fellowship to be contrary to God's will," and when "we desire frankly to confess our share in the guilt of this crippling the Body of Christ, and hindering the activity of His Spirit." The spiritual demands of this new age are an insistent call to active fellowship on the part of all Christian people. The false conceptions of morality prevalent around us; the unchristian aims often pursued by so-called Christian nations until it often seems a mockery to call such nations Christian; the open sores in the world's life which selfish interests continue to keep open; the unre-

lieved sorrows that might be lightened—were all of them demands upon our Christian conscience to do our utmost to end these often fratricidal struggles, which have weakened the Christian witness in the world, even when they have not even smothered the Christian voice altogether.

Over and above this our Christian duty towards Christian civilization is the bitter cry of the Non-Christian world to come over and help them. Again and again the efforts of Christian missionaries have been thwarted because they advanced as divided forces under separate and occasionally competing commands.

Our converts in the Mission field have been alert to the peril even before ourselves, and from them comes a yet further stimulus to appeal to our Divine Master afresh and discover from Him how we can yet become "one" according to His eucharistic prayer.

But the knowledge of these necessities lays a yet further task upon us as the General Synod. In addition to clearing the issues by Conference, we need to stimulate a propaganda of education amongst our people as to the reasons why the present condition is unsatisfactory, and why a new construction of Christian life must be sought. I wish that I could think that the desire for Reunion was strong amongst the rank and file. I may be mistaken, but to me there appears lamentable indifference on the subject amongst the regular members of our congregations, and I believe that it is the same amongst the other communions. It is the leaders so far who are awakening. The mass of our congregations are apparently content to leave things as they are. In many cases our own people have not lost that fatal air of the superior person which has so often hindered approaches in the past. I admit that it is apt to be ginning of a new spirit, but it is apt to be satisfied with temporary measures which, if they stood alone and not as parts of a larger whole, might easily defeat the ultimate end. It is perhaps the layman who stands quite outside who most recognizes the evil. We need to consider methods by which we can awake the slumbering conscience of the Church.

As a help to this end, I trust that we can see our way to adopt the Resolutions appended to the Lambeth Appeal for the guidance of our own people. To my mind they do not err on the side of extravagance. Some of us could go further without violating our conscience. If such measures were adopted and applied with discretion, they would probably have the important effect of removing barriers of alienation by creating new ties of sympathy.

But whatever be our individual opinions, I venture to ask the General Synod to discuss the whole question deliberately, fully, and with a solemn sense of the deepest responsibility, as men who seek to be builders of the Kingdom of God upon earth.

## Lambeth Resolutions on Reunion.

The following are the Lambeth resolutions on Reunion to which the Primate referred:

10. The conference recommends to the authorities of the Churches of the Anglican Communion that they should, in such ways and at such times as they think best, formally invite the authorities of other Churches within their areas to confer with them concerning the possibilities of taking definite steps to co-operate in a common endeavour, on the lines set forth in the above appeal, to restore the unity of the Church of Christ.

11. The conference recognises that the task of effecting union with other Christian Communions must be undertaken by the various national, regional, or provincial authorities of the Churches within the Anglican Communion, and confidently commits to them the carrying out of this task on lines that are in general harmony with the principles underlying its appeal and resolutions.

12. The conference approves the following statements as representing the counsel which it is prepared to give to the bishops, clergy and other members of our own Communion on various subjects which bear upon the problems of reunion, provided that such counsel is not to be regarded as calling in question any Canons or official declarations of any Synod or House of Bishops of a national, regional or provincial Church which has already dealt with these matters.

We want more quiet in our works, More knowledge of the bounds in which we work;

More knowledge that each individual man Remains an Adam to the general race, Constrained to see, like Adam, that he keep His personal state's condition honestly, Or rain all thoughts of his to help the world, Which still must be developed from its one, If bettered in its many.

—E. B. Browning.

## Correspondence

## Church Comity in Polynesia.

(The Editor, "Church Record.")

Sir,—I have read with astonishment the extract from the "Methodist" in your issue of September 9, just to hand.

The Church of England in Polynesia is charged with not "playing the game" with regard to the "Comity of Missions." It is far from true to so charge us. From the time when Bishop John Selwyn visited Fiji and met the Wesleyan authorities in Levuka, and undertook in no way to interfere with the Methodist's work amongst the Fijians, the clergy of the English communion in Fiji have loyally done their part in confining their ministrations to the European, Melanesian and Indian members of their Church. I have had fifteen years' experience in these islands, as the vicar of Suva, ministering to no "small English congregation," but to nearly the whole of the white population and also the immigrants from the Solomons and Banks Islands, and I have never received a single complaint from any Wesleyan authority on the ground of "poaching," and I can vouch for my fellow priests that they have been equally careful to honour Bishop John Selwyn's bill on posterity.

I regret to notice the sneering tone as to the importance of the Anglican work in Polynesia. True it is that we have but five (not two) priests now at work. But Dr. Twitchell during his late episcopate did his utmost to obtain more men, but failed owing partly to the war, partly to our isolation, and partly to the fact that we have received practically no help at all from our big sisters in New Zealand and Australia.

As Administrator of Polynesia in Fiji I say to my younger brothers in the ministry, "Come over and help us." There is abundant work to be done, and in passing I can assure the New Zealand and Australian Churches that there is no local desire existing here for any alteration in the present ecclesiastical arrangements. The proposed over-lordship of Melanesia is in our opinion impracticable, but we are willing to discuss the matter if the scheme is laid before us. As the Diocese of Polynesia in the province of Canterbury, it is, I can assure you, our wish to remain.

As to Tonga and its assistant bishopric, surely the "Methodist" is aware that for the last eighteen years Dr. Alfred Willis, now with God, has ministered there as bishop of the Anglican Communion.

RICHARD T. MATHEWS,  
Administrator in Polynesia.  
(Sede Vacante.)

The Vicarage, Suva, Fiji,  
September 21, 1921.

## Our Melbourne Letter.

(From our own Correspondent.)

Ridley College is to be congratulated upon its happy choice of a new domicile. From every point of view it is an improvement upon the old. It is not only larger and capable of more expansion, but the surroundings are so very much more picturesque. The students look out, from whatever window, upon a beautiful garden, or lawn, and, across the road, upon the park. The house itself is very convenient. A certain keeps quite separate the private quarters of the principal and his family from the college proper. Ridley has passed through many discouragements and has come out more than conqueror. When Sieves was asked what he did during the Terror of the Resolution, he replied, "I existed"—which was, after all, something to be thankful for in the circumstances. But Ridley has more than existed—she has increased her strength, she has lengthened her cords and strengthened her stakes. Her show has fourteen students, and her influence in the diocese is becoming more marked as the years move slowly by. She is now officially recognised in the diocese, in which she is the only purely theological college. There are more theological students now in Ridley than in Trinity. The future is big with possibilities. It would be a great shame if the future of Ridley were handicapped from lack of land. There is a vacant

block next door which may be snapped up any day. Could not the Council at least obtain an option on it? Better still, why should not some wealthy churchman buy this land, build a tennis court on it, and present it to the College for the use of the students. In a few years time that land may become an imperative necessity, and perhaps neither love nor money will be able to buy it. "When fair occasion calls, 'tis fatal to delay."

The appointment of the Rev. J. W. Ashton, of All Saints', East St. Kilda, to the bishopric of Grafton, together with the recent appointments to the archbishoprics of Melbourne and Brisbane, seem to indicate that the Church is feeling her needs of bishops of the devotional type who will be spiritual leaders. Mr. Ashton is much loved by his parishioners and by all who have come to know him. His departure will be greatly regretted in Melbourne, but Grafton is to be congratulated.

## THE ARCHBISHOP-DESIGNATE OF MELBOURNE.

Nearly all the English Church papers approve of the appointment to Melbourne. The C.F.N. says:—

"The Rev. Harrington C. Lees is a good choice for the most important see of Melbourne. He has behind him experience of diverse kinds, a wide knowledge of men, a felicitous way of expressing his thought, and a charming sense of comradeship which wins the affection of those with whom he has to work. He has proved himself able to collaborate with men of different schools of thought, and by his ingenuousness and sincerity he gains universal respect. In the pulpit he excels in exposition, and can always be trusted to give freshness to threadbare subjects, for while he draws his materials from many sources, he always passes them through the alembic of an active brain that distils in their presentation the proof that they have been personally appropriated by the preacher. Quiet and thoughtful in council he makes a deep impression by the appositeness of his contributions, and on more than one occasion he has been responsible for resolutions that have had a deep influence on Church opinion."

The Administrator of the See of Melbourne has received a letter from Mr. Lees, in which he makes the following reference to his acceptance of the call to Melbourne:—

"We do humbly respond to your great and much valued call, and hope to come, to the best of our powers, and the learn, and keep learning, the things of which we are now necessarily ignorant. I shall say very little here. There is not much to say. It is all so novel and unexpected. But I do desire with all my heart to be a Father-in-God to the whole Church, irrespective of party or school of thought, to serve not only the great Australian Church, but the whole Christian community, and further, so far as they are willing to welcome it, to identify myself with very cordial goodwill with civic and public life, in which the Church may be so vital and harmonising a factor. It has been a great privilege here to be a link between all the various groups of industrial folk, and they have been very kind in allowing one's fellowship. I am very sure, too, that the future of a country lies with the educational progress that it is willing to make. Above all, I do humbly and earnestly desire to set forward our Lord and Saviour Jesus Christ as the Saviour of Men, and the true King of the world, and the Leader of the Commonwealth. My own policy will be, and must be, for the present, just 'carry on.'"

## "THE BRIDEGROOM SEA."

The bridegroom sea  
In toying with  
The shore—his  
Wedded Bride,  
He decks her tawny  
Brow with shells  
Retires to space  
To see how  
Fair she looks.  
Then proud runs  
Up to kiss her.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Children's Sunday.

The Archbishop has addressed a letter to the clergy of the diocese, to the following effect:—

In September, 1917, the Synod of the diocese passed the following resolution:—"That his Grace the Archbishop be respectfully asked to select and request the observance of a Sunday as a Children's Sunday that shall annually be for the purpose of emphasising duty to the young, and especially for urging the support and the advancement of Sunday Schools, and the work of the committee for providing Special Religious Instruction in the Public Schools." The following month a copy of the resolution was sent to the clergy, and in a covering letter I wrote: "The Committee desires October 21 to be the day, as being nearest to St. Luke's Day."

In accordance with the resolution of Synod I now select Sunday, October 16th next for your "observance . . . as a Children's Sunday" for the purpose mentioned in the resolution.

If you desire to read special lessons, or to use other Psalms than those appointed for the day, I suggest Deut. iv. 1-10, or Deut. vi. 1-7, or 1 Samuel iii; St. Matthew xviii. 1-14, or St. Mark x. 13-16, or 1 John iii. 1-14, and one or more of the following Psalms: xxiii., xxv., cxli., cxlvii., cxlviii.

If you and the churchwardens in your respective parishes and districts are willing to authorise that the money given at the offertory, or received at some other service on 16th October next, be used for the important purpose of Special Religious Instruction in Public Schools, it should be sent to the Hon. Treasurer of the Board of Education, Mr. F. R. Strange, 106 Castlereagh St., Sydney.

There ought to be many more teachers; those we already have are poorly paid, and yet the work they do is of the utmost importance to the Church and to the community.

## The Order of St. John of Jerusalem.

The nursing division of the St. John Ambulance Brigade gave a very interesting display in the grounds of State Government House on a recent Saturday afternoon.

Lady Forster and Dame Margaret Davidson, with Captain Lawrence, A.D.C., in attendance, inspected about 200 "nursing sisters," who were in uniform outside the

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of the type—the "business end  
of the typewriter."

The Royal way is "better  
business," for its beautiful precision  
and the forceful stamp of quality  
to every letter you sign.



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CATERERS, ETC.

Ten Meetings and Ball Suppers a specialty. Wed-  
ding Cakes a specialty. Wedding Breakfasts and  
Picnic parties provided on the shortest notice.

**F. H. REED** **H. L. STEPHENS**  
Proprietors both late of A.L.P.

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We shall be pleased to supply YOU with Bread.  
Specially appointed Agents to the Child's Study Associa-  
tion. Our carts deliver daily in every Suburb.

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11, 13, 15 WELLS ST., ANNANDALE.

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1920-1921

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Proposals for Wiping Out Deficit.

Amounts to be contributed by Parishes or  
Individuals for this specific purpose.

| 10 Parishes or Individuals at £100 | £1000        |
|------------------------------------|--------------|
| 15 " " " "                         | £50 750      |
| 35 " " " "                         | £20 700      |
| 50 " " " "                         | £10 500      |
| 100 " " " "                        | £5 500       |
| 1000 " " " "                       | £1 1/10 1050 |
| 1000 " " " "                       | 10/6 525     |
|                                    | 5025         |

Will you make one of the required number

of Subscribers?  
Promises and Donations should be sent to  
the Hon. Treasurer at the above address.

main entrance to Government House, and  
then on the tennis court witnessed a dem-  
onstration, which included stretcher drill  
and first-aid service in nearly all its bran-  
ches. Everything was done thoroughly. Mrs.  
T. D. Glascock, who has had 20 years' service,  
and who represented the St. John Ambulance  
Brigade at the Anzac Buffet during the war, was in charge of the im-  
proved hospital on the Government House  
verandah, with Mrs. Sharpe as her assistant  
nurse.

At the conclusion of the demonstration  
Lady Forster paid a warm tribute to the  
nursing division. She said:—

"I ask Dr. T. Storie Dixon and the officers  
of the district staff to accept my sincere  
congratulations. Those congratulations I  
extend to you one and all. This after-  
noon's display is a credit to you and to your  
organisation. You all feel, I am sure, that  
it is an honour to belong to the St. John  
Ambulance Brigade Overseas. I am speak-  
ing as a member of the Order you so worth-  
ily represent here to-day. There is no honour  
I value more highly than that of being a  
Lady of Grace in this Order, and I account  
it a duty to do all I possibly can for the  
St. John Ambulance Brigade Overseas while  
I am in Australia. Nothing could have  
pleased me more than to hear, as I have  
heard, that you co-operate with the  
Australian branch of the Red Cross So-  
ciety. Need I say that I hope you will con-  
tinue to give that great organisation the  
valuable help of your training, knowledge,  
and experience."

Dr. T. Storie Dixon, Commissioner, was  
present with Mr. Boles R. Rainsford, senior  
district superintendent, Lieut.-Colonel A. P.  
Wall, district surgeon, Eastern Suburbs; Dr.  
E. P. Sinclair, Dr. Liddell, divisional sur-  
geon, Mr. A. S. Wilkinson and Mrs. Aubrey  
Withers. The display was carried out under  
the direction of District Officer Holmes and  
other officers.

#### GOULBURN. Ordination.

On September 21 the Bishop of Goulburn  
ordained John Rose, of St. John's College,  
Armidale, to the diaconate, and afterwards  
licensed him as curate in the parish of  
June.

#### Appointment.

Rev. Norman William James Tivey, Th.L.,  
rector of Koorawatha, has been appointed  
rector of Temora.

#### BATHURST.

##### The Dubbo Brotherhood.

The Bishop writes in his monthly notes  
concerning the difficult position of the Bush  
Brotherhood. On account of the absence  
of recruits for the work, the Brotherhood  
is in danger of extinction, and the bishop  
is anxious that the diocese should be seized  
with the gravity of the situation in order  
that some steps may be taken to avert the  
danger.

#### VICTORIA.

##### MELBOURNE.

##### Missionary Exhibition.

A great missionary exhibition has been  
arranged by the Church Missionary Society,  
to be held in St. Matthew's School Hall,  
Prahran, next November 16 to 19, the aim  
of which is—

1. To increase the efficiency of every mis-  
sionary organisation in this parish.
2. To increase the numbers of box-holders,  
subscribers to missionary literature, O.O.M.,  
etc.
3. To render financial assistance to C.M.S.
4. To widen the practical sympathy of  
many, and work for recruits for the For-  
eign Mission Field.

Every organisation in connection with the  
church has been called upon to unite in  
this great effort to present the claims of the  
Mission Field and the vivid scenes and de-  
tails of Eastern life in picturesque form to  
the people of Prahran, with the object of  
gaining the practical help and sympathy of  
many.

##### The Pacific Conference.

Under the auspices of All Saints', East St.  
Kilda, Men's Fraternal, Mr. F. W. Eggle-  
ston, M.L.A., is to deliver on Tuesday, Oc-  
tober 18, an address to Australia in relation  
to the Pacific conference. It has been stated  
by Lord Northcliffe that this conference will  
be the most momentous in the world's his-  
tory. It is to assemble at Washington on  
November 11 next, for the purpose of deal-  
ing with vital problems relating to the Pa-  
cific Ocean and its islands. The committee  
of the Men's Fraternal, recognising the vital  
importance of the subject and of the occa-  
sion, have invited men and women generally  
to attend to hear the address.

#### The Church and Labour.

At a meeting of the Trades Hall Council,  
Geelong, on September 13, a circular was  
received from Provincial Synod on the report  
of the Lambeth Conference on social and  
industrial questions. The circular stated that  
the Church would always do its utmost in  
the effort to suppress those things which  
weaken and impoverish humanity. Mr.  
Wookey considered that the Church had not  
done all it could in the past. The Church  
could do a power of good in assisting the  
workers. The attendance of clergymen at  
Labour general meetings was always wel-  
come. A letter is to be sent stating that  
the support of the Labour Council here was  
always forthcoming for anything which  
would socially and morally benefit the  
masses.

#### BALLARAT.

##### Mission at St. Paul's.

In connection with a simultaneous mission,  
the Rev. D. S. Hewton, of St. Luke's, St.  
Melbourne held a mission in this parish,  
August 20 to 28.

Special services were held severally for  
men, women, and children, besides the open  
mission meetings. Five services were held  
on each of the two Sundays. The mission  
opened well and in fine weather, but the  
stormy and wet conditions put a "damper"  
on the week-day attendances. Still, many  
faithful ones came, and got a blessing.  
Numbers grew, and at the final thank-  
giving service there was a large congrega-  
tion. Mrs. Goss sang as a solo the hymn,  
"I surrender all," and the sermon was on  
the "Pearly Gates of Heaven." The Mis-  
sioner's main plan was that for each one the  
mission should mean (1) A renewed repen-  
tance; (2) A renewed grasp of the doctrines  
of the Church; (3) A renewed detachment  
from worldly things; (4) A renewed spirit  
of progress and adventure in the Christian  
life and service. The Missioner's message  
was clearly presented—bright, crisp, inter-  
esting; profusely illuminated by original pic-  
tures, anecdotes, and illustrations; earnest  
and telling. They made a deep impression.

#### CIPPSLAND.

##### The Cathedral Parish.

A large kindergarten hall, to be known as  
the "Annie Pain Memorial Kindergarten  
Hall," is to be built as soon as funds permit.  
The Ladies' Guild have made themselves  
responsible for raising the amount required,  
£500-£750. The kindergarten teachers have  
in hand over £150 for the complete furnish-  
ing and fitting out of it. It is hoped when  
finished it will be all that a modern kindergar-  
ten hall should be—bright, beautiful and  
roomy.

A fine brass Eagle Lecture is being given  
to the Cathedral as a memorial, and probably  
will be ready for dedication at the morning  
service on Synod Sunday, November 13.

#### WANCARATTA.

##### Tallangatta.

Prior to their leaving to take charge of  
Yea, the boy scouts tendered a farewell ban-  
quet to the scoutmaster (Rev. J. S. Bul-  
lough) and his wife. Speeches were made  
by the assistant scoutmaster (Mr. P. Mar-  
ley) and scouts. Miss E. Vincent contrib-  
uted a solo. Presentations of a gold medal  
to Mr. Bullough and a gold brooch to Mrs.  
Bullough will be made at an early date. A  
very pleasing function took place at the con-  
clusion of the Sunday School on August 7,  
when Mrs. Bullough, who has been superin-  
tendent for some time, was presented by  
the teachers and scholars with a gold-  
mounted fountain pen and a silver vase.

Mrs. Callander and Miss Vincent spoke in  
high appreciation of Mrs. Bullough's efforts  
in Sunday School and Church work. A pub-  
lic presentation will be made to the Rev. and  
Mrs. Bullough in the near future. Owing  
to the short notice, it was impossible to  
arrange the function before their departure  
for Yea.

#### NEW ZEALAND.

##### WAIAPU.

##### The Synod.

(From our own Correspondent.)

Previous to the regular business of synod  
a Retreat was held at Havelock North, Rev.  
W. E. Lush, of Auckland, giving thoughtful  
and inspiring addresses. The last day of  
the Retreat was spent in conference on the  
subject of reunion. The Bishop gave us a  
splendid lead and spoke most solemnly of the  
manifestation of the Holy Spirit's presence  
at the Lambeth Conference, telling us that  
he was so impressed by what took place that  
he felt bound to do his utmost to encourage  
reunion as long as he lived. Several of  
those present spoke, some dealing with

#### A Startling Statement.

"We have reached a point when we can  
say that the people of this State, if given a  
referendum, will cast a majority of votes for  
Prohibition." Such is the statement made  
by Mr. Thos. R. Shonk, campaign organiser  
of the N.S.W. Alliance referendum pledge  
campaign.

During the past twelve months we have  
seen many sections of the community swing  
over in favour of Prohibition, and the Church  
to-day is united in this great fight for the  
modern reform. The intensive educational  
work carried out by the Alliance has been  
made possible by its greatly increased mem-  
bership and the encouraging financial sup-  
port accorded to the work, and now the de-  
mand is for a referendum.

The onus has been placed upon the Alli-  
ance to give a lead, and it has not been  
found wanting. The great referendum  
pledge campaign has been launched; 100,000  
electors of New South Wales are being asked  
to sign the following pledge:—

##### A Modern Pledge.

"I promise that I will not give my first  
preference vote to any candidate for Par-  
liament who is not pledged to support the  
democratic principle of an immediate refer-  
endum on Prohibition, to be decided by  
a bare majority."

##### Signed .....

##### Address .....

It is no secret that 25,000 of these pledges  
have been asked for by local enthusiasts,  
and the signed pledges are continuously  
flowing into the Alliance office.

This pledge, it is claimed, will organise  
Prohibition votes. In most electorates pro-  
hibitionists are in a majority, and in all  
electorates they hold the balance of power.

This pledge will influence the selection of  
political candidates, and ensure the selec-  
tion of those who favour a liquor referen-  
dum.

It will make the Members of Parliament  
represent the strongest sentiment in their  
electorates.

It will give prohibitionists their right—  
prohibition representation.

It will give everybody their right—a liquor  
referendum.

This pledge will not make you vote against  
your party. Preferential voting will ensure  
plenty of candidates. Each party will have  
a referendum candidate. Nor will it disen-  
franchise you. It will ensure more people  
voting. They will have something to vote  
for—a liquor referendum.

This campaign will last for two months—  
at the end of the first month, on October 31  
—it's a Monday—an unusual demonstration  
will be held in the Sydney Town Hall. Fix  
the date in your mind—Monday, October 31  
—and watch for "unusual" announcements.

This campaign is the biggest thing ever  
in the N.S.W. Prohibition history.

#### BAPTISM OF A YOUNG SULTAN.

The baptism of another of the eight young  
Sultans who hold power in the Province of  
Bukoba has recently been reported from  
Uganda. This man is the third Sultan to  
be baptised in connection with the C.M.S.  
Mission within the past two years. The  
winning of these young Sultans is an event  
in the history of the country. Hitherto the  
following of the C.M.S. Mission has been  
small, and one of the primary causes of this  
is thought to have been the absence of any  
lead given by the chiefs. By the baptism  
of the three Sultans and the reception of an-  
other as catechumen this lead has now been  
given. This event, combined with the print-  
ing of the four Gospels in Luwya, the first  
copies of which have just reached the coun-  
try, is expected to do much to break down  
prejudice, to commend the Gospel message,  
and to cause a widespread turning to Chris-  
tianity among the 250,000 people of this pro-  
vince of petty kingdoms.

Jaundiced eyes see all things yellow.

**T. J. HOSKINS & SON**  
Centennial Motor, Coach and Buggy Works  
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For Motor Bodies, Repairs, Painting, etc.

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Head Office—810 GEORGE STREET, SYDNEY (next to Christ Church)  
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#### THE NEW LECTONARY.

October 16, 21st Sunday after Trin-  
ity.—M.: Ps. 116, 117; Ezek. xiv; Luke  
xiv. 1-24 or 1 Pet. iv. 7-v. 11. E.: Ps.  
128, 129, 130, 131; Ezek. xviii. 1-4. 19-  
end or xxxiii. 1-20; John xvi. or 1 John  
iv.

October 23, 22nd Sunday after Trin-  
ity.—M.: Ps. 118; Ezek. xxxiv. 1-16;  
Luke xiv. 25-xv. 10 or 2 Pet. i. E.:  
Ps. 132, 133, 134; Ezek. xxxiv. 17 or  
xxxvii. 15; John xvii. or 1 John v.

#### SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL.

The Annual Scholarship Examination will  
be held on Thursday and Friday, December  
1st and 2nd, commencing at 9 o'clock each  
day. There will be offered for competition—

- (a) One Council's Open Entrance Schol-  
arship.
- (b) One Church Primary Schools Schol-  
arship, candidates for which must be  
Church Primary School boys of at least  
two years' standing.
- (c) Two Council's Junior Scholarships.  
Candidates for which must be under  
fourteen on December 1st. For one of  
these scholarships candidates must not  
yet have entered the school at the date  
of the examination; but the other is  
also open to boys who have been not  
less than one year in the school by the  
end of the present term.
- (d) One Exhibition for sons of clergy in  
the province of New South Wales; can-  
didates must obtain a nomination  
from the Lord Archbishop of Sydney.
- (e) One Walter and Eliza Hall Exhibition  
of £110 per annum, open to the sons  
of country clergy in the Province of  
New South Wales.

With the exception of the Walter and Eliza  
Hall Exhibition, all the above are of the  
same value as the total annual fees for day  
boys. Preference will be given in all cases  
to the sons of soldiers who either fell or  
were totally incapacitated in the War. Appli-  
cations stating age, date and year of birth,  
and accompanied by commendation from  
present school, should reach the Headmaster  
before the end of October.

#### Great Liquor Referendum Pledge Campaign

Alliance Obtaining 100,000  
Pledges

HAVE YOU SIGNED?

A Demonstration with  
a Punch

TOWN HALL, 31st OCTOBER

It's a Monday—Keep it free

WANTED AN ORGANIST for an American  
Edal Organ, Sunday Services and Choir  
Practice. Salary £2 per annum. Apply  
Rev. H. N. Powys, 9 Albert St., Strath-  
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WANTED—A SECOND CURATE, £225.  
Archdeacon Boyce, Cleveland St., City.



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Church of England Boarding and Day School for Boys.

Chairman of Council - THE HON. MR. JUSTICE HARVEY.

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 300 boys enrolled. A Junior House (Residential) for boys from 9 to 13 years of age has been established at "Wynga," in close proximity to "Cranbrook." Particulars may be obtained from Secretary or Headmaster at School.

## STRATFORD SCHOOL FOR GIRLS.

Resident Boarders and Day Pupils.

Principal - MISS WILES.

Lawson, Blue Mountains.

Assisted by a Competent Staff of Teachers.

The School's Scope of Study embraces the usual English Subjects. Pupils are prepared for MUSICAL EXAMS, also for the INTERMEDIATE LEAVING CERTIFICATE and Matric. Exams. Physical Culture is Compulsory.

The School's great aim is to develop Christian Gentlewomen. Prospectus on Application.

## St. Leonard's Grammar School

Facing North Sydney Oval (Alfred St.)

A BOARDING AND DAY SCHOOL FOR BOYS

This School is a small one with accommodation for only 100 boys. This ensures small classes, with greater individual attention to the boys. Country boys are provided with a sound education under happy conditions. Boarders attend St. Thomas Church of England. All Examinations to Leaving Certificates.

Tel. 264 North.

T. A. LAPPIN, B.A.

## CAULFIELD GRAMMAR SCHOOL

MELBOURNE.

DAY AND BOARDING SCHOOL FOR BOYS.

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

Illustrated Prospectus will be sent on application to the Head Master.

## LINDFIELD COLLEGE,

DAY AND BOARDING SCHOOL FOR GIRLS.

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 GERTRUDE WATKINS (Cambridge Teacher's Training Certificate) Assisted by a Highly Qualified Staff.

A Sound, Modern Education is provided, leading to the University. Resident Pupils receive every care and individual attention.

## TRINITY GRAMMAR SCHOOL

DULWICH HILL,

A Day & Boarding School for Boys.

Registered as a High School under the Bureau Endowment Fund.

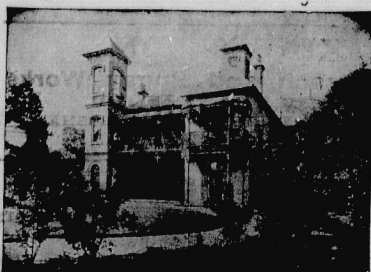
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Warden:

Rev. C. A. Chambers, M.A., B. Ed.

HEADMASTER:

Mr. F. M. J. ARCHER, M.A., Dip. Ed.



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The Society is prepared to train and support accepted candidates.

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Diocesan Church House,  
George Street, Sydney.

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Interest  
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The Extension of Christ's Kingdom in our own Home Land! President—The Most Rev. the Lord Archbishop of Sydney

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What shall be our Limit?

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There need be NO LIMIT if we have your

Personal, Prayerful, Practical Support

Donations will be gratefully acknowledged by—

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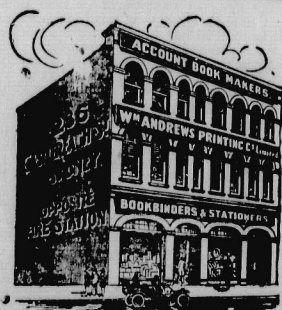
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## Church Development in East Africa

The Bishop of Mombasa is taking steps to develop the constitutional government of the Church in his diocese on the lines recommended by the Lambeth Conference. All the licensed clergy have been summoned to meet the Bishop at the Memorial Cathedral on August 28, when he will deliver his Primary Charge, and on the following day will be held the first session of the Diocesan Conference, consisting of the clergy and representatives of the laity, invited by the Bishop on the nomination of various sections of the diocese. It is interesting to note that the Bishop invites the election of women as well as men as lay representatives, and suggests that the Synod, when formed, act in the same way. The outline constitution for the Synod will be submitted to the conference, and if it is accepted the conference will be asked to dissolve and immediately to reassemble for the first session of the Mombasa Diocesan Synod. In the synod clergy and lay members will, "as a rule," sit and vote together, although a vote by orders, if requested, may be taken, but "no resolution whatever can be carried without the consent of the Bishop" or his representative. The progress of this important development in constitutional government will be watched with intense interest and sympathy by every friend of missions in East Africa.

The business awaiting the attention of the Synod is of an extremely practical character. A resolution will be submitted endorsing not only the Lambeth Appeal for Unity, but also the declaration of the Kikuyu Alliance "not to rest till we all secure one ministry," and asking the Bishop to bring the resolution formally before other churches in the diocese with a view to consultation and action. Such a step as this is full of hope, and it may well be—as not a few are coming to believe—that it will be from its mission-fields that the Home Church will learn the way to the realization of Christian unity. The other matter to be discussed presents real difficulty. It will be remembered that the Synod of the neighbouring diocese of Uganda has taken an unfavourable view of the formation of a Province, but, apparently, the last word has not been said, and the Mombasa Synod will have before it a resolution asking that a conference be called in which all the East African dioceses are adequately represented, made to draft a Provincial Constitution which could be accepted by all. An earnest appeal will be made to the Synod of Uganda to consent to enter such a conference, in which case some *modus vivendi* may be found. The proposal to be brought before the Mombasa Synod is marked by wisdom and restraint, and is evidently framed in the spirit of the Bishop's hope that it may be enabled to act so as to help towards a solution of the problem, and not in any way to accentuate the difficulties that exist. From "The Record."

## Anglo-Catholics at the Cross Roads

Following upon the Anglo-Catholic Congress of last year, and as an outcome of it, there was held in Oxford last July an "Anglo-Catholic Priests' Convention," and it is intended, apparently, that the Convention shall become an annual event. It was attended by about 1200 priests, but what definite results were reached we have been unable to discover. It may be that the "Findings," if any, were formulated, discussed, and passed at the concluding session, which was held in camera, in which case we shall possibly find them in to-morrow's issue of the "Church Times," but as matters stand at present the report of the proceedings, down to Wednesday morning, which appeared in last week's issue of our contemporary, leaves us wondering what real purpose the Convention has achieved. One thing seems to be perfectly clear, and that is that Anglo-Catholics are at the cross-roads and that there is a very decided cleavage of opinion between the pro-Roman and the anti-Roman sections of the party as to which way they shall take, but it does not appear that either section is sufficiently strong to coerce the other. The Convention had the inestimable advantage of the presidency of the Bishop of the diocese, but his activities seem to have been confined to preaching a sermon at a special service at St. Mary's, and it eventually took the form of a heart-to-heart talk, in place of the carefully thought out discourse he had written for the occasion. The Bishop seems to have given the members of the Convention some excellent advice concerning the ministerial office. He had felt a shudder when he saw the word "efficiency" looming large upon the mind. The special correspondent tells us that "there was a readiness to live and let live which augured well for the future."

ness. We look in vain, however, for any direct rebuke of ritual extravagances which are alienating the laity of the country, and from which the Convention itself was not wholly free.

The service at St. Mary's, at which the Bishop of Oxford preached, had been preceded, only a couple of hours before, by "the Mass of the Holy Ghost," sung at the church of St. Barnabas, Oxford, in the presence of the 1200 vested priests, to accommodate whom most of the seats had been removed, and the church was crowded from end to end and from side to side. The Right Rev. Dr. Vibert Jackson, Assistant Bishop in Honduras, was the celebrant, and two quotes from the "Church Times" ("the ceremonial was entirely that of the Roman rite, the ablutions were taken before the Prayer of Thanksgiving." This seems to have been too much even for the "Church Times," as its special correspondent immediately adds: "Happily the new generation of clergy is coming to realise that the Prayer Book has, reasonably interpreted, noble ceremonial possibilities of its own, and does not require, even for a Mass at which a Bishop celebrates, to be conformed to the rubrics of the Missal." "The older generation," he proceeds, "who had no chance of seeing the Prayer Book tried on the grand scale in England, were almost forced to look abroad. But the Catholic Revival will outlive this stage, and, indeed, is already passing out of it."

The significance of this remark will be the more apparent when it is read in conjunction with the correspondent's account of the first formal act of the Convention, the celebration of the Holy Communion in the chapel of Keble College. "From beginning to end," he writes, "the service was what is sometimes reproachfully called 'Prayer-book'—i.e., there were no interpolations and no omissions from the prescribed form, and "the service was quiet, full of devotion, and exceedingly impressive by its restraint." Thus, as we have said, the Anglo-Catholics are at the cross-roads; are they as a body to adopt the Roman rite or will they be content with the Prayer Book service? This is a question to which the Church is entitled to a reply. It is a question which, we respectfully submit, the Bishop of Oxford should have asked before accepting the presidency of the Convention. The report of discussions at the second day's sitting shows how deeply the whole matter is agitating the mind of Anglo-Catholics; and, although it must be recognised that there are moderating influences at work, the trend of much of the opinion expressed was unmistakable. Principal Moulds, of St. Chas. College, Durham, in a paper on "The Conduct of Worship," urged that the members of the Convention should agree on some broad measures of uniformity, but while he agreed that the Prayer Book must be the basis, he went on to add that the Prayer Book must be "our low gear, not our speed limit," and the plea, we are told, "roused great enthusiasm." He argued for the retention of the vernacular, but suggested they should ask for "the restoration of the ancient Gelasian Canon of the Mass." Prebendary Mackay declared that they must claim their "right to celebrate every day," and their "daily example must draw back to Communion the people of England." He held that they "could make no progress until the Blessed Sacrament is reserved in all our churches," and that "the attendance at a sung Mass on Sundays must grow out of the sacramental worship of the week." In the discussion, however, Canon V. S. S. Coles stepped in with the pertinent remark that the question they must face was "how we interpret our promise to obey the Prayer Book." "We are not allowed," he added, "to celebrate without communicants," and "we are bound to consider our pledged word." The Rev. B. I. Bell, of St. Stephen's College, New York, also contested Prebendary Mackay's statement, and went on to express the fear that "some priests were so eager to make Catholics that they overlooked the need of making Christians." On the other hand, Dr. Langford-James spoke in appreciation of Prebendary Mackay's paper, and added an expression of his belief that "the Western Patriarchate still had authority in England," but this belief of his must have received a rude shock when Canon Lacey pointed out that "if Dr. Langford-James looked a little more into the matter of the authority of the Patriarch of the West he would find that he had no authority to say Mass at all." It may be that we shall be the better able to form a just estimate of the position when the full report of the Convention is issued, but as far as the "Church Times" allows us to know what happened, there would seem to be justification for holding that Anglo-Catholics are at the cross-roads and are not able at present to determine which way they, as a body, will take. Yet this was, of all things, the question upon which the Convention should have made up its mind. The special correspondent tells us that "there was a readiness to live and let live which augured well for the future."

But does it? A party which is so deeply divided on such crucial questions cannot win the confidence of the Church, nor does it deserve so to do.

The Convention discussed also "the Study of Theology," upon which the Rev. N. P. Williams read what seems, from the summarised report of it, to have been an excellent paper, but why he should have said that, in this matter, the Church of England in its training of candidates for Holy Orders is inferior to Roman Catholics, is difficult to conjecture. We may be, as he said, inferior to Presbyterians, but to Rome—No. Canon Goudge's paper on "The Study of Scripture" contained much sound and practical advice. "We are too well satisfied," he contended, "with our familiar proof texts and with our familiar misunderstandings of them," and he went on to urge that "the study will give our teaching practical character." We are certain it will; and Evangelicals can desire nothing better than that Anglo-Catholics will study Scripture with honest, open, independent minds. "The Study of Dogmatic Theology," was urged by Dr. Sparrow Simpson, who made a telling point when he said that "the 'reconstructed' Christ failed to influence human conduct as the historic Christ influences and had influenced them." The "Study of Moral Theology." If the full results of such a Convention do not immediately appear, it cannot be doubted that such a gathering together of clergy must have a beneficial influence upon the cause they represent. We notice that the Rev. M. E. Atlay asked members to pray that, as over £40,000 were given to foreign Missions as a result of the Anglo-Catholic Congress last year, forty priests may give themselves as a result of the Convention for work abroad. We notice also that among the resolutions to be discussed at the in camera session was one in the name of Prebendary Mackay to the effect that the first outcome of the Convention be a period of preparation of the clergy for "a great evangelistic movement." The progress of Anglo-Catholics, as they give themselves to the work of evangelisation, whether in the foreign field or at home, will be watched by us with deep interest, and with the sincere desire that, in the doing of it, they may be kept true and faithful to the fundamental principles of the Gospel. From "The Record."

## NATIONAL CHURCH LEAGUE PUBLICATIONS.

Is there a Prayer answering God? Lesson from the great war, by Lieut.-Colonel Seton Churchill (price 2d. or 14/- per 100, from the Church Bookroom, London).

An excellent pamphlet, apologetic and devotional, dealing with prayer, its nature, object, use and the difficulties related to it. The Colonel is intensely practical and recognises the necessity of common sense praying. "Prayer is a method of liberating the hand of God to do what the will would do, but cannot do unless we correspond with His will." (Gore.)

The Lords Supper. For what purpose was it ordained? Compiled by S.E.B. (price 1d. or 6/- per 100 from the Church Bookroom, London). This is a quite recent compilation from the late Canon Meyrick's "Doctrine of the Holy Communion," and Canon Girdlestone's pamphlet on the Holy Communion. It is a concise statement of the scriptural purpose, the teaching of the primitive church and the teaching of our own Prayer Book concerning the Lord's Supper.

Benediction in the Church of England, by W. Guy Johnson (2d. each or 14/- per 100 from the Church Bookroom, London). This is an interesting little pamphlet of 12 pages describing the service of Benediction.

"The service of Benediction is very simple. It is described in the 'Catholic Encyclopedia' as 'ordinarily an afternoon or evening devotion, and consists in the singing of certain hymns or canticles before the Blessed Sacrament, which is exposed upon the altar in a monstrance and is surrounded with lights. At the end, the priest, his shoulders enveloped in a humeral veil, takes the monstrance into his hands and with it makes the sign of the Cross (hence the name Benediction) in silence over the kneeling congregation. With regard to the accompaniments of the service the article just quoted says, 'the use of incense and wax candles, which even in the poorest churches must not be less than ten in number, the singing of the 'Agnus Dei' with its versicle and prayer, and the blessing given with the Blessed Sacrament are obligatory everywhere.'"

Mr. Johnson deals carefully with the whole question from a legal point of view, tells how the Bishops as a body have prohibited the service, and closes with this statement—"The case for Benediction breaks down at every point. There is nothing remotely like it in the New Testament. There is no



primitive authority for it. It is not even medieval, and there is nothing in the Prayer Book which can by any ingenuity be shown to support it. If the Bishops have not authority to prohibit this service, then they can have no authority to prohibit anything."

## The Centenary of Wellington.

Archdeacon Boyce preached in St. John's Church, by invitation, on Sunday, 11th inst. The text was Psalms cxxvii. 1.

The town bears the name of a most famous man. One hundred years ago probably there was no one in the world who was so notable. Wellington had won the battle of Waterloo, had been the principal personage in conquering Napoleon, and after years of war there was peace. The hero was naturally acclaimed.

Wellington was not only a great military leader, as he later became Prime Minister of England; so he shone in politics as well as in the field. One act of his government will remain to his honour, what is known as the Catholic Emancipation Act, which gave privileges to Roman Catholics as citizens which had been withheld from them for a long period. He passed away in the year 1852, full of days and honour. He was greatly loved and there was deep mourning in the whole nation. Tennyson's poem on his demise and funeral should be read by everybody. One member of the House of Commons, in speaking on the vote of sympathy and admiration that the House carried, said that he was the greatest man that the world had ever known. Such a saying cannot be endorsed, but his figure was wonderfully notable. It is an honour for this town to bear his name. One can understand it being given to a splendid situation like this, as just at that period, shortly after Waterloo, his name would be in everyone's mouth.

I may be forgiven for just referring to myself. I may say that I was present at his funeral in London in 1852. I am probably the only man in Australia who was there. It was a splendid pageant, the greatest funeral of the 19th century. My father had taken me to see the event, and we were two of the million and a half people who were present. To get places in the front some people had gone there the night before. It took about three hours for the procession to pass. He was buried in St. Paul's Cathedral, and a splendid monument stands above his resting place.

He loved his church. An incident is told that he was attending the Holy Communion and a working man made way for him to let him get first to the rails where he was to kneel. The Duke stopped him, whispering, "We are all equal here." The son of toil went first.

He was ever earnestly in favour of a religious education for the young. He said that only secularism would produce a race of clever devils.

I think of Wellington in its mid-history of nearly fifty years ago. I had charge of the town when I lived in Molong, and had a parish about as big as Scotland. It included the River Bogan and part of the Mara. I came to this town once a fortnight. I left behind me one mark in the acre and a half of land that was bought for a rectory and the building of that rectory. The land originally cost £50, and it is a pleasure to see that there is such an advance in its value, and that the building housed such excellent clergymen, nor forgetting your own beloved rector. It is a happy memory, the hospitality of the people and their kindness. My policy was to form this into a separate parish and when I left it was to hand it over to a resident clergyman who then came and lived in the newly-built rectory.

I love to think of the principal men here in that middle period. There was H. M. Keightley, the police magistrate, famous for a contest with the bushrangers, and his wife. I think of Dr. Rygate, a much-loved medical man; of Mr. R. T. B. Gaden, of Mr. S. B. Daniel, Mr. and Mrs. Fred Marsh, Mr. Joseph Aarons, whom I consider was honoured with the friendship of his majesty the King who visited Wellington when a boy as Prince George, and who no doubt remembers this town. Mr. W. H. Forwood, ever an earnest Church worker, Mr. H. E. Kater and his wife, Mr. W. B. Simpson and his wife, Mr. Rodda and his wife, Mr. Gardiner, of Gobolion, and his wife, the Hyemimus and the Matthews families were much in evidence, nor can the Thompsons be forgotten, and others whose names I cannot think of just now. These people did their best in their day and generation and are pleasant memories.

The first clergyman who came to Wellington was the Rev. William Watson, sent by the Church Missionary Society in 1832. The first idea was to influence the blacks, of whom there were many, towards the Christian faith. He ministered also to the or-

dirary settlers. When I came in 1873 he had passed away, but his name lived. He was an active worker for over a quarter of a century. I found wherever I went through out all these districts over which he had travelled that he was greatly loved; in fact, I did not hear of any of the other clergymen of the western districts who were so warmly regarded as he. He died in the town and was buried in one of our cemeteries. Mr. Watson had some knowledge of medicine which was very useful as there was no doctor. He never spared himself. He was known more than once to swim the Macquarie when there was no bridge, with his clothes tied on his head with a bottle of medicine inside them, to aid some sick settler on the other side.

In 1837 the Rev. James Gunther joined Mr. Watson, but he moved in 1843 to Mudgee, where he had a long and honourable ministry. He also ministered firstly to the blacks, but as well to the ordinary settlers. Bishop Broughton visited this town four times before he died in 1853. And here we cannot forget the difficulties of travel in those early days. The mode of marriage was much the same as it was three or four thousand years before in the times of Moses, David or Solomon. There were no bikes, no motors, no railways, and certainly no aeroplanes. One had to go in the saddle or some kind of vehicle with horses, or on foot. The new world which I am confident future generations will recognise came with the means of locomotion such as we have to-day. The isolation of the peoples ceased, and all were brought more or less in contact. When Bishop Broughton came I do not know how he managed to travel—certainly not by Cobb's coach, because Cobb & Co. did not then run.

"Except the Lord build the house their labour is but lost that build it." It is a great thing to know that for 89 years out of 100 the Church of England has been planted here and has witnessed for the principles of Jesus Christ. While she had rebuked sin, she has held up the Lord Jesus Who died upon the Cross as the only Saviour; she has pleaded with men to lead true, virtuous and honourable lives, and done what she could to create such conditions for the poor and suffering that would help them in the times of difficulty. She has taught the duty towards one's neighbour so well set out in our Church Catechism. I like to quote the old words: we are taught there to love our neighbours as ourselves, "to be true and just in all my dealings, to bear no malice nor hatred in my heart, to keep my hands from picking and stealing, and my lips from evil speaking, lying and slandering; to keep my body in temperance, soberness and chastity," and further generally to do our duty in life as honest and true citizens.

The greatness of a people is mainly by their character; virtuous people are a national asset; men should ever do their duty to their King, the Empire to which we have the privilege to belong as members of the grand old British family and to our country in which we live. May everyone endeavour to make the next hundred years worthy of our race. May he try to drive out everything that is evil and base, and to bring in a true and nobler life in the fear and love of God and in following the Saviour Jesus Christ, and thus help to make his life useful in a high degree, and so play his part honourably in the strenuous years that lie before us.

## The Waste-Paper Man.

(From Public Opinion.)

Some American papers are publishing the Parables of Sated the Sage. He doth write with a pawky pen, and his Parables have Points. Behold here are two.

I rode upon a railway train. And I spent the night in that chief torture of our hurried Civilisation, even in a sleeping-car. And I slept well; and so, as I judge, from my shoes, did the porter," said Sated the Sage.

"Now in the morning, the train stopped long at a junction. And I looked out of my window, and behold a little park. And it was littered as if there had been a band concert there on the night before. For there was waste paper of many kinds and in great abundance. There were paper bags that might have contained peanuts, and boxes that had contained cracker-jack, and bits of newspaper, and soiled programmes; and if there be any other kinds of waste-paper that people leave in parks, they were there, and Then Some.

One Man with a Sack.

"And I looked, and behold, one man with a Sack. And the Sack was suspended from his neck, and was behind him and upon the left of him. And the mouth of the Sack was

held open with a Hoop. And the Mouth was not wide, but was Wide Open; and whatever dropped into the Sack blew not out, but stayed put. And the Sack was a Great Sack, and contained as it were Two Bushels.

"And in his right hand did the man carry an Iron Spear, even a Rod that was sharpened at the end. And the other end was shaped even like unto a Handle.

"And he walked through the Park, and he thrust the Spear through the Pieces of Paper, even the Newspaper and the Programmes, the Peanut Bags and the Cracker-jack boxes. And he dropped them into the Sack. And when the Sack was full, then did he empty it into a Burner of wire that I beheld behind the Shrubbery; and he burned the Papers with fire. And he came yet again and did likewise.

### The Park began to look Respectable.

"And even as we waited, the Park began to look Respectable. And I saw that before the Sun had risen high in the Heavens his job would be done, and that which had been an eye-sore would be a place of Beauty.

"And I considered this, and I said, One sinner destroyeth much good; but one Righteous man who goeth about doing good can do something toward evening up the work of many sinners. For behold, the crowd that scattered the papers were many, and this man is but one; but he goeth straight at the business of making his part of the world better, and he delivereth the goods.

### Who Brighten the Corner Where They Are.

"And I consider that there are people in the world, and I know a few of them, who Brighten the Corner Where They Are, and who go quietly about making this world a Safe and clean and happy spot and make no fuss about it. For the Crowd that doth eat Cracker-jack and yell 'Kah-Kah-Rah' and scatter Paper maketh a big stir in the world, but the world doth little note nor long remember the beneficent work of the Waste-Paper Man.

"And I considered those good and quiet souls in whose presence all Scandal doth die; who take up no reproach against their neighbours, but who go quietly through life quieting false rumours, and healing life's little hurts, and doing it without any fuss, and I thanked God for such good folk.

The Human Race hath Littered this Planet.

"Then did I meditate upon the way in which the Human Race hath littered up this Planet since first Adam and Eve did Feed Peanuts to the Elephant in Paradise and forgot to pick up the Bag; and how the soul of the Infinite Father hath been grieved through the long ages over the way we have mused things up. And I considered the Patient Love of Him who bare our sins, and put them behind His back, and cast them into the depth of the Sea. And I have great hope that the sins of the many shall not outweigh the infinite grace of the One.

"But I considered that it would be a very good plan to tell folk to be a Little More Careful not to litter up God's Park, but to keep clean and wholesome the good world in which our heavenly Father hath permitted us to play.

(To be continued.)

A fool says, "I can't"; a wise man says, "I'll try."

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## GOULBURN.

### The Cathedral Consecration Festival.

Four times on Sunday, at 8 a.m., 11 a.m., 3 p.m., and 7.15 p.m., the Cathedral was crowded to its doors, the occasion being the Commemoration of the Anniversary of its Consecration. The Bishop of Bathurst was the special preacher at all the services. The festival commenced at 7 a.m. with a celebration of Holy Communion, the Rev. D. Sherris celebrating, the Vice-Dean assisting. At 8 a.m. there was a Corporate Parochial Communion, the Bishops of Goulburn and Bathurst and six priests taking part in the service. All told some 440 persons made their Communion that day. At 11 a.m. the Eucharist was sung to Merbecke's plainsong, and the Bishop of Bathurst preached from Hebrews x. 23, "Let us hold fast the confession of our hope." In the course of a long and masterly address, he gave an exposition of the love of God, and the redemption of the world through Jesus. He stressed the need for more warmth in religious observance. Tepidity was not religion—the Church people should be more intense in their worship. A paroxysm of love and good works was required by the Church, a warmth and flow, moving the whole body to become the wonder, glory and power in the good work that God meant His Church to do. He spoke of the duties of witness, fellowship, and work.

In the afternoon the children had their share in the festival. A procession consisting of Cathedral Choir banners, Light Horse Band, Sunday School scholars, and parochial organisations, lay readers, clergy and bishops, left the Cathedral at 2.15 p.m. At various stations enroute they were joined by the scholars of the daughter churches, till in Auburn Street, by the access of the little ones who could not walk all the distance, the procession was swollen to between eight and nine hundred. The procession halted in Auburn street for a station Versicles and prayers and the singing (unaccompanied) of the hymn, "We love the place of God." To the music of both Light Horse and City bands the procession made its way, via Montague Street, to the Cathedral, which was crowded, for a short service.

The Bishop of Bathurst spoke to the children; likening their procession, just concluded, to their journey through life, with the best of all endings to a happy journey; an ending in the House of God. God had put into the heart of everyone, individuals, as well as religious organisations, of every sort, the love of processions, the romance of journeys, the exhilaration of moving forward.

At evensong the Cathedral was crowded, the music, the hymns, and chants being all of a well known character, and were well rendered by the choir. The Bishop spoke of the temptations which hinder Christian people and of the between them and their appointed task. He spoke of the impossibility of judging any man, when it is impossible to enter into his temptations, or to realise the victories that the world calls defeats or failures. He drew an analogy between the temptations of the Saviour and those that confront every Christian, pointing out that the most terrific and terrifying temptations are not those low and sordid, but those that assail man's higher impulses and planes. He spoke, with reference to nations, as well as individuals, of the absurdity of expecting salvation from without—"No man can save a people who are not saving themselves." There is no way of external salvation either morally, politically, or spiritually. "There are people," said the Bishop, "who believe in a possible political Christ who will save democracy and the nation," this was folly, as not even political salvation could come from without.

The Bishop concluded with a stirring exhortation to let this Cathedral Festival be a fresh start in the work and purpose of the Cathedral Parish.

The collection throughout the day were for the extinction of the debt on the electric lighting of the Cathedral—which debt is now practically extinguished.

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## Young People's Corner.

### AHNAK.

#### The Story of a Greenland Baby.

(By Mary Entwistle.)

Winter has come bringing heavy storms, and for several weeks Baby Ahnak had been kept in the snow hut. Only father and the boys ventured out, the storms were so great. The wind howled round the hut, seeming to try to find a hole through which it might enter; big whirling flakes of snow fell for many hours, covering up the tunnels through which one had to crawl to get out and in. The snow kept them warm, but when the storms were over father and boys had to dig their way out, so thickly had it fallen.

The hut was very smoky and stuffy inside, but Ahnak did not mind that. When one was warm and had plenty to eat one did not mind very much besides. So Ahnak passed the storm time very happily with her playthings—a toy dog team and sleds and some pretty white buttons carved out of the big ivory tusks of the walrus. Sometimes she sucked at a lump of seal fat—mother called it blubber—tied on to a strip of sealskin. Perhaps it does not sound a very nice thing to suck, but if you were an Eskimo baby you would be very fond of it. You see it is so cold in Greenland that the babies must have a great deal of fat to eat.

The lamp that lighted up the darkness and cooked the meat was a rounded, hollowed stone with lumps of half-melted fat for oil and a kind of moss for the wick. It did not give a very good light, but as there was no print to read it was bright enough. By its light father sharpened the spears with which he hunted the walrus, the seal and the white bear, while mother made the skins soft and smooth. The little hood, coat and leggings Ahnak wore had all been made by mother from the skins of the seal and the fur of the bear. The sleeping bag in which she lay was stuffed with the feathers of the sea birds. No wonder she was warm!

Yet, although the snow hut was cosy, Ahnak was glad when the storms were over so that she could get outside again. The last time she had taken an airing on mother's back she had seen in the distance the blue water. Where was it now? As far as she could see there was nothing but ice, white ice with blue-green shadows on it. This was Ahnak's first winter outing, and the frosty air made her gasp at first, it was so different from the warmth of the snow hut in which she lived, but she soon grew used to the cold, and, in the warm nest on mother's back, was comfortable and happy. There was so much to see. Father was just going hunting in a sledge drawn by dogs. What fun it was to watch the dog team being got ready! It was not easy to harness the dogs; the traces got very mixed for the dogs quarrelled and fought. When they were fastened to the sledge with cords made of walrus skin and all was ready, father cried, "Hush, hush!" and the dogs pulled with all their strength. The whip cracked, father and the boys ran by the side and, with the dry, powdery snow whirling round, off they went! Ahnak laughed, crinkling up her eyes until they were almost hidden in her fat cheeks, and mother called out, "May the hunting be good!"

When father returned with his sledge loaded with walrus and seal meat, there were very great rejoicings.

"All the village came and feasted,

All the village did him honour."

While the meat lasted everyone had a share. Nobody said, "You did not hunt, the meat is mine"; they said, "Come, here is meat; come, let us all eat!" And the nicest pieces were left for those who were ill or weak. Ahnak and all the village babies were given a fresh piece of blubber, and how much they enjoyed it! After the hunt the mothers in the village were busy preparing the walrus and seal skins. Rubbing and pounding, scraping and kneading were on until the skins were very soft. Then the mothers cut and shaped them, sewing them together with walrus bone needles.

The long winter passed slowly by. Sometimes it was hard to tell when day ended and night began. The days were very dark for the sun never appeared, but they were often brilliant with the wonderful Northern Lights that shine sometimes in the cold snow lands. Great streaks of flame colour swept across the sky and changed to glowing rose and crimson, shooting out streamers of light in every direction. Ahnak's eyes grew round

with wonder at the sight; she pointed one fat finger and tried to ask, "What is that?" By the time spring came Ahnak had grown very much; she was now able to walk about the snow hut in a constantly tumbling fashion. The things that would hurt her had to be put away out of reach—spears, heads, hunting-knives and sharply-pointed skewers. There were no cupboards, but some net bags held these things safely, and they were hung up well out of the way of Ahnak's busy fingers.

In the night time came strange, loud, cracking noises, and the little girl would wake in a fright and feel for her mother lying beside her. "Hush, my baby!" mother would say, "that is the ice cracking and breaking, that's all. Go to sleep again." Now in the day time the sun came to shine on them for a little while and Ahnak could see little rifts in the ice where the cracking had sounded. Day by day the cracks widened and the blue water could be seen, and one morning some wild fowls came flying from the south and rested on the rocks. "Summer is really coming," said mother; "the birds tell us so."

The ice broke more and more, leaving at last the sea open as far as the eye could reach. Great icebergs on their way to the south sailed slowly past, looking like mother would say, "that is the ice cracking and breaking, that's all. Go to sleep again." Now in the day time the sun came to shine on them for a little while and Ahnak could see little rifts in the ice where the cracking had sounded. Day by day the cracks widened and the blue water could be seen, and one morning some wild fowls came flying from the south and rested on the rocks. "Summer is really coming," said mother; "the birds tell us so."

The days became warmer. When the little girl crawled out of the tunnel mouth she found the sun melting the top snow, and there were little pools of water in all the hollows. She could join the other children at play now, although she had to keep well out of the way when "tip cat" was being played. What she liked best was to help to build a tiny snow hut and put in it little snow men and women. The children were very clever with their fingers and made all kinds of little models, and the boys, if they could borrow a knife, were happy when carving something out of walrus ivory. There was plenty to see and much to do now summer had come.

Little Ahnak is a child of the far-away north, indeed the most northern baby of all. She eats very different things from our babies, she wears very different clothes, and lives in a strange house. But she likes games and play as much as you do and loves her mother as you love yours. Her mother tells her stories sometimes, not always your favourite ones, but there are some Ahnak knows that you know too. Her mother knows some of the stories of the Lord Jesus. I knew you would be glad of that! She has told her of His being the Friend of all the children—the boys and girls of the hot sunny lands as well as of the cold north. So, Ahnak, like you, prays to "Our Father" when she goes to bed. Shall we tell him that we are glad to know about her? What shall we ask for her?

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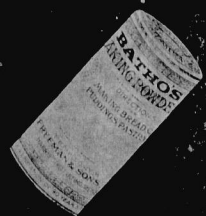
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**Current Topics.**

In his reply to the loyal address of  
the Convocation of Canterbury in Aug-  
ust, His Majesty King  
George made an inter-  
esting reference to the  
question of reunion. He

said:—

"I do not doubt that there is a growing  
body of opinion which believes that a new  
strength and vitality would flow from the  
union of all Christian people in a visible  
fellowship. Great, I know, are your diffi-  
culties, but I shall watch with interest and  
intense sympathy your endeavours to explore  
this matter, and I pray that they may receive  
the blessing of the One Almighty God in  
Whose service you are working."

We may well believe, from what we  
hear of the King's religious life, that  
the reference to prayer is no mere use  
of conventional language, and we trust  
that the King's example will be fol-  
lowed by his loyal subjects. "Prayer  
changes things," and there are a good  
many minds to be changed before re-  
union becomes a practicable policy.

We are glad to notice that the Arch-  
bishop-designate of Melbourne, Rev.  
C. Harrington Lees, is  
alive to the Church's duty  
with regard to the great  
social problems of our  
age. Speaking at the

Church Congress, he is reported to  
have made a strong appeal to the  
Church to take a live interest in the  
unemployment question, education,  
and other problems. "The Prime Min-  
ister had lectured them over their in-  
terference, but the Church could not  
afford to be merely a referee in the  
game." Quite so! We heartily en-  
dorse his views. The Church which has

a social, as well as an individual, gos-  
pel to proclaim has no right to assume  
that the rules of the game are alright  
when they so often flagrantly deny the  
ideals enunciated by her Master. Our  
social and industrial systems are in  
many respects so unchristian that the  
Church which is set in the world as  
a light of witness, is disloyal to her  
Master if she stands aloof from the  
work of reform. An industrial sys-  
tem which assumes the necessity for a  
certain amount of unemployment, and  
makes no insurance provision against  
its hardships, is manifestly opposed to  
the spirit and the letter of Christianity,  
and is fraught with grave moral dan-  
ger to the community. The Church  
which opposes the liquor traffic be-  
cause of the serious moral evils which  
follow in its train, must in common  
consistency protest against an econ-  
omic order which tends to force unem-  
ployment on a section of the com-  
munity. The Master Himself did not  
stand aloof from the problems—as wit-  
ness His teaching on this question, and  
that of the living wage in the parable  
of the workmen who each received a  
penny a day—and the Church. His  
Body, must not refuse to be the ex-  
pression of His point of view on earth.  
In the field of education the new

Archbishop will find that the track has  
been well defined by his predecessor,  
whose statesmanship in this respect  
has laid the whole Australian Church  
under a debt of gratitude.

Then there are other problems wait-  
ing to be solved, and we are glad to  
welcome to Australia one who so ob-  
viously realises their importance.

There is a strong feeling both in  
Great Britain and Australia, that the  
one paramount need of  
**Evangelism.** to-day is the faithful,  
earnest proclamation of

the old, old gospel. That is, the one  
thing man supremely yearns for and  
needs (though he does not know it) is  
the good news of God's love for erring  
man, revealed in Jesus Christ. In  
other words, man wants the Gospel  
of the Cross, for that is the good news  
of life. There is to-day church orga-  
nisation in abundance, and we know only  
too well how sacrament and rite are  
exalted in the Church's life, but what  
is needed is the proclamation of the  
Cross and its saving power. This is  
not to say that we do not need Sacra-  
ment and organisation, but there is  
something more supreme and that is  
life, and the Cross is the saving power  
of life. In this connection an extra-  
ordinarily suggestive and informing  
volume, "Evangelism," has just been  
published, and no one can read its  
pages without heart-searching peni-  
tence. It is a volume of essays by  
different writers, not all in agreement  
on minor points. But it is a book to  
be read and prayed over. We believe  
it will be used greatly to convince men  
that the gospel is still the power of  
God unto salvation.

The reports of the Modern Church-  
men's Conference, recently held at  
Cambridge, are causing  
thousands to stand  
aghast at some of the  
statements made. We  
know that many who took

part in that conference held most ex-  
traordinary views on the great funda-  
mental facts of the Faith, but we never  
imagined the lengths to which such  
professed leaders in the Church would  
go. Many earnest church people are  
rising in just indignation and are ask-  
ing how these men are allowed to re-  
tain their emoluments. Naturally we  
will await the official report of the  
conference, but the general tenor of  
the papers read and reported in the  
press gives abundant cause for alarm  
and for inquiry whether the views ex-  
pressed are or are not in accordance  
with the creeds of the Church.

In this connection a severe rebuke  
has been administered the readers of  
the papers at the conference  
by Mr. Max Pemberton, the  
novelist. He goes on to say  
that the pronouncements  
"astounded him," and he thinks that

the teaching of the conference "may  
well leave us dismayed." Either the  
Church is Unitarian or it is not, and  
he thinks that sooner or later the whole  
matter will have to be faced and the  
scope of the Church of England clearly  
defined. He says, "Either it is a  
Christian Church or it is not." We  
ought to know where we are and what  
is permissible within the Church of  
England. Doubtless more will be  
heard in so important a matter.

One of the Australian bishops in  
writing to his diocese on the Reunion  
question and the sugges-  
tions made for progress in  
its furtherance uttered a  
word of assurance and cau-  
tion. His lordship said:—

"I want to make one point very clear.  
Emphasis was rightly laid at Synod upon  
the Catholic principle that a Bishop 'does  
nothing without his Priests.' In this Pro-  
vince the Bishops are keenly anxious to hon-  
our this rule. No action will be taken in  
the direction of the interchange of pulpits  
or similar steps until the Clergy have been  
fully consulted and their frank opinion  
asked. Further, it must be remembered that  
such practical expressions of our desire for  
reunion are under the Lambeth Resolutions  
confined to Churches that are definitely com-  
mitted to work for reunion, and that even  
in these cases such interchange of pulpits  
will be of rare occurrence, at any rate on the  
initial stages of this movement."

We believe that this attitude is rea-  
sonable and correct and indicates the  
writer's desire not to make reunion  
more difficult by over-hasty methods  
of procedure. But we trust that no  
"hide bound" minority of Anglo-Catho-  
lic extremists will be allowed to intimi-  
date our bishops and make the Church  
appear responsible for an episcopal  
succession theory which so weighty  
a writer and so authoritative an his-  
torian as the late Professor Gwatkin  
declared to be "a defence of history  
and a defiance of Christ Himself."

We pray that our fathers-in-God may  
keep true to the vision that led them  
and the spirit that compelled them at  
the recent Lambeth Conference.

The Bishop of Bunbury, in his Synod  
charge, referred to the grave crisis in

the Church by reason of  
the shortage in men offer-  
ing for the ministry. The

English Church is suffer-  
ing acutely in this matter and conse-  
quently there will be few English  
clergy available for colonial work for  
some years to come. The Bishop of  
Bathurst in his recent diocesan notes  
placed before his diocese the crisis in  
the Bush Brotherhood by reason of the  
scarcity of men. That institution has  
been supplied almost entirely from  
England, and the supply is dried up at  
its source. It is naturally a matter of  
regret and not less of intense surprise  
that in these days of national vigour  
and sentiment it should be needful for  
the Australian Church to look outside  
for ministerial supplies. Why is it that  
our own Australian youths, who have