

"Branch's life is dwindling; where it is put first, then (again, in spite of numbers) the Branch is living, all is well and all will be well."

And the article concludes with a Prayer which we might well make use of in our C.E.M.S. Services and Intercessions:—"Thou, O Unseen Father, art the Fount of Life, the Fount of Light, the Fount of all Grace and of all Truth, Who drawest all to Thyself through the advent of Thy Beloved Son. We beseech Thee, make us willing men."

The second article begins by laying the same emphasis on the spiritual side of C.E.M.S. work:—

"Prayer and work are so intimately related that it is really impossible to separate them, since by Prayer we gain the motive force which enables us to act. It is noticeable that in the Branches which are able to state that the devotional meetings and corporate Communion were attended by all or nearly all the members, the record of work, not only attempted but actually accomplished, is great.

"Also in these Branches there is evidence that although care is taken, and rightly so, to weed out the slackers, and to require a period of probation for all new members, yet the right hand of fellowship is extended to all, and each individual member considers it part of his duty to invite personally someone to come with him to God's House, and to become with him a partaker in the blessings of prayer and worship."

HAVELOCK.

On June 2 the monthly service was held, when a new member was admitted.

At the meeting afterwards a new member and an associate were proposed.

A very animated discussion took place on a variety of subjects, and the Secretary was left with a legacy of much writing in the Minute book.

The Corporate Communion for the future will be held on the Sunday after the monthly meeting.

Our Branch has been gradually feeling its way, and we quite expect that very soon now we shall be, as it were, on our legs, and ready for any further service that may open up for our members.

GISBORNE.

On May 23rd an interesting debate was held at a meeting of Holy Trinity Branch. The subject was:—Free-will offerings *versus* bazaars, concerts,

flower shows, etc., as a means of raising money for Church purposes. Bro. A. Morris ably introduced the subject, emphatically denouncing the various popular methods in vogue for raising money by the offer of a *quid pro quo* in the shape of amusement. Bro. Toomath led the opposition. He regarded sales of work, entertainments, etc., as quite a legitimate means, and absolutely necessary to financial stability until such time as Church people had been educated to regular and systematic direct giving. Bro. Morris was rather severely handled for his use of the phrase "*compulsory freewill offerings.*" Quite a number of members took part in a spirited debate and in the end it was resolved that "This meeting recommend to all Church people the duty of making adequate and systematic freewill offerings for the support of the work of the Church."

The Good Friday Procession.

A Great Gathering of Churchmen.

THE SCENE ON THE ROUTE.

The Good Friday Procession and the Service of Solemn Supplication for the Nation in S. Paul's Cathedral was a great event and a significant new departure in the history of the Church and the nation. The experiment—a bold and courageous one—was justified in every way by the result. It united Churchmen of all schools of thought and of all classes in a most remarkable way. On one of the most summer-like days in April, when the country was no small attraction to ordinary toilers, about three thousand laymen went through the fatigue, which a long procession involves, and at least a hundred thousand spectators probably there were far more—showed their sympathy with the movement by their reverent and respectful demeanour.

THE FORMATION OF THE PROCESSION.

The arrangements were admirable. The Chief Marshal was Mr. A. P. Charles, of Oxford House, to whom a great deal of credit is due for the way in which the procession was formed and started. Trafalgar Square was crowded on all sides with dense masses of spectators, who waited patiently and in silence during the long process of formation, the singing not beginning until the procession actually started. It is estimated that over two hundred robed Clergy, eight hundred Choir men and Lay Readers, and over

two thousand unrobed laymen took part in the march. No banners were carried, and as far as one could learn there was not the slightest attempt at opposition or disapproval at any point in the whole route from Trafalgar Square to S. Paul's. On the contrary, by far the larger proportion of the spectators uncovered their heads, and many joined in the hymns which were sung.

THE START.

And so, in the brilliant sunshine of this exceptionally beautiful April day, a scene unparalleled (even in the varied history of Charing Cross) was being enacted in perfect order and in great earnestness of spirit. Then the white-robed body of men at the head of the procession gradually moved further and further round the Square. The Processional Cross of All Hallows Barking, carried by the Rev. E. Rainbow, led the way, the other two crosses which headed the sections being carried by the Rev. R. W. Free, Vicar of S. Clement's, Fulham, and the Rev. H. M. Ward, Vicar of S. Mary's, Charing Cross Road. Bands of instrumentalists and Choir men were interspersed. Rather nearer the end than in the middle of the procession walked the Bishop of London, supported by the Bishop of Kensington. The procession was remarkable, not only for the admixture of classes, but for its comprehension of members of different types of Churchmanship.

PRAYER AND BENEDICTION.

Those in front of the Bishop of London passed on through Duncannon Street to the Strand, but the Bishop on arriving at the flight of steps at the south-west corner of the Church came out of the procession, and with his Chaplains and the Bishop of Kensington took up a position on the Church steps. The whole procession halted. One of the bands played a few bars which closed with the Dresden Amen, and then the Bishop said the following Prayer, which all the processionists were asked to repeat silently:—

"Almighty Father, Who didst give Thy Son to die for our sins upon the Cross, be graciously pleased to bless us as we go forth to bear our witness, in this great City, to the Love which has redeemed us; and grant us such humility and reverence that Thy Blessed Son may be known to be walking in the midst of us, and that multitudes may be drawn to confess Him as their Saviour,