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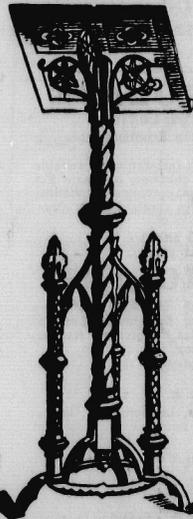
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# The Church Record

For Australia and New Zealand.

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## Current Topics.

The War situation has become vastly improved by the re-entry of Russia into the fighting. Many were the fears expressed that Russia was becoming uninterested in the War and might even seek a separate peace. But these fears have now been completely removed by the almost paralysing blow that our Ally is inflicting on the Lemberg front. The long abstention from fighting has, of course, been due to the internal difficulties, and we can well understand that in a land so honey-combed by German intrigue, it would take some time for public confidence to be restored in any of the leaders. Seemingly, things are now settling down, and Russia is just as determined as ever to see the War through to its bitter end. The effect on Germany is already being manifested in the aggravation of its internal disorder and disorganisation. Changes are taking place on such a large scale as to lead us to the sanguine hope that at last the pressure from without is giving rise to an extreme pressure from within. The political changes in administration and also in the Franchise would seem to show that desperate methods have been found necessary in order to preserve the unity of the country in this tremendous crisis. The cause of real freedom is evidently being well served, and the awful price that is being paid may some day be seen to have been well worth while. We have our ups and downs, our enormous and startling losses by sea as well as by land; but there is the greatest reason for optimistic hope in spite of such disasters as the blowing up of the Vanguard and the tragic list of casualties which are of such frequent publication. "The Lord of hosts is with us; the God of Jacob is our refuge."

The Church of Rome, through its Sydney representatives, is apparently smarting under the Primate's reference to it as a "dangerous denomination." Under the heading a recent issue of

The Freeman's Journal deals with the charge in an article which furnishes fresh evidence that Rome has not lost the gentle art of being both abusive and evasive. We are given to understand that the real trouble is jealousy over the success of a number of pupils of the Roman Catholic schools at the State examinations. And we Anglicans are pitted for being saddled with an Archbishop who has so little reason and logic in his composition that he is unable to appreciate the unchanging glory of the Church of Rome down the ages, and fancies he can see elements of danger to the British Empire in "the Church which is as serene and invincible to-day as it was when it preserved to Europe its Christianity and

civilisation." There now! Who ever heard of Rome being mixed up with any political intrigues? When was she ever concerned about anything more dangerous than the providing of her sons and daughters with the best possible education? When was Rome ever guilty of sectarian bias? Does not history (that is, if one omits such minor incidents as the Spanish Inquisition and the massacre of St. Bartholomew's Day) vindicate the modest claim made in Rome's name by the Freeman's Journal—"If we do break a lance, it is against infidelity and immorality and modern materialism, which certainly have reason to fear the Church that is truly founded on the rock which defies all worldly tempests"?

We shrewdly suspect that it is because the Primate feels there is an element of truth in the assertion that Rome is "as serene and invincible" as ever, that he has chosen the phrase a "dangerous denomination" by way of an apt synonym. The Freeman's Journal might be willing to answer a few simple questions. Which section of the community, through its ecclesiastical leaders, was most active in its endeavours to defeat conscription? To what denomination do the majority of Sinn-Feiners belong, and which Church hailed as martyrs those who tried to stab the Empire in the back at the time when the struggle with Germany was at its most grim stage? What is the standard of education for the people in those countries where the pace is not set by a Protestant community? What has the Catholic Federation been created for, if not to bleed the body politic in the interests of the ambitions—educational and otherwise—of Rome?

The fact is that The Freeman's Journal has treated its readers to another of the plausible attempts that have been made, since the advent of "The Apostolic Delegation" in our midst, to prove that Rome is blameless in the matter of sectarian strife. But Archbishop Wright has too much "reason and logic" not to know that in countless underhand and surreptitious ways Rome has already thrown down the sectarian gauntlet. If we fail to pick it up, through apathy or in a spirit of false toleration, we shall gain Rome's smile of approval. But future generations will, in that case, arise and curse us for our neglect to safeguard the liberties of a Protestant Australia while the power was in our hands to do so. The time has surely arrived when we, too, in the words of advice given by Archbishop Cerretti to the Catholic Federation must "organise, organise, organise." When a political organisation representing a particular Church receives such ominous advice from its official head, that Church must not be surprised or regard itself as an innocent victim of sectarian spirit, if it finds itself designated and marked down for observation as a "dangerous denomination."

It is too early yet to say what the war will ultimately do for the national life of Australia. But Australia last week provided us with an incident in Federal Parliament, which was painful evidence that it cannot yet be said of Australia, as was said in so many places on July 14 of France, that she had "found her soul." It is true that one of the daily papers at least was mildly amused over the matter and referred to it under the heading of "Mr. Hughes Outmanoeuvred." But if our legislators were dead in earnest over the business for which they were elected at such a time of national crisis as the present, they would be in no mood for mere "outmanoeuvring." What happened was that the Opposition deliberately refrained from speaking on the Address-in-reply, not because they had no criticism to offer, or in order to expedite the business of the country, but merely to make the Government look ridiculous by facing it with the next item before it was ready for it. There was a spirit of levity and unbrotherliness about this which was entirely out of keeping with the seriousness of the occasion. This session of the Federal Parliament has laid upon it before all else the responsibility for determining the best "win-the-war" policy. An Australia which had "found her soul" would be blessed with legislators whose whole attention was concentrated on this great business, and who would have no time or inclination to indulge in such undignified school-boy tricks at the country's expense. The incident provides food for reflection for the Church. For it means more than that many of our fellow-citizens have failed to realise the seriousness of the War. It is a reminder that it needs more than the threat of a common foe to weld together the conflicting elements of our national life. What is needed to galvanise us into unity of life is the inspiration of a great spiritual ideal. The Church must work out her message for the nation as well as for the individual.

In N.S.W. a special appeal is to be made on the 27th inst. to the sporting confraternity to join the Sporting Men Sportsmen's Unit. Preparations on a big scale are going forward and no stone seemingly is being left unturned in order to make the day a big success. Even the Churches are being appealed to, in order to help the movement by recruiting appeals from the various pulpits. The request seems just a little striking as the class of sporting men who need all this strong persuasion to do their "bit" for their country's sake, are not usually found in "the Churches" at all—in fact, they rather despise "the Churches" as "spoil sports." Certainly the Protestant Churches have not been backward in urging men and women to respond to the Empire statistics will show that

has been in no way unworthy of their best traditions. It is indeed a deplorable fact that the country is breeding and fostering a class of being, unworthy of the name of man, which is so completely given up to selfish interests that no appeal can make any impression upon it. The following incident, culled recently from one of the Sydney newspapers, will indicate the class:—

Elaborate arrangements were made by the Queensland Recruiting Committee for the disposal of war saving certificates on the Albion Park Racecourse on Saturday. Returned wounded soldiers delivered appeals to the crowds as they left the totalisator with their winnings after each race. Up to the last race only one certificate of the value of £1 was bought. Then Mr. Ben Nathan, of Melbourne, and one of the proprietors of the course, came along and took a £100 certificate at a cost of £87 10s. Seen after the meeting, the secretary of the recruiting committee, Captain Dash, remarked that the average rascaler will neither fight nor pay. The committee's attempt is to be repeated in the hope that the racing public will think better of their attitude.

The most ardent temperance reformer, and all friends of the Cause, will have rejoiced at the sane disregard of a baneful custom that characterised the great banquet held in celebration of America's Independence Day in Sydney. The Toastmaster, Professor Kennedy, called the attention of the guests to the absence from the banquet of spirituous liquor. He said: "The Committee gave the matter very careful consideration. It seems that all the members of the Committee came from the 23 States that have gone bone-dry. However, in view of the 6 o'clock law of New South Wales, it was felt that Americans in Australia should observe the law in the strictest way. They desire to live under the laws of the State, no matter what those laws were. It might seem a little thing, but we are sincere about it." We could wish that Australians were as keen to regard the laws of their country in this matter, and that there were more transparent sincerity on the part of our public men in dealing with the whole question of the Liquor Traffic.

The same occasion was responsible for some courageous and wise words from the Consul-General of the United States.

**Moral Principle.** After reviewing the position of neutrality so patiently observed by America, and outlining the strong measures that are now being adopted in order to bear a worthy part in the War, Mr. Brittain went on to refer to the supreme importance of moral principle. He said: "We must not only be strong from military and naval standpoints, but we must be strong religiously, morally, and commercially. All our own business methods must be beyond reproach to win the confidence of the commercial world. Our watchword should be, 'Our goods are for sale, but not our moral principles.' It was this spirit that guided the revolutionary fathers, and has won for freedom every signal victory since. I believe, however, that the men of to-day are just as honest and patriotic as they were in the days of Washington and Lincoln. I believe that President Wilson will cope with the present situation just as effectively as they met the grave issues that confronted them."

Moral principle is at the back of all true greatness and if any nation is to be really great it can only be so by its production of men of such sound principle that they would prefer to suffer loss rather than be untrue to that principle. But a sound moral

principle is really produced only in the atmosphere of true religion. This needs to be emphasised in these days when men are manifestly relying over much on the secular and material, and are too often practically disregarding that faith in God which alone can give stability to a weak human nature.

English Church Notes.

Shaming the Church.

Dr. J. S. Holden, speaking at the Annual Meeting in London on the Moravian Mission, said that our men at the Front, and the men of other nations as well, had shamed the Church. They were doing in the name of country what Christians had never learned to do or dared to do in the name of Christ. While in America he was told a story which concerned Marshal Joffre. The editor of a French paper writes at Headquarters and showed the General a copy of a letter written by a mother in Paris to her successful third son in New York, where he had made for himself a competency, even if he had not become affluent: "My dear Boy,—By this time you will have heard that your two brothers have fallen, one on the Belgian frontier and the other near Verdun. I cannot, of course, command you, my only remaining son, to come back and fight for France, but I write this letter solemnly to tell you that if you do not I trust I shall never see your face again." And Joffre—perhaps the greatest human being this war had brought to light—wept and said: "We are told that our German enemies are despatching 250,000 men to accomplish the fall of Verdun. It is that spirit in France which makes it impossible for us to devote any more men to the slaughter than we must. It is that spirit which makes me utterly confident of the outcome of this conflict." When the Church of Christ (said Dr. Holden) really loved Him as much as that Frenchwoman loved her country—loved Him sufficiently to count all things but loss that she might know Him—we should see wonders.

The Church's Opportunity.

At the Annual Meeting of the C.M.S. the following striking resolution was carried unanimously.

"1. This meeting joins in thanksgiving to God for His many and great mercies in connection with the work of the C.M.S. during the past year. It rejoices to know that an unusually large number of men, women, and children were baptised in the Society's Missions; that there is a marked movement throughout the native Churches not only in the direction of increasing self-support, but also in the acceptance of responsibility for work hitherto in the hands of the foreign missions; and that during a time of unprecedented upheaval the operations of the Society have been in so great measure maintained.

"2. While thankfully recognising the measure of success which has attended the efforts of His Majesty's Forces and Allies in the war during the past year, this meeting praises God especially for the victories in the countries which are mission fields of the Society—East Africa, Palestine, Mesopotamia, and Persia; for the deliverance of the interned missionaries; and for the re-opening of closed doors. It calls upon the Committee to make as wide an appeal as possible, so that advantage may be taken in Christ's Name of the special and great opportunities which these victories are bringing into view.

"3. This meeting regards it as one of the most imperative duties of the Society during the coming year to take its share in impressing the Church with the deep solemnity of the position with which it is confronted:—

(a) through the mass movements in India

and Africa which are making possible the most remarkable ingathering of souls in the history of Christendom;

(b) through the immense influence of the war upon the future of Islam as a political and religious power;

(c) through the perils which must result from materialism in the Far East if the Church fails to inspire the growing forces of nationalism and education with Christian ideals;

(d) through the new thoughts and aspirations stirring in the minds of so many of the women of India and the Far East, involving immeasurable possibilities of good or evil.

"4. This meeting believes that for the advancement of Christ's Kingdom throughout the world it is vital that there should be renewed conviction in the Church:—

(a) that the present missionary efforts of the Church are pitifully inadequate, and that quickened power at home waits upon penitent obedience concerning the making known throughout the world in the power of the Holy Ghost of the love of God in Christ;

(b) that its failure to take its rightful share in evangelising the world is inseparably connected with the failure to manifest a true evangelistic spirit in its ministry at home, and to impress the world with the great moral and social power of the Gospel of Christ;

(c) that the British peoples have a duty and unequalled opportunity to manifest Christian ideals in the diplomatic, mercantile, and other relationships with the nations of the world.

"5. This meeting calls upon all the friends and supporters of the Society to unite in intercession for the spirit of deep desire, prayer, and courage, which will enable the Church to supply the missionaries so sorely needed for the expanding work, and the funds for their support, and thus to be ready to respond to the challenge to advance in the Name of Him Who is King of kings and Lord of lords."

The Heroism of Merchant Sailors.

Admiral Sir Robert Lowry related the following interesting incidents at the last Annual Meeting of the Missions to Seamen in London:—

"One trawler which was in northern waters, saw a German submarine. Although unarmed, the trawler went for the U boat, which at once submerged, her commander evidently thinking that no trawler would dare to attack unarmed as this one did.

"Another trawler was armed with a couple of light guns. The skipper was in the habit of giving way to drink. Notwithstanding that, he was a fine fellow. One day he was out, and he and his crew came across a German submarine much more heavily armed than the trawler. The submarine began to attack. The first shot from the submarine went through her deck-house, and smashed a great deal of the wheel, which was in the skipper's hands. He nevertheless went on steering with the broken spokes. A second shot carried away the cook's galley, and a third went through the stern. In reply, the trawler sent two shots, which probably struck the submarine. At any rate, she went below water. The old skipper, when he returned, said to an officer, 'Well, you have asked me for a long time to give up the drink. I swear off it now. If we had been on the burst the night before, the men at the guns would not have hit that submarine. I should not be here to tell the tale.' Well, that trawler became the terror of the submarines. Afterwards she was attacked by four of them, and her crew are now either at the bottom of the sea or are prisoners in Germany."

The Reservation Controversy.

The National Church League's petitions against Reservation were sent to the Archbishop, and his Grace brought them to the

A Word to Women.

Two Urgent Questions.

Faithful Marriages.

(By Mrs. Sumner, Founder of the Mothers' Union.)

The future of our nation depends in great measure upon the parents and homes of today, because the character of men and women is formed in the home during their early life by the example of their parents. Consequently it is a vital and all-important fact to face before marriage, that the married life of husband and wife is of national importance, for they take a life-long vow which cannot be annulled by man, and their example in daily home life forms the atmosphere of the home and the impression it makes on all who live in it—especially the children. When you married you took your husband and your husband took you for life, and you determined that as you were lovers before marriage, so you would be lovers after marriage, and that by the grace of God no want of peace and love should ever pass between you. The first year of married life often stamps the future, and in every case of personal intimacy much has to be learnt in self-control and resolution, at all events to crown life in absolute peace and love.

"A wonderful day is a marriage day, a holy state is the marriage state. God Himself instituted marriage. Jesus Christ Himself blest it and put His seal upon it when He was upon earth by His presence at the marriage in Cana of Galilee." What should married life be like? Perfect love, perfect peace, and perfect unselfishness; bearing and forbearing, husband and wife sacrificing self one for the other, giving up his or her will for the good of both. Private prayers is the secret power which never fails, then family prayer, reverence for Sunday as God's day, church services, kneeling together at the Holy Communion and receiving the Divine inspiration of that blessed service.

When troubles come that they do in the most perfect homes, there is a short prayer which has had quite miraculous answers, and I venture to suggest its use when these troubles are met: "O Almighty God fill us with Thy Holy Spirit, for Jesus Christ's sake. Amen." This short prayer has been a power to many in moments of perplexity or the call for sudden decisions.

The Joy of Children.

Turning for a few minutes to children in the home, we realise what a joy they are if from the beginning of their young lives we reverence them and realise their immortality. They come straight from God and are naturally inclined to love and believe in our holy faith. Little children can be made so happy if they are early taught obedience and self-control and a simple prayer gently and faithfully, and they observe their mother kneeling by their cradles or little beds. They learn so much by their earliest talents of observation and initiation, and they can soon be trained to know and love our Lord Jesus Christ and the love He has for them, when He said, "Suffer the little children to come unto Me, and forbid them not. For of such is the Kingdom of God. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them" (St. Mark x. 14-16).

We learn a good deal from watching our children, for they are so cleverly observant, and are ready to be trained by their father and mother. Their characters are being formed from very early life, and as a great educationalist said, "By seven years old a child's character is formed more or less for life."

If we can thus live our own lives in marriage and parent life and home life by the grace of our Heavenly Father and our blessed Saviour Jesus Christ, and bring up our children as His faithful soldiers and servants, our homes will be full of peace, love, and happiness now and until we are called to the glorious perfection of the everlasting home for evermore through Jesus Christ our Lord and Saviour.

notice of the Upper House of the Convocation of Canterbury. Each petition was very numerous signed, one bore the signatures of 1800 clergy, and the other those of 2192 laymen, of whom just over 1400 are Churchwardens. Further signatures are coming in daily, and it is believed that those to the clerical Memorial will reach fully 2000.

Drink Traffic.

Convocation of the Province of Canterbury has begun its May session. Several matters, including the work amongst the deaf and dumb, and training for the ministry, were discussed. The principal subject was that concerning the great problem of the Drink Traffic. After long discussion, which was introduced by the Bishop of Bristol, and to which the Archbishop of Canterbury and the new Bishop of Peterborough spoke—the following resolution was carried nem. con:—

That this House accepts the principle of the proposal for the State Purchase of the Liquor Trade, inasmuch as it would secure public control of the manufacture and sale of intoxicants, but the House would desire before pledging itself to support any particular measure to see the proposal formulated and to know its range and character.

Air Reprisals.

The Archbishop of Canterbury has been very outspoken regarding the question of reprisals. There appears to be a decided revulsion against anything like paying Germany back in the same way for her raids upon defenceless English towns. The Bishop of Liverpool was equally outspoken in his monthly message to his Diocese, while the Earl of Selbourne, in the House of Lords, bravely said the laws of Christ were intended to govern the actions of nations as well as the actions of individuals. The comment is that if this fact is kept in mind, it will furnish unerring guidance for national behaviour even in the most intricate problems of war.

The Bishop of Liverpool's Memorial.

The Bishop of Sodor and Man visited Macclesfield in May for the purpose of unveiling a memorial tablet in the Church to commemorate the centenary of the birth of the late Bishop J. C. Ryle, a citizen of Macclesfield, who became the first Bishop of Liverpool. The inscription on the tablet describes the Bishop as "a man of granite with the heart of a little child."

The occasion was an impressive one, and Dr. Deanton Thompson, who was associated with Bishop Ryle for sixteen years, paid an eloquent tribute to the unique power possessed by this great man.

Australian Tribute to Church Army.

The Archbishop of Perth, Australia, as Chaplain-General to the Australian Imperial Forces, has sent to Prebendary Carlile the following tribute to the Church Army recreation huts: "I left England suddenly (my orders came suddenly), and I never got as far as your headquarters. But as I saw your work in France and Belgium I just want to thank you. God bless you for what you have done."

Famine and Pestilence in Palestine.

A message from Jerusalem to the "Zuricher Zeitung" represents as deplorable the conditions now prevailing throughout Palestine. Adults and children are dying like flies, the former from typhus and Asiatic cholera, the latter from sheer starvation. The "Jewish Chronicle" says:—"Not alone have hunger and disease so preyed upon the Jews in Palestine that thousands are literally starving, without the possibility of obtaining food or homes, but the Turkish Government appears to have entered upon a course of calculated brutality against our people in the Holy Land that bids fair to rival the worst outrages of which the Central Powers have been guilty during the war." From other sources we learn that "a pall of melancholia is settling over the entire country."

Attempts are being made to relieve these people by the Syria and Palestine Relief Fund, 110 Victoria Street, London, S.W.

A CAUSE FOR DEPRESSION.

A correspondent in the "Manchester Guardian" relates a story which shows how varied are the causes of depression. "I had just had the mournful task," he writes, "of taking a funeral in one of our cemeteries, and I was walking back with one of the sextons, and as we walked I noticed the rather unusual sight of five funerals coming up at once. 'It must be rather depressing always being up here,' I said to my companion. 'Well,' he said, 'it is. It's all right on a day like this, when we may get anything from twenty to twenty-five funerals, but some days we only get three or four, and then it do be a bit depressing.'"

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politics, and not abstract theories, must dominate and control our action."

Now for anything I know, this may be very wise policy and very astute statesmanship. But I think there are one or two questions that ought to be asked:

(1) What is this High Church position with which we are invited to be in accord; or which, at any rate, we are besought not to irritate or alienate?

(2) Is ecclesiastical unity—in this case the unity of the Church of England—a primary consideration? Or, are there fundamental principles, loyalty to which ought to take precedence of any questions of unity and coherence?

With regard to the first of these questions, the Bishop of Oxford be taken as the spokesman of the decided but non-Romanising High Church school? If so, what has the Bishop to say? He has said, in words that have often, now, been quoted:

(a) "Ordinations to Holy Orders not celebrated by a Bishop are invalid."

(b) "Eucharists not celebrated by an Episcopally ordained priest are invalid."

(c) "Speaking with reference to Kikuyu" "Such federation, if it violates the principles which I have sketched, or if it is of such a nature as inevitably to lead on to their violation, involves the consequences of disruption amongst ourselves. . . . Action is required of Evangelicals which to me seems only justifiable if the secession is really of the Esse of the Church—rather than of the Kikuyu which is satisfactory to those who hold this view. This is the price which must be paid for the coherence of our communion."

Now all these propositions have one merit—that of pellucid clearness. The first two are assertions of fact, the third is a prophecy about the future. I refrain from retaining comment on the aggressive and overbearing tone of the third, which really makes of it an ultimatum. But I think the following is a fair paraphrase of the three propositions taken as a whole: "High Churchmen have certain fixed principles, which—for them—are absolute; that is, they will not bare one jot of them in view of any questions of unity or disruption. If Evangelical Churchmen wish for closer alliance they may or may not agree with these principles, but they must act as though they agreed. That is they must not commit themselves to any line of action which would conflict with these principles. If they do, there will be a separation in the Church of England. For the principles are fundamental, and whether disruption does or does not follow from the maintenance of them is quite a secondary matter."

Now, in this respect, as in others, imitation is perhaps the sincerest form of flattery. I can, of course, only speak for myself, though perhaps there are other Evangelicals found to share my views. But I would say as follows: "The two assertions about Orders and the Eucharist, respectively, I totally and categorically deny. The prophecy about disruption I accept with regret but with unanimity. In other words, I as an Evangelical Churchman, have certain fundamental principles. I accord to them the same high honour as the High Churchman accords to his fundamental principles. They are absolute for me, and I do not propose to abandon them, whatever be the consequences for the Church of England in the matter of unity or disruption. I honour the Bishop of Oxford for knowing exactly where he stands and for saying exactly what he means. I respectfully try to follow his example. He puts principle first and the coherence of the Church of England second. I should unhesitatingly do the same." He says: "If the Evangelical wishes to cohere with us, he must, in fact, if not in theory, throw his principles overboard. Our principles to us are essential, and will in no case be thrown overboard." I should reply: "My fundamental principles are to me equally sacred, and if the sacrifice of them is the price of coherence, it is a price I should never dream of paying."

As the Dean of St. Paul's with his wondrous felicity has expressed it, the only terms on which the decided High Churchman will combine with the Evangelical are the terms on which the tiger allied himself with the young lady of Niger.

These reflections arise naturally out of the Dean of Durham's action in preaching at the City Temple. If Evangelical Churchmen regard alliance with their High Church brethren as of primary importance they will, even if they, theoretically, approve of the Dean's action, probably refrain from any overt support; not because the action in itself conflicts with the principles laid down by the Bishop of Oxford, but because it will irritate rather than placate their possible friends. If, on the other hand, they are courageous in the maintenance of their principles they will be wise to act on them.

And with regard to the wider question of rapprochement with our High Church friends, I think we shall be wise to calculate how much of our Evangelical heritage we shall retain, and how much of it we shall be called on to discard, or, at any rate to disavow, in the process.

## The Missionary Enterprise.

### Storming "A Citadel of Sin."

At Kincolith, on the Naas River, in British Columbia, a band of Indian Church Army evangelists have been visiting all the encampments. Their ministry resulted in stemming the increasing use of intoxicating liquor, and in renewed interest in church services. The evangelists afterwards went to Port Simpson, where much evil exists in the large Indian encampment, owing to the proximity of the city of Prince Rupert. Archdeacon W. H. Collison, who has lately written an account of his experiences in the Mission during 42 years, says:—

A number of the young men had erected a large dance hall, which was much more patronised than the church, and where not only dancing but other abuses had been introduced. Our evangelists laid siege to this citadel of sin by conducting open-air services near to it. For a few days there was no apparent result, but at length there was a movement among the dry bones and several of the frequenters of this den deserted their leaders and joined the evangelists. Excited and discouraged by these desertions, some of the dancers publicly prayed to the Evil One, calling upon Satan to exercise his power to prevent any others from falling away. But all to no purpose, for soon the leader who had been the chief actor in the building of the hall surrendered to the message of the Word, and with his conversion the whole community was broken up. It was agreed among them that the hall should be used for united services for all the denominations. Nor did the movement end here, for a number of the Port Simpson men crossed by special steamer to the Queen Charlotte Islands, and conducted services among the Haidas there.

### "Signs Following."

In the Sanpoh pastorate of the Chekiang Province of China, where Mrs. Song the pastor's wife, has set on foot three prayer meetings for the Christian women, there are a number of inquirers. Miss I. M. Hughes thus told the story of some of them:—

"One woman who is now an earnest Christian, three years ago heard the Gospel for the first time. At that time, and for seven years previously, she suffered with very bad asthma. On hearing that our Lord, when on earth, healed the sick, she filled a cup nearly full of water, then knelt down and asked God to put the medicine in to heal her asthma, and then got up and drank it. Her husband, who was opposed to Christianity and persecuted her, when he heard about the prayer, scoffed, and said, 'If God heals you, you can be a Christian; I will let you be baptised,' not in the least thinking there would be any need to keep his promise! However, from the day she offered that prayer until now, three years later, she has been perfectly free from asthma! The husband kept his promise, and she has been baptised, and confirmed. Now he is softened and is inclined to inquire. While I was in Sanpoh I visited this woman's mother, who lives about ten li away from her, and who is 70 years old. After the daughter's conversion she talked to her mother, and now she, too, is a Christian, and was baptised last year. During my visit I found that her son and his wife and their son and a married daughter are all interested and only need teaching."

### True Soldiers of Christ in China.

Among the Christians connected with Ningpo Church are two soldiers who were baptised at the end of 1912, at a time when they were expecting shortly to be sent to Mongolia on active service. During the year under review they were placed in a difficult

position owing to the issue of an edict by the then President that both the Army and Navy should take an oath of loyalty to the Government before idols. These men presented a petition to their commanding officer, asking to be excused on the ground that they were Christians, and when during an interview with him they were told that non-compliance with the order would mean death, they replied, "We must obey God rather than man; we fear not physical death, as our souls are safe; we would willingly lay down our lives for our country, but to comply with the President's orders would be to sin against God." To their surprise they were only dismissed the Army, their light sentence being due to the good character which they bore.

### The Kindness of God.

The hospital at Uganda (E.E. Africa) has been used for military purposes, but not to the exclusion of missionary work. Among the African patients was a man who had been brought a distance of eighty miles for treatment. At first he was afraid of the Europeans, but when he left he said, "Now I have seen your kindness and your customs, I want to know about your God."

### The Appeal of Medical Work.

Until the end of the summer of 1915 the number of patients at the Men's Hospital at Ispahan was well maintained, some of them making journeys of eight or ten days' duration in order to obtain treatment. Several mullahs were among the patients, and after visiting them the chief mullah one day addressed a crowded congregation in one of the mosques, and declared that the English had come to stay and ought not to be interfered with. Good work was done in the hospital by the native evangelist, who persevered in his efforts notwithstanding the threats of the mullahs to take his life; and others among the native workers were also helpful. Dr. Catherine Ironside mentions one young Persian nurse who said, "Perhaps God is letting the hospital be closed that we may have more time to pray. Sometimes at night I have been ashamed to look up into the face of the Lord Jesus because I have spoken so little to Him all day." In May two telegrams were received urging that a doctor be sent to Kashan, a town 110 miles to the north, to perform an operation. Efforts had been made to engage a Persian doctor to go from Teheran, but he refused unless a fee of £700 was paid in advance! Dr. C. M. Schaffer started the same evening and arrived at sunrise on the second day after, to find that the patient had died. In gratitude for his prompt response to the summons, an offer of a site for a mission hospital was made to him.

### THE CRESCENT AND THE CROSS.

(In memory of a son of the Parsonage, who fell in the advance on Bagdad.)

Forth they go, crusaders all,  
Marching against Moslem power!  
Rampant wrongs for action call;  
Knights do not, like cravens, cower.

Murder, rapine, long misrule  
Are not stopped by prayer alone;  
Armed men must forth and war  
Ere the tyranny be o'erthrown.

Truly, then, we number them  
Who have fought by Tigris' banks  
With chivalry of old  
In the Coeur de Lion's ranks.

Victory in that old-world sphere  
Omen is of greater things,  
When the universe shall own  
Christ the Lord as King of Kings.  
—W. A. Garrard.

## Home Comforts in the Trenches.

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## Personal.

Sir John Kennaway has resigned the Presidency of the C.M.S. In the course of his letter he said: "I rejoice to think that resignation will in no sense mean for me a severance from you all, for, while you have the guidance and help of another, you will retain the constant remembrance in prayer and the loving friendship of your old leader. I thank God who has spared me to see a time when the Society is preparing to venture with renewed courage and hope to attempt far greater things than in the years that are past. And I pray that by God's grace it may go forward from strength to strength filled with the spirit of love and truth and power to the glory of Him Whose Name is above every name, and before Whom every knee shall one day bow." Sir John has been President for some 30 years.

Canon Tupper-Carey, who has just been appointed Vicar of Huddersfield in succession to Canon Rolt, the new Dean of Cape Town, has been Canon Residentiary and Canon Missioner of York since 1910.

By the death of Sir William Houldsworth, Manchester has lost a staunch supporter of the Church and an honoured fellow-citizen. For over a quarter of a century he was a member of the House of Commons, and by churchmen was always regarded in a special sense as the Member for Manchester. Though a strong Churchman and Conservative, he was trusted by all parties on account of his broad sympathies and generous support of every good cause.

The Rev. Professor James Hope Moulton, of the Wesleyan College, Didsbury, has been the victim of a U-boat outrage. While homeward bound from a missionary tour in India his ship was sunk, and he died from exposure.

Rev. G. D. Frewin, of West Kempsey (Grafton), has accepted the living of Charlton, offered him by the Bishop of Ballarat. Mr. Frewin will take up his new work at the beginning of September.

Rev. R. V. Rigby, Vicar of Nambucca, has been appointed Vicar of South Woodburn (Grafton).

Rev. Henry Staples, Vicar of St. Peter's, Ganmain (Riverina), has been appointed Locum Tenens, Junee (Goulburn).

News has been received from France that Mr. F. J. Sanderson, who was on the staff of the Melbourne Seamen's Mission for a few months, and who

volunteered amongst the first to leave Australia, was killed in the great offensive of May 4. He is the first of the St. John's College students to lay down his life in the great cause for which we are fighting.

Rev. Cecil Robert Wilson, railway missionary, has been appointed Vicar of Nambucca (Grafton).

Rev. G. M. Searcy, Assistant Master at the C.E.G.S., has joined the staff of St. Andrew's Cathedral.

Rev. H. S. Cocks, B.A., Th.L., Curate of Wahroonga, has been nominated for the position of Chaplain to the Menangle Camp (N.S.W.). He is the only son of Mr. W. Cocks, well-known in the work of the Mission to Seamen in Sydney and Hobart.

Canon Andrews was special preacher at the diamond jubilee services at St. Bartholomew's, Norwood (Adelaide). The Canon is 87 years of age and was rector of Norwood for 40 years.

The Council of Trinity Grammar School, Kew, has appointed Mr. Frank Shann, M.A., Diploma of Education, to the vacant head mastership. Mr. Shann is at present principal of Launceston Grammar School, which was founded 72 years ago, and is the leading boys' school in Tasmania. He is also a member of the Council of the University of Tasmania.

Rev. Henry Kelly met with a severe accident on Thursday morning, 5th inst., on his way to Melbourne. He will be unable to resume his duties at the Cathedral for a month or two.

Rev. H. R. Holmes, on the staff of the Church Missionary Society, North India, has been appointed by the Government as assistant commandant in what is known as the Native Labour Corps—a contingent of Indians who are to go to France for war work. Mr. Holmes is a graduate of Trinity College, Melbourne.

Rev. J. C. Nankivell, B.A., Oxford, has been appointed to the temporary charge of St. James', East St. Kilda.

Miss Dorothy Genders, from the Rev. H. N. Baker's parish in Launceston, has entered the Deaconess House, Newtown, Sydney, for training.

Rev. C. A. Tisdall, M.A., Vicar of Ellerslie, Auckland, N.Z., has been appointed Canon of the Cathedral.

Mrs. Forster, of Bathurst, is still very ill. Canon Forster writes that his wife is but resting to gain a little strength for yet another operation.

Rev. Copland King intends to come south on furlough in September, when he will have completed 27 years in the service of the New Guinea Mission.

Whilst he was in Brisbane for the Mission, Canon Hughes got word from Melbourne that he had been made a Justice of the Peace for Victoria. It

is probable that he is the only Minister of Religion in Australia to possess this distinction. In the Old Country it is fairly common for clergymen to be appointed to the bench, but in Australia that awful bogey of sectarianism frightens Governments from making such appointments. So the fact that Canon Hughes can now write J.P. after his name is a striking proof of the respect and affection with which he is regarded in his native State.

Among the names of those cabled as being recipients of the Military Cross is that of Captain Louch, son of Archdeacon Louch, of Perth. The distinction comes upon a good record of active service.

Universal sympathy has been aroused in all quarters by the tragically sudden death of Mrs. Moorhouse, wife of the Rector of St. David's, South Bunbury.

Rev. Canon Archdall, of Sydney, has again been very ill—for some days it was thought that the "home call" was near. We are glad to know that he has rallied. Very laudable sympathy is felt with one who stands very high in the reverence and affection of his many friends.

Rev. Charles Hughesdon was the recipient of some valuable presentations upon his departure from Moss Vale, where he has carried on a faithful ministry for some seven years.

## The Mission to Seamen.

The Thirty-Sixth Annual Meeting of the Missions to Seamen was held at the Rawson Institute, George St. North, on Friday afternoon, 6th July, at 4.15 p.m., when the Lieutenant-Governor, Sir William Cullen, presided over a large and representative gathering of friends and supporters of this all-important work.

The chairman, in his opening remarks, referred to the splendid service which was being rendered to the Empire by the officers and men of our mercantile marine. He also referred to our indebtedness to these heroes of the deep who, in spite of danger and death, were enabling us to maintain our position as mistress of the seas during this time of stress and crisis. In the transporting of our troops, in the carrying of food-stuffs and munitions of war, they were doing a truly national work, which deserved greater support at the hands of the general public than was accorded it.

Miss Henderson, in a eloquent speech, pleaded for a greater interest in this all-important missionary work. She referred to the poor remuneration of these gallant men who took their lives in their hands as they sailed across the seas, and yet they had never flinched in the face of appalling danger, and whilst our gallant soldiers were being cared for, surely we should be willing to care for these men who manned our merchant ships and our transports, and had proved by their heroism and devotion to duty that they were worthily upholding the best traditions of our race. Miss Henderson emphasised the fact that the Missions to Seamen, in providing a home away from home, was doing a great work for good, providing counter attractions to the manifold temptations of a great seaport city like Sydney.

His Grace the Archbishop commented on the fact that the subscriptions were not in keeping with our position as one of the greatest seaports of the world, and the work deserved a greater and more generous support on the part of the merchants and business people, not only of Sydney, but of the whole of N.S.W.

Captain Glossop, R.N., warmly eulogised the work of the Mission to Seamen, and from practical experience he could testify of the influence for good exercised by the Chaplains and agents of the Society, especially in providing for the spiritual and temporal needs of the crews of the trawlers and minesweepers in the North Sea.

Capt. Sheford, R.N.R., the commander of a large mail steamer, testified to the benefit he had personally derived from the various missions in all parts of the world. He said in all parts of the globe where he had been during his seafaring career there he found the good old flag of the Missions to Seamen. The report showed that the Chaplains had

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paid 1190 visits to ships during the year; 464 seamen had been visited in the various hospitals; 7175 letters received at the Institute for seamen; and 6700 letters written by them to their folk abroad; £1375 had been banked for safe keeping. The attendance for the year amounted to 38,000. The Chaplains conducted 263 services in the Chapel, besides informal services on board the ships, and the attendances at these services clearly showed how the seamen appreciated these opportunities for worship provided for them by the Missions to Seamen.

Amongst those on the platform in addition to the speakers were the following:—Lady Cullen, Mrs. T. F. Knox, Miss Milner Stephen, Sir James Burns, His Honor Judge Docker, C. R. Wash, W. E. Wilson, S. Scott Young, F. J. Carrick, and I. A. M. Stephen, Esqs., Archdeacon Gunther, Rev. John Done, and the Revs. H. C. Lepistrier and A. F. Pain (Chaplains).

## Correspondence.

### Oath of Supremacy.

(The Editor, "Church Record.")

Sir,—Would you please inform me, through your valuable paper, why the Oath of the King's Supremacy is omitted from the service for the ordering of deacons, in the later editions of the Prayer Book.

I have before me a copy of the edition published in 1870, before the disestablishment of the Church of Ireland, in which the Rubric states that, "The Bishop, sitting in his chair, shall cause the Oath of the Queen's Supremacy to be read against the authority of all foreign potentates to be administered to every one of them that are to be ordained." Is this oath still required of our clergy? I think its removal from the Prayer Book a decided mistake, as we cannot too strongly protest against the pretensions of the crafty ecclesiastical organisation which claims spiritual domination over the world.

Strathbogrie, June 30. J. TAYLOR.

[By "The Clerical Subscription Act, 1865" only the Oath of Canonical Obedience was allowed to be administered in the Ordination Service. The Oath of Allegiance and Supremacy was ordered to be taken and subscribed beforehand, at such time as the Bishop might appoint. The words of the Oath were simplified to the present form in 1868.—Ed.]

### What is the True Interpretation of the Prayer Book?

#### A Layman's Difficulties.

(The Editor, "Church Record.")

Sir,—At the present time one hears many expressions indicating that the clergy feel a sense of failure, chiefly in connection with small church attendances. "Cold and dead," as one tersely puts it.

May one be allowed to state the layman's view of the matter, for the writer can but confirm the declaration, perhaps somewhat often expressed, but the pulpits do not make a point of instructively instilling into the people month by month the Church of England teaching. The writer is a church-goer, but during a life-time he has only heard one sermon upon the spiritual meaning of "Prayer," only one upon the spiritual meaning of the "Communion," only one upon the manner of the "Resurrection" as taught by the Prayer Book. Yet these subjects, Prayer, Communion, Life after Death, Resurrection, are the four phases of religious thought and enquiry upon which the laity seek enlightenment before everything else.

The writer turned to books, which, in their variety of argument, and often fancifulness, really added to one's difficulties. Many of these books are remarkable for their thought, and perhaps none seemed more reasonably to set out the Prayer Book teaching than the "Credo of the Christian" by Charles Gore, D.D., Bishop of Oxford. One rises from its study with a very much fuller knowledge of the Christian religion with which the Church of England is filling the world. In the light of such reading one may perhaps be able to account for the apparent (for it is only apparent) deadness and coldness of some of our churches. For the Prayer Book teaching begins at Baptism, "one with Christ in baptism," as one recently read inscribed in a country church.

Early Confirmation.—The catechism follows, as soon as a child can understand. At, say, 9 years of age, he has been fully instructed in the whole of the catechism. Surely, this is the age for confirmation, so that he may know, week by week, the fullness of the communicant's service, in which he will then partake, and feel the guidance of the indwelling Spirit. To wait five or six years causes the teaching of childhood to fade, and

confirmation at 15 becomes only a ceremony, for then the boy passes out into the world, and the Church loses its influence over him. This interest would be maintained were he a regular communicant from 9 to 15 years of age.

What is this teaching of the catechism which renders early communion so important? It tells us of the Spiritual Presence in the act of communion. If the child thus grows accustomed week by week to meet and commune with his Redeemer, it can be understood how differently will attending church appear to him, both in his early years, and through all the after life. Never, for him, will there be coldness or deadness. He will know, while still a child, something of the "fulness of life," and even his personal being will be marked by the consciousness of the Presence of God. And if all the children be so instructed, how changed in a few years will become the aspect of every church.

Is not this question, so momentous in its import, worthy of churchmen's deep consideration? Yours, etc.

A. DONNISON.

### "Ritualists in the Church of England."

(The Editor, "Church Record.")

Dear Sir,—The letter of "Churchwoman" in your last issue must call for the sympathy of many who, like herself, have to face the question of ritualistic innovations and teachings in the Church of England. It is becoming more painfully evident that the Church offers no protection to any who find these teachings an offence to them.

A writer in a letter to one of the English papers pointed out to the Bishop of London how that the Church had lost many of its best members from this cause. I think the following sums up the only stand "an Evangelical" can take: "If the teaching of the Church of England is not what I think it is, I no longer belong to it."

I am faced with the same problem as "Churchwoman." I find it a severe test to my faith and service to our Lord Jesus Christ. For the sake of my children I would face the painful wrench from the Church that I have loved, rather than run the risk of them coming under the influence of a ritualistic Anglican clergyman.

Yours faithfully,  
CHURCHMAN.

### Reservation of the Blessed Sacrament.

(The Editor, "Church Record.")

Sir,—Like most Church papers at the present time, the "Record" has had a good deal to say on Reservation. May I, a layman, not by any means in sympathy with extreme ritualism—when its tendencies are unevangelical or materialistic—express a few thoughts on the subject.

Most of us are quite agreed that Reservation, for the purposes of Adoration, Benediction, Exposition, and Processions, of the Holy Sacrament should be strongly prohibited, not because they are outside our rite—extempore prayer and mission services were considered so once—but because they tend to the localising of the presence of our Blessed Lord and to superstition. Many devout church-people, however, simply ask that they may pray before the Sacrament reserved for the absent. Is this right, or wrong? If people believe that our Lord is present only on the Altar; that the bread and wine are He, indeed; that He is present in a church where the Sacrament is reserved, and absent from another where the Sacrament is not reserved, let us away with the practice; in fact, let us strike at the root of such a practice—the teaching—and insist that priests who would give such teaching should resign their cures. For has not our Lord said: "Lo I am with you always, even unto the end of the world." And always must mean everywhere. Again, "Where two or three are gathered together in My Name, there am I in the midst of them." Truly we are just as really in our dear Saviour's presence, kneeling at our bedside as kneeling before the Sacrament.

But while admitting—nay, strongly holding—all this, many of us would like to have the privilege of praying before the Holy Sacrament. To the writer it would be simply an aid to faith and devotion. The stoutest "evangelical" somehow finds his Lord very near to him at Holy Communion; so the "evangelical catholic." And the devout catholic kneeling before the Reserved Sacrament feels that same Presence: it is an aid to his faith and devotion, no more, no less. Our Lord is present at—not on, I should say—His Holy Table, and the bread and wine are merely signs of His Presence and means of His grace; they are not our Lord Himself, but, spiritually of course, His body and blood. It can easily be seen that this view would not lead to adoration of the Sacrament, for the consecrated elements are not our Lord—we have only to look at the

Institution of the Sacrament to see this—and, moreover, the Reserved Sacrament would make His Presence no more real in one church than in another. Again, may I repeat myself: The Reserved Sacrament helps us to perceive His Presence, it helps our faith, it quickens our devotion. Therefore, can praying before the Sacrament be wrong? Can it be wrong if the teaching has been spiritual? If our teaching is wrong, then we must seek to teach; if the practice of praying before the Reserved Sacrament survives the casting out of erroneous doctrine, then it will prove its utility.

ANGLO-CATHOLIC LAYMAN.

### Churchmen and Church Schools.

Sir,—The remarks of the Rev. E. C. Robison in your last issue concerning Churchmen and Church Schools, appears to me to call for some comment. One is quite prepared to admit with Mr. Robison "the excellent work which is being done by our Church Schools for both boys and girls," and also that other things being equal, it is fitting that preference and support should be given, then on the part of churchmen. But there are at times other weighty considerations in the minds of parents who naturally do what they think best in the interests of their own children," when they are settling the question of which school they will choose for their boy or girl.

There is the question of a school's tradition or reputation for good moral tone. If, as by inference Mr. Robison admits, schools of other communions are "equally good" as ours, then his case is to a certain extent weakened. But I submit, sir, that the question of what I have termed "moral tone" is of fundamental importance to the Christian parent. The writer, who is the son of a church-people, and is now a priest in Anglican Orders, was for five years a pupil of Newington College. He now has cause to look back with thankfulness and pride when he considers the healthy, moral atmosphere of that College in his days compared with what he hears about other schools.

Then there are the very important questions of finances, distance and convenience. I seriously question the truth of Mr. Robison's statement about the influence of Presbyterianism and Methodism on our young people, which I consider he is over-estimating. My own case, as mentioned above, helps to disprove his statement, and I can honestly say that no attempt whatever was made to indoctrinate me with Methodism. One of my oldest and greatest friends is a Methodist, whom I first met at Newington, but we help one another by interchange of thought and amicably agree to differ on points of Church polity.

Further, Church of England girls are not compelled to attend Presbyterian Church services. For several years I resided at Croydon, and the C. of E. girls from the P.L.C. always regularly attended their own Church, and I have every reason to believe that the custom still prevails, so that they are not deprived of "that spiritual help which our Church is intended to provide."

Mr. Robison's argument about the importance of the "constant influence" of denominational schools, I take it, holds good for all our own included. Therefore, bearing in mind this "constant influence" of Anglicanism being brought to bear on very large numbers of boys and girls of other communions attending our Church Schools, we ought to be seeing a "ready acceptance" of Anglicanism by them. Yet I hardly think this is the case. Can Mr. Robison tell us why this is not so?

Yours, etc.,  
PRESBYTER ANGLICANUS.

We have received a rather belated protest from a correspondent in the country, who wishes to remain anonymous, in regard to an article of ours on "The Bishop and the Rosary," in our issue of March 16. We appreciate the tone of the letter and are quite in sympathy with its beautiful spirit, but our correspondent does not seem to know that the devotion in question is a distinct breach of the first Commandment, and therefore outside the limits of tolerance. We do not quite see how a Christian clergyman could, consistently, in loyalty to his God, make provision for the idolatrous worship of Hindu soldiers.—Editor.

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## The Church Record.

JULY 20, 1917.

## "THE CREED OF A CHURCHMAN."

By F. Theodore Woods, Bishop of Peterborough; C. West-Watson, Bishop of Barrow-in-Furness; Cyril C. B. Bardsley; E. A. Burroughs, Edward S. Wood.)

This book, after long expectation, has come to hand. It has been generally and generously reviewed in all the important English Church papers and is looked upon as the Evangelical correlative and (may we say?) corrective to Dr. Gore's recent book, "Religion of the Church." The personnel of the composite authorship has at once gained for the book a cordial welcome and appreciation. They are all names of well-known and trusted Evangelical leaders. This does not, of course, mean that they will claim or expect a slavish acceptance of all the details of their interpretation of the truth as it is in Jesus Christ; that would be at once to deny the great evangelical genius which claims for the individual conscience and reason, the independence with which God has endowed man. But it does mean that we have in the book a popular, though not always cautious, presentation of evangelical truth, which is in every way consistent with the claim of the writers to belong to the evangelical school of thought, although, for reasons we shall adduce, not quite a representative evangelical pronouncement.

It may appear to some that the book is of the nature of an eirenicon, in which controversy, as such, is carefully avoided in the putting forth of a positive dogmatic teaching; so much so that "The Challenge" reviewer calls attention to its treatment of non-episcopal ministers, and the adoption of the Holy Communion as the principal service, and then goes on to say—

"The reader will find it well worth while to compare these passages (and many others) with the corresponding section in Bishop Gore's "Religion of the Church." It is a pleasant surprise to find that the two books—similar in their scope, but starting from very diverse traditions within the Church, display a considerable measure of agreement on many of these difficult "burning questions."

This criticism will be better understood if it is remembered how very much at times Dr. Gore is found to be out of complete agreement with men of his own colour of Churchmanship. The writers of the book have, we think, used language incautious, if not wholly inaccurate, in dealing with some critical questions. For instance, remembering the title of the book, what right have we to speak, in the name of our Church, of the non-episcopal churches, as having "irregular minis-

tries;" and again, of saying "at baptism we are made partakers of the spiritual tone and atmosphere of the family into which we have been adopted." How much better to have retained the Prayer Book "in (my) baptism"; and, once again, is it accurate to say that "the bread broken and the wine poured out are the channels, the media, through which the supernatural life of the glorified Christ streams forth into His members, cleansing their hearts, converting their wills, strengthening their characters." Was all this true of that first Communion Service in the Upper Room? Are those who are cut off from communicating, whether from youth or other cause, shut out from partaking of that supernatural life of the glorified Christ? Here, again, we should prefer the Prayer Book term "Means of Grace," not Channels, and much less "The Channels of His Life." Incautious terminology of this description tends to obscure the fact that these are the Sacraments of the New Covenant, and so covenanting rites, which convey, not as pipes and channels, but as seals and pledges "The wonders of His Grace."

In this case again the avoidance of open controversy has led to the stating of a position to which many of the weightiest theologians of the evangelical school are entirely opposed without any reference to a possible other side. Men of the calibre of Crammer, Andrewes, Litton, Vogan, Dimock, Moule and Griffith Thomas are surely worthy of some consideration in the setting forth of evangelical doctrine. Dr. Griffith Thomas joins issue with the authors in regard to what is said of the gift of our Lord's "Glorified Humanity" in the Lord's Supper. He writes:—

"I wonder whether this view is correct. I have always understood that the gift in the Holy Communion is associated with the Atonement and not with the glorified body. Thus Cranmer speaks of the body 'as on the Cross, not as in heaven.' I have before me at present similar statements found in Litton's 'Introduction' to 'Dogmatic Theology'; Dimock's 'On Eucharistic Worship'; and Vogan's 'The True Doctrine of the Eucharist,' to say nothing of other works, like Goode's 'On the Eucharist.' I need not trouble you with quotations beyond the following: Vogan remarks, 'Our Lord said nothing of His glorified body; nor will the literal interpretation (of the words of institution) admit the notion of His glorified body being in the Sacrament in or under or with the outward forms.' True, it is the body which is now glorified, but, as Bishop Andrewes well said, not in that state or condition. We cannot eat the glorified body—at least, it is contrary to the analogy and all notions of His glorified body; neither can we drink of His glorified body; for it cannot be poured out. We eat not a living body, but a dead body." "Dimock sums up his position by saying that gradually the truth became less prominent, as the Eucharistic doctrine of earlier times became connected with the four first words of institution, 'This is My Body,' while the remainder was practically dropped, thus suggesting the idea of spiritual union with the glorified body and obscuring the Scriptural view in which the prominent idea is participation in the life-giving power of the Atoning Sacrifice."

"I should be glad to know whether the view now put forward by the writers of 'The Creed of a Churchman' is the true Evangelical interpretation."

Which ever view we may prefer as most satisfying to our minds, the view here expressed has a very strong claim to consideration.

Then, again, is it quite accurate to say that our Church never attempts to explain in what sense the bread and wine are Christ's Body and Blood? Surely the wording of the Liturgy, the Black Rubric and Articles provides very definite limitations to that sense which would seem to guard us against the gloriously indefinite theology attributed to Good Queen Bess. We confess to a regret that the time-worn "tag" attributed to that sovereign has

been suggested to Christians as their best thought in relation to the Elements in the Holy Communion.

We are sorry to feel called upon to find fault with anything in the book, but the terminology of its sacramental teaching is not always the happiest in relation to the truth as we understand it. May we hope that a second edition will bring the book more definitely into line with a truly representative evangelical belief.

But apart from this, the book is one of great value, and should be widely read. It is an attempt to give an answer to the question, "What do you believe it means to be a disciple of Christ and a member of His Church?"

And the attempt is well planned and on the whole well executed. The subjects dealt with embrace a fairly wide area, God, Nature, Man, The Christian Revelation of God, Sin and Forgiveness, The Church and its Ministry, Prayer, the Bible, Sacramental Life, and Missionary Service. The chapter on "Sin and Forgiveness" is especially helpful, the awfulness of sin being well described: "The spectacle of Jesus Christ hanging on that Cross is the proof, for all time, that it hurts God when men sin. There is no pain like that of wounded love, and—we speak as a man—God surely feels about all who sin that which He felt about the men who crucified Christ. Your sins and my sins are wounds in the heart of Eternal Love." The Love of the Cross is beautifully set out in these words, "There, at the Cross, at that point in history, Love came forth from the habitations of eternity and grappled with and over-threw the sin of the whole world. There God, loving and forgiving from eternity, took steps—and at which a cost—to make His love and forgiveness available for humanity in a way that they had not been available before. The Cross was the vent of pent-up love; the love that hates sin yet hungers to forgive the sinner."

And the writer goes on to speak of the curious lack of grasp "by Christians generally that a conscious experience of forgiveness is a thing belonging to the very foundations of the Christian Life," and rightly insists that "if He (God) has dealt with the world's sin and with my sin, then I stand before God as a forgiven man; and to doubt the certainty of my forgiveness is to slight the love of God and make the Cross of Christ of none effect. Here is the very bed-rock of Spiritual Life. Every prayer, every Holy Communion, is interwoven with the absolute certainty that God's answer to our penitence is to cast our sins into the depths of the sea." Another remarkable fine chapter deals with the Christian Life, "the most wonderful thing in the world, it is nothing less than an intimacy and fellowship with Him who is the Eternal Lord of all." But perhaps the finest and at the same time the most practical chapter is the one that speaks of prayer. We have rarely read anything more suggestive and helpful, especially in this time of crisis when many are lifting up their hearts to God without understanding that prayer really demands the consecration of our whole being to the will of the Father, for "prayer is co-operation with God, we do not try to persuade God through prayer; rather in essence prayer is an act of surrender to His Will . . . prayer involves submission. He who prays best is the one whom God can use most because his desire is not to have his own way but to learn God's way, and learning, to have grace to obey."

(Our copy is from Messrs. Angus & Robertson, Castlereagh-st., Sydney, price 2/.)

The Church in Australasia.  
NEW SOUTH WALES.

## SYDNEY.

St. Philip's Church.  
An Historic Church.

The one hundred and twenty-fourth anniversary of St. Philip's Church of England, Church Hill, was celebrated on Tuesday evening. The annual tea-meeting was followed by a public meeting in the School Hall. Mr. C. R. Walsh presiding. Mr. W. M. Monk gave an organ recital before the meeting and the choir sang in good style Sir George Elvey's "Praise the Lord." The speakers, including the chairman, Archdeacon D'Arcy Irvine, Canon Bellingham, the rector, and the Rev. J. F. Chapple, Mr. Strange, Mr. Levick, and Dr. Crago, referred to the satisfactory position of the various organisations connected with the church. St. Philip's represents the oldest church.

The first building, erected in 1793, was paid for in kind. As the population increased this building became totally inadequate, and another and more pretentious edifice with a tower was built in 1810. It was opened on Christmas Day of that year by Rev. Samuel Marsden, principal chaplain. The third and present building, designed by Mr. E. T. Blacket, and erected at a cost of £16,000, was consecrated by Bishop Barker on March 27, 1856. In St. Philip's Church are several treasures. They include a Bible and a Book of Common Prayer, with the inscription in gold lettering: "Botany Bay, December 14, 1786." These precious volumes are kept in an iron safe in St. Philip's vestry.

## Provincial Synod.

The Synod is to meet on August 15. The Bishop of Bathurst will preach the opening sermon at the Holy Communion Service at 11 a.m. The Business Paper is not very large. Archdeacon Boyce who is always zealous in matters of social reform, is moving for a Conference on the second evening on the subject of "The Church and Society." The Thursday evening is to be devoted to the discussion of Missionary Problems and Finances. The Dean of Newcastle has in hand a motion drawing attention to the inadequate support provided by Church people for the training of clergy.

## Uganda Mission.

St. James's Hall, Philip-street, Sydney, was well filled on Monday night, when an address, well illustrated by lime-light views, was delivered by the Rev. H. Brewer, C.F., Missionary in Uganda, and recently chaplain to the Belgian Expedition in German East Africa. Mr. Brewer's graphic description of the both sides of his work was most interesting. He insisted on the needs of the Uganda Mission, and appealed for more support in men and money.

Mr. Brewer leaves for Melbourne on Saturday by the S.S. Katoomba, and is anxious to get a chaplaincy in the A.I.F., otherwise he will shortly return to his work in Uganda.

The collection amounted to £15.

## Campbelltown.

The old historic Macquarie Church of St. Peter celebrated its ninety-fourth anniversary this year. On the eve of St. Peter's Day the Archbishop held a confirmation, 26 candidates being presented by the rector (Rev. J. Ralph Hunter) for the solemn rite. His Grace's words of advice and exhortation from the text, "I am not ashamed of the gospel of Christ," will long be remembered. On the Sunday following, the attendances at Holy Communion resembled the Easter Communion, whilst St. Mark's, Appin, had the largest number for very many years past.—(From a correspondent.)

## Ordination of Deaconesses.

Miss Pallister, in "The Deaconess" for this month, writes, "A very important date is Wednesday, July 25, St. James' Day, when we expect four of our Deaconesses to be ordained by the Archbishop in the Cathedral at 2.30 p.m. The ordination is to be followed by the celebration of Holy Communion, and it is to be desired that our Trustees, Council Committees, Associates, Junior Associates, Circles, Subscribers and friends will endeavour to attend this service, showing in some way the spiritual foundation of our work, our unity in it, and thanksgiving in being permitted to work for God. We have many causes for thanksgiving this year—our beautiful new house is one, that it is well filled is another."

## NEWCASTLE.

## St. Paul's, West Maitland.

The annual missionary exhibition in con-

nection with St. Paul's Church of England, West Maitland, was very successful. Most of the work was for the Melanesian Mission. A box of clothing was sent to the Church of England Orphanage at Burwood, and a similar gift will be made to the Rescue Home. The rector (Rev. Arnold Conolly), who presided, gave an interesting address. Rev. A. Killworth, M.A., L.L.B., of St. Mary's Church, also spoke.

## Jubilee Celebration.

St. Mary's, West Maitland, is in the midst of her Jubilee Celebrations. The Primate preached at the Jubilee Service on Wednesday last to a large and interested congregation. St. Mary's has always been a centre of good churchmanship and Missionary devotion. The present rector, Rev. Arthur Killworth, M.A., L.L.B., has been there for over 20 years, and is to be congratulated on the splendid condition of the parochial organisations.

## BATHURST.

## Bishopscourt Chapel.

The Bishop has decided that the building will be dedicated in the name of St. Martin's Chapel, probably when the clergy are in Bathurst for the Synod Conference.

As the Bishop has been asked why the dedication of St. Martin has been chosen we publish his reply for the information of other possible enquirers.

There are seven sound reasons for the name of the dedication. The governing motive to be borne in mind is that this is wartime chapel, and the thought of the war naturally clusters round the dedication.

(1) St. Martin was born among the people whom we know as the Southern Slavs, and was probably of their race. His name is appropriately linked in memory at this time with the Southern Slavs, both within and beyond Serbia, who have endured such a cruel martyrdom for four centuries under the Turk and in the past three years most cruel of all under the modern ally of the Turk. Throughout they clung with marvellous tenacity to their Christian faith.

(2) St. Martin reluctantly became a soldier and during his military career his religious life became constantly deepened until he was conscious of a clear vocation to Holy Orders. We have already knowledge of many similar experiences among our soldiers in Holland and Germany are steadily reading to fit themselves for the sacred ministry upon their release. We hope for great things from their future ministry. Our dedication links up these experiences and hopes.

(3) Though a soldier, St. Martin remained compassionate and pitiful. We all remember his cutting his military coat in twain in order to share it with a half-clad beggar. The human pity and tenderness of our British soldiers to little children and famished civilians is commemoratively linked with our dedication.

(4) St. Martin is a type of the Christian soldier at his best—cheerful, brave, yet tender-hearted. Typical of countless numbers of our soldiers, with their abiding faith in God, of which Gordon, Roberts, Havelock, and Outram are outstanding examples.

(5) St. Martin is the patron saint of France, the country that has won the homage and admiration of the whole world in this war. Our dedication is linked with the thought of France's honour.

(6) After St. Martin had been called someone unwillingly to the Bishopric of Tours he built the religious house of Marmontierles-Tours, "to secure privacy for the maintenance of his personal religion." There is not less need for a modern bishop amid the distractions and cares of a busy episcopate, "to secure privacy for the maintenance of personal religion."

(7) St. Martin was the exemplar of charity, and the foe of intolerance. He lived at a period when the sin of persecution of heretics began to infect the Church. He refused to consent to the execution of heretics and to his death would hold no ecclesiastical fellowships with the bishops who signed warrants of death against him.

## GRAFTON.

## The Mission.

The Bishop of Goulburn, who conducted the Grafton Mission, continued his series of services at the Cathedral every night from Saturday till the following Monday week. The Cathedral was packed to its utmost capacity on the second Sunday night, and also on the Monday, which was the final, and the thanksgiving service of the Mission.

On the Tuesday following four of our Missioners (Revs. C. E. Curtis, A. A. Yeates, S. Champion, and S. Taylor) arrived in Grafton to join the Bishop of Goulburn on their return journey to Sydney. Prior to the sailing of the steamer, the Missioners met in the Cathedral, with a large congregation, to offer thanks for the wonderful

services which had just been held by each of them. The Bishop of Grafton conducted the service, and in a few brief words, thanked the missioners for their help and inspiration which had come through them to many hearts in the diocese.

A large number of Graftonians assembled on the wharf to bid farewell to their missioner (Dr. Radford) and to personally thank him for the great help which he had given each and all in his many forceful and stirring addresses. Just as the Otus drew away from the wharf, the assembled crowd sang very feelingly, "God be with you till we meet again." Three hearty cheers for the Lord Bishop of Goulburn, and for the missioners, closed one of the most helpful and stirring times which the church people of Grafton have had in their spiritual life for many years past.

## West Kempsey.

The Mission conducted by Rev. J. H. Frewin, of St. Mary's, North Melbourne, at the end of April has indeed proved a great blessing to the parish. Our offerings alone for the quarter ending June 30th amounted to over one hundred pounds, while our Harvest Festivals brought in nearly £300, being about five times more than all previous similar efforts. The spiritual side also shows a revival in increased attendances at Sunday Schools, larger and more liberal congregations, in fact, renewed interest is distinctly manifest in every department of Church life. To God we must give all the praise.—(From a correspondent.)

## VICTORIA.

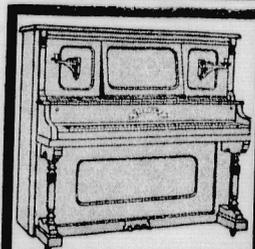
## MELBOURNE.

## Ladies' Harbour Lights Guild.

The most important news this quarter is that the money being collected for the Memorial Chapel has now reached the handsome sum of over £1000, leaving less than £100 to be collected before the Chapel is dedicated, an event which will (D.V.) take place early in September.

## Bishop Pain and C.M.S.

The following resolution was passed by the Victoria C.M.S. Executive on June 21:—"The Executive Committee of the Victorian Branch of the Church Missionary Society have heard with deep satisfaction of the decision of Bishop Pain to accept the position of Hon. Secretary of the C.M.S. of Australia and Tasmania. We are especially thankful that he has crowned the gifts of a son and of a daughter as missionaries of our Society by the gift of himself as the Honorary Leader of our work throughout

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the Commonwealth. We desire to assure him of a heartfelt welcome from every member of our constituency."

#### Church Pageant at the Chapter House.

A Church Historical Pageant was presented in the Chapter House by seventy parishioners of St. Andrew's, Brighton, under the superintendence of the Rev. A. Law, on Tuesday evening, June 26th. A series of admirably arranged tableaux illustrating in successive periods the history of the English Church, linking up with the Church in Australia, and her work today amongst her soldiers. The underlying idea was to give a vivid and interesting representation of epoch-making events in the history of the Church. The conception was splendidly carried out, the grouping of the characters, their individual pose, and their costumes being true and life-like.

#### The Diocesan Festival.

This festival will soon occupy all our thoughts, and we hope it will be held on the same lines as for the last two years. Those who are concerned with the inner administration of the diocese have cause for continual thankfulness to God for the ways in which the hearts of our people have been moved to maintain the work of the Church.

The recently issued Year Book tells its own story for 1916. There is scarcely a return in which the figures do not show either an increase or at least the position maintained. And this is the second year of the war. Some notable figures demanding much study appear in another column. The soldiers, of course, have been, and will continue to be, our charge, but the funds for the general work of the diocese touch many parishes. We look in vain through the returns of subscriptions to the Home Mission Fund for a large number of subscribers of any great sum. Three or four people at the most give as much as £100. Oh, ye wealthy members of the Church of England in Melbourne what has blinded your eyes to the needs of your Church!

We would that the words of one of your members could reach the ears of you all. In giving to the Church he said, "I think in peace when we ought to think in pounds." And great schemes for education, for training of suitable clergy, and for founding of new parishes are all crying aloud year by year. Melbourne is as a city nobly generous, but why do our members think of anything before thinking of those of their own household and deem a guinea sufficient for a church object when the need is expressed in thousands of pounds? (C.E. Messenger.)

#### GIPPSLAND.

##### The Bishop's Religion.

The Bishop's announcement at the recent Diocesan Festival in Sale of his impending resignation and departure to Sydney, was received with mingled feelings of surprise and sorrow, which will awaken echo in the uttermost parts of his large and scattered diocese. The decision to sever his connection with a people with whom he has laboured so long and affectionately, was made only after the most prayerful and careful deliberation. Had he contemplated a resignation followed by retirement into inactivity and comparative oblivion, the step would have been strongly opposed by the great

majority with whom His Lordship took counsel. The new sphere of work, however, that presented itself in the post of honorary secretary to the Church Missionary Association of Australia and Tasmania, introduced an element into the question that enabled the decision to be much more easily made. We rejoice to know that the missionary cause which lies so near to the Bishop's heart is now to have the benefit of the crowning years of his ripe experience, and also the exclusive use of his consummate administrative ability. The Church Missionary Society is to be congratulated on its choice of a General Secretary who will no doubt lay down a foundation for the Society throughout the Commonwealth which will prove worthy of the great work that the coming generation will build upon it. The fifteen years that the Bishop has exercised his episcopal functions in Gippsland have been years of almost continuous advance.

The Bishop will hand over to his successor a diocese highly equipped and splendidly organised, but he also leaves behind a high standard of episcopal efficiency that will make the task of his successor much more difficult. No doubt many of our people are now looking prayerfully and expectantly for a suitable man to fill the vacancy. As we believe that God has led the Bishop out into the wide field of the Commonwealth, so we are convinced that He will raise up a man for the more particular work of his diocese. While we believe that the vacancy will be a difficult one to fill, yet we are not so foolish as to think that God has exhausted His resources. We have learned too often the lesson that no one man, however great or capable, is essential to the life of a nation or a Church or a diocese; and so we look forward to the future full of hope and confidence. A solemn duty is laid upon the members of the election board to make extensive enquiries, and to give patient and prayerful consideration to the claims of eligible clergymen. If this is done, then we feel sure that God the Holy Ghost will manifest His will, and the result will be the choice of a man who will prove a worthy successor to Gippsland's first Bishop, an earnest and capable overseer of the Church in this diocese, and an ornament to the episcopal bench of the Church in the Commonwealth.—The Church News.

#### WANCARATTA.

##### Longwood.

On Sunday, July 1st, the Bishop of Wancarratta visited the Longwood parish, and preached both morning and evening at St. Andrew's Church, to large congregations. At the evening service he unveiled and dedicated a handsome memorial tablet, presented by the St. Andrew's Women's Guild, in memory of the late Mrs. Lucy Warry, wife of the Rev. H. M. Warry, rector of the parish.

#### QUEENSLAND.

##### BRISBANE.

(From our Correspondent.)

##### The Cathedral.

Rev. T. St. J. Pugh, formerly an honorary canon of the Cathedral, has given acceptable help by preaching and celebrating

during the absence of the Sub-Dean (Canon Batty), who is conducting a Mission in the parish of St. Paul's, East Brisbane. The Rev. Horace Dixon, head master of the Southport Boys' School, has also occupied the Cathedral pulpit.

Rev. F. M. Nightingale, Rector of All Saints', Brisbane, who went away as chaplain on a troopship, and has been absent nine months, is returning having reached Fremantle. Everything has gone on well in the parish during his absence, but the parishioners will accord him a hearty welcome.

#### ROCKHAMPTON.

##### The Church and Gambling.

##### A Noble Decision.

At the close of the meeting of the committee of the Lavender Day Fund, held at the St. Paul's Rectory, the following letter was read from Bishop Halford:—"I understand the Church of England Soldiers' Fund has been offered a share in the profits given to the charitable institutions by the 'Allies' City' organisation. I am informed that the larger proportion of these profits have been produced by methods of undignified gambling, in which even children have been invited to take part. I feel a very great unwillingness to accept moneys made in ways which I regard as having a most weakening and degenerating effect upon character, and which, inasmuch as they have caused, the ruin of so many lives in well nigh every class of society, I regard as a real menace to national character; but I am, if possible, still more unwilling to have any form of connection with this method of making money for a Church Hut Fund, because the Church in this diocese, as represented by the Synod, has for a long time now done its best to discourage these methods, and has condemned them in no faint terms by a resolution of the Synod. If, therefore, you should be able to find any way of dissociating the Church from these more than questionable methods of raising money, I should feel very thankful and it will have my cordial support." The meeting unanimously adopted a motion—"That the Church of England Soldiers' Help Society Lavender Day Committee would not participate in the amount which had been promised by the secretaries of that organisation," and the chairman was asked to acquaint the committee of the 'Allies City' of the decision."

#### NORTH QUEENSLAND.

##### The Synod.

Synod Sunday this year is August 5th. The Missionary Demonstration at the School of Arts is on Thursday, the 2nd, when the principal speaker will be His Grace the Archbishop of Brisbane, who will also conduct the retreat for the Clergy afterwards.

##### A Criticism and a Hope.

The N. Churchman has an article under the above heading with which all who are keen for the Church's real work and spirit will agree. The criticism is hurled against the amount of time spent, and sometimes wasted, on machinery motions and ordinances, and the small amount of time given to the discussion of the Church's real work and problems. The suggestion is made that there should be two sessions: (1) financial; (2) inspirational with deliberation on subjects of vital moment. In this way the laity and clergy would go back to their respective spheres of activity with new ideas and higher ideals.

#### WEST AUSTRALIA.

##### PERTH.

##### The Archbishop's Son.

"Every one is very kind in asking after

my boy, who has been a prisoner of war for more than two-and-a-half years. They will be interested to hear that we have had a letter from a friend of his who escaped from Crefel, who says that Basil is very well—but we must not forget to send him his weekly parcel of food, for the Germans have none."—Archbishop's Letter.

#### The Orphanages—Some Facts.

Number of Inmates.—Perth Girls' Orphanage, 117; Swan Boys' Orphanage, 120; Swan Native and Half-caste Mission, 29; Redhill Industrial School, 29—total 295.

It is often stated that these homes are maintained by the Government, but our accounts show that our expenditure last year amounted to £8004, and the Government Grant was £5322, leaving £2682 to be raised by donations, etc.

The Homes, with their large number of inmates, naturally feel the increased cost of food and clothing, and we appeal to all for more help.—(From Report.)

#### Ladies for the F.R.M.

Arrangements are now far advanced for sending two ladies up to the Forrest River Mission. Nurse Correll (who has the highest recommendations from Bishop Wilson in Adelaide), and Miss O'Donnell, a Perth lady, well-known to the members of the Cathedral congregation, have volunteered for this work.

#### SOUTH AUSTRALIA.

##### ADELAIDE.

##### Missionary Exhibition.

A successful Missionary Exhibition was held in the Parish of Prospect on Wednesday, Thursday and Friday of last week. There were courts representing India, China, Japan, Melanesia, New Guinea, and Australian Aborigines. The chief burden of lecturing fell upon the shoulders of Rev. H. G. White (China) and Rev. E. G. Downson (New Guinea). Lectures and addresses were also given by Bishop Wilson, Rev. G. A. Harvey (Victoria) and Rev. D. J. Knox. The attendances were good throughout, and a deepened missionary interest may with certainty be expected.

#### NEW ZEALAND.

##### AUCKLAND.

##### Rev. R. J. Campbell.

The following interesting letter appears in the Church Gazette:—

"TOM PAINE WITH A WHITE TIE ON."

(To the Editor.)

Sir,—I am sure that many Church people will heartily endorse the Rev. Isaac Jolly's criticism of Mr. Campbell's book, "A Spiritual Pilgrimage." I am not competent enough to judge as to Mr. Campbell's theological equipment, but I venture to affirm that his utterances in City Temple Church proved him to be no fit mental or moral guide for the students of any University. The man who could say on one occasion that "the career of vice pursued by the drunkard or the harlot was simply a blundering quest after God" must surely have been lacking in mental balance.

A mighty upheaval of all his beliefs and dogmas must have taken place since the time when Blatchford, the editor of the "Clarion," declared that the difference between his views and Mr. Campbell's was very small, also that he was "Tom Paine with a white tie on, and the soft pedal down."

After the great havoc he has wrought in the religious convictions of hundreds during his ministry at the City Temple, one would have expected to find him in sackcloth and ashes, and, like the Apostle Paul, going into retirement for the next three years, there to learn and unlearn. Instead of this we find him posing as a loyal Anglican and "a kindly critic of the Nonconformist conscience" (no wonder the Nonconformists are angry!). "Scotus," in his criticism of the Rev. Isaac Jolly's criticism, puts in a very weak plea for mutual peace among the churches.—I am, etc.,

##### G.E.M.S.

A.B.

The Annual Report of the Diocesan Union of the C.E.M.S., presented at the recent annual meeting, states:—

There are 31 branches in the Diocese, including eight in the Waikato Federation. Many of our keenest secretaries and members are on active service, and, consequently, the work has suffered considerably. The present difficulties will no doubt stimulate

##### G.M.S.

The Auckland Committee of the N.Z. C.M.S. held a very successful Sale of Work in St. Peter's Parish Hall, Onehunga, on June 14th. Among those present were the Rev. Frank Long, grandson of Canon Gould, who has been working in India for the last six or seven years. Mr. Long is home for a much needed change and rest—but his heart is away among his students in India, and he hopes to return to his work among them in due time.

##### WAIAPU

##### Girls' Friendly Society.

Thursday, June 21st, was the annual day of Intercession and Thanksgiving for the Girls' Friendly Society all over the world. There were three celebrations of Holy Communion at the Cathedral, at 7.15 and 11 a.m., and at 7.30 p.m. Choral Evensong, with a special Litany of Intercession (said by the Vicar of St. Augustine's). Canon Mayne gave a very impressive address from the words "Worship the Lord in the beauty of holiness." He asked the girls to remember that the highest beauty was beauty of character, and that it had three keywords: Purity—the duty of ourselves; Self-Sacrifice—the duty of our neighbour; Worship—the duty to our God. All these were brought before them by the G.F.S. which had done much to ennoble girlhood and womanhood. The collections throughout the day were for the G.F.S. Lodge in Paris and amounted to £58.6.

#### REVISED LECTIONARY.

##### July 22, 7th Sunday after Trinity.

M.: Pss. 39-40; 2 Sam. xvii. or 1 Macc. iv. 1-27; Matt. xiii. 24-43, or 1 Thess. iv. E.: Pss. 42, 43, 46; 1 Kings iii. or viii. 22-53, or 1 Macc. iv. 28; Matt. xiv. 22, or 1 Thess. v. 1-23.

##### July 29, 8th Sunday after Trinity.

M.: Pss. 47, 48, 50; 1 Kings x. 1-13, or Wis. i.; Matt. xv. 1-20, or Gal. v. 16-v. 10. E.: Pss. 56, 57, 61; 1 Kings vi. or xiii. 1-32, or Wis. ii.; Matt. xix. 13-26, or 1 Cor. i. 10-25.

##### Aug. 5, 9th Sunday after Trinity.

M.: Pss. 62, 63; 1 Kings xvii. or Wisd. ii. 1-9; Matt. xxi. 1-22, or 1 Cor. i. 26-ii. 5. E.: Pss. 65, 66; 1 Kings, xviii. or xix., or Wis. iv. 7-14; Matt. xxii. 1-22, or 1 Cor. xi. 17.

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October 2nd—The Evangelical Revival. Rev. H. M. Archdall-Pearce.  
November 6th—The Oxford Movement. Rev. S. J. Kirby, B.A.  
December 4th—Problems of To-day. Rev. C. C. Dunstan.

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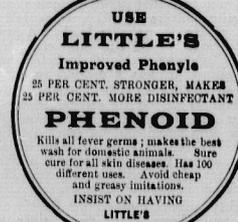
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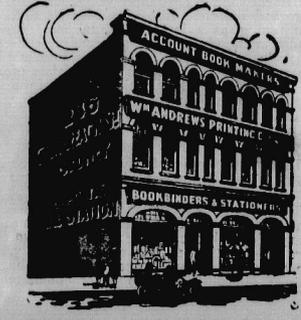
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## The Modern Labour Movement.

By Archdeacon Davies, M.A., Th. Soc.

(Being the third of a course of Lectures On "Social Aspirations, Ancient and Modern.")

### Syndicalism.

Now, Syndicalism is essentially an economic movement, strongly anti-political, and aims at destroying the present constitution of society by "direct action" through the "general strike," in the hope of establishing an industrial democracy unhampered by nationalist ideas or political institutions. It claims to be the short cut to the workers' millennium.

Syndicalism arose out of successive d.s. appointments. The workers have hoped much at one time or another from the granting of the vote, the growth of orthodox trade unionism, the co-operative movement, the Parliamentary Labour Party, and Industrial Arbitration, but their often extravagant expectations have not been fulfilled. I want to emphasise this sense of disappointment first, because it explains all sorts of schemes, good and bad, wild and reasonable, for social reconstruction, and secondly because it gives us a measure of the opportunity that lies before the Christian Church. I mention this latter point now, but hope to deal with it later on.

Before I pass on to the particular history of syndicalism, I wish to draw attention to the international character of the labour movement. The class consciousness of wage-earners is not limited to one country or nation. The present war has stirred up a great revival of national sentiment, but it has not destroyed the international feeling between the workers of the Allied nations, it has ignored it, increased it. The German labour movement, however, has been discredited by its part in the war, although certain German socialists have consistently protested against the policy of their country. However, the war has proved that nationality is a living force, and it has certainly shown that those syndicalists were wrong who ignored national sentiment.

Strictly speaking, syndicalism is the revolutionary labour movement in France. It is a product of the peculiar political and social conditions of that bureaucratic republic where revolutionary ferment is chronic, especially in the industrial districts. A Frenchman defines syndicalism as "the doctrine which consists in grouping the workers according to their occupations, or trade unions, organising by them a purely class movement, achieving by that organisation immediate improvements in the conditions of work, and aiming at the actual suppression of the wage-system." The name, Syndicalism, is taken from the French word, Syndicat, which we translate Trade Union. A Syndicat is a union of working men, on a trade or industrial basis for the defence of their economic interests. It is a curious fact that the governments of the French Revolution passed laws which practically made trade unions illegal. It was not till 1884 that Syndicates were really legalised, and their freedom is not yet complete. They are carefully watched by the police. In fact, all public meetings and street demonstrations are subject to stringent police control. Conscription is a serious burden upon the workers, but one they have very cheerfully and bravely borne during the war. Moreover, they have suffered in France more and more bitter disappointments than in other countries.

The Syndicalist movement grew up in France during the years 1892-1900, but it has spread to other countries. It has taken root in Italy and Spain and the U.S.A. In the U.S.A. has been formed the I.W.W. This organisation began as Socialistic Trades Unionism, but is now run by American Revolutionary Syndicalists. Thus Syndicalism has become an international movement. It has tried to establish itself in England and Australia but not with much success, though it has made a great deal of fuss. Still, the ideas of the movement are fermenting among the hotter spirits of the Trades Unions. The importance of the movement in Australia lies chiefly in the fact that it is one of several agencies at work which are trying to weaken the hands of the Government in the War. The War is a great chance for such elements to assert themselves. But we must study their ideas if we are to meet them. We may be shocked at their methods, and be moved to righteous anger by many things they do, but the policy of condemning them indiscriminately is at

least unstatesmanlike. We must examine their ideas, see whether they are true or false, and if their ideas contain any truth we must carry them out while disowning and discarding what is false or dangerous to social order and security.

What, then, are the principles and methods of Syndicalism?  
1. Syndicalism stands for the general solidarity of the wage-earners as against the Capitalist system. Its two watchwords are "Direct Action" and "The General Strike." The chief methods of Direct Action are:—(i.) the strike, (ii.) the boycott, (iii.) the trade union label, and (iv.) sabotage, which means slow or bad work, or even the spoiling of materials and products on the principle "Bad work for bad pay." All these methods, however, are subservient to the "General Strike," the grand climax, the inauguration of the Syndicalist regime by breaking the State which is the political organ of Capitalism.

2. Syndicalist writers form two groups, philosophical and practical. (i) Of the philosophical writers Georges Sorel is the most conspicuous. He conceives Syndicalism, in correctly, as Neo-Marxism. He owes much more to the philosophical teaching of Bergson, particularly the ideas set forth in Bergson's Creative Evolution. This is seen in his doctrine that the "General Strike" is (1) a social myth, (2) the instigator of the class war, and (3) a great moral force binding the workers together by a great sense of possibilities in their united action. Democracy, he says, is the regime of professional politicians, and must be overthrown. His Syndicalism is pessimistic in its basis, but respects religion. In fact, he uses the progress of early Christianity in the Roman Empire to point his moral.

(ii) Practical. Pouget and Pataud have attempted to set forth a Syndicalist programme in "How we shall bring about the Revolution." The "General Strike" is to paralyse industry and commerce. The workers already organised in their trade groups, are to take over the control of business from the employers. Political institutions are to be abolished or cease through neglect. Other Syndicalists are ready to use Parliamentary action, but prefer to rely on industrial agitation by the workers, who must unite to fight for emancipation, and must avoid pledging themselves to specific political action. This is one idea at the base of the movement towards one big union which will include existing trade unions.

3. In the Syndicalist Millennium there will be no need for State or Parliament, Capitalism or Patriotism. Society is to be reconstructed around the Syndicat, or Trade Union—the cell of the body—a group of producers owning property collectively. Each locality will have its industrial committee, which will control all the processes of production and distribution. The central committee will link all these local bodies together, and control wider activities, such as railways and the post office, but is to be dependent on the local committees. Industrial function is to be supreme in government and public life.

(To be continued.)

When a man is rescued from evil you save a unit; when a child is prevented from evil you save a multiplication table.

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They should teach their children the value of prayer, and the sufficiency of divine grace to supply their sorest need; especially should they, where godparents are lacking or negligent, lead them to confirmation, and encourage them in frequent communions. This ideal the Church must advocate with the utmost persistence, and where through carelessness of parents, it is manifestly impossible of attainment, she must do her best to supply that which is lacking. The time of preparation for confirmation is rich in opportunity, and although personally I have required the minimum age of candidates to be about twelve, I shall not hesitate to lower that minimum where sufficient reasons are advanced. So shamelessly does impurity strut in our midst, and so low is our public opinion with regard to it, that our young people need the most careful shepherding and tactful sympathy that we can command.

That the war is responsible for a temporary increase of this vice, and that its aftermath may be equally vicious, we quite understand, but it is not to abnormal conditions that we refer; rather is it to a growth that was rampant long before the war broke out. In addition to what I have already suggested, let all who are more than nominal members of the Church of England honestly, by protest, by influence, and by example do their part to purify public opinion and sweeten the atmosphere of home life."

## Young People's Corner.

### Australian Patriotic Song.

ADVANCE, THOU FAIR AUSTRALIA  
By Canon Mervyn Archdall, M.A.

Advance, thou fair Australia!  
Lo! Freedom's dauntless heart  
Beats high within our bosoms,  
And bids us bear our part  
In building up a nation  
Devoted from the soul  
To liberty attender  
By Wisdom's self-control.

Chorus—

Our sunny home, Australia,  
Rich dowered from above,  
Our hands and hearts we bring thee  
Our loyalty and love.

O land by God appointed  
His counsel to fulfill,  
Thy spaces fertile call us  
E'en now to do His will:  
For Cook our hero found thee,  
And claimed thee as a gem,  
Whose lustrous charm entrances,  
For England's diadem.

Chorus—Our sunny home, Australia, etc.

With wisdom and with courage,  
Thy leaders in the past  
Laid deeply the foundations  
Of greatness that shall last:  
By faith in God cemented,  
Though few, we shall prevail  
To bravely serve our Empire,  
Should foreign foes assalt.

Chorus—Our sunny home, Australia, etc.

Let human rights be cherished,  
All gifts be held in trust,  
While Love with wisdom raiseth  
The fallen from the dust:  
Let open doors to learning  
Thy children all invite,  
To weave a wreath of glory,  
And crown thy brow with light.

Chorus—Our sunny home, Australia, etc.

May Christ, the King of ages,  
Rule o'er the inmost soul  
Of those who yet thy fortunes  
As leaders shall control:  
Till He shall come in glory,  
To crown time's little day  
With blessedness resplendent,  
That shall not pass away.

Chorus—Our sunny home, Australia, etc.

(Copyright.)

### HE WOULD NOT SAY ANYTHING.

There is a characteristic story in a recent "Spectator" of a little boy who was warned not to remark on a guest's amputated foot. "No," he said: "and when I go to heaven I won't say anything to John the Baptist about his head."

A Christian boy went from a mission-school to his home. His heathen father did not like him to pray to the true God, and one day poured boiling oil on his knees to keep him from doing so. The boy replied: "Father, you may keep me from kneeling down, but my heart will still pray on!"

## Germans in Africa.

### OUTWITTED BY NATIVES.

(By the Rev. T. B. R. Westgate, C.M.S.  
Missionary in East Africa.)

The Germans had their own methods of collecting porters and the Wagogo had their own methods of circumventing them. The more persevering and insistent the former became as the demand increased, the greater became the ingenuity of the latter in devising means to evade their grip. As the work of recruiting still goes on under the new regime, a knowledge of the Wagogo's methods may be both interesting and useful.

### The Entrenching Method.

As most of the Wagogo sleep on skins on the ground a favourite method was to dig a trench in the sleeping area sufficiently large enough to accommodate the body of the man who had no inordinate zeal for service in the Carrier Corps. With the man thus carefully buried away underneath the skin, and a woman and some children lying on the top, the deception was complete.

I have met and conversed with men who told me, not without much merriment, that they had escaped capture in this way, and looked upon the same as a really great achievement.

### The Beehive Argument.

Wild bees abound in Ugogo and hives are made from the trunks of trees split in two, hollowed out, and then bound together, forming a cylinder. The hive, thus completed, is usually placed in the branches of a tree, but many of the Wagogo found it convenient during the past two years to leave them on the ground near their huts as a hiding-place from the recruiting sergeant.

As soon as their intelligence department, an organisation not to be despised, brought word that a recruiting raid was imminent, the hive was opened and the owner fastened up inside. With an old man or old woman seated on top coughing, sneezing, groaning, or weeping with ophthalmia, who would ever think of searching for a hidden man inside?

### Imitating the Idiot.

With the other methods adopted by these artful people there was always a certain amount of risk connected. Here, however, they had one where there appears to have been no risk whatever, for an idiot is never trusted nor his services required.

With cases of demon possession, spirits of divination, spirits of prophecy, and such like things, the Wagogo are tolerably familiar, and, being close observers, their observation faculties, sharpened by years of practice, and assisted by their wonderful mimetic instinct, availed them greatly.

The men who adopted this method usually "took to bed" as soon as they heard that their services were about to be required, and when the command came to turn out they turned out, not to work, however, but to dance and flap their hands with all their might, fixing their eyes all the time on some remote, and imaginary object, and pouring forth an incoherency of language intelligible neither to man nor beast.

### "Killed by a Lion."

High and low, rich and poor, male and female, old and young, all conspired together to evade the laws and orders of the German. Here is a story in which nearly all the above classes were represented.

A certain chief was commanded to arrest and bring to the fort certain teachers of the Church Missionary Society. As the teachers concerned were some of his best friends he felt the order keenly. After spending nearly a week, during which time he was supposed to be looking for them, he returned to the authorities to say that they were not to be found. He was then given two days more to continue the search and told that if he did not produce the men within that time he himself would be hanged and his property confiscated. After receiving this order he hurried home, assembled his friends, tore his clothes to pieces, smeared them with some blood, and sent men off to the fort with fragments of the same to say that he had been killed by a lion. A shallow trench was made on the roadside to represent his grave, filled with stones, a mound raised on top and covered with thorns. When the German saw the pieces of torn garments and even some of what were said to be the dead man's bones, he gave way to a series of fits, first to one of incredulity, then to one of towering rage and passion, and ended up with a short but forceful lecture on the unerring judgment of God!

Those teachers were not captured, the chief still lives, the German was again defeated, and I can now fancy I see him screaming louder than ever before, and shouting with greater bitterness of soul, "Gott strafe England."

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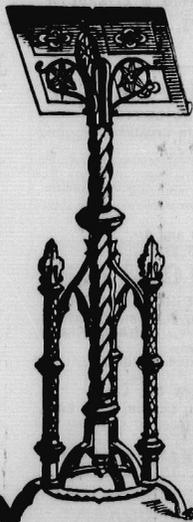
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## Current Topics.

Three years of this unparalleled struggle have passed, and yet there is no end in sight. The War! War!! Russian debacle has given War!!! new hope to the Hun, and, if it be not brought to a halt, will, without doubt, indefinitely prolong the War. Russian retreat now means the capture of munitions of all kinds; and a peace extorted from Russia in her present disjointed condition, would give the enemy unlimited supplies of food-stuffs, etc. The potentialities of such a situation are too gruesome to contemplate. And yet the situation is beginning to come within the range of possibility and well-nigh probability. It is impossible to forecast the probable course of events at this juncture. Consequently our minds, as well as hearts, should be all the more centred on Him in Whose knowledge and will the future absolutely rests. We know of no more alarming omen for our Empire than the refusal of the British Government to proclaim a Day of Humiliation and Prayer. It seems as if fear of what the Allies may think, or of the hopes such an act might engender in the hearts of our foes, is keeping our rulers back from doing the thing that the War has all along demanded, and the present situation emphasises as right. Far better for us to risk man's misunderstanding than the loss of the help of God. We have lessons to learn and God means us to learn them. But we are slow learners. We still regard man more than we regard God. We still respect big guns and big numbers of men more than "the Arm of the Lord." We still parley with vices that are spoiling our nation's manhood. It were well for us to open our blinded eyes and recognise and confess our faults with a view to a true repentance that so a speedy peace may safely be granted to us.

We reprint from English Church newspapers two articles of interest and importance on the questions raised by the Reservation Controversy. The one by the saintly Bishop of Durham will be completed in our next issue, but the part we publish today will be found extremely helpful from a devotional point of view. Those who have the privilege of a personal knowledge of Dr. Moule will understand his beautiful self-restraint in dealing with a matter whose importance he clearly recognises, and upon which he holds the strongest convictions. We know of no one of such splendid resources of intellectual culture, more perfect in love, and more humble in mind than the Bishop of Durham. Consequently his words come to us with all the added force of a truly consecrated and sanctified personality. The other article is culled from "The Church Times," and is indeed one for the times. The writer is a regular

contributor to that paper, and consequently possesses a freedom of utterance which would probably not be given even to the Bishop of Oxford; for, if we remember rightly, our reading of the "Church Times" notes and leaders on the position would reveal quite a different standpoint from that of "Viator." We are glad to note this, because it shews very clearly that there is an important section of high churchmen who are altogether out of sympathy with the 1000 clergy who signed that "deplorable petition," and who approximate in their teaching that of the Evangelical School rather than that represented by those memorialists.

In connection with the Reservation question, the Bishop of London has received two important memorials from clergy within his diocese—each representing a distinct section of Churchmanship. The aim of each is practically stated in the following words from one of the memorials: "We dislike intensely the necessity which has been forced upon us of dealing with matters of controversy in time of war, but it would not be fair to you to leave you in any doubt as to the deep and widespread opposition which the memorial (i.e., the one in favour of Reservation with Adoration, signed by the thousand priests) has aroused." What may be termed the Evangelical memorial calls the attention of the Bishop "to what is, in our judgment, the serious blow dealt to the unity of the Diocese, if the Bishop should appear openly to sympathise with the extreme position of the Memorialists (the 1000 clergy)." Appreciating, as we do, the value of your spiritual leadership, it is with the greatest regret that we have been compelled, by the action of the Memorialists, and by your own speech in Convocation, thus to lay our views before you." The other petition, which is quite clearly from High Churchmen of the Diocese of London, speaks very strongly against the position taken up by the men who signed the "deplorable memorial." They say:—

"We therefore regard with apprehension such devotional developments as under the Roman obedience have grown up around the Reserved Sacrament, as tending to create an external centre of adoration or resort apart from the Eucharistic Offering, and as likely to draw away the mind of the simple from the recollection of the abiding Presence of Christ within the soul in the fulness of His Godhead and humanity which is ours through membership of His Body the Church, and is perpetually strengthened and renewed in Holy Communion."  
"7. We hold that the Church of England differs from the rest of the Western Church, not only with regard to the principles of Church Government, but also with regard to the principles of devotion; in particular we feel that the Roman authority has allowed itself to be guided to a dangerous degree by pragmatist principles in allowing itself to sanction and approve methods of devotion for which the best theological minds, even amongst its own members, can find little sanction, and we believe that by contrast the Church of England is right in giving the first place to the claim of Truth.

"8. We believe that the Church of England has a great and increasing part to play in Christendom as the champion at once of Catholic principle and of primitive purity.

"9. We fear that if the imitation of Roman Catholic practice, in matters where it is not consonant with the ethos of the Church of England, becomes general, our branch of the Church will be thereby prevented from playing the great part which is open to it, and that all Christendom will be the loser."

On those rare occasions when "The Church Standard" adjusts its spectacles to survey the doings of the Diocese of Sydney, the editorial glasses seem to be still blurred by the dust of old party feuds, and there is generally evidence that the state of the editorial liver has caused "spots before the eyes." Hence, when we pick up our "Standard" and observe that prominence is given to the Sydney Diocesan Commission, we are not surprised that a vein of cynicism and a spirit of splenetic criticism run through the article. The Archbishop is blamed for taking the chair, as presumably his Grace would have been blamed for culpable neglect of the larger issues of diocesan life if he had failed to take the chair. The editor then kindly comes to the assistance of the benighted commission and suggests a chairman. After this we are treated to an analysis of the personnel of the Commission on the basis of the official position and party of its members. The juxtaposition of these two sentences, following as they do the criticism as to chairmanship—"Of the 18 clergymen, 9 are archdeacons, canons, or heads of educational establishments. Of the 9 untitled clergyman, 1 alone represents any other than the predominant school of thought"—suggests dissatisfaction that there should be such a large percentage of those who are "archdeacons, canons or heads of educational establishments." Now, in what other Diocese of Australia would there not be a similar percentage of dignitaries appointed for such a work? And the unfairness of the reference is emphasised by the fact that while "The Church Standard" has complained that "of the 9 untitled clergymen, 1 alone represents any other than the predominant school of thought," it has given its readers no hint of the fact that neither of the heads of educational establishments belongs to "the predominant school of thought." To any unbiassed critic intelligently aware of the qualifications of the gentlemen concerned, the names of "the 9 untitled clergymen" will suggest the conclusion that they have been chosen for their special aptitude for the kind of work involved rather than from a regard for "the predominant school of thought." They are as follows—Revs. G. A. Chambers, H. Crotty, S. H. Denman, R. B. S. Hammond, H. G. J. Howe, S. M. Johnstone, W. L. Langley, S. E. Langford Smith, and A. A. Yeates."

On one point we find ourselves in