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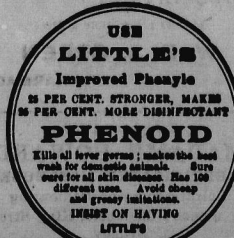
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Current Topics.

"The Christian's greatest possession is the world's greatest need." The difficulty is that so many professing Christians do not realise the greatness of God's "ineffable Gift," nor the necessity of that Gift for all that makes life worth living. We think, therefore, that the Commissioner for the great C.M.S. Thankoffering is doing wisely in seeking to advance a campaign for the renewal of the spiritual life of the Home Church. Only as we understand the necessity of Christ for every human being everywhere, and further are ourselves conscious of "the wonders of His Grace," only so will there be a real enthusiasm for the work of so making Jesus Christ known that every man may have an intelligent opportunity of accepting Him as Saviour. When we get the true point of view, then we must get to work giving our best thought, in prayer and other service, to gather in the harvest of lives and means by which that work can alone be accomplished, humanly speaking.

The work of the Commissioner is to stir up the Christian Church. It belongs to the Church to organise, and organise in the most thorough manner, for the resources that are becoming available for the great task of World Reconstruction along the lines of our Lord Jesus Christ. In this connection it is interesting and suggestive to note that at the four-hour conference of the Parent Committee of the C.M.S., the resolutions, as drafted, expressed the Conference's sense of a Divine call to the Society to strengthen existing work by increased staff and efficient equipment, and to redeem the opportunities of the momentous days in which we live. Emphasis was laid on the need of special instruction and prayer, activity in promoting recruiting, the importance, in regard to the call to advance, of the Thankoffering of £500,000, as well as of raising the annual income of the Society to at least the same amount; while local Associations were urged prayerfully and courageously to take immediate action in making a bold and concerted effort to press upon all who own Christ's Name the claims of Foreign Missions.

Two further indications of the strength of the movement towards Re-union have been given by the discussion at the Cheltenham Conference (June 24) and an Oxford Conference which met in January last, but have only just made public the resolutions discussed and passed. At Cheltenham a public meeting was held on "Christian Unity," at which the speakers were the Bishop of Sodor and Man and two Free Churchmen, Dr. Guttery and Professor Vernon Bartlett, and the spirit of the meeting is described as distinctly hopeful. At

Oxford last January the Conference consisted of members of the Church of England and of the Free Churches—the former were well representative of the evangelical school, and the latter included leaders in the Free Churches. The resolutions ultimately adopted, and sent to the two Archbishops and all the Diocesan Bishops of England and Wales, were as follows:—

"1. We welcome, with profound gratitude to God, as a token of the manifest working of His Spirit, the manifold evidences around us of better relation between the Christian Churches, resulting in a fuller understanding of each other's positions, and in a more earnest longing for complete fellowship in a reunited Church.

"2. We are in entire accord in our mutual recognition of the communions to which we belong as Christian Churches, members of the One Body of Christ; and we record our judgment that this recognition is fundamental for any approach towards the realisation of that reunited Church for which we long and labour and pray.

"3. We hold that this recognition must involve, for its due expression, reciprocal participation in the Holy Communion, as a testimony to the unity of the Body of Christ.

"4. We recognise, with the Sub-Committee of 'Faith and Order,' in its Second Interim Report, the place which a reformed episcopacy must hold in the ultimate constitution of the reunited Church; and we do not doubt that the Spirit of God will lead the Churches of Christ, if resolved on Reunion, to such a constitution as will also fully conserve the essential values of the other historical types of Church polity, Presbyterian, Congregational, and Methodist.

"5. As immediate practical means of furthering this movement towards unity, we desire to advocate inter-change of pulpits under proper authority; gatherings of Churchmen and Nonconformists for more intimate fellowship through common study and prayer; association in common work through local Conferences, joint Missions, joint literature, and interdenominational Committees for social work."

The large bequests to Church educational establishments under a recent will plainly indicate

A Man of Vision, that the testator was a man of wide and

far-reaching vision. It is becoming more and more evident that at the back of all true education there must be the spiritual as well as the moral. The foundations of a child's training, for stability and true worth of character, must not be set in the material. Even the secular press is giving utterances to disenchantment with educational ideals that are too largely secular and "practical." Indeed, a leading article in a recent issue of a Sydney daily might well have been written for a similar position in a Church newspaper. It is well that Christian men and women should think out their whole position. The small amount of religious teaching possible in the Government Schools only emphasises the need of schools in which the Christian atmosphere prevails, and where the teachers are men and women imbued with really Christian ideals.

We are always rejoiced when those who are placed in position of great influence are true enough to their ideals to speak out boldly against social and moral evils. Consequ-

ently we were glad to see that the wife of the Governor of N.S.W., at a reception last Sunday at Parkes tendered to her by the senior and junior Red Cross Societies, the Girls' Patriotic Leagues, the Ladies' Benevolent Society, and the Renwick Cot workers, expressed the hope that anything in the nature of raffling would never be associated with the noble work in which the Red Cross was engaged.

It is a great pity that it was needful for this to be said. Unfortunately, there are many people engaged in philanthropic works who lose their sense of proportion and fitness when faced with the need of raising large sums of money for such objects. There can be little doubt but that our social life was sadly injured during war time by the methods adopted by good-hearted people in order to raise funds for war purposes.

The dignified setting strikes us as strange, for although he is the Prime Minister, yet to the majority of the people of the Commonwealth he is best

known as "Billy Hughes." Without doubt he is a wonderful man with a remarkable history. The "magnificent reception" accorded him in the Western State, in which soldiers and sailors enthusiastically joined, seems to indicate that the heart of the people is

right with Mr. Hughes. He is pre-eminently a man of the people, and in returning to our shores as plain Mr. Hughes, which, by the way, has evoked even Archbishop Mannix's commendation! he shows himself as consistently democratic in his ideas as the majority of his socialistic admirers could desire. When honours have been showered so lavishly by European monarchs the outstanding of man of an outstanding though youthful nation must have kept his umbrella consistently in use to keep all distinctions away from him. There has been no advertising of the fact, and consequently herein there smacketh something of real greatness. There are many people who have no faith in our Prime Minister, yet for all that he is a great man, and one of whom his country may well be proud. His actions may sometimes be difficult to understand, but the fact remains that he has upheld his high position and his country's interests with dignity, evoked enthusiasm wherever he has gone, and not least among the "diggers," and has been accorded a sympathetic and attentive hearing in, we suppose, the most famous council of nations ever yet held. Now that he has returned to our shores the West has fully justified the Sydney "Daily Telegraph's" cartoon prophecy and "tipped up" in enthusiastic welcome.

We are glad to note that Mr. Hughes has spoken out his heart on our home difficulties. A True Democrat. He will have no part with those who seek to dragoon the legislature against the

will and interests of the majority of the people of the Commonwealth. He is a true democrat and not a spurious one. In words that ought not to be forgotten he has declared his intention to be true to his ideals. Speaking at Fremantle, Mr. Hughes said:—

"There are some people in this country who speak of fighting, who are tired, so to speak, of government by the people, and government by the free constitutional methods of which we have earned after a thousand years of ceaseless effort. They speak of wresting the government by force from the hands of those to whom the people have entrusted it. They would impose upon us an intolerable tyranny. They speak, indeed, so I have read in the wireless, that if Australia is not ready for Bolshevism or some otherism they must do a little blood-letting. Let them beware how they start that. Let me say this, whoever shall get a majority in this country by constitutional means, that party will I obey, but I will oppose any party which seeks by unconstitutional means or by force to impose upon the majority of the people a form of government to which they have not assented."

"It is well to say at the outset where I stand. There are some gentlemen who during the war were pacifists when there was somebody to fight, and who, now that there is nobody to fight, speak about shedding blood. I want you to understand that although the war is over, there are still people who can fight, and, speaking not as Prime Minister, but as a citizen, can say that whatever strength I have in mind and body will be irrevocably opposed to any other kind of government than that of majority rule."

One of the most glaring and monstrous pieces of episcopal autocracy is in evidence in Adelaide. **Episcopal Autocracy.** We have had occasion to refer to episcopal "prejudice" before in that diocese, where, as Dr. Headlam once pointed out in an English Review, only Churchmanship of one colour has any real welcome. Now the Bishop is seeking to make constitutional a most unconstitutional action, and to get for his party a power which, on the evidence adduced, has been used in a grossly unfair manner. The following quotation, though somewhat lengthy, from St. Luke's Parish Paper, will give our readers knowledge of how things are done by the Bishop of Adelaide:—

Despotism.

"Synod meets on Tuesday, September 2. A special call of Synod is made for the following evening at 7 o'clock to discuss the measure designed to increase the powers of the Bishop. This measure first appeared on the business paper of Synod in 1915, and has been found there every year since. In 1915 it was 'talked out' and withdrawn. In 1917 it was defeated by the votes of the lay members of Synod. The Bishop, however, seems determined not to take 'No' for an answer."

"The measure seeks to give the Bishop 'in council with the Dean and Chapter' power to declare any public or charitable institution extra-parochial. The Bishop may then appoint whomsoever he chooses as chaplain of such institution, without reference to the wishes of the rector or church wardens of the parish in which it may be situated."

"When the measure was first brought up there was no reference in it to the Dean and Chapter. The cry was raised of 'autocracy.' To meet this the Dean and Chapter were dragged in. Who are the Dean and Chapter, and what business have they to go through the diocese declaring what is parochial and what extra-parochial? They have no legitimate or proper claims to such a function. Their duties are clearly defined by the fundamental provisions of Synod. Legislating for parishes and administering the affairs of the diocese are quite outside their province. The rightly constituted body to deal with any such matter (if it has to be dealt with at all) is the Standing Committee of Synod. The Standing Committee legally and properly represents Synod. Why has the Bishop and his supporters persistently refused to include the Standing Committee in this measure? We think we know. There are on the Standing Committee no less than twenty-two laymen. But on the Dean and Chapter not one! The entire body of the Dean and Chapter consist of six persons, all appointed by the Bishop. The Standing Committee is elected by Synod to represent Synod in helping to carry out the work of the diocese. It is legally and pro-

perly constituted for this purpose. The Dean and Chapter are appointed by the Bishop alone. They have never been intended for such work as is here proposed. They are not responsible to Synod or to the diocese. And of the six persons constituting the Dean and Chapter, four are Archdeacons. Now, from time immemorial, the Archdeacon has been regarded as *oculus episcopi*, 'the eye of the Bishop.' He is, officially at least, 'the Bishop's man.' If we remember rightly, it was John of Salisbury who in his day propounded the question, 'Can an archdeacon be saved?' Old John evidently doubted whether an archdeacon could have a soul of his own! Be that as it may, the Dean and Chapter of Peter's Cathedral have no right to poke their noses into other parishes, declaring this 'parochial' and that 'extra-parochial.' For our part, we will do our utmost to see that Synod gives them no such authority."

"In the case of St. Luke's parish this new proposal is adding insult to injury. Soon after the induction of the present rector we were astounded to read in the morning papers that the Bishop had appointed Canon Hornbrook 'chaplain' of the Lady Victoria Buxton Club in Whitmore Square (just opposite to St. Luke's Church). It was well known that Canon Hornbrook used the mass vestments in his church, and taught the Presence of Christ in or with the elements of bread and wine after their consecration. This 'chaplaincy' has been continued to the present day, and the girls in this club are still taught, we presume, these sacerdotal doctrines, and are taught not to attend their own parish church, but to go to St. Mary Magdalene's. And this, in spite of the fact that the club bears the name of one of the strongest Protestant families in England. The Buxtons have been for many generations, and are now staunch and earnest supporters of everything evangelical, in the Church of England."

"The Bishop has been told by the rector, both privately at his rooms and publicly in Synod that he considers this action of his outrageous. So it is. Now, if this happens in the green tree, what will take place in the dry? If the present Bishop acts in this manner without authority, to what lengths will he be carried if the Synod places such a weapon as the authority of this proposed measure in his hand? It is true the word 'whatsoever' which appeared in it in 1915 has since been dropped, but the word 'any' still stands, and is equally broad. What will the measure not include? It may, for instance, be interpreted to include, as some of its champions already hope, every kind of public school. In that case should an Act be passed by the State Parliament granting facilities for religious instruction in public schools, the Bishop may have power to appoint some Romanizer to come and teach our children in the day schools of our parish. This is a monstrous proposition. It will, however, be pleaded in mitigation of this measure that any rector whose rights are threatened is allowed to come and make his views known to the Bishop and the Dean and Chapter. This reminds us of the old rule of the Inquisition, which permitted a victim to be present at his own execution!"

"This is not a personal matter; it is one of principle. Australian Bishops are more and more grasping after autocratic power. Where do the lay people come in here? The wishes of the church wardens and congregation of any parish are not even considered. And the rector himself is treated in the proposal as a beggar man. He may come and plead his case, but he has neither voice nor vote in the final decision of what may affect large numbers of people within the boundaries of his parish. And yet he has been lawfully appointed the cure of souls in that parish, and the parish boundaries have already been lawfully declared by the boundaries board appointed by Synod."

"Neither is this a party question. The action of the Bishop in this Parish seems to make it that. But it is not so really and intrinsically. It is a question of the rights and prerogatives of a rector and congregation within the boundaries of their own parish."

A Message to Girls from the Bishop of Willochra.

I have been asked how to say "How can girls help Returned Soldiers?"

In the first place they can help them by not hindering them.

Even if it were possible to help them by mere folly, by extravagance of word and action, they could compete but poorly in folly with the girls of France and England, many of whom have been made quite abnormal by war conditions. But it is not possible to help them thus. Many of our soldiers at any rate are disgusted with the lightness and folly of many of the girls they have met

abroad, and they look not for more folly but for homeliness and the virtues, not the follies, of womanhood in the girls at home.

This is of course only the negative side. We want not only not to hinder them but to actively help them. There are many ways in which girls can do this:—

1. Our men have made great sacrifices and gone through a time of great stress and strain. They have seen the deeper and more solemn sides of life and death. It will be a secret disappointment to them, though they will not say so, if they find that the serious time they have passed through has made no impression on the girls here, that they are as thoughtless and frivolous as they were before the war.

2. Few men can have gone through the war without having to face the realities of death, God, and the future life. They will expect that girls shall at least make some attempt to face these same things and have some real beliefs and convictions; otherwise they will fail them just where they most need help.

3. It is certain that all returned soldiers will have a wider outlook on the world. They have seen men and things and had their minds widened and opened. Unless the girls make a serious effort to widen their minds too, to read about and take an interest in things outside their own narrow circle there will be a serious gap between them and the men.

4. The men have seen in France what good housekeeping, economy and good cooking mean, and they will compare it with the thriftlessness, extravagance and bad cooking of too many Australian girls. Here is a field in which girls can be of real use.

5. Many of the men have come back with shaken nerves, and many are restless and unable to settle down at once to ordinary things. Girls must not make the mistake of thinking that they can help by conforming to this restless mood. Cheerfulness, quietness, regularity, calmness in every way, are what are needed to readjust the balance of the men's minds. What men need to help them after years of abnormal life is the sense of home and the home virtues.

6. Above all, girls can help by showing quietly that religion is the real guiding principle of their lives. They can preach by what they are much better than by what they say. If the service of God and of man for God's sake is the motive of their lives, men will realise it, be impressed by it and helped by it.

GILBERT, Bishop of Willochra.

August, 1919.

The Lessons of Spring.

(By the Rev. T. Guy Rogers, M.A., Chaplain to the King and Vicar of West Ham.)

For lo, the winter is past,
the rain is over and gone;
The flowers appear on the earth,
the time of the singing of birds is come,
Song of Songs ii. 11, 12.

So sings the poet of spring in the land where spring reigns without a rival amid her sister seasons. In our own land summer with her length of golden days, and autumn with her mellow fruitfulness, may claim a share in the honours of poetic song, but in Palestine it is the spring, and the spring alone, which takes the heart with her beauty. Summer drought and autumn floods and winter barrenness rule the other seasons of the year; it is the spring which gives to the land a beauty which it does not otherwise possess. The landscape, we are told, resolves itself into "one lovely garden, ablaze with richest hues, hill and dale, wildness and farmland, lying in the luxuriance of their wild flowers, from the red anemone that fires the steep sides of the mountains to the purple and white cyclamen that nestles among the rocks at their feet. It is not to be wondered at that the poet, with all his senses hungrier for warmth and beauty, after the winter rains, should sing so joyously:—

For lo, the winter is past,
the rain is over and gone,
The flowers appear on the earth,
the time of the singing of birds is come.

Common to the Race.

The feeling which the poet reflects, the joy in the new voice of spring, is common to the race. I doubt if even Dr. Johnson, who is supposed to have been pre-eminently stubborn to the influences of nature, can have remained wholly outside her gracious influence. There is a magic about the "colours of the crescent prime!" "The songs, the stirring air, the life re-orient out of dust." These things come with a message—a natural message which the heart of man can easily interpret, and a message also in symbols which it is ours to read at the Easter Festival by the illumination of the

Holy Ghost. Let me seek to decipher it this morning, that your soul and mind may be refreshed.

Spring stands first of all, for the breaking up of the ice and release from an iron grip. I remember standing one day on the great bridge which spans the Saskatchewan river at Saskatoon, and looking down with admiration upon its swiftly moving torrent. "Ah! but the time to see it," said my friend, "is in the spring, when the ice is going out and the great blocks are being swept down."

Release from Iron Pressure.

This essential element of spring—the release which it brings from iron pressure—is only half appreciated in our climate. You will recall Tennyson's line, "Now fades the last long streak of snow." That is, no doubt, an accurate description of the passing of winter in the South of England, but "fading" scarcely does justice, either to the power of winter to lighten the soil, or the power of spring to release it. Spring stands in the language of symbol for something more than transition, it stands for the break up of the ice, release from fetters and chains, deliverance from that which narrows and cramps into the balmy atmosphere of the love of God.

Some of us are, perhaps, suffering at this moment from constriction of soul. The winter without has gone, but the winter within remains. Hard and bitter thoughts have exercised an over-tightening grasp upon us. Selfishness, absolutely undisturbed by any of our recent experiences, has crusted over our life. The spiritual soil is hard as ice!

Now comes the message of spring—which is the message of Easter Day. God moves beneath the externals of human life. He moves within the recesses of the soul as He moves beneath the surface of the soil and within the womb of nature. He moves, and the hard soil cracks and breaks and the dead seed breaks into life.

Now bourgeois every maze of quick thought, the flowering squares, and thick by ashen roots the violets blow. God is within you, and it is not right that this winter of the soul should continue. Alas! for the power of the human will! Nature puts no obstacle into the way of God's renewal of the earth. The process of spring is never stayed. But man's willfulness checks the genial influences of grace.

Let the Love of God shed abroad in your heart by the Holy Ghost move wherever it will. Put no barriers in its way. Cease from pride and jealousy and the petty manoeuvres of a selfish life. So shall love break up the hardness, and God restore to you the season of spring.

Time of New Ventures.

This is the time of new ventures. Every bulb is shooting up to the light, every root is striking out for the day. Nothing dares to stand still, to accept the darkness of the ground as its permanent lot. Every living thing is making trial of the strength that is in it. Nature, animate and inanimate, thrills with the joy of experiment. There is nothing that refuses the venture of faith!

Shall we stand aside—dull to the call of the whole world around us? This is the time, not for a cautious philosophy or for a calculating spirit, but for bold ventures in spiritual things.

Your faith, it may be, has gone into winter quarters, and grown lethargic in its retreat. Now is the time for it to shoot upwards to God. Has the trial of your faith robbed you of your sense of initiative and put you on the defensive? Now is the time to come out and take possession of the world for God. There must no longer be any doubt that the world is an ordered whole; that after last returns to first, though a wide compass round be fetched; that however strange and bewildering may be the scenes in which we bear a part they are staged beneath a canopy of love.

It is by our ventures we shall be known. Ventures of faith and sacrifice and generous giving; ventures of big-hearted prayer and sturdy effort. It is only the things upon which rests a curse or blight that make no effort to push up to the sunlight. Come, then, and let us justify the spirit of life within us. We are the children of the resurrection. God calls us to tasks our fathers never faced, to hopes our fathers never saw; and with the call there comes the quickening of the sap within the nation's life. Spring passes; we must venture or for ever doom ourselves to blight.

Illustration from Chesterton.

I can remember reading one of Chesterton's clever articles in his book called "The Defendant," in which he elaborates "a defence of skeletons." He argues that the naked forms of the trees in winter are more beautiful than at any other time in the year. No doubt they reveal beauty of line and

form, but the argument itself is mere perverseness. It is the spring that brings beauty with it—beauty of bud and flower, colour and smell and leaves gently rustling in the breeze. Whatever beauty the skeleton forms possessed is added to a thousand-fold by the gracious gifts of spring. The bare correctness of the form needs the grace of the vernal bloom of character. There is something admirable about the life which is correct, which possesses, like the skeleton tree, a straight form and upright direction, but it does not always win our love. It may lack—it often does—the beauty and charm of springtime, the gracious thoughtfulness, the kindly sympathy, the brightness and good humour without which social life is so unpleasant—all the qualities, in fact, which ought to belong to the disciples of the risen Christ. Austere virtue is good to read about but difficult to live with; whereas virtue clothed with the beauty of springtime makes home a heaven. Let no one rest content with the austerity and frigidity of mere moral servants cry out for something more. They want from you the hopefulness of springtime, a touch of colour in their lives, a little sunshine for the social good. The pillars of Solomon's Temple were not complete without the lilywork carved about their capitals. Nature is not complete without her flowers; neither is character, however strong, complete without the qualities which we call beautiful.

Time of Praise.

Again, this is the time of praise. Silent Nature finds her voice and thanks her God.

Now rings the woodland loud and long,
The distance takes a lovelier hue,
And, drowned in yonder living blue,
The lark becomes a sightless song.

There are, I suppose, in most of our lives dead periods like winter when praise is almost frozen upon our lips. It might be argued that we are passing through just such a period of reaction in our national history, but I refuse the inference. There never was a time when the ethics of Christ were more plainly vindicated, or the ethics of alien civilisations more signally condemned. There never was a time when we needed more completely the Gospel of God's love or had more reason to thank God for Him who brought life and immortality to light. We claim today our share not only in the new ventures and the new beauty, but also in the new praise of spring. While creation praises the Creator the Church shall praise her Lord.

Our task of worship is not completed with the singing of litanies of intercession upon our knees; there lies before us the whole province of praise. Praise to Him who took upon Him our heritage of pain and went to Gethsemane for us; praise to Him who suffered upon the Cross leaving us an example that we should follow in His steps; praise to Him who has delivered us from the bondage of death and opened to us the gates of a new Eden—even the Paradise of God; praise to Him who is continually with us by His Spirit illuminating the path that leads us home. The time through which we are passing adds one final lesson to my parable of spring.

Springtime of a New World.

It is the springtime of a new world. Men are busy at Paris drawing the map of a new Europe, lifting the yoke of ancient wrongs, releasing the life of new nations about to emerge into the history of the world. At home the great campaign of remaking England, shaping it into the England of our dreams, has begun. Parliament is busy with its schemes for recovering the land for the people, providing the houses so sorely needed, and bringing all our social means of communications—shipping and roads and railways—into the new world of the future. What is to be our part of this springtime of a new world? In what way shall we incorporate in our own lives the message of the resurrection? What spiritual campaign, may I ask, do you propose to start upon? Can we bring our lives into an ordered and homogeneous whole? If we are to realise the England of our dreams, and a sturdier, more virile, more Christian race for the acres that are redeemed. We want people who have accepted the Spirit of Service enshrined in the Cross of Calvary, and who look out upon life with the buoyancy and courage of those who believe that Christ is risen. In

that first springtime of the Christian Church which followed hard upon the resurrection, men and women turned the world upside down. Jews and strong they went out against social evils and lifted high the banner of the risen Lord. They found deliverance from indolence and conceit in the happiness of Christian service. Setting their affection on things above, they found freedom from pettiness and conceit, and from all the subterranean insincerities of life. A wide side of individual new campaigns is the only way that I know of to ensure a collective victory for the nation. The call comes to us to-day with a force which has, perhaps, never before been equalled to begin our spiritual warfare anew. The spring comes with the sharpness of a moral appeal quite unusual to the gentleness of the season, well for us if we heed it and bring from the past desolation of the war a moral triumph for ourselves and our nation. In this spiritual campaign, at any rate, there need be no holding back; no nerve-racking delay, for example, while munitions are slowly accumulated. "My God shall supply all your need. My grace is sufficient for thee." The success is solely dependent upon the will to take part in it. Victory waits upon the man who has the will to overcome. The Crowned Saviour is the earnest of our success, and His words come ringing down the centuries, nerving each of us to follow where He fought and won. "Be of good courage; I, your Leader, have overcome the world."

Bush Church Aid Society.

A conference of Clergy was held in the Church House, Sydney, on August 19, to meet Rev. Dr. Mullins, of the Colonial and Continental Church Society, and to discuss in furtherance of the aims of the recently formed Bush Church Aid Society. It was fitting that the Ven. Archdeacon Boyce was chairman, for, as one speaker reminded the meeting, the Archdeacon was one of the pioneers of the Church's work in the bush. At one time he was in charge of Molong—a district as big as Scotland—and received aid from the C. and C.C.S. The chairman called upon Revs. H. S. Begbie and G. A. Chambers to voice the welcome of the Sydney clergy to Dr. Mullins. Both speakers paid a tribute to the kindness they had experienced at the hands of Dr. Mullins and the Society he represented.

Dr. Mullins was accorded an enthusiastic ovation as he rose to speak. He said that the claims of Canada had received more attention because Canada was nearer than Australia, not because their needs were any greater. Several clergy who had laboured in the Commonwealth, and had returned to England, had urged the desirability of his visiting Australia. The condition of their country seemed imperatively to demand a visit and so he had come. Some people objected to the Society's system, but he strongly believed in it; it had its origin in human nature, for people preferred to support work along lines with which they were in full sympathy, and those who shared in the same strong convictions were the people who got things done. The Church in the Commonwealth had had its opportunity and had not taken full advantage of it, consequently it was quite open to evangelical churchmen in Sydney and Melbourne to go to work along their own lines. The desire to evangelise those who are in need of evangelisation was of the genius of evangelism, and had been the impelling motive of those who were represented by the great C.M.S. The only thing that had been lacking was knowledge of the condition of things in the bush. They might question the right of one from a distance to insist on them concerning those needs; but for seventeen and a half years he had been in constant communication with the bishops, and it was desired to treat the Bush Church Aid Society as a council of advice. The Brotherhood system must be the policy of the future and they had opportunities for such development in the dioceses of Grafton, Bendigo, and Wanganatta. The people in the bush must have a fair opportunity of enjoying the ministry of the Word and Sacraments. They must not make the mistake of the early Church, which went for the city and neglected the pagani, the country people. "We don't want modern pagans," said the speaker.

The Rev. W. L. Langley referred briefly to the Bush Church Aid Society, and urged those present to join in the movement.

BARKER COLLEGE, HORNSBY

This School is governed by a Council under the auspices of the Church of England, under my direct personal control as Headmaster.

Arrangements are being made for the erection of new dormitories.

Particulars upon application.

W. C. CARTER, Headmaster.

A Word from the Pew.

(By a Leading Layman.)

The needs of the pew. Not what the pew wants: a subject on which we often meet with weird and wonderful statements. A very large class want to talk to them about other people's sins; and the more unsparringly you denounce them the more refreshing your discourse will be. For instance, Socialists, who are not usually Church-goers, often declare that the reason is the silence of the clergy about social questions, which means that they would like sermons to be filled with diatribes against the greed of capitalists. Not that they would often come to hear you if you began to preach sermons of that type. They would prefer the more highly flavoured eloquence of orators whose choice of language is not hampered by the scruples which restrain you. On the other hand, if you happen to have in your congregation a fair sprinkling of men with incomes of four or five figures, you may gain their lively approval by denunciations of the evils of Socialism. A while ago a paper published in the North of England told how a woman had written to a preacher asking, "Why don't you stop preaching about women drinking, and have something to say about profiteers? Is it because you dare not?" And the editor, knowing as little as this silly woman about the real duty of the pulpit, supposed the letter "would cause the preacher furiously to think." How many profiteers, in the sense meant by the letter-writer, were likely to be in the congregation? She wanted profiteers to be denounced as very wicked people. But, if she herself had goods to dispose of, would she sell them below what she found to be the market price? I am vexed with doubts about that.

Duties of Preachers.

I do not contend that clergymen, as men, are relieved from political duties and responsibilities. But as preachers of the Gospel they have higher and holier duties. And all those who call upon them to use the pulpit as if it were a Socialistic platform are repeating the error of the man who interrupted our Lord's discourse with the untimely request, "Master, speak to my brother that he divide the inheritance with me." The clergy can only be faithful to their vocation by following the example given by the Master in His reply, "Man, who made Me a judge or a divider over you?" Some, no doubt, have attained to a sort of popularity by using the methods, and descending to the aims, of political agitators. But whoever is tempted to follow their example should remember that they shall have their reward.

John the Baptist's Text.

John the Baptist preached many sermons from one short text, "Repent." But whoever his hearers might be, he called them to repent of their own sins. He did not talk to the people about the vices of Herod. He waited for that until he had Herod to preach to. And the dungeon of Machabers and the executioner's sword followed. But the executioner's sword was not the end.

There are two proper objects of preaching, to make bad men good (including among bad men all who are passing their lives oblivious of responsibility to God); and to make good men better. Preaching which does not have these effects is a failure, no matter how clever, or instructive, or popular, it may be. Any real conversion is a fact as truly miraculous as the casting out of Legion from the demoniac at Gadara. But Christians, whether clergy or laymen, that do not cast out devils are failures. And they should do as did the Apostles when shamed by their failure at the foot of the Mount of Transfiguration. They went to their Master apart, and asked Him, "Why could not we cast him out?" "This kind goeth not out but by prayer and fasting"—real prayer, that becomes pleading with God, not mere formal utterance of words; and real self-denial, not a blundering asceticism.

Lack of Conversions.

There are some who admit to themselves that, never having obeyed the Apostolic injunction, "Be filled with the Spirit," they cannot expect sinners to be converted by their sermons. And yet they hope, by merely human persuasion, to help those who are already serving God to serve Him better. It cannot be done. All real holiness of life is begun in conversion by the Holy Spirit. And growth in holiness can only be attained in the same way. Of course, it is not suggested that preaching is the only channel by which the Divine influence of the Holy Spirit is conveyed to the hearts of men. But preaching which is not a channel of His grace is failure.

"Hell is truth realised too late." But there will be no little of the same in Heaven. What of the man, whether clergyman

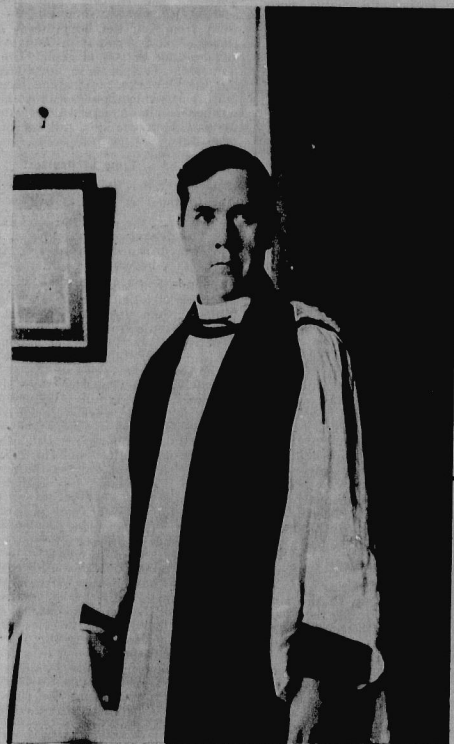
or layman, who, though not utterly rejected and dismissed finally to the outer darkness, finds that he has never been the means of leading a single sinner to repentance? How will he feel when he realises the good that he failed to do, not for want of talents and opportunities but simply because he never cared enough about the salvation of men to pray in secret until he became endowed with power from on high. A model of prayer, for anyone who has laid upon him the cure of souls, is to be found in Jacob's strange, mysterious wrestling by the Ford Jabbok. "I will not let Thee go until Thou bless me." But the blessing only came after his thigh was put out of joint—a strange way truly to win victory as a wrestler! But St. Paul, too, had learned Jacob's secret of success, when he said, "When I am weak, then I am strong."

Danger of Being Scared.

Christian on his road to the Palace Beautiful had need of all his courage not to be

turned back by the lions which he saw in the way. And the modern preacher is in danger of being scared from the way of Living Truth by a strange three-headed monster, one mouth of which is always barking, "Thou shalt show thyself broad-minded"; and another, "Thou shalt be original"; and the third, "Thou shalt be up to date." And that is, I suppose, why we have to listen to sermons which are largely occupied with telling us how much there is in the Bible which we need not believe. Have done with that. Tell us what to believe, and leave the devil and his children to suggest doubts. Be honest, of course. Do not pretend to believe what you really doubt. But tell us what you believe, and keep your doubts to yourself. Likely enough you may outgrow some of them at least. And then, as others have done, you may regret having taught them. Any man who has real spiritual life himself knows that he lives on what he believes, not on what he doubts.

(To be concluded.)



New Bishop of Tasmania.

Consecration at Cathedral.

At St. Andrew's Cathedral, on Sunday, the Very Rev. Robert Snowden Hay, Dean of Hobart, was consecrated Bishop of Tasmania. There was a large attendance of leading Church dignitaries from Tasmania and various parts of New South Wales, in-

cluding the Bishops of Bathurst, Goulburn, and Newcastle.

In his sermon, Rev. P. A. Micklem, rector of St. James's, Sydney, said that they were about to set apart for the office and work of a bishop in the Church of God one who under varied conditions of service in the Commonwealth had been tried and found not wanting. In Queensland, parish after parish testified to the example he set by his life, his presence, and his work. He was a man,

simple, sincere, and unaffected, a man among men. That he had maintained his good name among the people of Tasmania was proved by their election of him as their bishop. It was a momentous year in which the bishop was being consecrated, and what the world had in store we did not know. But the bishop-elect had the qualities essential for a bishop, combining a human sympathy which brought him in touch with his people with an authority and an intolerance of departure from the canons of the Church, which, with the dignity of his position, must to an extent cause him to live a life apart. The people had selected him. It now only remained for the Church to put its stamp on him.

The consecration followed, the bishop-elect putting on his rochet, and, being presented to the Archbishop of Sydney, the oath of due obedience was administered. Remaining kneeling in front of the Archbishop's chair, during Litany and while the Archbishop prayed for him, the bishop-elect then put on the rest of his episcopal habit. The Archbishop and the other bishops present placed their hands on the head of the bishop-elect, while the Archbishop said the words of consecration.

Personal.

Rev. Percival James, M.A., has been appointed to the charge of St. Mary's Cathedral Parish, Auckland. Rev. Griffiths has been appointed Home Missioner in charge of the Coromandel District. Rev. G. T. Robson has returned from the Front, and has resumed his pre-war charge of the Hokiang District. Rev. W. Keay has resigned the charge of the Parish of the Holy Sepulchre.

The death took place at Cowra, New South Wales, on June 6, of Henry Ernest Parry, eldest son of the late Bishop Parry. He was a son of the late Bishop by his first wife, and was born in the West Indies in 1855, and was at one time a prominent officer in the Public Works Department in this State. He leaves a widow and three surviving sons, and a fourth was killed at Gallipoli.

Rev. G. T. Caton, at present in charge of St. James' Mission District, St. George's Cathedral Parish, Perth, has been appointed rector of South Perth.

A cable has been received to say that His Grace the Archbishop of Perth arrived in England safely at the beginning of July. The Archbishop was able to hold a Thanksgiving Service for signing of Peace on board the ship in the Red Sea, and writes that he has had a good trip.

The Diocesan Secretary, Rev. A. K. Shrewsbury, after more than three years' work as Priest-in-charge of the Mission District of Menzies, has been appointed to the Cathedral parish at Kalgoorlie.

Mrs. H. R. Holmes leaves Melbourne by the s.s. "Bremen" on August 19, to rejoin her husband, who, after military service, has returned to his work under the Church Missionary Society, in Santalia, India.

Mrs. H. E. Warren, wife of the Superintendent of the Roper River Mission, with her two children and Miss L. Gladys Cross, a new worker, left Sydney on the s.s. "Montoro" on 1st August en route for the Roper River Mission Station, in the Northern Territory.

Rev. and Mrs. C. T. Boreham, of the C.M.S., Dummaguden, South India, are on the way to Australia.

Mr. Broome P. Smith, F.R.G.S., will sever his connection with the Church Missionary Society at the end of September in order to return to England.

Mr. H. L. Perriman, of the Roper River Mission, who suffered from an attack of influenza in Sydney, is now considerably better.

The Report of the C.M.S. Gond Mission, Central India, includes the following paragraph concerning Miss M. M. Crossley, of Prahran:—"Owing to the exigencies of the work, Miss Crossley has been transferred temporarily to Bharatpur. She will be much missed in Patpara, where she has laboured so wholeheartedly and successfully for many years. We wish her God's blessing on her new work, and look forward to the time when she will be able to return to the Gond Mission."

At an entertainment recently given by the Parochial Council of St. Mark's Church, Warwick, the members of the choir made a presentation to the Rev. R. B. Massey, who is leaving towards the end of the month to join the Bush Brotherhood at Charleville.

Rev. C. W. Light, who took charge of the parish of Normanton for a year, has arrived in Brisbane. Mr. Light will shortly take up duty in the diocese of Brisbane.

Rev. A. J. Mills, B.A., has taken up duty as assistant curate at All Saints', Wickham Terrace, Brisbane.

A cablegram has been received from the Rev. C. F. Edwards, rector of Holy Trinity, Woollongabba, stating that he expected to embark this month for Australia by the City of Sydney.

Rev. J. Poole has been appointed to the charge of St. George's, Glenmore Road, Paddington (Sydney).

We understand that the parish of Cobbitty has been offered to Rev. Allan Pain. Bishop Pain was some time incumbent of Cobbitty, and there is some likelihood that his son will accept the appointment.

Rev. S. F. Streetfield, B.A., has been appointed to the parish of Buninyong (Ballarat). Rev. B. A. Rowell, of Rushworth (Wangaratta) has accepted the living of Natimuk (Ballarat). Rev. Harold Davies, B.A., Th.L., son of Canon Davies, of St. Paul's, Ballarat East, has been appointed to the living of Terang.

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BOOT POLISH

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Polish for Patent and
Enamel Leathers. Keeps
same bright and pliable
and does not soil the
dress.

Mrs. Garland received a cablegram last week from Canon Garland stating that he expected to arrive at Fremantle by the Burma last Wednesday week.

Rev. H. C. Lees, M.A., vicar of Swansea, Wales, has declined the bishopric of Bendigo.

Rev. F. E. C. Simcox, on resigning the parish of Porangahau (Waiau) was presented with a substantial cheque. A very general regret has been expressed at his departure.

The death is announced of Rev. W. Venables, M.A., in Auckland.

Mr. J. Williams, of Nelson, N.Z., has been appointed Diocesan Secretary and Treasurer for that diocese.

We regret to announce the death of Mr. Donnelly Fisher, of North Sydney. The deceased was a prominent Churchman and took great interest in the work of the C.E.M.S.

On Sunday, August 3, in St. John's Church, Bairnsdale, the Rector, the Rev. A. E. F. Young, was collated to the Archdeaconry of North Gippsland (rendered vacant by the lamented death of Archdeacon Pelletier). Archdeacon Hamilton has been appointed to carry on Archdeacon Pelletier's task of canvassing for the Diocesan Financial Scheme.

At the last meeting of the N.S.W. C.M.S., the Rev. H. S. Cocks, B.A., Rev. and Mrs. C. C. Short, and Mr. Neville Griffin were accepted for missionary service.

Mr. L. S. Dudley has been accepted for Educational Mission Work at Hyderabad by the C.M.S. of N.S.W.

Correspondence

Position of the Choir.

(The Editor, "Church Record.")

Sir,—A paragraph appeared in the English paper, "The Record," of April 3, 1919, on the above subject. In it was pointed out the advantage accruing from the placing of the choir and organ in a gallery at the west end of the church, instead of the present position in the chancel. The writer contended that a much greater lead and support was given to the singing of the congregation.

I have it also on the authority of a leading church musician who has visited the principal churches of London and Paris, that from a musical point of view the effect is infinitely superior when the choir is in the western gallery. From personal observation also, in different churches in the city of Sydney, I can vouch for the same thing.

My reason in writing is to draw the attention of the clergy especially to this matter. Many churches are provided with the choir gallery, but, alas! they are more often used as lumber rooms than devoted to the proper purpose for which they were built.

Trusting that some move may be speedily made in the work of restoration.

"C FLAT."

Centralization of Finance.

(The Editor, "Church Record.")

Sir,—Your correspondent, "Fairplay," in issue of August 15, must have been in forgetful mood when he penned his reply to my paragraphs on the "Centralization of Finance." By some strange lapse of memory he entirely omitted to answer the several points therein raised concerning the wisdom of the proposal. True it is that he seeks to turn the edge of the criticism by reminding me of my ignorance of the "exact terms of the ordinance," but in that respect he only shows that he has not attentively read my remarks—"vapourings," as he so pleasantly designates them—before rushing in with unangelic haste to make so wild a charge. I would earnestly commend to "Fairplay" the re-reading of my article. He will find that the criticism is confined to the

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66 ELIZABETH STREET

MELBOURNE

published reports of the Committee on Centralization of Finance. These documents have been in the hands of synodsmen for nearly twelve months. They have more than passing interest, because on them will be based the proposed revolutionary ordinance to be submitted to the next session of Synod. It was upon these same documents that my whole discussion proceeded. Hence his gentle retort, breathing as it does an eminently Christian spirit, is quite beside the mark.

His other charge I am constrained to admit, namely, that I have chosen to hide my identity under a nom-de-plume. From my youth up until now I have been burdened with a modesty that quite fails to remove. However, Mr. Editor, I find a few crumbs of comfort in the fact that your correspondent resorts to a similar literary device. At least I am in good company.

"Fairplay" find accusation that "I throw dust in the eyes of synodsmen by raising bogey" must be passed by with the simple notice. It is so richly fibberian in its phraseology that any comment of mine would spoil it.

"SPERMATOLOGOS."

Men and Methods.

(The Editor, "Church Record.") Sir, In the paper bearing the above title printed in the last two issues of the "Record" there are several errors, mostly of a minor character, but two in particular call for correction. Both occur on page 13 of the last issue. In the 37 from the bottom of the page the word "harvest" should be substituted for "hardest"; and in line 13 from the bottom of the page the word "on" should take the place of "or," so that the sentence would read, "The sick soul needs a tonic in medicine, but a prescription of a tonic in medicine." A. H. CONSTABLE.

The Rectory, Malmesbury.

English Church Notes.

Personalia.

The King has been pleased to approve the appointment of the Rev. F. S. Guy Wiman, D.D., Vicar of Bradford, as Bishop of Truro in succession to the Right Rev. W. O. Burrows, D.D., who has been preferred to the diocese of Chichester. The appointment has come as a surprise, but a glad surprise to everyone. The "Record" says the appointment has been received everywhere with the utmost cordiality, but the "Record" writer had not seen the editorial note in the "Church Times." The "Church Times" has also the following interesting item of news:

The birthday of the Bishop-designate of Truro, Dr. Guy Wiman, is November 5, and his parents evidently remembered the Gunpowder Plot by bestowing on their infant the name of the famous conspirator. So we have two Bishops associated with Guy Fawkes! The Bishop of Dorchester, late of Bristol, claimed to be his school-fellow at York, and a distant relative, whilst the future Bishop of Truro bears his Christian name and will be able to preach "No Popery" annually on his own birthday to the delight of Cornish Methodists.

The Right Rev. H. M. Burge, D.D., Bishop of Southwark, has been appointed to the Bishopric of Oxford.

The Bishop Suffragan of Stepney, the Right Rev. H. L. Paget, D.D., is succeeding Dr. Burge as Bishop of Chester.

The King has been pleased to approve of the appointment of the Rev. William Temple, M.L.C., formerly Rector of St. James's, Piccadilly, to the Canonry of Westminster vacant by the consecration of the Rev. Canon Rev. C. F. Knight as vicar of Frinton-on-Sea.

Rev. E. H. Pearce to the Bishopric of Worcester. Rev. E. L. McCulloch succeeds the late Prebendary H. P. Chapman as Vicar of St. Michael's, North Kensington, has been inhibited from preaching or taking part in any service in the diocese of Bath and Wells.

This inhibition is the outcome of a promise to preach at St. John's, Taunton, where the Dean refuses to give up the service of Benediction.

Canon G. A. Hollis has been appointed Principal of Wells Theological College.

Oxford War Sacrifice.

On Commemoration Sunday, June 22nd, at Oxford, the Archbishop of Canterbury preached at the University Church to an overflowing congregation. The President of Trinity College (Chancellor) said that in commemorating according to custom the founders of the University it was right that they should also remember before God all

the self-sacrifice of those 2660 members who had died as the result of their service in arms for their country.

In his sermon, the Archbishop said that they were standing as a people at a juncture which had no parallel in human history. Never had birth throes been so fearful. They realised with Mazzini that the morrow of victory might be more perilous than its eve. What they could do was to commend the outcome of the councils of Versailles to Him "who remaineth a King for ever." They would be graceless indeed did they thank God only for the ending of war.

Long before the war was over the Lord had done great things for them, whereof they rejoiced. Into the almost humdrum life of a prosperous, pleasure-loving, busy hand, with luxury and penny jostling rather ominously side by side, and right into what looked like the inchoate fabric of a loose-knit Empire, the pitiless discipline of war brought sharp and startling tests. And, despite the huge blunders and confusions and inadequacies which the rush and strain revealed, their manhood and womanhood, their peoples the world over, had stood the test.

For it all, with bowed heads and bended knees, they thanked God to-day, as, despite the cloud-banks dark, if thin, which lowered very visibly on both near and far horizon, they were allowed to speak of and to look for peace. They had all spoken constantly, and he hoped truthfully, about the motives with which they entered the war. But the problem, clean and firm and clear-cut in 1914, had grown confused and tangled in 1919. Were they set, or to use a forcible colloquialism, were they "out," honestly and simply to establish and maintain what was just and right, not for themselves only, but for all the peoples, with consequent bettering of the world? If they were clear about that they could face with calmness, with a good conscience and with steady hope, the rivalries and wranglings and unrest which were, he supposed, the inevitable accompaniment of a new-world settlement.

C.E.M.S.

At the annual conference of the Society, held this year, in Birmingham. The Archbishop of York presided. The report showed that over £50,000 had been raised by the Society for its special War Relief Fund. There was in evidence a strong desire for revival, in order to make a fresh start. The "Rule of Life" was almost unanimously altered to read: "In the power of the Holy Spirit to pray to God every day; to be a faithful communicant; and by active witness, fellowship and service to help forward the Kingdom of Christ."

Cheltenham Conference.

The fourth Evangelical Conference at Cheltenham was opened on June 24th. There was a big attendance, and one thoroughly representative of the Evangelical school of thought. The programme was a strong one, and it was natural that the subject of Christian Reunion, with which the Cheltenham Conference has been definitely associated from the first, and to which it has contributed so much, should have had the first and most outstanding place.

The first engagement of the Conference was the public meeting at the Town Hall at night, to consider the question of Christian unity, and it was gratifying to find such a large gathering of the townspeople of Cheltenham, together with members of the Conference. The hall, an imposing building, was filled in every part, some 1500 being present.

The Rev. H. A. Wilson, Rector of Cheltenham and Rural Dean, the Chairman of the Conference, presided, being supported by a selected speakers—the Bishop of Sodor and Man, and the two distinguished Nonconformist representatives, the Rev. Dr. A. T. Gifford, President of the National Council of Evangelical Free Churches, and Dr. Vernon Bartlett, Professor of Church History at Mansfield College, Oxford.

In his address from the chair, the Rector of Cheltenham, after reference to certain burning church questions, touched upon the great Labour problem. He said: "More than any other part of our programme it requires treatment by specialists. I cannot enter the most modest claim to be an expert on social questions."

The condition seems to be quite out of hand. The statesmen are only temporising with it, and a very ugly situation seems to stare us in the face. Those of us who in old days fought for the rights of the wage-earners are getting disillusioned. The pendulum has swung so far the other way that, instead of it being a case of pleading the rights of the wage-earners to a decent house and a proper wage, it has become a pleading

with the wage-earners to allow other people to live. Labour is for the moment dominant, Labour embittered by the cruelty and oppression, the anxiety and starvation of the past.

The wage-earners are out for their rights; they are engaged in a fight for decent conditions and for a hopeful future for their children. God bless and further their efforts towards these ends. The nation was never so ready to give ear to every honest grievance and to rectify every genuine inequality. If the Church understands its vocation aright it will use all its influence to bring these things to pass. But the wage-earning class is not the only element in society which has rights and hopes and prospects to safeguard. The Church must not take sides, however attractive it may be to shout with the winners. The Church's message is: "Love one another, defraud not one another, by love serve one another." The Church, like the God it serves, is no respecter of persons, and its vocation is to plead for fair play and honest service all round, and to rebuke the oppressor, whether that be arrogant capital or triumphant labour.

No worldly gain will be obtained by this course. A pacifist Church is not likely to reap any advantage from the winners, whoever they may be, in the forthcoming conflict. But then the Church is not called to get, but to give; not to rule, but to serve. And the Church can best serve this generation by teaching and living as did He Who girded Himself with a towel and washed His disciples' feet.

The main subjects dealt with in the conference were: "Evangelicalism and Reunion" and "Church Government and National Life."

An Unfounded Rumour.

Australian church people were astonished some two months ago at the report by cablegram in the daily press that Prebendary Webb-Peploe had stated a year for Our Lord's Second Coming. The following paragraph from a recent issue of the Record will show the slender foundation the report had:

"The proceedings of the Brighton and Hove Convention have gained an unwelcome notoriety by reason of a report that Prebendary Webb-Peploe had announced there that at the close of this year the world's history must end. Of course he never said anything of the kind; the only ground for the statement 'The Rule of Life' was almost unanimously altered to read: 'In the power of the Holy Spirit to pray to God every day; to be a faithful communicant; and by active witness, fellowship and service to help forward the Kingdom of Christ.'"

Woman Preaches at Statutory Service.

On Sunday, June 22, for the first time, a woman preached at a statutory service with the consent of the Bishop of the diocese. The preacher was Miss Edith Pieton-Turberville, O.B.E., Vice-President of the National Y.M.C.A., and the occasion was the anniversary services at North Somerscotes, in Lincolnshire. The Vicar, the Rev. Samuel Proudfoot, had obtained the consent of the Bishop of Lincoln as long ago as last December, and before inviting Miss Pieton-Turberville, had also consulted his Churchwardens and Stilesmen, who were in entire sympathy with him in the matter. The Bishop would himself have preached at the morning service, whilst Miss Pieton-Turberville preached at the afternoon and evening services, had he not been prevented by illness. Not a single objection was raised by anyone in the parish, and the church was crowded at both the services at which Miss Pieton-Turberville preached.

C.M.S. THANKOFFERING.

The Commissioner reports receipts to date, £2000.
Bis dat qui cito dat.

Sale of Work and Gifts

In connection with the CHURCH MISSIONARY SOCIETY will be held at St. Hilda's C.M.S. College, E. Melbourne (Or. Clarendon and Albert Sts.) Take Victoria Bridge cable tram to Clarendon Street.

On Thursday, October 2.

AFTERNOON AND EVENING Friends interested will be heartily welcome.

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EDITORIAL NOTES.

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The MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope. The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

BUSINESS NOTICES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Lepistrier, 84 Pitt Street, Sydney. Telephone City 1657. Subscribers are asked to write at once if they do not receive the "Church Record" regularly.

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The Church Record.

AUGUST 29, 1919.

"THE CHURCH AND THE PLAIN MAN."

There is probably no feature of modern religious life which is more frequently discussed or more generally deplored than the gap which yawns between the Church and that ubiquitous character, the man in the street, and very few people will disagree with the author of the latest series of Moorhouse Lectures when he says that "the apparent impotence of organised Christianity to touch the daily life of the vast majority of people is surely the most urgent practical problem of the Church." A religion which claims to be the universal religion, and that proclaims the Gospel of a Lord Who died to save the world, cannot view with any but disquiet feelings the fact that the majority of men do not take it seriously. A body which its Master compared to salt and light and heaven, cannot fail to be distressed by the thought that so little of the lump is leavened, and the words about the salt which has lost its savour must frequently be present in its mind. Nineteen hundred years ago the Church's problem was the positive hostility of the world in which it found itself; today it is the greater one of indifference and apathy.

Of course it is very easy to exaggerate the matter and give to the picture darker shades than the thing itself displays. We must not neglect that "tonic for drooping spirits," the history of the Church, nor must we forget the mighty part which diffused Christianity still plays in the world today. Still, when all the qualifying phrases have been made, it remains true that the Church which professes a necessary message for all men, and exists to propagate a Gospel generally necessary to salvation, is manifestly out of touch with the vast majority of mankind, and the fact should be an occasion for deep heart-searching on the part of every earnest servant of the Christ. Surely, if he be sincere, he will be unable to rest till the causes of the trouble have been traced to their source and remedied at whatever cost may be required; and any help in this direction he will welcome eagerly.

Solid assistance of this character he will undoubtedly find in the Moorhouse Lectures delivered in Melbourne last year by Archdeacon Davies, and now published in book form by a Sydney firm. Here he will find a comprehensive review of the situation and a patient, scholarly examination of its elements and their history. The greatest difficulty of the Church in dealing with

the plain man is to overcome his mental and spiritual inertia; he has no quarrel with the Church, but neither does he feel any responsibility towards it nor any need of it. The cause of this inertia is to be found partly in the man himself, partly in the prevailing materialism of the social atmosphere in which he lives, and partly in the defects of organised Christianity. It is with the last element that we are more particularly concerned just now, and it manifests itself in various directions. There is, for example, the inherent conservatism of the Church which makes it slow to adapt its methods to existing needs, and so the point of contact is so often lost. We are apt to forget that the Church is not a machine, but a body, and that "a change of habit does not necessarily weaken a man's influence, but may increase it." Then there is the tendency to formalism both in word and worship, the constant danger of worship degenerating into etiquette and doctrine into shibboleths. It is well to remember that—

"It will take a good deal more than the Sarum use or the 'Catholic System' to shake the plain man, out of his present indifference to organised Christianity."

And there is equal need for the warning that—

There is a magic of speech as well as of act. There is such a thing as religious cant, the glib use of words and phrases that once were hot with spiritual power, but are now the stock-in-trade of pettifogging partisans. The great catchwords of the Gospel, rich with spiritual comfort, are bandied about by persons who do not take the trouble to find out what they really mean. Detached from experience, they are degraded into platitudes, uttered as the correct thing to say. They lack the ring of sincerity and are empty of convicting power. We learn the lessons of the past, not by imitation or repetition, but by continuous re-interpretation of fresh application of eternal principles.

Another contributing cause to the Church's failure to grip the common man is the party spirit which defaces it, and brings about the paradoxical disorganisation of organised religion. Parties and sections

"Have been more anxious to capture the Church for themselves than to win the world for Christ."

The prevalence of worldliness in the Church has been another factor in bringing about the situation we deplore, showing itself in a pandering to popular tastes at the expense of faithfulness to mission, in the application of worldly tests of success, and in the cults of impressionism and efficiency. Too often, for example,

"The abilities of bishops and clergy are estimated by their success as business managers rather than by their spiritual influence. . . . the fact is that the Church is in the world and it does seem as if the world was too much in the Church."

And we need to be told that—

"The actual power of a Church is not to be measured by its apparently efficient organisation. The real question comes next, namely, 'efficient for what?'"

The Church has suffered in the eye of the plain man, too, by the obscurantism of many of its members, by its becoming too often an organ of rescue, and too seldom a preventive and reformative agency, and by the low level of spiritual life which seems to satisfy the average churchman.

All this and much more to the same purpose will be found in Archdeacon Davies' book, together with two most interesting historical sketches, one of the growth of Modern Society, and the other of the Labour Movement, and their bearing on the work of the Church. He then turns to study the plain man in his environment and reviews the available resources of the Church in meeting the situation with which it is confronted. The last chapter consists of practical suggestions

towards the solution of the problem. Some of the incidental topics will be found extremely interesting, apart from their bearing on the main thesis of the book. Such, for example, are the very clear discussions on the question of Authority in Religion and of the Sacramental Principle. We heartily recommend the book to our readers and trust it will be widely and carefully read.

"The Church and the Plain Man"—Moorhouse Lectures for 1919, by Ven. Archdeacon Davies, M.A., F.R.H.S., Th.Soc., 324 pp., price 5/- Our copy from the publishers, Messrs. Angus and Robertson, Sydney.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

C.M.S. Summer School.

The Annual Summer School has been fixed for January 24-31, 1920, at Austins.

Important Conference.

On Friday, August 8, at the invitation of the rector of St. John's Church, Ashfield, there gathered some forty-five clergy to confer on the evangelistic work of the Church. There was an administration of Holy Communion at 10.30 a.m., at which the Archbishop of Sydney delivered a searching yet sympathetic and helpful message. The conference commenced at 11.30 under the presidency of the Ven. Archdeacon Boyce.

There were four papers read, the first by the Rev. H. S. Begbie, on the Need for Evangelism, was both forceful and convincing, supported as its arguments were by the burning personality of its author.

The Rev. S. M. Johnstone followed with a paper whose limits were set by its title, "The Message: What is the Gospel?" This paper was concisely yet exhaustively explanatory under the sub-headings of:—(1) The Gospel of Reconciliation—Grace abounding for us; (2) The Gospel of Renovation—Grace omnipotently in us; (3) The Gospel of Consolation—Grace persistently with us; (4) The Gospel of Satisfaction; (5) The Gospel of Co-operation.

After this paper the conference partook of lunch at the invitation and hands of the rector, and some members of the Girls' Bible Class. This interval supplied a great and incessant need, that of social intercourse between the brethren, and full use was made of this opportunity.

The Rev. P. J. Bazeley took the place of the Rev. W. L. Langley, who was unable to assist with his presence and paper owing to a severe attack of influenza, the subject being Methods in Evangelism. Dealing with the matter under the divisions of normal and abnormal methods, the speaker showed what great resources of power-producing methods were open to the Church.

The final paper, read by the Rev. G. A. Chambers, on "The Utilization of Results," was both full in its scope and fresh in its suggestiveness, and showed that there was vital work waiting for live men.

This first conference, both by content and inspiration, has set a very high standard for those that are to follow on "Worship," "Labour," and "The Church."

C.M.S. Exhibition.

The C.M.S. Exhibition of curios and Sale of Work, which opens on Tuesday, September 2, in the Chapter House, should prove a great attraction. Lady Davidson will open it at 3 p.m. on Tuesday, Miss Williams (of the Women's College), on Wednesday, and Mrs. W. E. Shaw on Thursday. There will be a splendid display in the Upper Hall, which will be arranged in Courts, representing Africa, China, India, Ceylon, Palestine, and Medical Missions. A large number of missionaries will be present and explain the curios, and give lectures. In the evening there will be on Tuesday a Chinese wedding scene represented, also demonstrations at the African Hut. On Wednesday evening an Indian wedding will be shown. Members of the Chinese School, Sydney, will sing in Chinese, and lectures will be given by missionaries. On Thursday evening Rev. P. J. Bazeley will give a lecture illustrated by limelight views. The Lower Hall will contain a number of stalls for the sale of fancy goods, produce, sweets, handkerchiefs and d'voies, flowers, refreshments and ornamental work. The proceeds from the sale will be devoted to the sending out of new missionaries. We hope our Church-people will rally round C.M.S. and make a point of attending the Exhibition and Sale.

Junior Clerical Society.

A very enthusiastic meeting of the Junior Clerical Society was held on Monday, August 18, at Bishops Court, at 12.30 p.m. The Archbishop gave the devotional address on the subject, "Why should I pray?" The hon. secretary conducted the other portion of the service.

Lunch was partaken of in the dining room at 1 p.m., and the business meeting commenced at 2 p.m. with prayer. After the usual business was dispensed with, his Grace called upon Rev. Horace Crotty, M.A., C.F., to read the paper, entitled, "Work among the Soldiers, and kindred subjects." The reader told us that work among the soldiers was nothing more, nor less, than a prolonged mission to men. He pointed out how very difficult it was to get men together for services in any large numbers. The reader recommended the English system of short service chaplains, as it did not tire the padre so much, and also gave an opportunity for many more clergymen to gain the experience of the battlefield. Soldiers were often indifferent to the Church for two main reasons:—First, because the Church herself was largely out of touch with her Divine Master, and, second, because of misunderstandings about Christian things on the part of the soldier. A good discussion followed.

The Society was honored by the presence of the Bishop-elect of Tasmania (Dean Hay of Hobart), who took the chair in the absence of the Primate. Both Mr. Crotty and Dean Hay were congratulated by the Society on their attainment to the higher offices of the Church.

The clergy who do not attend these meetings miss a real good deal of that social comradeship that is so necessary to real happiness.

GOULBURN.

Cathedral Council.

The Cathedral Council met on Monday, August 11. The financial statements laid before the meeting disclosed steady progress in the extinction of the cathedral and parochial debts. A sub-committee appointed to consider the question of the sacristan's duties and salary reported progress and their report was adopted. The Registrar reported having received £300 as a capital sum in the Tiranna Church Alice Gibson Memorial Fund, the income whereof is to be applied for the upkeep of the fabric of St. Andrew's Church, Tiranna. Other matters dealt with concerned the electric lighting of the cathedral, and the finances of the West Goulburn portion of the cathedral parish.

Tumbarumba.

The parish of Tumbarumba has been enriched of late by several beautiful gifts. From Frederick and Ann Wente, residents of Mannus for 50 years, a fine oak lectern has been received for the new church of St. Michael and All Angels at Mannus. This church has also received a litany desk from Mr. A. Semple, a prayer desk from Mrs. L. McMicking, and a silver set of sacred vessels from Mrs. Germain McMicking and others.

Rev. H. H. Gowing, who has lately been relieving the duties of Boorowa, has now been appointed temporarily in charge of the parish of Gunning during the enforced sick leave of the Rev. T. Anson Cato.

In view of the Government proclamation and instructions received from the Metropolitan, Sunday, August 24, St. Bartholomew A.M., was observed throughout the diocese as a day of humiliation and prayer for rain. The bishop appointed the Collect from the rogation day service in the Sarum occasional offices as a special collect. St. James v. 16-18 as the Epistle, and St. Luke xi. 5-13 as the Gospel, 1st Lesson 1 Kings xiii. 41-42, 2nd Lesson St. Luke xi. 5-13.

BATHURST.

Diocesan Synod.

The Bishop will summon Synod to meet this year at Bathurst on Tuesday morning, October 21. The clergy will be asked to assemble for the customary "Day Apart" and conferences on Friday, 17, Saturday, 18, and Monday, 20. An effort is being made to find space to introduce a children's pageant, illustrating the outstanding features of the Book of Common Prayer. The Rev. Horace Crotty, M.A., Dean-Elect of Newcastle, is to conduct the "Day Apart," and to preach on Synod Sunday. The Rev. J. Jones, M.A., Chairman of the Australian Board of Missions, is expected to address the clergy and the members of Synod on important missionary problems. There will be a stall of up-to-date missionary and Church literature.

Holy Trinity Church, Grenfell.

On July 26, in the presence of a very large gathering, the Bishop of Bathurst laid the foundation stone of the parish hall and Sunday school at Grenfell.

ARMIDALE.

A Painful Experience.

"Bunbarba Church now has an organ. We hope never again to have our last Easter Sunday experiences, when in a well-known hymn, the person found himself singing the last line alone, and it was too much even for him; in each case the 'Alleluia' had a bad crack in it. The result was rather painful to all concerned. It had one good effect, however, it emphasised the need of an organ to lead, and now we have it. May we never again be led astray!"

"The influenza epidemic has reached us with a vengeance. Nearly every house in Mungindi has been stricken, and many cases have been serious."—Diocesan News.

VICTORIA.

MELBOURNE.

Church Missionary Society.

At School in the Mountains.—A new C.M.S. missionary, Miss E. E. Macfie, writes describing her stay at a language school, happily situated "among the mountain tops" of the Western Ghats in India. This school is a comparatively new and very helpful idea in the training of missionaries. Many societies, American, Scotch, and English, send their new recruits, and there is a Union Church which all attend and a students' prayer meeting on Thursday evenings, "very rich and happy times we have there together." Conversation classes are a special feature, when no English is spoken—the students are told and re-tell stories and get in a good deal of fun out of their work. In addition, each student works with a Brahman pundit, with special reference to individual needs. Tennis and Saturday outings to some of the beautiful spots within reach make up a very happy time. Miss Macfie has since returned to a responsible position in a Girls' School at Aurangabad, and asks for prayer for her in her work.

Some other "Australian Boys" and White Ants.—The Rev. R. D. Joynt, C.M.S., writes of his return to the lonely Mission Station at the Koper River, Northern Territory. "It was good to be back amongst a people (Australian Blacks) who have so come into my life that I feel as if they were part of me. They were glad to see me back and I had to tell them about the things I did 'down south.' They listened with open mouths and eyes all on me. The world is a wonderful place to them since they have learned that their country is not the whole of it. It was splendid the interest they took in the war while it lasted, and the way the boys cheered when we told them of any great victory on the part of the Allies.

God's Holy Spirit is working manifestly in the hearts of some of the boys and girls. There were changed lives that greeted me and signs of desire after higher things. The boy Mimire, for whom I have been praying so long, is taking a decided stand and will, under God, be a great blessing to others. We are at present camping out at a billabong about seven miles from the Mission with about sixteen boys. They love to get away with one of us. We find that it is a time when we get the most out of them, too, as we sit round the fire of a night and talk about all sorts of things, and religion very frequently comes in for its share of discussion. Two more boys want to be baptised. The girls seem a little backward but we have recently baptised two and there are two more under instruction.

We have been in great distress of late. The white ants have been eating up nearly everything in the garden, and the houses that are on piles are simply shells. We shall have to rebuild the girls' dormitory, boys' dormitory, natives' kitchen, staff's kitchen, beef house, and probably the engine house. The ants are here in millions this year, and nothing seems to hinder them. It is fight, day after day, to keep them from eating everything. It is heart-breaking. One hardly knows what to do. School work is not being carried on with regularity, as we are so short-handed that one simply cannot manage it. We are looking forward to the arrival of the Rev. H. E. Warren and party and to occupying Groote Island.

The Late Mrs. Lowther Clarke.

(From a Correspondent.)

In connection with the women's memorial to Mrs. Lowther Clarke, a meeting of the Memorial Committee was held at Holy Trinity Vicarage, East Melbourne, on August 18. The hon. treasurer, Mr. R. J. Alcock, furnished a complete list of subscriptions, showing the amount received to be £233 15s. The chairman, the Rev. H. Newport White, reported that the clerestory window had been ordered from Messrs. Clayton, Hill and Co., of London, through Brooks, Robinson and Co., of Melbourne. The words to be engraved on the copper plate to be placed beneath the window, suggested by his Grace

the Archbishop, were approved, and the chairman was authorised to arrange with Messrs. North and Williams for the designing of the plate.

St. Hilda's Missionary Training Home.

The following letters tell their own story—Dear Miss Odgers.—When you retired from the post of Sister-in-Charge of St. Hilda's Missionary Training Home, we, and many of your friends, felt that we would like to unite in a tangible expression of the deep and sincere esteem in which all hold you.

We recognise that your lengthy service in training women for the work of winning souls, was a labour of love for our dear Lord and Master, which no money can repay. You rendered such service in so ungrudging a spirit that you worked to the limit of your strength and beyond it.

In asking your acceptance of this cheque as a small token of our love and esteem, we especially desire that you reserve the amount for your personal needs.

Praying that the blessing of the Lord which maketh rich and addeth no sorrow may be yours in very full measure.

With Christian love,

Your faithful friends,

A. C. Kellaway, F. G. Hooke, K. M. Dimant, E. Lee Neil, D. Stewart-MacColl, E. MacColl, M. Buntine, W. T. C. Storrs, J. J. Kitchen, E. A. Howell, M. H. Howell, Eleanor Barnes, and H. Barnes (Hon. Secretary). (Note: In all 75 friends had a share in this love gift. Those signing represent the remainder.)

The following reply was received:—

Dear Mr. Barnes.—Please accept my heartfelt thanks for your kind letter, and enclosed cheque. I owe a debt of deep gratitude to you and the many kind friends of St. Hilda's for their generous gift.

I humbly thank God for allowing me to have had any share in the training of Missionaries for His service, and pray that those who have gone forth may be greatly used for the extension of Christ's Kingdom.

Again thanking you,

With deep gratitude,

Yours in sincerity and Christ's Service,

IRENE ODGERS.

Church of England Men's Society.

Forward Movement Committee.

The Forward Movement Committee consists of a representative of each Branch, and was formed to carry out a definite Forward Campaign. This was thought to be best accomplished by making the Society a live fraternity, by strengthening weak branches, re-forming those which had lapsed, and re-

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bait and cooking at Mrs. Roby's.**QUEENSLAND.****BRISBANE.****A Worthy War Memorial.**

A public meeting was held in Brisbane on the 14th inst., in order to launch the scheme of erecting a hospital as a War Memorial. In launching, Archbishop Donaldson was able to inform the meeting that a sum of £8500 had been promised already, though a public appeal up to that time had not been made. The Archbishop, in the appeal that has been issued, states that of the men who left Australia to fight for the Empire over 50 per cent. were members of the Church of England, and he adds that the name "St. Martin's" has been chosen for the new hospital war memorial because the armistice was signed on St. Martin's Day, November 11. The hospital will cost about £30,000, but it may be assumed with safety that the Archbishop will have little difficulty in collecting that sum before the building has been completed. The institution is to be primarily for the service of returned men and of their dependents, and it is hard to conceive a more worthy and practical object, or one that could more fittingly be associated with the work of the Church.

His Excellency the State Governor, who was present, said that it was a most worthy movement, and a business proposition. Lady Gould-Adams has consented to be patroness of the ladies' committee. The Brisbane Women's Woolspinning Guild are donating the balance, £775, of their war fund toward the erection of an operating theatre.

Nundah College.

The Church Theological College at Nundah has now 11 students, and more are coming in. The first ordination since the war will be held during Advent by the Archbishop, when four, and possibly five, candidates will be ordained deacons. The whole of the candidates have seen service with the A.I.F.

ROCKHAMPTON.**A Bequest to St. Peter's Church, Barendine.**

By the will of Mr. T. W. Yule, who died at Barendine, July 5th, all his land situated in Barendine has been bequeathed to St. Peter's Church, his widow being left a life interest in it. The first specific outlay he directs is to be in the erection of a tower and purchase of six bells and the land must be retained, rented and managed for their future maintenance. The Churchwardens for the time being are appointed Trustees, and, in default, the Union Trustee Co., Ltd. This is the second bequest the Church in this Diocese has received.

Revisit of Mr. Broome-Smith, F.R.G.S.

"Mr. Broome-Smith paid a visit to the Diocese in May and part of June last. The visit was very much interfered with by rain and the influenza. Mr. Broome-Smith came to us as a deputation from a branch of the A.B.M. called the Church Missionary Society. We congratulate the C.M.S. on the possession of such a "live" and forceful deputation. Mr. Broome-Smith was listened to with wrapped attention wherever he spoke, and he certainly did a great deal to awaken our interest in the vast field of work in Africa and in missionary work generally. The C.M.S. literature was good. We are thankful that we have had such a "deputation" as Mr. Broome-Smith, and for all the stirring literature that he left behind in the various parishes of the Diocese."—(The Gazette.)

The Church's Need.

"How I wish we could get together a big band of men and women committed to definite warfare against evils in our midst, and to recovery of the lapsed. Those who are really on active service in this spiritual war, those who are faithfully trying to bear their witness to Christ, should know one another, and help one another in this effort. We are mostly too shy to speak to each other of what God is bidding us try to do for others, or of the ones we are praying for and trying to win. But I am sure we shall find mutual help if we had some knowledge of those in the Church who are definitely trying to spread the kingdom of God, and I think it would be the means of increasing the number, as we realised that prayer and real effort is being made. I don't know how it is to be done so as to avoid scrupulously anything in the nature of advertisement, but I am convinced we want something of a list of the communicants committed to spiritual service.

"I wish we could band together the Christian soldiers who have returned from the war. In view of the new rector being himself a returned soldier, I wish this more."—Bishop's Letter.

tion, and henceforth those parts in worship were to be expunged from the doctrine of the English Church. The particular doctrine discarded were the "Romish Doctrine of Purgatory," Pardons and Indulgences; the Treasury of Merit, Adoration applied to Images and Relics, and the Invocation of Saints. The doctrines retained were Baptism, Confirmation, Holy Communion, and Marriage.

Peace Loan Pastoral.

The following Pastoral has been issued by the Bishop of the Province of Victoria:—
To be read in the Churches of the Province of Victoria on Sunday, August, 31, 1919.

The Commonwealth is calling upon all its citizens for a further, and we hope a last, loan of money to meet the liabilities arising out of the War now happily ended.

As members of the Church of England have in the past five years been faithful in all the calls and sacrifices arising out of the War, we hope they will not now fail in an obvious duty. We are, according to our powers, to lend to the Commonwealth our share of the money required. We shall then, we hope, be equally ready to co-operate in everything which goes to make us good citizens, and by industry and honest labour take our part in the coming years in repaying the heavy burden of debt imposed upon the whole of Australia.

The result of the War is to give us the power to continue to live our lives under the freedom-loving flag of the British Empire, and this is the great reward of all the sacrifices undergone during the five years in which world-wide problems have been weighed in the balance of justice and right.

H. L. MELBOURNE, Metropolitan.
M. H. BALLARAT.
H. B. HAYNES Vicar-General of Bendigo.
T. H. WANGARATTA.
G. H. GIPPSLAND.

Diocesan Festival.

The 28th Diocesan Festival will be held at the Melbourne Town Hall on Tuesday, September 23. Tea at 6.30, and public meeting at 8 p.m. The outlook for the Festival this year is decidedly encouraging, a large number of ladies having already promised their assistance. All contributions will be credited to the quotas of the parishes to which subscribers belong. The Archbishop will preside at the Festival and the speakers will include the Rev. Chaplain Geo. Green, of Queensland.

BALLARAT.**Warrnambool.**

The Dean has had a sharp attack of influenza.

The Peace Thanksgiving Services were well attended.

The Missionary Offerings mark a record, over £140 having been raised for the Foreign work.

The Mothers' Union has been busy helping French orphans.

Some 230 women children's garments were made and collected for that object.

New Vicarage at Mortlake.

Saturday, 11th July, witnessed the blessing of the new Vicarage of Mortlake—the first completed work of its kind under the new scheme of Diocesan finance brought into being by the present Lord Bishop of Ballarat.

The building, which is a fine modern villa, with every convenience of home life, stands as a splendid monument to the efforts of the Vicar, the loyalty of his parishioners, and the work of the Diocesan Architect, Mr. W. H. Chandler, and his staff.

The new vicarage is a modern villa of 12 rooms, including up-to-date bathroom, pantry, kitchen, etc., with every modern convenience, such as electric bells and fighting throughout, dual water supply, garage, and out buildings. It is beautifully situated in the extensive grounds of St. James' Church, and has a commanding view on all sides.

The cost of the home is approximately £1000, in addition to which at least £100 worth of voluntary labour has been subscribed by the parishioners. Of this total £950 has been raised principally by direct contribution during the past three years, save an advance of £100 from the Central Finance Board at Ballarat.

SOUTH AUSTRALIA.**ADELAIDE.**

The opening service of Synod will be held on September 1, at which the Bishop will deliver his Presidential Address.

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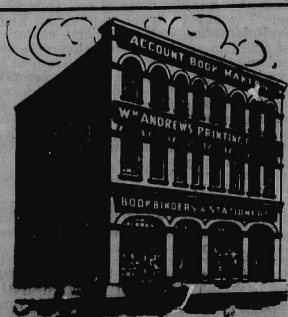
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**Notes on Books.**

Khaki and Cassock, by Kenneth T. Henderson, M.A., C.F., with introduction by Lt.-General Sir Cyril White, K.C.M.G., C.B., D.S.O., P.S.C., and illustrated by Bombardier Waller, M.M. (Our copy from the publishers, Melville and Mullen Propy. Ltd., Collins St., Melbourne.)

There are points of view innumerable in war literature. We have seen things with the rapid, impressionistic eyes of the war correspondent; we have shared in the grave, discerning scrutiny of the doctor; we have thrilled at the "kingdoms of the world" that lie spread under the airman's gaze; we have looked with the infantryman at the whimsical, heroic, sordid world that has been his. Here is a book, "Khaki and Cassock," by Kenneth T. Henderson, that gives us yet another point of view—that of the army chaplain, or more popularly and familiarly, "the padre."

Much of the book is descriptive, scenes of army life, situations, sensations, that were common to all—the obvious things of active service that we are forgetting so easily, and so unwarrantably—these are set out in some variety, and with considerable faithfulness. It is hard for the average soldier to envisage clearly, to dwell in detail on, the countless aspects and events of his life that have an abiding interest for the world in general. For he was the actor, and self-consciousness had little scope for its critical and retentive work. But the padre, by virtue of his unique position, was both actor and spectator. He must be both, for if he failed as actor, he lost the respect of the men; and if he failed as spectator—that is to say, failed in his sense of proportion—he could neither meet the unusual needs nor grasp the incomparable opportunities of his position. Kenneth Henderson seems, in this book, to have kept the dual need steadfastly in sight. Description, humour, pathos, there is, but the main note of the book is one of analysis, of reflection and judgment on the motives, attitudes and inclinations of the average soldier.

Almost, at times, we feel that the author is pleading a cause, vindicating a type. The soldier was, for the most part, both hasty and sweeping in his judgments, yet withal, very definite. He met, perhaps, two or three chaplains—had intimate knowledge, most likely, of only one—yet on that one instance he founded his opinion of the type. And that opinion he does not hesitate to express in his own forceful and inevitable way.

Hence the need for, and justification of, Mr. Henderson's point of view. We know the padre in his deeds and words, here we get to know him in his own conception of the exact relation in which he stood to the peculiar needs and standards of active service.

The nature of the book largely precludes any attempt at the systematic presentation of the army's moral and spiritual views. Such a presentation is, indeed, well-nigh impossible. The author gives us, rather, situations, attitudes, types of mind and speech, and wisely leaves us to some extent to gather our own impressions. Yet in the concluding chapter—"The Quest for Religion in the Army"—an effort is made to sum up the various beliefs and spiritual needs of the soldier. The task is a difficult one—as Mr. Henderson admits. His difficulty is not the absence, but the abundance of, material. He cannot quite master his philosophical detail; the limits he sets himself forbid a

truly adequate exploitation of the many veins of thought he uncovers. Yet the general impression of the book is one of earnestness and insight; a fine eye for the characteristic and typical in men, and a generous toleration for their foibles and shortcomings.

A word of praise should be added for the faithful and well-chosen illustrations of Bombardier M. M. Waller, which materially add to the attractiveness of the book.—By an ex-Officer, A.I.F.

The Mark of the Beast, and the Number of His Name, by Abraham A. Lind. Published by Robertson, McBeath & Co., Dundee, N.Z., price 2/6. Our copy from Messrs. Angus and Robertson, Sydney.

The pamphlet of 136 pages professes to be "An Outline of prophetic history with an original explanation of the mark of the Beast and the numbers 666." We venture to think that most readers will acknowledge the "originality," but not necessarily the "probability" of the explanation.

The Ne Temere Decree, a menace to the Home. An insult to the Law. A challenge to the State. By the Rev. Cassian Crotty, B.D. Vicar. Published by The Loyalist League of Victoria, Melbourne, price one penny.

Mr. Crotty has given, in concise form, a trenchant criticism of the notorious Ne Temere Decree. The pamphlet deserves a wide circulation in order to awaken inveterate protestants to the impudence, disloyalty and danger of the Roman hierarchy.

The Outlook in Australia. A sermon by the Rev. Walter Gordon, of Narracoorte, preached at a united service in connection with the Peace celebrations. The preacher rightly pleads for a deepening of religious life and points to the immense danger lurking in the nation's midst.

Apples of Gold, and other Stories, by F.M.N., author of "How" and other poems. On sale at C.M.S. Bookroom, Elizabeth-st., Sydney. Price 2/6.

F.M.N. is not unknown to our readers, her little gems of verse, printed occasionally in our columns, reveal a pure and sympathetic heart quick to catch the divine message in common happenings of life. The present booklet, which is beautifully printed, consists in the main of short stories illustrative of Christian work and life amongst the uneducated poor of the city, and written by one who knows them and has seen the hand of the living Christ in its transforming power at work in unlikely places.

A STEP IN ADVANCE IN THE SYNOD OF FUKIEN, CHINA.

At the Synod of the Diocese of Fukien, held at Foochow, in February, under the presidency of Bishop Lind, the question of appointing women representatives on the Councils of the Church was considered. The burden of the speeches was to be effect that there was much to be learnt from women, and that trying to get on without their advice in the Councils of the Church was like trying to get through daily life with one hand only. Finally, the Synod decided almost unanimously that women should be eligible as representatives not only on pastoral committees and school councils, but also in the Synod itself.—C.M. "Review," June, 1919.

The Building of an Evangelical Church.

(By Canon H. T. Langley, M.A., Vicar of St. Mary's, Caulfield, Vic.)

This Report on the Evangelistic work of the Church, coming as it does from a body of clergy and laymen representing all schools of thought in the Church, should cause evangelical churchmen to thank God and take courage. Nothing more to the point on this supreme topic has been produced in the Church of recent years. The fact that it carries the assent of men representing a party doctrinally opposed to those who profess and call themselves "evangelicals," is ground for good hope at a time when we find ourselves in waters troubled, if not muddied, by controversy. It is said that the waters of the ocean are at rest or sweeping along in regular and majestic currents a few fathoms beneath the wildest billows. May it not be that there is, beneath this Church of England, with its apparently incurable differences of teaching and practice, a fundamental agreement of aim, and that the aim which moves all who have surrendered themselves to the love and service of God in Christ is a desire to bring the children of men—borne up and onwards by a great incoming tide of love—into that haven of rest—the Kingdom of God's dear Son.

The fact is that where Christianity is vital and true, it is at heart evangelical. In other words, it has a gospel, and a passion to preach it. This report proves that the heart of the Church still beats true to her Lord; the very publication of its findings and ideals is a pledge that His gospel has the supreme place in her life.

The report furnishes us with a carefully-worded definition of our subject—standing as a kind of motto to Part II, on "Men and Means." I will quote it in full in order to view my part of the subject of evangelism in the light of this definition of the supreme task of the Church:

"To evangelise is so to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King in the fellowship of His Church."

1. We have already considered "The Message" in its impact on the men of to-day. We have as a result a better understanding of what it means to "present Christ Jesus."

2. The words "in the power of the Holy Ghost" cover every essential in the matter of men and methods.

3. It remains for me to endeavour to complete the survey by dwelling on the great objective of leading men "to trust in God through Christ, to accept Him as Saviour and serve Him as King," as it comprehends the Church as a whole and not the ministry alone.

The closing words of the definition will afford us a starting point—"to serve Him as King in the fellowship of His Church."

There are two words here which we must detach and hold up to the light.

The first is the old term, torn and wrinkled and yellow with age—Church. Of course a report from an ecclesiastical board might have been trusted not to lose sight of the Church. The great thing is that the Committee has been led to see the Church in a

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The following Missionaries will take part in the Exhibition:—Medical Court—Dr. Kate Knowles, M.B., B.Sc. (Lond.), and Miss Kendall. Africa—Miss Jackson and Rev. F.S. Rogers. China—Rev. and Mrs. W. Hipwell and the Misses MacIntosh and Barker. Palestine—Miss A. Phillips. India—Miss H. Phillips and Mrs. Rivett.



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striking and somewhat unusual connection. For too long the Church has been upheld as the gateway to salvation. Here we see it in the perspective of the New Testament, not as the gateway, but the destination of the man who finds in Christ the way to God, and in and through Him his place in the Church which is His Body. Here we may all subscribe ourselves High Churchmen, for "in Christ" the Church is exalted to the highest place. Here the believer "shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given unto him, his waters shall be sure."

The other term we must study afresh is "fellowship." The most real and beautiful discovery of our boys on active service—comradeship, fellowship, brotherhood, kinship. The New Testament, reflecting the warm, rich experience of the early Church, is full of it. But we had forgotten to realize it, and have allowed this treasure to be buried beneath the artificiality, the worldliness, the narrowness, and unreality of the modern ecclesia. It has been thrown up like a rich vein of gold by the upheaval of war. To our surprise the treasure was always at hand, but we either did not know or we would not claim it. God has revealed it to us just as we are beginning to feel the need of what Seeley long ago described in "Ecce Homo" as "an ardent and hopeful association," made up of men who "have accepted Christ as their Saviour and serve Him as their King" (Report, p. 18).

I.—My first proposition is that the Church is of the essence of Christianity, and is of fundamental importance in her evangelistic work.

There is in our time a wide-spread disposition to dispense with the Church. "The diffused Christianity" of which the Report speaks—"the aloofness from organised Christianity" which is so noticeable a feature of the times—amounts to an assumption that the Church is not of the essence of the Faith.

Professor William P. Du Bose, in an article in the Constructive Quarterly of June, 1915, under the title, "Why the Church—In Christianity?" says—"What the Church is depends immediately and wholly on what Christ is—for the Church is the Body and the fulness of Christ." He emphasises the truth that Christ transcends any human individuality. He is man in the universal sense (not merely a man, a unique personality, but man)—the new Head and Representative of the race. What he is both in "essence" and "possession" for all, is realised in those who believe He dwells in them, they have all received and are continually receiving of His fulness. This relationship is expressed in the two sacraments of His Life and Work in us—the sacrament of our new birth into Him, and the sacrament of continuous life in and through Him—Baptism and the Lord's Supper. The purpose of all Christ's redemptive work for men is that the Lord God may dwell among them rather than over them. This He does by the Spirit, for He dwelleth with you and shall be in you. Du Bose maintains that the Church is as essential to the manifestation of the fulness of Christ to the world, as Christ was for the manifestation of the fulness of God to the Church. Thus, there can be no Christianity, but in and through a Church which is One in the unity of the Spirit, Holy in character, Catholic in its all-inclusiveness, and Apostolic as marking the continuity of its corporate life from the beginning to its consummation.

Evangelism is impossible without the Church—for only in and through the Church can the subject of the Gospel—the mystery of the Christian faith—be presented to the world. Christ in you the hope of glory. Individual efforts, and free-lance evangelism always imply a body of believers somewhere in the background. But in so far as the witness is isolated and independent it inevitably presents a narrow gospel, and has a restricted appeal. We who believe in "the beloved society" must not lose patience with our fellow-members in the Body. We are often limited by them it is true. But we may be expanded in them. It is well to let the congregation know our dependence on them when witnessing to the gospel. A great responsibility is theirs. They must be taught to feel the burden of their responsibility and know that if they fail to exhibit the truth and co-operate in life and effort the Ambassador is held in chains 'tough, like Prometheus in the Greek myth, he has brought from heaven the sacred fire.

II.—But, what is the Church that is so vitally necessary to the messenger of the Gospel? How is this Church to be built up in order to be the instrument of the Spirit? Nothing merely institutional will lend itself to such a vital ministry as that of the indwelling Christianity and the life-giving Spirit. A Church, not static, but dynamic, is needed. And this is the kind of Church the Master fashioned for His work during those three years of foundation-building

when He was laid in Zion, the great foundation of the new Israel. Matthew xvi. marks the placing of the first living stone upon the basis of the Incarnate Son. Peter confesses Christ as the Son of the Living God. Such faith makes Simon a rock foundation in the new temple of humanity—the Church—and "on this rock (typical of all who should afterwards believe) Christ will build His conquering Church." Note the future tense—"I will build"—Christ is still the Builder. Every stone in the Heavenly Temple is laid by Him. St. Paul was so built into the Church, and thus writes of it: "There is one body and one spirit, even as we are called in one hope of your calling, one Lord, one Faith, one Baptism, One God and Father of all, Who is above all and through all and in you all."

Now it is this living, spiritual society which is the Body of Christ; only such a society can manifest the life and fulness of the Head. With such teaching the Creed and the Prayer Book are in fullest agreement. Belief in the Holy Catholic Church comes under the heading "I believe in the Holy Ghost," and it is followed by "the communion of saints." Entrance into fellowship with this Church is by being "made a member of Christ." The mystical body of Christ is "the blessed company of all faithful people." This is corporately the Bride of Christ, being made ready for the Bridegroom. This is the church we are bidden to love as Christ loved his son, loving them unto the end. It is such love and unity in the Church which will convince the unbelieving world. "They all may be one—that the world may believe that Thou hast sent Me." Let us expound this doctrine to the Church, not as ideal merely, but as spiritual fact and say to each and all our members, "Believer, what thou art, become." It is in Christ his head. What is this but fuller Christ—not the Head only, but the Body also, "which is the fulness of Him that filleth all in all."

What a difference this truth, if generally accepted, would make to the preacher. As we preach the gospel, we would speak not as uttering the "I only" of Elijah at Carmel, but as Peter stood up with the eleven, leader of a Church which upheld him in prayer, created an atmosphere of faith and enthusiasm, and gave points of contact for the message as many as were the company. (To be continued.)

BABY'S MEMORY.

Said John—aged three—"Who lives up in the Sky?"

Said Joan—aged four—"God lives up there! But, why?"

Said John—"I wonder what He does there all alone?"

I wonder what He does? Do you know, Joan?"

Then four-year-old did wisely shake her head.

"He's making people there!" she slowly said.

"But He made us so very long ago. We've quite forgotten what He's like, you know!"

Ah, Joan and John, we too forget God's Face. Yet, though He's making all the Human Race,

He never will forget one child He's made, Not for an instant! So we're not afraid.

F.M.N. (by permission.)

January, 1919.

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The converts in a village of Ceylon, which lies to the south of India, had decided to build a church for themselves, and much enthusiasm was shown. But to the amazement of all, Maria Peabody, a Ceylonese orphan girl, who had been bought up in a mission school, came forward and offered to give some land upon which the church could be built. It was all she who owned in the world, and was her marriage portion, and in parting with it she gave up, in the eyes of the Hindus, all hope of being married. Many thought her beside herself and tried to dissuade her. "No," said Maria, "I have given it to Jesus, and as He has accepted it, you must."

For some years a contribution of £5 had been sent annually from some one in America for the support of Maria. This some one was unknown, but when the missionary of the district visited America and was touring round taking meetings, he happened to hear a person speak of Mrs. Peabody.

"Peabody?" he repeated.
"Mrs. Maria Peabody, who lives here, the widow of a professor," was the answer.
"I must see her before I leave," remarked the missionary. "One of our converts in Ceylon is named Maria Peabody. I think there must be some connection."

As soon as the missionary was introduced to Mrs. Peabody, he told her of the liberality of her namesake, adding: "I think it must be to you that we owe the opportunity of being able to give this girl a Christian education."

"Alas!" said the lady, "I wish I could claim the honour of educating her; it belongs not to me, but to Louisa Osborne, my negro cook. Some years ago, in Salem, she came to me after an evening meeting, saying: 'I have just heard that if anybody would give about £5 a year they can support and educate a child in Ceylon, and I have decided to do it. They say that with the money I can send a name, and I have come, mistress, to ask you if you would object to my sending yours!'"

"At that time," continued the lady, "a servant's wages ranged from four shillings to six shillings a week, yet my cook had a long time been contributing two shillings each month for foreign missions. There were those who blamed her for giving away so much, as a time might come when she could not earn her living. 'I have thought it all over,' she would reply, 'and I would rather give what I can while I am earning, and then if I lose my health and cannot work, there is the poorhouse, and I can go there. You see, they have no poorhouses in heaven lands, for it is only Christians who care for the poor!'"

The missionary learned that the last known of Louisa Osborne was that she was residing in Lowell. In course of time his duties called him to that city, and after relating the story of Louisa Osborne and Maria Peabody, he said: "If there is any one present who knows anything of Louisa Osborne, and will lead me to her, I shall be greatly obliged." Afterwards, while chatting with a friend, the missionary espied a quiet little figure apparently waiting for him. It was a coloured woman. It must be Louisa Osborne. With quickened steps he reached her, exclaiming: "I believe this is my sister in Christ, Louisa Osborne?"

"That is my name," was the calm reply.
"Well, God bless you, Louisa; you have heard my report and know all. What made you do it?" he asked.

With downcast eyes, and in a low and trembling voice, she replied: "Well, I do not know, but I guess it was my Lord Jesus."—The Awake.

NEW LECTIONARY.

August 31, 11th Sunday after Trinity.—M.: Ps. 56, 57; 2 Kings v. or Eccus. xviii. 1-14; Luke i. 57 or Colos. iii. 12-iv. 6. E.: Ps. 61, 62, 63; 2 Kings vi. 8-23 or xvii. 1-23 or Eccus. xxxviii. 24; Matt. xvi. 13 or Acts xxviii.

Sept. 7, 12th Sunday after Trinity.—M.: Ps. 65, 66; 2 Kings xviii. 13 or Micah vi.; Luke iv. 1-15 or Philemon. E.: Ps. 68; 2 Kings xix. or Isa. xxxviii. 1-20 or Micah vii.; Matt. xviii. 15 or Ephes. i.

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