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Current Topics.

It is an amazing fact that, even though it is years since Kingsley Maurice and Canon Barnett formulated and did so much for the preaching of "The Social Gospel,"

there are men in our Church to-day who apparently have no time for such a gospel. These men tell us that they preach Christ, that they seek to relate men to Him, that they try to live the Christ-like life, and in that way seek to win their fellows to allegiance to the Lord Jesus Christ. All this is very earnestly to be desired. But surely the Gospel of Christ is no mere individual thing! Surely it is also a Gospel of Social Redemption, which must be proclaimed with no uncertain sound. Not only did our Lord heal the souls of men, He healed their diseases too; He rebuked the self-satisfied righteousness of the Pharisees, and He tells us a cup of cold water given in His name shall not lose its reward.

We ask what chance of right development in spiritual things have the miserable and over-burdened victims of sweating, intemperance, blind alleys and overcrowded insanitary dwellings? Unsocial conditions exist in all our big cities, and because they are unsocial, they are evil, and because they are evil they strike at the root of all true religion, overshadow people's lives and leave no window of the soul open towards heaven, whence a vision of God may be obtained. The real message of Christianity is a gospel wide as the world and large as man's need. Not only forgiveness of sins and a certainty as to the hereafter, but brotherly love, service for others, absence of exploitation here and now, are fundamental principles of Christ's gospel. The Churchman who says "we have nothing to do with social questions, they are solely the work of the State, is sadly lacking in his grip of the first principles of the Christian gospel, and it is about time he justified down (that is if he is going to justify his Christian discipleship) to a thorough and practical study of applied Christianity. Our nation has vast material, moral and spiritual resources. There is no doubt about that. Hence her citizens should at least be allowed to live their life in good homes amid a proper environment under good conditions—the newly-born child given a chance—and everything ensured in every way for the building up of a good and noble people. Surely the gospel of Social Redemption should grip the minds and hearts of all clergy and then all should hear the last of a Salvation which is an exaggerated "individualism." Ought we not lay to heart the words of I John iii. 4 "Whoso hath this world's good, and seeth his brother have need, and shutteth up his heart of compassion from him, how dwelleth the love of God in him?"

One of the most important items on the business paper of the current ses-

Good Friday and the Show.

The motion standing in the name of Rev. A. A. Yeates: "That this Synod recommends to the earnest support of all Churchpeople throughout the Diocese the petition against the opening of the Royal Agricultural Show on Good Friday which is being circulated throughout the State on the recommendation of Provisional Synod."

The petition referred to is addressed to the Council of the Royal Agricultural Society, and is couched in the following terms:—

"We, the undersigned, citizens of New South Wales and members of the Church of England, most strongly protest against the wrong done to the deepest feelings and tenderest associations of our religious life by keeping open the Royal Agricultural Show on Good Friday—a day on which we commemorate one of the most vital facts of the Christian Faith. We appeal to the Council to end a practice, which brings discredit upon Sydney and New South Wales, and which has for so many years wounded the conscience and offended the good taste of a very large portion of the community."

We sincerely trust that the Churchpeople of New South Wales will sign this petition in large numbers. Year after year the Metropolitan of the Province makes his dignified protest and courteous appeal to the authorities, pointing out that the religious sentiments of a large body of citizens "are grievously wounded by the commercial exploitation of a day hallowed to them by the most sacred association of their faith," and year by year the Council refused to respond to the appeal. The reply last time was particularly callous if it was given with a full realisation of the facts which the Primate stated in the words quoted above. The Council's answer was that it "Saw no reason to make any alteration in existing arrangements," but we find it hard to believe that the Council could look upon the grievous wounding of the deepest religious sentiments of a large body of their fellow-citizens with indifference and consider it no reason why they should make a change from their accustomed course. Perhaps they looked upon the Primate's protests as merely formal and official in character, not realising that he has the large majority of Christian people behind him in the matter. If this is so, then the Council needs to be disillusioned, and the very best means of bringing this about would be the presentation of a largely-signed petition. We do hope that every Churchman will do his duty in this matter and work hard to make the list of signatures as long as possible.

There are signs of new vigor on the part of our Church in Educational concern. Brisbane has launched an enterprising scheme in the shape of an up-to-date Grammar School for Boys, and we

note with interest an experiment in Christchurch, N.Z., in the direction of providing for primary schools in the

near future. The Bishop's liberality to the response of his diocese has made possible the inauguration of a Teaching Order for Church Schools, both primary and secondary. There can be little doubt that there is ample scope for this new development and it will be watched with interest by Churchmen generally. The Church Secondary Schools, from reports we hear, are fully patronised and justify rapid progress in multiplying them, but in the provision of Primary Schools we are no doubt weak and there is a real need for some strong forward movement in order to take advantage of opportunities that are known to exist. The atmosphere of the Church School has an appeal to a large number of people, and such schools provide an ample opportunity of producing definite Christian character by the inculcation regularly and frequently of Christian truth. But it is the Primary School that constitutes the Church's problem because there is the difficulty of finance—the smallness of the fees providing an appeal to outside assistance in order to keep them going. But this difficulty would be in a large measure overcome by the existence of a Teaching Order, recruited from the ranks of women and men who desire to consecrate their time and powers to definite work for God. It often occurs that those who experience a vocation to missionary work are unfitted for life in a foreign country—why should not those lives be dedicated to an equally necessary and important work for God in the home land?

Our "High Church" brethren are to be commended for their zeal in pushing forth the establishment of Church schools to meet the needs of those who now attend ordinary private schools or Roman Catholic institutions. But there is surely a delicious touch of humour in the appeal that is being made at a certain Church of England school for girls. The pupils are being strongly urged to give a small sum each week to help Bishop Feetham with his Hostel for girls in Townsville. This plea for help is being made on the ground that otherwise the girls of those parts will attend the Roman Convent school and that they may be led over to Rome. Bishop Feetham is to the rescue in the attempt to avert such a disaster and so he must be helped.

Now it was this same Bishop who in Sydney a few weeks ago, in recounting his experiences at his mission in Melbourne, rejoiced over "first confessions, and blessed absolutions." So we may well ask what kind of a deliverance from Rome the girls are likely to get at the Townsville hostel. What a joy it will be to their parents to know that they will be taught to make their confessions to an Anglican rather than a Roman priest! They will learn to assist in the sacrifice of the Mass at an Anglican rather than a Roman altar! Whatever comfort this may give to Townsville parents it does not

command the sympathy of those Churchmen who are loyal to the teachings of the New Testament and the Prayer Book. But it supplies one more reason why Evangelicals should be bestirring themselves to see that educational opportunities are not allowed to slip through their fingers through lack of a constructive educational policy, and the necessary enterprise and sacrifice in carrying it out.

We deplore the action of the Bishop of Adelaide in advertising as "a part of the necessary equipment of the Churchman's house" one only of the two federal Church papers of the Commonwealth, without any hint that another existed. Dr. Thomas made use of his official position as bishop, in his report to Synod, in the interests of one party in the Church, although he is supposed to be the bishop of the diocese which, judging from the Synod business paper, can boast of some sturdy evangelicals. We know that the Bishop of Adelaide does not stand alone in this attitude of contemptuous indifference to the "Church Record," for quite recently we heard, through a layman who was present as a speaker, that a much more important bishop of our Church spent quite ten minutes of his time as a visiting speaker at a diocesan gathering in advocating the claims of the same paper. This latter case has given us more surprise and disappointment than the former, for we have had too many exhibitions of such partisanship to be really surprised at being "cut right out" by Churchmen of that special colour. It only shows the urgent need for the rank and file evangelicals to press, in season and out, the claims of their own Church newspaper. Our insistent request is for more and more subscribers in order to increase the efficiency and practical power of our "Church Record." We exist for the sake of setting forth the truth, as we understand it, in Christ Jesus; and those of us who believe, with our hearts' conviction, that the evangelical presentation of that truth is that which a sick world needs for its regeneration, must be prepared to pray and work for the publication of that truth far and wide.

But this attitude of contempt, of which we may rightly complain when found in a Chief Pastor, "What do these feeble Jews?" special section of "High Churchmen" as is well known to any ordinary reader of such a paper as the "Church Times." It is also beginning to show itself in the Melbourne "Messenger." Both in an account of the mission by W., and in a note by "Free Lance," there is to be detected the subtle air of derision. W. tells us how "truth is set forth positively, not negatively," except in one notable exception, "when the missionary spent over half an hour in a rambling and most unconvincing (sic) diatribe against sacramental confession—to do him justice, it was an answer to a question. But the answer was pitiful." "Free Lance" opines that the evangelical party has "lost its punch. What was best in that party is now absorbed by the Catholics of our Church. . . . Any average candid Protestant feels rather a fool in the presence of the splendid men produced by the Catholic Revival." Well for us if we seriously lay to heart this criticism, exaggerated though it be, and seek to "renew our strength" by that waiting upon God which is ever the secret of evangelical power and service. But we must resist the subtle temptation to accept a

hostile estimate and be led to despise or be ashamed of a position which in our hearts we know to be true to "the Word of God that liveth and abideth for ever." Westcott tells us that "history is a good tonic for drooping spirits," and any reading of the story of our great evangelical leaders will reveal the striking fact that the men who in simple dependence on God "did exploits," were not men of popularity or honour in the eyes of the Church or world, but men who were content to tread the same path of contumely and ridicule and bitter opposition which their Master trod in His life's journey to the bitter Cross outside Jerusalem. If it be true of us that we have "lost our punch," it is because we are not prepared to quite "count all things but loss" for the sake of our Lord Jesus Christ?

English Church Notes.

Historic Ensign for York Minster.

The white ensign of H.M.S. Glasgow has been placed in York Minster, and was unfurled in June by Commodore Luce, C.B., who was captain of the Glasgow in the historic action after Coronel on November 1, 1914, when 1600 British sailors were lost. The Archbishop of York concluded a notable address with the words, "God defend the right and give us, the nation at home, something of the spirit which has always marked the British Navy, that whatever tests we may have to face, and whatever sacrifices we may have to bear, we shall be found, as that squadron of cruisers were found off Coronel on November 1, 1915, 'Always ready'."

The Power of Prayer.

The Bishop of London, preaching at St. John's, Kensington, one Sunday morning recently, told a moving story of the war as an illustration of the value of implicit faith in Divine power. It is reported in the "Morning Post." It concerned the heroic behaviour of fifty London men on the Western Front a few days before. From the forward trenches thirteen of our men were seen lying in No Man's Land apparently dead. For three days and three nights they lay there, and then the arms of some of the men were seen to move. The enemy kept up a barrage with their machine-guns, and shells were flying in all directions. To escape with life seemed impossible for anyone who dared to approach the spot. A call for volunteers was made, and fifty gallant London men promptly responded. They undertook to bring in these unfortunate men or die in the attempt—men who were not in their own regiment. Before going over the top they knelt down and prayed that as it was to be a work of mercy the Lord would protect them and thus enable them to carry out their mission. Then they started and the shot and shell on their errand of mercy. Hour after hour went by, their comrades waiting anxiously for the return of at least some of them. Eventually they returned with eight of the seriously wounded men, and went back again to find the other five. This was on Monday night, and on Tuesday morning by five o'clock all the thirteen wounded men had been brought in, and not one of the fifty rescuers had been touched.

Essential Unity.

Dr. St. Clair Tisdall has written in the "C.F.N." an illuminating review of Principal Forsyth's new book, "Lectures on the Church and the Sacraments." In the course of this review he says:

"Dr. Forsyth emphasises throughout the treatise the great fact of the essential unity of Christ's Church. He shows that divisions arose of necessity, and not without Divine overruling. 'In the providence of God schism arose in the bosom of the great old Church, and it was led by some of its best and greatest. The seeds came to break up a unity hollow and outgrown. And they came to prepare for a unity much more flexible and free, and one therefore more permanent among free men.' Hence he urges that the time has now come for Federation, so that we may be able to rise to the great task which the present crisis, and still more the Church at large. He says: 'No doubt there is here a great chance for Anglicanism. If it could, in any practicable time, discard as essential the Prelate, the Prince, and the Priest—the modern Episcopate, which its own scholars now remove from the New Testament; the Establishment, which a growing number, even in the Episcopate, would discard; and the sacrificing priesthood, which a vast number of its ministering priesthood would also renounce—then it would have a certain chance of gathering the other Churches round its historic hegemony, its venerable tradition, and its spiritual splendour, so long as no question of prerogative was raised.' (p. 100.) It is well to state in reply that none of the things which he mentions are regarded in the Church of England's authoritative documents as of vital importance—in fact, the Episcopate, though insisted upon as the rule of the Church of England, cannot be said to be regarded by the Church as essential to the esse of Christianity in any sense. Not only so, but it is well known that the Church nowhere teaches that the clergy are sacerdotal priests (hieretics); in fact, at the Reformation care was taken to erase all such teaching from her formularies, it being recognised that it had no foundation in the New Testament. So all that the Church of England has to do, in order to become the rallying-point for the other Protestant Churches, is to be true to her own principles and her Prayer Book and Articles."

St. Saviour's, Hoxton.

The following correspondence has been sent to the English Church-papers for publication:—

The Chapter House,
St. Paul's Cathedral, E.C.,
June 19, 1917.

My dear Bishop,—I have, at your lordship's desire, asked Kilburn whether the report that he had a procession of the Blessed Sacrament through the streets on Sunday, June 10, is correct.

He tells me (1) that such a procession did take place, and that the Blessed Sacrament was carried round the outside of the church. (2) That the utmost reverence was observed by those in the procession and those in the street. (3) That he cannot give you any undertaking not to repeat the procession.

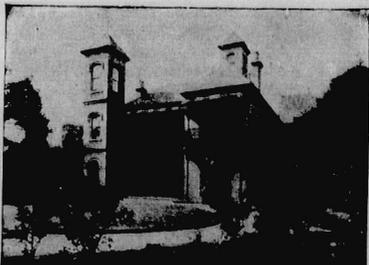
I am,
Yours sincerely,
E. E. HOLMES.

Fulham Palace, S.W.,
June 25, 1917.

Dear Archdeacon,—I am grieved at receiving the report you send me, except upon the point of the reverence of the procession, as it leaves me no alternative but to take the steps which I have so long tried to avoid.

You will agree with me that prosecution should be avoided if possible, especially in this time of war, and until the long-proposed reform of our Church Courts is carried out, but the Vicar of St. Saviour's has now placed himself, as far as it is in his power to do so, outside the number of the churches which maintain a proper relation on Catholic principles with their bishop. You must therefore tell Kilburn that I cannot visit his church, or allow the suffragan bishops or yourself to do so; nor can I license curates thereto, nor sanction any diocesan grant be-

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ing made to the parish, until such time as he undertakes to observe the regulations as regards Reservation which have been accepted generally throughout the diocese.

I feel sure that all in the diocese who know the long patience with which I have treated Kilburn will understand the necessity of the step which I have been forced by him to take now that my constant and fatherly admonitions have failed to have any effect.

Yours very sincerely,
A. F. LONDON,
The Ven. the Archdeacon of London.

P.S.—I propose to send a copy of this correspondence to the Church papers, as my relation to this particular church has been so much misunderstood outside.

Personalia.

Rev. E. R. Price Devereaux, M.A., LL.B., Vicar of Christ Church, Woking, has been appointed to the vacant Hon. Canonry in Winchester Cathedral. Canon Devereaux is a graduate of Cambridge, graduating second class in both the History and Law Tripos. He was ordained in 1895 by the late Bishop of Liverpool, and served in his first curacy at All Saints', Southampton. He was appointed to Christ Church, Woking, in 1905 by the Trustees of Ridley Hall, Cambridge.

The Evangelical traditions of the Parish Church, Sale, Cheshire, will be well maintained, says the "Record," by the appointment of the Rev. N. V. Scorer, M.A., Vicar of Kirk German, Peel, Isle of Man.

Lady Emma Pury-Cust, widow of the late Dean of York, died in July last at York, after a prolonged illness, at the age of eighty-five.

The Committee of the Religious Tract Society have appointed the Rev. E. T. Thornburgh, B.A., Vicar of St. Paul's, Lisson Grove, W., to the Clerical Secretaryship of the Society, about to fall vacant by the preference of the Rev. A. R. Buckland.

Mr. John J. Virgo, National Field Secretary of the Y.M.C.A., has now returned to the headquarters of that organisation, having completed a journey round the world. He went in order to strengthen the Empire Movement of the Association, and towards this great object he carried with him letters from the King and the Prime Minister.

The Prayer for the Dead not Authorised.

The Bishop of Liverpool has issued to the clergy of the diocese a Pastoral Letter dealing with the third anniversary of the war. In regard to the special forms published by the S.P.C.K., he authorises them for use in the diocese, "with the exception of the Prayer for the Dead at the foot of page 11." "It will be noted," his Lordship says, "that these forms are only to be used where the Ordinary permits, and as the minister in his discretion shall judge convenient—limitations deliberately and purposely inserted, as I am authoritatively informed. The Prayer for the Dead goes beyond the teaching of Holy Scripture and the mysterious subject, the practice of the early Church, and the use of the Church of England since the Reformation. While our Church has nowhere forbidden the private use of Prayers for the Dead, it deliberately dropped them in public worship, because they are grounded upon no warranty of Scripture."

The Bishop of Manchester has addressed a letter to the Incumbents of the diocese, in which he says: "It is to me a matter of the deepest regret that, while giving permission for the use of these forms of prayer, I am compelled to do so subject to limitations—viz., that the third Collect in the Communion Office and the last prayer on page 11 are prayers for the use of which I can grant no permission, since they are not in accordance with the Book of Common Prayer." He directs that in "each case, instead of using the prayer, silence should be kept for a space for private prayer, and that the period of silence should be prefaced by the words, 'Let us praise God for those who have fallen in this war in the faith and fear of His Holy Name.'" He also says: "It is impossible for me to find words to express my regret that by departure from the use of our Prayer Book a controversial issue should have been raised at the very point where above all others it should have been avoided."

Memorial to Bishop Tucker.

A Celtic cross, erected in the churchyard of Durham Cathedral as a memorial to the late Bishop Tucker, was dedicated on Saturday by the Rev. J. B. Purvis, S.C.F., Rector of Hendon, Sunderland. Mr. Purvis was with Bishop Tucker during a considerable period of his work in Africa. The cross bears the following inscription: Alfred Rober Tucker, Curate of St. Nicholas', Durham, 1885-1890; third Bishop of E. Eq. Africa, 1890-1899; first Bishop of Uganda, 1899-1911; Canon of Durham, 1911-1914. Born April 1, 1849, died June 15, 1914. "I shall be satisfied when I awake with Thy likeness."

The Limits of Evangelical Unity.

This question has been broached in an article from the pen of Rev. Guy Rogers, in reply to an appeal from young clergy that the older men should not prejudice the question by taking in old time controversies, an older man says:—

"Our answer is that we should gladly be content to keep silence if our experience permitted us to do so. There was a time when we, too, hoped that by concessions on trifling matters such as the surplice in the pulpit, surpliced choirs, coloured stoles, and crosses on the Holy Table we might conciliate the more moderate High Church tendency which, in our young days, was manifesting itself sporadically. We gained our point very generally in so far as the alteration of our own services went, but we did so without in the least affecting our High Church brethren. Their candle continued to burn, their processional crosses were multiplied, their demands for the use of incense, for vestments, and for the Reservation of the Sacrament have become more and more insistent. We have seen them drag the Bishops step by step after them, until there is hardly an extreme use or practice once unanimously condemned by the Bishops which they do not tolerate or even defend. As a record of weakness in high quarters, few annals could compare with those of the Upper House of Convocation in the Province of Canterbury. Whatever effect the concessions of Evangelicals to High Churchmen have had upon themselves, they have had none at all in stemming the Romeward tendencies in the Church of England. With this experience of our own efforts towards conciliation, we not unreasonably examine the aims and policy of some of our juniors. For it is inconceivable that an acceleration of the Romeward tendency in our Church for another half-century on the lines of the last half-century would leave to our Church very little of what she won at the Reformation."

Speak Gently.

Speak gently; it is better far
To rule by love than fear;
Speak gently; let no harsh word mar
The good we may do here,
Speak gently to the little child,
Its love be sure to gain;
Teach it in accents soft and mild,
It may not long remain.

Speak gently to the young, for they
Will have enough to bear;
Pass through this life as best they may,
'Tis full of anxious care.
Speak gently to the aged one,
Grieve not the care-worn heart,
Whose sands of life are nearly run:
Let such in peace depart.

Speak gently to the erring; know
They must have toiled in vain;
Perchance unkindness made them so;
Oh, win them back again!
Speak gently; 'tis a little thing
Dropped in the heart's deep well;
The good, the joy, that it may bring,
Eternity shall tell.

—David Bates.

CURATE'S FOOT-AND-MOUTH DISEASE.

We call one or two of Mr. Flynn's anecdotes:—

Here is a story of Dr. Scrivener, an accomplished scholar, who was not very well-placed as a Cornish incumbent.

"My dear Scrivener," said a visitor, "I hope you have a good curate to help you in this heavy charge." "Oh, I have got a curate, but he is no good; the fact is he the fellow has got the foot-and-mouth disease." "The foot-and-mouth disease—I never heard of human beings catching that!" "That may be," was the reply, "but my colleague has got it, and very badly, too, for he won't visit and he can't preach."

With the Troops in 'German East.'

(By Rev. D. Haultain, C.F.)

In the first place do not think I am writing as an "old campaigner," because my experience of the campaign is less than six months, while along the roads one meets with men who for nearly three solid years have been "doing their bit"—and doing it well, probably in the original corps of East African Mounted Rifles, and now either officers in the King's African Rifles, or in the Animal and Mechanical Transport. It has been my privilege, however, to cover a fair amount of ground during these few months, and one has had a unique opportunity of seeing the inside of our local fighting machine.

First of all, I was stationed at G.H.Q., Dares-Salaam; then in the South African Detail Camp at Kurisini (under the palm and cocanut trees just outside of Dares-Salaam); then up the main Central Railway to Dodoma, where for several weeks I thoroughly enjoyed running the Church Army Tent. Then a wire came from my chief (Major Guinness, Senior Chaplain, C. of E.) telling me to "take over" the Dodoma-Iringa road, and work among Europeans and also native porters. For the past two months I have been "on safari" (traveling), having covered over 300 miles, of which 150 were done on foot—the rest principally with motor convoys or in Red Cross Ambulance Cars.

I took a safari of native stretcher bearers as far as Iringa, 128 miles, and then went on 54 miles further "into the Blue," over perfectly impossible hills, to Boma Mzingo, on the edge of a range of hills, 7000 feet above sea level, and overlooking a huge plain 70 miles wide. One of our columns had moved out from here a few days previous and was in action while I was there. It was along this last stretch that I was able to work amongst the porters. Day after day from depot to depot, these faithful porters are toiling with their 90lb. loads over hills too steep even for packing with donkeys or mules! Men talk very freely about the "nigger," but it is this same nigger who is the very life-line of this campaign. I am glad to be able to say that for the most part the officers and N.C.O.'s of the M.L.B. (Military Labour Bureau) are men who really have the interests of the native porters at heart—many of them being settlers and missionaries from B.E.A.

Just here let me say how magnificently the missions have rallied to the cause. The Rev. H. A. Brewer, C.F., will have told Australian Church-people of the splendid work of the Baganda on the Tabora side. The Bishop of Zanzibar organised and ran a battalion of porters from Zanzibar, while from British East Africa has come the "Kikuyu missions Volunteer Carrier Battalion—1700 boys of the C.M.S. and Scotch Missions in the Kikuyu Country, with Dr. Arthur of Kikuyu, as Captain, and other of our C.M.S. and Scotch Missionaries as officers. Sickness has, alas, considerably reduced their number, but they have gone over 60 miles on the other side of Iringa with a force from the Belgian Congo, and as they are in my "parish," I hope to see something of them later. Then, too, from Uganda, the Rev. Gill is coming with a large contingent of King's School boys as field stretcher-bearers—and all this voluntarily!

My work has not been easy, but for the most part the men are glad to welcome the padre. I was the first one in Iringa for six months, and of the 60 men who came to my evening service in the Grass Banda (large hut) many said it was the first opportunity they had had of coming to church for 14 months! "German East" is not the Western Front! There are but a few of us—about 15 C. of E. Chaplains—to minister to the spiritual needs of the men—white or black! I am now waiting here in Dodoma for the Bishop of Uganda to come, and then I expect to set off on another long "safari" into the "Blue."

The greatest enemy we are fighting against here is not the German—it is malaria fever. Hospital after hospital is full of men who, in spite of mosquito nets and daily "quinine parades," have succumbed to this dreaded scourge. I am told that every man in his

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campaign has been replaced 2½ times! One has had many and sundry adventures. Several nights on safari one was rudely awakened by the roar of a lion, uncomfortably close to one's tent, and it didn't take me long to seize my rifle and thrust a cartridge from the magazine into the breach and wait—for nothing! Then, too, after leaving Iringa there was always the possibility of walking into the arms of a patrol of German askaris (native soldiers), and as I lay in my tent at night I wondered if I would be able to convince the askari (should a gleaming bayonet appear at the door) that mimi hapana askari—kasisi ya Zanzungu tuu! (I am not a soldier, but only a priest of the English). However, so far we haven't met! By the time this reaches Sydney we are hoping that the local campaign will be absolutely over, but another campaign will have only just begun. Blockhouse after blockhouse will be empty waiting for the soldiers of Christ to come. Only to-day (July 20) I have read the following in three different magazines (quotation): "The war is going to make missionary work very much harder, but the opportunities will be none the less and the call of the Master none the less insistent that these kingdoms may become the Kingdom of our Lord Jesus Christ."

Dodoma, 20/7/17.

Synod of Sydney.

THE PRIMATE'S ADDRESS.

The War.

Prominent in any public utterance at this anxious time must be placed the War, its constant thought often forgotten horrors, its awful possibilities, its inconstant personal demand on every individual amongst us. Too easy would it be otherwise for our people in their sheltered security of distance to sink back into a careless irresponsibility of existence which would be barely tolerable even in peace. We know this to our cost. I could speak at length about the heroism of our sons and brothers about the splendid patriotism of so many homes that have willingly sent out their best and dearest, of the price so nobly accepted, of the large contribution made by our own Church both in the fighting forces, and in those who minister to their soul and body, of the constant support in intense passion that is going forth from us. These things are present to our hearts. We pray that we may rise to loftier heights still.

The Character of the Enemy.

But to-day I especially desire to urge the necessity of reacting to the full the type of enemy with whom we are confronted. It is this point which too many of our community are, as it seems to me, dangerously apt to ignore. I do not merely mean their stupendous strength and effectiveness, nor the inherent tenacity with which they pursue their aims. Those in themselves are facts that compel us to expect a protracted struggle in which the resources of the Empire must take his part in order to ensure victory. But it is the abnormal mentality of the German as revealed to us in this War that I desire to place in front of you as a subject that we must ever keep before our attention. There is a tendency in vogue which would extenuate if not ignore it. Such anemic judgments might easily reconcile us to the disaster of a peace without overwhelming victory. This mentality can never be exercised without a defeat that would bring the German nation to its senses, but whilst it lasts it is a curse to the world. I have read lately first-hand reports of Commissioners appointed by the French Government to investigate events in Northern France, of the Belgium Government with reference to the first fortnight of the war, diaries of prisoners of war and other documents. It is a sombre record of cold-blooded murders committed in mere blood-thirsty cruelty, of fiendish outrages on children and on women, of deliberate and cowardly massacres of wounded soldiers, of abominable persecution of helpless prisoners, of exhibitions of insensate hate inflicting undeserved and needless suffering, and often life-long injury, of brutal abuse of property, to say nothing of wholesale and deliberate robberies and spoiliations. Over and above these we have the unspeakable horrors of the deportations of respectable women, of the wholesale murders at sea often accompanied by refined torture. Are these crimes against civilisation to be excused as inherent in War? Are they not signs of a perverted and pernicious mentality that must be destroyed if it is not changed or repudiated?

Another characteristic of German method to which we should direct notice is their subtle skill in turning the national life of a country against itself. They have apparently prepared their weapons long before-hand just as they laid the concrete foundations for the guns that battered Antwerp

whilst pretending to be friends whose only thought was peace. Their agents are sometimes of German birth, but often are not men of other races. America has apparently just unearthed evidence showing German money behind the machinations of the I.W.W. in the United States. Russia has been torn to pieces by Russians in the pay of Germany posing as Russian patriots and industrial leaders. They have done Germany's work well in paralyzing the sword arm of Russia for the present. God save Australia from thus becoming the puppet of Germany.

Saving the Nation.

What can we as a Church do to save the nation in this crisis? We are handicapped by our very responsibilities. We can not wisely take a side in political struggles, except it be on some extraordinary occasion to open the eyes of Churchpeople to some moral issue that is at stake in some one political conflict. We cannot enter the arena of industrial disputes, so as to take sides upon details that are in question. But yet we have a function that we ought not to abdicate in laying down general principles of thought or action with which our people who belong to every class in the community should approach controversies as they arise.

We can, for instance, warn emphatically about the menace of such German machinations as I have described. For many of our people fail to read of contemporary events, and too often they show a strange lack of imagination in appreciating what it all means to themselves and to future generations.

We can and we ought to insist upon the apostolic rule of obedience to constituted authority even if it differed as widely from our standpoint as did that of a first-century Christian convert from that of the magistrate of a pagan Caesar. We ought to teach that at all times and especially in times of War a most serious moral responsibility is incurred by those who set up their will against law and order in a community, and that such a step can be only justified in extreme cases of conscience when every other remedy provided by the constitution has been tried and failed.

Furthermore, we can and should point out the warnings in history about the danger of allowing a small group in an organisation established for freedom to become so powerful that the Committee at the head are tyrants and the members only slaves. It happened in Venice; it may happen elsewhere. But everywhere it is equally fatal to true happiness. We ought to explain that this condition of affairs has often arisen from the laziness or indifference or ignorance of the average member who has failed to attend meetings or to take interest in elections of officers until too late he finds himself called upon loyally to support decisions with which he disagrees and for which he had no independent or unimpaired voice. Our own Churchmen are numerous enough to exercise in any organisation a wide influence for good if they were only wide awake, and willing to bear the burden of duty.

Above all, upon every Churchman we ought to impress the duty of recognising the brotherhood of all men in Christ Jesus. Until the day of such complete recognition dawns we shall always live in a more or less distracted world. But we can each of us lessen the evil by setting right our own personal outlook, refusing ever to treat a brother man as a mere pawn in a game, or to promote our own financial advancement at the cost of his spiritual loss. The wider we can spread this sense of true brotherliness, the more right we have to hope for the eradication of those deep-seated suspicions which have so often made the men the easy dupes of designing leaders. We often care as little for them as for the welfare of the country that gives them shelter and protection.

Home Comforts in the Trenches.

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Local.

I turn now to the recent history and present problems of our Church in this great Diocese.

Happily our obituary list this year is short. We lost the Rev. William Knox, who died unexpectedly about Christmas time. He came to us inviolated from the Church of Ireland, but he was ever ready to give clerical assistance so far as his precarious health allowed. He had remarkable spiritual power and the special gift of bringing harmony into troubled parishes to which he was sent from time to time as Locum Tenens.

We also lament the Rev. George McIntosh, who passed away full of years. He began his work in this diocese about 40 years ago, and laboured with much acceptance, respected by all who knew him. For the last few years he has lived in retirement through age and infirmities.

We have now fifteen of our clergy at the Front as Chaplains. Whilst we suffer in convenience by this weakening of our staff, we yet make the sacrifice gladly in that we can thus supply to the soldiers from our Church in their distant campaigns the ministrations of their home Church. We still continue with much encouragement our work at the Camps and in the Soldiers' Welcome within the Cathedral precincts.

Church House.

This Synod witnesses the opening of our new Diocesan Church House, an enlargement and transformation of the Deanery, just as last Synod saw the completed extension of the Chapter House. Together they compose a pile of Diocesan buildings which we have long needed, and of which we may well be proud.

I should like to bear testimony to the immense service to the Diocese rendered by Mr. H. Minton Taylor in the unstinted time and trouble that he has devoted so as to secure for us the best possible adjustment of rooms and space in new buildings, as in the enlarged Chanted House. The one regret of many of us is that we are not able to add the third storey, which would have produced an income out of which we could not only have repaid the principal but also obtained interest upon the money borrowed. This scheme was rendered impossible of execution by the lack of sympathy shown by the Synod at its last Session, combined with the advice of our financial authorities not to spend more capital at the present juncture than we could avoid. We have, however, so strengthened the foundations that the next generation can add that additional storey to the building. I believe that the financial method adopted is sound and such as we can commend to those who come after. The work might, of course, be done if a legacy was left for the purpose. But I hope that the next large legacies to the Diocese will be for the enlargement of the Cathedral.

Good Friday Petition.

One most important event since last we met has been the meeting of the Provincial Synod of N.S.W. Certain business will be brought before you in due course. I should like to draw special attention to its resolution asking the Bishops to take steps to obtain signatures throughout all our parishes to a petition addressed to the Council of the Royal Agricultural Society of N.S.W. against the present custom of holding their Show on Good Friday. I hope that the Synod will take action to emphasise this protest as regards our own diocese. If, as Churchmen, we value Good Friday as a day of solemn association and holy opportunity we ought not to countenance this public exploitation of it for commercial profit.

Marriage Laws.

Another matter that I brought before the Provincial Synod in my Charge was a set

of questions connected with the Marriage Laws of this State and their administration. Since this Synod represents the largest body of Church-people in the Province, I will repeat what I said then so as to lay the subject upon the conscience of the representatives from each of our many parishes. I make no apology for the fact that on the question of Re-registration of Marriage I spoke at length two years ago. The evil custom which I then renounced still persists, and the Government must be made aware that we are in earnest in demanding redress for our grievance.

Another question connected with the Marriage Laws has been recently raised by two cases brought before the Law Courts of persons who, incredible as it may seem, were yet married against their will. Truly the time has come when, as in Victoria and West Australia, our law in New South Wales should insist on three days' notice before marriage. This would remedy many evils, and probably reduce the number of cases that appear in the Divorce Court. We shall probably hear again the old reply that to require such a notice would be unjust to persons who ought to be married immediately. But surely our people are not less intelligent than those of Victoria, nor are our distances greater than those of West Australia, in both of which States the provision is found workable. Are we not tired of legislating for exceptions?

Liquor Reform.

In legislation we need also to watch carefully all that is attempted in regulation of the Liquor Traffic. The immense sums of money invested in this Trade constitute a serious problem for those who have the social welfare of the community at heart. We can not disguise the fact that the unparliamentary intervention of these vested interests has appreciably crippled the fighting strength of the Empire on more than one occasion during the War by hindering legislative restriction which was imperatively demanded in order to secure efficiency in munition manufacture and in other things. The same interests bitterly resisted the Early Closing legislation here which has proved so great a boon to the majority of our people, reducing much poverty and contributing to the greater comfort of many homes. This legislation ought to continue after the War, in my opinion, and the Church ought to support the movement for it. More than this, it is high time that some Anti-shouting laws were passed in Australia as in England, especially for the protection of soldiers against well-meaning friends. This is a matter that deserves the most careful and serious consideration of all legislators.

Diocesan Efficiency.

As regards the efficiency of our diocesan organisation and work I desire to record thankfully increasing progress on all sides. Expanding spiritual life is evidenced by the consistent support of our funds, in spite of the drain of the War, and in building activity and Church extension in many parishes. At the same time we do well to set our house in order wherever necessary so as to facilitate adequate response to opportunities at the end of the War.

Education.

The events through which we are passing force upon us renewed conviction of the importance of the religious element in the education of the young. So only can we hope to secure live conscience, a sense of duty, a regard for the truth, as factors generally operative amongst us. Our Church surrendered her primary schools a generation ago, and I am no advocate of attempting to restore them, but we possess the priceless heritage of the right to give Religious Instruction in the Public Schools. This we must guard and use to the full. With the increase of population we must expect this to make a far larger demand upon our purse. Our Sunday School system must also be up-to-date. In secondary education we can well feel proud of the great public schools of the Church, and we owe deep gratitude to those at the head of them and to their staffs.

Essential Aim.

But, after all, it is the building of the living temple which is alone of lasting value.

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to which the fabric and structure of the material building are only subsidiary, and whose growth can never be tabulated except in the hidden records of God. Of this spiritual growth we have many signs following the Missions of last year. One most significant has been the voluntary effort of lay people in certain parishes to extend the work by visitation from house to house, and the holding of meetings for prayer at centres in different homes. It is in this line that fullest progress can be found. It breaks new ground. It follows the word spoken. At the same time we ought not to be disappointed if visible signs are few, provided that His Word has been faithfully and diligently delivered. Yet we dare slack no effort. With this spiritual warfare the ultimate victory in the field may be more closely linked than we know. May God the Holy Ghost so inspire us at this Session of Synod that we may catch a new spiritual impulse even though much of our business be necessarily financial and semi-secular, and that we go forth again in our place within the Church of the living God renewed and inspired to endure the hardness of the present in certain hope of that fuller life of liberty and righteousness which is the day of God.

Personal.

Archdeacon and Mrs. Howell, who have just left Blayney for Grenfell, after 29 years in Blayney, were the recipients of a splendid send-off and presentation from the people of Blayney.

On August 3 the Archbishop of Perth inducted the Rev. G. F. Humphrey to the parish of St. Mary's, North Fremantle.

Miss Latham hopes to leave New Zealand en route to India at the end of September; it depends upon medical advice, which has not yet been given.

A small brass tablet has been affixed to the chancellors' stall in the Perth Cathedral, bearing the following:—"In Memoriam.—Sir J. Winthrop Hackett, K.C.M.G., LL.D., M.L.C., first Chancellor of this Cathedral. Born 4th February, 1848, died 19th February, 1916. Placed here by his friend the Archbishop of Perth."

By the sudden death of Mr. John Rushton on August 10, Perth has lost a loyal citizen, and a Church a devoted son.

The death is announced of the Rev. Charles Arthur, M.A. (Oxon.) who had passed his four score years, and been more than half a century in the active exercise of the ministry in Tasmania. For a long while he had lived in retirement at Longford, helping occasionally in the parish duty, and possessing the high regard of all.

Nurse Correll, of South Australia, has left Western Australia, en route for the Forrester River Mission.

Ven. Archdeacon Seymour has been appointed to the vacant benefice of Kempsey. It will not be possible for the Archdeacon to relinquish his duties in Grafton till the beginning of December.

At the recent session of the Synod of Nelson, the Very Reverend the Dean moved, and the Ven. Archdeacon Kempthorne seconded, "That this Synod, duly appreciating the long years of service freely given to this Diocese by Mr. A. P. Seymour as Lay Reader, Churchwarden and Synodman, assures him of its solicitude for him in his illness and of its united

prayers for his recovery, should God so will." Mr. Seymour is the Father of the Synod, having been a member for over 40 years.

Rev. William Ronaldson, formerly of the Nelson Diocese, died at Dunedin, at the patriarchal age of 94. He took a special interest in the Maori Mission, of which, for some time he was Superintendent.

The Military Cross has been awarded to the Rev. L. M. Andrews (Rector of Brewarrina, N.S.W.). Chaplain to the Forces since 1914, who carried wounded men to safety under heavy shell fire, returning six times.

Among Chaplains mentioned in despatches is the Rev. F. E. Brown (Headmaster, Geelong Grammar School, Victoria).

Rev. W. G. Hilliard has been appointed by the Archbishop of Sydney, Acting-Chaplain for Lay Readers, during the absence of Rev. G. A. Chambers, who leaves for England on October 4.

The Bishop-elect of Gippsland is appointing the Rev. W. G. Hilliard, M.A., one of his Commissaries in New South Wales.

Rev. G. C. Frewin, M.A., has been inducted to the parish of Lorne.

Rev. Cassian Crotty, B.D., late of Cheltenham, has begun his new work in the parish of St. Augustine's, Moreland.

Rev. S. McMichael, of Lara, succeeds Mr. Crotty at Cheltenham.

Rev. Geo. Brammall, of Bright, has accepted the cure of Alexandra, Vic.

Friends of the Rev. A. G. B. West, of Unley, will grieve to hear that he has recently lost his youngest son. His eldest is in the Guards.

Rev. Edward Humbert Fernie, B.A., has been unanimously elected to succeed the Dean as Rector of Unley.

Rev. A. J. H. Priest, Rector of Berry, is in Sydney attending Synod.

By the death of the Hon. Dr. C. Carty Salmon, M.H.R., the Diocese of Melbourne has lost a prominent and honoured layman.

God Give Us Men.

God give us men. The time demands, Strong minds, great hearts, true faith and willing hands;

Men whom the lust of office does not kill; Men whom the spoils of office can not buy; Men who possess opinions and a will; Men who have honour; men who will not lie; Men who can stand before a demagogue. And damn his treacherous flatteries without winking;

Tall men, sun-crowned, who live above the fog In public duty and in private thinking!

For while the rabble with their thumb-worn creeds,

Their large professions and their little deeds Mingle in selfish strife; lo! Freedom weeps! Wrong rules the land, and waiting justice sleeps!

PROTESTANT CHURCH OF ENGLAND UNION.

The Series of addresses on the History of the Church will (D.V.) be continued at St. Barnabas' School Hall, George St., West, on the First Tuesday in each month as follows:

Admission Free.
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November 6th—The Oxford Movement. Rev. S. J. Kirkby, B.A.
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Sydney Synod.

The Opening Service of the Synod was attended by a large number of representatives and Church-people generally. The sermon was preached by the Rev. R. R. King, M.A., Rector of Gordon, who based an earnest and spiritual utterance and exhortation on the words "A band of men whose hearts the Lord had touched." Adducing several illustrations of the Lord's quickening and healing touch, he interestingly instanced the sword incident at Gethsemane in order to show how the Lord's touch can rectify the mistakes of his over-zealous disciples. He drew the lesson for Synod members by impressing the need of their hearts being touched by God, being filled with the Holy Spirit for unifying them and guiding their deliberations for the advancement of the Kingdom of our Lord Jesus Christ.

Church House.

After the service the congregation followed the Archbishop and Clergy to the Diocesan Church House, where a simple and impressive ceremony of dedication was performed by the Archbishop. After the dedication, three of the principal movers in the improvement of the Church premises gave short addresses, moving and supporting a vote of thanks to the Archbishop for his enterprising advocacy of the scheme.

Archdeacon Boyce said that the building, which contained 35 rooms—the principal being the Cowper room, in memory of the late Dean Cowper and his father—was an acquisition to the diocese. Archdeacon Cowper and Dean Cowper had preached the Gospel for over 90 years in Sydney, from 1809 to 1902. The Chapter House adjoining, he said, was probably superior to any in the British Empire. It was better than those at Lincoln and York, where in ancient times the House of Commons had assembled.

Mr. H. Minton Taylor mentioned that the cost of the alterations to the Deanery was £8000. A leading real estate firm had stated that while the rental value of the old building was £600 a year, that of the new Diocesan Church House was £1300. The ficus had to be removed from the front of the Deanery in order to carry out an alteration, so that the basement would be kept dry for the storage of important documents.

No doubt the audience were interested in the glowing advertisement the speaker here gave to the "Church Record." He said that it was a question of preserving the ficus of the Church Record, and as they had decided that the leaves of the Church Record were far more valuable than those of the ficus—the ficus had been cut down. At the same time we are too modest to expect that our "Church Record" will be stored in the strong room provided for Church records!

Another touch of humour was supplied by one of the other speakers, when, in contrasting the present quarters of the Diocesan and the Registrar, he reminded us that the former occupants of the Sec had been for some years "underground."

The Synod was opened at 5 p.m. After the usual formalities, the President read his interesting and able Charge, which was listened to with great attention and frequently punctuated by general applause. The usual reports were presented from the various committees.

Centralisation of Finance.

The Select Committee appointed to inquire into the matter of centralisation of finance reported that the present parochial system of finance had not produced an income adequate for the necessary work of the church. If it were not for the measure of centralisation under the Home Mission Society, many clergy would not be able to carry on their work. Each Synod showed that many necessary works of the diocese as a whole could not be carried out for want of funds. For instance, the Church needed a home for boys, a Diocesan Sunday School Organiser, Diocesan Missioner, and adequate support for Diocesan Colleges for the training of clergy. Church sites were not being secured at opportune times. The centralising of all parochial funds would be more in accordance with modern commercial practices. Centralising would enable the Church to do away with the anomalies in stipends and provide a fair, just and even system of payment of clergy.

Children's Sunday.

Archdeacon Boyce brought forward a motion to the effect "that the Archbishop be respectfully asked to select and request the observance of a Sunday as a children's Sunday that shall annually be for the purpose of emphasising duty to the young, and especially for urging the support and the advancement of Sunday Schools and of the work of the committee for providing Special Religious Instruction in the Public Schools."

After a good discussion, during which the importance of Special Religious Instruction in Public Schools was emphasised, the resolution was carried unanimously.

Social Unrest.

Archdeacon Davies gave notice of a motion that will probably provoke an interesting and warm discussion, and which declares:—"That this Synod deplores the evidences of social and strife in society of to-day, and declares its firm belief that loyalty to class or to any other social group is only commendable when it is consistent with the larger loyalty to the whole community, and the still higher loyalty to the Kingdom of God; and that the only comprehensive solidarity is that of citizens of that Kingdom, who realise Christian duties and rights in the complete sacrifice of self. And further that this Synod earnestly calls upon all citizens to apply this principle of Christian solidarity in the relations of their work and life."

On Tuesday, September 25, the main subjects of discussion were:—(1) An Ordinance making provision for the allocation of the free portion of the Moore Bank Estate Fund, by the Council of the Home Mission Society, instead of by the Archbishop, as provided by the original trust. The Ordinance was provocative of a good deal of argument, but its second reading was carried by a very large majority.

(2) An Ordinance making provision for a more proportionate representation of dioceses in the Provincial Synod.

(3) Ecclesiastical Fire Insurance, 1916. This caused a good amount of discussion and was not settled when the Synod adjourned on Tuesday night.

Death of Dean McCullagh.

"Sorrowing most of all that they should see his face no more."

The death of the Very Reverend John Christian MacCullagh, Dean of Bendigo, took place at Hawksburn (Victoria) on Monday. He was 85 years of age. The late Dean was a distinguished alumnus of Moore College, and was admitted to the sacred ministry in 1864. He spent the greater part of his ministerial life in Victoria. The subjoined testimony speaks for itself of the reverence and affection in which he was held by those to whom he was pastor and friend.

Such must be the uppermost thought in the hearts of thousands of people who knew John Christian MacCullagh in his rich and blessed ministry as Incumbent of St. Paul's, Bendigo, and to whom the intimation of his death has just been conveyed. Poorer will be the life of the Church Militant by his demise, poorer also the life of the city in which for nearly fifty years he lived as a man and a true shepherd of souls. That tall patriarchal figure, with benign countenance and silvered locks, will be a sight sorely missed by men, women and children of all walks in life. No one in this life shall ever be able to measure the value of the ministry of those many years. The poor, the needy, the distressed, the outcast could tell something of that generosity that bound its recipients to silence. But that greater work of ministering to the deeper needs of souls, and the revealing to the sin-hardened the forgiving and keeping grace of a personal Saviour—of that work there is only one record and that in the Lamb's Book of Life. Fruitful was his contact, too, with young men whom he attracted into the ministry, not only by his constant appeal, but also by the nobility of his character. From St. Paul's there has gone quite a band of men now serving in various dioceses in the Commonwealth and elsewhere. His Sunday School work will always be remembered as a feature of his ministry in Bendigo. Up to a thousand scholars were upon the roll, and the teachers in the various departments numbered fully a hundred. All Bendigo felt the influence of the Sunday School in the establishing of solid Christian character.

Characteristic of his ministry was the "sheep greatness of the pulpit" from which each Sunday his messages came with force and winsomeness that strangely increased even with his mellowing years. One was his message "Jesus Christ and Him Crucified," the subject and text of his first sermon, and of every anniversary of his first preaching. Truly may it be said of him as we think of the men and women who have cause of him, are preaching and teaching the same Gospel of God's grace, "He being dead yet speaketh," and "Blessed are the dead which die in the Lord for they rest from their labours and their works do follow them."

A.B.M. Council.

Australian Board of Missions of the Church of England in Australia and Tasmania, constituted under Determination L, General Synod, Session 1916:—The Prime (President), Archbishops of Brisbane and Melbourne, Bishops of Goulburn, Bathurst, Wil-

lochra and Adelaide, Bishops Pain and Stone-Wigg, Revs. A. H. Garnsey and E. H. Lea, Messrs. W. J. G. Mann, C. A. Brown, and L. S. Donaldson (N.S.W.), Canons Hart and E. S. Hughes, Dr. T. J. Fleetwood, and Mr. J. Mills (Victoria), Rev. J. S. Needham and Mr. J. Allen (Queensland), Very Rev. G. E. Young (S.A.), Mr. A. Yates (Tas.), Rev. A. R. Ebbs and Mr. C. R. Walsh (C.M.S.), West Australia and North-West Australia names not yet to hand.

Correspondence.

Problem of Empty Pews.

(The Editor of "The Church Record.")

Dear Sir,—In reference to the Problem of Empty Pews may I say that I quite agree with what Layman says about the length of the services, and think it is most unwise not to allow the clergy some latitude on this matter. They should be allowed to vary the services according to the particular needs of the people. I also earnestly commend "Layman's" suggestion as to having outdoor services, say in the Cathedral grounds, especially on hot Sunday evenings. Such a service, say at 8.30, would catch a lot of non-churchgoers, and it would also tend to increase the inside congregations.

But attention to these points seems to me to be only touching the fringe of the problem of Empty Pews. Personally, I think the clergyman himself mainly responsible for the small attendances, especially of men. The large majority of clergy seem to get into an unnatural manner, unwittingly, no doubt, which generally causes them to read badly. And so many don't seem to see the need of speaking to the heart and dealing with the many difficulties of a man's spiritual being. Again, instead of preaching the Word of God as they are enjoined in the Scriptures, a very large number preach everything but the Word. Politics, men's writings, the war, and all sorts of other things occupy their attention, and this applies to ministers of all denominations.

My experience has been that wherever a clergyman faithfully preaches the Word of God only and gives the people the simple gospel and seeks to minister Christ, he always gets large congregations. I have seen it over and over again. And the reason is simple and natural, viz., that sheep will always go where the food is they need—they won't stop in a dried up paddock, but always seek the green pastures.

Speaking for myself, I have too little time for study and reading God's Word, to be always going to services merely for the sake of going, when I can use the time for getting food and help for myself and so then be able to help others. But I gladly go to a service when I know the minister is one who accepts the Bible as the Word of God and preaches it, and so seeks to save men and women.

Finally, I say with "Layman," don't wait till the Churches are empty before attempting to supply services suited to the needs of the people.

I trust you will understand, I am not writing in a censorious spirit, but on the contrary, with a real desire to see ministers of God seeking to faithfully fulfil their high avocation, and thus solve the problem of Empty Pews.

Yours, &c.,

LAYMAN, No. 2.

Sept. 8th, 1917.

Wanted—A Boys' Home.

(The Editor, "Church Record.")

Dear Sir,—I am not sure whether you could make enquiry through your columns whether the Church of England has any institution for boys unable to be provided for by their parents. A mother whom I knew in Port Darwin while Rector there, has been to see me, as she wishes to know if there is any Anglican home for her two boys, aged 9 and 13 respectively. The mother wishes to take a position as housemaid and could contribute a small amount towards the expenses of her boys, but wants them brought up Church of England. As I am not aware at present of such an institution, perhaps your readers may be able to inform me if such a place exists?

W. A. FLETCHER.

Sydney, 15th September, 1917.

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The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

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The Church Record.

SEPTEMBER 28, 1917.

THE ARCHBISHOP OF MELBOURNE STANDS SPONSOR.

The situation would be humorous if it was not tragic. The Melbourne diocese is the storm centre of an attack on the part of the Romanising sect who are exploiting the solemn time of the General Mission in the interests of their own ritualistic propaganda. The defiant proclamation of doctrines that are not consistent with the doctrine of the Church to which they ostensibly belong has of necessity called forth a strong protest from some of the stauncher members of the Church, whose teaching they are impugning. One clergyman seized with the serious nature of the attack has rightly appealed to the constitutional head of the diocese, reminding him of his consecration vows, which would seem to demand from the Archbishop some utterance or action warranted to stem the force of the attack; but to his astonishment and dismay the Archbishop, with a thinly veiled reference to the complainant's ignorance of the history and doctrine of the Church of England, practically stands sponsor for the Romanising sect and has declared in writing that that notoriously partisan book of Vernon Staley's, "Catholic Religion," contains nothing contrary to the doctrine of the Church of England.

We wonder whether the Archbishop means to support the curiously unhistoric assumptions upon which Staley builds up his edifice of Episcopal Succession! He certainly magnifies the office of a bishop; according to his teaching "the Episcopate is the warrant or guarantee of Sacramental grace. Those bodies of Christians who have lost the Apostolic succession, have lost with it the Divine warrant of such grace. We shall be glad to learn from the archbishop the justification for this enormous claim in the doctrinal statements of the Church of England. For our own part we prefer to accept the carefully-argued findings of men of the historic and spiritual discernment of Bishop Lightfoot, Professor Gwatkin, Dr. A. C. Headlam, to the unproved dogmatic assertions of Vernon Staley.

We commend to the Archbishop's attention Staley's chapter on "The Anglican Principle as to the Truth." It forms a good illustration of that ritualistic habit which Samuel Wilberforce complained of to the Rev. T. T. Carter "Evasion seems to me the very clinging curse of everything Roman and Romanistic." In this section

Staley asks the question "What then is the principle of the Church of England as to the groundwork or rule of faith? What is the Anglican standard in regard to the truth? We reply,—that of the ancient undivided Church, that,—The Holy Scriptures are the final authority in questions relating to Catholic Truth, the Church being the interpreter of those Scriptures, and that in the sense in which the Fathers have generally understood them." This may well be compared with the Church's own statement in Article 6, Staley makes the further assertion that "The Church of England also recognises the authority of the first four General Councils," and in support of his statement quotes from the "Resolutions proposed to the Lambeth Conference, 1867," but he fails to inform his readers that the words vital to his argument were not accepted by that Conference, and consequently this prop has failed him. This class of controversial subtlety will prepare our readers for such additional statements as "The Bible is the Child of the Church," "The Church wrote the inspired books which form the Bible . . . The Church can alone rightly interpret the Bible . . . The Church is the organ of the Holy Spirit and as such is the divinely appointed expositor of the Scriptures." We are quite aware that there is a sense in which these statements have a certain amount of truth, but the aim of the author is very clearly to put the Church and its tradition on an equality if not before the Bible.

But to come to that special teaching which is now troubling the Church in Melbourne, and which the Archbishop says is not contrary to the doctrine of the Church of England: On page 268 of his book Staley informs his readers "A willingness to confess is an evidence of contrition. The most searching confession is that made privately before a priest. . . . It is only upon such private confession that the soul can receive the direct assurance of pardon which Christ Jesus empowers the priest to pronounce."

Then after giving a form of confession he goes on to say "The Church of England invites sinners who cannot otherwise make their peace with God to open their grief (i.e., to reveal the sin which causes their grief) before the priest in order that they may secure "the benefit of absolution." Such confession is called by Bishop Cosin, Sacramental Confession, and is a blessed privilege open to all who heartily desire it. . . . We must remember that, strictly speaking, to absolve is not to forgive; God alone forgives. To absolve is to unloose the bonds which sin has placed upon the soul and to remove the bar to the receiving of grace. . . . And so God who pardons the penitent, bids the priest in absolution to loose him and let him go."—(This last is a wonderful specimen of Biblical exegesis, for the very text upon which our author bases these tremendous claims says distinctly "forgive," not "absolve"). Surely the Archbishop of Melbourne will not contend that this teaching with all its subtle suggestion is consistent with the doctrine of the Church of which he is a minister. Can any deny that if the statement be true that "Sacramental Confession . . . is a blessed privilege" and that "Only upon private confession to a priest can the soul receive the direct assurance of pardon which Christ Jesus empowers the priest to pronounce," then sacramental confession is obligatory, just in so far as any means of grace is obligatory upon the Christian. Consequently such teaching can not be consistent with that of our Church, for

she deliberately cast aside habitual confession, and has only made provision for a limited confession in two extreme cases. The Lambeth Conference, in 1878, affirmed it as "their deliberate opinion that no minister of the Church is authorised to require from those who may resort to him to open their grief a particular or detailed enumeration of all their sins. . . . or to enjoin or even encourage the practice of habitual confession to a priest, or to teach that such practice of habitual confession, or the being subject to what has been termed the direction of a priest, is a condition of attaining the highest spiritual life."

The Bishop of Norwich says that he follows Bishop Riddell—late of Southwell, when "he feels, and says most strongly that there is no one of the medieval developments which he believes to be so deadly both to priest and people, as the system included in the Confessional Historical truth has been violated in the advocacy of its revival in the English Church."

These are the settled judgments of bishops who can hardly be accused of ignorance of their Prayer Book and Church History, nor considering the unanimity of the utterance of one hundred bishops at Lambeth, can they be suspected of a so-called Protestant bias.

The Bishop of Goulburn and C.M.S.

The current issue of the "Southern Churchman," the organ of the Diocese of Goulburn, contains an article by the Bishop dealing with the vexed question of Parochial Missionary Organisation.

The history of both the great Anglican Missionary Societies, the C.M.S. and the S.P.G., is carefully given, as a preliminary to an understanding of the situation in the Australian Church. But, we are of opinion that there is too much emphasis laid upon what is termed the sectional character of C.M.S. It seems not to be generally understood that C.M.S. was founded almost as a result of the exclusiveness of churchmen who actually 'blackballed' Chas. Simeon from becoming a member of the S.P.C.K. The Evangelical answer to this narrow partisanship was the formation of a Society as broad as the Church of England, and membership of whose Committee is open to any Clergyman of the Church who cares to pay the annual subscription.

The curious point about the A.B.M. is that though bearing an official character as the organ of the Church in Australia, it certainly has drifted into an organisation with a very strong party colouring.

We think that this should be stated to remove a possible false impression concerning the greatest missionary society in the world—an impression which would, of necessity, do the whole Church an injury.

The Bishop of Goulburn, in order to unify organisation expresses the "desire and hope that every parish should work through the constitutional organisation of the Australian Church, namely, the A.B.M. One or two things are apparently overlooked by the writer. It is nowhere stated in the New Determination for A.B.M. that C.M.S. "recognises the authority of each Diocese for missionary work done within the Diocese"; on the contrary, the Determination recognises C.M.S. as an entity of organisation with power to "form, appoint, or arrange for appointment of Associations, Committees or Branches throughout the Commonwealth of Australia." Also there shall be "power to create organisations for the purpose of raising funds and otherwise furthering their work."

Now the Bishop's method would tend to limit the C.M.S. in its working, and such limitation is not contemplated by the New Determination under which we are now working.

Whilst we are heartily in accord with the Bishop of Goulburn in his desire to eliminate the evils of overlapping in Church organisation, we are emphatic upon the point that it would be inconsistent with the Determination, as well as unreasonable to expect that C.M.S. should be asked to submit to what has been proposed in this article.

"It is better to be the slave of scruples than of self."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Cladesville.

Sunday, September 16, was the occasion of a Special Offertory in reduction of the Rectory debt. About £70 or £80 was the sum attained. The Archbishop preached at the morning service and gave the congregation "a godly monition." It would appear that the clergyman is in receipt of £200 per annum, but has to return something like £50 per year for rent of the rectory in order to assist in the payment of the debt, and yet in spite of this the debt has seen little reduction during the past few years. We are not surprised that the Archbishop wondered how the parish possessed the status of a parish, and did not refrain from expressing his strong protest against the action or inaction of the parochial authorities.

Envelope System at St. James'.

The Church Committee at St. James' have decided to adopt what is known as the "Envelope System" or self-assessment, in order to ensure, as far as is possible, the success of their scheme of "Parochial Finance." The "Strike conditions" obtaining of late will have proved the need of some such scheme, providing regular and thoughtful stewardship, in order to prevent the very great loss of income to Churches, situated like St. James', caused by the absence of means of conveyance for the congregation. The circular and information supplied by the Rector and wardens of St. James' are business-like and reasonable, and we hope in the near future to hear something of the benefits of the new system. It is strange that Christian worshippers do not realise more their responsibility in this matter. We remember some two or three years ago, a spell of wet Sundays causing a shrinkage in the offertories of one large suburban Church of nearly £100, with no correspondent increase when the weather was again favourable. This does not look like being "good stewards of the manifold grace of God."

Some of the advantages of the envelope system are thus set out:—

1. It ensures a regular weekly income on which the Church Committee can count.
2. It protects the regular income of the Church from loss owing to the absence of worshippers on particular Sundays.
3. It inculcates on all alike the duty and habit of regular giving—children and the younger communicants learning by this means their duty in this respect.

B. and F.B.S.

A gathering of those interested in the Prize Essay Competition Awards is to be held in the Y.W.C.A. Hall, 163 Castlereagh-street, Sydney, on Saturday, September 29, at 3 p.m. Chairman, Rev. Canon Bellingham, M.A., Hon. Sec. B. and F.B.S. The names of 30 prize winners will be announced and all prizes distributed. To 100 other essayists Souvenir Testaments will be presented in recognition of merit.

C.M.S. Cleaners' Union.

The Annual Meeting of the above Union is announced for October 30, in the Chapter House. Amongst the speakers will be Revs. E. Walker and A. A. Yeates, with Bishop Pain probably as Chairman. It is likely that Miss K. Miller will receive her "Valdictory" at the same meeting.

NEWCASTLE.

Conference of Clergy.

A conference of clergy of all the denominations from the Newcastle and Maitland districts was held at the Diocesan Office, Bolton-street, Newcastle, on Monday, August 20th, at 11 a.m. The conference was the outcome of a meeting of the clergy held on July 23rd to consider our position in view of the present world happenings. There were 36 present, a number which would have been much greater but for the difficulty of transit owing to the "strike." The Lord Bishop of Newcastle presided, and the following papers were read and discussed:—"Are We Too Respectable," by Rev. I. Compton;—"Are We Weakened by Our Divisions," by Rev. H. Grimmett;—"Nearness to the Person of Christ," by Rev. G. O. Cocks;—"The Social Equality of Christianity" by Rev. A. Thain Anderson;—"Our Union in Christ," by the Dean of Newcastle. A paper on "Are We Guilty of Class Consciousness" had, unfortunately, to be omitted from the agenda owing to the inability of Rev. G. V. Fortus to attend the meeting, but the subject was touched upon by the President.

The atmosphere of prayer that surrounded the conference, and the frank discussion of the various subjects made the meeting memorable, and it will undoubtedly be productive of much good.—(Newcastle "Churchman").

North Waratah.

At the Parish Hall the Rev. Forster Haire delivered a lantern lecture on the "Life of a Sailor." The Hall was crowded, the Rector, Rev. Reay Campbell, presiding. The speaker dwelt upon the work of the mercantile marine, its hardships, and its value to the Empire. He also referred to the increased responsibility of the mercantile marine since the commencement of the War, and emphasised the fact that its status had improved in consequence of its increased national importance, and that in future it would receive a greater measure of justice and credit than it had received in the past. The views exhibited were most interesting, and the attention of the audience was well sustained.

GOULBURN.

Official Notes.

The Patronage Board of the Goulburn Diocese met on the 12th inst., and endorsed the nomination by the Bishop of the Rev. Eliot, A.K.C., B.D., to the benefice of Queanbeyan, vacant by the resignation of the Rev. Gordon Hirst, Th.L., who is to be a military chaplain.

On Wednesday evening the Bishop of the Diocese gave a very stirring address in the Cathedral in preparation for the 10 days' mission, which commences at the end of November. On the succeeding Wednesday evening other addresses will be given by the Archdeacon, Canon Carver and Canon Howell. These addresses will be followed by intercession in preparation for the mission.

The Bishop left Goulburn yesterday morning to conduct missions at June, Young, Holbrook, Albury and Tarcutta. He returns for a few days on the 1st October, and will then meet church-workers in Goulburn and consult with them as to the preparation for the mission. Later on he conducts missions at Tumbarumba, Temora, Barmeldman and Cootamundra.

BATHURST.

Orange.

"Our C.E.M.S. is doing good work. A protest per the Central Branch, has been made against the keeping open so long of railway station bars and against certain side-shows at annual agricultural exhibitions; also recommending the issue of an anti-shouting proclamation under the War Precautions Act. The Society will also help in cottage services, and visiting work and as arranged for them."—Church News.

ARMIDALE.

Cathedral Parish.

Rev. W. Forster-Haire, Chaplain of Newcastle Missions to Seamen, gave a lantern talk on the sailor and his work in the Parish Hall, on 24th August. The hall was full, the subject matter excellent, and the views clear and good. Mr. Haire gave a timely reminder of all we owe to our mercantile marine, and emphasised the fact that the navy stood between the nation and ultimate defeat. The Bishop moved a vote of thanks to the lecturer, which was carried by acclamation.

Bishop's Letter.

In his monthly letter, the Bishop made an interesting reference to the strike, he said: "We have lost our bearings. Unfortunately, class faction has only been too ripe amongst us, and, democratic as we may be, the cleavage between class and class has always been angry and red with scars. The war has puffed them out and made them painful. But surely we are not such children that we cannot apply a little salve, and sit down quietly under provocation. The pretext of the card system is quite futile. There is a large complaint of other mysterious grievances, but no one yet has discovered them. Undoubtedly, the wage system has its difficulties, and after the war there is a host of industrial problems which will await fresh solution. But just now the main issue is the war. We are fighting for our lives and for every ideal that we cherish."

VICTORIA.

MELBOURNE.

A.B.M.

The Executive Council of the Australian Board of Missions has resolved to follow in the steps of the C.M.S. in the matter of

establishing a fund for missionary training. As candidates are accepted, contributions will be invited towards the cost of their training. The establishment of scholarships and bursaries for the training of missionary candidates is to be definitely encouraged. The Rural Deanery of St. Arnaud has established a bursary at St. Aidan's Theological College, Ballarat, and a student is now in training for missionary service. Up to the present the A.B.M. has only two or three missionaries working beyond Australasia, of these one is in Japan and one in China, but the Board is now contemplating the extension of its activities to India and Mohammedan lands.

As only skilled women workers can do much of the work remaining in Melanesia and New Guinea, and among the Australian Aborigines, it is being considered whether training would best be carried on by utilising existing institutions, sisterhoods, and Deaconesses' homes, or the provision of a training home for the special technical and devotional training of teachers and nurses in a spiritual atmosphere.

Canon J. S. Hart and Canon E. S. Hughes have been elected by the Victorian representatives of General Synod as members of the Board for Victoria.

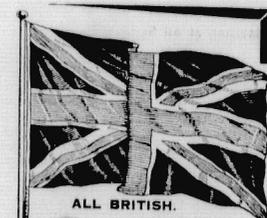
The parish of St. Paul's, Malvern, has undertaken the support of Yam Island, Torres Strait, at an annual cost of £50.

Synod.

The Synod meets next Monday at 7.30 p.m., in the Cathedral, where the Archbishop will deliver his Charge. The Business Paper discloses a good many motions on various subjects, including Religious Instruction in State Schools and Abolition of Pew Rents.

St. Mary's, Caulfield.

The Rite of Confirmation was administered on September 18 by Bishop Green, in the presence of over 400 people. Upwards of 60 candidates were presented, a few of whom were from St. Clement's, Elsterwick. In speaking on St. Paul's word, "I have fought a good fight, I have finished my course, I have kept the faith," the Bishop presented the keeping of the faith by the confirmand in a somewhat novel aspect. Frequently the question is asked by the newly-confirmand, "Must I now give up my former worldly companions?" The answer is, No! They will realise that if you remain steadfast they will have to give you up, but they will not have to give you up, they will not do so without a very great effort to wrest the faith from you. Therefore, it means that you will have to fight long and earnestly to keep possession of it.



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The Protestant Federation.

The inaugural meeting of the Victorian Branch of the Protestant Federation took place in the Assembly Hall, Collins-street, on September 19. Alderman Cabena presided. The hall was crowded, and great enthusiasm was manifested throughout. The Rev. C. W. Wood, of Thornbury, indulged in some very plain speaking regarding Dr. Mannix. Observing that much had been heard of the special mission of Dr. Mannix in this country, and that it had been wondered what that mission was, Mr. Wood proceeded to enlighten the meeting. He said that on the day that Dr. Mannix left Ireland for Austral a some Dublin newspapers came out with prominent headlines which read, "Dr. Mannix leaves for Australia to fight Protestantism and to kill the Education Act." He had this on the authority of a Melbourne clergyman who was in Ireland at the time.

The Rev. J. C. Farquhar, of Ballarat, Chief President of the Federation, moved that branches of the Federation be formed in Melbourne and that the platform of the Federation be adopted. The resolution was unanimously agreed to. A further resolution was passed pledging the meeting to strive to secure 20,000 members in Melbourne before the State Elections, and 100,000 in Victoria by the end of the year.

The Late Dr. C. Carty Salmon.

The great number present at the Cathedral on the occasion of the funeral of Dr. C. C. Salmon was a witness to the respect and esteem with which the deceased gentleman was regarded. Amongst those who attended were His Excellency Sir Ronald Munro Ferguson, the Prime Minister (Mr. W. M. Hughes), the State Premier (Sir Alex. Peacock), the Lord Mayor (Sir David Hennessy), the State Commandant (Brigadier-General Williams), and many other high dignitaries both in State and Church. The Archbishop spoke of the noble qualities possessed by the late Dr. Salmon and of the splendid service he had rendered both as a Lay Canon of St. Paul's Cathedral and as a Member of Parliament. The Ven. Archdeacon Hindley officiated at the grave.

The League of Soldiers' Friends.

The League, which hitherto had been a branch of the Home Mission Work of the Diocese, has now been taken over by the War Work Department of the C.E.M.S. The change means a wider outlook and a bigger burden of responsibility. A C.E.M.S. "Church Hut" in France, at a cost of £500 is the first undertaking. Everyone who has the welfare of our boys at heart is earnestly desired to become a subscriber of £1 or 10/- and that without delay.

Mission at All Saints' Northcote.

The Rev. H. G. J. Howe of Leichhardt, Sydney, conducted a day mission at All Saints' Northcote, from September 8 to 17. On the opening night he was welcomed by the Churchwardens and Vestry, Sunday School teachers, choir, and other church workers, and from the first made a favourable impression. The Sunday services, morning and evening, the young people's and men's services were well attended, as also were the week evening services. The mission addresses were simple and direct, and the missionaries made a powerful appeal to his hearers at the close of each address to decide at once for Christ and His service. At the close of the last Sunday service almost the whole congregation remained for the Lord's Supper, and at the Thanksgiving Service on the following day, though the night was wet and some were prevented from attending, 113 came forward for to receive memorial cards. Careful preparation had been made for the mission, and the work was begun, continued, and ended in prayer. Unfortunately, the great majority of non-churchgoers failed to take advantage

of the opportunity to hear God's message faithfully and lovingly proclaimed, but Christian people were greatly refreshed and the thoughtless and formal awakened to Christ's claims to their allegiance.

GIPPSLAND.

The Synod.

The Bishop-elect, immediately after his enthronement, will issue his mandate convening the First Session of the Fifth Synod, for Wednesday, November 28.

Letter from the Bishop-Elect.

"There stand out in my vision at this time two great beams of light. One is that it is many years now since I began to learn experimentally the truth of the words, 'I can do all things through Christ which strengtheneth me.' I want you to know from the very first that I can humbly, yet gladly, say:

"On Christ the solid Rock I stand,
All other ground is sinking sand."

And therefore I cannot be afraid. I affirm it in no boasting spirit, but as a simple result of happy experience and testing of One Who has never failed me. The second ray of light that illuminates the path of life just now, and that will always cast a steady reflection upon my episcopate, giving ground for courage and optimism amidst the burdens and trials that are bound to come my way, is the wonderful certainty of vocation that has surrounded this whole crisis in my life and in that of the diocese to which I am summoned as its Bishop. I know that in the strange providence of God I have been "called" to this task, each link in the chain of recent events has made this increasingly clear, and the "call" itself has formed for me the deepest spiritual experience of my life. Had it been otherwise I could not have dared to consent to be your Bishop. But once again, while I see quite clearly, all the new life will involve, I can contemplate the future hopefully, for I rely altogether on the empowering grace of Him Who has called.

"These things being so I look forward with deep interest and glad expectation to my life in Gippsland. I frankly ask for your friendship and hearty co-operation. The past fifteen years of your diocesan history give me the right to look for great things from you in the service of the Master, and knowing what I do of you, I shall expect even greater adventures for God in the future than have been possible in the past. I believe that there is going to be a mighty development in material things in Gippsland when in this terrible war the Right has conquered, and it is my earnest prayer that God will permit me to be of use to Him and to you in the glorious work of bringing His Kingdom in even greater reality into the daily lives of all in the diocese. May I have a place in your prayers? I am deeply grateful for the beautiful form of prayer which Bishop Pain has sent you and I earnestly ask that you will use it, not only in church, but daily both in private and family prayer."

QUEENSLAND.

BRISBANE.

The Archbishop's Movements.

The Archbishop (Dr. Donaldson) has returned from his visit to the Diocese of Carpentaria, but left immediately for Southport, where he unveiled the foundation tablet at the new buildings in connection with St. Hilda's Girls' School. On Thursday, 13th September, he held a confirmation at Holy Trinity, Fortitude Valley, where Rev. W. H. W. Stevenson is rapidly gaining the affection and esteem of his parishioners. The Archbishop then proceeded to Allora, where he will spend a short time, holding con-

firmations. On September 22nd His Grace will begin a 10 days' mission at Warwick, in which he will be assisted by Rev. H. Otter-Barry, of the Charleville Bush Brotherhood.

Education Enterprise.

Some two years ago the Church authorities purchased a Preparatory School in Brisbane. Early this year a fine site of 30 acres in East Brisbane was purchased for £1,800 as a permanent site for a Church of England Grammar School. The site is within easy distance of the Brisbane River. Gifts to the amount of over £4,000 have been received, and a loan, without interest, of £1,500, which will give splendid boating facilities to the rowing club, which is under the direction of the Rev. A. Sanger, who captained the Cambridge University crew. About 20 acres of the property will make the best playing fields in Brisbane, and the remainder of the land, which stands high, with a north-easterly aspect, is admirably adapted for the school buildings. The staff at the present time includes two University blues, but it is the fixed intention of the council that games and sports shall not be allowed to interfere with the educational standard and efficiency of the school.

The scheme of buildings as sketched out will ultimately cost as much as £30,000. Contracts have been let for the erection of the buildings, namely, a boarding house and class-rooms, for the sum of £10,000. It is hoped that the senior school will be housed in the new buildings by the beginning of the next school year. The junior school will remain as at present in the Cathedral buildings in the city.

The Mission—As Others See Us.

"As may be expected, the results of the Anglican Mission have been varied. In some centres there have been what are called 'very remarkable effects' for the whole community in some places has been strangely moved, and the people have come together night after night to hear and see. The very fact of a church so conservative and staid as the Anglican Church is known to be resolving to use extraordinary means in the conduct of an evangelistic mission has called forth wonderment and more than idle curiosity in the minds of Anglican and Free Churches alike. On the other hand, the leaders explain that the War prevented the coming from England of men who were expected to take part in the work of the Missions. In the case of one missionary who came from South Africa, there was some what of misapprehension as to what the leaders wanted, and hence the type of address was in lines that did not appeal to many who attended. The result was that 'many who came the first night did not put in a second appearance.' As far as can be gathered, the spiritual results were distinctly disappointing on the whole. 'The fact is,' says one leader, 'we have found that the church herself needs missioning.' That fact, however, need not occasion any great surprise. Was it not so when the great 'Simultaneous Mission' was held in England a number of years ago? There can be no doubt that the present condition of the Anglican Church in Australia is such as to call forth notes of alarm from every true Australian. The figures given by the leaders of the Church, compared with those found in census papers, are so alarming that Churchmen and Statesmen must jointly deprecate the position, and ought to unite with the view of speedy improvement. Too much time, effort, and money are being spent on the material and intellectual betterment of the people of all the States, that it behoves all experts and amateurs to combine in every possible effort to raise the moral and religious tone of our growing Commonwealth. As far as Queensland is concerned, leaders like the cultured Archbishop, and Bishop Halford, have for years seized every opportunity in their Synod to emphasise the need for much improvement. It may be, and it is to be hoped

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that the very fact of the partial failure of the Mission would lead to still more heart-searching, and the employment of such means as will render the Church of England in Australia such a power for good as her numbers and wealth call for."—A.C. World."

WEST AUSTRALIA.

PERTH.

Archbishop's Letter.

"The demonstration by our orphanage children at the Town Hall, at which His Excellency the Governor was present, and gave an interesting address, as also did the Hon. the Colonial Secretary, was a great success. The boys and girls did their parts excellently. The generally shy and timid halfcasts, astonished every one by their singing."

It is fifty years since the orphanages were first established, and I must say that I think it is very much to the credit of the church people of the diocese that during this long period our orphanages have been kept open, always improving in methods, and always endeavouring to do their best for the children committed to their charge. We wish that more of our people would take an interest in these boys and girls, and supply the "personal" interest which is so essential in the care of the upbringing of those who have alas! lost their parents. Bunbury is to be congratulated. In my opinion no better choice could have been made by the Synod, when electing a Bishop than Bishop Wilson. He is well known in Australia, and is loved by every one who knows him."

Meeting of Clergy and Ministers.

A meeting of clergy and ministers has been arranged for September 25th in St. George's Hall. The invitation notice bears the signatures of His Grace the Archbishop and of the Moderator of the Presbyterians, the President of the Methodists, the chairman of the Congregationalists, the President-elect of the Baptist Union, and the Pastor of the Church of Christ. The meeting is the outcome of the feeling of unrest among earnest men and of dissatisfaction with the small influence exerted by the religious bodies. There is at present no thought of re-union, but the War makes it necessary to emphasise our points of agreement rather than of difference, in order to meet the forces of evil. As co-operation has often taken place already in matters of civic and moral concern, the conveners of the meeting have high hopes that it will be possible to develop a co-operative sympathy on a higher and more distinctly religious plane. This is the purpose of the meeting, and success in the accomplishment of this purpose will mark a definite advance in the rapprochement, which must take place before any definite scheme of re-union can be acceptable.—(Church News).

Forest River Mission.

Under date July 8th, Mr. Gribble writes that they had run very short of everything when the supplies came. At present the missionaries are very busy at work in the rooms for the ladies and in the dispensary. "Large numbers of natives had been to the Mission since the visit of the Bishop, and much work has been done. The new house has been furnished, and another well dug and timbered, and a young horse broken in, making in all a working team of four horses. At the time of writing, Mr. Gribble was in negotiation with a firm for the purchase of cattle. He is looking forward to a furlough if arrangements can be made to relieve him. The dry weather has set in and the dust has been very bad. On the day of writing there took place twelve baptisms and a wedding, and the day before, the funeral of the deaf mute, who died from blood poisoning. There is great excitement at the prospect of two ladies joining the staff of the Mission."

C.E.M.S.

On August 15th the Archbishop summoned the clergy of the Metropolitan district to meet him at the Church Office in order to discuss the relation of the clergy to the C.E.M.S. in their parishes and other Diocesan matters.

BUNBURY.

Farwell Message.

The following farwell message has been received by cable from Bishop Goldsmith: "My daily prayers and farwell message to my Diocese: Philippians 1, 8-11." The message is as follows: "God is my record how greatly I long after you all in the tender mercies of Christ Jesus. And this I pray, that your love may abound more and

more in knowledge, and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God."

NEW ZEALAND.

CHRISTCHURCH.

The Proposed Teaching Order and Hostel.

The Education Committee of the diocese, at the request of Synod, has framed a scheme for the foundation of Church Schools in Christchurch, and other towns of the diocese. A teaching Order is being instituted and Miss Marchant, who has had special training both in New Zealand and in England, has been chosen to superintend the new Order and the Hostel to be associated with it.

The Bishop of Christchurch has given half his income and his house in Christchurch to advance the cause of Church Education. "Bishopscourt" will, for the present, be the home of the new Order, and here it is proposed to do two things:—

1. To found a Hostel for girl students who are preparing to become teachers, and are working at Canterbury College or the Training College. Teachers in the City Schools may also live at the Hostel.

2. To found the Teaching Order for the Church Schools, Primary and Secondary. This can only be done in a tentative way as soon as the teachers are gathered together who are feeling the call to complete self-dedication. In addition to the teachers, women who have no vocation for teaching and yet may wish to dedicate their whole lives to God, may join the Order and help in the management of the household of the Hostel.

NELSON.

A Fitting Tribute.

In the address of the President of the Synod occurs the following paragraph: "While speaking of jubilees, there is an event which, please God, we hope to mark in some way in the near future. On the 12th November, 1867, nearly fifty years ago, a young clergyman was licensed in the Diocese of Nelson. That clergyman has now been 53 years a minister of the Gospel, and is by my side to-day. I do not now propose to eulogise Bishop Mules; but I cannot refrain from saying that both he and Mrs. Mules are rich in our people's love. What I owe to the bishop's tender consideration and his loving Christian fellowship I cannot now express, but in the mercy of God we hope to have the opportunity of congratulating him upon the completion of 50 years in this diocese."

A CONVINCING RETORT.

A noted physician and infidel said to a Bishop on one occasion, "I am surprised that such an intelligent man as you should believe such an old fable as Christianity." The Bishop said: "Suppose years ago, some one had given you a prescription for pulmonary consumption, and you had taken it, and had been cured of the terrible disease. Suppose you had used that prescription in your practice ever since, and never knew it to fail, what would you say of the man who could not believe you?" "I should say that he was a fool," replied the infidel. "Twenty-five years ago," replied the bishop, "I tried the power of God's grace. It made a different man of me. All these years I have preached to others, and have never known it to fail. I have seen it make the proud the humble, the drunken man temperate, the profane man pure in speech, the dishonest man true. Rich and poor, learned and unlearned, old and young, have alike been healed of their diseases."

"You have caught me fairly; I have been a fool," was the admission of the sceptic.

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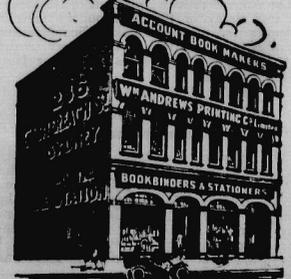
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Wrecking the Prayer Book.

(By the Dean of Canterbury.)

Last week the Lower House of the Convocation of Canterbury practically completed the task, which seems so congenial to them, of wrecking the Prayer Book. That their proceedings may also end in wrecking the Revision, and so saving the Prayer Book and the Church, is, happily, still possible; but the results of their work last week are certainly deplorable. In the first place, the question of the reconstruction of the Canon, or of the Order of the Service for the Holy Communion, is reopened. The Bishops, in the Upper House, had, after full debate, refused the proposal to restore the Order of the First Book of Edward VI., which was substantially that of the Western Church from primitive times to the Reformation. This was practically a judicial decision by the Upper House, after full arguments had been heard. To ask the Upper House to reverse their own decision in such a matter, in deference to a repeated expression of the views of the Lower House, does not seem a respectful proceeding; and it would be an extraordinary act of weakness if, within a few weeks or months, the Bishops were to surrender their own mature judgment on the question. If they were to do so, it would go far to destroy confidence in any episcopal decisions for the future, and would be an invitation to the Clergy to agitate for any concession they might desire. But at all events the vote has the effect of renewing an agitation which, it was hoped, had been closed, and of leaving still open to debate the most sacred and most important part of our Liturgy. No fresh arguments were introduced into the discussion, except that Canon Wood, of Cambridge, one of the strongest High Churchmen in the House, put forward a very earnest, as well as very learned, argument in support of the Order of 1552, as most in accordance with the original institution of the Lord's Supper. That such an argument should be urged by one who holds such a position in the High Church ranks as Canon Wood is a fact which must have great weight with the Bishops and the Church at large. Some stress was laid upon the circumstance that I had once been willing to accept the change. But I was glad of the opportunity to emphasise the fact that any such consent on my part was subject to one essential condition—that the use of the Vestments should be abandoned. I hoped, and I still believe, that union might be brought about in our Church if the principle of conformity with primitive usage were accepted on all sides. But by the allowance of the Vestments, which are, beyond dispute, flagrantly unprimitive, that principle has been definitely rejected. The primitive principle would have involved considerable concession to the views of the Evangelical side of the Church. But all such concession has been refused. The Holy Communion Service has been stamped with a definitely Roman colour by the adoption of the purely Roman symbol of the Vestments; and nothing now remains to those who would maintain the Evangelical element in the Prayer Book but to insist to the last any change in the existing order. But the struggle between the Primitive and the Roman principles in our Church has been now reopened, and the gravest anxiety must be felt as to the issue.

There are two other wrecking proposals which were adopted last week. The first, and the worst in principle, is the elimination from the Occasional Services of nearly all the venerable phrases which connected the daily life of the Christian of the present day with the life of the ancient Jewish Church and with the primitive records of the Old Testament. The question first arose upon the proposal of the Bishops, on the recommendation of Committees, to omit from the opening prayer in the Baptismal Service the reference to the salvation of Noah "in the Ark, which is declared to be typical of Baptism by St. Peter, and the reference to the Baptism of the people of Israel in the "cloud and in the sea," which rests on the authority of St. Paul in the First Epistle to the Corinthians. It would seem a strong measure to reject as inappropriate analogies, which were asserted by two Apostles, and which have been consequently traditional in the Christian Church. But the opinion of an Apostle is of slight weight with the followers of Bishop Gore and the new school of critical rationalists. The Dean of Christ Church confidently informed the House that if they would read the New Testament with care they would find that St. Paul's arguments were sometimes unsound, and that we need not therefore be concerned at overriding them in such a matter. After this St. Peter,

of course, could not be allowed to be obstructive, and the ancient analogies were expelled from the service without a quail. As the Archdeacon of Coventry observed, it was not found practicable to omit the reference to "the ark of Christ's Church," and thus Noah and the Deluge remain by implication, though expelled by name. The Bishop of Oxford, when these excisions were first suggested in the Upper House, had explained that it was not desirable to retain language which implied the historic truth of the opening narratives of the Old Testament, and in this spirit the Lower House has thrown a slur upon those ancient records. When the principle had been acted on in this instance, it was, of course, natural to obliterate the references in the Marriage Service to the ancient Scriptures. The gracious and touching reference to Isaac and Rebecca, which linked Christian marriage to the historic traditions of the Jewish Church, was thrown aside; and, worst of all, the mention of Adam and Eve was omitted, as not suitable, in the view of the Dean of Christ Church and his allies, to modern marriage; although our Lord, in his condemnation of undue liberty of Divorce, expressly appealed to the fact that "in the beginning it was not so." The historicity of the Old Testament, the types of the Old Testament, the continuous witness of Christian tradition, are all thrown aside, in mere deference to modern notions, and in order to produce a Prayer Book "up-to-date."

But perhaps the most practically mischievous wreck is the proposed rearrangement of the use of the Psalter. There are to be special Psalms for all Sundays. The result will be that the ordinary layman will be puzzled every Sunday to turn from page to page in his Prayer Book to find which are the Psalms to be said or sung that particular day. At present he simply looks for the day of the month, and finds at once the Psalms he is to follow. Besides this, the present arrangement ensures that, in course of regular recitation, all the Psalms come before him in time, whereas under the new arrangement there are some which he will never hear on Sundays. The proposed change may be suitable for ecclesiastics, but it is too elaborate for the common people. But the worst proposal of all is the omission from the Psalms of such passages as are unwelcome to the refined sentiments of the modern mind. It would not be unreasonable to modify for public recitation some primitive phrases which are inconsistent with our present modes of expression, just as in reading the historical books in Church it is the general custom to modify certain rude and primitive expressions. But it is a totally different matter to omit verses which are essential to the meaning of the author and a part of the substance of the Psalm, on the ground that people in the present day are not in harmony with those sentiments.

After all, are the Psalms inspired or not? The Dean of Ely, in the discussion of the Question in Deacon's orders, exhibited a sort of dread of the word "inspiration," which is natural in the advocates of these modern views of the Scriptures. But I hope that the spiritual instinct of Churchmen at large will shrink from this playing fast and loose with Psalms which have been always regarded in the Church as marked by the highest form of inspiration, and which, in their present form, and with their existing expressions, were the daily companion of our Lord Himself.—From the "Record," July 12.

REVISED LECTONARY.

Oct. 7, 18th Sunday after Trinity.—
M.: Pss. 110-112; Ezek. xx. 27-44; John iv. 1-42 or Phil. i. E.: Pss. 113-115; Ezek. xxxiv. or xxxvii. 1-14; John vi. 22-40 or Phil. ii. 1-18.

Oct. 14, 19th Sunday after Trinity.—
M.: Pss. 116-118; Dan. iii.; John x. 1-18 or Phil. iii. 1-16. E.: Pss. 121-124; Dan. v. or vi.; John xi. 1-44 or Phil. iii. 17-iv. 8.

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Bishops and Wesleyans.

The Wesleyan Conference, at its Representative Session in July, in London, suspended their ordinary business to receive the Bishops of London and Chelmsford. Their lordships were received by the President of the Conference, who said that the Conference had received with the utmost cordiality the Bishop of London's request that he and the Bishop of Chelmsford might come and offer a welcome to the Conference, and the members had expressed a strong desire to see the Bishops in their midst and to hear the addresses they would deliver to them. In the name of the Conference the President bade the Bishops a very hearty welcome.

The Bishop of London said that one reason why he had been anxious to come to that Conference was that he felt when they came to look into it, how thin was the partition that divided the Wesleyan Church from the Church of England, both in doctrine and in practice. He had been conducting one of his men's Mission meetings, he said, and after the service a rich American came up to him and said, "I was quite at home at your service to-night, Bishop. I was brought up among the Wesleyans." They could imagine, therefore, that there was not a great difference between the way he conducted his Mission service and the way they conducted theirs. And when they turned to the Church of England Prayer Book, or rather he might say their Prayer Book, they would be puzzled to find out the difference. He had examined it the other day with the greatest care, and he had said to himself, "Do you take it from us, or do we take it from you?" At any rate, it was impossible to say those beautiful prayers without feeling that they were very close together in spirit.

But he would like "on his own" to tell them of his "Episcopal dream" as they might call it. He asked himself whether in this great day of God, when they were looking at things as they would see them at the Judgment Day, it was the law of the Medes and Persians that the Church of England and the Wesleyan Church should always be separated. In his dream he pictured the possibility of the Wesleyans appointing a committee to meet a committee of Bishops whom he expected he could get together. He pictured a conference, or a series of conferences, in which they might meet together in order that they might get into closer touch with each other, and obtain a clearer under-

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standing of the sin of acting apart when they might act together. An enormous work would lay before the Churches in the reconstruction of the world after the war, and the more they could think and act together, the better it would be. His dream was of the Wesleyan Church and the Church of England carrying on their work in far closer accord than they had done before.

A Bigger Dream.

The Bishop of Chelmsford made a touching and long reference to his own Methodist home, in order to indicate his sympathetic attitude towards Methodists. He said that he would not stop short at the dream of his brother, the Bishop of London. He had a bigger dream even than his. He wanted to see English Christendom united as a prelude to world-wide unity. He wanted to see the time when they would not merely sing

"We are not divided,
All one body we."

He wanted to plead for something actual, something real. My heart goes back to the Church of my boyhood," said the Bishop. "I want to commence with you." The Bishop of London had referred to the question of doctrine. Let them go through the Wesleyan theology and see if they could find anything there which was not included in our own Church of England system. They thought of their missionary zeal, their holiness of life. The Bishop had referred to our fathers having made mistakes. Were we to carry on the struggle? It would be said there were difficulties in the way. The parable of the "Prodigal Son" was in his mind, but instead of one prodigal there were two to be considered to-day. He believed the Church of England should approach the question as a prodigal. He wanted them as Wesleyans to approach it as a prodigal. We had both made mistakes in past days and left each other, but we wanted to try to come step by step back again to the Father's house. There would be two elder brothers to deal with, not one. We had the elder brother attitude in the Church of England. They had the elder brother attitude in their Church. The elder brother was to be found on all sides. But we had to remember that it was not the elder brother who determined the way the prodigal should come back to the Father's house; it was the Father Himself. He, the Bishop, was prepared to shake off the elder brother in the Church of England. He wanted to ask them to shake off the elder brother in their Church. We ought to kneel and see what it was the Father wished. Was it the Father's good pleasure that they should for ever be separated? We wanted to get to know the mind of our blessed Lord. If it were true that "where two or three are gathered together there am I in the midst of them," our Lord was there that day saying for us the same prayer that He prayed of old, "That they all may be one, even as I am one with the Father."

The Missionary Enterprise.

Christian Indians in Mesopotamia.

There are some 1200 Indian Christians employed in Mesopotamia in connection with the war, and the Metropolitan of India sent an urgent request to the Punjab for an Indian clergyman to minister to them. On the invitation of the C.M.S. Central Mission Council the Rev. Warrisud-din has responded to the request. Before he became a Christian he was a Mohammedan sheikh, bitterly opposed to Christianity. He was partly educated in England and trained for a business life, but he joined the C.M.S. Mission when nearly thirty years of age.

Fruit of a Boy's Work.

In the "Church Missionary Gleaner" for August an account is given of a visit paid by the Bishop of Uganda to Nairobi, in the diocese of Mombasa, the oversight of which is temporarily entrusted to Dr. Willis. The missionary in charge of Nairobi says:—"We had a beautiful confirmation service, when fifty-four candidates went through the holy rite of the laying-on of hands." Bishop Willis was once again much impressed by the magnitude and the increasing importance of the Master's work in Nairobi. He considers that it is the strategic centre for the whole of the work in East Africa. He told us that during his recent tour through the vast Kavirondo Country 400 miles from here, he found, at a place where our C.M.S. missionaries had been unable, until recently, to open up work, 700 boys under instruction as the result of ONE boy going back to his home from Nairobi! Think of that, and then think what it means for the evangelisation of East Africa when scores of such boys pass through our hands every year!"

Young People's Corner.

The Pocket-Book.

"Tom Jackson says he does not believe there is a God; he says he never saw Him; and I don't know that I believe—I never saw Him," said John Clare.

"I do," said his mother; and she said nothing more.

A week or more after this, John burst into the kitchen, with Tom at his heels.

"See, mother," he cried, "what I have found—such a handsome pocket-book!"

"Where did you find it?" asked his mother.

"In Pine Grove. Now, who do you suppose it belongs to?"

"I dare say it grew there," said his mother.

"Grew there!" exclaimed John, lifting up his eyebrows with great surprise. "A pocket book grow in the woods! Who ever heard of such a thing? It could not be."

"Why not?" she asked.

"Why not?" replied the boy. "The pocket book was made on purpose. Look here!" opening it. "Here is a place for bank-notes; and here is a little out-of-the-way place, with a fastener, for Gold; and a memorandum book, and a pencil case, and a beautiful gold pencil. Look, mother, with a pen and lead, both; it was made for a man to use."

"Some contrivance here, certainly," said his mother, putting down her work and taking it into her hands for further examination. "It is one of the most useful pocket books I ever saw. If it did not grow there, perhaps it made itself."

Both boys stared at her more and more.

"Why, mother, you talk foolishly," said John, with a sober and puzzled look. "There must have been a man with a mind to have made this."

"A man that knew how—a pretty neat workman," added Tom Jackson.

"How do you know? You never saw him."

"No, but I have seen his work, and that's enough to convince me. I am just as certain that somebody made it as if I saw him."

"You are!" said Mrs. Clare. "How so?"

"Why, mother," said John, very much in earnest, "you see the pocket book had to be planned to answer a certain purpose; now it must have had a planner, that's the long and short of it; and I know it just as well as if I saw it planned and done by the man himself."

"That is," said his mother, "it shows wise contrivances, and it must have had a wise contriver. Somebody must have made it, an thoughtful beforehand how to make it."

"Just so!" exclaimed both boys at once.

"I would be foolish to think otherwise," added John.

"I think so," said his mother. "And it is just as foolish," she continued, with a great deal of meaning in her eyes, as she looked into the boys' eyes, "When you see the wonderful contrivances in the beings and things around you, the end for which they were made, and the skill with which they were put together, for you to doubt or deny that there is a God who made them. Who planned your eyes to see with your ears to hear with? Can eyes make themselves? Can a man make a bird? Who created the sun, and planned night and day? You never saw who does all these things, but you know perfectly well that Someone thought beforehand, designed and contrived the eye, and the ear, and the sun—all things and all beings which are around you. And that great Someone is God, the Eternal Mind and great Maker of us all."

Nobody Knows—But Mother.

Nobody knows of the work it makes
To keep the home together,
Nobody knows of the steps it takes,
Nobody knows—but mother.

Nobody listens to childish woes,
Which kisses only smother;
Nobody's pained by naughty blows,
Nobody—only mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender prayer,
Nobody—only mother.

Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience sought,
Nobody—only mother.

Nobody knows of the anxious fears,
Lest darlings may not weather
The storm of life in after years,
Nobody knows—but mother.

Nobody kneels at the throne above
To thank the Heavenly Father
For that sweetest gift—a mother's love;
Nobody can—but mother.

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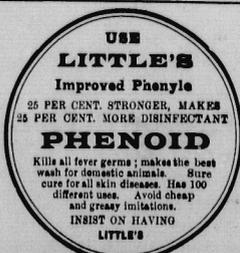
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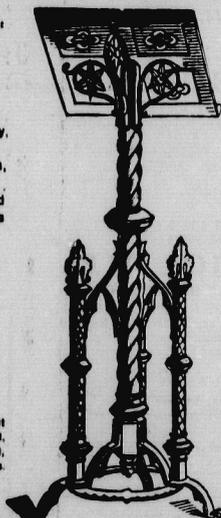
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Current Topics.

Such was the subject to which a speaker at the recent annual Eight-Hour Official Dinner in Sydney had to address himself. He began by announcing himself an agnostic, and then waxed eloquent about the time soon to come when Australia would advance along the lines of science, art, industry and religion. Doubtless this last subject was suggested to him by the presence of a certain Church dignitary, reference to whom was received by vociferous cheering. The speaker then remarked that if all were like this Church leader, more would be done by the workers for the Church.

Now, we are afraid that we cannot take this at all seriously. It is all very well to advocate a policy "We will help you if you will help us," but this is not always feasible if it were desirable. No institution has done more through the centuries for the workers than the Church. She will still be the inspirer and helper of every legitimate cause of social, moral and spiritual advance. But there are some movements and would-be reforms which would put the clock back, and which the Church could never support. It is all very well to roll glibly off one's tongue statements as what our Lord Jesus Christ would do—but certainly He was ever the foe of anarchy and disorder. Hence His Church will never buy support at the price of principle, right living, and all that is best in human society. It is righteousness that exalts a nation, and it is ever for righteousness of conduct, rightness in life's relationship whether individual or social, for which the Church must stand. She will not sell this privilege for the backing of mere demagogues and the popular.

After many weeks spent in a vain attempt to wrest the control of the industries of the State from the hands of those constitutionally appointed to administer them, the great body of the strikers seem to have acknowledged their defeat and the whole trouble appears to be nearing an end. It is good to know that the supremacy of constituted law and authority in the State has been upheld, and it is also comforting to note that the Government, content with the vindication of its position, is not vindictively and spitefully "rubbing it in," but is subsidising the various charitable societies in the work of relieving distress among the dependents of the strikers. This is as it should be, and we sincerely trust that the same attitude will be adopted by the community generally. It is only sportsmanlike—not to mention Christian—to help a beaten antagonist, and to refrain from crowing over one's victory. Let us, as Australians, who have a reputation as

sportsmen to maintain, in this matter play the game.

While the strike was going on we were outspoken in our condemnation of the lack of patriotism implied in the action of those who, for selfish sectional interests, were willing to paralyse the sword-arm of the Empire. If the remarks of Mr. Tudor, at the Eight-Hour banquet in Sydney, accurately describe a condition of affairs which is at all widespread in commercial circles, there is most urgent need for the same cry to be raised again in vigorous protest. We trust that such is not the case, but if there are firms or individuals making huge profits out of the war, then it is high time that the Government, which we put into office to win the war, addressed itself most seriously to the prevention of such grossly unpatriotic action. The exploitation of the war for personal or sectional interests is equally deplorable from whatever class of the community it comes, and we all do well to carefully examine ourselves lest in our pre-occupation with the sins of others we overlook our own.

The disclosures made in the second progress report of the Special Commission appointed to enquire into the housing conditions of Melbourne will, we hope, arouse the attention of the public to the shocking state of things that is being tolerated in a city that prides itself upon being certainly one of the most progressive in the southern hemisphere. Some of the instances of the overcrowding that exists there reminds one of the conditions that used to be common in the city of London, for we are told that "in South Melbourne a man his wife, and five children had as their dwelling a 12ft by 12ft. room, at a rental of 4/- per week; while in St. Kilda a 10 by 10 bedroom with damp walls accommodated a man, his wife and four children." Under such shocking conditions we do not wonder at the statement of one medical witness, "that tuberculosis was rampant in the poorer quarters of Melbourne, and the nature of the dwellings was conducive to consumption." The evidence of Dr. Armstrong, that "grasping landlords are responsible for a great deal," is worthy of special note; because it belongs to the province of a Government as well as a council, to so care for the weaker members of a community that the exploitation of them by greedy, unscrupulous or negligent landlords should be well-nigh impossible.

We are glad to see that the Sydney expert advocated a Greater Melbourne Council, with wide powers of jurisdiction, and strong control over the operations of local authorities. The question of public health would be one of the council's most important functions. It is

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just about time that the smaller councils, so often dominated by a man of domineering personality or money, and usually unprogressive because of the lack of men of real enterprise—it is time that such should be absorbed in a council that would command the services of men of big ideals and big enterprise, at the same time possessed of strength of character and purpose to seek persistently the realisation of those ideals. We expect the Melbourne Social Problems Committee will take this matter of the slums in hand. It is just one of those questions which come rightly within the purview of the Christian Church in its outlook upon the whole of human life. We believe that the corresponding committee in Sydney met with great success in their endeavours some years ago to cleanse the slum-districts of that city; the city council spending something like £100,000 in resumptions in order to get rid of the evil. It may need long and persistent effort in order to accomplish a like reform in Melbourne, but it is well worth the attempt.

We are glad to see that the Evangelicals in Melbourne have taken up the gage thrown down by the Sacerdotalists, and we are also glad to see that the C.E. Messenger lays the blame at the right door, in its Editorial of September 21st, when it says, "During a Mission of Repentance and Hope, was it really necessary to introduce practices that must be the occasion of stumbling to many." Only too often the wily opponent contrives to make it appear that he was not responsible for the controversy. Two Canons have seemingly been called to the help of the propagandists of Auricular Confession: Canon Hart has written a really excellent exposition on "Absolution"; we are sorry that he marred it by an unworthy and untrue aspersion at the end. Canon Hughes has been preaching on the same topic, as reported in the Melbourne "Herald." Curiously enough, both dignitaries seem to take for granted in these pronouncements on "Absolution" that they have proved that their Church provides for a detailed auricular confession. We regret their confusion of thought; and we also regret that in their exposition they ignore the limitations under which their Church gives them authority to use "the power of the keys."

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