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The Church Record

For Australia and New Zealand.

A Paper issued each week in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

VOL. II., No. 28.

JULY 9, 1915.

Price 1d. (6s. 6d. per Year.)
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Current Topics.

The Gospel for the Sixth Sunday
after Trinity (St. Matthew v. 20-26),
sets before us a great

Sixth Sunday contrast between two
after Trinity. types of righteousness—
July 11. the Pharisaic and the
Christian. "Jesus said

unto His disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven."

The Scribes and Pharisees represented the most devout section of the Jewish Church in our Lord's day. They had an ideal of righteousness after which they strove, but it had three great defects:—(1) It was external. They were very careful about details, such as the width of phylacteries and the tithing of mint, anise, and cummin; but they often neglected the weightier matters of the Law. (2) It was narrow. They sought to obey God's law in the domain of morals as well as of ritual, but their obedience was in the letter, not in the spirit. (3) It was self-satisfied. The Pharisee praying in the Temple was a fair sample of his class, "God, I thank Thee that I am not as other men are." He felt he had done more than God could possibly expect from him. Therefore the righteousness of these strict and religious Pharisees stands condemned by the Lord, Who tells us that if we would enter heaven our righteousness must exceed theirs.

What, then, are the characteristics of Christian righteousness? The Lord is not here speaking directly of the imputed righteousness which the sinner receives by faith. He is teaching us the important truth that the Gospel demands a higher standard of morality than any other religion. The true Christian, while not neglecting external details which help towards reverence, should look chiefly to spiritual realities. He should not be content with merely obeying the letter of the law, but should keep the spirit of it also; the more he tries to serve God the more dissatisfied should he be with his own moral and spiritual attainments. And thus the Christian moral law (like the Jewish) becomes a school-master to bring us to Christ. We learn, as we seek to obey God's commandments, our sinfulness and weakness. Then we are ready to look beyond ourselves and see the righteousness of God as revealed in Christ, through Whom we receive pardon of our sins and strength in our weakness. Thus our ideal becomes the same as

that of St. Paul, who expressed his hope thus: "That I may win Christ, and be found in Him, not having my own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith."

* * * * *

The news from Europe during the past week has not been at all reassuring, and we can easily understand the feeling of

The Empire's Need. suspense that is to be found both in Great Britain and in Australia. But

we are glad to note that Mr. Bonar Law, in the House of Commons, said that there was no real ground for pessimism, that the resources of the Allies were quite equal to the magnitude of the task that had been set before them. That the task is a great one is everywhere understood, although the need of a response from our manhood is not so universally recognised. The latest movement of the Government in Great Britain will, we hope, do much to awaken a great proportion of our men out of the lethargy or sense of security into which they seem to have fallen. The steps that are being taken seem to forecast a national organisation of the men and women of Great Britain, who may in any capacity be of service to their country in her hour of trial. Germany had done this for her people long before the war commenced; more and more light is being thrown on the extreme care with which she has been husbanding and engineering her full resources for the titanic struggle with practically the nations of the world for world-domination.

* * * * *

There is no such thing as volunteering in Germany and Austria. The military despotism, which

Two Contrasted Ideals. has caused the war, has a rigid hold upon the instruments by which its purposes are to be carried

to completion. Consequently, we find that the whole population is practically organised for war in relation to direct military service, munition production and food supply. The genius for organisation thus displayed is beyond praise, and is worthy of a better objective than the furtherance of the cruel ambition of the would-be despots. But herein lies the strength of the appeal of our Great Empire to the highest instincts of her people and especially the people of her overseas dominions. She presents a cause most righteous: a cause in every way consistent with the grand traditions of service which have ennobled her annals and endeared her name to nearly all the nations of the

world. And then, in reliance upon the justice of her cause and the affection of her peoples, she asks their co-operation in the task that has been set her of the complete disarming of the relentless foe who champions the false and discordant ideas "that nations have no conscience: that war is a biological necessity, and not to be reckoned among the curses of human life; that the end-all and be-all of a State is power; that the acts of a State cannot be judged by individual morality; and that ability to wage war successfully is quite justification enough for making it."

* * * * *

Surely England's cause is the highest and her appeal the strongest. The best instincts of every

A Struggle for Liberty. one of her true sons and daughters should respond to her call. But the appeal receives an additional

support that will weigh in many minds, in the displays of cruel barbarism that have been every-day occurrences on the part of our foe. Belgium has suffered untold horrors, sufferings that cannot be described for their extreme of abominations. Women, children, and helpless babes have been maltreated and killed in manners that had better be imagined than described. And these are horrors, we are told on the best German authority, that will shrivel into insignificance compared with what will be experienced in England if ever the Germans get there in possession. Can any sane person contemplate for a moment the possibility of such a calamity without his whole being rising in abhorrent protest and the determination that every ounce of his strength and resources possible shall be consecrated to the averting of so unthinkable a catastrophe? Britain's institutions and liberties swept away! Britain's sons and daughters slain and defiled with callousness and cruelty! It shall not be. But such determination means that Britain's sons and daughters at home or overseas must not too long keep pondering the question of consecration to the Empire's cause. This sluggishness in volunteering, this pursuit of pleasure, and this selfish expenditure in luxuries, are only making more possible the eventuation of the unthinkable abomination. In many an Australian home and heart to-day there is an uncomfortable struggle going on between the calls of service and selfishness. We pray God that the grand old call of duty may be heard, and that the manhood of our country may rise in the fulness of its strength to do battle with the Empire's forces for righteousness and truth.

Our reformers, when compiling the Prayer Book, deliberately excised all prayers for the departed from the services of our Church. In this time of stress and sorrow, when the shadow of bereavement rests on many homes, a certain section of Churchmen are seeking to make use of what they term "a popular demand" for the restoration of such prayers. Many Bishops have, on their own authority, inserted intercessions for the departed in the forms of prayer issued in connection with the war. They might well have taken a lead from the Archbishop of Canterbury, who, although himself in favour of prayers for the departed, considered that his duty to the Church, of which he is the Chief Pastor, did not permit him to insert them in the public service used in England on January 3—the national day of prayer.

We deeply sympathise with those who are sorrowing and bereaved, and do not desire to deprive them of any legitimate consolation, but when the "demand" is made that in our public services there shall be prayers for the departed, we are bound to ask what ground there is for the demand. There is no evidence of such a practice in the New Testament; in the early Church it does not appear till the latter part of the second century, and even then such prayers met with frequent criticism. The gravest abuses have from the ear-

liest years of the practice been in evidence in connection with it, and we cannot shut our eyes to the fact that to-day the men who are working hardest in connection with its re-introduction into the Church of England are those who have turned the Communion Service into a Mass, and rejoice to hold "Requiem Celebrations" for the departed.

Considering then the silence of Scripture and the primitive Church, and the grave abuses of later times, we feel that it was a true instinct which led the framers of our Prayer Book to follow the guidance of Holy Scripture on the matter and to respect its silence. We have received from them a glorious inheritance in the Book of Common Prayer, and it is our bounden duty to hand it on, uncorrupted and unimpaired, to succeeding generations.

HE KNEW.

The Bishop of Melanesia was once addressing a meeting, the chairman of which was a local magnate. The latter introduced the speaker in these words: "I cannot tell you exactly where Melanesia is, but I know that it is somewhere in Central Africa."

A religious life is not a thing which spends itself like a bright bubble on the river's surface. It is rather like the river itself, which widens continually, and is never so broad or so deep as at its mouth, where it rolls into the ocean of eternity.—H. W. Beecher.

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The Kalgoorlie Synod.

THE BISHOP'S ADDRESS.

The Synod of the Diocese of Kalgoorlie met last month. The Bishop delivered his Presidential Address on June 24.

The Bishop's Visit to England.

The Bishop spoke at some length upon the subject of his recent visit to England. He said:—"May I quote what I said to you a year ago as to the necessity for this visit:—'Somehow the difference between the financial assistance the Goldfields received before the creation of the Diocese of Kalgoorlie and the income it will derive from the capital sum handed over by Perth will have to be made up. Not only is this so, but the Church must extend her work in many directions; money must be raised. Obviously it cannot be raised to any very great extent in our own Diocese. The only solution seems to be that I should visit England and try there to raise money for our work.'"

My present intention is to sail for England in November. I shall hope by that time to have visited every part of the Diocese."

Thus I explained the need for my visit to England. I am thankful to say that I was able to fulfil my hope, and prior to my sailing from Australia I visited every part of the Diocese. Perhaps it would be well for me here to explain again the necessity for financial help from outside our Diocese. Up to the present time not a single District or Parish has been entirely self-supporting. Not a few Districts will require increased assistance; the majority of parishes and districts are doing their utmost, but you all know how almost everywhere the population of the Goldfields is on the down grade. Examples which at once occur to one's mind are Coolgardie, Leonora, Menzies, Mount Magnet, Sandstone, Cue, Southern Cross, in some of which places the population has dropped from thousands to two or three hundred. Yet the work of these places must be maintained, but the cost of its maintenance becomes more and more a local impossibility. The declaration of war caused the alteration in my plans. Instead of proceeding home on a passenger boat and taking two months' holiday in England after six years in Australia without a holiday, before commencing to plead the cause of our Diocese at home, I thought I could be of more use if I went home as a chaplain on a transport and served at the Front for a couple of months. I explained clearly the limitations of my service to the military authorities. As you know I sailed in November on the transport Ascanius, with the 10th and 11th Battalions of the First Australian Expeditionary Force. It is a joy to me to know that many of those dear lads who have given their lives for their country and their King, at 6.30—Sunday by Sunday—to the number of nearly 200 drew near to the Divine Presence in the Supper of Our Lord, and that it was my privilege to confer the Sacrament of Confirmation on St. Andrew's Day upon 40 others, who made their first Communion on the day of disembarkation.

As you all know, the training ground was altered from Salisbury Plain to Cairo. The temptation to stay in Egypt with our men for a couple of months and enjoy the historic interests of Cairo and the neighbourhood was great, but it seemed clearly my duty to proceed straight to England in order

that I might do my bit of work at the Front before commencing in March my work for the Diocese. My intention was to proceed at once on my arrival in England to France, but unfortunately a sharp attack of pneumonia compelled me to postpone my visit to the Front for a time. Fortunately, however, I was able to see something of active service and to be present at the battle of Neuve Chapelle. The happenings of those days I shall never forget, nor the sights I saw, nor the glorious heroism of our soldiers of all ranks. While at the Front I held several Confirmations. . . . The result of my sermons and meetings (in England) was £670. In addition to this, my English Auxiliary guarantees a minimum of £350 a year, the Society for the Propagation of the Gospel makes a grant, which I hope will be annual, of £520. Several mining companies have also promised liberal assistance, and we have an assured additional income of £1,100—we shall want it badly!"

Clerical Changes.

After commenting on the war, and especially upon the wonderful courage shown by our Australian soldiers, the Bishop dealt with the changes in the Diocese. He said:—"When we met in Synod last year we had but ten clergy at work in the Diocese. I am glad to say that in the near future we shall have sixteen. I think I may truly say that the outlook, which twelve months ago was far from bright, is now far more hopeful."

The Future.

"It seems necessary to once more emphasise the fact that our Diocese must always be very far from self-supporting, and as things are at present, it seems certain to become poorer. The decreasing population of nearly every township and the partial, if not entire closing down of mines makes the attaining of much local help towards the support of clergy more and more difficult. Most districts are doing all they can, and the clergy are working for self-sacrificingly small stipends. It is sometimes apparently forgotten that the Diocese of Kalgoorlie is not coterminous with Kalgoorlie and Boulder, but extends right up to the Murchison, and has an area of 310,000 square miles. The Church is responsible for every real or nominal member of her communion in that area. She has in the past made a splendid effort to fulfil her duty in this respect, and if she has not always succeeded, lack of money and clergy have been the causes. Few men have faced as great difficulties and overcome them successfully single-handed as Dr. Riley when he was Bishop of the whole of Western Australia. When Dr. Riley was appointed Bishop of Perth, the entire white population of Western Australia was little more than 42,000; to-day it is over 400,000. Even the relief given him when the Dioceses of Bunbury and N.W. Australia were formed, left a huge and unwieldy Diocese, including as it did until 18 months ago the Goldfields. Now that the Goldfields form a separate Diocese, it would indeed be a disgrace if we forgot that the objective in view at the creation of the Kalgoorlie Diocese was not merely the continu-

ance of work as hitherto (if that had been so, its creation would not have been justified), but the extension of work in every direction. This should be very possible if each of us does his and her part towards making it so. As I have explained, the result of my visit to England has made it possible for us not only to continue but to extend our work. I think I may be allowed to remind you that none of this help would have been obtained without personal application."

In Conference.

"Enquirer," Sydney, sends four questions as follows:—

(1) Question: What does St. Paul mean when he says in 1 Cor. xi. 10, "For this cause ought the woman to have power on her head because of the angels"? Answer: St. Paul is dealing with disorders in public worship. The governing principle is, "Let all things be done decently and in order" (1 Cor. xiv. 40), the one rubric to be found in the New Testament. It was regarded as most unseemly for women to go about unveiled. The veil was the symbol of the power and honour and dignity of the woman. If a woman thinks lightly of shocking men, by disregarding the custom which gave her security and respect in public, she must remember that she will also be shocking the angels, who of course are present at public worship. It is also possible to explain the passage by saying that because "angels in the presence of their direct and visible Superior, veil their faces (Isa. vi. 2), so a woman, when worshipping God in the presence of her direct and visible superior (man) should do the same." (Robinson and Plummer [Corinthians]).

(2) Question: Who were the "angels" of the various Churches of Asia mentioned in Revelation ii. and iii.? Answer: Three explanations out of many are worth mentioning:—i. The Greek word for "angels" in the New Testament sometimes means "messengers," as in St. Matt. xi. 10, St. Luke vii. 24, ix. 52, St. James ii. 25. The "angels" therefore might represent certain delegates from Asiatic Churches (c.f. 2 Cor. viii. 23), presumably delegates sent to Patmos who were returning with the book of the Apocalypse. ii. The "angels" might signify the rulers of the Churches, whether Bishops or senior presbyters. iii. The general usage of the word, however, suggests a super-human being employed in the service of God, or of Satan, and this creates a strong presumption that the "angels of the Churches" are angels in this sense. In this symbolical book the "angel" of a Church may therefore be regarded as its prevailing spirit, and thus be identified with the Church itself. (See Swete, Apocalypse, p. 22.).

(3) Question: In Article XXII. "the Romish doctrine of Purgatory" is condemned. Is there any historical evidence to show that the emphasis was laid upon the works of "Romish," and that some other doctrine of purgatory might be lawfully held in the Church of England? Answer: Most emphatically "No." Such an interpretation was not found in the works of English divines until the Tractarians invented it. The rigid exclusion of prayers for the departed from the Book of Common Prayer is quite sufficient evidence of the mind of the Church of England upon the subject.

(4) Question: In Article XXXI. "The Sacrifices of Masses" are spoken of as "blasphemous fables and dangerous deceits." Is there any historical evidence to show that this condemnation did not apply to "the Sacrifice of the Mass"? Answer: This question is again best answered from the Prayer Book. The present order of Holy Communion was deliberately constructed to restore the idea of Communion, and the very name "Mass" was banished from the Prayer Book. The wording of the Prayer of Consecration is equally conclusive. The Sacrifice of the Mass is not at all recognised in the formularies of the Church of England. In fact the Mass was turned into a Communion at the Reformation, and such it has remained in our Church. That is why a certain party desire to rearrange the Communion office. The only sense in which our present service can be called a sacrifice is indicated in the Prayer of Oblation that follows the reception of the Elements—and our offering consists of "ourselves, our souls and bodies," and also "four praise and thanksgiving." The "Sacrifice of the Mass" as commonly understood is definitely condemned in Article XXXI. This is quite clear when the Article is put alongside the office for the Holy Communion. The exhortations in the Office are also worth careful studying on this point.

[Questions for this column, marked "In Conference," should be addressed to the Editor, "Church Record," 64 Pitt Street, Sydney.]

REVIEWS AND MACAZINES.

In *The Churchman* for June the best article is that on "Liberal Evangelicalism" by X. His subject this month is "The Problem of the Creeds," which he treats in a masterly way. Most of our readers will sympathise with his views on the Athanasian Creed, and also with his strictures on those clergy who continue to repeat the Apostles' and Nicene Creeds without believing in the Virgin Birth or the bodily Resurrection of our Lord. The Bishop of Durham (Dr. Moule) commences a series of papers on "The Seven Epistles." The Editorial Notes are chiefly concerned with the Kikuyu pronouncement of the Archbishop of Canterbury. Dr. Guy Warman writes on the Lord's Coming in Glory, and Professor Dyson Hague on the subject of "Anglican Teaching and the Twentieth Century." The reviews of books are valuable.

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The Bishop of Bathurst on Compulsory Service.

At All Saints' Cathedral, Bathurst, last Sunday evening, Bishop Long strongly advocated compulsory service. He said:—"We are entering upon the 12th month of the war. We find in actual fact that from a purely military point of view the enemy is stronger than at any time during the course of the war. It is true that the Allies are, with the exception of Russia, also stronger, but their task looms before them more stupendous than it was ever conceived to be. Personally, I think it would be impossible to exaggerate the gravity of the present situation. I believe it to be far graver than our leaders dare, for reasons of international policy, disclose it to be. All they can do is to appeal to every citizen of the Empire to do his utmost in national service, and to trust their statement that the need is bitter, and the call peremptory, without the details of the crisis being fully revealed."

"National service is not something to be given as an act of grace upon the part of the individual in such a crisis as faces us to-day. I feel very strongly that the attempt to see it through by sole reliance upon the voluntary principle is both unfair and inadequate. First of all, it is wrong in conception, because it treats the supreme question of the preservation of the nation as if it were purely a matter of private inclination. It was a far nobler conception that gave us in Australia our scheme of universal training. If that Act was right, then our present method is wrong. If our present method is right, then the Act was wrong, and ought to be

denounced by the Federal Government. It is an unworthy quibble to say that the intention of the Act was to repel invaders from the shores of Australia. The shores of Australia are now reaching to Flanders and Gallipoli, and that is the proper place at which to repel invaders. Thus I contend that to persist in regarding the fighting or not fighting as a matter of private inclination is a base betrayal on the part of our responsible statesmen of the supreme interests of the State. In the second place, it throws upon the shoulders of the high spirited few the burdens for which all alike are responsible."

Resignation of the Bishop of Ballarat.

The Bishop of Ballarat (Dr. Green) has intimated his intention of resigning his See as from 30th September next. He says in the "Church Chronicle":—"I am very thankful to God that for so long a term of years I have had health and strength to supervise the work of two great country Dioceses, in New South Wales, and in Victoria. But the passage of time brings its infirmities, and these have so grown upon me that I can no longer meet to my own satisfaction the ever-multiplying needs of the Diocese of Ballarat. And medical opinion concurs in advising that I should no longer attempt to do so. The work of the Diocese has increased enormously during the past fifteen years. It ought to expand, and I hope the expansion will continue. But that very fact makes more urgent the appointment of a man fresher and (I hope) younger than myself. It is the one satisfactory solution available. There are many reasons which make the appointment of a Coadjutor impracticable, and your own representatives have decided against the division of the Diocese."

Praying frequently helps to praying fervently. Be assured, it is better to wander in prayer than to wander from it.—Bishop Wilson.



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Personal.

Rev. A. R. Noake, M.A. (Sydney), of Wangaratta, son of the Rev. R. Noake, Rector of Enmore, Sydney, has taken his degree of B.A. with honours at Oxford.

Mr. F. E. Everitt, of Moore College, Sydney, and Catechist at Castle Hill, has been accepted for service with the Royal Army Medical Corps.

Rev. Walter G. A. Green, sub-warden of St. Aidan's Theological College, Ballarat, and only son of Dr. Green, Bishop of Ballarat, has been notified of his appointment as a military chaplain with the Australian Expeditionary Forces.

Captain George Macartney, of the First Fusiliers, a Victorian, has been killed in action. He was the son of the late Rev. Hussey Burgh Macartney, of Caulfield, and grandson of the late Dean Macartney, of Melbourne, Victoria. Captain Macartney, who was about 42 years of age, took part in the Boer War, and while in South Africa was severely wounded by a bullet which passed through his head. For three weeks he was unconscious, and at the end of that time a successful operation was performed, but he remained paralysed for a considerable period. He subsequently regained his strength. His memory, however, was greatly impaired, and his education had to begin anew. While studying he travelled extensively, and having regained most of his lost knowledge again entered for his military examinations, which he passed successfully. The strain involved by his studies having proved very great, Captain Macartney went to Canada, where he took up farming. While on a visit to England war was declared, and he immediately offered himself for active service.

Archdeacon Collick, of Kalgoorlie, who has been Administrator of the Diocese during the Bishop's absence in England, has been invited by the Chaplain General of the Commonwealth Forces, to proceed to the Dardanelles as Chaplain. Bishop Golding-Bird, when announcing the appointment to the Diocesan Synod, said:—"He will go with my fullest consent and blessing. No better man than he could be chosen for the work. Throughout Western Australia the name of Collick is a synonym for self-sacrifice and love for those in trouble. May God bless him and bring him back safe to his friends in Kalgoorlie."

The Bishop of Kalgoorlie has asked the Rev. A. G. Kelsey to undertake the duties of Diocesan Chaplain as well as Diocesan Secretary for the Diocese of Kalgoorlie. An Assistant Diocesan Secretary will be appointed.

Rev. H. Merryweather, recently Rector of St. Paul's, and of St. Hilda's, Perth, W.A., has been appointed Vicar of Great Ayton with Easby, and also Vicar of Nanthorpe—both in Yorkshire.

Rev. T. Hilhouse Taylor, of Watson's Bay, Sydney, has been appointed Rector of All Saints', Parramatta, in succession to the Rev. E. Lampard, who is going as Chaplain to the King's School.

A triangular exchange has been effected in the Diocese of Ballarat between the Revs. F. E. Lewin (Ballarat), W. E. Kaneen (Learmonth), and E. J. Dodd (Wedderburn). Under this, Mr. Lewin goes to Wedderburn, Mr. Kaneen to Ballarat, and Mr. Dodd to Learmonth.

The Bishop of Kalgoorlie has appointed the Rev. T. E. Brewis, Rector of Sandstone, to be an Honorary Canon of St. John's Pro-Cathedral, Kalgoorlie, and the Rev. W. F. H. N. Eldershaw, M.A., to be an Examining Chaplain.

We regret to hear of the sudden death of the Rev. John Kirkland, Rector of All Saints', Singleton, N.S.W. He conducted the morning service in his Church last Sunday, but was taken ill the same day and died shortly after midnight. He was 54 years of age, was born near Ballarat, and prepared for the ministry at Moore College, Sydney. For some years he worked in the Diocese of Ballarat, being Vicar of Harrow and Stawell, and subsequently went to the Diocese of Newcastle, where he was Vice-Dean of the Cathedral, and afterwards Rector of Singleton. He was much beloved in the Diocese, where he carried on a faithful ministry, and endeared himself to many friends by his kindly disposition.

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In 1895 the two Misses Saunders, the first missionaries of the Victorian C.M.A., were massacred in China, together with the Rev. R. W. and Mrs. Stewart and others. Their mother then went out to China to proclaim the Gospel of the love of Christ to the nation responsible for her daughters' death. Mrs. Saunders passed away at Foochow on May 17, at the age of 82 years, and her body was laid to rest near the graves of her two daughters. During the last 18 years she has done all she could to make Christ known to the Chinese, and endeared herself to the people by her deep love for them. She "being dead, yet speaketh."

The Bishop-Elect of Willochra (Dr. White) will be staying in Melbourne from July 9 to 13 and will be the guest of the Archbishop. He is announced to preach at St. Paul's Cathedral on Sunday, July 11.

The induction of Rev. T. H. Sapsford to the charge of the district of Eltham, Victoria, by the Rural Dean (Rev. N. White) took place on Friday, July 2. At the close of the service a presentation of a purse of gold was made in the school building to the late Incumbent, Rev. W. Green.

Australian Board of Missions

ANNUAL MEETING.

The Annual Meeting of the Australian Board of Missions was held in the Manchester Unity Hall, Sydney, last Monday evening, the Archbishop presiding. There was a large audience, and the gathering was marked by a spirit of thankfulness and hope.

The Archbishop.

In his opening remarks the Archbishop said that they had a unique platform of speakers, including three Bishops-Elect. Bishop White, of Carpentaria, had done a great pioneer work, of which the taking over of the Torres Straits Islands was a fitting climax. Dr. Radford, as a member of the A.B.M. Executive, and Chairman of the Melanesian Committee, had, while in Sydney, shown great missionary zeal. Rev. Henry Newton had done sixteen years fruitful missionary work in New Guinea, and he wished them all God-speed in their new spheres of labour. They met that night to have their missionary ardour stimulated by hearing of various aspects of the work. He had personally visited one of the A.B.M. Missions at Yarrabah, and had been much impressed by the happy faces of the natives, and the bright, cheery spirit of the Mission Staff.

The Bishop-Elect of Willochra.

Dr. Gilbert White, Bishop-Elect of Willochra.

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lochra was the next speaker, and proposed the following resolution:—

"That this meeting, acknowledging with thankfulness to Almighty God the way in which the Missions of the Board have been supported during the past anxious year, pledges itself to do its utmost towards securing the additional £2000 required to support the work adequately during the coming year."

He said that there was much cause for thankfulness to God that, during this time of War, the income of A.B.M. had increased, instead of decreasing. The Bishop then spoke of his recent visit to the splendid islands, bearing testimony to the splendid work which had been accomplished among the natives by the London Missionary Society, for, from being pirates and head-hunters, the islanders had completely changed and were for the most part faithful Christians. Religion had become the central interest of their lives, and they were most desirous of further teaching and spiritual help. They were a self-reliant people, and provided their own Churches and supported the native teachers. The first missionaries of A.B.M. sailed from Sydney last week, and there were two great needs, viz., £500 a year to support the clergy, and £400 or £500 to buy a boat. There was every reason to hope that within two or three years there would be 1000 communicants on the islands. The Bishop also spoke briefly of the excellent work done at the Mission to the Aborigines at Mitchell River.

The Bishop-Elect of Goulburn.

Dr. Radford, Bishop-Elect of Goulburn, in seconding the resolution, spoke with great earnestness of Melanesia. He said that Melanesia was the love of his heart long before he came to Australia, and he hoped that when a rest was needed from the labours of his Diocese, he might be able to visit the islands and see something of the work. It was the joy of his life to help to keep the fire burning on the Melanesian hearth. He

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rejoiced that each year the A.B.M. was lengthening its cords to China, Japan (and he hoped, before long, to India also), but Melanesia was one of its original Missions. In the earlier days of the Melanesian Mission, the work centred round great personalities, Patteson, Selwyn, Welchman, but now that element had to a great extent passed away, and the spiritual motive was supreme—Melanesia for Christ. They had reached the stage of building the native Church. The problem was not the problem of the empty net, but of the breaking net. The Bishop was seeking to advance some steps towards making a Church (which was already self-extending), self-governing and self-supporting. Some of the older teachers were to be ordained to make more frequent Communion possible, and the Church Councils of laymen were to be given more responsibility in the management of the affairs of the Church. There were glorious achievements of superb faith in Melanesia, and we should do more and pray more for Christ's work among the heathen.

The Bishop-Elect of Carpentaria.

Rev. Henry Newton, Bishop-Elect of Carpentaria, was the last speaker. He thanked God for the financial position of A.B.M., but more especially for the work of the Church in New Guinea. There had never been more definite spiritual work than in the past year. They had their failures, but the Holy Spirit used the failures of the Christians to deepen their spiritual life. The day of miracles was not past, but as real as ever. Mr. Newton gave several instances to show the deep earnestness of the native teachers, the reality of their religion, their humility when corrected for their faults. He told how they helped in revising the Prayer Book, and their aptitude in suggesting improvements, showing how fully they realised the Christian teaching they wanted to express. Not only was there progress in individuals, but in the corporate life of the Church. The Village Councils were very much alive, organising open-air services, and seeking to preach the Gospel to the heathen. Many offers of service had resulted. Young men had volunteered to go as teachers to any part of the Diocese, a great sacrifice for the home-loving natives of New Guinea. Mr. Newton concluded by an earnest appeal for the support of the work in Carpentaria.

The collection at the meeting amounted to £15/15/-.

Correspondence.

Chiliasm.

(The Editor, "Church Record.")

Sir,—The writer of your "In Conference" column classes pre-millennialists among "less intelligent people!"

In your issue of June 18, 1915, it is said, "The premillennial theory is not even recognised in the Prayer Book." I affirm that the post-millennial theory is not even recognised in it. But it reaches us to pray that "at Christ's second coming to judge the world we"—"all the elect people of God"—"may be found an acceptable people in God's sight"; and also to ask Him "shortly to accomplish the number of His elect, and to hasten His kingdom." It is therefore according to the Prayer Book, an election from the world. "Christ's sheep that are dispersed abroad, and God's children who are in the midst of this naughty world" (Ordinal), that is to be saved, before Christ's second com-

ing, and to be "found an acceptable people" at it. This is in agreement with pre-millennialism. Post-millennialism reverses the order "coming and kingdom"; and makes it "kingdom and coming"; when the world itself—not an election from it—is saved, then according to this theory Christ is to come. Neither the Bible nor the Prayer Book knows anything of this theory.

In the same issue it is said: "Chiliasm was fairly prevalent in the Church during the sub-apostolic age, the greatest name among its supporters is Irenaeus (c. 180-200). No other leading person seems to have adopted it. Montanism apparently adopted and helped to discredit it, and the final death blow was given by Origen, the great teacher of Alexandria, who died 254 A.D. Chiliasm was practically dead before the age of the great Councils, but it has revived among less intelligent people at various crises, as, for example, during the Reformation in the sixteenth century."

In your issue of March 5, 1915, I wrote as follows:—"Semisch on Justin Martyr says, 'Chiliasm constituted in the second century, so decidedly an article of faith that Justin held it up as a criterion of perfect orthodoxy.' In speaking of it, the late Professor Delitzsch said that 'the Orthodox Church of the present day has woven it into her inmost life so deeply that hardly a believing Christian can be found who does not hold it.'" Were Justin Martyr and Tertullian in the ancient Church, Professors Delitzsch, Hofmann and Beck, in the Lutheran Church, Professors Gode and Gunning in the Continental Reformed Churches, Dr. Chalmers and Dr. Adolph Saphir in the Presbyterian Church of Great Britain, Joseph Mede, Sir Isaac Newton, Bishop Newton, E. B. Elliott (Fellow of Trinity, Cambridge), Professor Birks (Fellow of Trinity, Cambridge), Professor of Moral Philosophy at Cambridge, in the Church of England, not to mention living divines—were they all "less intelligent people?"

Allow me to give here two short quotations from Dr. David Brown: "In the first three centuries the mortal struggles of the Church with its Pagan enemy threw it forward, for the materials of relief and support, upon its revealed destiny. And accordingly we find that the fathers of this period gave more attention to the prophetic Scriptures than was done from that time forward, probably, to the era of the Reformation." "Christianity ascended the throne of the Caesars. In the sunshine of imperial favour, the Church made such prodigious advances in territorial extent and external prosperity, that she imagined herself to have realised the prophetic visions of the glory of the latter day, and already to have entered 'on her millennial rest.'" "Henceforth prophecy ceased to have any attractions,—all interest in the future being lost in the indolent enjoyment of the present."

"The final death blow" was not dealt to Chiliasm by Origen. The fathers of the Council of Nice thus expressed the belief of the Church of the fourth century: "Wherefore we expect new heavens and a new earth, according to the Holy Scriptures, at the appearance and kingdom of the great God, and our Saviour, Jesus Christ. And then as Daniel says, the saints of the Most High shall take the kingdom. And the earth shall be pure, holy, the land of the living and not of the dead."

MERVYN ARCHDALL.

Drummoyn, Sydney.

"In Conference" regrets that anything said in that column has hurt anyone's feelings. Canon Archdall has misunderstood the intent of the article—which followed another line than his own. The subject is now closed.—Editor.]

Moore College Hostel.

(The Editor, "Church Record.")

Sir,—May I call the attention of your readers to the fact that a Hostel has recently been established in connection with Moore Theological College. It marks the outcome of a scheme long cherished by the late Principal, Canon Jones, and it is proposed to dedicate it to his memory.

The Hostel is already a going concern, and is justifying its existence even under war conditions. To secure the present premises permanently, including a plot of ground adjoining the house, £1600 is needed. £50 is required immediately to complete the furnishing, and £20 is really urgently needed to furnish the Students' Common Room. Donations will be gratefully received towards these amounts by the Principal.

DAVID J. DAVIES, Principal.
Moore Theological College,
Newtown, Sydney.

Prayer Book Revision.

The Editor, "Church Record."

Sir,—Mr. Pennefather Allrick was entitled to a reply before this to his letter in the issue of June 4. It is only pressure of work which has prevented me replying earlier. I am delighted to hear that some Catholic Churchmen, like the Bishop of Delaware, insist on the actual Communion as the central thought of the Service. Of course, in this matter there is a world of difference between the pre-Reformation Mass and the Prayer Book of 1549. Communion was, in the latter, once more given its due place, but room was left for another use of the consecrated elements before they were taken and eaten in obedience to the Lord's command. Whatever traces may be found in early liturgies of an oblation of the elements before God (and, if I am correctly informed, there is no oblation in the Eastern liturgies even now), there is no trace of the doctrine or practice of oblation in the New Testament. That to the Reformers was the final court of appeal. Hence, a more rigorous applica-

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Memorial Services.

The Archbishop, writing in the "Sydney Diocesan Magazine," says:—

"Our hearts go out in the deepest sympathy to those who are bereaved by the war. There is a true vicarious suffering, and we for whom they suffer, must do our utmost to share their heavy burden. We must pray for comfort for them, and if we do not show our sorrow in the form of great central Memorial Services at this juncture, it is because the task of the dead is still to do, and might be hindered thereby. The great Service in St. Paul's Cathedral in London, held in memory of our fallen Australians, stood by itself. It was the tribute of the Motherland and we valued it, and it gathered the Australians who are far away from their own Parish Churches. But at this moment our chief task is to strengthen the hands of those who carry forward the work done so nobly by the dead. Let us crowd our services of intercession. Let us pray for those in the fighting lines, on the transports during their long voyage, and in the camps of training."

(Continued on page 8.)

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tion of the rule of Scripture led to the division of the old Canon as we now have it, and the provision for the reception immediately after the consecration. I am glad to know that the Upper House of Convocation has definitely decided not to go back on this feature of the Reformation Settlement. In this feature the present Anglican Liturgy is the most Scriptural in Christendom. The Church has added to the Scriptural revelation concerning the Supper by importing into the simple service of Communion this doctrine of oblation, and if it were re-introduced it would tend to emphasise the act of presentation rather than that of participation, which is admitted to be the central feature of the Service. Sadler's statement that "the special sacrificial act is the act of the whole Church" ignores the fact that the priest alone makes the presentation, and claims this function as the essence of the sacerdotal office. In the New Testament there is neither a sacerdotal ministry nor eucharistic oblation.

The distinction Mr. Allrick makes between an expiatory sacrifice of Christ upon the "Altar" and a memorial or proclaiming of the sacrifice before the Father is obvious. But both alike are not only without support in the New Testament, but are rather repugnant to the Word of God. Both give some standing to the sinner, if not in making the sacrifice, at least in offering the sacrifice once for all made, as a plea for forgiveness before the Father. There is an essential difference between thus pleading the sacrifice in objective act, and relying in simple faith upon Christ's finished work as the ground of our forgiveness. When I plead forgiveness in prayer "for the sake of Jesus Christ," I do nothing for my forgiveness, but rejoice in the assurance of free acceptance which faith gives. The grace wherein I stand (Rom. v., 2) is the covenant perfected for ever at the Cross, and not needing for its completion or efficacy the perpetual presentation of the Sacrifice in Heaven, for which there is again no support in Scripture. When Christ ascended He sat down on the right-hand of God—the attitude of completed work. He has no need to perpetually present Himself that I might be forgiven. He intercedes, He rules, but by

one offering He hath perfected for ever them that are sanctified (Heb. x., 14). The theory of an oblation is based upon a mistaken view of the session in Heaven, and without this it falls to the ground for want of a foundation.

Regarding the question of the interpretation of the Ornaments Rubric, if this rubric orders vestments, it is strange that for a period of three hundred years the 1549 vestments were not worn. The Church during that time was convinced (witness the Canons of 1604), as I am, that "other order" was taken under the act of Elizabeth replacing the chasuble by the surplice.

H. T. LANGLEY.

Caulfield, Melbourne.

[This correspondence is now closed.—Editor.]

Youth and Age.

The proudest poetry of Youth
Is, "Would I were a Man!"
The golden years that lie between;
Youth like a dream, would span;
'Tis in its thought, 'tis in its heart,
'Tis ever on its tongue;
But, oh, the poetry of age,
It is "When I was young!"

Thus in the morn of life our feet
Would distant pathways find;
The sun still face to face we meet,
The shadow falls behind!
But when the morn of life is o'er,
And nature grows less kind,
The lengthening shadow creeps before
The sunlight falls behind!

With many a murmur, slow and sad,
The stream of life flows on;
That which we prized not when we had
Is doubly prized when gone,
And many a sad and solemn truth
Lies written on life's page,
Between the "Poetry of Youth,"
And "Poetry of Age!"

—Anon.

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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.

JULY 9, 1915.

A ROMAN VIEW OF THE ANGLO-CATHOLIC MOVEMENT.

For some years before his death Earl Roberts sought to awaken the British Empire to the danger of the great war, which he foresaw would surely come, in order that steps might be taken to prepare for it. His warnings were, however, unheeded; our leaders thought he was mistaken; the crisis has come upon us and found us unprepared. Something of the same kind is happening within the Church of England at the present time. Leaders like the Bishop of Manchester and Dean Wace, Church papers such as the "Record" in London, and the "Church Record" in Australia, are earnestly warning Church-people that a well-organised movement is being successfully carried on to bring our Church back to the doctrines and practices of pre-Reformation days, from which our noble reformers delivered us, in some instances at the cost of the sacrifice of their own lives. A minority of Church-people realise the impending danger, but others think it is only imaginary, and that strife is being stirred up about ritual and vestments and other externals, which are of but trifling importance. In reality the purity of the Church's teaching is at stake, and, when perhaps it is too late, many will have a rude awakening to find their Church again enslaved by superstition.

"Anglo-Catholics" often try to throw dust in the eyes of Church-people as to the real issues of the present conflict by pretending that it is only a matter of insignificant non-essentials about which Evangelicals are contending. Thus a writer of "An Open Letter" to the "Church Standard," who attended a recent meeting of the Protestant Church of England Union in Sydney, takes this line. We notice that he says, "Our Editor sent me to a meeting," so his letter is not that of a mere casual correspondent. His tone is much to be deprecated. For instance, he says, concerning the address given by one of the speakers:—

"If Eucharistic Vestments may not be worn because of their 'polluted history,' how did he bring himself to wear the accursed (shall we say?) Roman collar or even the

harmless necessary garment that poor Tom Hood sang of? Ever so many Romanists have worn it."

Such a method of dealing with the honest convictions of those from whom he differs is unworthy of an earnest-minded Churchman.* For the Eucharistic Vestments are the outward and visible sign of the Mass and the doctrines connected with it, and the question at issue is not one of ecclesiastical garments, but of purity of doctrine within our Church.

The Roman Church in Australia is, however, under no delusion as to the real issues of the "Catholic" Movement within the Anglican Communion. In the "Catholic Press" of June 17, nearly a whole page is devoted to this subject, under the heading, "Mass in the Anglican Church: Are Anglicans no longer Protestants?" At the head of the first column is re-printed from the "Daily Telegraph" an inaccurate account of a meeting of the Sydney Clerical Prayer Union, at which Prayer Book Revision was discussed, and there are other mistakes in the article. But there is also much that is only too true. We quote the following extracts:—

Not Proud of the Reformers.

"Ask the Anglicans of to-day whether they are Protestant or Catholic. They will indignantly repudiate the term 'Protestant,' looking on it as an insult and an injury, and will claim the right to be called 'Catholic,' priding themselves on possessing none but Catholic beliefs and practices."

The Mass.

"In these 'High' Churches, Mass—no longer a forbidden word—has become the principal act of worship. It is celebrated every day, and sometimes more than once a day, either as Low Mass or as 'Missa Cantata' in full pomp, with deacons, acolytes, and incense. As to the ceremonial, the prayers, vestments, and actions of the celebrant are copied almost entirely from our liturgy, and we might think ourselves in a Catholic Church but for hearing the prayers said in English."

The Doctrine of the Real Presence.

"These changes in the outer ceremonial are only the result of more important doctrinal changes. The doctrine of the Real Presence, which Pusey, half a century ago, could not preach without being anathematized as a 'Romaniser,' is now openly professed by High Churchmen, though in a subtly modified form, to bring it into accord with the words in the Thirty-nine Articles, which repudiate Transubstantiation."

Anglican Prayers for the Dead.

"Many other doctrinal changes may also be noted. For instance, while rejecting certain materialistic doctrines of Purgatory, which are by no means an essential part of Roman theology, there is a tendency in the High Church to believe in an after-death state of expectancy and suffering, which may be relieved by the prayers of the living. Prayers for the dead have become quite customary, and notices of Requiem Mass are often seen."

Confession in High Churches.

"Confession, so long denounced, is now practised by many Anglicans, and the Catholic Rite used. The penitent kneels before a cross or crucifix, and the minister, vested in surplice and stole, pronounces the formula of absolution. This practice, at first regarded as a scandal, is growing daily, and it is of no rare occurrence for some clergymen to spend a whole night hearing confessions on the eves of feast-days."

What have Church-people to say to the above statements in the "Catholic Press"? The "Church Standard" deals with them in its issue of June 25

*In a subsequent issue of the "Church Standard" the writer of the "Open Letter" publishes an "Apologia," in which, however, he expresses no regret, and withdraws nothing that he had written.

in an Editorial Note, and regards them as of little importance. It says: "The article takes extraordinary pains to magnify our disagreements by exaggerating the freaks of one or two hear-say extremists." We would be only too glad if we could agree with our contemporary on this point. That there is exaggeration in the statements of the "Catholic Press" we fully admit, but a residuum of solid fact remains after all exaggeration and all freaks of extremists are excised.

Let us briefly touch upon the points raised in the extracts we have published. The "Anglo-Catholic" party are certainly not proud of the reformers, and, although they admit that they protest against the supremacy of the Pope, they distinctly repudiate the ordinary use of the word "Protestant" as applied to themselves. The Mass is established in many Anglican Churches (not necessarily daily) with mediaeval vestments and ceremonial, and the name "Mass" is freely used to describe the service. A doctrine of the Real Presence, indistinguishable, except in the avoidance of the word, from Transubstantiation, is freely taught, and the Confessional is restored as a normal part of the Christian life. It is in England that such practices are most common, but every one of them may be found within the Anglican Church in Australia at the present time. It is no question of mere hearsay evidence. We speak of that which we know.

In the light of such facts as these, we again desire to warn our fellow Church-people of the dangers ahead before it is too late. Even the Bishop of Oxford (Dr. Gore) who is a Churchman of advanced type, said recently in the Canterbury Convocation that a Romanising tendency is "prevalent and acute, and extremely strong in the Church of England." We rejoice in the liberty wherewith Christ has made us free in our pure and Reformed Church. Let us resist, by all legitimate methods, the Romeward drift, which, if not arrested, will dim the glory of our Church and mar her noble witness to the simple Gospel of the Grace of God.

The Church in Australasia.

SYDNEY.

(Continued from page 7.)

St. Jude's, Randwick—Golden Jubilee.

St. Jude's Church, Randwick, has been celebrating the 50th anniversary of its opening during this last week. The Church was opened for Divine Service on St. Peter's Day, June 29, 1865. Mr. Simeon Pearce, who did so much for Randwick in those early days, wished to name it after his Parish Church, of St. Jude's, Randwick, in Gloucestershire, and it was built to rather closely represent that Church. The square tower, the peal of bells, are very like the old Church, but the additions made in later years have altered its resemblance.

The Festival began on Sunday week, when two former clerics of the Parish were the preachers. Rev. W. Newmarch, in the morning, urged Faith, Prayer, and Steadfastness, preaching from the text, "Hitherto hath the Lord helped us." At Evensong, the Rev. Hilhouse Taylor took "Jerusalem is a city that is compacted together," and affectionately referred to the ministry of the late Canon Hough, and the reverence that had always pervaded the services at St. Jude's. On Tuesday, the 29th, there were celebrations of Holy Communion at 7.30 a.m., and 11 o'clock, Evensong at 7.30 p.m., and a very happy social gathering of parishioners in the Hall at 8 p.m. Musical items were given and several addresses by the Revs. R. McKeown,

A Diocesan Conference.

A Diocesan Conference on the lines of the Church Congress is being arranged for August 24 (St. Bartholomew's Day). This date has been chosen in order to gain the benefit of the presence of the Bishops who will be present on that date for the consecration of Dr. Radford as Bishop of Goulburn. The general subject of the Conference is, "The Church and the War." Papers will be read on the following subjects:—"Is War Justifiable?" "Has Christianity failed?" "Problems of the Future." The Archbishop of Sydney will preside at the afternoon and evening sessions. A full programme will, we hope, be available for our next issue. The subjects chosen are intended to meet some of the difficulties the War has caused in the minds of many Christians.

The Rector paid a tribute to the men who, in spite of great difficulties, had built so well in the past. He preached from 1 Chron. xii., "They kept rank and were not of double heart." He especially referred to the noble work of Mr. Simeon Pearce, and the early workers. Two things characterised them; their love for our Lord, and their devotion to the old Church of England. It could be truly said of them, "They kept rank, they were not of double heart." At Evensong the Archbishop gave a most eloquent sermon to a crowded church, from the text "The battle is the Lord's" (1 Sam. xvii. 7).

Taking as a foundation the story of David and Goliath in the first lesson, the Archbishop urged on his hearers Humility, Courage, and Action. He shewed how David had these. They needed them as a Church, they needed them as individuals. He heartily congratulated them on their progress, and concluded with a most earnest patriotic appeal. The battle was the Lord's, but they must do their part if they were to succeed. Humility was needed, but also Courage, and both must result in Action—everyone doing their part in the struggle.

The music was under the direction of Mr. Arnold Mote, F.R.C.O., and was well rendered. It was hearty and congregational. There was a social gathering for men last Tuesday, which was most successful. The Rector has had many expressions of appreciation of the work being done, and signs of progress are evident in all the Church work.

St. John's, North Ryde.

During the past two months the above Church has undergone considerable enlargement and renovation, and on Saturday, July 3, the Archbishop visited the district for the purpose of conducting the Re-opening Service. A large assemblage was present, for this was the first visit ever paid to the Church by a Bishop in the whole 36 years of its history. Among the number were the neighbouring clergy, also the Rev. Joseph Best, of Croydon, who, as a student, frequently helped the Church in the days of its infancy.

During the service the Archbishop spoke on the words, "Walk worthily of the vocation wherewith ye are called," and commended the people on the advancement of their work, and exhorted them also to consistency of Christian life and character. At the close a short meeting was held in the Churchyard, at which brief but hearty addresses of welcome were tendered to the Archbishop by the Churchwardens, also by representative gentlemen of the district. The offering received for the Building Fund was £23. Other gifts to completely furnish the Church were also made. The Architect, Mr. B. C. Martyn, of Gladesville, is to be congratulated on the scheme of improvements. By the addition of transepts and the deepening of the Chancel he has provided the needed accommodation, and has also made the Church symmetrical in proportions and pleasing in appearance.

Home Mission Union.

The Fourth Annual Sale of Work in connection with the Home Mission Union will be held in Oxford Hall, Liverpool Street, on Wednesday and Thursday, August 25 and 26. All the members of the Union are asked to help in making the Sale a great success, for it is most important that the Home Mission work of the Diocese should not be allowed to suffer.

St. Clement's, Marrickville.

A large number of parishioners met in the Parish Hall on Wednesday evening, June 30, to hear two missionaries from the front. Miss E. Barber, of Pakhoi, China, and Rev. E. C. Gore, of the Sudan, told of their work in their respective missions. A letter from St. Clement's Own Missionary, Rev. G. E. Brown, M.A., giving details of the work of his mission in Hyderabad, India, was read. The already live interest in Foreign Missions was increased, and a number of additional missionary boxes were distributed.

The Rector (Canon Martin) stated that of the income of £1800 received in the parish last year, one quarter had been devoted to outside work, including the Home Mission Society and Foreign Missions. The monthly Men's Service on Sunday last was largely attended, when Canon Martin spoke on "Supernatural answers to Prayer."

A Diocesan Conference.

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Street Pledge-Signing Campaign.

In these stirring days we are becoming familiar with public appeals in the streets on behalf of numerous worthy objects, but the Young People's Temperance League has carried the Temperance appeal into the streets of Sydney. Stands loaned by friendly drapers were placed in prominent positions on the two recent holidays, and passers-by invited to sign the Temperance Pledge, three forms being used—"Follow the King," "Kitchener," and "Total Abstinence." As a result of the effort, no less than 2,250 pledges were secured, most of them from young men. Encouraged by the success of the enterprise, the League has decided to make this Street Pledge-Signing a regular feature of its operations. Commencing at Waverley, the principal suburbs of the Metropolis will be taken up immediately. These will be followed in country centres as branches of the League are formed.

Clerical Prayer Union.

There was a good attendance of clergy at the meeting of the Prayer Union last Monday at St. Philip's, Church Hill. Canon Bellingham gave an earnest Bible Reading on the possibilities open to those who placed themselves unreservedly at the disposal of the Holy Spirit. Rev. F. Hall read a paper on "Study Circle Methods," as applied both to Bible and Mission Study, recommending the clergy to master the method themselves, and then to use it in their parishes.

NEWCASTLE.

Installation and Welcome.

The Installation of the Dean-Elect, Rev. H. K. Archdall, M.A., has been arranged to take place on Monday, July 26. In the afternoon the Dean-Elect will be welcomed by the clergy at a meeting of the Clerical Society. The Installation will take place in the Cathedral at 7.30 p.m., after which the Dean will be introduced to the parishioners at a welcome in the Parish Hall, which will be arranged by the members of the Women's Guild.

GOULBURN.

(From a Correspondent.)

Archbishop's Pastoral.

The Pastoral "A Call to Arms," that the

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*8/8 to places outside Australasia.

Archbishop issued to the clergy of the Diocese of Sydney was, by permission, read in all Churches of the Diocese of Goulburn on Sunday, July 4, and the principles laid down therein enunciated from the pulpits.

Albury.

Six members of the Albury branch of C.E.M.S. volunteered for active service, of whom two are reported wounded, and one, Mr. Frank N. Cooke, killed. A Memorial Service was held on Sunday, June 27th. The

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Sunday School has been enriched by a beautiful Memorial Prayer Desk, the gift of the scholars and teachers in memory of Roberta Mott, a scholar who died last year within a few weeks of winning the gold medal in the Diocesan Sunday School Examination.

Cootamundra.

A Memorial Service was held on June 18th at Cootamundra for Private Henry, killed at Gallipoli, and on June 20, at Stockingbongal for Privates Arthur Vagg and Arthur Sykes.

Young.

The Sunday School building at Young has been renovated and two class rooms furnished on kindergarten lines. The new kindergarten section of the Sunday School is to commence next Sunday. In order to avoid the objections which adults have of going up for Confirmation with children, it has been proposed to submit to the Bishop at the next Confirmation only men and women who are over 21 years of age.

GRAFTON.

Mission and Carnival.

Writing in the "Diocesan Chronicle" of the Lismore Ascension Tide Mission, the Bishop says: "The Church Record of May 28 characterises the Mission as 'most successful,' and adds that the various services were largely attended. Whence such report came I do not know, but it was most misleading." The Bishop then gives details of the attendances at the various services and meetings, which were very small. (We regret that we were misinformed.) He adds: "Influence for good, of which God only knows, may have been produced. Time will show that—perhaps not, only eternity." The reason for this slackness of the Mission was due to the fact that "the whole district of the Richmond was bent on sacrifice under pleasing conditions. For weeks and weeks Empire Day was being prepared for in the shape of a Carnival," resulting in £15,000 for Belgian Relief. The Bishop, while rejoicing in the substantial sum raised for our Belgian allies, speaks of the methods employed as follows:—

"The idea of calling a patriotic effort at such a time as this a carnival represents only too truly the average mind. It is a frightful word to employ. This is not 'The iron sacrifice of Body, Soul and Will' for which Rudyard Kipling pleaded in his war poem. You cannot put carnage and carnival in the same breath. But the incongruity of it all has not seized us yet. We have begun to offer our sons to face a conflict not for the supremacy merely of one world-power over another, but for the supremacy of a worthy ideal of life over a false and selfish one. We have begun to send our thousands and ten thousands of £ s. d. for the relief of the oppressed and downtrodden. But we are doing it all in a holiday spirit. The element of frivolity is far from being absent. We want amusement in the midst of our amazement! We congratulate ourselves on 'business as usual,' but what we lack is 'God more than usual.' God help His Church to lay bare to men's eyes our superficiality, our poverty of real 'inwardness.' Once realised and repented of, the life of Australia would display the sobriety which at present only is exhibited by individuals. This would be a splendid fruit of the discipline to which our day and generation has been subjected."

ARMIDALE.

The Bishop-Elect of Carpentaria.

Commenting upon the appointment of the Rev. Henry Newton to be Bishop of Carpentaria, the "Diocesan News" says:—

Mr. Newton is the adopted son of the Rev. F. R. Newton, so well known and esteemed on the Northern Rivers. Perhaps we may be pardoned that in thinking of the appointment our thoughts went first, not to the Diocese, nor its Bishop-Elect, but to our dear old friend, and the joy he would feel; his heart filled with gratitude and his lips with praise. He could say, "Many sons have done well, but thou excellest them all." A brother of the Bishop-Elect, Mr. O. S. Wilkinson, is a Shire Engineer, resident at

Quirindi, where he has a seat on our Parochial Council. Another brother is the Rev. W. M. Wilkinson, who has lately taken a long Missionary journey through the Northern Territory. He is one of the clergy of the Diocese of Carpentaria. Many years ago the Rev. F. R. Newton had a school at Grafton, and up and down the coast are middle-aged men upon whom his influence still tells. His kindly discipline was well illustrated by an assortment of birch-rods, canes, or whatever were used there and then for corporal punishment. They hung upon a wall at the end of the school-room and underneath was the legend, "Cruel Kindness."

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Missionary Organisation.

The Clerical Society discussed this subject of missionary organisation at its meeting on Tuesday week. Rev. H. T. Langley reviewed the history of missionary organisation in the Australian Church. Friends of the C.M.S. were first in the field. The Society principle had fully justified itself by its results. The growth of the C.M.A. had been remarkable because it aroused a sense of individual initiative and responsibility. The C.M.A. was not a private Society. It was a voluntary Society made up of men and women whose hearts the Lord had touched with a spirit of concern for the world without Christ, but who acted under official patronage and guidance. The A.B.M. had benefited by the stimulus of C.M.A. activities. It was pointed out by another speaker that the alleged rivalry and overlapping had been much exaggerated. There was an understanding and friendly co-operation between the C.M.A. and A.B.M. Another speaker pleaded for catholic order in the recognition of authority. The Bishop of Willochra's proposed Determination was discussed. Fears were expressed that the proposals would lead to sharp conflict of principle, and the opinion was strongly expressed that in view of the war contentions matters should not be proceeded with in the coming General Synod.

A Violet Festival at South Melbourne.

The notices were printed in violet ink, and nearly everybody who attended responded to the invitations to wear and carry bunches of violets for the hospitals. St. Luke's, South Melbourne, is used to these services and makes the most of them. There must have been over 400 children in the Church on specially-erected galleries, and in the choir, and as many adults in the congregation. The men were there in great force. Even Government House favoured the service, for Lady Helen Munro-Ferguson and her niece were present. Rev. H. T. Langley spoke of the central importance of Christ as the object of trust and obedience using the familiar figure of an umbrella. The application was summed up in

Trust and obey,
For there's no other way
To be happy in Jesus,
But to trust and obey.

The Vicar, Rev. Ross Hewton, addressed a good congregation in the morning, and Rev. Roscoe Wilson had a crowded congregation at night.

St. Hilda's Missionary Training Home.

The completion of thirteen years of service to the missionary cause of St. Hilda's Home was marked by some memorable meetings on Tuesday, June 22. Despite very unfavourable weather, the spacious lecture-room and adjacent passages were crowded.

At 3 p.m. the Rev. W. T. C. Storrs presided, and spoke on the value of home religion as evidenced in the life of Abraham. The Hon. Superintendent (Rev. C. H. Barnes) summarised the history of the home. It began in a rented house in Victoria Parade, Fitzroy. After five years there the place proved too strait, and a move was made to the present beautiful premises.

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Thirteen candidates are now in training, and some four waiting for location. The afternoon meeting was further addressed by Mrs. James Griffiths and the Rev. A. McCallum. The Rev. A. C. Kellaway conducted an interval meeting for prayer. Mr. James Griffiths presided over the crowded evening meeting. Very impressive and solemn addresses were delivered by Mr. A. W. Bradley, of the Egypt General Mission, and Dr. D. S. McCall, the latter dealing in a sane spiritual manner with the signs of the times in relation to our Lord's Second Advent.

Work Amongst Soldiers.

The gale that visited Melbourne on Sunday night, June 27, unfortunately wrecked the Church Tent in the Domain grounds. The Chaplain, Rev. D. M. Deasey, has since been canvassing the business men of the city with a view to the erection of a more permanent structure, and has met with a very favourable response. It is interesting to note that 150 men daily avail themselves of the privileges afforded by this tent, while the similar structure at Broadmeadows has been used by 400 to 500 men every night. These figures provide eloquent testimony as to the need the institutions are called upon to supply.

A.M.S.

The annual meeting of the Association for Missionary Service will be held at the Athenaeum Hall on Wednesday, July 14. The speakers announced include the Bishop-Elect of Carpentaria, the Dean-Elect of Newcastle, and the General Secretary. The Archbishop will preside. At the Cathedral Service at 4.45 p.m. the Rev. Henry Newton, Bishop-Elect of Carpentaria, will be the preacher. It is proposed to hold a missionary exhibition at Gregory Hall, St. Kilda, towards the end of August.

Anniversary at St. Stephen's, Richmond.

The Sunday School Festival, which is always celebrated with enthusiasm at St. Stephen's, Richmond, is to be held on Sunday, July 11. The Bishop of Gippsland is to be the preacher morning and evening, and in the afternoon the Rev. G. W. Ratten, of Newport.

A memorial service for a number of the Church lads fallen in Gallipoli was held at St. Stephen's on Sunday, July 4. Rev. G. E. Lambie preached from the text, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." There was a large congregation, and the service, which was accompanied with appropriate music, was very impressive.

Miscellaneous Items.

A new Church has been erected at Point Lonsdale (parish of Queenscliff) at a cost of £400, and is to be dedicated next month.

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At St. Paul's Frankston, Canon Hart dedicated a new font of Oamaru stone, standing on a bluestone base.

Mission at Warburton.

A teaching mission has just been concluded in the parish of Warburton (Rev. G. Gilder). It was conducted by Rev. A. Law, B.D., Vicar of St. Andrew's, Brighton. It proved to be an inspiration to the parish, and was remarkable for the good attendances of men at the weeknight meetings.

Hon. Secretary for "The Church Record."

Mr. N. B. Newland, Broken Hill Chambers, 21 Queen Street, Melbourne, has kindly undertaken to act as Hon. Secretary and Treasurer for the "Church Record." Applications for shares, or donations, from friends in Victoria may be sent to him.

St. Clement's, Elsternwick.

A start has been made with the erection of the new St. Clement's Church, at Elsternwick. A contract was let last week for the building, and materials have been put on the ground. The scheme is to build a Church, a Vicarage and a Sunday School, the former being in Glen Huntly-road, the Vicarage in the centre, and the School in Hotham-street. The Church will be a handsome structure in red brick, surmounted with a spire. The contract let, with furnishings, will involve an outlay of £2500. It will include the erection of a nave, chancel, organ chamber, clergy and choir vestries. The tower and other parts, not yet put in hand, are estimated to cost an additional £1000.

BALLARAT.

The Resignation of the Bishop.

The all-important topic among the Church people of the Ballarat Diocese is the resignation of the Bishop, to take effect on September 30. The "Church Chronicle" says:—"Those with any special opportunity for observation know full well that the strain of more than 21 years' episcopate, in two great country Dioceses, with long and frequent journeys, has told very heavily upon the Bishop, who, whether in his See cities or on visitation, has worked at full pressure, and with achievements of labour, day by day, far beyond the capacity of most other men, or as we think, of any man of sixty years. It has been made equally plain that neither a system of lessened effort, nor one of coadjutorship would satisfy the Bishop's sense of duty. He has said that while he felt able to continue he would do so along the lines hitherto followed. When time or circumstances brought him full conviction that he was unable so to continue, his action would be nothing short of that which is now announced to the great sorrow of the Diocese and community of West Victoria."

As Ballarat has known him, Archdeacon and Bishop, so our Diocese has continued, vigorous, unsparing of himself, despatching each day and week a very great amount of work in a very great variety of directions, until he feels—to quote his own few words—that he 'cannot longer carry on the duties of this extensive and important Diocese.'

It is perhaps the highest tribute to both the Bishop's powers and to the manner in which he has 'entered them in his high office, that it is almost as difficult for the future as it is absolutely impossible for the past to dissociate him from any sphere of the Church's activities. His personality, direction, and leadership have stamped themselves

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indisibly upon every progressive movement, and in every department of administration. The old adage, "Where the Bishop is, there is the Church," has been lived out to the smallest detail in both Diocesan and parochial affairs by the Chief Pastor, who now intends to relinquish his charge. To such singleness of purpose on the part of the Bishop, there has been the unqualified response of strong, affectionate, and ever-increasing regard on the part of all clergy and office-bearers. It can be understood, therefore, how great the wrench of the severance will be."

Mrs. Green.

A very great deal of sympathetic thought, says the "Church Chronicle," will be with Mrs. Green, of Bishops Court, in view of the Bishop's resignation. No Bishop's wife in any Diocese could more deeply enshrine herself in the hearts of the people than Mrs. Green has done throughout the Diocese of Ballarat. Her unflinching kindness and care for students of St. Aidan's, and her constant thought and effort for every Church organisation in which her influence and wise counsels could be used, will be remembered with deep and lasting gratitude. Just now the foremost thought for Mrs. Green is of the regret with which she, too, will sever many happy associations, in which she has been the means of much blessing.

BENDIGO.

The Bishop and Conscriptio.

In the course of his sermon on Sunday night Bishop Langley said he hoped conscription would never be found necessary. He considered if conscription were to come it would be a living disgrace to the men who failed to offer themselves now when the need was so enormous and the cry so great.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Bishop White's Departure.

The Bishop of Carpentaria (Dr. Gilbert White), who has been translated to the new Diocese of Willochra, South Australia, recently preached in St. John's Cathedral on the text, "Lord, to whom shall we go? Thou hast the words of eternal life," St. John vi. 68. He said that the war had demonstrated the inability of mere science to preserve peace, and had given also an emphatic warning that Socialism, in spite of much that was good and noble in its ideals, would fail unless it touched the heart and conscience as well as the economic conditions. Christianity gave an explanation, if a partial one only, of the war. He believed it to be a judgment on the nations of Europe, although we were bound by honour to take part, and should have been disgraced had we not done so. In the nineteenth century God had poured upon Europe a wealth of good things such as the world had never seen before, and men had responded by a mad pursuit of pleasure, by a monstrous intellectual and spiritual arrogance, and by an abuse of the marriage state, which history told us had always been a sign of national decadence. But Christianity could not rest merely in judgment. God was pointing the way through suffering to new life and power. He did not think that Australia at all realised the gravity of the situation. The place of every able-bodied young man was at the front. The one vital question was the spirit in which we faced the crisis: whether or not we learnt the lesson that the war was meant to teach us. The Christian Church must show that it had a real message for men, or be justly despised. No other faiths, no fair weather philosophies, had any message in these times. We turned to Christ with the words of St. Peter on our lips, "Lord, to whom shall we go? Thou hast the words of eternal life."

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The Bishop was also entertained at Bish-opsbourne, Milton, when he was the recipient of a presentation from a number of friends and well-wishers. The Archbishop, in asking Bishop White's acceptance of a cheque for the purpose of purchasing books for his library, referred to the esteem in which the Bishop was held, not only in the North, but throughout Queensland. Bishop White appropriately responded, and thanked the donors for their generous gift.

The Cathedral.

The Archbishop has appointed Rev. F. de Witt Batt to be clergyman in charge of the Cathedral until the end of the year, when Canon Pattinson's leave of absence expires, and his resignation of the office of Sub-Dean takes effect. Canon and Mrs. Pattinson leave for the south on July 24, on which date Mr. Batt will enter upon his new duties.

Recruiting Campaign.

The executive was able to announce with very great pleasure that Lieutenant-Colonel Canon Garland had offered his services as an organising secretary, and they had been accepted gratefully. The Canon submitted an outline of a plan of campaign, which met with approval, he mentioned the interesting fact that in connection with the visit of the soldiers to the Ipswich railway workshops recently they had addressed the men there, with the result that 40 recruits had been obtained.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

Ministers' Conference.

A Conference of Clergy and Ministers of Religion is to be held on Monday, July 12, at 3.30 p.m., at St. Peter's College Mission. Dr. F. S. Hone will speak upon "The Extension of Compulsory Notification to Venereal Diseases."

Thanksgiving for Rain.

Sunday, July 11, is to be observed throughout the Diocese as a Day of Thanksgiving for the bountiful rains with which God has blessed this country. The Bishop has authorised the use of Special Epistle, Gospel, Psalms, and Lessons for the occasion.

Memorial of the Fallen.

The Bishop asks that Sunday, August 8, may be observed as a Day of Intercession on behalf of the Empire, and that upon that day Memorial Services for the Fallen should be held.

Presentation.

A presentation of a handsome couch and a smoker's companion was made to the Rev. M. Williams, B.A., on Thursday evening, July 1, to commemorate the completion of seven years' work in the parish of St. Paul's, Port Adelaide.

Girls' Club.

The yearly meeting of the subscribers to the Lady Victoria Buxton Girls' Club was held on Friday evening, July 1. The Bishop of Adelaide (Vice-President) presided over a large gathering.

NEW ZEALAND.

AUCKLAND.

Church Missionary Association.

The C.M.A. Office and Depot will be removed on July 1 to new premises in Ellison Chambers, Queen Street. The sum of £335 8s. 1d. has been received in response to the special appeal for £305 made recently on behalf of C.M.A. funds.

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Prayer Book Revision.

PROPOSED LINES OF REVISION.

A paper read at the Annual Conference of Evangelical Clergy in the Chapter House, Melbourne, on June 15, 1915, by the Rev. M. J. B. Bennett, B.A., B.D.

II.

Other Changes.

Other changes in the Prayer Book suggested by the Convocation of Canterbury are as follows:—

The Calendar: Some additional names, including King Charles the Martyr, Jan. 30, and All Souls' Day, Nov. 2.

The Lectionary: A new selection of Old Testament Lessons, more profitable for congregations. Special New Testament as well as Old Testament Lessons for Sundays. A larger choice of alternative Lessons. The Lessons to be shorter, on the average, than at present. The whole matter has been

referred to a Joint Committee which is to consult with a similar committee of the York Houses of Convocation. We may hope that a much improved Lectionary will be given to us.

Morning and Evening Prayer: A set of Invitatories is provided to be sung with the Venite during special seasons and on Festivals. For the Sundays in Advent the Invitatory is, "Our King and Saviour draweth nigh; O come, let us adore Him." Morning Prayer may be shortened when the Holy Communion follows. It may begin with, "O Lord, open Thou our lips," and conclude with the third Collect. As an alternative ending to Evening Prayer, after the Third Collect the minister may select intercessions from a number which are provided. An alternative shortened form of absolution may be used.

A late Evening Service is provided, when Evening Prayer has been previously said.

The Litany.—The minister may omit all that follows the Lord's Prayer, except the two final prayers, which may be omitted also when Holy Communion follows.

Some new suffrages are added: for all workers, Church work, the King's forces, and members of Parliament.

Prayers and Thanksgivings.—The number of prayers for special occasions has been raised to twenty-five. Those added include prayers for Missions, Candidates for Confirmation, Sunday Observance, the King's Forces, Hospitals and Infirmarys, and also a commemoration of the Faithful Departed. There is a new Thanksgiving for Harvest.

Collects, Epistles, and Gospels.—Several additional Festivals have been provided for, including The Transfiguration, Ember Days, St. Mary Magdalene, The Nativity of the Virgin Mary, Harvest Festivals, and others.

The Communion Service.

The opening rubrics in the Communion Service relating to public sinners are amended, and the Bishop has to take final action and assume the responsibility of admitting to or repelling from Holy Communion in such cases.

The Commandments.—The Ten Commandments need be said only once on each Lord's Day. At any subsequent Administration of the Lord's Supper, the following may be rehearsed in their stead:—"Our Lord Jesus Christ said: Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. On these two commandments hang all the Law and the Prophets." This is followed by the Lesser Litany and mutual salutation.

The Collect for the King may be omitted, provided it be said once on each Lord's Day.

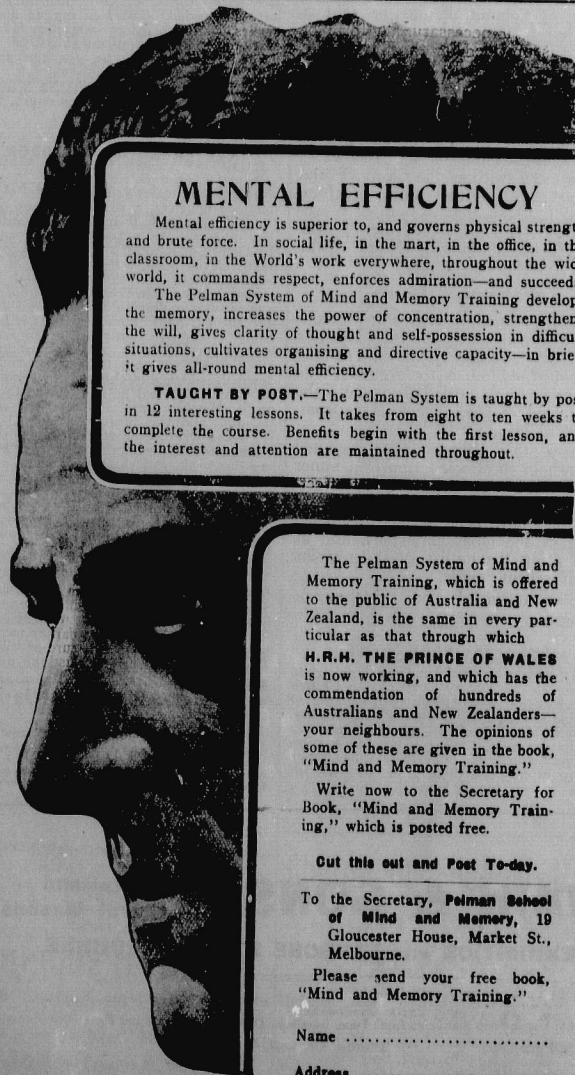
A New Rubric.—"And he that readeth the Epistle or Gospel shall turn to the people." The two long exhortations giving warning of Holy Communion are to be printed at the end of the Order for Holy Communion, and one or other of them shall be read at least three times a year before great Festivals. The long exhortation for use at the time of Holy Communion shall also be read three times a year. In the Offertory rubric, after "Bread and Wine" insert the words, "or Wine with water."

Proper Prefaces.—The use of Proper Prefaces is much extended. That for Christmas Day to be used until Epiphany, and (with "as at this time" omitted) on the Purification and Annunciation. That for Easter Day to be used until Ascension Day. That for Ascension Day to be used until Whit Sunday. New Proper Prefaces are provided for Whit Sunday and Trinity Sunday. Proper Prefaces are provided also for the following:—Epiphany, Thursday before Easter, All Saints' Day (to be used also upon the Festivals of Apostles and Evangelists, and the Nativity of St. John Baptist), Dedication of a Church or its anniversary.

Final Rubrics.—The number who must be present to communicate with the priest reduced from three to two.

Baptism and Confirmation.

Public Baptism of Infants.—Baptism may be deferred to the fourth or fifth Sunday after birth, instead of the first or second. Baptism may take place either after the Second Lesson or after the Third Collect.



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In the first prayer references to the Ark and the Red Sea are struck out, for the following, "who in Holy Scripture hast set forth types of the Sacrament of Baptism." This seems to be a concession to the dislike of typical interpretation; and yet in both these cases the New Testament supports the interpretation, 1 Pet. iii. 20, 21; 1 Cor. x. 2.

Second Prayer.—Read "remission of sin" for "remission of his sins." Similarly in the Exhortation before the questions.

Private Baptism of Children.—A new rubric authorising lay Baptism "When no lawful minister can be procured, and extreme urgency shall compel."

The Catechism.—In the answer to the question, "What is the inward and spiritual grace?" omit the words "and the children of wrath." The omission seems to require justification.

Confirmation.—There are considerable additions to the opening rubrics. A new preface contains a lesson from Acts viii. 4-17 (with omissions).

As an alternative to the present question the Bishop may ask three questions, which are framed out of the third answer in the Catechism, "Do ye here . . . renounce the devil, etc.?"

Holy Matrimony.

The opening exhortation in the Marriage Service is amended as follows: The second and third paragraphs read: "First, it was ordained for the increase of mankind according to the will of God, and that children might be brought up in the fear and nurture of the Lord, and to the praise of His Holy Name."

"Secondly, it was ordained in order that the natural instincts and affections, implanted by God, should be hallowed and controlled; and that those who are not called of God to remain unmarried should live chastely in Matrimony, and thus in holiness and pureness of living mankind should dwell together in families."

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The prayer for children is amended to read: "Bestow, we beseech thee, upon these two persons, the heritage and gift of children." The prayer next following this is amended so as to avoid saying that out of man woman took her beginning. It reads, "didst after thine own image and similitude create man and woman."

Communion of the Sick.

The minister may communicate with the sick person alone if others cannot be found. Reservation is provided for.

Burial of the Dead.

The Service is not to be used for those who have died in the commission of any grievous crime, in addition to those for whom it is forbidden by the present rubric.

After the second Psalm add, "or Psalm xxiii. or cxxx." In the Lesson from 1 Cor. xv., omit verses 27-34 inclusive. Add 2 Cor. iv. 16-v. 11, as an alternative Lesson. An alternative form of Committal contains petitions for the dead person. A new Collect is added for the bereaved and the lesson of mortality. The Collect for the Twelfth Sunday after Trinity is also added. The whole Service, except the Words of Committal, may be said in the Church, if necessary. A form of service is provided for the Burial of a baptised child. This also contains a petition for the dead. Otherwise it is a beautiful service and was much needed.

A Burial Service for the Unbaptised and others.—This is as follows:—Psalm cxxx, without the Gloria, Psalm xc. 1-12, without the Gloria; St. John v. 25-29; "Man that is born of a woman . . . fall from thee"; the fifth Post-Communion Collect; "The Grace, etc."

The Making of Deacons.

To the question, "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" the following addition is to be made, "as conveying to us in divers manners the Revelation of God, which is consummated in Jesus Christ."

Many other changes are suggested throughout the Book, often of a minor character; but for the most part effecting useful improvements. The above examples have been selected as being some of the most important, and as illustrating the nature of the revision which is being made.

(To be concluded in our next issue.)

THE MISSIONARY SPIRIT.

The spirit with which those at home should regard the missionary work of the Church abroad is that which inspired the answer of a woman to a stranger, who, on hearing that her only son had left her to go abroad as a missionary, said, "Did you not feel his going very much?" "Yes," was her reply, "there is only one thing I should have felt more—his staying at home."

An Angelic Guard.

Strange Experiences.

The following is published in the May issue of the "Parish Magazine", of All Saints', Clifton, England:—

"Last Sunday I met Miss M., daughter of the well-known Canon M., and she told me she knew two officers both of whom had themselves seen the angels who saved our left wing from the Germans, when they came right upon them during the retreat from Mons."

"They expected annihilation, as they were almost helpless, when to their amazement, they stood like dazed men, never so much as touched their guns; nor stirred till we had turned round and escaped by some cross-roads. One of Miss M.'s friends, who was not a religious man, told her that he saw a troop of angels between us and the enemy. He has been a changed man ever since. The other man she met in London. She asked him if he had heard the wonderful stories of angels. He said he had seen them himself and under the following circumstances:—

"While he and his company were retreating, they heard the German cavalry tearing after them. They saw a place where they thought a stand might be made, with sure hope of safety; but, before they could reach it, the German cavalry were upon them. They turned round and faced the enemy, expecting nothing but instant death, when to their wonder, they saw, between them and the enemy, a whole troop of angels. The German horses turned round terrified and regularly stampeded. The men tugged at their bridles, while the poor beasts tore away in every direction from our men."

"This officer swore he saw the angels, which the horses saw plainly enough. This gave them time to reach the little fort, or whatever it was, and save themselves."

THE POWER OF THE BOOK.

A major in a native regiment in north-west India writes to a friend:—"An old Mohammedan priest, a Persian, comes two or three times a week to read Persian with me. The other day he picked up a Persian New Testament of mine, remarking he had often heard of the book, but never seen it. He began turning over the pages, and finally settled himself down to read it himself. I was busy at a Persian exercise, and did not pay any particular attention to what he was doing. Some ten minutes or so later I heard a curious sound, and looking up from my writing, saw that tears were streaming down the old man's cheeks."

"It appeared that he had opened the book at St. Matthew xxvi. and read the chapter through, and was profoundly moved by it. He asked whether he might read more, and I presented him with the book. He is leaving this week, so I shall never know whether he continues his study of the Testament; but it is remarkable that the first glance into its pages should have had such an effect on a priest of what is, perhaps without exception, the most intolerant faith in the world."—"The Missionary Review of the World."

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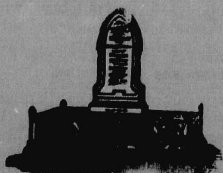
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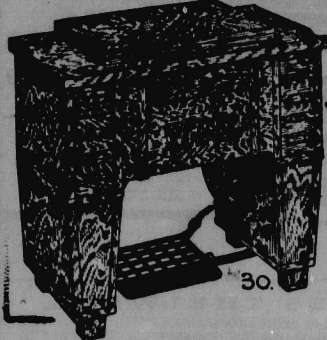
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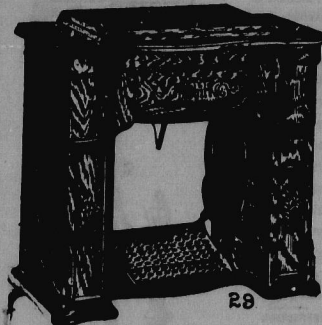
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Printed by William Andrews Printing Co. Ltd., 230 Castlereagh Street, Sydney, and Published by The Church Record Limited, at 64 Pitt Street, Sydney.

The Church Record

For Australia and New Zealand.

A Paper issued each week in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

VOL. II., No. 29.

JULY 16, 1915.

Price 1d. (6s. 6d. per Year.)
Post Free.

Current Topics.

On two Sundays of the Christian Year (the 4th in Lent, and the 25th after Trinity) the Gospel sets before us the Feeding of the Five Thousand, and on the Seventh Sunday after Trinity the Gospel (St. Mark viii. 1-9) contains an account of the Feeding of the Four Thousand.

When we remember that Christ, who thus fed the multitudes, called Himself "the Bread of Life," and that His miracles were parables in action, we are at no loss to understand why both these miracles, recording the feeding of a hungry multitude, occupy such an important place in the teaching of the Christian Year.

But there are special reasons why the particular miracle brought before us on the Seventh Sunday after Trinity should have place as a Gospel, side by side with that of the Feeding of the Five Thousand. At the beginning of the third year of His ministry our Lord visited the borders of Tyre and Sidon, where He healed the daughter of the Canaanitish woman. He then returned to the neighbourhood of Bethsaida Julius by way of the coasts of Decapolis (i.e. through what had been a Gentile region since the days of the captivity of Israel). Here He wrought a variety of miracles of healing, seeing which, the Gentile multitudes who had flocked to Christ with their sick during His progress through their country, "glorified the God of Israel" (as distinguished from the gods of their own nation) St. Matthew xv. 31. Then it was that the Lord, moved with compassion provided for 4000 hungry people "a table in the wilderness."

The special thought brought before us by the Feeding of the Four Thousand is that Christ is the Bread of Life for the Gentiles as well as for the Jews. The Five Thousand were a Jewish multitude, and the Four Thousand were, for the most part Gentiles. The two miracles bear much the same relation to each other as the visit of the Jewish shepherds to Bethlehem after the Birth of our Lord bears to the subsequent visit of the Gentile Magi. There was materially as well as spiritually a feeding of the Gentiles, after the children of the House of Israel had first been filled.

As Christ, through the ministration of His disciples, thus satisfied the bodily needs both of Jews and Gentiles, so through His servants to-day is He seeking to provide all men with the Bread of Life. He is always ready to do His part. It is for us, in earnest consecration, to bring to Him our loaves

and fishes—ourselves, our souls and bodies, talents and possessions for His blessing. Then we shall be fitted to take our part in proclaiming to all, Jews and Gentiles, the glorious Gospel of His love, so that they also may satisfy their spiritual hunger by partaking of the heavenly Bread.

The General Assembly of the Church of Scotland has been in Session, and naturally the Statement of the Archbishop of Canterbury on Kikuyu came before them for consideration. It will be remembered that the Archbishop declined to approve, even in the Mission Field, the practice of Anglicans receiving the Holy Communion from ministers who were not episcopally ordained. The High Churchmen of Caroline days allowed it with more or less of approval; very highly placed members of the laity, including Queen Victoria, have adopted it without rebuke; but the Archbishop disallows it.

The General Assembly of the Church of Scotland dealt with the subject with conspicuous moderation on account of the war. The Convener of the Foreign Missions Committee said that they must not in these times present to the world the spectacle of two great Churches in controversy. For the period of the war he agreed that from their side they should let the question be interned. By and by a more fitting season would arise, and then they would say what should be said. But the Scottish Ministers have made it plain in general terms what their views are. "This pronouncement," said Dr. Ogilvie, "gives a decided set back to anything like organic federation." He added that the pronouncement indicated that it was unfitting for a member of the Church of England in any circumstances to sit down at the Holy Table of the Church of Scotland. This judgment," he said, "would be strongly resented by every minister of their Church."

When commenting upon the Archbishop's Statement in our issue of June 18, we expressed our regret at his attitude with regard to the subject under review, but pointed out that he did not definitely forbid Anglicans to receive the Holy Communion in Churches of other denominations, when their own were not available. It is probable that the Archbishop was strongly influenced by the opinion of the Consultative Committee of the Lambeth Conference, and that in disallowing the practice he was stating their view rather than his own, for even the "Church Times" says: "We have little doubt that he has done so reluctantly; we suspect that if he

had acted on his own personal judgment he would have left the question open."

In our issue of April 23 we published the gross receipts of the Australian Board of Missions and the Missionary Church Missionary Association in Australia.

The total amount to £20,697 (A.B.M. £14,204; C.M.A. £15,493). We thought that these figures accurately represented the offerings made in Australia for the cause of Missions through the two chief missionary organisations of our Church. But now that detailed accounts are available we find that to some extent the position is modified. The total receipts of A.B.M. from Australian sources amounted to £13,042, and of this sum £340 was received on behalf of C.M.A. On the other hand £27 was received by C.M.A. on behalf of A.B.M. So far therefore as Australian contributions to Missions are concerned the final figures are as follows: A.B.M., £12,702; C.M.A., £15,466. Total, £28,168.

The complete victory of General Botha over the German forces in South-west Africa marks the culminating point in a series of events which bear witness to the success of British methods of government. It is only fifteen years since General Botha was in command of the Boer Army fighting against the British in South Africa. When, some years later, the various States were united under a Federal Government, a wonderful thing happened. General Botha, so lately in arms against us, became the Prime Minister of the South African Union, and the Dutch element was distinctly in the majority. Many looked askance at the proceedings, and considered the British concessions to be too generous. But experience has proved the wisdom of our rulers. Had harsher measures been adopted we should, on the outbreak of war, have been faced with a serious Boer rebellion, but those who were trusted have, in the hour of crisis, proved themselves trustworthy. General Botha, loyal to his pledges, having crushed the incipient revolt within his own borders, has now brought to a successful conclusion his campaign against the enemy. All this augurs well for the future in South Africa, where, after the War, Boers and Britons will be linked together by bonds which have been more closely welded in times of stress and danger, and will be able to work together both for the advancement of the Union and also of the great Empire to which they all belong.