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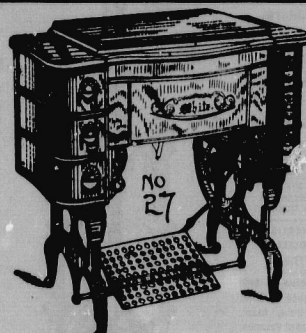


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## Current Topics.

Nowhere in the Bible is God's mercy to sinners more strikingly set forth than in the 15th chapter of St. Luke's Gospel. Two after Trinity, of the three beautiful parables recorded in that chapter (The Lost Sheep

and The Lost Coin) are brought before us in the Gospel for the Third Sunday after Trinity (St. Luke xv., 1-10). They are thus presented in one special narrative, apart from the third, because in them we have a picture of God seeking the lost, while in the Prodigal Son we see the lost seeking God.

Each of the two parables tells us something of the condition of a lost sinner. Like a sheep that strays from fold or pasture, the sinner, in straying from God, leaves safety for danger, a rich provision for scanty fare, peace and comfort for alarm and disquietude. Isaiah says: "All we like sheep have gone astray," and our Church teaches us to say: "We have erred and strayed from Thy ways like lost sheep." Again the lost coin sets forth the value of each individual soul, which, like a piece of money, cannot, while lost, fulfil the purpose for which it was made. The soul of a sinner is a thing of great price, bearing upon it like a coin the image of a King, and lost through sin to the true purposes of its being.

But in the case both of sheep and coin the owner took pains to recover what was lost. The human soul could not, in the first instance, find its own way back to God, but He, in His great love, has made provision for its salvation. Each of the two parables before us deals with a distinct method of the great Owner's mighty working for man's recovery. Christ is the Good Shepherd, who seeks the wanderers from the fold. He Himself declared the purpose of His coming into the wilderness. "The Son of Man is come to seek and to save that which was lost." But after His great redemption was accomplished He gave the Holy Spirit to His Church that she, like the woman in the parable, might light a candle and sweep the house, and seek diligently till she find the piece that was lost. The Church, using the light of God's Holy Word, should ever be earnest in her efforts to seek and find lost souls, and to bring them back to the Lord to whom they belong. And, we are told, the angels in heaven delight to join with the Good Shepherd and with His Church in rejoicing over every sinner that repenteth.

At the end of April the Archbishop of Canterbury published in pamphlet form his decision with regard to the questions raised in connection with the Conference held at Kikuyu in British East Africa, at which tentative proposals were made for a federation of various Churches working in that territory. A summary of the Archbishop's pronouncement was cabled to Australia, and we published it in our issue of April 30. Unlike many cable messages on theological questions it proves to be substantially correct. The full report of the Archbishop's statement has now reached us, together with the opinion of the Consultative Committee of the Lambeth Conference, whose advice was sought by the Archbishop.

Generally speaking the decision is in favour of the Bishops of Mombasa and Uganda, and the Bishop of Zanzibar has not only failed in making good his charges of heresy and schism but his narrow view of the Anglican Communion is not endorsed. The Archbishop affirms that to arrange when possible for occasional Conferences of an interdenominational kind is "positively enjoined by successive Lambeth Conferences." "It amounts to something like an obligation everywhere, but the obligation is greatest and most urgent in the Mission Field." He says that it is in the working out of details that difficulties present themselves. The threefold Ministry comes down to us from Apostolic times, and we reverently maintain it as an essential element in our own historic system. But to maintain that witness with all steadfastness is not the same thing as to place of necessity, "extra ecclesiam" every system and every body of men who follow a different use, however careful, strict and orderly their plan.

Such views reflect most definitely the teaching of our Prayer Book, which, while safeguarding the Historic Episcopate for the Church of England, nowhere condemns those Churches which have adopted other forms of Church government.

The Archbishop considers that for such a Federation as was proposed at Kikuyu the "sanction must be more than local." "The matter," he says, "is exactly one of those which the Lambeth Conference of Bishops can appropriately discuss with a view to the enunciation by that large and representative body of the principles which in its judgment must be authoritatively safeguarded, and perhaps of forms of rule and usage, wherein a new departure may advantageously be made." This is as it should be, for the Kikuyu proposals were only tentative, and sub-

ject to the general approval of the Anglican Communion.

Three "items of special difficulty" in the proposed scheme of Federation are dealt with by the Archbishop. He sees no objection to the recognised ministers of other denominations preaching in Anglican Churches if "the preacher, whether he be minister or layman be duly accredited by the Bishop." On the second question, concerning the admission to Holy Communion of those who are full members of other denominations. The Archbishop thinks that "a diocesan Bishop acts rightly in sanctioning, when circumstances seem to call for it, the admission to Holy Communion of a devout Christian man to whom the ministrations of his own Church are for the time inaccessible."

Both these decisions will commend themselves to our readers as being in full accord both with the teaching of Holy Scripture and the Prayer Book, and also with the principles of Christian charity and common sense. We regret however that on the third point the Archbishop could not have seen his way to definitely sanction a similar adaptation to the pressing needs of the Mission Field. With regard to the question of Anglicans, residing in districts where only Churches of other denominations are to be found, being advised to receive the Holy Communion in such Churches from the hands of ministers not episcopally ordained, he says: "The result of giving such advice in general terms, would be not only to create perplexity in administration but to hamper and retard such measure of co-operation as is now happily in progress." He adds that the Bishops of Uganda and Mombasa "are so conscious of the difficulties and perplexities which might arise that they have no wish or intention to give that advice to African Christians belonging to their Diocese."

In these words there is, of course, no explicit condemnation of the practice under review, and of this we are glad. Under normal conditions, where Anglican ministrations are available, all loyal Churchmen would of course communicate in the Churches of their own Communion, but when no such ministrations are available the question arises as to whether it is better to obey the Lord's command, "Do this in remembrance of Me," in a way which is not, to our mind, quite regular, or to live in disobedience to that great command, which was not accompanied by any definite instructions as to those who should administer the Lord's Supper.

At the close of the Kikuyu Conference a United Communion Service was held. The Bishops of Mombasa and Uganda officiated, our own Prayer Book Service was used, the Presbyterians kindly

lent their Church for the occasion, there being no Anglican Church in the district, and all present, including missionaries of several denominations, communicated. With regard to this Service, the Archbishop, though urging that it should not be regarded as a precedent, and adding "we shall act rightly in abstaining at present from such services," has no word of condemnation, and speaks thus with regard to it: "It was simply a spontaneous act of devotion to their Lord on the part of a group of keen Christian workers, who in the midst of a vast heathen country had been taking counsel as to the best mode of making known the Gospel of Jesus Christ and of upbuilding His Kingdom among men, and who desired before they parted, to unite in the deepest act of Christian fellowship. Which of us will be eager to declare that if he had been one of them on that day, laden with the sense of isolation which belongs to a missionary's life in heathendom, and with no other thought in his mind than that of carrying the Gospel message to the heathen folk among whom his life-work lay, he would have felt it to be impossible or incongruous to take part in

that quiet Communion Service, with brother workers, who, in spite of all differences, were loyal, like himself to the Holy Scriptures as our supreme rule of faith, and to the Apostles and Nicene Creeds as a general expression of fundamental Christian belief."

As we thus review the decisions of the Archbishop on the momentous questions arising out of the Kikuyu Conference we cannot but rejoice, and regard them as a great victory for the principles of the Holy Scriptures and the Primitive Church, as against the narrowing influences of mediaevalism.

#### GIVING HER BEST.

The Holy Communion vessels of St. Cyprian's Church, Kimberley, were the gift of a poor coloured woman, a native of St. Helena, who had been a domestic servant. She married, and her husband died. Wishing to give something as a memorial of him, she inquired what was wanted for the Church. The Archdeacon said that a new set of Holy Communion vessels was wanted. He supposed that she would give a small offering towards the purchase of them. "How much will they cost?" she asked. The reply was, "I am afraid that we cannot get what we want for less than sixty pounds." The widow went into the next room, came back with fifty pounds in notes, and said, "Please to order them, and I will save up the rest of the money." And she did it. The vessels in all cost her £70. The inscription on them is, "To the Glory of God and in memory of James Brown."—W. A. Burnell in "Home Words."

## Our London Letter.

From Our Own Correspondent.

London, April 30, 1915

#### Revision of the Prayer Book.

Prayer Book revision is still uppermost in Church circles. With Evangelicals it has been the one topic for some time past, as you know. The National Church League took up the matter, appointing a committee to consider what should be done to prevent it being driven through in this period of war. There seemed imminent danger of this happening, owing to the Archbishop of Canterbury's evident feeling that so long a period had been occupied in convocation with the subject that to save appearances a conclusion must be arrived at, and at once. The Committee resolved to present a memorial, signed by clergy and laymen, to the Archbishop, setting forth their case for holding up so controversial a thing until times were more normal. This was done by Sir Edward Clarke on the Committee's behalf, with the result that a very fair reply, though not entirely satisfactory, has been received. The House of Laymen is to be consulted, but not till the war is over, and the same with the Representative Church Council, of which the members of the House of Laymen are a part. The Convocations, consisting of Bishops and clergy, will proceed to a finish, so far as they are concerned, and there the matter will stand till the time of peace arrives. The Dean of Canterbury, in his trenchant way, says: "The Archbishop has decided that the laity cannot reasonably be asked to express their opinion at the present time, and while their voice cannot be heard, whether officially or in public discussion, I submit that it is not reasonable for the clergy to be asked to come to a decision." He tested the Lower House of Convocation as to this, obtaining very substantial support, but failed to obtain a majority, the numbers being 43 for the position he held, with 55 against. When Convocations have finished their deliberations and the result is down in black and white, an educative policy will be adopted by Evangelicals with the view of stopping further progress in those proposals which, as Dean Wace truly says, mean "nothing less than a declaration of war against the Evangelical party in the Church of England."

Kikuyu.

The Kikuyu judgment has been is-

sued without, however, making the slightest stir. But its importance cannot be gauged by that. Nevertheless, the judgment does little more than whittle down things to where they stood before. On the whole, this is favourable to us, but a good deal is to depend upon the Bishop of any Diocese where such questions may arise, while an absolute veto on Communion, under any circumstances, at the hands of an unepiscopally ordained minister—e.g., Presbyterian—is irritating, if not revolting. Fancy a layman in West Africa, or in China, or in any other part of the mission field, out of reach of Anglican ministrations, but where, say, Presbyterian ministrations were available, being forbidden to partake of the Sacrament of the Lord's Supper because the minister's ordination was not episcopal! Of course, the tribunal arriving at this decision is inadequate. The Central Consultative Body of the Lambeth Conference advises the Archbishop, who, however, accepts or rejects such advance at his discretion. However, if the decision is in any degree disappointing to us it must be much more so to the Zanzibar-Sacerdotal party. The worst of it is that the raising of these questions and making difficulties of them is highly prejudicial to the progress and influence of true religion. It is the Church of Christ, His Body, which suffers.

#### St. Charles the First.

One cannot help feeling that Convocation fails signally when in these very abnormal times national anxiety is intense, it occupies its time with questions concerning St. Lucian and St. Lucian and with canonising Charles the First—now, presumably, St. Charles the First—for "on the mot of the Archdeacon of Coventry, seconded by Canon Barnard, it was resolved that the name of King Charles I. be added to the Church of England Calendar of Saints!" It however, indicates how more and more our hierarchy is getting out of touch with these democratic progressive days, and harking back to mediaevalism. The need of concentration on the spiritual side of things in these times is overwhelming, yet it is in trivialities such as these that the leading clergy of the Church of England can spend their

time, irritating the general body of lay opinion, apart from that part of it which is dominated by sacerdotalism.

#### C.M.S.

The C.M.S. Anniversary takes place next week, the sermons being preached at St. Bride's, Fleet Street, on Monday evening, followed on Tuesday by the Annual Meeting in the Queen's Hall in the morning, and the popular Albert Hall gathering in the evening. At the latter Dr. Watts-Ditchfield, Bishop of the new Diocese of Chelmsford, presides. One of the marks of success in the Bishop's ministry at Bethnal Green was the remarkable response his parish gave to the call of Foreign Missions. It was an extremely poor parish, but something like £250 was contributed to the C.M.S. in the course of each year. In his book, "The Church in Action," he speaks out boldly for the proper place to be given to the missionary cause in the life of the Church. "The Church militant must fight in every clime, and with men of every race."

#### Church Congress.

The general subject for the Church Congress next October is announced, and shows a praiseworthy effort to deal with matters which are in all thoughtful minds—what will be the effect of the war on our nation and on the world? It is of a three-fold character—a Renewed Nation, a Renewed World, a Renewed Church. The first will be considered under "Lessons of the War" and "The Christian Basis of Patriotism," the second under heads I. Morally: Temperance, Sobriety, Chastity, Parenthood; II. Socially—Co-operation: Political, Social, Industrial; III. Problems of Employment after the War: State Responsibility and Private Effort, The Return of Our Soldiers and Sailors, Provision for and Employment of the Disabled, Employment for Women. "A Renewed World" will embrace The Christian Basis of International Relations, with sub-headings, The Duty of Strong Nations, The Valour of Small Nations. "A Renewed Church," will be dealt with thus: (a) Strengthening the Base, (b) Deepening the Spiritual life by Devotion to Our Saviour, Revival of Corporate Life in

the Congregation, Retreats and Convocation.

The last day will be employed in considering "Extending the Bounds" as a general subject. At Home: The Present Opportunity, The Call to Intellect, The Call to Industry, The Call to Wealth. Abroad: New Problems and Opportunities Disclosed by the War, New Calls for Service and Sacrifice. The sermons on the opening day will be preached by the Archbishop of Canterbury, the Bishop of London, and the Bishop of Liverpool.

## In Conference.

#### Questions.

"Beta," Sydney, asks:—  
1.—Is the pre-millennial theory—i.e., of a personal reign of Christ upon earth for a period of a thousand years—anywhere taught in the Formularies of the Church of England?

2.—Has the teaching of Chiliasm been accepted as the doctrine of the Catholic Church by her great Councils or Divines?

#### Answers.

1.—No. The pre-millennial theory is not even recognised in the Prayer Book. An article condemning the teaching of the millennium was included in the Forty-two Articles of 1553, but it was omitted when the Thirty-nine Articles were compiled in 1563.

2.—Chiliasm was fairly prevalent in the Church during the sub-apostolic age. The greatest name among its supporters is Irenaeus (c. 180-200 A.D.). 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.

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

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## Notes on Books.

By River, Road, and Rail through North-East Africa, by D. N. MacDiarmid, B.A., Organising Secretary of the Australian and New Zealand Branch of the Sudan United Mission. C.M.A. Depot, The Strand, Sydney, 1/-.

Mr. MacDiarmid has recently accomplished a most interesting tour from Alexandria, via Khartoum and the Eastern Sudan, to Uganda, and thence to Mombasa. The journey was taken in the interests of the Sudan United Mission, which is an inter-denominational character. In this little work the author describes the various places visited, from the point of view of the missionary enterprise, and there are many excellent illustrations. Beginning at Cairo, we are taken to Khartoum and Melut, where we are introduced to the Dinkas; thence southward to Uganda, and British East Africa. The book is full of interest, and we trust it will find many readers. It will help to awaken and deepen missionary interest.

## MAGAZINES AND REVIEWS.

The Churchman for May contains some good articles. The third paper of the series on "Liberal Evangelicalism" by X. is especially interesting. It treats of the Bible, and the following sentences may be quoted:—The Bible "is essentially a Book for the soul, and soulless men can no more estimate it and criticise it than a blind man could criticise art." "The essential and distinctive thing in the Bible is the Living



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Spirit within, and the would-be critic who overlooks this is ipso facto disqualified for his task before he begins." The Editorial Notes deal chiefly with questions arising out of the war. There is a historical sketch by the Rev. G. S. Streetfield on "Benjamin Laney," "The Laudian School and the Non-conformist." "The Ascension" is the subject of the fifth article on "The Christ of the Gospels." Rev. Harrington Lees contributes an expository paper for the present crisis, entitled "Facing the future in the light of the past." Other articles are "The Credibility of Christian Miracles," by the Rev. Colin Walker, and "The Danger of Modern Controversy," by the Rev. W. Escott Bloss.

C.M.S. Magazines for May—Copies received from the C.M. House, Salisbury Square.

The C.M. Review gives the foremost place to "Pioneers of C.M.S. Medical Missions," by Dr. Harford. There are three articles on "Character Building in India," giving experiences at the High School, Jabalpur; St. John's College, Agra; and St. Paul's College, Calcutta. Three more articles deal with C.M.S. work in Hangchow. Dr. Hooper writes suggestively on "The Difficulties of Translators." Perhaps the most interesting article is that by the Rev. H. Sykes, who describes the condition of things in Jerusalem during the first four months of the war. There are three In Memoriam Notices of the late Canon Bruce, Clement Larcum Burrows, and William Henry Horsley. Miss Alice Wait contributes a vivid sketch of the loss of the Falaba, sunk by a German submarine, in which she was a passenger. The Editorial Notes tell of the C.M.S. deficit (£23,000), of the Medical Mission Jubilee, and of events connected with the war. We are glad to note that Baron Yun Chi Ho, the Korean Patriot, who has been for some years in prison, has received a free pardon from the Japanese Government. The American missionaries have always believed him to be quite innocent of the charges brought against him.

The Cleaner has again an effective two-page illustration. This time the subject is Medical Missions. It represents a wireless apparatus, by which helpers of all kinds in Christian lands are sending messages of sympathy and practical aid to the various Mission Hospitals in non-Christian lands. The whole number has a medical flavour, dealing with medical work in India and Moslem Lands, and including an article on "Medical Missions and Medical Men" by Dr. W. A. Shann. Mercy and Truth is chiefly concerned with the Jubilee of Medical Missions, which was celebrated on May

9. The Gazette tells, among other things, of the consecration by Bishop Cassels of a Cathedral at Paoning, in Western China. The Round World maintains its charm, and Awake is suitable for children of an older growth.

## Correspondence.

## Baptised for the Dead.

The Editor "The Church Record."

Sir,—Referring to the question No. 1 asked by Alpha in the "In Conference" column in your issue of the 28th ult., as to the meaning of 1 Cor. xv., 29, "What shall they do who are being baptised for the dead," may I suggest yet another answer, the only one which commends itself to me, and the only seemingly possible one consistent with the context, and one which I trust will commend itself to your readers.

The passage is always looked upon as one of great difficulty, but it seems to me this is because the fact has been overlooked that a very common figure of speech in the Scriptures is used here, viz., that of Ellipsis. If this is seen, and the punctuation altered a little, the passage becomes very simple. It will be generally admitted that in the original there is no punctuation except that of the greater pauses, and that, therefore, the other punctuation has to be supplied by the translator, and this can only be done by the study of the context.

I believe the two words "It is" should be supplied under this figure of Ellipsis after the word "baptised," and with the punctuation slightly remodelled the verse would then read thus: "Else what (i.e., if there is no resurrection, as some were saying, referring back to verse 19—verses 20-28 being in parentheses) shall they do who are being baptised? It is for the dead (i.e., dead corpses) if the dead rise not at all." Remembering that baptism is a figure of death, burial, and resurrection, the question, "Else what shall they do who are being baptised," is very simply answered.

We have exactly the same figure of speech in Rom. viii., 33-34, where the words "It is" have to be supplied: "Who shall lay anything to the charge of God's elect? It is (ellipsis supplied, or better still, 'is it' or 'shall') God that justifieth? Who is he that condemneth? It is (ellipsis supplied, or 'is it' or 'shall') Christ that died, yea rather, that is risen again." If the ellipsis were not supplied here, the words would read: "Who is that condemneth Christ that died?"

and the sense of the passage would be lost. If the above interpretation of 1 Cor. xv., 29, is correct, then the so-called difficulties about "baptism for the dead" disappear, and I believe I am correct in saying there is no trace in history of such a practise ever existing in the Church, but only as you point out, among heretics.

Hobart.

E. DUTHOIT.

## "Faith, Hope and Love."

The Editor "Church Record."

Sir,—The writer of the leading article headed as above takes no notice of my argument in proof that St. Matt. xxviii., 18-20, offers no support to his theory of the predicted course of the conversion of the world. It contains a command and a promise, but neither the one nor the other involves the universal conversion of the world before the coming of Christ.

The "fact" of the world becoming worse and sin prevailing is itself "sin." How, then, can complacency at such "fact" not be complacency at "sin"? "The monumental work" of "Dr. David Brown" (he was not a "Dr.") at least he is not so called on the title-page of the copy of his book which is in my possession) was effectively answered by the monumental works of Rev. Horatius Bonar, "The Coming and Kingdom of the Lord Jesus Christ," and of Rev. Walter Wood, A.M., "The Last Things."

All your readers will appreciate the Christian tone of the writer's communication in your last issue.

MERVYN ARCHDALL.

Drummoine.

## The Trinity Sunday Gospel.

(The Editor "Church Record.")

Sir,—Your correspondent, Rev. De Witt Batty, has apparently overlooked the fact that although our Trinity Sunday was originally styled the First Sunday after Pentecost, yet the Collect, Epistle, and Gospel attached to that Sunday occur certainly as early as the Comes of St. Jerome (century 7 or 8), and the Collect is found in the Sacramentary of Gregory (A.D. 590) for the Octave of Pentecost. Evidently the day had so early been appropriated to a commemoration of the doctrine of the Holy Trinity, although the formal appropriation by change of style was made so much later. Consequently the appropriateness mentioned in your note of May 28 is in all probability not accidental, but intentional.

S. TAYLOR.

[Some Correspondence is held over till next issue.]

## Personal.

The Archbishop of Sydney visited Yass (in the Diocese of Goulburn) last week. He was accorded a civic reception, and also presented with an address from the Vestry of St. Clement's Church. In the course of his reply the Archbishop strongly urged all young men to join the colours.

Rev. T. H. Sapsford, of North Brighton, Melbourne, has undertaken the charge of the parish of Eltham, and will leave for that suburb at the end of the month. During his stay at Brighton Mr. Sapsford has done excellent work, a notable feature being the

establishment of the North Brighton Men's Club.

Rev. Henry Newton (who, as announced in our last issue, has been chosen to succeed Dr. Gilbert White as Bishop of Carpentaria), is a younger brother of the Rev. W. M. Wilkinson whose recent journey through the Northern Territory has attracted much interest. Mr. Newton was born in Victoria in 1866, and was brought up as an adopted son by the Rev. F. R. Newton, Rector of Wollombi in the Diocese of Newcastle, who is now Rector of Brockley in the Diocese of Grafton. He graduated in Arts both at Sydney and Oxford Universities, and served in a Curacy in England for two years. Returning to Australia he worked for five years in the Queensland Bush, after which he went to New Guinea where he has been for the past 16 years, acting as Vicar-General in the Bishop's absence.

After a severe illness, in the course of which he underwent an operation in a private hospital in East Melbourne, the Rev. C. A. Brewer, of St. George's Church, Royal Park, is recovering his health. He has returned to his Vicarage, and expects shortly to be able to perform his work as usual.

Owing to the very serious illness of Mrs. de Lambert, the Rev. R. de Lambert, Vicar of Westport, N.Z., who had been accepted by the N.Z. Church Missionary Association for North India, has been obliged to withdraw from the work indefinitely.

Rev. W. H. Thomas left Adelaide for England by the "Osterley" on Friday, June 11. Mr. Thomas until recently was in charge of the parish of Hamley Bridge, S.A.

Rev. C. Hughesdon preached at Christ Church, St. Kilda, and St. Luke's, South Melbourne, on Sunday last. He also addressed a Men's Service at St. Mary's, Caulfield. He will be engaged in leading a series of meetings during the week for the deepening of the spiritual life of the friends and supporters of the C.M.A.

Rev. H. C. Leplastrier, Curate of St. John's, Darlinghurst, will shortly join the staff of the Missions to Seamen, Sydney, as Assistant to the Rev. Allan Pain. Mr. and Mrs. Leplastrier hope soon to be in residence at the Chaplaincy.

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The Bishop of Bendigo preached both morning and evening at St. Matthew's Prahman, Melbourne, on Sunday last, when special offerings were received for the local Church work.

Last Sunday, at the Armidale School Chapel, N.S.W., Bishop Cooper unveiled a tablet in memory of the late Rev. T. K. Abbott. The tablet was presented by the Old Boys' Union.

## An Acting Warden of St. Paul's College, Sydney.

(From our Brisbane Correspondent.)

A very important appointment has just been made known in Brisbane. The Council of St. Paul's College, in the University of Sydney, have chosen the Rev. Canon Pattinson, Sub-Dean of Brisbane, to be Acting Warden of that College, the present warden, the Rev. Dr. Radford, being the Bishop elect of Goulburn. Canon Pattinson possesses high academic distinction, having taken First-class Mathematical Honours at Cambridge, and the Senior Mathematical Scholarship of St. John's College, Cambridge, and also having been Wright's prizeman, Hare Exhibitioner, and Somerset Exhibitioner of that College. He has had wide experience in organisation, especially in educational matters, having been for years Chief Secretary of the Diocesan Education Society of Manchester, and also Chief Secretary of the Manchester Diocesan Association of Church Day Schools, a Statutory body, comprising 640 schools. Whilst in Brisbane he has been Mathematical Lecturer at St. John's College in the University, since its foundation three years ago, and no small share of the success of that College has been due to his labours. He is widely known in Brisbane among the laity, as well as the clergy, and having been there as Sub-Dean since the consecration of the Cathedral, he has been identified with all the good work there, and will be greatly missed by a large circle of people; and Mrs. Pattinson also, who has been Diocesan President of the Mothers' Union, and Provincial President of the Girls' Friendly Society, and has done great work among the women and girls. We wish them both much happiness and blessing in their new work.

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## A Great Mission.

(From Our Special Correspondent.)

A strikingly successful seventeen days' Mission has just been concluded in the parish of St. Stephen's, Richmond, Melbourne. It was conducted by the Rev. G. H. Cranswick, B.A., Rector of St. Paul's, Chatswood, N.S.W., and the Rev. H. T. Langley, M.A., Vicar of St. Mary's, Caulfield, Victoria, who were well supported by the Vicar (Rev. G. E. Lambie, Th.L.), and his colleagues, Revs. J. W. P. Oates and J. G. Booth.

### The Preparation.

Definite preparation was commenced six months before the Mission took place. Much prayer and intercession for God's blessing upon the undertaking were offered, and from the commencement there were unmistakable evidences that these were heard and answered. For two months about 50 district visitors had regularly visited the homes leaving carefully prepared literature, and seeking to arouse interest in the coming work. During the last six weeks this distribution was made weekly. In addition, the "Parish Messenger," which is left at every house, had been devoted to the same work of stirring up people to expect great things from God. Two large signs, 12ft by 4ft., setting forth the objects and possibilities of the Mission, were also placed at points of vantage, and there was a general expectation that something unusual was about to take place.

### A Great Awakening.

This expectation has been strikingly realised: and the Mission Motto: "Jesus of Nazareth passeth by," has been found to be a fact in the most literal sense. Men and women who had been content for years to call themselves Christians have been suddenly awakened to a consciousness of what belief in Jesus Christ really means; and there has been a widespread conviction of sin. Scores of people have had their outlook in life illumined by a joy unknown before; while at least the great majority of those who attended have seen duty—the claims of God, and the claims of Empire—in a fuller and clearer light. This result is the more striking when one remembers that the Mission has been conspicuous for the complete absence of excitement or sensationalism.

### The Services.

The order of the services was simple, and was preceded by hymn-singing for half an hour. After a brief service of confession and worship, an instructional address was given by Mr. Langley, and was followed by the offering of numerous petitions for the various needs which were freely sent in at the Mission closed. Then came the Evangelistic address by Mr. Cranswick, and after another hymn, the practical conclusions of this were set forth by the preacher, a beautiful illustration being always used for the purpose. This course was so successful that almost the whole congregation remained to this after meeting, and those who desired further advice or guidance were able to receive it.

### Decision and Privilege.

After a few days one side of the Church was curtailed off, and all who sought the aid of the second address gathered here. The Missioner took as the basis of this

second address a booklet called "Decision," which was afterwards handed to those present. This booklet clearly and concisely sets forth the fact of human sin; man's need of forgiveness; the way and plan of salvation through Christ; the results of salvation to the individual; and the means the Master has appointed for keeping the soul in communion with Him.

This address was given with such simplicity that no one could leave the after meeting without a clear understanding of the way of salvation, and how he was to be kept near to Christ. A day or so later, all who had received "Decision," were given a second booklet, "Privilege," in which was recorded the message of God concerning the life of faith, its supreme privilege; its essential conditions, trust and obedience; and its accompanying results in the life of the true believer, complete victory over sin.

From this time the after meetings in the large Church presented a memorable picture. On the one side of the Church Mr. Cranswick was explaining "Decision" to many souls in need, and on the other, Mr. Langley was engaged in showing the fulness and joyousness of life in Christ to all who had accepted the Master as their Saviour, Sin Bearer, and King. Too much cannot be said in favour of this system. It enabled many in doubt to find the truth, and the large numbers who availed themselves of the opportunity of remaining for further guidance furnished striking testimony to the deep earnestness of purpose which characterised the Mission throughout.

A similar procedure was adopted during the special services for men and women, which were conducted by Mr. Cranswick. All the men in the parish had received a card of invitation to each service, the first being accompanied by a letter from the Missioner requesting to be furnished with any difficulties that might beset their faith. In this work of distribution the C.E.M.S. men took a leading part. The average attendance for the three men's services was about 200 each Sunday.

### Doctrinal Instruction.

In Mr. Langley's instructional addresses, the fundamental bases of the Faith were plainly restated, and his logical statements have given to many a new intellectual grasp of the Faith. They were given early in the service, and it was noticeable that very few people were late, thus disproving a fallacy existing in many minds that people will not come to Church to hear doctrinal sermons preached.

Mr. Cranswick was unshrinking and unsparing in his denunciation of sin, and declared with delightful simplicity the freeness of approach to Jesus Christ, and the fulness of life and joy in Him. Commencing his course of addresses with the terrible note of sin and its punishment, he led his hearers to realise the glory of Redemption through Christ, finally showing that the Christian is saved to serve, and must therefore be willing to go anywhere for God, do anything He desires, and be what He wishes. The question for everyone is not "Should I go to the Mission field?" but "Why should I not go?"

Throughout the Mission positive Church teaching has been given, showing how Christians may maintain their life in Christ in using the means of grace provided by the Church.

As the Mission advanced, the requests for interviews were so numerous that the Missioner's time was almost entirely absorbed; and, although it made his task a heavy one,

the result is evident in the number of lives consecrated to the Master's work.

A gathering for prayer, held daily at 7.15 a.m. at the cost of much sacrifice to business people, was well attended; and it was inspiring to see the numbers growing day by day, as those who had been led into the light of Christ, came forth to join in praise and thanksgiving.

### The Children.

The children's services held every afternoon proved in every way highly successful. They were conducted by Mr. Langley, who delights in such work, and soon made himself a great favorite. The children also were invited to bring requests for prayer, and some of their petitions in regard to the war showed a keenness of perception as to its real causes, that one naturally thought of the prophet's comment that "a little child shall lead them." A unique request that we should pray for our enemies, the Germans and the Turks, came from a child.

### Open Air Services.

Each evening, half an hour before the Mission services commenced, a band of workers conducted street services in various parts of the city; and, though it is difficult to trace many who were brought to the Mission by their agency, the fearless witness for Christ has been of great value to those who took part.

In the porch of the Church a well-stocked bookstall was provided, and a large quantity of books was sold, such as devotional helps; expositions of the doctrines of the Faith;

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### A Time of Blessing.

The services were held in the Church, and the attendances were excellent, the large Church being always crowded on Sundays, while on week days people came with unfailing regularity. The singing was hearty, the book used being the "Church Mission Hymn Book."

The parish has been greatly uplifted, and though it is too early to be able definitely to trace its influence, there are hopes that the Mission may call forth workers not only for the home ministry, but also for the mission field.

Not the least striking aspect of this campaign was the large number of prayer requests which came in, for deliverance from the curse of strong drink; and a very large number of men and women signed the "Kitcheners Pledge" during the Mission.

## A Problem Solved.

One of the obstacles encountered by early missionaries in Turkey was the open disregard for the Sunday by many of those who called themselves Christians. Because the Jews of Constantinople were faithful to the Mosaic Sabbath, no one expected them to violate it, and the Turkish government never required them to do so. It paid little regard, however, to the Christian Sabbath, because of the knowledge that so many Christians will sacrifice their sacred day to their worldly interests.

When Cyrus Hamlin, the founder of Robert College, began work in Constantinople, he was troubled by these things, but he was at a loss to know how to make the authorities understand that Sunday is a sacred day to the Christians. He gave his attention to other problems—and it was in finding the solution to one of these problems that God showed the way to solve the other.

Not long after Mr. Hamlin began his missionary work, seeing the necessity of providing employment for the persecuted Armenian Christians among whom he was teaching, he established the first steam mill in the city, and built two bake ovens in which he used the flour ground under his direction. Just as he had the new business well established, in 1853, he was urged to supply large quantities of bread to the English military hospital at Scutari, during the Turkish war with Russia. After all preliminaries had been arranged, he was about to sign a large contract. Here is the rest of the incident, in Dr. Hamlin's own words:—

"When I looked over the printed form of the contract which I was to fill out and sign, I told the general that the sentence 'to deliver every morning between the hours of eight and ten, or at such hours as might be agreed upon,' etc., must have the interpolation

'except Sunday' after the word morning. The bread could be delivered Saturday evening, say at sunset.

"The laws of war do not regard Sunday," he replied. "I cannot change a syllable in that form of contract."

"Very well, sir; then I will not furnish the bread. I have not sought the business. Your chief physician, Dr. Mapleton, sent for me, and requested me to supply this bread."

"He bit his lips in doubt, but said: 'The chief purveyor, Mr. Ward, is a good Scotch Christian, and he will arrange with you for that.'

"So I signed, with a protest against that article, and went to Mr. Ward. He had no objection whatever to the Saturday delivery. He aimed to keep fresh bread twenty-four hours before delivering, and this would be the best thing possible.

So the furnishing began. I think it was two hundred and fifty one-pound loaves a day. It gradually increased to six thousand pounds a day for that hospital alone. It gave such satisfaction that, at the end of three months, when the contracts must all be subjected to a new competition, the bread was accepted by express order of Lord Raglan."

Later, the same General Smith who had objected to the Saturday night delivery, urged him to build new ovens that he might supply the camp at Hydar Pasha with from eight to twenty thousand pounds daily. The ovens were built, and the general was informed that the bread was ready for delivery.

"I made the same protest against delivering bread on Sunday morning, and he quietly said I must settle that with the provost of the camp.

"The provost of the camp did not impress me favourably. He did not have the bearing of a gentleman. I anticipated trouble about the double delivery on Saturday. Towards sunset, I just preceded the train of carts for the Sunday supply. I saluted the provost, and said:

"On Saturdays I deliver the supply of bread for Sunday; as at the hospital, so at the camp."

"He was evidently prepared for it, and blustered out, full of passion:

"You will take every loaf right back, and bring the bread in the morning!"

"He evidently thought to frighten me by his loud blasphemy and his threat to pitch every loaf into the Marmora (the soldiers sometimes flung their bad bread from the cliff into the sea). I simply replied:

"I leave you the bread—eight thousand loaves—and you can do what you please with it."

"The next Saturday I sent a man with the carts who knew no English. He thought the provost swore some,

but he could not understand him. The bread was taken, and receipts given. I fancy he had received some advice from the Commissary-General Smith or Potgeiter. Both were gentlemen of integrity and honour, and all my relations with them were very pleasant.

"The Friday before the third Saturday of the bread delivery, the requisition giving the number in camp had a bottom note:

"Remember the double delivery Saturday."

"It was from the same profane provost of the camp, and he kept that up until the war closed, and the last soldier embarked for England."

The story of the missionary's scrupulous observance of Sunday was talked about throughout the city. Thus Dr. Hamlin made the desired impression on the Turks, as well as on the English.—"The Book of God's Providence."

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No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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

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## The Church Record.

JUNE 18, 1915.

## IS ANGLICANISM WORTH PRESERVING?

The Archbishop of Brisbane, in the course of his Presidential Address at the Diocesan Synod, asked this crucial question: "Is Anglicanism worth preserving?" And it is a question of so great importance as to be worthy of our most careful consideration. It is because of our "unhappy divisions" that the Archbishop has been led to propound his query. He says:—

"There are individuals in England (I trust it is not more than this) who are losing patience with Anglicanism as we know it at present. Advanced Churchmen feel that the strain with some Evangelicals is not much longer endurable, while militant Evangelicals make no secret of their wish that the Ritualists might migrate in a body to another communion. During the early months of last year the strain of party spirit had reached almost to the breaking point."

These words of the Archbishop represent, in the main, the position of the Anglican Church in Australia, as well as in England, and many are wondering what the ultimate outcome will be. Our Church is intended to be, within wide limits, comprehensive, but the limits of comprehension have been so much extended in recent years that within our Communion there are now two forms of the Christian religion, so divergent that they may almost be described as two different religions.

On the one side are those whose service of Holy Communion is almost identical with the Mass, at which the people assemble, not necessarily to communicate, but to "assist" at the offering of a sacrifice, both for quick and dead. The other parts of their religion fit in with this mediaeval centre. Private confession to a priest is part of the normal Christian life, and in many other directions the desire is shown to conform to the so-called "Catholic" customs of the Churches of East and West.

On the other side are those who regard the authority of the Holy Scriptures as absolute and supreme. Where they speak plainly on any question of doctrine or practice there is no more to be said. Where they do not give definite guidance the custom of the

Apostolic and Primitive Church is appealed to and followed, but later accretions and superstitions are rejected.

Now which of these two positions is in accord with the Book of Common Prayer and the Thirty-nine Articles? Until the appearance of Newman's Tract XC., showing that the words of the Articles could be understood in a non-natural sense, no one in the Church of England had any doubt as to the answer to this question, but since then even honest men have deluded themselves by specious arguments, and believe that when the Prayer Book says one thing it means another. Thus the 31st Article speaks of the "Sacrifices of Masses," as "blasphemous fables and dangerous deceits," to which Anglo-Catholics reply, "Yes, the 'Sacrifices of Masses,' but not 'the Sacrifice of the Mass,'" and under the cover of this quibble the Mass is again celebrated within our beloved Church. Again the Prayer Book plainly teaches that confession of sins to a priest may be voluntarily made by the would-be communicant who "cannot quiet his own conscience" by other means, or by the sick person, "if he feel his conscience troubled with any weighty matter." Yet the Anglo-Catholics are seeking to bring Church people under the domination of the priesthood by teaching the necessity of regular confession to a priest as part of the normal life of the Christian.

In the light of these facts who is to blame for the unhappy divisions which mar our Church? Not the Evangelicals, who are content with the Prayer Book and Articles as they are, who in accordance with our formularies always appeal to Holy Scripture, and assert in the spirit of the 6th Article that "whatsoever is not read therein, nor proved thereby, is not to be required of any man, that it should be believed as an article of Faith, or be thought requisite or necessary to salvation." We have no quarrel with those historic High Churchmen who are, like ourselves, content with the Prayer Book as it is, have no desire for the Mass, or for confession, save in the rare and exceptional cases for which our formularies provide. We may and do differ from them in certain matters, but there is no reason whatever why we should not live and work in the same Church with them as brethren in the Lord.

But the whole blame for the troubles of our Church lies with the aggressive wing of the Anglo-Catholic party. They have fought for years to get a footing in the Church, and have succeeded to a marked degree. They have so dominated the Convocations of Canterbury and York as to persuade them to seek revision of our Prayer Book in a Romeward direction. In some Dioceses in Australasia they have practically succeeded in squeezing out the Evangelical clergy; in others the process is still going on, and often the moderate Bishops and clergy, not really in sympathy with extreme views, are consciously or unconsciously helping forward this process of elimination.

Is it any wonder that Evangelical Churchmen feel that their heritage is in danger, and fight for it with all lawful weapons? Would they not be unworthy of their name if they allowed error and superstition to take possession of their Church and raised no voice in protest? Is it not their duty to contend earnestly for the Faith once delivered to the saints?

The fault does not lie with those who defend the citadel, but with those who attack it, and seek to rob us of the purity of doctrine and practice won, at the cost of great sacrifice, at the time of the Reformation.

The Archbishop says:—

"Schools of thought there will always be in the Church. They are of the essence of its health and well-being, and they must always exist where religion is alive, for the simple reason that we are not all made alike. Moreover, it is natural and inevitable that any school of thought, in proportion to its sincerity, will seek to convert others to its views. But this zeal for conversion is a very different thing from the intolerance which, failing conversion, seeks to exterminate the rival school. This is party spirit, the bane of the Church of Christ."

With these words we entirely agree, but the schools of thought, if they are to remain within the Church, must be consistent with the Church's formularies, otherwise they should go elsewhere. The most conspicuous examples of the "intolerance which, failing conversion, seeks to exterminate the rival school," are, so far as Australia is concerned, found in the Dioceses where Anglo-Catholics are in power, and have used that power to do their work of exterminating Evangelicals.

The question, "Is Anglicanism worth preserving?" presses for solution. Surely no Anglican can be in doubt as to the answer, but unless we can have some limits to the diversity of teaching and practice within the Church there is grave danger ahead. Recent events have shown that it is more than possible that before long, if those in authority are not careful, the Church may be rent in twain.

As we read the Archbishop's words there is much with which we have the deepest sympathy. We feel that he does not fully comprehend the position of Evangelicals, but we recognise here, as always, his loving kindly spirit and his earnest desire for greater unity. We wish that it were possible to reach that unity, and, so far as the various schools of thought within the Church are consistent with her formularies, we heartily commend to our readers the Archbishop's words of wise and affectionate counsel, which we quote as follows:—

"Schools of thought other than our own are not to be excommunicated. We are called to live together. Therefore our convictions about our own position must be tempered with humility on account of our limitations; our zeal for the conversion of others must be tempered with the reflection that we, too, have something to learn from those others; and that only through the interaction of differing schools of thought and by their co-operation, so far as possible, in practical things, will the Church grow to her full strength."

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

St. Clement's, Marrickville.

Quite a large number of young men from St. Clement's parish are at the front, some of them active Church workers. Amongst those who have fallen in the Dardanelles was Sergt. Oscar Rainbow, the second son of Mr. J. W. Rainbow, a very old resident and much-respected parishioner. Sergt. Rainbow, who was confirmed in St. Clement's a few years ago, fell on Empire Day. A memorial service was held on Sunday evening last in St. Clement's, when Canon Martin preached to a very large congregation. His text was, "Be thou faithful

## St. Paul's College.

The new buildings in connection with St. Paul's College, Sydney, are expected to be opened before the end of the month. The sum of £190 10s. 6d. is all that is wanted now to complete the £700 of subscribed funds necessary in order to obtain the £700 of endowment grant.

## Second Advent Convention.

The Third Annual Convention, dealing with the subject of The Second Coming of our Lord Jesus Christ, will be held at St. Stephen's, Newtown, on the Prince of Wales' Birthday, Monday, June 28. The Holy Communion will be celebrated at 9.15 a.m., and there will be three sessions, as follows: 10.30 to 12.15; 2 to 3.30; 4.15 to 5.15. Hymns of Consecration and Faith will be used. Every one will be cordially welcomed. Boiling water will be provided for visitors.

## Social Questions.

Recently Mr. Meredith Atkinson, M.A., Director of the Workers' Educational Association, in connection with the University, inaugurated a tutorial class amongst the clergy of the Sydney Diocese. As a result, some 25 clergy meet week by week at Christ Church School Hall, under the leadership of Mr. Nowland, M.A., B.Litt., and are studying Toynbee's "Industrial Revolution."

## NEWCASTLE.

New Parish of South Maitland.

It has been decided that a new parochial district be formed from St. Paul's, West Maitland (N.S.W.) (Rev. Arthur Connolly, Rector), which will include Bishop's Bridge, with Homeville and East Greta. It will probably be known as South Maitland. Rev. E. C. Tanner will be placed in charge.

## GOULBURN.

From a Correspondent.

## Parochial Returns.

The following summarised figures from the annual returns are of interest, three parishes, be it noted, furnishing no returns: Communicants on the rolls, 6,340; Communicants on Easter Day, 3,832. Sunday School Scholars: Boys, 1,664; girls, 2,286. Total, 3,950. Sunday School Teachers: Male, 84; female, 234. Total, 318. The total amount raised in the parishes (exclusive of Diocesan funds and the three parishes above-mentioned) is £19,430 12s. 6d., made up as follows:—Offerings, £6,687 8s. 10d.; subscriptions, £5,879 7s. 3d. Total direct giving, £12,566 11s. 10d. Glebe rents and endowments, £1,010 9s. 8d.; pew rents, £752 4s. 6d.; and indirect methods of giving, £4,201 2s. 3d. Adding on the contributions to the Diocesan funds, but excluding interest on capital, it is safe to say that the contributions of the faithful in the Diocese of Goulburn for the past year are not under £21,000.

## Council of the Diocese.

The Diocesan Council met last Thursday, and transacted the following business:—

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**Cathedral.**

From financial reasons it has been found impossible to proceed with the electric lighting of the Cathedral. In lieu thereof the former vertical incandescent burners have been changed to inverted ones, and the change has been nothing short of miraculous. It was intended as a temporary expedient only, but so great is the improvement and the general effect and diffusion of the light that there is little doubt that the larger scheme will be postponed for many years.

**Queanbeyan.**

Christ Church, Gunning, has recently been enriched by a Litany Desk of polished cedar. It is a gift from the Choir and Churchwardens and stands as a memorial to the late Mrs. B. Iredale, a former member of the Choir.

**Cathedral Parish.**

The monthly meeting of the C.E.M.S. fortunately synchronised with a flying visit from the Bishop Elect. Dr. Radford addressed the members at an evening session devoted to the discussion of the future work of the Branch.

**Tumbarumba.**

St. James' Church, Munderoo, in the Parish of Tumbarumba has been improved by the addition of a Chancel which is shortly to be dedicated. The window was presented by the C.E.M.S. and embodies a representation of St. James.

**BATHURST.****Annual Retreat for Clergy.**

The Annual Retreat for the clergy of the Diocese of Bathurst was held recently at the Brotherhood House, Dubbo. Rev. W. F. Wentworth Shields, Rector of St. James', Sydney, was the conductor. The attendance of clergy fell below the average of previous years. Mr. Wentworth Shields was also the special preacher at the Parish Festival at Dubbo.

**GRAFTON.**

From Our Own Correspondent.

The Venerable Archdeacon Knox, who was recently transferred from the Richmond and the Tweed to the Archdeaconry of the Hastings and the Macleay, was accorded a welcome at Smithtown on June 4. After Evensong and War Litany in the Church a reception was held in the hall, when suitable musical items were rendered, and appropriate speeches made by the Revs. A. S. Chambers and J. W. Symonds, and by Mr. T. Dennis. The Archdeacon, in his reply, spoke with great earnestness, and pleaded for a whole-hearted surrender to God and to the work of God for a wide outlook and for a high ideal. The fact that the Archdeacon had spent a few years of his earlier life as minister of the Lower Macleay, and had taken his esteemed wife from Smithtown, lent a very happy element to the occasion.

**VICTORIA.****MELBOURNE.****National Service at the Cathedral.**

On the afternoon of Monday, June 7 (the King's Birthday), a National Service was held at St. Paul's Cathedral. There was a large congregation present, including the Governor-General and the State Governor, the Anglican Bishops of Victoria, the Allies' Consuls, and naval, military, and Parliamentary officials. The offertory was in aid of the Church's work amongst the soldiers. The Archbishop, in his sermon, spoke of the high Christian standard which was set before us by the King and Queen, "showing sympathy for suffering, and inspiring the spirit of the Empire in the greatest trial it had ever known." The preacher then paid a high tribute to the self-sacrifice of the men who had gone from our shores to the front, and to the spirit shown by those who had to

stay behind. Only through pain, loss and bloodshed, he said, could the human race win for itself the blessings of peace. The pain and suffering were now visiting Australian homes. The daily casualties told their own tale. They must accept them in patience. They could not, and would not, doubt that the right would prevail. For themselves they would win, he trusted, many lessons never to be forgotten—lessons of sacrifice, of the just knowledge of life's choicest blessings, and of reverence for God and His laws.

**Moorhouse Lectures for 1915.**

The Moorhouse lecturer this year is Canon Hart, the Warden of St. John's College, Melbourne. "Spiritual Sacrifice" is the subject he has chosen. The lectures will be delivered in St. Paul's Cathedral on the following dates:—July 7, 8, and 9 in the evening; Sunday, the 11th, in the afternoon; and on the 12th, 15th and 16th in the evening. A synopsis of the series will be issued beforehand.

**St. Columb's Anniversary.**

St. Columb's, Hawthorn, had a memorable day of services on Sunday last. The Mayor and Councillors of Hawthorn attended, the Mayor, Councillor Rigby, reading the lessons. Sir Robert Best read the lessons at the other service. Mr. Merritt, M.L.C., was also present. The Vicar, Rev. D. M. Deasey, conducted a Children's Service, and Rev. E. J. Durance addressed a special Service for Men. The Vicar's text, Proverbs xxix., 18, "Where there is no vision the people perish," emphasised the need of ideals in the national and social life of the people to maintain the great traditions of our Empire. A Parish Social was held on Tuesday to celebrate the Anniversary.

**St. Alban's, Armadale.**

The Anniversary services of St. Alban's, Armadale, were held on June 7. Revs. E. Durance, F. I. Hutchinson, and B. R. Hewett were the preachers on the occasion. The services were all well attended, and a spirit of earnestness and keenness was shown by all throughout.

**C.E.M.S. Annual Corporate Communion.**

The Annual Corporate Communion for the members of the C.E.M.S. was held in St. Paul's Cathedral on Monday, June 7, at 8 a.m. Fully 400 men of the C.E.M.S. attended, and the fact that it was a public holiday witnesses to the keenness displayed in this service. An adjournment was made to the Chapter House, where breakfast was served. Only two speeches were given, one by Mr. Burd Connell, Chairman of the Executive, the other by the Archbishop. His Grace was glad to notice the spirit of worship growing up and developing in the Diocese. He was glad to see so many men on a holiday come together for Communion and worship, without any attraction such as an eloquent sermon. To the men of the C.E.M.S. he looked for help in Church advancement and spiritual progress in the parishes of the Diocese, and he appealed to them to realise that they were called of God for service as those who were touched with the Spirit of Christ.

The Archbishop expressed gratitude to the ladies who acted as waitresses, and to the management for the success of the gathering.

**BALLARAT.****The Bishop.**

During the month of June the Bishop is visiting Clunes, Creswick, Hamilton, Heywood, Condah, and Dunkeld. On June 27 he will preach at the Jubilee Celebrations in connection with St. Peter's, Ballarat.

**Help for the Drought-Stricken Parishes.**

At the last Synod the Bishop made an appeal on behalf of clergymen in the drought-stricken areas of the Diocese, stating that the high cost of fodder was a strain upon men who were already receiving small enough stipends, and who had to keep horses in order to effectively do their Church work. In response to this appeal Mr. Man-

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fold, M.H.R., Mr. W. T. Manifold, and Mr. E. Manifold, have each forwarded a cheque for £100. The Bishop has distributed this money as he has deemed necessary.

**BENDIGO.**

From Our Own Correspondent.

**The "Church News."**

From want of support the Committee of the "Bendigo Church News" have recommended that its publication should cease from the June issue. This course is felt to be necessary, as from lack of parochial and clerical interest the Council of the Diocese has been called upon to meet arrears.

**The Dean.**

Dean MacCullagh celebrated his 83rd birthday on Sunday, June 6th. On Monday evening he was accorded a complimentary social in St. Paul's School Hall, and was presented with a set of silver-backed brushes on behalf of his Sunday School students. The Mayor (Councillor W. Wilkie) presided, and congratulatory addresses were made by Canon Percival, the Revs. J. Crookston (Presbyterian), S. Scholes (Methodist), C. Mitchell (Church of Christ), and Messrs. Hampson, M.H.R., J. Sternberg, M.L.C., Clough, M.L.A., and F. W. Bush. The presentation was made by the Rev. J. H. Hewlett.

**QUEENSLAND.****BRISBANE.**

(From Our Own Correspondent.)

**Diocesan Synod.**

At the opening service of Synod, Canon Hay was the preacher. He took his text from Job, XXIII., 10: "He knoweth the way that I take; when He hath tried me, I shall come forth as gold." The Archbishop gave his Presidential Address on the following day. At its close he announced that the Rev. Henry Newton had been chosen by the Bishops of the Province to succeed Dr. White as Bishop of Carpentaria. It is felt that the appointment is excellent, though no doubt the Bishop-Elect will feel keenly his severance from his old Diocese of New Guinea.

During the Session the report of the Corresponding Committee of the Australian Board of Missions showed that the year had been somewhat uneventful, though the finances evidenced that interest in Foreign Missions had increased. The Home Mission Fund report showed that subscribers had increased in number and that a record had been established in regard to receipts. At the request of the Archbishop, the Synod agreed to the appointment of a Coadjutor-Bishop, to relieve the Archbishop of the heavy work now falling upon him. The appointment will rest with the Archbishop. It was agreed to take immediate steps to pay all stipends through the Clergy Central Sustentation Fund.

Cannon Micklethorn moved a motion with regard to the War which caused a loyal outburst of enthusiasm. The Committee appointed by the 1914 Synod to report on aggressive temperance work made various recommendations which were discussed from many standpoints and eventually carried.

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## SOUTH AUSTRALIA.

## ADELAIDE.

(From Our Own Correspondent.)

## Scripture in Schools.

The Scripture Instruction in State Schools' League is entering upon a vigorous campaign. A Monster Petition is to be signed throughout the State by those who favour submitting the question of Scriptural Instruction in State Schools to a referendum of the electors of the House of Assembly. When not less than 50,000 signatures have been obtained, an influential deputation will wait upon the Government to ask that a referendum be granted. The prospect of securing a referendum is now much more favourable than ever before. Sunday, July 18th is to be observed as "League Sunday."

## TASMANIA.

(From Our Own Correspondent.)

## Missions to Seamen.

For years it has been felt that something should be done for the many seamen who visit our port, and for whom there has been as yet very little done spiritually. It is true there has been a Sailors' Mission run on inter-denominational lines, but it has hardly proved adequate to cope with the situation. It is with great satisfaction, therefore, that the appointment of Mr. A. Cocks, of Sydney, as an agent of the Missions to Seamen, is received. Mr. Cocks has recently paid a visit to Hobart, preparatory to taking up his work, and the general impression is that he is the man for the job.

## Melanesian Mission.

The Annual Meeting of the St. Barnabas' Association was held in St. David's Parish Room on St. Barnabas' Day. Dean Kite presided, and there was a good attendance. In the evening the Town Hall was well filled, when Mr. J. W. Beattie delivered an illustrated lecture on his personal experiences of the Melanesian Mission. Archdeacon Whittington presided. The proceeds are to go towards the Sage memorial motor-boat fund, the boat to be used in missionary work among the islands, and to be named in honour of a well-known worker in that missionary field. The lecturer greatly interested his audience, while his fine photographs of Norfolk Island and the Solomon Islands added much to the evening's enjoyment.

## NEW ZEALAND.

## WELLINGTON.

## Retreat for Men.

The Retreat for Men, held recently at Croydon House, Day's Bay, was most successful. The Retreat was arranged principally for laymen, who were in the majority, and who were grateful for this unique opportunity of drawing apart for a space from the strain and turmoil of business. The Bishop gave a series of addresses on the Second Epistle to Timothy, and the Rev. E. I. Sola delivered a series of devotional addresses. Clergy and laity knelt side by side in the services, receiving the same spiritual aid and comfort. It was felt that here the real spirit and ideal of the C.E.M.S. was being realised—"All in One."

## AUCKLAND.

## Resignation of Rev. W. E. Lush.

Rev. W. E. Lush has resigned the Cure of the Parochial District of the Epiphany. Mr. Lush has occupied the position which

he is now resigning since 1891. He has spent some of the best years of his life, and sacrificed himself in every way in the faithful fulfilment of the duties of his office.

## Open Air Services.

The Evangelistic Council has decided to continue the open-air services for men in Quay Street every Thursday, from 12.20 till 12.50. This is largely a response to the request of the men themselves, who expressed their regret at the end of Lent that there would be no more open-air services until next Lent.

## Church Missionary Association.

We have received the Annual Report of the N.Z. Church Missionary Association. It is well printed, and includes good portraits of the various missionaries supported by the Association, pictures illustrating their work, and much information about the mission. The substance of the Report itself has already been published in our columns.

## CHRISTCHURCH.

(From Our Own Correspondent.)

## Ordination.

On Trinity Sunday an Ordination was held at St. Luke's, Christchurch, when the Rev. W. A. Keay was admitted to the Diaconate by Bishop Julius. Rev. J. R. Hewland, Vicar of Holy Trinity, was the preacher, and Canon Knowles, Diocesan Registrar, acted as Bishop's Chaplain. Mr. Keay was for many years a Congregationalist minister in Australia, and in the North Island of New Zealand.

## NELSON.

(From Our Own Correspondent.)

## The Bishop.

Bishop and Mrs. Sadlier returned from their trip to England on May 27, and although the hour was early, they were met on board by the Rev. J. P. Kempthorne, Commissary, and Archdeacon Baker, who heartily welcomed them on their return.

## Diocesan Festival.

On June 2 the Annual Diocesan Festival was held, and the opportunity was taken to welcome the Bishop and Mrs. Sadlier. Speeches were made by the Commissary (Rev. J. P. Kempthorne), the Mayor (Mr. C. J. Harley), the member for the City and District (Mr. T. A. H. Field), and the Chairman, the Hon. A. T. Maginnity, Chancellor of the Diocese. The Bishop thanked them for their kind welcome and said he hoped to devote his life's work to the Diocese.

The war made the work of the Bishop in England much harder than it would have been, but despite the difficulties he was able to obtain nine men for the Diocese, to come at intervals, and also the sum of £1,500 to help the work.

At the Festival the Bishop announced that Miss Marsden had offered £5,000 as an endowment for the Home Mission Fund to help the work in the scattered districts. The Bishop said "You cannot tell how thankful to God I am for such a gift, and how grateful and thankful we are to Miss Marsden for her kindness in helping us in this great work." About three years ago Miss Marsden gave £8,000 to strengthen the Bishopric Endowment. The Festival was a great success.

## Chaplain Wounded.

News has been received that the Rev. T. F. Taylor, Captain Chaplain, has been wounded at the Dardanelles, but the wound is not of a serious nature, and it is hoped that he will soon be able to resume work again.

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By Constance M. Foot in "Our Empire."

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A tall, soldierly figure, in a plain blue uniform, he has from the first led the way, not as a commander—he leaves this duty to the military staffs of the allied armies—but as a comrade, moving among his men with ever a cheery word for the down-hearted and a comforting one for the wounded, addressing them always in the familiar "thee" and "thou" of the country; indeed, their King's presence on the field of battle has on more than one occasion inspired the Belgian soldiers to do and dare to the uttermost.

What manner of man is this fearless soldier-monarch of whom his subjects speak with such affection and pride?

Well, he has an interesting history, for as a young man there was no particular prospect of his becoming king, and he led the ordinary life of a continental prince,

being trained at a military school and by private tutors. Like his people, King Albert served in Belgium's army, first in the Carabiniers and then in the Grenadiers.

When he was seventeen his uncle, King Leopold, lost his son, whereupon our hero became heir to the throne, and had to begin fitting himself for his future high position.

Never was an heir-apparent more modest and retiring than Prince Albert Leopold Clement of Belgium, to give him his full name. He loved travelling, and took a great interest in literature and art as well as in mechanical matters. Indeed, he is one of the few monarchs who can boast of having driven—on more than one occasion—a railway engine in order to put his knowledge to the test, and though he was looked upon in his uncle's lifetime more as a scholar than a leader of men, the people little knew what a strong character lay behind that quiet, modest manner.

In 1900 the Crown Prince, as he then was, married the Princess Elisabeth, the good and beautiful daughter of the much-loved Grand Duke Carl Theodore, of Bavaria. Her father had taught her that she must learn to share the life of the people, wherever she lived, by going amongst them as a woman and not as a princess. So when she came to Belgium as the wife of the Crown Prince, she learnt Flemish in order the better to understand the lives of the fishing population, whom she often visited incognito in their homes, they never dreaming that this kind and gracious lady was their future queen.

At last the time came for Prince Albert

to ascend the throne and become King of the Belgians. He made various alterations in the royal household, showing great determination beneath his modest manner. In spite of this, however, when the great war came about, the Kaiser took it for granted that the quiet young King of so small a nation could be bribed into allowing France to be invaded through Belgium.

Then it was that King Albert showed the world of what stuff he and that "great little nation," Belgium, were made. He appealed to his people to make every sacrifice in order to save their country, concluding his speech with these words: "A country which defends itself wins the respect of everyone and cannot perish. God be with us." And the answer came ringing out: "Belgium will do its duty!"

Placing himself at the head of his people, the King threw his little army of forty thousand men in the path of the great German host who had crossed the Belgian territory without the leave which they found they could not obtain.

Sad and dark days followed for this brave nation and their fearless King. They had to see their peaceful and industrious country occupied by a cruel enemy; their beautiful towns destroyed, and their people homeless and penniless refugees; yet in spite of all this they and their King never despaired of final victory.

There is so much more we could relate of our hero, but we have nearly filled our allotted space as it is, so must conclude by telling of a simple and beautiful ceremony which took place on December 5th, 1914, when King George went to see and encourage his own brave soldiers. It was a wonderful week, but no part of it was more so than when the King of England, standing upon a bit of Belgian soil as yet untrodden by the foot of the enemy, and within sound of the guns, clasped hands with that heroic and royal figure who has won such admiration by his steadfast courage, and conferred upon him the highest honour that England could bestow—the Order of the Garter, the greatest and oldest of the orders of knighthood. King George himself placed the handsome blue sash across the plain uniform which the patriot King has worn throughout the war, handing to him the insignia of the order bearing its symbol of St. George slaying the dragon.

Many illustrious personages have worn this noble order, but no prouder or more stainless banner of knighthood will ever hang in the Chapel of St. George at Windsor than that of Albert the Brave—King of the Belgians.

## Holy, Holy, Holy.

Translated from the Greek by E. Parry, Ryde.

The Magi came in wonder  
To see in swaddling bands  
The Maker of the Heavens,  
The oceans, and the lands.

The holy women early  
Came, sad with sorrow bowed,  
To see Thee pallid lying  
In silence and a shroud.

But when at angels' bidding,  
Dear Lord, they came to Thee,  
They saw Thee robed in glory  
And immortality.

So come we now before Thee  
To worship at Thy Throne,  
About whose feet are planets  
And constellations strown.

And low before Thee falling  
We at Thy feet adore,  
Trishagion resounding,  
Both now and evermore.

## THE INFALLIBILITY OF THE POPE.

In the otherwise excellent prayer of the Pope for peace (except that he appeals to Mary—"be Thou, O Most Holy Virgin, our help, our protector, and our safeguard") he says "As once before, to the cry of the Apostle Peter, 'Save us, Lord, we perish,'—so now deign to hear us, etc." The Pope here confuses the record of St. Matthew xiv. and St. Matthew viii. St. Peter never said the words ascribed to him by the Pope. It was the disciples who cried to the Lord, not St. Peter—who does not appear in the account. On another occasion, when St. Peter was sinking, he cried, "Lord, save me." The Pope evidently confuses the two accounts in his desire to magnify St. Peter.

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### Religious Education in Nigeria.

The new educational code issued by the Government of Nigeria emphasises in a marked way the necessity of religion in any true system of education, and recognises that "religion is a force in the formation of character and of good citizens which cannot be neglected without disastrous results." The "C.M.S. Gazette" for May gives the following significant extracts from an appendix to the code:

"The examples of India and China, as well as of Africa, appear to demonstrate that purely secular education, and even moral instruction divorced from religious sanction, among races who have no, the atmosphere which centuries of Christian ethical standards have produced in Europe, infallibly produce a class of young men and women who lack reverence alike for their parents, their social superiors, their employers, and the Government. It remains more than doubtful how far the African is capable of being restrained by moral precepts divorced from the incentive of religious sanctions."

"The religious instruction in government schools must of necessity be limited to the broad principles which are common to all Christian sects, such as the life and personality of Christ, and the tenets He preached in the Sermon on the Mount, and the Lord's Prayer."

### Open Doors in South India.

In the "Church Missionary Gleaner" for May an extract is given from the journal of the Bishop of Madras in which he writes: "In South India we are face to face with wide-open doors, and our mission work is crying out for increased support. Last week I visited the Diocese of Dornakal, in the Hyderabad State, and during my brief stay I joined in baptising by immersion in the river forty-six people belonging to two different Sudra castes. On all sides I heard of villages asking for teachers, and of large numbers of catechumens under instruction for Baptism." When all had been baptised wet clothes were changed, and the service was concluded. Bishop Whitehead writes: "It was a delightful service, and the whole scene, I imagine, very like that by the banks of the Jordan when 'John was baptising.'"

### An Indian Governor on Missions.

Lord Willingdon, Governor of Bombay, was one of the speakers at a recent meeting in Bombay, and at the conclusion of his speech he said: "This is not the first time

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that I have had the opportunity as the head of the Government of expressing our appreciation of the great work of our missionaries throughout the Bombay Presidency. I have always felt that we owe very much to the missionary societies for the enormous help they have given us in the past, are giving at the present time, and I am sure will continue to give in the future, with regard to education, medical relief, and to the general uplifting of the Indian population."—C.M.S. Gazette.

### C.M.S. Missionaries in Turkish Territory.

All the staff of the Church Missionary Society in Mesopotamia have now been released, the last to leave being Dr. and Mrs. Johnson and Miss Gutsell (Baghdad) and Miss Martin (Mosul). Dr. G. W. Stanley, who left Baghdad in December, writes:—

"In spite of the violent attempts of the Germans to stir up feeling against the British, and even after the declaration of war against England, feeling was quite good in Baghdad. The attempt to raise a 'Jihad,' or holy war, was a miserable failure, and was received with chilling indifference by all the Moslems."

"All male British subjects were imprisoned in the British Residency, under armed guard for a fortnight; the ladies were not molested in any way."

"While confined in the Residency we organised the community. We had a committee and a president, a judge, a medical adviser, a public prosecutor, a commissioner of public baths and wash-houses, etc. We had a daily paper giving news of all that happened in our little world, and we managed to pass our time in comparative enjoyment."

"On December 13 we were sent away to Aleppo (with the exception of Dr. Johnson and the ladies). Thence a long and trying journey, of sixty-six days in all, brought us to liberty in an Italian steamer in the port of Mersina."

### Kashmir Medical Mission.

In the annual report of the C.M.S. Kashmir Medical Mission, Dr. A. Neve says that this year "marks an epoch from which everything will date afresh." He writes: "It is certainly an epoch for India, so many of whose gallant princes and troops are in the firing line. In future things cannot be the same."

The spirit in which we English now meet our Indian fellow-subjects is that of co-operation, and should lead to closer friendships in future when the men come back who have been fighting our battles in Europe, and experiencing English hospitality. That the spectacle of Christian nations fighting among themselves is unedifying goes without saying, and especially that there should be such barbarities practised on non-combatants, but perhaps the people of this land may thus be brought to see the distinction between real and only nominal Christianity, and the corollary that religion is a matter of the heart, not of hereditary creed and ceremonies." Since this was written, Dr. Neve, feeling that with his long experience of the Indian races he ought to be with the wounded soldiers in their hour of need, has joined the Army Medical Service.

### Among Japanese Soldiers.

C.M.S. missionaries have been able to visit the Japanese soldiers who were wounded at Tsingtau, in the wards of the military hospital at Hiroshima. They took green covered Gospels from the Bible Society, and some little cards like those which British soldiers have, with the "Soldier's Prayer" in Japanese, and flowers such as branches of budding plum-blossom which the Japanese love. A Japanese catechist, who is an ex-soldier himself, and learnt to believe the Gospel when lying wounded in hospital, spoke to the men in the recreation room. They were all in white hospital robes sitting

on blue and white cushions on the floor. They were as fond of singing as British soldiers, and eager to have the books the missionary had brought. A head orderly, who is a Christian, was a great help in asking the men to come, and in helping with the singing.

## Lieutenant W. G. C. Gladstone.

### An Appreciation.

Few incidents in the war have touched the hearts of men and women of all classes like the announcement that Lieut. W. G. C. Gladstone, M.P., grandson of the famous statesman, had been killed in action. It seems that Lieutenant Gladstone was endeavouring to locate a sniper when he was shot in the forehead and died almost immediately. We give below a touching appreciation of Hawarden's Squire by the Rector.

"Really you will be wrong if you regret my going, for I am very glad and proud to have got to the front. It is not the length of existence that counts, but what is achieved during that existence, however short." So wrote Lieut. William Glynn Charles Gladstone to his mother one week before he was killed in action, and we, who know him, know that he wrote the words quite simply and meaning exactly what he said. His life and his death alike expressed the power of this conviction.

Pure in heart and single-eyed to duty, just and tenacious of his purpose, charming in his manner and sound in his judgment, he combined wonderfully a delightful modesty and gentleness of youth with the wisdom and firmness of much maturer years. In his presence no one said a wrong word or spoke evil of his neighbour or told a lie; we knew better than even to exaggerate! He was a power for good. This is Hawarden's reckoning, and Hawarden knew him best.

Of all the thousands who have volunteered, none did so more wholly from a sense of duty than he. Soldiering was not congenial to him. But he threw himself into it, as he did into all else that he thought he ought to do, and full of high courage, with words of good cheer to those he left behind, he went to the front three weeks ago. The heavy toll of Company Officers that this war records, attests the peculiar danger attaching to-day to the honor of the King's Commission. It was in heroic fulfilment of the dangerous duty of reconnoitring on behalf of the men in his trench that a German bullet pierced his forehead, and death, almost instantaneous crowned the promise of a great career.

### THE PARTING MESSAGE.

"When I was leaving England for the work that I had chosen," said Dr. Grenfell, when giving a University address, "I knew that it must banish me from those I loved, and I went to her whom I love best on this earth still—my mother—and I said to her, 'Give me a parting message.' She might have given me some philosophical saying, she might have given me some theological epigram. She gave me this prayer, which I give to you: 'God, teach me, in the path of life I shall walk in, always to do the thing that pleases not me but Thee.'"

## G. C. MEHLERT,

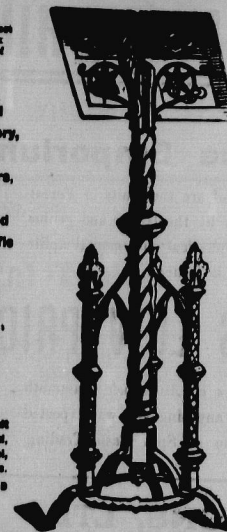
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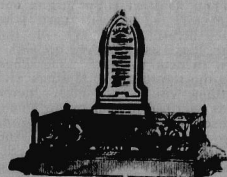
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## Current Topics.

The subject of the Gospel for the Fourth Sunday after Trinity (St. Luke vi. 36-42) is "God's Mercy and Ours," summed up for us in one sentence; "Be ye therefore merciful, as your Father also is merciful." God's mercy is the measure and pattern of our own.

The ground of all morality is the character of God. In Leviticus God is represented as saying: "Be ye holy for I, the Lord your God, am holy." Here is a grand reason for trying to do right. To be like our Father, to be holy, because He is holy, to be merciful because He is merciful. He is noble, perfect, and good, whereas we are only trying to reach these ideals; still the Bible teaches us to aim at being like our Father in heaven.

How are Christ's commands to be obeyed. "Judge not, condemn not, forgive, give." There are duties to be fulfilled which need firmness in carrying them out. The father must correct his disobedient child; the jury must convict the guilty, and the judge must sentence them; the master must seek faithful work from his servant. Society would go to pieces, if, in their proper place, the duties of judgment and condemnation were neglected; if forgiveness and mercy were indiscriminate.

How then are we to obey the Saviour's teaching? He says that we are to imitate God, in our own sphere, with regard to judgment, condemnation, forgiving, and giving. God forgives those who are sorry for their sins. He gives to those who are willing to fulfil the conditions of His blessings. The chief point about God's judgment and forgiveness is that He is free from passion. He is not swayed by personal feeling, there is no offended dignity and insulted pride about Him. He sees each offence as it really is, and judges, condemns, or forgives, accordingly. And we should seek to forget our personal wrongs, and judge righteous judgment. Our first impulse is to resent an injury, to return evil for evil, but Christ teaches us to resist this impulse, to put our own feelings aside, to be ready to give full and free forgiveness, to act kindly towards those who have done us wrong, and not to injure them by word or deed, remembering that our debt to God, which for Christ's sake has been forgiven us, is infinitely greater than any debt of injury owed to us by our fellow men.

These old principles of the Sermon on the Mount are the rules by which our lives should be governed. Even for earnest Christians it is not an easy

thing to practise the law of charity—to forgive injuries. But we must persevere, in the strength of the Holy Ghost. "Be ye kind, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." "Be ye therefore merciful, even as your Father is merciful." "For with the same measure that ye mete withal, it shall be measured to you again."

One great question of the present hour is the care of the thousands of wounded soldiers who are being brought back to the Commonwealth. The sufferings of these heroes are evoking a noble generosity amongst our people, and many offers are being made to the several governments of the use of palatial homes, that so the needs of the men may be met and the best conditions obtained for nursing them.

The sad home-coming of these men will do much to make us realise the horrors of the war, and will, we trust, make absolutely general the desire to do something to help in the present crisis. It is, alas! too true that a large proportion of the people of our Empire have not yet caught sufficiently the vision of self-sacrifice. The ghastly labour dissensions in England, resulting in a shortage of ammunition and other supplies, are the fruit of a callous selfishness which will allow our brave and patient burden bearers in the trenches to suffer and to die, because some of their fellow citizens are possessed by a spirit of covetousness. Most unfortunately the troubles are not confined to England. There are apparent in our own Commonwealth signs of similar storms, showing that while many are giving lavishly and self-sacrificingly of their best for our great cause, there are others who are yielding to the temptation of seeking their own financial ambitions, despite the consequent prolongation of the war and the increased suffering and loss for our brave soldiers. Such poltroons, whatever class they hold, are nothing short of practical murderers.

We welcome the extension of the "National League of Honour for Women and Girls" to the Commonwealth. A certain grave moral question is always with us, but, at a time like this, when enthusiasm and excitement are at boiling point, there is a greater accentuation of the difficulty. We are thankful to hear that, in spite of alarmist reports to the contrary, the alleged increase of illegitimacy in

Great Britain is not true. The Archbishop of York's Committee, which was appointed to investigate the matter, found that the reports are without foundation, but, at the same time, pointed out "that there is grave cause for anxiety on account of the prevailing low moral standard." It is this low moral standard of Great Britain with its wealth of steady traditions, we can be quite sure that in our new land, with its greater freedom of life, its graver laxity of parental control and its unbalanced devotion to pleasure, the cause for anxiety is all the greater. Surely the growing list of casualties should give pause to the giddiness and foolish excitability which are the precursor of so much individual wrong and suffering and of national dishonour. The "National League of Honour" is out to fight against this evil by appealing to the finer and truer instincts of womanhood for help in this matter.

But the League has a wider platform than this. It is being increasingly realised, at any rate in Great Britain, that every fit man will be needed for the fighting line if a successful issue to the war is to be reached. Consequently the League is seeking to organise the womanhood of the Empire, not merely for the work of ministering to the needs of the men who are fighting, but in order that more and more women may be found capable to fill the men's places in the sphere of industry, so as to release the men for the sphere of war.

"Business as usual" is still the order of the day in England. The Church Congress is to meet this year, and has naturally chosen subjects germane to the conditions of the world and the nation.

The order of the subjects chosen for discussion has just an appearance of inaccuracy. The great renewing instrument of the nation and the world is the Church, and we should suggest that, as in the great Hezekiah's reformation, judgment should begin at the House of God. As a Church paper, we look naturally from a Church standpoint; and consequently as we think of renewal for our Empire and the world, we should, in all humility and simple dependence on the great Inhabitant of the Church, look within. Is the Church to-day sufficiently dominated by the spirit of Jesus Christ? Are the ideals in the Church of to-day the ideals of the great Head of the Church? Are the methods of the Church such as are calculated best to manifest the intense love of

The Renewing of the Church.

The League of Honour.