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Current Topics.

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

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

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

sportsmen to maintain, in this matter play the game.

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

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

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

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

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

We are glad that the Archbishop of Melbourne devoted some attention to his Synod Charge to the controversy that is raging in his diocese. We sympathise with him in his determination not to "allow the peace of the Church in this diocese to be thrown into confusion either by wild accusations or by unfaithful acts of teaching." We commend to his Grace's attention a letter in our esteemed contemporary of the

5th inst., over the signature of "Cyril C. Barclay, C.B.S." It would be interesting to know the Archbishop's judgment on the acts of teaching therein indicated. The reminder is given by the Archbishop to the clergy that, "At the same time the clergy must remember that they are honourable men bound by oaths and obligations. They have undertaken to exercise their ministry as the Church of England has received the same; to use the rules of the Book of Common Prayer, and to observe the acts of the Synod of this diocese. Beyond these limits neither they nor I can go. I give liberty to my clergy generously, but, in return, I expect to be treated with loyalty and subject to the obligations by which they and I are equally bound."

We couple this reminder with the further judgment, "to teach a regular and compulsory confession of sin is contrary to the teachings of our Church," and we trust that this outspoken reminder means that the Archbishop only inadvertently "stood sponsor" for the Romanising excrescences of Vernon Staley and his following.

English Church Notes.

Evening Communion at the Front.

(By a Wounded Soldier.)

Recent references in the "Record" to the suitability of instituting celebrations of the Holy Communion in the afternoon and evening recall the solemn Easter Sunday service at Arras this year.

There were hundreds of men waiting to go "over the top" on the morrow. All were cheerful and happy; the sun was shining faintly, and a gentle breeze made things pleasant. A shell would drop near occasionally, and a little extra excitement was caused by an air fight, in which three aeroplanes were brought down almost on top of us.

The Chaplain.

During the morning a smile, and then a laugh, from a near-by group. The padre had them in conversation, and was asking them if they had ever contemplated such a glorious Easter Day? A tall, fine fellow he looked full of good-nature and cheeriness, and, like everyone else, in the highest of good spirits for the morrow's adventure. He inspired confidence by his lack of "side"—he only wore slacks, tunic, and tin hat, leaving his "Sam Browne" and his pride down at headquarters! Filthy shoes from hard marching with the men; a clean but unshaven face; mud-stained clothes—but the brightest of smiles for everyone.

With a cheery "Good-morning, lads," he told us of the voluntary service at 5 p.m. and the subsequent Holy Communion at 5.30. Till the hours passed almost uneventfully enough, but, as the hour approached, little groups began to wander to the meeting-place.

The Voluntary Service.

When the Church's Evening Prayer commenced there was a great crowd there—all quiet, earnest men. Bricklayers, carpenters and labourers, stood reverently beside quiet city workers, engineers, and bank clerks. More than one colonel was there; scores of officers of all ranks, N.C.O.'s, and men. In the rear, an interested spectator, stood a French interpreter.

The familiar hymns and the well-known service were most touching, and the Chaplain's few quiet words at the close made a very deep impression. He had an unrivalled opportunity to make an "eleventh hour" appeal, and he put all his soul into his serious little sermonette. After the Benediction those who did not wish to remain for the Holy Communion quietly withdrew.

The Lord's Supper.

For the Evening Prayer all the officers were ranged in front of the men. But for the Holy Communion they were indiscriminately mingled with the men, and no distinction was made between high rank and humble. "Ye that do truly and earnestly repent . . . and intend to lead a new life," the Chaplain used as the basis for half-a-dozen words on the New Birth. How short a time some had in which to lead their new life was, alas! only too sadly demonstrated on Easter Monday. But our few minutes of Communion not only replenished our souls with a firm assurance of everlasting life, but

assured us also of the immortality of our body, because, even there, it was quickened by His immortal flesh and participated, in some manner, of His immortality. We were able to look on the very near future with composure and entire lack of fear.

At His Own Time.

Apart from the fact that our Blessed Lord instituted the Sacrament in the evening, it is so evident that this time is the most suitable that such celebrations are becoming more and more common at the Front. This view is not only taken by Evangelists, but many High Church Chaplains of varying degrees of extremity have adopted Evening Communion as a necessary service in the Church's worship at the front.

No man is able to get to the 8 a.m. celebration. Perhaps a couple of officers may manage to attend it off duty. But at the Base the men are on parade or preparing for it. In the reserve trenches, or just behind the line in divisional training or rest, it is impossible to get away in the morning, owing to fatigue. Nearly every man is free in the evening, whether at the Base or on divisional training, and very often he is at liberty even when in reserve lines. If numbers count for anything at all, it is surely preferable to have the service when forty or fifty will attend than to celebrate, fasting, for an aesthetic idea. —From "The Record."

Centralisation of Finance.

Important steps have been, and are being, taken in London in order to consolidate Diocesan Funds. In May last, at a fairly representative Conference, summoned by the Bishop of London, the Bishop was asked to "appoint a committee to consider the present position of the Finances of the Diocese of London, with a view to the creation of a single Financial Authority to provide for its spiritual needs and to make a report thereon." The committee brought up a Report in a series of resolutions which were adopted by the Conference. In the resolutions the Conference affirmed (1) That it is desirable that there should be a single Financial Authority for the diocese; responsible to the Diocesan Conference, and consisting of eight ex-officio members, 30 members nominated by the Bishop, and 66 elected members, of whom 39 must be laymen. (2) That the work of the Bishop of London's Fund and the London Diocesan Board of Finance should be carried on by the new body. (3) That the new body start its work as from January 1, 1918. Mr. Robert Nesbitt, Hon. Lay Secretary of the Diocesan Conference, drew up a very valuable memorandum, explanatory of the present position, and was also responsible at the suggestion of the Bishop, for the preparation of a scheme for the committee's consideration, which was practically adopted by the Conference with only immaterial alterations.

C.E.M.S. and the Church's Progress.

The Archbishop of York, speaking at the annual meeting of the Hull and District Federation of the C.E.M.S., said it was certain that the nation would never be as it was three years ago, and it could not be supposed the Church was going to be left where it was. Either the Church of England was ready to follow the guidance of the new spirit, and go along lines which nobody could foresee, or else she was doomed to stand aside and let the great movements of the time sweep past her. The C.E.M.S. was not going to be left where it was; there was room for a complete new spirit in its members. He had been chairman of the Council for sixteen years, and he had recently—both before and since the war—noticed a certain lack of keenness. Candidly, he said that if the Men's Society did not rise to the great occasion it had better cease to be; there was no use in the coming days for anybody who had lost faith and fire. After the war a new beginning would have to be made in every branch. A proposal would, he be-

lieved, be made before Conference, that within a certain time every branch should automatically come to an end, and should be left to decide whether it was or not going to begin again. It was possible that would come to pass; and, therefore, the members must prepare themselves for the future by endeavouring to put new vision and new life into the different branches by the formation of Diocesan Unions.

"Unfermented Wine."

Under the above heading the S.P.C.K. has published a pamphlet of thirty-one pages, drawn up by a Committee appointed by the Archbishop of Canterbury before the beginning of the present war. It contains the Committee's Report on the subject of "brief historical inquiry into the result of their wine used in the Holy Communion." The members of the Committee were Bishop Ryle (Dean of Westminster), who acted as Chairman, Dr. Oesterley, Dr. Swete, Dr. Woolley, and Mr. C. H. Turner. The Chairman describes the Report as "a simple summary of the chief historical evidence" as to the nature of the "fruit of the vine" used by our Lord at the institution of the Lord's Supper, together with a statement regarding the custom of the Jews at the Passover and that of the Christian Church from early days in the matter of the wine employed at the Paschal festival and the Holy Communion respectively. The whole aim of the inquiry was to ascertain whether historical research gave reason to suppose that fermented or unfermented wine was employed at the Last Supper, and which of the two had been used by the Church ever since. The Committee are evidently of opinion that fermented wine was used by our Lord on that momentous occasion. From this they make it plain that they think the Church must continue to employ intoxicating wine in the administration of Holy Communion to the very end.

The "Record's" Comment.

The "Record," in a leading article from the pen of Dr. St. Clair Tisdall, says:—

It would be rash to imagine that the Report has settled the question as to the nature of the contents of the Cup at the Last Supper. It merely repeats what has been said before by those who are in favour of the retention of the prevailing practice.

A very much more serious matter is certain to demand consideration in the near future—viz., whether the Christian Church will oppose or help forward the campaign against the Drink Curse which is being carried on in some measure in nearly all lands, in Canada, the United States, New Zealand, and other places, in all probability prohibition will soon be enacted, will the Churches then fight to retain intoxicating liquor for the most sacred of all rites, thus ranging themselves against reform? Or again, when there are large numbers of converts in parts of China where wine cannot be procured, are we either to dispense with the Lord's Supper or to encourage the liquor trade, perhaps to introduce it into the country, in order to obtain a supply of fermented wine? God forbid! But this question must be answered one way or the other, on the strength of this Report it should unthinkingly be answered in a manner likely to bring Christianity into conflict with a much-needed reform, if not to make the Lord's Supper a curse and not a blessing. Considering that the spirit of the sacred institution has been preserved during so many ages amid all changes of form, surely it would be a mistake, even from the historical point of view, to imagine that a slight—or a great—change in one of the elements would in any degree invalidate the rite or lead to serious consequences.

The way to perdition is paved with violated consciences.

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A Memorial Sermon.

(By the Right Rev. H. C. G. Moule, D.D.)

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God."—Revelation vii. 14 and 15.

These great words may rightly be taken in more than one reference. There is a first and narrower reference; and then an outlook larger and more general, taking in not one great crisis only, but all such times and developments as fall in nature and principle under the terms in which the seer reports his vision.

A First and Second Reference.

The first import of the amazing scene depicted here is concerned with some great epoch of martyrdom. An innumerable multitude is seen congregated before the heavenly throne and before the exalted Lamb of the Sacrifice who appears upon it. The blessed beings are clad in the white of sinless bliss, they bear the palms which denote at once victory and rest; and they are chanting their inexhaustible adoration to the Lord they love, while the supreme Presence is spread as a tabernacle above them, and their Shepherd is the Son of God who died for them and rose again. It is "the great tribulation" out of which these conquerors have emerged into their living rest. It is some one great ordeal, which has put to uttermost test the faith and patience of the saints. The vision is of an immense company of martyrs, who together met their final conflict, and now fill together with their bright ranks the scene of heavenly glory.

But we do not do wrong to take what I may call the inner spirit of the sublime passage, and to see a yet larger reference to it. Its terms convey truth of everlasting consolation and good hope, and also of sacred and inviolable facts of grace and redemption, for other epochs of tribulation than that one, and for other forms of fiery trials which beset faith and courage for righteousness. We may use the seer's words about this great multitude, and find them true, wherever either hosts or individuals have passed through darkness and tempest here, and have found in their time also the gates of bliss opened by the blood of the Lamb, and have taken their place of peace and of heavenly praise above after this life's distresses.

Christ the One Title to Heaven.

And what then shall this bright vision of the Revelation say to us, to the human hearts gathered here by a great sympathy in solemn peace to-day?

First, it shall bear its witness to the solitude and supremacy of the Lord Christ, crucified and risen, as the one secret of the hope of immortal bliss and power for man. The conquering martyr of the vision, who did they enter the eternal door, and find themselves, in triumphant peace, in their innumerable numbers, before the throne of God? They had greatly endured; they had met the tyrant's steel or the lion's gory man; they had given their bodies to the fire or to the flood. Were they not there because of such transcendent valour in the conflict between God and the Darkness? Nay:

"I ask them whence their victory came; They with united breath their conqueror acclaim, Ascribe their conquest to the Lamb, Their triumph to His death."

Their robes are clean as heaven. But it is the blood of the Lamb that has touched them into that snowy splendour, so "as no fuller on earth could white them." It is the supreme Sufferer, the supreme Self-sacrificer, it is He who abhorred neither a virgin's womb nor the unfathomable anguish and sorrows of the Cross, who must stand alone in His loving and majestic glory, as the opener, by His infinite merit, won by His immeasurable Passion, of heaven to man.

We know that they of all others would acclaim His uniqueness as their salvation, they, whom we all the while so ardently love and so justly crown with our praises and our thanks, and who now are there before the throne of God, walking with Christ in white. It is precisely they, such is the profound message of the vision, who cannot help spending their immortal faculty of love and gladness upon His praises. They see Him as He is, and their heavenly being thrills and beats with the sense of His work done for them and His eternal beauty as their Saviour and their King. And their thunder psalm of praise goes up to Him, "Thou art worthy, for Thou wast slain."

But the Sufferings of the Saved are Precious.

But then, this is not all the message of this transcendent scene, this great Vision Beautiful. Have we to think that the suffer-

ings were the victory of the Blessed, whether they were martyrs in the conflict of the Church and the evil world, or patriot warriors, giving themselves in godly fear and Christian faith to death for home and for righteousness, are lost and forgotten in the world of glory? Is the splendour of the redeeming victory of their Lord to swallow up in oblivion their own victory for truth over fear and death? Just as little as the glory of the summer sunset cancels and obliterates the glory of the summer flowers. The two things are profoundly related, yet distinct. However willingly the holy multitudes forget their own blood in the blood of Christ, and can find no strain of praise for themselves because they are occupied with Him, yet their pains and their conquest are not forgotten by their Lord, nor by His angels, nor therefore shall they be forgotten, before the throne of God, by us. It is the voice of a heavenly spirit, it is the elder whose seat is a throne at the foot of the throne of God, who says, "These are they that came out of the great tribulation; and God shall wipe away all tears from their eyes." Ah, what divine sympathies are disclosed to us in those words! The gate of heaven is opened to them indeed by the one key of the Cross of Calvary. But once within it, they are face to face with a Father, with an eternal Brother, to whose love is present for ever every toil and peril they have known, every fear and every tear; who sees more in their sufferings than they ever saw themselves; and who will never, for ever, let them forget that He has loved them in it all, and watched with joy what they have been, and borne, and done.

"Well done, good and faithful; enter deep into the joy of the Lord." Will not these words continue themselves through the whole endless life, a perpetual renewal of the delight of the Lord in His true servants, of the Saviour in His own redeemed, who have caught the contagion of His fire of love? Such recollections and expectations rise directly out of the great passage of the text. And they help us on the one hand to begin afresh in our own souls the song of worshiping thanksgiving to Him who for us, in the awful solitude of redeeming love, endured the Cross and despised the shame, and on the other to be perfectly assured that in that redeeming heart abides and lives for ever the knowledge of what His redeemed have suffered:—

"Holy memorials, acts of zeal and love Recorded eminent."

Yes, their record is on high. It exists no lower than the throne of God. Before Him the book of remembrance is written, and is read.

The True Use of Grief.

One more brief message from this sacred occasion, with its blended tenderness of grief and faith, and I have done.

To my own heart there has come something lately, as the sorrows of life have entered deep into my own being, a growing conviction, full of solemnity and of light, that one of the greatest gifts of God is sorrow penetrated by His grace and, in His mercy, reverently used by the stricken soul.

Pain, whether physical or of the spirit, so I take it, is never simply in itself a blessing. Taken isolated and apart it can, only too often, harden, embitter, at the best wilder and enfeeble. But let it be carried, though in tired and trembling hands, to the Cross of the supreme Man of Sorrows; let the stricken spirit learn there, and from Him, how to use the dark but sacred thing aright; and the day will come when, in a wonderful way, in our Master's words, it shall not merely be over—but over because it is transfigured. "Your sorrow shall be turned into joy."

Let it be used to draw us into the fellowship of Christ's sufferings. Let it be used to show us something of the beautiful gladness of applying for the help of others our

experience of anguish. And we shall find even here that we can without affectation bless the hand that has bereft us and has cut as through, even to the dividing of soul and spirit.

"La Croix nous unit a Jesus-Christ, et nous rend semblable a Lui."—"The Cross joins us to Jesus Christ, and gives us a likeness to Him."

"Dear sorrow and sighing, you soon will be flying from our spirits; the promise is past;

The dim eyes now grieving, the faint breath now heaving, Will smile and will sing in the glory at last;

Yet sighing and sorrow, in that bright to-morrow, We oft shall give thanks that you knew us below;

The smiles will shine purer, the song's will ring surer, For secrets you shewed us through shadows of woe."

The Industrial Situation.

A Few Stray Thoughts by an Amateur.

(By Rev. A. R. Ebbs.)

I am quite sure that my brethren in the ministry have been deeply exercised as for the past eight weeks they have looked on the most serious industrial upheaval that has taken place in Australia. A few lay friends of mine, who met concerning the Day of Prayer movement, could not but tell each other of the burdens that lay upon their souls as they saw this struggle amongst their fellow members of the Empire, and, at the same time, felt how helpless the Church was to carry out any mediatorial work between the parties in the great conflict. As a matter of fact my friend, the Hon. W. H. Edgar, and I felt that something in the direction of mediation should be attempted. I am glad to say at once that we were greatly encouraged in the simple negotiations which we tried to carry through. We had most sympathetic receptions in every quarter. "One leader made the significant remark:—"This is a new thing to find the Church being practically concerned in our problems and struggles."

We have, as the result of the experiences of the past six weeks, come to certain more or less definite conclusions, which I think it desirable to state here:—

1. There is a great gulf between the Church and the masses which is alarming to look upon, for the wider the gulf the deeper will be the spirit of rebellion and anarchy throughout the Commonwealth.

2. There is an urgent need for the setting apart of at least one man, to begin with, who could study the problem at first hand, relate social workers together in the common purpose of bringing the principles of Christ to bear upon the whole position.

3. We were genuinely alarmed to find the number of socialist agitators of the most extreme type who are flinging their doctrines far and wide amongst the people. We believe there is a wonderful field for mediation between capital and labour and between employer and employed. We are so convinced of this fact of the possibility of reconciliation that we hope it may be possible to form some simple kind of Christian Federation through which representative Christian men may come together from both sides, and in a Christian atmosphere frankly discuss their common problems. It will be but a modest and small attempt to do something. We will, at any rate, have the satisfaction of having attempted to make a solution to the greatest problem of the age.

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The School provides Classical, Mathematical, Scientific and General Education of the highest order, with religious teaching in accordance with the principles of the Church of England, unless otherwise desired by the parents.

There are classical and modern sides, and all facilities for the preparation of boys for either a profession or mercantile career.

There are a number of scholarships attached to the School.

A Junior School, with resident master, matron, etc., has been established for the special care of boys from 8 to 12 years old.

There are technical classes for boys going "on the land," with practical teaching by experienced instructors in the last year of the School Course.

All particulars may be obtained from the Headmaster, or from Mr. G. S. Lewis, Clerk to the Council, Ocean House, Moore Street, Sydney.

Your readers may ask the question, Why should I, a Missionary Secretary, be concerned over industrial problems here. My answer is that these same problems are rapidly heading up in the mission fields of Asia, where they will demand solution, and, further, every such upheaval is a source of weakness to the Empire, and therefore retards the longed-for day of victory on the battle-fronts of Europe.

Notes on Books.

We have been asked to review a little volume of verses by Fred. P. Morris, entitled **A Bit o' worn Khaki and other poems.** The author has already made his mark in this line by the publication of "Gleams from the Golden City," "Redemption," etc., etc. This collection, dedicated to the mothers of Australia, is of considerable merit, and reveals both in versatility of style and sentiment, the ability of the author in producing what we feel sure will appeal to many Australian readers. The compositions, most of them, take their colouring from the present battle scenes in which our brave boys are fighting, and contain some very touching passages. The poems, which we think will be most appreciated, are those entitled, "How we stormed Gallipoli," "Here comes a Soldier," "My Bonzer Daddy," "Our Peerless Mother," "Our Fallen Braves," "Our Bill," "The Prince of Peace," "You," "Our Bill in Khaki," "While all the Children Slept," and "Pro Deo et Patria."

We should like to give extracts from each but space forbids, and content ourselves with recommending this dainty little book as a very suitable present to a friend. Our copy is from A. M. Drummond, Arcade Press, Bendigo.

Report of the New Guinea Mission for year ending March 31, 1917. From the A.B.M. Office, Sydney. The statistical table (page 24) shows that the Mission has 30 Churches, 27 schools, 1704 scholars; 1066 baptisms took place during the year, of whom 71 were adults. The number of living Papuan Christians is set down at about 4140, with a Communicant roll of 2020. The mission staff consists of the Bishop, 10 priests, 4 native deacons, 4 laymen, 11 ladies, 22 South Sea teachers, 24 Papuan teachers, and 28 licensed Papuan lay readers. The Bishop, in his Report, says:—

"With no increase of European clergy to come to our aid, the Church in New Guinea has increased numerically as never before. For during the year of which I write (April 1, 1916-March 31, 1917) 1066 have been baptised and 860 confirmed. And in the districts in which we are established something of this kind is likely to be maintained, since the more Christians there are the more there are likely to be. There are, however, some districts in which the proportion of Christians is so large that a similar rate of increase cannot be maintained very much longer for they will practically have become large Christian parishes.

"So the big task lies before us of looking after the large number of Christians and communicants, whom God, through our instrumentality, has made, and of evangelising large tracts of country which are still quite untouched. For neither we nor you must forget that there are such tracts of country even along the coast, whilst inland hardly any work has been done by us at all."

"The War has had little or no direct effect upon our natives. They are interested in hearing about it and love to look at war-pictures. The notion of being annexed by Germany would be hateful to them, but their loyal belief in the might of Great Britain is strong enough to make them think such a thing impossible. I have not discovered that the spectacle of Christian nations fighting one another is a stumbling-block to them. Of course they cannot realise the magnitude of it all."

Children of Wild Australia, by Hubert Pitts, in the Children's Missionary Series, to be obtained from C.M.S., 31 Elizabeth St., Sydney. Price 2/- or 2/2 post free.

An excellently printed and interestingly-written account of young aboriginal life for English children. The author writes from the missionary point of view, describing the various missions and operations, and closes with an appeal to the heart of the Christian child reader. There are quite a number of beautifully coloured illustrations.

Yarns on Heroes of the Lone Trail, for workers among boys; by Arthur P. Shepherd. To be obtained from C.M.S., Sydney. Price 10d.

"This volume is the fifth in a series which has tried to provide material, historically true, that will enlist on behalf of missionary work the enthusiasm, the love of adventure, and the hero-worship which hum in the heart of a boy." The soul-stirring stories of pioneer missionaries such as Columbia Eliot,

Schwartz, and Bishop Hamington, etc., are given with the aim of showing "how the love of Christ in a man awakens in him love for the most degraded of his fellow men," how it compels him to reach out and sustain him through the isolation of a pioneer missionary life.

Talks on Great Servants of India, C.M.S., Sydney; price 10d. By Dorothy Ackland. A book of Missionary Lesson Outlines for teachers. The talks are well arranged and replete with illustrative material. S.S. teachers, Y.P.U. leaders, and Christian parents would find the book very helpful in the educating and interesting of the children in the missionary enterprise.

First Report of the C.M.S. of Australia and Tasmania. To be obtained by supporters from the N.S.W. or Victorian Branch of the C.M.S. The Report refers to the fact that the C.M.S. in Australia is 92 years old, but this is the first report under the new Constitution.

The pamphlet is full of interest for sympathisers of C.M.S., and contains, in addition to the review of the year and balance sheets, photographs of the missionaries serving under the C.M.S. of Australia and the annual reports of the branches' activities.

Australian Christmas Booklets.

We have received from Messrs. Angus and Robertson, Castlereagh St., Sydney, three charming booklets published by them, price 1/- each.

Cum-Nut Babies and Cum-Blossom Babies (by May Gibbs) are exquisitely printed and illustrated, and the subjects are delightfully conceived and executed. Both grown-ups and children will find entertainment in words and pictures at once for their humorous and artistic instincts.

The third, entitled **Doreen**, is from the pen of C. J. Dennis, the well-known author of "The Sentimental Bloke," and is written in his best style. The humour is delightful and possessing a delicate vein of the wisdom that experience teaches those who have the windows of their hearts open, etc.

"The days I thort I snared a saint; but since I've understood I have wed a dinkum woman, which is fifty times as good: An' a saint is made for worship, but a woman's made for Love."

We cordially welcome these essentially Australian booklets, and anticipate a very wide sale for them. The publishers are to be congratulated upon the production of these little gems of art. The colouring of the many illustrations leaves little to be desired.

THE LEPERS' BIBLE STUDY.

From "Without the Camp,"—the magazine of the "Mission to Lepers" (33 Henrietta Street)—we quote an account of a Lepers' Bible Study. Picture a little chapel built of stone with large windows on both sides to ensure plenty of light and air. It seats about 100 to 120. A big bell rings to call together all who will come for an hour's Bible Study. Gradually the poor creatures come in, until the chapel is filled. Truly the sight is saddening. There are lame, blind, palsied; some poor fellows with faces so swollen that features are all but unrecognisable, very many with fingers and toes gone! A blind man pushes a lame one in a wheel-chair, the lame man directing the way. Some can scarcely speak; but all attempt a hymn, and sometimes make an original tune, and no two verses are quite alike. Never mind! They "make a joyful noise unto the Lord," even if it is discordant to Western ears. They are helped, poor creatures; and may God bless them.

Home Comforts in the Trenches.

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Correspondence.

Church of England Home for Boys.

(The Editor, "Church Record.")

Dear Sir,—As a representative to Synod just closed, I was somewhat disappointed that this important matter was not brought forward. May I crave space in the "Record" to bring it before our Church adherents now. It seems to me, sir, that the psychological time has arrived when something should be done to bring about the establishment of this long-felt want in our Church. Numerically, the Church of England is by far the strongest in the State, and yet we are behind-hand in not having a home for boys, whilst at least two other denominations, much less in numbers, have for many years had such institutions, and find they have filled a very urgent need.

I trust this subject will be made a live one per medium of our valuable "Church Record," and much needful information collected before Synod meets again. As a means to that end, may I suggest—First, that every clergyman in the Diocese, who favourably entertains such a project, should at an early date bring it before his congregation from the pulpit. Second, that every parish council or committee fully debate the question. Third, that after full discussion in council, a general meeting of church-members in each parish be called, and appeals made for financial support. Fourth, that when a fair response to such appeal has been made, or even if the appeal is adverse to the project, each parish send in a report to his grace the Archbishop. By the time Synod meets again, if this course were adopted, the Church as a whole would have something tangible to go on. Especially if the matter was taken up on these lines, as indeed it would need to be, throughout the whole of the State. Though I presume the primary object of the home would be for orphan boys of our adherents, it may be deemed wise and necessary to make it wide enough to accept boys whose parent or parents may be in distressed circumstances.

This terrible war will surely leave in its train many Church of England orphan boys, and it seems to me, sir, that it would be a splendid thing to be able to look after any whose circumstances were such as to require help. One never knows, until the whole situation is placed before our Church-people as a whole, how many would be pleased to give such a home their benevolent support. I do earnestly hope that something of a practical nature may be done and done quickly.

Yours faithfully,

G. W. KERSHAW.

Wahroonga.

Church of England Boys' Home.

The following letter has been received by a Sydney rector who thinks it should have a wider circulation:—

Inverell, 1917.

Dear Sir,—I am enclosing a letter from the Archbishop of Sydney, which will explain itself. For a long time I have realised the need of a Home for Boys in connection with the above, and when in Sydney a short time ago I undertook to try to raise funds for one. Might I ask if you would kindly read the Archbishop's letter at one or two services, and arrange for a volunteer to collect. If we can raise twenty pounds in all the large parishes in the State and ten in the small ones, it will at least enable us to make a start with the Home, but I hope that in your parish you may have some wealthy people who would give big donations to such a worthy object. Would you please treat this as an urgent matter? I would

like the names and amounts of all subscribers, so as to prepare a detailed balance sheet. All cheques or money orders to be made payable to "Church of England Boys' Home," and sent to me, if possible, before the end of September. Hoping for your hearty co-operation.

I am, yours faithfully,

RUBY THOMAS.

Address.—
Mrs. A. E. Thomas,
Ormonde,
Ross Hill, Inverell.

Empty Pews.

(The Editor, "Church Record.")

Dear Sir,—According to correct statistics, at the most only one-fifth of the Church of England people attend church. It is time that more time, thought and consideration was given to this matter, and an effort made to Christianise the outstanding four-fifths. Before attempting to find a remedy for this state of affairs, it would be necessary in the first place to look for the causes which lead to the deadness and apathy which has killed the sense of Christian duty in some, and which accounts for it never having existed in others.

In the first place there is no proper organisation for giving religious teaching and training to the young of the Church, even when they are persuaded to attend Sunday School.

In the second place a large proportion of children get no religious instruction whatever. Never was there a truer saying, "Train up a child in the way he should go, and even when he is old he shall not depart from it." This training certainly does not mean a few weeks attendance at confirmation classes. If there is already a good foundation, the confirmation teaching completes and solidifies, but if there is no foundation to build upon, the few weeks' training is not sufficient to stand the strain of worldliness and temptation, and the candidates drift into a life of carelessness.

Another cause, and a great cause, of this leakage, is the utter lack of Christian friendliness and cohesion amongst Church members. St. John says that this Christian friendliness is a test of true Christianity—*are we Christian or not?* (1 Jno. iii. 14). Is any wonder that the working class have given up the Church? The working man says truly: "The Church cares nothing for us; we are practically outcasts. We may attend Church Sunday after Sunday, we may kneel at the Communion Table year after year; no one of these other Church members ever holds out the right hand of fellowship to us; no one in a Christian friendly way bids us 'God-speed.' No one troubles about the wife trying to bring up her children decently, and no one helps her to safeguard the girl going out to the shop or factory. There is a great gulf set up between us and other professing Christians." These statements were made to the writer by a labour man who has not given up his Church, and the statement was made during and because of the strike. He emphasised the bitterness caused by this habitual indifference and neglect by fellow Christians. The writer has never met a clergyman in Sydney who made any attempt to secure cohesion and friendliness between the different classes of his parishioners.

Another cause of the lack of interest in the Church, shown by the great majority of its professional members, is the lack of pastoral visitation. Clergymen say quite truly, "We have so much to do with all the committees and the trying to keep the machinery of the Church going, there is no time for visits." Yet, in God's sight, the greatest responsibility of the clergyman is the sheep committed to his care; especially if those sheep are wandering away. One has no patience with regular Church-goers who always expect the clergyman to spend his valuable time visiting them. They ought rather to be helping him to visit others. If the working men and their families come to Church there will be no empty pews to complain of, and at last a spirit of co-operation and friendliness may be engendered such as will remove bitterness between class and class, and prevent strife and disorganisation.

A CHRISTIAN WORKER.

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Protect Your Pocket.

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Belgrave College, Wolfer Road
Mosman
Principal: Miss SQUIRE, (Cert.)

"Lack of Sympathy."

(The Editor, "Church Record.")

Sir,—The above words were used by the Archbishop in his Synodical Address to partly explain why the third storey of the Deaneary was not built. His Grace might have gone further and added, want of confidence. The pertinent question is, How has this lamentable state of affairs arisen? I would attribute it largely to the distinct change in dealing with Trust Funds. Take, e.g., the last three Synods; in the first of these there was the legal callous deprivation of the poorer clergy of over £3000; to this action the Archbishop gave his consent.

Then in the following Synod, a deliberate effort was made to permanently deprive the same underpaid clergy of a portion of the benefits of the same Moore Bank Trust. This effort failed, although introduced at the request of the Standing Committee, of which the Archbishop is chairman.

Again, at the last Synod a new departure was made in the report of the Moore Bank Trust. It is well known that the grants must be made to the clergy. The Bishops, in the past, who made those grants, naturally withheld the special and at times distressing circumstances which influenced their allotment of the money. For 19 years the late Archbishop Saumarez Smith did not even publish the names of the recipients; the names of the parishes or districts, with the respective amounts, was considered to be a satisfactory report of the Trust. The present Archbishop, up to the last year, followed that laudable example, but now we find in the latest report no trace of the destination of the money (over £2000) beyond the fact that it went to clergy districts, with the respective amounts, was considered to be a satisfactory report of the Trust. 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turning from the front, after which he will take up the curacy of St. John's, Darlinghurst.

Miss Bromby, who died on September 18, was president of the training home for girls, East Melbourne, for 30 years. She was the daughter of the first head master of the Melbourne Church of England Grammar School, Dr. Bromby.

A meeting of welcome and farewell to C.M.S. missionaries was held last week in St. Paul's Cathedral Chapter Meeting House, Melbourne. Miss Timney, of the Roper River Mission, and Miss K. L. Nicholson, from Fukien, China, were welcomed, while Miss Mannett and Mrs. John Cain, who are returning to West China and India respectively, and Miss Cooper, who has been appointed to West China, were hidden good-bye.

Rev. W. V. Gurnet, curate of St. Paul's, Bendigo, has accepted the curacy of St. Paul's, Wahroonga (Sydney), and is to take up his new duties on November 11th.

Rev. G. A. Chambers, rector of Holy Trinity, Dulwich Hill, Sydney, sailed for England on Thursday, September 27. He was the recipient of a presentation from his parishioners at a crowded farewell gathering in the Parish Hall.

Miss Margaret Radford, daughter of the Bishop of Goulburn, has been appointed a visiting teacher to the Goulburn Church Grammar School for Girls, and will commence work there early next year. Miss Radford has won high distinction in her University course.

Mr. Stephen Jones, son of the late revered Canon Nathaniel Jones, of Moore College, has enlisted for active service in the War.

The following missionaries are going to foreign fields in November:—Miss K. Miller returns to Nairobi, Miss K. Claydon goes to Punjab, Miss Lathom, from New Zealand, goes to Agra, and Miss Nethercote, from Melbourne to Agra.

Rev. E. C. Gore has arrived in Melbourne from the Sudan.

Our Melbourne Letter.

(From Our Own Correspondent.)

The Synod.

Synod is over and there have been no rows. That is not to say there have been no differences of opinion. The Registrar and Mr. Rigby had a warm passage, for instance, over the Church's war work. But no bones were broken, and the good temper of the Synod as a whole was hardly ruffled. There were all the materials on the business paper for a ding-dong battle along party lines, but such battles are a thing of the past. There is a general feeling that our unhappy differences are better settled out of Synod, and that no good end is served by discussions which arouse party prejudices.

Mr. Moule's innocent looking "bill to amend the constitution of the parishes of St. James' and St. John's, and to establish a special Mission District" gave every opportunity for a full and frank statement of grievances over the drift at St. John's in a Romeward direction. There was opposition in the air, but no one seemed willing to voice what was in the minds of many. A petition had been sent to all members of Synod from the wardens and vestry

of St. James' objecting to their parish being brought under the same authority as St. John's, chiefly for the reason of the "extreme party practices" introduced at St. John's, and because "the teachings and ritual at St. John's is out of harmony with the traditions of St. James', and repugnant to the convictions of the parishioners." This petition was not before the Synod and so could not be directly referred to. Had it been so, no doubt Mr. Moule could have discussed it by reiterating his plea, "this is just a machinery bill." One was reminded when these words were said of Browning's lines—

"Machinery just meant
To give thy soul its bent,
And turn thee out sufficiently im-
pressed."

That was the trouble, just so much more machinery by which sacerdotalists might be able to impress their views upon the souls of an unwilling people. Opposition was hinted at by Archdeacon Hindley by his reference to the "scandal" at St. John's. Another speaker claimed there was good reason for so referring to what had occurred at St. John's, it constituting a grave scandal in the minds of Churchmen of all shades of opinion in the Diocese. The same speaker recommended the rejection of the Bill in favour of a more comprehensive and democratic measure next Synod. The Bill was rejected by the vote of the laity (41 to 23) on the motion for the second reading. The clergy voted 62 ayes to 34 noes, but it was well known that a great many of the 62 hoped to see the Bill radically altered in committee, and unless satisfied with the changes made would have rejected it on the third reading. The Archbishop gave no indication as to whom he would appoint as Missioner. His statement that the clergyman appointed would have to obey the laws of the Church was received with applause. The debate in Synod at least indicated how deeply the church is stirred on this matter.

Mr. Lynch's exuberance carried him too far with his measure for the compulsory ending, after three years' notice, of the pew rent system. The sentiment of Synod is clearly in favour of a better system of raising money than by renting the seats in God's House. But Synod was not prepared to proceed by compulsion. Hence the Pew Rents Abolition Bill was rejected in favour of the slower but more effective method of persuasion and example. The Church needs badly a uniform system of parochial finance. Until such a system is elaborated, it is difficult to see how the time-honoured and dishonoured system, which free-lances like Mr. Lynch would despatch with the sweep of a machine gun, will be abolished.

A word must be said about the laymen in Synod. Seldom has a Diocese been so blessed in the men of light, leadership and sober and sanctified judgment as is the Melbourne Diocese. They are beginning to realise that their leadership is just as valuable to the Church as that of the clergy, and in the recent Synod they amply vindicated their right to exercise an independent judgment upon Church affairs. In this the Church has everything to gain. The problems facing the Church are mostly of a practical nature, and just here any layman who can give a lead should be given unrestricted freedom to forge ahead. Mr. Biggs took a step in this direction by asking that the members of the Council of the Diocese should be given the same rights in initiating business as is possessed by similar councils in other Dioceses. The "Father of the House," Dr.

Leeper, was accorded a great ovation on rising to respond to a resolution proposed by one or two of his old Trinity students, congratulating him on his great services to the Church as Warden of Trinity College for the last 42 years. We feel sure the reception he received must have been a revelation to Dr. Leeper of the cordial esteem in which he is held. Bishop Pain had a similar compliment paid him by the Synod.

Melbourne Diocesan Synod.

(From another Correspondent.)

Synod week, 1917, has come and gone. From Monday, October 1, when the Archbishop gave his opening address in the Cathedral at Evening, to Friday afternoon, October 5, the Chapter House was well attended by parish representatives of both orders. The Presidential address was eagerly anticipated because of the recent courageous protest by the Rev. E. S. Watsford (acting-Vicar of St. Michael's, North Carlton), against the practice of compulsory auricular confession in certain city churches. This protest and the resultant correspondence in the press, drew from the Archbishop a summary of the position of our church from which the following are extracts:—"The whole ministry of the Gospel is a proclamation of God's willingness to forgive sin upon repentance, and of His readiness through the merits of our blessed Lord, to absolve the truly penitent from their sins. The compulsory confession is sin is not a rule of our Church, whilst provision is made for any case in which individual dealing is needed. For ritual in doctrine and in ornaments in the Churches, I must require the law to be observed as I have done in cases in past years. The Church of England is not likely to seek to alter the Book of Common Prayer at the bidding of any section, whether High or Low, and our Church is not to be abandoned to any party, because she includes them all, and is greater than any one." It is known that the Archbishop has ordered the removal of certain illegal ornaments from St. John's, Latrobe St. In the course of the Synod week he declared that when he made a permanent appointment to the position of Missioner to the Central City Mission, he would select a man of mature experience and gifts, who will loyally obey the rules of the Prayer Book. Thus far, good. These statements and this promise will do something to allay the undoubted feeling of unrest and dissatisfaction felt by many earnest Churchmen of different schools of thought.

Because of the unwillingness to link on St. James' Old Cathedral with St. John's, the Bill to consolidate the arrangements for the Central Mission Districts was rejected on the second reading, and this by the vote of the laity. A petition, sent to every member of Synod, set forth the strong objection of the vestry of St. James' to the ultra-ritualistic campaign at St. John's.

A Bill for the compulsory abolition of pew rents in 1921 evoked an interesting debate. Already every vestry has power to make its parish church free. This, coupled with the fact that the mover (the Rev. Frank Lynch) still had rented pews in his parish church, perhaps caused the rejection of the measure. It is but fair to say that Mr. Lynch would at once abolish pew rents in his parish, but his vestry are not yet prepared for the step.

The Warden of Trinity College, Dr. A. Leeper, has exercised "the Christian grace of resignation." For 42 years he has steadily built up the college from very small beginnings to its leading position in our University. In many departments of our life he has laid his great gifts at the disposal of Church and State in a most generous, unselfish spirit. Two of his old students, the Revs. Canon Hancock and H. T. Langley, paid a just tribute to his gifts and graces, and did so in the language of affection and reverence. His reply was marked by the wit and wisdom so characteristic of him. We hope that for years to come we shall have the immense benefit of his courageous, learned, and lucid advocacy of every righteous cause. The Synod gave him a great ovation when he rose to reply.

The reports of various Church societies disclose a large volume of useful work going on in our midst—"out of the limelight."

A somewhat caustic criticism of our local efforts amongst soldiers evoked from the Registrar a spirited reply. We have spent nearly £13,000 in three years on local work, besides all the voluntary service given in review camps and institutes.

There is much reason to thank God and take courage as we review the Session, and a great call to a strong spiritual leadership in every direction.

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The Church Record.

OCTOBER 12, 1917.

THE CHURCH TO TEACH, THE BIBLE TO PROVE.

"The Church to teach, the Bible to prove," is one of our modern Church phrases, and in certain quarters has become the craze. It is much loved by the so-called Catholics, and in all its speciousness is glibly flaunted before the unwary and unenlightened. We have heard it lately in Australia. It has been for some time the frequent expression of the Bishop of London, while Bishop Gore, in his recent manual, makes much of it. Of course, it is just the phrase ready to hand for those who would ascribe to the Church an authority never intended. This authoritativeness is all to a purpose. Nowdays, practically the whole gamut of Roman teaching is being promulgated by this "Catholic" section. It is the Church that lays down this and teaches that, and Holy Scripture comes in as a sort of secondary consideration to certify to it. And so we have it, "the Church to teach, the Bible to prove."

Now, it is very easy "to prove" many things as agreeable to one's own preconceptions, to make them even square with some pet theory, in fact the plain meaning of Scripture can be so twisted or interpreted as to tally with the most far-fetched notions. Which reminds us of those "Christian" people who, when something comes their way, decide to accept and then go and seek God's guidance afterwards. And somehow or another God's answer comes in accordance with what they had decided to do.

Surely the trend of events in our Church, and the growth of a spurious catholicism would require us not to accept such a catch phrase as that which we are now considering, notwithstanding its adoption by such representative men of importance as before mentioned. The phrase is such that its use needs the greatest possible care, because while it is capable of being truly interpreted, it is also capable of being incorrectly employed, since it does not, as it stands, convey the whole truth. Let it be noted at once that there is a sharp antithesis in the words "the Church to teach, the Bible to prove," which is liable to be very misleading. We have seen it said somewhere that it would be equally true to say, "The Bible to teach, the Church to prove," and also, "The Bible to teach, the Church to learn," perfectly true and accurate phrases, implying as they do that the Church receives and teaches only what is found

in the Bible! Indeed, it is rather significant that even an apostle had his teaching examined and tested according to Scripture, for the Bereans, we are told, "searched the Scriptures daily whether those things were so." Define your terms is a well-known piece of advice for one about to enter into an argument, and so we would venture to emphasise the importance and absolute necessity of defining the three words, "Church," "teach," "prove."

What is the Church that teaches? Certainly it is not the ministry only. The teaching of the Church, that is, if we take the New Testament and the documents of our reformed Church as our guide, cannot be confined to a particular body of functionaries or officials. Yet, as we examine the utterances of certain leaders, this is just what they imply. "The Church to teach," and by this expression is simply and clearly meant what certain Bishops and Priests teach as part and parcel of our so-called Catholic doctrine.

But how does the Church teach? That is, in what sense, is it true that the Church, "the blessed company of all faithful people" teaches? Rather is it the other way round. It is the Church that is taught, through the various gifts Christ bestowed for this very purpose? And being taught, the Church believes and obeys. It is the gospel that gives the Church its message. Hence it is for this very reason that our article says the Church is a Witness and Keeper of Holy Writ. There would have been no Church but for Christ Who gave it life and truth to proclaim.

Now, what does "to prove" mean? Surely to test by a standard, and therefore the teaching of the Church ought to be proved, tested by the Bible, because it is the Word of God. This is the very position taken up by our own Church in the 16th century, when it unquestionably restored the Bible to its original position as the final arbiter in all questions of doctrine. The Bible is supreme and complete. We do not appeal from the Bible to the Church, but from the Church to the Bible.

Yet it is just at this point that the danger of the phrase may be seen. The Church may so teach as to usurp the office of proving, for the Church must not go to Scripture to support its preconceived ideas. While, on the other hand, the Bible may be so used to prove as to exclude it from its office of teaching. Hence the Church virtually supersedes the Bible as in the case of the Church of Rome, by requiring the interpretation of the Church and by teaching what is not found in Scripture. In this connection we are having it argued that because the Church existed before the written word of the New Testament, that because the Church decided the canon of Scripture, it therefore has a supremacy over the Bible. But let us not forget that there was first of all the spoken word of God. This spoken word was none other than the revelation of God in Christ. It was proclaimed, and on the acceptance of that word, the Church came into existence. "The Church of Christ, whether in her corporate capacity or in connection with individual members, is not the author of Holy Scripture." The Church received the Scriptures, and now it is her function to witness to the fact that these are the Scriptures containing the word of life, God's revelation to man, and that the Church is their keeper, preserving them through the ages and ever preaching them because they proclaim Him Who is alone the Way, the Truth and the Life. We emphasise again that the Word created the Church, not the Church the Word.

As Dean Goulburn says, "In the history of the world the unwritten word of God must, of course, come before the Church. For what is a Church (in the wider sense of the word) but a group of believers in God's Word. And before the Word is spoken, how can there be believers in it? Faith cometh by hearing and hearing by the Word of God. Therefore the Word of God must be before faith. It is only of the Bible or written volume of God's oracles, assuredly not of God's spoken Word, that we assert it to have been brought into existence later than the Church."

Yet we are even told that, because we learn our first lessons from Christians (members of the Church) not from the Bible, this at once implies a superiority of the Church over the Bible. The Church thus comes first. But first in order does not necessarily mean first in importance. Human teaching is essential and valuable, but to precede is not necessarily to be superior to Scripture. Surely Dean Wace is right when he says, "The Bible is not to be kept in the background as a document to be referred to for the proof of doctrines, as a witness to be called into court for the purpose of some special piece of evidence. It must, on the contrary, be our special teacher, the one perpetual source of our knowledge of Divine things, under the guidance of the Spirit who inspired it, and who is ever at hand to illuminate the hearts and minds of those who seek His aid in prayer, and who look up to Him as the guide of every Christian into all truth."

The Bible is not to be kept back in the way that those who are so fond of saying "The Church to teach, the Bible to prove," would have it. It must ever be placed in the most prominent position as our pure, perpetual and perfect source of divine truth. This is where our Articles place it. There is no ambiguity there. It is there authoritatively and unequivocally shown that the Church of England holds to the supremacy of the Bible as the final and ultimate authority in matters both of belief and practice. The office of the Bible is to teach as well as to prove, while the office of the Church is to be taught first from the Bible before it can either teach or prove. The true attitude must ever "Hear what the Spirit saith," and He says through His Word which liveth and abideth for ever.

The Church in Australasia.

AUSTRALIA.

World's Conference on Faith and Order.

The committee of the General Synod, appointed at the session of last year, to cooperate with the great movement for holding a World's Conference on Faith and Order to promote the reunion of Christendom, has lately been called upon to elect one of its members to go to America as representative of the Australian Church at a preliminary conference, and the Bishop of Willochra has been elected for the purpose. Bishop White is the secretary of the committee and has long shown a great interest in the subject of Christian unity. The central organisation in America of the movement has just issued the subjoined interesting progress report:—"Though the War has suspended for a time the efforts to secure the co-operation of the churches on the Continent of Europe and in the near East in the effort to prepare the way for the visible reunion of Christendom by means of a Conference of Christians from every part of the world in the effort to understand and appreciate the value of the special truths for which each separate Communion stands, the preparation for the Conference continues with most encouraging results. There is an increasing recognition that only the visible unity of Christians in the one Body of the one Lord will avail to establish Christ's Kingdom of peace and righteousness and love, and more

and more individuals are seeing that Christian unity is not to be reached by ecclesiastical concordats but by each member of Christ doing his utmost to manifest the unity of the Church—which is Christ's Body."

NEW SOUTH WALES.

SYDNEY.

The Archbishop's Letter.

"Certainly as regards the conduct of the war, the recent industrial unrest points to the necessity of a hardening of resolution among certain sections of our community. The German lurks. There are forces of evil suggestion at work. The almost grotesque proposals for peace that have recently emanated from the Vatican give us cause furiously to think. We have waited in vain so far for denunciation of the Belgian atrocities in the name of religion from that quarter. And what is the locus standi of the Vatican? It is not a nation, nor can it speak for nations, any more than is the prerogative of any other religious organisation as such. But it can easily mislead. The harmony of the Allied nations themselves in the hour of victory are quite capable of formulating righteous conditions of peace, which ought to be no bargain, if the peace is to endure. "One immediate duty, as it seems to me, is to advocate the new Liberty War Loan of the Commonwealth. The war is our concern, and its success must be furnished. The Treasurer of the Commonwealth has rightly applied to all religious leaders throughout Australia to assist his efforts, as our brethren did in England for a similar great national effort."

Synod.

The business of Synod was resumed on Wednesday, 26th ult., and brought to a conclusion on the Friday night. Several Ordinances were dealt with including an Ordinance of 1915, and to supplement the provisions of "An Ordinance for accepting and adopting the new A.B.M. Determination of the General Synod, Session 1916"; and another ordinance making it possible for the H.M.S. to do away, if thought desirable, with an Hon. Secretary and to appoint an organisational secretary with fuller powers.

Some important motions were dealt with. Rev. A. A. Yeates made a fine speech in support of the motion commending to Church people the petition against the opening of the Royal Agricultural Show on Good Friday. The Warden of St. Paul's College, in supporting the motion, urged the Synod to take some more practical steps to emphasise the solemnity of the Day; he suggested a great procession of witness through the streets and the opening of a Church Tent either on the Showground or just outside of it. The Synod was practically unanimous in support of the motion.

A passing breeze was experienced over the motion regarding the personnel of the select committee on the administration of the wine in the Holy Communion, mainly due to a misunderstanding of the desire of some members to get a more representative committee on so important a subject.

Archdeacon Boyce's motion for better and fuller provision for the training of ordinands received the sympathy in Synod that so important a question demands. The laity of the Church seem hardly to realise the disastrous results that must eventually follow any cheeseparing policy in the preparation of men for Holy Orders.

Other motions were passed more quickly than their importance deserved, e.g., the Refuge Work of the Church, Religious Instruction of the Young, Missions to Seamen, Soldiers' Fund, C.E.M.S., and one relevant to the Red Plague question.

The Missionary Addresses for the first hour on Wednesday and Thursday nights will have done much to keep the whole tone of Synod debates and business high. It is at least a recognition that the Synod has higher interests than the mere passing of ordinances and machinery motions. The Revs. I. Jones and P. J. Bazeley voiced the Foreign Missionary appeal. Both speakers kept the appeal broad and high. The former dealt more with the general principles of the Church in regard to this vitally important matter; the latter illustrated the remarkable regenerative power of the individual who, himself on fire with the love and life of Christ, brings that life and love to bear upon the evil condition of heathen life. Both addresses were of the deepest interest and made a great impression upon the Synod members. Indeed one member was so impressed that, in ignorance of the fact that a neighbouring cleric had been selected to speak for Home Missions on the following night, he made the remark, "We shall not get anything so good as this to-morrow night." However, there were more good things in store for the Synod, though evidently not expected by some: for we are con-

vinced that the general opinion would decide that the addresses of the Revs. W. J. Cakebread and S. H. Deenan preserved the same high standard of excellence and interest. The results of elections were as follows:—Standing Committee. Mr. W. G. Acocks, Council of Reference. Mr. W. R. Beaver, Clergy Provident Fund (Sydney).—Canon Goddard, Mr. H. B. Cowper.

The Home Mission Society.—Canon Cranswick, Rev. E. Clayton, Rev. H. Crotty, Rev. J. Best, Mr. C. B. Brownrigg, Mr. L. S. Donaldson, Mr. F. Sparke, Mr. A. Whetton, Hon. Lay Treasurer. Mr. W. L. Docker. Panel of Triers.—Archdeacon D'Arcy-Irvine, Archdeacon Boyce, Archdeacon Martin, Canon Beck, Canon Charlton, Canon Cranswick, Canon Goddard, Rev. W. J. Cakebread, Rev. J. Howell Price, Rev. A. G. Stoddart, Rev. J. Young, Rev. E. Walker, Mr. J. H. Barre Johnston, Mr. E. H. Brady, Mr. H. B. Cowper, Mr. R. G. J. Dent, Mr. L. S. Donaldson, Mr. A. W. J. Foster, Mr. W. J. G. Mann, Mr. E. W. Moleworth, Mr. W. Russell, Mr. J. H. Smith, Mr. H. L. Tress, Dr. R. B. Trindall.

Sydney Church of England Grammar School for Girls. Canon Beck, Mr. W. L. Docker, Mrs. Trindall, Miss French.

The Provincial Synod.—Archdeacon Martin, Rev. E. H. B. Clayton.

Chapter of St. Andrew's Cathedral.—Mr. J. Barre Johnston, Mr. J. T. Lingen.

Church of England Grammar School.

The Lieut.-Governor, who was accompanied by Lady and Miss Cullen, distributed the prizes at the Sydney Church of England Grammar School, North Sydney. The Archbishop of Sydney (Dr. Wright) presided.

There was a large gathering of parents and visitors, including Judge Backhouse, Judge Docker, Canon Bellingham, Rev. P. A. Micklem, Miss Badham (principal of the Church of England Girls Grammar School), Miss Louisa McDonald (principal of the Women's College), and Mrs. King-Salter.

The Archbishop said that the school had maintained its reputation as a school of the Church. He emphasised the fact that it was a Church School, for while the best secular education was given it was in an atmosphere of religion. It was this that enabled the boys to recognise duty as the motive power of life, and had sent so many of them forth to uphold the truth and honor of the Empire. They thought of a lengthening honor roll, which, while it saddened, inspired others when they saw that so many boys of the school had made the supreme sacrifice.

In his report, Mr. W. A. Purves (headmaster) said that old boys of the school at the University had hurried through their medical course in order to qualify at the earliest opportunity for the Army Medical Corps, in which service the school was well represented. The school might fairly point to the quality of the Leaving Certificate passes as proof that steady, methodical progress paid better in the end than any transpicuous hustling.

The School Chapel was becoming an important element in the School life. At the last Confirmation over 50 boys were presented to His Grace the Archbishop for "the laying-on of hands."

The list of those boys serving his Majesty grew every week; in any comparison between that and similar schools it should be remembered that, until Mr. and Mrs. Hodges had been at that school for some years, they were quite a small community. Perhaps it was now forgotten that, when Mr. Hodges took charge, there were barely 100 boys in the school; but, according to their numbers, those hundred had done gallant service, and something more than an ordinary proportion of them would be found in the various orders of military distinction. The total number from the school was now well over 700. The roll of honour of the school shows the Legion of Honor, eight D.S.O.'s, 17 Military Crosses, eight Military Medals, and eight mentioned in despatches.

L.H.M.U.

The Sixth Annual Sale of Work in aid of the Diocesan Home Missions and Work among Soldiers, will be held in the Town Hall, Sydney, on Friday, November 2, 1917, from 12 to 10 p.m. Lady Helen Munro-Ferguson will officially open the Sale at 2.30 p.m.

St. Andrew's, Summer Hill.

The monthly service for men was held in the Church on Sunday, September 9, when there were 72 present. The Rev. E. H. Clayton, Rector of St. Luke's, Concord, delivered a helpful and inspiring address, which was listened to with marked attention. After service 35 of the men, at the invitation of the Rector, had tea in the School Hall. After tea sacred songs and Alexander's hymns were sung. It was most encouraging to see the way in which the men entered into the spirit of the meeting and joined heartily in the singing of the hymns. The amount of the annual special collection was £105 7s.

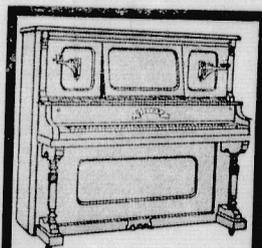
Induction at Willoughby.

There was a very large congregation in St. Stephen's Church, Willoughby, on Thursday evening last, when the Archbishop inducted the Rev. Ainslie A. Yeates to the cure of souls in that parish. It spoke well for the high esteem and affection in which the new Rector is held by his brother clergy that some seventeen or eighteen of them made the trip, in some cases, very long journey to Willoughby, to be present at the service, and included in the congregation were such representative men as Mr. James Marion, of the N.S.W. Alliance, Mr. W. R. Beaver, Secretary of Synod, and Diocesan Nominator, and Mr. Hole, of the Home Mission Society. The service was a most impressive one and opened with Wesley's famous hymn, "Love Divine, all loves excelling," as the long procession of choristers and clergy moved up the aisle. The central portion of the service, of course, consisted of the ceremony of induction. Having formally licensed the new incumbent, the Archbishop, preceded by Churchwardens and staff-bearer (Rev. L. A. Pearce, and accompanied by his chaplain, Rev. W. L. Langley, proceeded to the font, prayer desk, lectern, pulpit, and holy table, delivering at each place appropriate charges to the new rector. It was a solemn moment when the Chief Pastor presented rector and parish to each other, and added: "I bid you, both minister and people, now to offer up in silence prayers each for the other."

The Archbishop based his sermon on I Cor. iv, 1-4, and spoke of the faithful, energetic prosecution of duty and the calm confidence in the Master required of stewards. His Grace said some very fine things about the duties of the clergy, and the obligation on the laity of helping them to discharge their responsibilities with their high office. He also spoke, in high terms of the good work done by Mr. Elwin, and the sterling qualifications, the rich and varied experience in many types of service which Mr. Yeates brings to his new task. There are splendid opportunities for work in this large and important parish, and Mr. Yeates bears with him our heartiest good wishes as he faces them. We know that with his many splendid gifts, his transparent sincerity, and passionate zeal for Christ, his lovable personality, and courageous obedience to conviction, his work in Willoughby will be richly blessed of God.

Deaconess Children's Home.

A Gift Afternoon will be held on Wednesday, October 17, 1917, at 2.30 p.m., at the Home, Harrison St., Marrickville. Lady Cullen has kindly consented to preside at a meeting, when Miss Pallister will give a short account of the history and objects of



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NEWCASTLE and LISMORE.

the Home. The children will sing their bush songs, etc. The Home is one of the oldest in Australia, and was amalgamated years ago with Mrs. Scott's Domestic School. The children are carefully selected and number 45, children of our brave soldiers being among them. Donations or gifts in kind may be sent to Miss Pallister or the Matron of the Home.

Suggested list of gifts for a family of 45 children, ages 2-14 years: Sugar, flour, oatmeal and other cereals, biscuits, butter, jam, honey, syrup, salt, cocoa, soap, table cloths, sheets, towels, brushes and combs, etc.

Missions to Seamen.

The Annual Seafarers' Service is to be held at the Cathedral on Sunday, October 21—Nelsons' Day—at 11 a.m. His Grace the Archbishop will be the preacher. The Naval men will parade. Will friends of the Missions remember please to support the occasion by attendance if possible, at any rate by prayer, for that united worship and public recognition of Almighty God on behalf of the sailor's calling.

The British sailing ship "Claverdon" arrived from Bordeaux after a long voyage of 135 days. The chief officer, Mr. Kingham, was chief officer of the British barque "Grenada," when she was torpedoed in the English channel at the end of 1916. His account of the sinking of this fine craft without a moment's warning was most heart-rending, but it showed once again how even these experiences do not daunt the men of the Merchant Service, for the chief officer, after landing from the ill-fated "Grenada," within a few hours had signed on again, as he expressed it, to "help to beat the Huns"; surely this is bravery of the noblest type.

Wirth's Circus at Campbelltown.

Owing to the Railway Strike, Wirth's large menagerie had an enforced stay of a fortnight in Campbelltown. The Rector was privileged during that time to visit and hold impromptu services with the men. Their earnestness and warm welcome upon each visit was most marked. They were a fine body of men and their excellent behaviour in the town during their stay has been commented upon by many.

NEWCASTLE.

The Teaching Mission of the Holy Spirit.
(Letter from the Bishop.)

It has been planned by the clergy of the Diocese to hold a series of Teaching Missions in several parishes of the Diocese, and I am asked to send a message which shall introduce the several Mission Preachers, and also give my blessing to the movement generally.

To preach a Mission is a glorious responsibility. We need one, all of us, intensely. But we are nervous about some of the methods that have seemed necessary. To-day, we feel that we should pray for a Wesley, or a Whitefield to declare the Message of Salvation with much power that the careless might be made to tremble at the closeness of God, and the nearness of Judgment. But such messengers come only when God sends them. We can pray, and hope for the trumpet voice which bids men repent.

But there is also the still small voice by which God the Holy Spirit convicts men of sin, and leads them to the feet of the Crucified. For such a quiet, but powerful influence, we must at this time pray most earnestly.

ARMIDALE.

Bishop's Letter.

"Perhaps the most pleasing feature of the strike is the way that volunteers have come forward from all classes to assist the Government. All down the line, as the Brisbane mail stops at each station in the dark, there is a little band of loyal men who step silently

on to the train, determined to devote what leisure they can afford to the service of their country. This spirit of loyal service is the best antidote to the sulky humour of disaffection, which is such an ugly menace in Australia to-day. The main duty of each of us is to contribute our share to this patriotic movement. Australia may be God's country, but we shall never make it our country until we have within it a united citizenship of service. Almost too late our newspapers are preaching to us that we should put down pony-racing and excessive sport until the War is concluded. Inevitably, racing and betting among the rich will provoke a corresponding reaction of strikes and idleness among the poor. If wealth is indifferent, labour will be selfish, and "the go-slow" policy of the worker is a bad habit which he has been taught by the workless gentleman of the club or of the turf. All honour to those big-hearted men who have so gallantly filled the places of the strikers, and without a murmur have shouldered the rough burden of the nation's toil."

Tamworth.

The Rev. Norman Mackenzie spent several days in Tamworth towards the end of August with a view to organising work among the Chinese in the Diocese and in other parts of New South Wales. Mr. Mackenzie was pleased to find a weekly service maintained for the few Chinese Christians, and held two services for them on Sunday, August 26th, when a number came in from their farms in the country. It is to be hoped that the C.M.S. may be able to arrange for regular visits of someone who can speak to the Chinese in their own language, and thus help the local clergymen in their difficult task. . . . The Rev. W. Foster-Haire was the next visitor, preaching on September 2, both morning and evening, on behalf of the Missions to Seamen and the Institute at Newcastle.—"Diocesan News."

CRAFTON.

Woolgoolga.

Bishop Druitt visited Woolgoolga and conducted services of Holy Communion at Woolgoolga and Moonce in the morning, and evening at Corindi and Woolgoolga. The services were largely attended, and specially marked a record for Woolgoolga at the evening service, the church being crowded to the doors. Prior to the sermon a verse of "God Save the King" was sung by the congregation, and in response to the Bishop, all joined in singing portion of the "Doxology," as praise to God for the manifold changes worked in church life. A most inspiring sermon was delivered by the Bishop, who chose for his text James i. 12, illustrating the downward pathway of sin and the ascending path of righteousness to heaven. At the close the whole congregation met in the church-yard where the ceremony of dedicating the church bell, donated by Mr. R. C. Bray, was duly performed by the Bishop.

Synod.

The Synod of the diocese met in Grafton on Tuesday, his lordship delivered his address in the Parish Hall at 7.30 p.m. After a corporate holy communion the following morning, the members of the Synod partook of breakfast at the invitation of the Grafton branch of the Girls' Friendly Society; the third session of the second Synod of Grafton following at 10 a.m.

The Synod deliberated upon some very important matters, and was very largely attended. Most of the clergy were the guests of parishioners or of the Cathedral Council. A most important and interesting service was held in the Cathedral on Thursday evening at 8 o'clock. It took the form of a thanksgiving for blessings received during the diocesan mission. Members of Synod attended as representing the parishioners of the various parishes they came from.

VICTORIA.

DAYS OF PRAYER FOR THE EMPIRE.

Sunday, October 21st, 1917.
Monday, October 22nd, 1917.

The following circular has been issued:—
To the Brethren in the Faith,
The members of the Melbourne Day of Prayer Committee earnestly ask for your hearty co-operation, and of that of your people, in the observance of the above days as days of Prayer for the Empire. There are wonderful possibilities in such a Commonwealth movement. We hope that the days will be observed in every city, and in every town, and in every congregation, and in every home throughout Australia.
We shall be glad if you will at once get into communication with the other clergymen and the leading Christian laymen of your town or district with the view of making the necessary local arrangements.

We appeal for your prayerful help in this national matter. We are your servants for Christ's sake.

The Executive Committee,
W. H. EDGAR
E. LEE NEIL
A. R. EBBS, Hon. Sec.

MELBOURNE.

Leopold.

The Anniversary Services in connection with St. Mark's Church were conducted by the Rev. J. W. P. Oates on Sunday, September 30. The congregations were good and appreciative. On the following Monday the Annual Tea Meeting and Concert were held in the Free Library Hall. The attendance was large and the financial result very satisfactory.

Our Mission of Repentance and Hope commences on October 20. Prayer is asked through your columns for God's blessing on this effort. Missioner, Rev. R. C. King, of Fairfield.—(Communicated.)

Ridley College.

A Sale of Work in aid of Ridley College will be held on Saturday, October 20, 1917, at 3 and 7 p.m., in St. Hilary's Schoolroom, John St., E. Kew. The College is in need of funds and this appeal should meet with a generous response from all who value Evangelical truth. Donations in money or goods may be sent to Mrs. Frank Johnson, 27 Highbury Grove, Kew.

QUEENSLAND.

BRISBANE.

White Cross Work.

Mr. W. E. Wilson, Hon. Secretary of the Australian White Cross League, has received the following letter from the Secretary of the Parity Campaign in Brisbane:—

"We are just beginning to get a move on in the Parity Campaign. After Dr. Arthur's meeting on July 1, I was away from Brisbane for several weeks, and when I got back found that nothing had been done by the Committee. I at once took steps to have a conference of workers, to which I invited all the Brisbane clergy and ministers, and all those who joined the White Cross League at Dr. Arthur's meeting (120 of them). We had a really good conference, and I got different men to undertake to be responsible for meetings in various parts of Brisbane.

"The first of these took place on Monday night, October 1, at the Agnew-st. Presbyterian Church, Norman Park. About 60 men attended, much literature was distributed, and a fair quantity sold.

"The next meeting is to be held at St. Mark's Hall, Albion, on Tuesday, October 16, and others will shortly be arranged. This is the campaign among men and youths.

"The ladies, in their campaign, have advanced much further. They had noon-day meetings at various places where numbers of girls are employed, and several meetings for women and girls in various parts of Brisbane."

SOUTH AUSTRALIA.

ADELAIDE.

Church of Eng. and Austral. Fund for Soldiers.

South Australia has taken up this fund vigorously. The Rev. G. H. Jose is bringing his successful experience in patriotic funds to bear upon the Church Australian Fund. Capt. A. S. Blackburn, V.C., one of the original 10th Battalion, and president of the Returned Soldiers' League, is acting as treasurer with Mr. Jose. A public meeting is being arranged, at which it is expected that speeches will be made by returned soldiers, who know from experience the value of Church of England huts at the Front.

Day of Prayer.

A great united Day of Prayer will be observed in the Town Hall on Monday, October 22 from 10 a.m. to 9 p.m.

War Shrines.

One of these has been erected within the Cathedral, and now a second has been erected outside the Cathedral. This was unveiled by the Governor on Sunday last.

Roll of Honour.

His Excellency unveiled a Roll of Honour at St. Luke's Church, Adelaide, on September 30. The speakers were Rev. W. G. Marsh and the State Commandant.

The Liquor Question.

Prohibition is a live question in this State. A monster petition to Parliament in its favour is being widely signed. A deputation to the Premier on the subject, however, received very little encouragement. The friends of temperance must make their power felt at the polls before they can hope for most legislative consideration. There is no doubt that there is a great deal of drinking going on in the hotels after 6 o'clock. This may yet lead to the Trade's undoing. It certainly is helping the prohibition agitation.

G.M.S.

A successful Sale of Work, arranged by the Ladies' Committee, was held at the residence of Mrs. Adamson, Medindie, on Saturday last. The Sale was opened by Lady Butler.

TASMANIA.

Missionary Notes.

We are having quite a number of missionary engagements at the present. A "Bible and Mission Study Week" began the list, and this was a most interesting time; it was one of those happy occasions which show our real unity for an Anglican (the Rev. D. Baker), a Presbyterian (the Rev. J. Lever), and a Methodist (the Rev. A. Overend) were the leaders, and very profitable mornings and evenings were spent.

Then the Cathedral parish had a Missionary Exhibition, at which the C.M.S. played no small part, for not only was the Rev. F. Brammall very much in evidence, but also Miss Clark, of China, Miss Timney, of the Roper River, and Miss McEwan, of the Victorian Sowers' Band. These had various stalls, as did also A.B.M. workers, and altogether there is reason to hope that much missionary seed was sown.

Then next week the annual meetings of the C.M.S. come off. We shall have the Rev. F. Brammall preaching the annual sermons, at the Cathedral in the morning and St. George's in the evening, and meetings in the latter parish and in the city the week following.

But this does not exhaust Tasmania's missionary efforts, for our friends at Launceston are also having a missionary exhibition, at which the above-mentioned friends will co-operate, and which will doubtless add to the growing missionary interest of the northern city.

Appointments.

The Archdeacon of Hobart goes to Sydney, to attend the General Synod Committee on the Nexus Question on the 20th inst. The Archdeacon ended his temporary charge of Kingston on September 25, and the Bishop has appointed the Rev. Jas. Hebblethwaite to the parish until the end of October, when the Rev. Donald Kerr, B.A. (Adelaide) will come as locum tenens for the summer season.

NEW ZEALAND.

WAIAPU.

Synod.

(From Our Correspondent.)

The Synod met for business on Monday afternoon, 24th September, a larger number of members being absent through illness than is usually the case. The Bishop's address was full of interest, dealing fully with the work amongst the Maoris, that in the Military Camps of New Zealand, and at the Front, of the Church Army in particular. He also spoke of the great urgency of establishing in the Diocese Church Schools, both Primary and Secondary. Several important resolutions were passed, most of them with complete unanimity. A great deal was said about the Maoris, the clergy of that race being promised an increase in their stipends. Great stress was laid upon the urgent need of more lady workers for the Maori people, and strong appeals were made to Maori and European alike to draw nearer to one another.

The great efforts of the Church Army were drawn attention to by the Bishop and several speakers, and Churchmen were strongly appealed to support it with all their might. Last year it had been decided to establish, as soon as the War ceases, two Secondary Schools in the Diocese, one for boys in Napier, the other for girls in Gisborne. This year it was decided to work energetically for a Primary School, a well-known Churchman starting the fund with the liberal gift of £200.

The Bishop expressed a strong desire for the introduction of Bush Brotherhoods, and was heartily supported. The want of a strong central fund was much felt, a fund which might assist Home Missions, Foreign Missions, Social Work, Church Army, British and Foreign Bible Society, etc. It was decided that the Organising Secretary, a man of peculiar gifts, must be procured, with a view to setting the monetary needs of the Diocese on a more satisfactory footing, his first attention to be given to the matter of Church Schools.

The resignation of Mr. Thomas Tanner, member for Havelock North, owing to old age, was received with the greatest possible regret. Mr. Tanner had been a member of Synod for 45 years, and he and Mr. J. B. Fielder (who is still Diocesan Secretary and Treasurer) are the sole survivors of the first Synod of Waiapu. He was a most capable Chairman of Committees for 37 years, his knowledge of Parliamentary and Synodical procedure making his work most valuable. He was a speaker always worth listening to, being lucid and eloquent, of kindly disposition, and a most earnest and devoted Churchman.

REVISED LECTIONARY.

Oct. 21, 20th Sunday after Trinity.
—M.: Pss. 125-128; Micah iv. 1-7; John xii. 20-36 or Col. i. 1-23. E.: Pss. 130-132; Micah vi. or vii.; John xiii. 1-20 or Col. ii. 6-15.

Oct. 28, 21st Sunday after Trinity.
—M.: Pss. 133, 134, 136; Hab. ii.; John xiv. or Col. iii. 1-17. E.: Pss. 138, 139; Hab. iii. or Zeph. ii.; John xv. or Col. iii. 18-iv. 6.

THE GRACE OF LOVE.

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Confession in Relation to the Church of England

(By "Alpha.")

In Melbourne we have been having the subject of confession brought very prominently before our notice. The daily papers have been dealing with the matter, and it has been a theme of instruction in many of the Missions which are being held throughout the diocese. Some of the missionaries have been strenuously opposing the practice of auricular confession; others, with equal zeal, have been urging their congregations to make use of the confessional. We have Rev. Walter Scott, who conducted the mission at St. Peter's, East Melbourne, describing how "many hearts were dancing for joy at finding themselves washed in the blood of the Lamb by Confession and Absolution." These considerations naturally cause us to ask, "What is the teaching of our Church with regard to Confession?" To obtain an answer to this question, there are three sources of information to which we may seek. We may go directly to Scripture and consider its teaching on the matter. We may consult history, and trace the origin and development of the practice through the centuries. We may resort to our Prayer Book as giving the authorised voice of our Church on the subject.

Let us briefly examine these sources of information:—

1. What is the teaching of Scripture with reference to Confession? We learn from the Scriptures that there are three forms of Confession binding upon the followers of Christ.—The first and most important of all—the form which is absolutely indispensable to the forgiveness of sin—is the direct personal confession of our sins to God. David poured out his soul in Confession to God in this way. "He had committed grievous sins—the sins of adultery and murder. All went well for a time. He thought no one knew. At last, however, his sin was brought home to his conscience. He realised that he had sinned against God, and he confessed his sin. He said: 'I acknowledge my transgression and my sin is ever before me. Against Thee, Thee only, have I sinned and done this evil in thy sight.'"

We know also that Moses and Solomon, Hezekiah, Isaiah and Daniel, and, indeed, many other Old Testament saints, confessed their own sins and the sins of the people to God in this direct personal manner. This was the way in which the High Priest used to approach God every year on the Great Day of Atonement, and indeed every individual worshipper, whenever he was conscious of sin, selected an animal, took it to the Temple, and offered it as a sacrifice to God, confessing his sins to God.

When we come to the New Testament we find this method of confession still prevails. It is the divinely appointed method of obtaining the forgiveness of sins. When the Publican went to the Temple to pray, he confessed his sins directly to God. He smote upon his heart, saying, "God be merciful to me, the sinner." When the prodigal came to himself, he realised that he had sinned against God, and confessed his sin directly to his "father."

The Apostle John says, "If we confess our sins, He (i.e., God)—if we confess our sins to God, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

These instances are sufficient to show that one method of confession set forth in the Scriptures—the great all-important method—is the direct personal confession of our sin to God. But this is not the only method. In the Word of God we are also told that we must confess to those to whom we have done wrong. We may have injured some fellow-Christian by what we have said or what we have done. Perhaps we have lied about them, or deceived them, or slandered them in some way. Under such circumstances, our Saviour tells us, it is not sufficient to go privately and confess to God alone. We have a duty to the one we have injured. We must acknowledge to him the wrong we have done, and seek his forgiveness.

But we may not only injure a fellow-Christian, we may injure the Church of Christ. We may bring shame on the Church, or disgrace, by sin or apostasy or slander. The sin of Achan, in the old days, was of such a nature as this. It not only affected himself, it brought devastation on the nation. The sin of Ananias and Sapphira was of this character. It was calculated to pollute the purity of the newly-formed Church of Christ. Paul also, in his epistle to the

Corinthians, mentions a man whose sin had had an evil effect upon the Church at Corinth. In all such cases as these, the teaching of Scripture is that if we have sinned against, or injured the Church, we owe a public confession of our sin to the Church. For many generations this practice has fallen into disuse in the Church in the home lands—a fact which is deplored in our Communion Service—but it was practised during the early centuries. In those days a Christian may have fallen into sin by yielding to the temptations of the world, or he may have fallen into apostasy through fear, in the face of persecution. In the course of time, however, many such men repented and wished to be received back into the Church. The method of re-admission for such persons was by the public confession of the fault before the congregation. This practice still prevails in many of our mission fields. A native convert is sometimes drawn back into the old heathen life. If afterwards he returns and wishes to rejoin the Church he is suspended for a time, till the Christians have ample evidence of the sincerity of his repentance, and then he is re-admitted by the public confession of his sin before Church. This is the second form of confession set forth in the Word of God. The acknowledgment of our guilt to those whom we have injured, whether they be individuals or whether it be a branch of the Church of Christ.

The third form laid down is mutual confession to one another. St. James says, "Confess your sins one to another, and pray for one another. The supplication of a righteous man availeth much in its working." There is no suggestion here of any secret confession to a priest. It is just a matter of Christian fellowship and friendship.

In the business world a man sometimes finds things are going wrong. He is failing here, and losing there. What does he do? He goes to his friends and tells them about it. They talk over the matter, and are often able to offer suggestions for the remedy of the wrong. So in the spiritual world, when a man is conscious of his besetting sins; when he realises his failures and his falls, he can go to a fellow-Christian—it may be his minister, or it may be some devout layman for whom he has an intense regard, and he can tell him of his weakness and his sins. Then together they will pray about the matter; pray that God will give the weaker brother grace to conquer his besetting sins. The effectual fervent prayer of the righteous man availeth much."

These are the only forms of confession mentioned in the Scriptures. There is no trace of any other.

(To be continued.)

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used in the Prayer Book in Article XXX., where, however, the word "sacerdos" refers only to the Roman Catholic sacrificer, whose sacrifices of Masses are declared to be blasphemous fables and dangerous deceits (Article XXXI.). The word "sacerdotum" is used in the heading of the next Article (translated "of Priests"), but this title is an evident slip since Deacons would be, by inference, considered as Priests. Roman Catholics and Ritualists are very particular in calling fully ordained ministers Priests, using the word in the wrong sense as meaning a sacrificing Priest, their doctrine being that in the Holy Communion, or, as they prefer to call it, the Mass, to atone for sin, so derogating from the one Sacrifice, once offered. Evangelical Churches hold the true sense of the word "Priest," viz., that the fully ordained minister is an Elder of the Church, a Presbyter Anglicanus. The Bishop of Carlisle, in a recent publication, says that he would like to see the word "priest" eliminated from the Prayer Book and the word "Prophet" substituted in its place. No doubt the Bishop wishes this, not because the word is wrong in itself, if properly understood, but having the meaning originally of Elder, and then erroneously of Sacrificer, it is so liable to be misunderstood. If Church-people would only understand it in its true sense as meaning simply Elder, it may remain, being equivalent to fully ordained servant or minister of Jesus Christ.

Young People's Corner.

Farmer Smith and Queen Victoria.

Mr. Smith, of Dickleborough, in Norfolk, was a farmer, and a single-minded Christian. He was a genius, too, and invented a plough which was a great improvement on the clumsy one then in common use. His invention came under the notice of Prince Albert, who sent for him to explain the new plough. The old farmer accordingly journeyed to Windsor—no light undertaking, when the only public conveyances were the post-chaise, the stage-coach, and the carrier's cart. He reached Windsor in the twilight of a summer's evening, and reported himself at the castle. A gentleman of the household—a colonel—brought him up to his own rooms, and the two spent a very pleasant evening together.

"After I'd had supper to eat," Mr. Smith used to say, "we had a rare pleasant talk. 'Twasn't long, however, afore I got sleepy; I was fair beat out with the jounce (jolting) of them stage-cutches, and I wanted to go to bed. The cunnel he say, 'I'll ring for your candle, Mr. Smith, and the man he'll show you to your room.'"

"'Thank'ee, cunnel,' I made reply; 'but there's one thing I allays do afore goin' to bed—I have family prayer. My missus is havin' it at Dickleborough, and it won't do for her man not to have it because he happens to be away from home. Will you let's have yar Bible?'"

"The cunnel he say, 'Oh, certainly, Mr. Smith' and he put it on the table, and I say to him, 'Well, now, will you rade and I pray, or shall I rade and you pray?' He say, 'I think I'd better do the rading, Mr. Smith.' So he read a Psalm—a beautiful Psalm—but one of the shortest in the Book—and after he'd done we knelt down, and I prayed, and I asked the Lord to bless him and the Queen and the dear babes. Then he showed me to my bedroom his own self, and a rare good grip he gave my hand when he bid me good-night."

"Well, in the morning I was took to see the Prince. He shook hands with me quite friendly, and we a-talkin' about my plough, and I showed him how that worked. Ater we'd bin a-talkin' for a bit, the door opened and a big man with his head powdered and a uniform on, he say 'Her Majesty' in a loud voice, and in come the Queen. When I saw her come in I was right stammed (astounded). I thowt she'd have a gold sceptre in her hand, and her gown'd all a-trailin' ahind, same as we see in the picters. But she was just a plain, simple woman, with a kind look on her face. She spoke to me so quiet and friendly like, that I was no more afraid of her than I am of my neighbours' wives—not half as much as I am o' some o' 'em."

"She axed me a lot o' questions about the farmers in our parts, and the poor folk what waxes they got, were their cottages comfortable, did they go to church regular, and all manner o' what, and I told her the best I could."

"The Queen, she says to me, 'Mr. Smith, however did you come to think o' this clever invention o' yourn?'"

"Well, your Majesty, mum," says I, "I had that in my head for a sight o' days afore

that come straight. I thowt, an' I thowt, an' I better thowt, but that wouldn't come clear nohow. So at last I made it a matter o' prayer, an' one mornin' that come into my mind like a flash—just what you see in that there model."

"'Why, Mr. Smith, she say, 'do you pray about your ploughs?'"

"'Why, there now, your Majesty, mum,' says I, 'why shouldn't I? My Father in Heaven He knowed I was in trouble about that, and why shouldn't I go an' tell Him? I mind o' my boy Tom. I bowt him a whip, and rarely pleased he was with that. Well, he come to me one day cryin' as if his little heart was bruk. He'd bruk that whip. Well, now, your Majesty, mum, that whip worn't nothin' to me—that only cost eight-pence when 'twas new—but it was siffen to me to see the tears a-runnin' down my boy's cheeks. So I took him up on my knee, and I wiped his eyes with my handkercher, and I kissed him, I did, and I comforted him. 'Wu, don't your cry, Tom, boy,' says I: 'I'll men' that whip, I ool, so that'll crack as loud as iver, and I'll buy you a new one next market day.' Well, now, your Majesty, mum, don't you think our Father in heaven He care as much for me as I care for my boy Tom? My plough worn't o' much consequence to Him, but I know right well my trouble was."

"'Well, now—would you believe it—when I'd said that, the Prince he turned away, and he blowed his nose with his pocket-handkercher, and the Queen she had tears in her eyes, and I see one o' 'em a-rollin' down her cheek. 'You're a good man, Mr. Smith,' she say, 'and I'm thankful I have subjects such as you.' Them was her words! I'm proud on 'em. I say to her, 'Your Majesty, mum,' I say, 'I hain't got nothing good about me but what comes from God,' and she say, 'No more have any of us, Mr. Smith.' The Prince he jined in, and we had a rare good talk; 'twas for all the world just like a hand meetin'. Folks may say what they like, but it ain't no use o' them sayin' it to John Smith, o' Dickleborough. He know, and he say to all the world, Queen Victoria is a right good, godly woman, an' Prince Albert he's another—leastways—well, you know what I mane."

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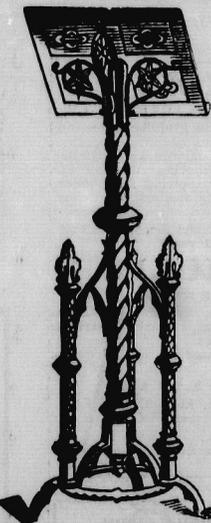
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Current Topics.

Just now it is distinctly encouraging to see so many people eager to serve the Empire in patriotic effort. In fact, one of the outstanding features of this war Patriotism period is the marvellous way in which all classes of the community have endeavoured to serve their country. Their service has been unstinted and in many cases truly self-denying. We cannot, however, but note the grave tendency on the part of so many people, in that they act in these matters, as if serving the Empire was their religion. With them the old dictum, "the end justifies the means," seems to be the one guiding thing. Every day, Sunday and all, are alike to them in fulfilling what they choose to call patriotic duties. Any scheme of raising money will be attempted and carried through. Principles of rightness, morals, do not enter into question apparently.

We are therefore glad that the chairman of the Congregational Union, in his Presidential Address a few days ago, uttered both warning and sound advice relative to this grave tendency amongst us. He called it "the cult of Empire Patriotism," and outlined some of the things done in the name of "patriotic effort," to which the moral and religious forces of our land take strong exception. Now, genuine patriotism is a fine and exalted thing, and we are second to none in our advocacy of it. We are jealous for the strong and successful prosecution of the war. But we are jealous of God's cause if we may humbly say so. His laws cannot be easily set aside. The principles of righteousness cannot be abrogated even for Empire. Indeed the cause of our Empire, and the successful carrying through of the great task before us, will only be accomplished by giving God His supreme and rightful place in all our doings. Let us seek first of all the Kingdom of God and His righteousness and then we shall certainly prosper both at home and abroad.

We notice that a private member in the N.S.W. Legislature is to bring forward at an early date a motion in favour of the introduction of State Lotteries.

We sincerely trust that the motion will receive short shrift. It ought to be turned down by such an overwhelming majority that no member will dare in future to bring such a proposal forward. This country has gained unworthy notoriety on account of its gambling propensities. Surely it is not going to add to them by the institution of State lotteries! Of course all kinds of plausible excuses will be raised in advocacy of the proposal, chief of which, no doubt, will be the raising of funds for the depleted State Treasury. But no government with an eye to the future well-being of the community, and having a

desire to promote the highest morality and noblest types of citizenship, will (that is, if it seriously ponders the subject) sanction such a scheme of money raising. Unfortunately, we have the Totalisator. But the amount of money transacted on the machine during the past few weeks, and that in spite of war, strike, and high cost of living, shows the appalling inroads the game of chance has made upon the community and ought to be an eye-opener to our legislators. It is a sad thing to see the vast numbers absorbed in the awful fascination of gambling. It is a disease in our social life of equal malignity and horror to the cancer in a human body, eating into the very vitals. It is ruinous to all that is best and truly worth while. We hope this motion will receive unqualified disapproval. The Churchman in N.S.W. ought to show his resentment by writing in protest to his local member. In fact, it ought to be made known that any politician who panders to the gambling evil ought to cease to have any moral or political right to exist.

If Australia is ever to grow into a great nation the disquieting gulf that at present divides what are commonly called Capital and Labour must somehow be bridged over. If the gulf becomes wider then we may well tremble for the future. And anyone who contributes towards such a widening is guilty of a crime greater than he can measure. Undoubtedly everyone who gives vent to feelings of bitterness on one side or the other is the worst kind of offender in this respect.

That there is such bitterness, and that the recent lamentable strike has been allowed to intensify it in many cases, is manifest to those who move about with eyes and ears open. It can scarcely be doubted that there is much callousness even to the distress of mothers and little children because of their relationship to "the strikers." This is not British and it is certainly far short of Christian. Yet it is to be feared that not a few Church-goers share the feelings of a certain lady who told her clergyman recently that if she had her way she would shoot all the strikers. The smug Pharisaism which is perfectly self-satisfied while it sits in harsh and unmerciful judgment on others is detestable and bad at the best of times. But when it is prompted by a spirit of bitterness and contributes to the spread of the spirit of bitterness then there is no word in the English language strong enough for its condemnation.

The strong criticism to which the Bishop of Grafton gave utterance in his recent Synod charge, was the result of the bitter difficulties under which the country dioceses labour, and which must press heavily upon the soul of any Bishop who realises the

responsibility of his large "cure of souls." In speaking of the loss during the past year of five experienced priests, the Bishop remarked:—

"We are glad to send some of our best elsewhere. There ought to be a more generous reciprocity between the dioceses of our Anglican communion than often exists. The diocese should not be surrounded as it were by a sort of Chinese wall, so that they who would go hence cannot, nor yet they who would enter come. The country dioceses labour under considerable disadvantage in this respect, especially if it be one, like ours, with little variation of climate. The sense of comradeship, which does perhaps really exist, should prevent a man who has served faithfully in one part of the Master's vineyard, from being relegated to the lowest place in another part when compelled from one cause or another to remove. There are many fetters, from which we shall have to shake ourselves free, if we are, as a Church, to be an efficient instrument in the hands of God, and this is assuredly one. It is a thorny subject, but I could not refrain from saying just that."

We sympathise with the Bishop in this criticism, and regret the absence

of the wider vision that would seek to overcome this apparent lack of comradeship throughout the Church of the whole

Commonwealth. But, in fairness to the larger dioceses, whose policy seems to be here impugned, it must be said that conditions of Ordination would have to be agreed upon and loyally observed before there could come about that full and free reciprocity which we believe is demanded for the sake of the whole Church as well as every diocese. There is also something to be said from the point of view of the rank and file clergyman: the genius of the Church of England is, under broad limitations, to leave the incumbent of a parish or cure of souls as free as possible, in order that his personality may have the freest scope for development and work. Considering the responsibility and exceedingly solemn nature of that work, and what tremendous importance his personality counts for, this is surely a wise policy and well worth the great risks involved. And besides, it provides an appeal to a man's highest, and will tend to quicken the sense of vocation. Now, the conditions of the Australian Church seem to manifest a tendency to obscure this point of view, even in the larger dioceses; but there is a very common feeling that in the smaller dioceses this tendency is becoming more and more marked, and consequently they will find it increasingly difficult to get or retain their clergy. It amounts to this, it seems to us that there is a danger of our Bishops being so fascinated with their own point of view and their own methods of work, that instead of having men in their dioceses with a proper fulness of responsibility and freedom of working, they prefer to have men who are placed rather in the position of curates. Another cause of this tendency, and perhaps a more frequent one, is an over-anxiety that lacks the divine charac-