

The Church Record

For Australia and New Zealand.

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The King's Message.

"The hour is one of solemn thanksgiving and of gratitude to God, whose Divine Providence has preserved us through all perils, and crowned our arms with victory."—GEORGE, R.I.

Current Topics.

November the eleventh will remain for many years to come a day of happy memory. Events have developed so quickly since the fourth of August last that we can hardly realise the extent of the deliverance. The release of the Holy Land was a joy to us all, because of its sacred associations for the Christian world. But the quickly-following breakdown of Bulgaria, Turkey and Austria brought joyous anticipation of an early peace. The gradual expulsion of the Germans from France without any "set back" to our arms increased those expectations. But "like a bolt from the blue" came the news of the Kaiser's abdication and flight and Germany's collapse. How complete that collapse has been the terms of the armistice bear witness. This last sudden breakdown of the arch enemy has produced a conviction throughout the world that the hand of God has been in it. How wonderful these last ten days have been! The remarkable scenes of enthusiasm that were so natural have not been devoid of a glad and spontaneous recognition of the fact that "It is the Lord's doing, and is marvellous in our eyes." From every side comes news of impromptu services of thanksgiving literally demanded by a people enthused with thankful delight; and the large numbers of people who thronged the churches and open-air services of praise are sufficient evidence that hearts have been touched, as perhaps never before, with the great fact of a Personal God Who has heard a people's cry and given a peace that has lifted a load of anxiety and dread from the world and the individual. No one, save those who have borne it, can understand the constant nightmare of anxiety that has been upon the hearts of the mothers and wives of "the men at the front."

A general sympathy will go out to the people of New Zealand who are engaged in fighting this terrible scourge. The N.Z. Government have had to take very stringent measures in order to abate it. From last Friday all hotel bars were to close, and no Church services were allowed last Sunday. Evidently the plan is to, as far as possible, prevent people gathering together in masses. The scourge has entirely prevented any thanksgiving services in connection

with the ending of the War, at any rate in churches. No doubt some means would be taken to celebrate so wonderful and important a victory as that which has ended the War.

All the more will our N.Z. friends feel their position when they read the story of the world-wide thanksgivings that have been held. Most remarkable have been the civic and other united services, where men and women have foregathered as members of one Body, without distinction of denominations, to combine in a public act of thanksgiving—a great united witness to their common Father and Saviour. Circumstances are pressing onwards towards a reuniting of the, at present, divided forces of Christianity. We imagine that these wonderful gatherings will strengthen the desire for reunion, and cause that desire's expression in a very general observance of the Octave of Prayer for Christian Unity, January 18-25, 1919. "The world has been shaken to its foundations: shall the old order be restored, or shall the kingdoms of the world become the kingdoms of the Lord and of His Christ? Shall we, by our division, continue to stifle the voice of the King of Love, seeking to speak through His Church?"

The news from France of the establishment of a Commission to enquire into the enormities of German officers in Lille and other French towns, will gain a sympathetic response in a good many hearts. This war has seen a "reversion to type" in the barbarities perpetrated by so-called highly-civilised men—barbarities that in these days amount under the cover of "methods of war." The possibility of their recurrence at any future time constitutes a grave menace to humanity, and for the sake of humanity the men who were in any way responsible for them should be brought to account, and such punishment awarded to them as may act as a deterrent for the future. German "kultur" has to be stigmatised in so severe a manner as to make men everywhere understand its detestable nature, and also understand that civilised nations are not going, in any degree, to connive at it. Over and over again men in high position have suggested, sometimes in very plain terms, that justice will be meted out to the offenders, whatever their position in life may be. If we remember rightly, an English jury has brought in the ex-Kaiser as guilty of murder: and we do not usually permit the crime of murder to be palliated by any defect of punishment. The men responsible for the proverbial German "frightfulness" are either maniacs or worse than common criminals, and for the world's safety they require such a secure asylum as will make others hesitate to imitate their baneful example.

Episcopal conferences are infrequent enough to evoke interest in any pronouncement that may be issued by them. Too often the proceedings are kept secret and the mere lay mind wonders what was done or talked about. Sometimes, however, something does occur. For instance, the Roman Episcopacy has met and "Roma locuta est." No doubt the publicity given to the pronouncement was due to their lordships' estimate of the public interest of their utterance. They are concerned because the Pope has not been included in the Peace Conference. They might just as well have asked for the ex-Kaiser's presence. In the light of the knowledge of His Holiness's remarkable "neutrality" in face of crimes which have startled humanity, we should think the bishops might have kept silence regarding the omission. But their lordships are also concerned over the excesses of Prohibitionists and their exaggerated statements about the Liquor Trade. A glance at the advertisement columns of certain Roman press organs may explain their lordships' deep concern. As Dr. Strong, of Toowong, Q., writes:—

A Roman Pronouncement.

"That part of their pronouncement which deals with prohibition and liquor reform is extremely disappointing even to those who are not prohibitionists. It (the pronouncement) is very human, perhaps, but not decisive. Their Graces have been unable to refrain from charging advocates of prohibition with intemperance of statement, exaggeration, etc., and they have cast it up at the fact that some of their number have called Australia and New Zealand 'drink sodden.' Still more unworthily, as it appears to the writer, they have in effect accused prohibitionists of having similarly characterised the soldiers of those countries. The Archbishops ought to know, too, that prohibitionists who have thus spoken must have been but a small proportion, if any, of the community. Their very loosely worded pronouncement will convey the idea that they think such talk general among prohibitionists. If they think otherwise—that the proportion of such talk is but small—they ought not to have introduced the charge into their pronouncement. One is, on the other hand, amazed to find no reference to the attitude adopted toward prohibition by such nations as Canada and America. Their condemnation of prohibition sets them up against these great nations. Again a great pity.

"One gathers that their Graces claim to have sympathy with 'well-considered restrictive legislation' on the sale of liquor. Well, they must have formed an opinion as to what is embraced under these words. Why, then, let us have their minds on the subject. Let us know to what they refer when they use those words 'well-considered restrictive legislation?' Let us see whether we can help them to secure such legislation as will secure a restriction worthy of the name.

These Roman ecclesiastics are in favour of Prohibition when our land comes "drink-sodden." It remains for those other episcopal patriots to wait till the German Emperor should come to our shores bearing forth strength and risking to resist them. We question the utility of such patriotism in either case. Thank God, few people will be so stupid as to believe them. The War which has revealed the German has also laid bare the strong Anti-British bias of the Roman hierarchy in power in the Church of Rome.

Christian Unity.

"That they all may be One."

(By Canon W. E. Reginald Morrow, M.A.)

The Missionary Enterprise is in the mind of the Church with special emphasis at St. Andrew's tide for intercession. Inadequate Supplies. But of course, as "the Church's primary task," it should never be absent from the Church's mind. We may well thank God, during the season of intercession, that the War, with its intense interest and tremendous claims upon the resources of the people, has not really hindered the work that is going on financially. But we must remember that the need is so great that the supplies are not in any way adequate to the urgency of the situation. Taking only one aspect of the work—the great opportunity presented by the presence of thousands of Chinese students in Japan; a very great advance in sacrifice is called for if that opportunity is to be properly embraced. Rev. P. J. Bazley has been recently viewing that work and in writing of it he speaks with admiration of the splendid way in which the American missions are supplied with the machinery for their work. But still the supplies there are so inadequate that he ventures the opinion that the missionary organisations of Australia will require to raise not £40,000 but £100,000 in order to do their fair share of the work. Surely we have learned the lesson that it is much better and wiser in every way to spend our lives and money upon the really constructive work of evangelisation than to be pouring them and it out like water in a destruction of life necessitated by the predominance of anti-Christian ideals. Reconstruction after the war is becoming a trite saying. True reconstruction can only come, as Canon Burroughs has well said, through regeneration, and that means the action of God upon the individual life made possible by the co-operation of God's people in a complete self-sacrifice.

Without doubt the War's demands have shown people generally, and we hope Christian people in particular, how much it was possible to give. The free contribution to War funds and War Loans, in addition to the burdens otherwise borne, has revealed a wealth of sacrifice which was almost unexpected. The pity of it is that all these years the Lord's work has been allowed to languish because His people had not understood the joy of giving. But surely we are not going now to close up our hearts against the more urgent appeals that come from the various fronts of The Great War—the War that exists indeed for the preservation of life and liberty in their truest sense. If men have freely given and have been freely given, and money has been sacrificed for the purposes of the War, is it too much for God to ask and expect that those who name the name of the Crucified will respond in even greater self-devotion to life and means? Oh! if only we lives to see!

Speaking people ought never to be indebtedness to William Tyndale in 1524-25 gave us his wonderful work of the New Testament from the which is practically our New Testament today, being the foundation of our mission. It was Tyndale who said "because the boy who drove the plough more of the Scriptures than the Catholic priests themselves. He translated the Pentateuch and other of the Old Testament. He was beloved by a man named Phillips, and was strangled and burned near Brussels. A noble statue has been erected to the Embankment of the Thames in W. H. H. Yarrington.

The Italian poet, Dante, in his "Inferno," describes a visit he paid to the fourth circle of Hell. He sees there a number of men striving endlessly with all their might to roll great stones before them. Each goes his own way, they all, sooner or later, collide with each other. Then a furious altercation ensues. Each blames the other for running into him, and then they all set out again in a new direction, only to collide once more. He points the moral to a certain extent by proclaiming this as a punishment of the twin vices of prodigality and avarice. But he does not proclaim any Gospel fitted for those people or their counterparts on earth which would obviate their straggle and collision. If he had, for instance, told us how much better it would have been for all those wretched beings, when they had the chance in life, to have all joined together and rolled one huge stone, it would have produced unity and have swept away every opposing obstacle towards progress. This at least may serve to illustrate the subject of Christian unity which I ask you now to think of.

A Barrier to Progress.

The fact of a divided Christendom is such a barrier to real progress. It is such a waste of energy, and it has its roots in selfishness, for if the spirit of genuine love were to permeate all denominations a way would have been found long ago out of the tangled mass of Churches and Sects, each toiling in rolling his own stone along and frequently colliding, and therefore abusing the other. If the war is teaching us anything it is teaching us this lesson, that the world will never progress until there is more unity among the nations. There is a new Nationalism that is arising out of the war of the nations. It is a Nationalism in which the brotherhood of man and the service of humanity shall be the dominant factors. It is the world vision of nations, which are recognising that they cannot exist without each other, and therefore their first business is to seek a common ground whereon they may build for a future, in which the good of humanity shall be placed before their own national ideals. Now in precisely the same way men are realising the absolute necessity of uniting the different sections of the Christian Church in order that the resultant blessing may be poured forth upon humanity, and all the world shall be brought into saving relationship with Christ, who is the centre of each individual life, his hopes and aspirations. The greatest blot upon Christendom in the past has been that each section of the Christian Church has sought to impress its own tenets and practices on all the others, with the result that collisions have frequently occurred, as in Dante's vision.

The Mount of Opportunity.

We stand to-day on the mount of opportunity. We look down and see all the scattered units of Christian sects fighting not against the common foe, but against each other. We see also Satan and his battalions watching the struggle complacently. But we now see two things very clearly. We see first of all how little divides us, and how mean, shallow, and paltry our divisions are. We see, secondly, how we can combine and make an overwhelming advance against his fortifications which cannot hold out for a day before our united front and our spiritual munitions. We unhesitatingly say that it is the duty of every Christian to make Reunion their earnest prayer, and back it up by their agitation for a united Church of Jesus Christ.

What do we mean by Christian Union?

We do not mean of necessity uniformity. It does not need, in order to realise the union of Christendom, that all should have the same form of worship or even the same mode of thought. The Holy Spirit teaches that there are diversities of gifts. The differences in character require a different outlet for worship and a different form of expression in different nations. We are at last seeing our mistakes in the Foreign Mission Field, when in our working of the conversion of the heathen, we as it were unconsciously imposed a Western, an Anglican, form of Christianity upon a people who were not suited to receive it. The Western mind is too prosaic and matter-of-fact to appreciate the beautiful symbolism and imagery of the East; the dull temperament and intellect of a country folk does not find a congenial form of worship or of teaching in the academic atmosphere of a university. To one is given faith by the same spirit who gives to another wisdom. This is also perceived in the study of nature. The vegetable is of a less graceful growth than the golden wheat. The cabbage is, in fable, looked down upon by the rose. Yet both have the same principle of life and growth, and really, if it comes to the test of utility, the cabbage is necessary for bodily sustenance; the rose is not. We find the same principle running through all political ideas. Both Government and Opposition alike would severely censure us if we said that either had not the unity and welfare of the nation at heart. All then worketh the self-same spirit, dividing to every man severally as He will. Having regard to this, is there any real obstacle to the attempt to find some method by which a united Church of Christ would be able to express itself and its one message through all the different denominations? We have the command to endeavour to do so in our text, where our Lord prayed that those who should believe on Him in after years "should all be one that the world might believe." If we have this command we have the power to fulfil it.

We have now to mention a few of the barriers which have been erected, some of them in our own Church, against reunion.

Apostolic Successions.

One barrier is what is known as apostolic succession, which some hold very tenaciously to be the very kernel of the true Church. By this is meant that from the apostles' time the grace of ordination and the power to administer the sacraments efficaciously was transmitted by the Bishops without a break, and that no one can minister acceptably to God—for that is what it involves—who has not been ordained by the Bishop's laying on of hands. With regard to this contention, and with it that a Church must have Bishops to be a real Church, we say, first, that the apostles were chosen because they had "seen Christ" and had been witnesses to His Resurrection. There could be no idea of "passing on" that heritage. Further, they were possessed of miraculous powers or gifts, but there is no record of them being passed on to successors. Then again there is a break of nearly three centuries before we hear of the Bishops as we understand the term, so that the theory of "apostolic succession," and the Church of Rome and their Anglican imitators interpret it, will require a lot of proving. Our sound position is that the historic episcopate arose simply out of the necessities of the times, and was therefore the best method of keeping the scattered disciples together in an age of persecution and doubt. The Church of England believes that Bishops and the ministry are a good thing for our own church, but in no place does our Church in her ordinances or articles lay down as a binding obligation for any other Christian body what she thinks most suitable for herself. We venture, therefore, to believe in apostolic succession, but only in the fact of the succession of the line of Bishops from the earliest times. It is a spiritual succession, not a mechanical one. We do not believe that any grace is conveyed by the mere laying on of a Bishop's hands; we do believe it is communicated by the inward call and the Spirit's anointing. The great apostles of our own day are the men whom God is raising up to do apostolic work both at home and in the Mission Field. Their work carries the seal and testimony of Divine approval. By their fruits ye shall know them.

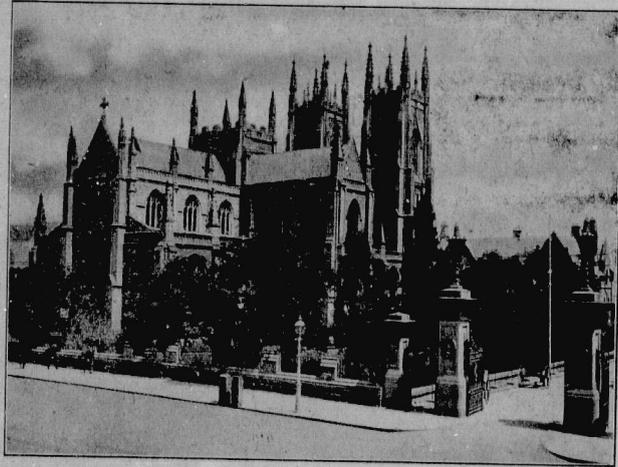
What is the Church?

The next question that is proving an obstacle towards reunion arises out of the former, and it is the old question, What is the Church? Is the true Church the Visible Church or the Invisible? This is also a very thorny point. There are many who hold very firmly that the true Church is the Visible Church—that is, the congregations in the visible organisation under the direction of the Bishop. If this be so, we say, "From whence then hath it tares?" If these people admit that there are tares in the Visible Church they are on the horns of a dilemma. For they must admit that it is not necessarily schism which cuts itself off from the Visible Church, except it can be proved that the whole membership of the Visible Church is spiritually united by the Holy Spirit to Christ in definite relationship. This she cannot do, for she admits that wheat and tares are mixed together. He is, therefore, going contrary to Holy Scripture and the Holy Spirit's teaching if he dares to refuse fellowship and recognition to anyone whom the Holy Spirit owns and recognises. If it is asked, Who are the members of the Holy Catholic Church? we shall let Bishop Harvey Goodwin answer: "When we regard the world not as we would wish it to be, but as it is, we may fairly make a division between those who call Jesus Christ Lord and those who do not. This is a clear and a distinct line of division, and for good and intelligible purposes those who are on the one side of the line may be said to constitute 'The Holy Catholic Church and Community of Saints', and those who are on the other side, not to constitute any part of that Church."

JUBILEE OF ST. ANDREW'S CATHEDRAL, SYDNEY.

(1868-1918.)

St. Andrew's Cathedral and the Town Hall stand side by side, in an open space that was in early days, a cemetery, and well outside the great city, of which now they are the centre. The Cathedral is built of sandstone, quarried from Flagstaff, Hill and Pyrmont, and is 160ft. long and 62ft. broad, the greatest height, to ridges of roof, being 60ft.



The building was begun in 1850 by Governor Macquarie, but only the foundations were in existence when the first Bishop of Australia, Archdeacon Broughton, was consecrated in 1856. The following year the old foundation stone was taken up, it having been found necessary to widen George Street, and shifted further eastward, and relaid by Governor Bourke. But not until the year 1850 was a serious start made in the building, when at a Conference of the six Bishops of Australasia, with their metropolitan, it was decided to completely alter previous plans and build the Cathedral in stone, not red brick, to forsake the Georgian style of architecture and adopt the Perpendicular, or the last stage of true Gothic. Six pillars in the nave were then each named after one of these "pillars of the Church" and bear their names on stone scrolls. The names in order are—Bishop Broughton, of Sydney; G. A. Selwyn, of New Zealand; F. R. Nixon, of Tasmania; Aug. Short, of Adelaide; C. Perry, of Melbourne; and W. Tyrrell, of Newcastle.

The walls were completed in 1857, but remained some time without a roof. Four years later, however, all the twenty-six windows had been filled with stained glass, the gifts of individuals. The last window to the memory of Bishop Broughton. The windows on the south side of the nave remained some time without a roof. Four years later, however, all the twenty-six windows had been filled with stained glass, the gifts of individuals. The last window to the memory of Bishop Broughton. The windows on the south side of the nave remained some time without a roof. Four years later, however, all the twenty-six windows had been filled with stained glass, the gifts of individuals. The last window to the memory of Bishop Broughton.

The Cathedral was consecrated on St. Andrew's Day, November 30th, 1869.

The two western towers were completed in 1874. From the foundation to the top of the stonework these measure 130ft. The central tower, not included in any of the early plans, is less lofty. The Cathedral is now much too small for the enlarged community it represents. The seating accommodation is 1,500, and with all possible additions only 2,000. In spite of the long period covered in erection the whole cost of the Cathedral was only £60,000.

[*Until this time Australia was in the diocese of Calcutta.]

BARKER COLLEGE, HORNSBY

From 1st January next this School will be governed by a Council under the auspices of the Church of England, under my direct personal control as Headmaster. Arrangements are being made for the erection of new dormitories. A few vacancies are still available for Boarders, and under the new constitution provision will be made for a strictly limited number of Day Boys. Particulars upon application. Next Term—Thursday, January 30th, 1919. W. C. CARTER, Headmaster.

THE KING'S SCHOOL PARRAMATTA.

FOUNDED 1831.

PRESIDENT OF COUNCIL AND VISITOR: The Most Rev. the Lord Archbishop of Sydney. COUNCIL: His Grace the Lord Archbishop of Sydney (chairman), Rev. S. M. Johnston, B.A., Rev. Canon Mori, M.A., Rev. Canon Hey Sharp, M.A., Rev. W. J. Coketford, B.A., Von Archdeacon Boyce, Mr. J. Russell French, Sir Charles Wade, B.A., Mr. John A. L. Perry (Hon. Secretary), Mr. W. R. Heaver (Hon. Treasurer), Mr. Justice Prigg. HEADMASTER: Rev. J. A. Pattinson, M.A., (Cambridge), assisted by a staff of Masters, Graduates of English and Australian Universities.

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 a number of scholars/bips 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. All particulars may be obtained from the Headmaster or from Mr. G. S. Lewis, Clerk to the Council, Ocean House, Moore Street, Sydney.

What, then, is our Inspiration?

What, then, is our inspiration for hoping that the near future shall bring reunion nearer?

(1) We believe with Bishop Darcy that the essence of Christian discipleship is not connection with any organised body of believers, but it is relation to Christ Himself. "H," our Lord says (St. John viii. 31), "I continue in my word, then are ye my disciples indeed." I venture to say that with the great majority of Christians the verdict would be that no human soul who loves Christ can be really outside His Church. But an objector may say, "You cut the ground from under your feet. What is the answer of having a Church at all?" The answer is obvious. "The spiritual movements of religion demand a society for expressing them, and an organised corporate life to foster its growth and to help each member to fulfil the laws of his growth in that society." But connection with Christ must come first, as that is the only source of life. "Because I live ye shall live also." Life is never the result of organisation; life makes the organism, it is always causative.

(2) We believe that there have been in the New Testament Church, and will always be, certain charismatic ministries. By this I mean certain ministries which carry equal graces with those which are organised and recognised, and because of this they were perforce acknowledged. Such ministries were prophets, interpreters of tongues, healers, etc. These ministries arose from the circumstances which demanded them, and St. Paul recognised their place in the life of the Church and fostered their greater usefulness. We would, for our purpose, classify the other denominations as charismatic ministries, possessing for their purpose all the things necessary for their contribution to the sum total of the "Body of Christ." For "by their fruits ye shall know them." They had a genuine message for the Church and the world. Dare we deny this? Their glorious fruitfulness can have no other explanation.

(3) We believe that no Church is complete in itself, for no Church embraces the whole body of Christian believers in the world. "The Church of Christ cannot enter into her fullest life in Christ unless she is large enough to include all the great elements of Christian vitality which have for their object the salvation of men." Thus, and thus only, shall our Lord's life and work be vindicated. "That they all may be one, that the world may believe that Thou hast sent me."

(4) Let us never forget that the apostolic blessing of peace is to those "who love the Lord Jesus Christ in all sincerity." This is as all-embracing as Christ Himself, for He is the Saviour of all men without respect of persons or creeds or classes. Therefore in any narrowing of this world message, and its relation to the needs of men throughout the world, we are attempting to limit His all-embracing love and to define what He has never defined except in the very broadest and most comprehensive terms. This "blessing of peace" will be the heritage of all who seek to come closer to each other, for the nearer we come to Christ the nearer we approach each other. Any failure on our part to seek such openings for Christian unity is bound to forfeit some of that peace, for the condition is, "If ye love one to another, then are ye my disciples indeed."

The True Ground of Christian Union.

There are two methods of producing union or cohesion. The one is by compression, the other is by attraction. The unity of the Spirit, which will be the true ground of Christian union, represents the latter method, in which we are not coerced into union with a Visible Church, but attracted to Jesus Christ as the magnet attracts the steel by the majestic force of His all-comprehending love. Is it not in the light of the Cross of Jesus Christ that we can alone read the lesson of Christian union? "And I, if I be lifted up from the earth, will draw all men unto me." Archbishop Leighton said, "the body of religion is torn and bleeding, its soul is dying while we are fighting about the hem of its garment." Let us all seek a fresh vision of Jesus Christ dying on the Cross for all men without differences, and in that spirit let us pray fervently for Christian union. Then we can confidently look forward to that time when there shall be neither Jew nor Greek, Roman or Protestant, but when Christ shall be all in all.

"CALLED TO BE SAINTS."

We must never forget that we are called to be saints. As you have read about the saints you will have seen that they, too, had faults to overcome, and how earnestly they strove to overcome them. God bless you, my dear child, and give you His grace, that you may go and do likewise.

With the A.N. and M.E. Forces in the Tropics.

(By Rev. H. S. Cocks, B.A., Th.L., Chaplain.)

(Continued.)

And now it is time I told you something of a Chaplain's life among the troops of this Force.

'Tis a Chaplain's duty and privilege to be first and foremost, an ambassador of the Cross, but, furthermore, he needs to be like St. Paul of old, "all things to all men." In fact he must be a veritable human mosaic, forming such an example of good works that he cannot be pulled to pieces by the exacting hand of an ever-ready and alert criticism.

As a former colleague of mine expressed it—"He acts as legal adviser, delphic oracle, paymaster and lender, arbitrator, peace-maker, father confessor, big brother, and above all, witness for his Master Christ."

The men engaged in purely defensive garrison work are quartered at Kokopo, some twenty miles by road from Rabaul, and consequently the Padre has to split up his time and energies between the two places.

On certain Sundays in the month, I have a very busy time, as the following programme of events will prove. Celebration of Holy Communion at 7.30 a.m., first Church Parade at 8.30 a.m., a motor ride of twenty miles, followed by a second Church Parade at 11 a.m., a song service in the evening at 7.30, and the same twenty miles to travel again before turning in for the night. Attendance at the Church Parades is compulsory, and men are in full parade dress with rifles, bayonets, side arms, and 100-rounds of ammunition.

Though we have no external "aids to worship" in the way of a well appointed church building, with its accessories of beautiful windows, pulpit, organ, etc., our worship is nevertheless sincere, and we learn the valuable lesson that they who worship God, "must worship Him in spirit and in truth." The services, however, which I personally value most because they are attended voluntarily, are the celebrations of Holy Communion, and the little informal gatherings we have on Sunday nights.

Just after my arrival, I had the sad duty of reading the burial service at three military funerals on three successive days, but I am thankful to say that the commiseration was without a precedent in the history of the garrison. The Rabaul Cemetery is beautifully situated in a deep ravine, with rich tropical foliage in profusion, providing ample shade for the quiet little "God's Acre."

Care is taken to keep it in good order, and a movement is at present on foot to provide a memorial to be placed on each grave not already identified in that manner.

Two hospitals have to be visited, one at Rabaul, the other at Kokopo, and I usually endeavour to see the men in each of these at least once a week. Hospital visitation is a most important factor in a Chaplain's work, for in it he is given many opportunities of private chats with men along spiritual lines that rarely present themselves at other times.

The Chaplain is also more or less responsible for the recreational side of garrison life, and both at Rabaul and Kokopo, committees have been formed to cater for the amusement and recreation of the men during their slack times. Of necessity, we have to be our own entertainers, but there is usually a plentiful supply of latent talent that only needs a little encouragement to bring it to the surface.

We have set aside one evening in the week which is known as "Club Night," when there is always something special on at the Recreation Room, and the present syllabus includes socials, pictures, concerts, euche tournaments, competitions, debates, etc. From time to time, outdoor games are arranged and occasionally, on a public holiday, a whole day "Sports Meeting" is held, when the competitive instincts of the men are given full scope.

On account of one's musical ability (or is it a disability?), the present Padre has been saddled with the responsibility of looking after the affairs of the band, though, of course, he has the assistance of a bandmaster, who attends to details. Among other "side-lines" which the Chaplain "runs" here must be mentioned the Censorship of German gramophone records, and also (along with two N.C.O.'s) the distribution of profits from the canteen at Rabaul, Kokopo, and eleven outstations.

I am also Chief Censor, and through the medium of men's correspondence, one gains a remarkable insight into human nature "unadorned." As Censor, a man must never betray the confidence which is entrusted to him, for his aim is to encourage men to write freely and openly (provided always that they do not give valuable military information) to their loved ones. And what a contrast these letters present!

As might be expected, there is the grumbling letter from the man who is always "agin the Government"; frequently there is a relentless criticism of your previous Sunday's sermon at Church Parade; letters dealing with domestic joys and trials; impassioned billets, pouring forth their "affaires de coeur," etc., etc., all of which help to make many impressions upon the mind of the Censor and oftentimes bring a smile to his lips or a sigh from his heart.

The amount of correspondence which a Padre has in respect to his work would sometimes astound a people, if they knew of it, and here again, the subjects dealt with are as diverse as the colours of the spectrum.

But, perhaps, the most valuable bit of a Chaplain's work, is his private individual talks with men. It is just along this line that I think most Padres will admit they do their best work, simply because it is intensive in character. What experiences a Padre could relate if he would, concerning the numerous confidential chats he has had with men! How many come—Nicomedeus like—by night to discuss some of the big problems of life! It is at such times that the Padre realises, perhaps, as never before, the magnificent opportunities and also the tremendous responsibilities that are his in bringing to bear on these problems the practical application of his own personal experience in the Christian life.

He needs much wisdom and tact in setting forth with all their inexhaustible wealth he must also possess an absolute rocklike confidence in the power of his faith so that he can unflinchingly proclaim—"I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

At times, one is inclined to become depressed because the work is difficult, till there comes the memory of the Master's promise—"My grace is sufficient for thee," and only "that day" will declare the result of faithful work done in the service of the great Captain of our Salvation.

"Brethren, pray for us!"

The Holy Communion.

The ceremony of celebrating the Holy Communion which our Blessed Lord instituted and ordained on the night preceding His Crucifixion, was intended as a memorial of Himself and, especially of His death upon the Cross, throughout all time. It was also ordained as a bond of union among Christian people with a view that the Church Catholic might be all united, being One even as the Holy Trinity is One. Man, however, by his frailty and imperfection, has tarnished the simple purity of the original institution and by false and quite unwarranted teaching has in great measure destroyed the effect and aim which were intended originally by Him Who instituted the Sacrament. The Holy Communion was never ordained with the view of its being in any way a sacrifice for the atonement of sin, but simply as a memorial and remembrance of that propitiatory sacrifice, oblation and sacrifice for sin, which was offered up once for all upon Calvary, never to be repeated in form or symbol in any way again. Hence the warning given in the Book of Homilies of our Church in the sermon on the Sacrament (p. 451). "We must then take heed, lest of the memory, it be made a sacrifice." The teaching that the priest has the power to change the creatures of bread and wine into the identical Body and Blood of Christ by transubstantiation, in order that he may offer up to God a memorial sacrifice, is utterly without warrant of Scripture, and is

one of the greatest errors of the Church of Rome, and such false teaching is, unhappily, being repeated in the Church of England by the so-called Anglo Catholic and Ritualistic school of thought. This is producing a distinct cleavage in our Church. The doctrine that Christ is "really" present under the veil of the elements is utterly opposed to the truth. The priest, by wearing the Romish vestments of Chasuble and Stole, and by assuming the Eastward Position, is teaching this erroneous doctrine to our people, and driving many from our churches.

It may be asked, What is the effect of the Prayer of Consecration in the Communion Service? Does it not produce some change in the elements of bread and wine? The answer is that there is no change whatever in these "creatures." They are in themselves the same after as before consecration. The only difference is that there is a change in the minds of those taking part in the service, by leading them to treat with respect and honour that which has been set apart for sacred religious use. The Prayer Book, while providing for the reverent use of the Bread and Wine as representing the Body and Blood of Christ, takes the greatest care to warn communicants against adoring these elements. The Rubric at the end of the Communion Service says "that, whereas it is ordained that the communicants should receive the Holy Communion kneeling, yet lest this kneeling should by any persons, either out of ignorance and infirmity, or of malice and obstinacy be misconstrued or depraved, it is hereby declared 'That thereby no Adoration is intended or ought to be done either unto the sacramental Bread or Wine, whereby Christ's natural Flesh and Blood. For the sacramental Bread and Wine remain still in their very natural substance and therefore may not be adored (for that were Idolatry, to be abhorred of all faithful Christians), and the natural Body and Blood of our Saviour Christ are in Heaven and not here; it being against the truth of Christ's natural Body to be at one time in more places than one.'" Such words of our Prayer Book as these, if properly known and heeded, would prevent the false ideas which some people have with regard to the Holy Communion. It must be remembered that the Lord's Supper was established for a perpetual remembrance of the death of Christ by crucifixion. It has nothing to do directly with the Resurrection or the glorified Body in any way. This is one of the great mistakes made even by learned writers. There is no presence of the glorified Body in the elements or in water (which has been declared to be illegal). The doctrine that there is a Real Presence in the elements is the doctrine of Transubstantiation, which our Church so strongly repudiates. From this erroneous teaching comes the idolatrous observance of Corpus Christi, which is now being taught in the Church of England by the unlawful practice of Reservation, and the worship of the Host in a pyx. A thousand Church of England clergymen almost demanded the right, so-called, to practise this idolatry. Reservation means, ostensibly, the reserving of the consecrated wafer, or in some compressed bread, for administration to the sick and dying. There is no necessity for this, as even a shortened form of the Service of Communion for the Sick can always be used. Instances of the abuses arising from the erroneous teaching may be given in a future issue.

Lord Jesus help me to be good,
For I so often go astray;
I do not do the things I should,
And grieve Thee by the things I say;
Sometimes I think of what is wrong,
And angry feelings rise in me,
Then, Jesus, come and make me strong,
To think and speak and live for Thee, G.M.

GOOD NEWS FOR YOUR RELATIVES AND FRIENDS IN THE OLD COUNTRY.

The Government has relaxed the restrictions on Food Stuffs being sent from Australia to Civilians in Britain.

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66 ELIZABETH STREET MELBOURNE

Personal.

Mr. B. H. Darbyshire has been appointed Registrar of the Diocese of Perth in succession to the late Sir Winthrop Hackett, and the Rev. A. Burton as Assistant-Registrar.

Corporal F. Davies-Moore, son of the Rev. D. Davies-Moore, rector of St. David's, South Bunbury, has been wounded in the thigh. The wound is reported as "not serious." Corporal Davies-Moore left for the front in December, 1916.

Rev. E. H. Strugnell has resigned the parish of East Brisbane, and the post of sub-warden of St. John's College, Brisbane, as from the end of this year, in order to take up an appointment as secretary of the Christian Union in connection with the universities and schools of Australia. The Christian Union movement has come into prominence in the universities throughout the world of late years, extending even to the universities of Russia and Japan.

Mr. James M. Sandy, governing director of James Sandy and Co. Ltd., Sydney, and a prominent churchman, has received a cable stating that his second son, Lieut. Harold M. Sandy, has been awarded the Military Cross.

Mr. Lyon, Superintendent of the Yarrabah Mission, is on furlough for six months.

Miss Maud Sindel has resigned her position at the Mitchell River Mission. Miss Sindel worked at St. Paul's Mission, Moa Island, but was transferred 18 months ago to the Mitchell River Mission.

News has been received of the marriage in England of Private George Warren, of the Melanesian Mission, to Miss Hilda Hulke, a Military Nurse. The marriage took place on February 23, 1918, in the Chapel attached to the Military Hospital at Deal. After the war Mr. and Mrs. Warren hope to take up work in Melanesia.

Canon Mayne, formerly vicar of Roslyn, has been appointed Dean of Napier, N.Z.

We regret to notice the death on active service of a New Zealand Chaplain, Rev. C. A. Mallett, rector of Morrinsville, Auckland.

The Bishop of Wangaratta was the special preacher at the great Thanksgiving Services held in St. Stephen's, Richmond. Last Sunday was also the 67th Anniversary of the opening of that Church.

Miss Dibley, daughter of Mr. Dibley, of Kent and Brierley, Sydney, has just returned after six years of missionary work under the China Inland Mission in Paoming, China.

Rev. H. J. Rose, late Senior Chaplain to the Forces, has received news

that his eldest son has been wounded. He enlisted as a private in 1914, and was twice wounded at the Gallipoli landing. He received the D.C.M. for great gallantry at Mouquet Farm, and the M.C. for services at Bullecourt. His second brother died at the evacuation of Gallipoli.

Rev. G. O. C. Bartlett, late A.I.F., recently curate of Wahroonga, is taking a prolonged rest for a few months in order to complete recovery from nerve shock.

Rev. P. J. Bazeley, writing from Tokyo under date, Sept. 28th, says: "This morning I had a surprise. The Rev. E. R. Harrison, who is the A.B.M. Missionary in Japan, and whom I had met in Sydney and Melbourne, came in from Ehiba, 25 miles from Tokyo, for the purpose of escorting me out to see his wife and two boys, and the scene of his labours. There are 30,000 people in the city, and much Christian work is being done there. I found Mr. and Mrs. Harrison most happy and keen about their work." Mr. Bazeley was the guest of Bishop Cecil Bouterf and his sister in S. Tokyo.

Rev. J. Newton Stephen, B.A., Rector of Erskineville (Sydney), has been appointed chaplain to the A.I.F. for continuous service. Prior to his departure he was presented with a set of Communion Vessels by the parishioners of Holy Trinity and S. Columbs. The Rev. W. E. Maltby will be in charge of the parish during the absence of the Rector.

Rev. J. T. Phair, St. George's, Magill, S.A., is conducting a mission in the parish of Malmsbury, Victoria, in November.

Rev. R. B. Robinson, L. Th., will not be able to commence his work at Leichhardt until February next.

Rev. and Mrs. W. R. Bowers, who are leaving St. Mary's for Woolwich (Sydney), were the recipients of several tokens of appreciation and affection from the Sunday Schools of the Parish. They have had a most enthusiastic "farewell" parochial gathering.

Private N. E. Dixon Hudson, eldest son of the esteemed rector of Hurstville (Sydney), was presented with some useful gifts by the parishioners of St. George's Church just before leaving with the Sydney University Company, A.I.F.

REVISED LECTINARY.

December 1, 1st Sunday in Advent.—
M.: Pss. 7, 9; Isa. i. (or v. 1-20); John v. 19-29, or i. Thess. iv. 13-v. 11.
E.: Pss. 18; Isa. ii. or iv. 2; Matt. xxiv. 1-28, or Rev. xx. 4-6, 11-end.

December 9, 2nd Sunday in Advent.—
M.: Pss. 46, 49; Isa. v.; Luke xx. 9-18, or Col. iii. 1-17. E.: Pss. 50, 67; Isa. x. 33-xi. 9, or xi. to xii.; Matt. xxiv. 29, or Rev. xiv. 14-19.

English Church Notes.

Personal.

The Rev. W. J. L. Shemard, M.A. Rector of St. Thomas's, Birmingham, has accepted the living of Holy Trinity, Ripon, in succession to the Rev. Thos. Longstaff, Mr. Shemard is a well-known hymn writer, and joint editor with Canon Barnes Lawrence of the Church Mission Hymn Book. He has just published a work entitled "The Lord's Coming and the World's End."

Captain Robert Bickersteth, grandson of the late Bishop E. H. Bickersteth, was killed in action on August 12. He came out to an uncle in Australia in 1907, and soon after the outbreak of war joined the A.I.F.

Lieut. Alec. C. V. De Candole, youngest son of Rev. L. C. De Candole, Vicar of Clifton, died of wounds on September 4.

The English papers to hand have the announcement of Sir George Reid's death, with a summary of his career. He was called the M.P. for the Empire. Several of the papers contain appreciative notices of his great worth, and, of course, many of the stories concerning him are resurrected.

The King has approved the appointment of the Rev. Ernest Newton Sharpe, Rector of Holy Trinity, Marylebone, to the Rectory of St. Mary Woolnoth, E.C.

Rev. Hedley, Burrows, who was for a time a Chaplain to the Forces and had to resign through severe illness, has been appointed Chaplain to the Archbishop of York. Mr. Burrows is a son of the Bishop of Sheffield.

From his native village of Whorlton, Barnard Castle, Dr. A. C. Headlam has been presented with an illuminated address in recognition of his appointment as Regius Professor at Oxford. The "G.F.N." says that Dr. Headlam is looking forward with the keenest interest to his new sphere, and those who know the needs of the University are glad that Dr. Headlam will be there in the great day's of "Reconstruction" after the war.

Reconstruction.

In September, Mr. Lloyd George made a great speech at Manchester, on his receiving the freedom of the city.

"I am sick of programmes," he said; "it is objectives we ought to get at. Do not let us quarrel about methods: let us keep one people until we reach our objectives." After saying about the war, "The worst is over, but the end is not yet," he sketched a programme for the future. His proposals have been summarised thus:—

Development of the Empire in order to make it more concentrated and solid. States must look after the health of the people.

Housing reform must be thorough. Slums must be swept away.

Labour must be requited with wages that sustain life.

There must be a great health reform, education reform, and a new organisation of public authorities to develop national resources and ensure the best conditions for production.

State must remove all hindrances to production and cultivate land to the fullest capacity.

Afforestation. Essential industries must be shielded after victory. No delay.

Let us be unfettered by past prejudices, predilections, and opinions.

Mr. Lloyd George's declaration that men who learn nothing are fit for nothing impressed his audience. He preached unity: One nation undivided for reconstruction.

He uttered the warning that "you cannot maintain an A 1 Empire on a C 3 population."

These last words threaten to become prophetic. Ardent social reformers will note with gladness the reforming tendency of these proposals.

An interesting Memorial.

The Bishop of Exeter last week officiated at a memorial service at this historic church, Bere Ferrers, Devon, when a tablet was unveiled to the memory of ten New Zealand soldiers who were accidentally killed at the railway station last September. It was in this church that Admiral Francis Drake once worshipped.

Christian Unity.

With the object of assisting in the raising of £350 towards the restoration of Holy Trinity Church, Loughborough, which was partly destroyed by fire in March, an outdoor fete was arranged by the Free Churches of the town. The opening ceremony was performed by the Mayor. The Vicar (the Rev. D. Dewar) stated that they had

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£5,000 to raise in the aggregate, and of this £2,850 had been paid by the Ecclesiastical Insurance Company, leaving £2,150 to be raised by subscription. The sum of £280 had been subscribed by the generous public.

The Mayor termed the event unique and historical. Never during the lifetime of the town had there been such an occasion, which it would have been impossible to arrange prior to the war. It was a bright and shining example of what we were leading on to—we were getting at closer union one with another.

The Teaching Office of the Church.

The report of the Archbishops' first Committee of Enquiry has been published and the English Church papers have all their comments on it. It seems to contain first of all a frank confession of failure, but does not allow that the responsibility rests on the clergy alone. It stresses the need of the Holy Spirit, the guide into and revealer of all truth. It says:—

"The Church's greatest need at this time is a true and practical belief in the presence and in the power of the Holy Spirit. The gift of the Holy Spirit on the Day of Pentecost was bestowed upon the whole society of those who believed in the Lord Jesus Christ. The gift has never been withdrawn or diminished. What, therefore, is before all things necessary is that the whole Church should realise that the endowment of the Spirit, having been once bestowed, is now as much as in the first days its true possession, and that the whole Church should believe in that endowment, claim it, and use it. In other words, the Church's receptivity is the only limitation of the Divine gift. No wise or thorough reform, therefore, is possible unless the faith of the Church appropriates the quickening, sanctifying, guiding and renewing powers of the Holy Spirit of God."

The recommendations put forward by the Committee cover a wide area. They include the extension of the time allotted to the training of the clergy, the development at the Universities of "post-graduate schools, not only for the purpose of theological research, but also with a view to the further training of the clergy, the future clergy and other religious teachers"; the preparation of the teachers in the day schools to give religious instruction, and the establishment of a permanent educational department for the Church as an advisory and executive body.

One note it strikes, in regard to preaching will evoke an Amen from every evangelical heart:

"St. Paul would have drawn a vital distinction between preaching Christ and preaching about Christ, and just so far as the Church is content with the latter alternative failure both in evangelisation and in edification must ensue."

Perhaps this is just where the main fault is to be found. Well will it be for the Church when this ministry regains its ideal, i.e., a ministry of the Word as well as of the Sacraments. The trend of preaching, for a long time now, has been quite the reverse of such an "opening" of the Word of Life.

The British Rule.

The Church Missionary Society has received letters from Mesopotamia and Palestine which show that an era of great prosperity is to be expected in those countries under British rule. It is said that in the Euphrates Valley the harvest will be equal to those in the days of Nebuchadnezzar, and the scheme of irrigation (furnished by Sir W. Willcocks) promises to make the land one of the richest in the world.

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Correspondence.

The Christchurch Ritual Case.

To the Editor, "Church Record." Sir,—As your issue of October 25th only reached me yesterday (November 13th), perhaps you will allow me a brief comment on two paragraphs under the heading "Current Topics," which appeared on the earlier date. Astonishment has been generally felt and action expressed in Victoria at Bishop Julius' action in censuring Archdeacon Gossett for bringing the charges against the Rev. C. E. Perry. With you, all Evangelical opinion, and many moderate ritualists agree, viz., that the Bishop has condemned himself. The case was so flagrant, the admissions by Mr. Perry so full, that the episcopal finding seems most extraordinary. Your congratulations to Archdeacon Gossett, coupled with "Messenger," will be echoed everywhere.

The second paragraph ("Still German") refers to a circular letter addressed to all the Melbourne Synod members last month, who successfully organised to overthrow the predominance of the ever-encroaching Ritualistic party. Why the Rev. Frank Lynch should have felt himself called upon to pen a scurrilous attack on these clergy and laymen of the Moderate High Church, is a mystery; but, having read this remarkable and discreditable document, I can only say that the wider the publicity it receives, the more thankful will those be who love their Protestant Church of England, that the party whose defeat has been so virulently condemned should have been driven out of the seats of diocesan power and influence.

Yours, etc.,
GEO. E. WOLLASTON,
Murrumbidgee, Victoria.

Rapid Progress of Prohibition.

To the Editor, "Church Record."

Dear Sir,—It will be of interest to thousands of your readers to be reminded of the signal success of the canvass of the Women's Christian Temperance Union in the electorate of St. George, lately.

The votes for prohibition were 6651
Against 1769, informal 300 2069

Majority for prohibition 3982
Such preponderating figures give all social reformers a strong hope that, if put to the national vote by referendum, this grand social uplift would be carried by a large majority.

What an immense advantage to have the two days of peace rejoicings guarded from the destructive influence of drink.

Let all well-wishers for the best interests of Australia go unhesitatingly for prohibition.

Yours, etc.,
HY. FRENCH,
North Sydney.

Welcome to Missionaries.

Bishop and Mrs. Bannister and Rev. and Mrs. W. Hipwell reached Sydney from China some two weeks ago, but were only released from quarantine last week. The Committee of the C.M.S. gave them an official welcome, at which Mr. C. R. Walsh presided. After the expression of the Committee's welcome by the Chairman, Bishop Bannister replied, and in his reply spoke of the needs of the work in China. His Lordship referred to the absence of any indication of any serious occupation of China by the Church of God. "It is," he said, "a remarkable feature that there are two or three spots in China where there is an enormous congregation of Missions in one way or another. Canton, Shanghai, Peking, and one other. These centres absorb an enormous number of missionary workers of all kinds. In Shanghai alone there are, I think, more active workers for Christianity than in two or three other provinces put together. There is the great task to be undertaken by the Chinese Church; by the Chinese body of Christian believers. I hope to have the opportunity of explaining to the members of your Society the exact position of what we call the Church of China, of the Anglican Communion. I turn to the work of your Society as I have thought of it. I think that you were wisely guided at the beginning of your C.M.S. to send your missionaries wherever they were needed, in any part of the world. I think that was very wise, and a very right step for you to take—to send women like these to Africa or India or to other parts of the world, but I would venture to ask you to consider whether it would not be possible for you to undertake, say, in China—a special mission of your own, that you would equip, that you would

direct, that you would be responsible for, and in addition to those men and women that you send out to other parts of the world, you would see that this mission was fully staffed. (Choose any Province you like, not necessarily Hunan, and make it your own. Send your men, send your scholars, send your leaders, send your women, send the best you have got, then you may some day share in the distinction and honour that has been shared by us, the representatives of the ancient Christianity of England and the daughter Churches of America and Canada, and pass on to the Episcopate to the Chinese people. On the 2nd October it was the great privilege of some of my brother Bishops to consecrate the first Chinese clergyman to the office of a Bishop in the Church of God to his own people. The Bishops at that solemn service were the Bishop-elect, the Bishop of Shanghai, Bishop White of Hunan, representing the Canadian Church, and Bishop Bliff of Shantung, representing the ancient Mother Church. We thanked God, those of us who have lived these long years in China. We thanked God that this has been done, and we have passed on with all due and proper form and solemnity the succession to the Church of China. Now, you will forgive me if I just say another word with regard to the kind of people that are needed at the present juncture. You will have gathered from my remarks that missions in China have now entered upon a new stage. The old stage has passed away. I saw a door open, and I saw two or three of the old cultured Chinese men come in, and I heard these words—they were a tribute to the missionary message—"Why," he said, "it is always Jesus, Jesus." May it long continue to be the theme of every missionary. We need men who by their loving sympathy, their wisdom and understanding, and their learning will guide others to be the leaders of the Church in China. I have written here as my last point—Leadership. We need men who have that supreme gift of leading others. John Mott emphasises this great need, the need of leaders, but I would put before that the need of saints. We hear much of leadership—leaders are needed—but we need more men and women, who will reveal to the men and women of China the inner beauty and joy of the life of Jesus Christ—they are the Saints of God."

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F. G. BROWN

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EDITORIAL NOTES.

All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 84 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

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

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The Church Record.

NOVEMBER 22, 1918.

"CARPE DIEM."

The long night of travail has passed, and the long-looked-for day has dawned—"hostilities ceased." Can we believe it? We do, but it is hard to readjust ourselves all at once to the altered conditions, so acclimatised had we all become to the war atmosphere. The first feeling is one of relief that the ever present nightmare of horror has vanished, and one seems to breathe more freely now that the dark war cloud we lived and moved in has gone. But it is no time for words, immediate action is necessary if we are to be equal to the new situation we are faced with.

The English Prime Minister, after publicly acknowledging by his act the "Lord and Giver of all Victory" has straightway with his usual alertness started on his post-bellum policy, and the Church might well follow his example if she is to be equal to the situation.

The prophets of old firmly believed it was God's hand which controlled and determined world events in accord with his own righteous laws, and from a study of contemporary history they made most of their discoveries concerning the purpose of God for Israel. The issue of the war has once again vindicated this first great truth—God still shapes the course of human history. Then may not we, like his servants of old, expect to discover from contemporary events God's plan for his Church in this new era that has dawned, we hope, for the world?

The sight of a whole world at war at first is rather appalling, one feels a little benumbed as regards future possibilities, but look through the horror of it to the initial fact that makes such a war possible. Is it not that the world has become a vast neighborhood—that points of contact between the nations have been so multiplied that certain happenings in one corner of the earth influence every other part of it, that we cannot draw near to each other geographically without a kindred assimilation in the world of ideas and ideals. How a world of such intimacies is to be used is a solemn problem. There are two answers—either for race solidarity or race suicide. We chose the latter to the world's desolation. Perhaps it was a lesson we had to learn; but in many ways it has been the most significant object lesson mankind has had for many years, and it may well be that the fate of civilisation for centuries depends on our ability to read the lesson aright.

For our purpose we might say the

lesson has both a "vertical" and "horizontal" aspect: in the first case, it is evident that the culture which has yielded this tragic spectacle can no longer be considered sacrosanct. Men's minds must have been moving on the wrong track, something was radically wrong. It should then mean for us a thorough going depreciation of materialism, which in all its various forms of might, grab, and creature comfort, etc., was perhaps the most constitutive element in this bastard culture which has been our undoing. It should also mean the erection into a positive philosophy of life that more ideal conception of things of which Christianity is the best exponent. Something more akin to the "Give all" attitude to take the place of the "Grab all" policy of heretofore. The Spiritual principle which has proved such a telling factor in the war must have a more dominant place in our life both individually and nationally. The war, like a sudden lightning flash, has revealed the abyssal depths of iniquity but also, thank God, the great mountain peaks of eternity, ever beckoning us onward and upward. May this unique revelation of life's full meaning, which it has been our privilege to have, be printed indelibly on our souls. Once the war is ended that clearness of insight which belongs to all great moments of history will exist no more. The vision will soon be lost in the confused chaos of ordinary events unless we take steps to preserve it.

So much for the "vertical" lesson. Turning to the "horizontal" aspect, we have already indicated in what direction this lesson lies, viz.:—the new world of intimacies between nation and nation—which forms a fitting field for the practical expression of the first deep truth here put forward. If the world has become a vast neighborhood, as events prove, it is in this very nearness and interdependence of all races that the possibility lies of realising the great spiritual ideal for the world—ultimately the great ideal of the Kingdom of God, for by some inscrutable means the aspirations and ideas of one nation are very soon assimilated by others. Propinquity, as the war has shown, is a mighty moulding factor. There is a further significance for us in contemporary events in Asia as well as Europe. From the near east to the far east there is the thrill of a new life. Asia, the cradle of the human race—the cradle of civilisation—the cradle, too, of religion is awake, and in the midst of stupendous change. The whole world, in short, is in the melting pot, yet unconsciously seeking for some foundation upon which to build up a strong and enduring national life. One is reminded of Stanley's challenge to the church regarding Africa some years ago, "Gentlemen, here is your opportunity, seize it." Our responsibility is this that we have the secret of what is the only effective foundation for any civilisation, "Other foundation can no man lay than that is laid which is Christ Jesus." It is right and fitting, then, that the cessation of hostilities should coincide with St. Andrew's tide and its solemn reminder of the Church's great task of evangelising all nations. Surely in all these facts and circumstances the finger of God is pointing the way for us to a great missionary revival—a solemn call anew to the great task of radiating these same eternal truths and principles which have done so much for us as a nation, and which the war has vindicated so clearly, over the vast areas and opportunities now open and awaiting us. To quote Cook's phrase, "The nineteenth century made the world into a neighborhood, the twentieth will make it into a brotherhood."

Hymn of Peace. (L.M.)

By Rev. W. H. H. Yarrington, M.A., LL.B.

With songs of gratitude and praise
To Thee, O God, our hearts we raise,
For blessings of a Glorious Peace,
With Victory crowned and war's release!

For all our Nation's sins, to Thee
We come in deep humility,
Through Christ Thy pardoning love to
crave

Who rose triumphant o'er the grave!

From all the gladsome World around,
Wherever Christian hearts are found,
From Islands, Continents, and Plains,
And all our Empire's vast domains

Thine rise to Thee, O God, above
Loud anthems strong of joy and love,
As Angels sang when Christ had birth,
"Glorious to God and Peace on Earth!"

Where'er our British flag unfolds
Its emblems of the Cross and holds
Pre-eminence o'er Land and Sea,
Thy sacred Name all hallow'd be!

For Justice, Liberty, and Right,
Its cause maintain, thou God of might:
In triumph whoso'er unfurled,
A blessing to the whole wide world!

In love we would our tribute give
To those who died that we might live;
Thy soldiers were of Him who gave
His precious life our souls to save!

We thank Thee, Father, that Thy love
Through darksome days did faithful prove:
Thou God of Battles by our side
A Tower of Strength didst e'er abide!

May we and all our brave Allies
With us who gained through Thee the
prize,
Our gratitude for Victory prove
In lives of consecrated love!

Have mercy, Father, on our foes,
Who brought on Earth such bitter woes:
May they in deep contrition pray
For mercy at the awful Day!

Our King and Queen, our Ancient Realm,
Our Church, our Nation's Diadem,
Our people all in Peace shall dwell
Through Thee who doest all things well!

To God the Father, God the Son,
And Holy Spirit, Three in One,
Be endless Praise and Glory given
For Peace on Earth and Joy in Heaven!
Amen.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Thanksgiving.

The signing of the armistice which, since it deprives the Germans of any hopes which they may have—entertained of effectively resuming hostilities, makes the conclusion of a victorious peace almost imminent, was the occasion for great joy throughout the diocese, and everywhere the right note of gratitude seems to have been struck. The secular press has quite frankly ascribed the blessing to God, and in several at least of the municipalities, the Mayors spontaneously arranged combined services of thanksgiving. Everywhere, both on the Wednesday and on the following Sunday, the churches seem to have been very largely attended, and the Cathedral has been crowded to its full capacity. The Archbishop, as he so brilliantly can, gave eloquent expression to the feeling uppermost in the minds of all, when he referred to the manifestly miraculous character of the victory. Events had marched so quickly, and the end had come so suddenly and unexpectedly, that the hand of God was evident in it all. There was a large gathering of citizens, numbering a quarter of a million, in the Domain on the Wednesday afternoon, when thanks were again rendered to God, and addresses delivered by the Governor, the Premier, and various chaplains, including the Dean. His Excellency made a fine point when he declared that Germany had become so self-centred that she had virtually made war on Christ. There was another big combined service in Centennial Park on Saturday afternoon. The great and inspiring thing about the whole business has been the general and spontaneous way in which the people have recognised God, the crowds in the streets sometimes singing the Doxology. It is to be hoped that they will still remem-

ber Him in the days to come, when the war has become a memory, and its hardships and sacrifices are viewed in the tender light of recollection.

Women and Missionary Work.

On Wednesday, the 14th inst., the twenty-fifth anniversary of the Women's Department of the C.M.S. was celebrated. An impressive short service was held in the Cathedral at 2.30, when the thanksgiving offerings, to the amount of £270, were presented. The preacher, Rev. A. J. Priest, took for his subject, "Women ministered to Him." He pointed out that love was the true motive for service, and that all service, however lowly, was acceptable to the Lord. After the service those assembled adjourned to the Chapter House, where an enthusiastic meeting was held, over which Lady Davidson presided. She was welcomed and introduced by Mrs. Wright, President of the Women's Branch. The platform was gay with hawthorn and flowers, and the hall decorated with appropriate mottoes. Her ladyship spoke with warm appreciation of the splendid work done ceaselessly by women in Sydney during the war, many of whom have only now learnt to organise and to serve, and she earnestly trusted that this grand energy would be transferred when the war needs were ended, to help the many religious and charitable objects which needed such help. Miss French, as one of the three remaining members of the original Women's Committee, then addressed the gathering. She gave a retrospect of the work, from the small beginning of a Depot opened during the afternoon, to the present large premises, where lunches are provided, Oriental goods displayed, quantities of missionary and other literature sold, where returning missionaries are welcomed, and a large body of voluntary workers gladly give their services. But she pleaded earnestly with the large audience for more to help both at home as well as in the foreign field. Thank God, our Church is rousing itself about educational matters, but why should not the Church of England have her own hospital, her rest house for nerve cases, home for aged poor, and for babies? All the splendid energies so freely used for the war needs can well be utilised here. We know by glad experience what it is to be on the winning side: do we realise that all our energies are needed to spread the Gospel of Love throughout the world, to bring to pass the word "the kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever?"

Bishop Banister, who has just arrived from his diocese of Hunan, China, gave an interesting account of our women missionaries from Australia and their devoted work in China.

Mrs. W. E. Shaw, who proposed the vote of thanks to Lady Davidson, spoke of the happy memories of the early days of the work, and urged others to take the place of those who, like herself, needed rest.

Bishop Pain announced the 26th inst. as the Day of Intercession in the Cathedral for all missionary work. A pleasing interlude was the singing of a duet ("In Christ there is neither East nor West") by the Misses Foulcher and C. Begbie. After the Doxology had been sung those present adjourned to the basement, where afternoon tea was served by the Women's Committee. This, with the beautiful decorations of roses and cool atmosphere, was doubly welcome in what was the hottest day of the season.—(From a Correspondent.)

Missionary Intercession.

A day of continuous prayer will be held in St. Andrew's Cathedral on Tuesday next. There will be sessions of prayer from 12 noon to 6 p.m. The special leaders for each session will be the Archbishop, Bishop Pain, Canons Bellingham and Claydon, Revs. A. H. Garney and P. A. Micklem. A great inspirational meeting will take place in the Chapter House in the evening at 7.45. His Grace the Archbishop will preside. The speakers will include Right Rev. Bishop Banister, D.D. (from China); Rev. J. E. Done (from the Torres Straits). There will be a period of intercession. All Church people are earnestly invited to attend.

Australian Christian Social Union.

The first of the course of lectures on the subject of "The Kingdom of God and Reconstruction," will be given by the Dean of Sydney on Monday, 2nd December, in the Chapter House, at 8 p.m. The title of the lecture is, "The Kingdom of God in the Old Testament." As this is the first course of lectures arranged by the Australian Christian Social Union since its inauguration, and in view of the importance of the subject, a large attendance is expected. The clergy are specially invited, and are being urged to encourage their people to attend.

Deaconess Garden Fete.

The Junior Associates are holding their Garden Fete this year in the grounds of

Bishopcote, Darling Point, on Saturday, November 23, from 2.30 to 5.30 p.m. It is very kind of Mrs. Wright to grant this favour, and we hope that our friends will show their appreciation by attending in large numbers. It was thought by some of the associations advisable to hold the fete in a different district than is usual and thus endeavour to spread interest in the work. Lady Barton has kindly consented to open the fete at 3 o'clock, and admission will be one shilling, children sixpence. The stalls will comprise a plan and fancy work, sweets, provisions, cakes, half-crown, handkerchief, children's, flowers and refreshments. The children from our Home will be present. To get to Bishopcote from Sydney, take Ocean St. or Watson's Bay tram to Darling Point Road, proceed along Darling Point Road on right hand side and turn round by St. Mark's Church, Darling Point. There are buses at intervals and cabs cost 1/-. Communicated.

Aboriginals Inland Mission.

A very attractive programme is to be presented at the annual meeting of the Aboriginals Inland Mission on the 21st inst. The speakers will include several of the missionaries and Mr. H. G. Harward, of the City Temple. Among the visiting aboriginals will be the King and Queen of Port Stephens. The meeting is to be held in the Pitt-st. Congregational School Hall.

Barker College.

Churchmen generally, seized with the importance of educational work, will be interested to learn that the above well-known school for boys has, through the generous consideration of the Principal, W. C. Carter, Esq., entered upon a new phase of its existence, and from henceforth will be established and controlled on the same lines as the Sydney Church of England Grammar School and the King's School, under the auspices of the Church of England, and will doubtless soon rank as one of the great public schools of N.S.W.

The College was founded over 25 years ago by the Rev. Henry Plume, M.A. (Cath.), formerly Archdeacon of Townsville, under the late Bishop Stanton, on the Kurrajong Heights, and about 20 years ago was removed to Hornsby. Mr. Plume continued as headmaster until 12 years ago, when the present principal, Mr. W. C. Carter, relieved Mr. Plume, who, through ill-health, was forced to retire and live in England. The college then had 39 resident pupils, which number has now increased to 125, including pupils from Fiji, Thursday Island, New Guinea, and Queensland.

The school premises include 18 acres of land and have an altitude of about 650 feet above sea level. Under the new regime it is intended to provide more accommodation for boarders and a limited number of day boys will be admitted. The Church of England, by securing this advantageous offer, will establish a large school at Hornsby which will give it three important centres, Parramatta, Hornsby and North Sydney.

Mr. Carter has agreed to remain as headmaster for a term of years—this alone will ensure the continued success of the school and will command the confidence of all who have known the school in years past. The old traditions will be maintained, and what those have been is best demonstrated by the roll of honours of over 200, and the existence of an Old Boys' Union of over 300 members.

BATHURST.

News in Brief.

Rev. H. H. Gowing has been licensed to the curacy of Wyalong.

The Archbishop laid the foundation stone of a new hall at South Bathurst on September 21, and held confirmation services in various parishes during September.

The annual show at Wyalong was evidently an occasion of strengthening the parochial fund. The church women of West Wyalong took the luncheon booth and in addition to catering for a large number of lunches had to provide a record of 950 afternoon teas.

GRAFTON.

Lower Macleay.

Of the 105 parishioners gone to the war, 19 have fallen, while nearly every other man has been wounded. Several have gained honours.

On November 5, the Lord Bishop of Grafton unveiled a mural tablet to the memory of Private Wellington Cooper, who was killed at Paschendale last year. The vitar, Rev. C. J. Chambers, and the Rev. W. A. Harris Walker assisted.

On the same date, in the evening, the Bishop held a confirmation at St. John's, Smithtown, when 14 persons were confirmed. As elsewhere, the church funds have felt the great strain of the war, but nothing has suffered in consequence, while missionary agencies, both Home and Foreign, have done better than ever.

At Smithtown the Sunday School has com-

manded the church vestry for kindergarten work, which is proving a great attraction and a blessing.

VICTORIA.

C.M.S. NOTES.

Itinerating in Ningpo.

The following is an extract from a recent letter from Miss Minnie Clark, C.M.S., Ningpo, China:—

"I am at present staying in the East Lake District, which was given to me on my return from furloUGH instead of some city work, which Miss Maddison undertook for me. I intended spending three weeks here before my women's school opens on October 3rd. However, the shortage of water made this impossible, and we were thankful that heavy rain last week enabled us to come last Saturday. Even now the rain water for drinking is very precious, and if I could show you where they get the water for washing, etc., from you would wonder that it could be used. The beautiful lake, which is nearly 50 miles round, is dry in places, and the boats have to be carefully guided in the deeper channels. We have had a rather trying day to-day, about two hours each way cramped in a ferry boat to one of the more distant places, then an hour's walk up to one of the hill villages.

The Bible woman could not walk so far, so I had a chair for her and the catechist, walking in front of me about three yards, and they escorted me to the place. They have no church here, but service is held whenever the catechist can come, and a few Christians meet there in a rough mud-floored room. Two hymns and a simple prayer or two, an earnest talk on redemptive love, followed by the closing prayer, and then religious teaching is over for a month. The dark spot just at present is that it is the Chinese eighth month, which is the time when there are nothing but idol processions and idols taken out for airings and so forth in this particular district. It naturally has a distracting effect on the Christians, for heathen relatives and friends from other parts come and stay with them, and life is very full."

MELBOURNE.

The late Mrs. Lowther Clarke.

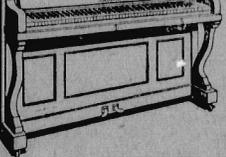
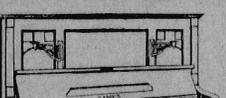
To take preliminary steps for the organising of a memorial from the women of the diocese to the late Mrs. Lowther Clarke a well-attended meeting of ladies was held in the Holy Trinity vicarage. It was decided that all diocesan organisations for work amongst women should be asked to co-oper-

SAMES PIANOS.

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ate in the movement, and that the memorial should take the form of a clerestory window in St. Paul's Cathedral.

Thanksgiving Sunday.

Last Sunday, as the day of thanksgiving by the people for the victory of the Allies was marked by special services in all churches. On Tuesday week the Governor in Council proclaimed last Sunday as the day of general thanksgiving. "Whereas it has pleased Almighty God to grant victory to the Allies," the proclamation ran, "it is fitting that his Majesty's dutiful subjects should unite in giving their humble thanks to Almighty God." Side by side with the services in the churches, services in the public halls were arranged by municipal councils desirous that the people should unite in the thanksgivings, and in these the clergy of various denominations took part, and addresses were delivered by other public speakers.

During the afternoon the Australian military and naval forces took part in a great service before Federal Parliament House. This service was in memory of the Australians who have fallen in the war.

At the service in St. Paul's Cathedral the State Ministry was represented by Mr. Robinson, Solicitor-General.

The Passing of a Great Teacher.

A very general regret will be expressed at the news of the very sudden death, on November 6, of Dr. George Henry Crowther, M.A., LL.D., headmaster of the Brighton Grammar School.

Dr. Crowther, who was born at Kingston, Jamaica, in 1854, arrived in Victoria when only three years old. He matriculated in 1872, and entering the Melbourne University, graduated B.A. in 1875, LL.B. in 1876, and M.A. in 1879, with final honours in history and political economy. At the beginning of 1881 he founded the Brighton Grammar School, which became one of the most successful private schools in Victoria.

He was a member of the Council of Education of the School Board of the University, and also of the Councils of Trinity College and Firbank, the Girls' Church of England Grammar School at Brighton. In the thirty-seven years of his history, Brighton Grammar School has had over 2,000 boys on its roll, and it was Dr. Crowther's pride that he knew them all, and also knew what had become of most of them. The honour roll of the Brighton Grammar School in the present war contains over 300 names, headed by Dr. Crowther's second son, Lieutenant Colonel H. A. Crowther, D.S.O., who was his father's chief assistant prior to enlisting, and who will take over the control of the school after his return from the front.

Dr. Crowther was a leading member of the Church of England, and the oldest officer at St. Andrew's Parish, Brighton, of which he was a churchwarden for thirty years.

The Gleaners' Union Anniversary.

Gatherings held on the 28th October were the largest and most enthusiastic meetings for many years. The offerings made amounted to over £200. The spirit of progress was in the air. Branches were present in full force. Some carried banners. The addresses were enthusiastic and interesting.

Finance.

The overdraft of £1,700 has been completely wiped out. The General Fund now stands with over £200 credit. A Praise Meeting in connection with this result was being conducted when the messages that the armistice had been signed was announced. C.M.S. friends were, therefore, some of the first to thank God for the cessation of the war. A resolution to press onward with the work of evangelisation was passed at this meeting.

Summer School.

The annual Summer School is to be held at Sorrento from January 2nd to 11th, 1919. Bishop Pain is to act as chairman, and other speakers will be Canon Carrington, Revs. W. T. C. Storrs, M.A., and Seaford Deucher, B.A., and missionaries from the field. All intending members are requested to register before December 20th.

C. of E. Protestant Association.

(From a Correspondent.)

At the monthly meeting of the Church of England Protestant Association at Murrumbidgee, Victoria, a most interesting and lucid address on ritualistic doctrine and practice was given by the Rev. E. S. Watsford, acting vicar of St. Michael's, North Carlton. The subjects dealt with were: (1) The sacrificial priest, (2) The Altar, (3) the Real Presence, (4) Auricular Confession, (5) the danger to children of the ritualistic moral atmosphere. [The New Testament, the Prayer-book, and the published books of advanced English ritualists were copiously

drawn upon. Many questions were asked and answered, and a hearty vote of thanks to the lecturer was carried by acclamation. The secretary announced that the membership had increased by 50 per cent. since the initial meeting in October; and he trusted soon to hear of other organisations of a similar character being in working order.

BALLARAT.

Thanksgiving.

There were special thanksgiving services at the Cathedral and other Churches in the diocese. The Bishop preached at the Cathedral, where the Mayor and Aldermen of the city were officially in attendance.

Synod.

The Diocesan Synod opened on Tuesday. Dean Lewis preached the special synod sermon.

BENDIGO.

Jubilee of St. Paul's Church.

The past week has witnessed the 50th Anniversary of St. Paul's, Bendigo, which was opened for service on November 12, 1868. The sermon on that occasion was preached by the venerated Dean Macartney, of Melbourne. The original plan of the building has never been completed, and the rector, the Ven. Archdeacon Aekin, has issued an appeal, in which he says: "The completion of the Church will be the noblest form of Jubilee Celebration. A spire is a needless luxury. The tower itself is an impressive feature in any view of the city from its surrounding hills. We propose to add two transepts, chancel, and sanctuary as a memorial to the men who have fought and fallen to keep our homes secure; and to the devoted pastorate of the late Dean MacCullagh."

QUEENSLAND.

BRISBANE.

A War Memorial.

The memorial chapel erected in thanksgiving by the congregation of All Saints' Church for all those who volunteered to serve their country in this war has now been completed, and the effect is certainly beautiful. A rich canopy has been placed over the chapel, the space below being filled in with triptych.

That Archbishopial Pronouncement.

A letter under the above heading appeared in one of the Brisbane newspapers over the name of Dr. Strong, the well known medico and churchman. In the course of his letter, Dr. Strong says:—

"The declaration of the Roman Catholic Archbishops of Australia, published in your issue of November 2nd, is one which will set thinking all those who read it. Every one in Australia should read it."

"It is evident to begin with that they think they have an excuse for condemning the Allies, to whom they evidently refer in the sentence: 'They proclaim themselves the champions of right against might, and then, on a puerile pretence which can deceive nobody, they refused a place at that conference to the one man who wields the greatest moral force the world knows.' The declaration, as you publish it, does not make it clear to which conference, nor to which man, that sentence refers. It is justifiable to presume, however, that the Pope has been overlooked in the selection of delegates to the conference on peace to be held at or before the conclusion of the war."

"The pronouncement of their Graces does not specify to what they refer as a puerile pretence. It is clear, however, that those responsible have not recognised the man to whom the Archbishops refer as having such moral force, &c. Yet, if throughout the war the Pope had been the strong moral force which the Archbishops would claim, it would seem to the onlookers that those to whom is entrusted the duty of choosing peace delegates would have been aware of it, and would not have wished otherwise than to have recognised it. One can only suppose that they have some evidence or knowledge which put the Holy Father 'out of it.'"

"But nothing could be worse for the world if it can be proved that the man who had the opportunity of showing that he wielded the greatest moral force in the world failed to do so. It would be very sad, for instance, if the man regarded as the father and director of so many of his faith, in so many lands, had been unable to bring himself to condemn the country which broke its written word by regarding it as a scrap of paper. Or, again, if he had been unable to see his way to throw all his influence into the scale against those who com-

mitted the Belgian atrocities, or the sinking of the Lusitania and other ships too numerous to mention, which they knew to contain helpless women and little children, or wounded soldiers. Then, too, it is unfortunate for the world if the Holy Father has not been able to bring himself to utterly condemn the Easter rebellion in Dublin, and the conspiracy with Germany which was shown up in Ireland later on. I am not aware that he has dealt severely with those priests under his jurisdiction who pushed their people into these escapades."

"It has been difficult to understand where the Pope and the Australian Archbishops have stood in their attitude to the war. We know, of course, where Archbishop Mannix stands—right in the forefront of those who hate the British Empire—and no public pronouncement of Australian Archbishops that I have seen has given expression to their condemnation of his proceedings. Some Roman laymen certainly expressed in the daily papers their abhorrence of his speeches. One wonders why no similar expressions of opinion from any Archbishop ever found its way into the daily press. You, sir, would doubtless have given it pride of place, how gladly one can easily imagine! Now, does that little sneer about the puerile pretence of those 'who proclaim themselves the champions of right against might' indicate the influence of Archbishop Mannix upon the wording of the pronouncement?"

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

Thanksgiving Services.

The good news of the signing of the armistice with Germany was met with great joy in Adelaide, and Thanksgiving Services have been held in all churches. The Cathedral service was attended by the Governor and Lady Galway, and many people were unable to gain admittance.

The meeting at the Town Hall was one not soon to be forgotten, the hall being packed with those eager to return thanks to God for the cessation of hostilities. There were two sessions, and the building was crowded on each occasion. The Doxology was heartily and yet solemnly sung. The hotels were closed for two days.

The Masterful Menace!

A series of "after church" lectures given by Dr. James Johnston, M.A., of The Masterful Menace, have created much interest, and many have been turned away from the building (Y.M.C.A. Hall), which has been simply crowded out for the past eight Sunday evenings. The hall holds about 700 people. The "Menace" spoken of by Dr. Johnston is the Roman Catholic Church, and much of the local information given has been a revelation to many. The meetings have been held under the auspices of the Protestant Federation, which is doing a good work in Adelaide.

The City of the Fathers.

Adelaide, which hitherto has been designated by some of the City of Churches, may, according to recent events, be known as the City of the Fathers. We gleaned information from one of the leading dailies, which quoted a reprint of the Parish paper of St. George's, Goodwood, that the rector of St. George's had requested his parishioners to call him "Father." Since then more "Fathers" (according to St. George's Parish Paper) have come into existence, including the organising secretary of the Australian Board of Missions, "Father" Downton, who is advertised to preach at St. George's, Goodwood, on November 24th, at the Children's Mass and Sung Mass.

It is worth noting that at synod in September last it was urged that the secretary of A.B.M. might well represent the missionary cause of the diocese, which includes a branch of C.M.S. Some people lack a sense of humour! Loyal supporters of the Church of England no doubt will also be surprised to read the following extract from a parish paper (acknowledgments, inter alia): "For prayers for four brothers at the front, £1: for prayer for one who has discontinued Catholic practice, 5s." This goes to the rectory and ritual fund.

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**Perth Synod.**

(By Observer.)

The opening service was tedious and uninspiring. It was doubtful policy to amalgamate the induction of the new Dean, Eversong, and the Archbishop's Charge. The administration of the oaths and declarations might well be relegated to the Church office; and the calling of the roll to the Synod chamber. What the service lacks is "atmosphere"; and that can only be created by more preliminary work and prayer. We miss something like a "Quiet Day" before Synod, and an effort to lift up the minds and hearts of members, clerical and lay, to a high sense of the seriousness and importance and spirituality of their work for which they have come together.

Several speakers commented, and rightly so, on the impossibility of giving adequate consideration to the reports of various committees when those reports are only placed in their hands as they enter Synod. It is surely not impossible to prepare such reports in time to forward them to members, together with the summons to Synod.

The consideration of reports is meant to give members the opportunity of questioning, criticising and commenting on the action of the Diocesan Boards and authorities. Their adoption is taken as evidence that the Church endorses the action of such committees. So that silence may sometimes hide feelings of dissatisfaction, which later on struggle to find expression in other ways. The Board of Education has come in for a good deal of criticism from metropolitan clergy during the past year. Yet, the report passed without comment, except from the mover. Does this mean that the critics are entirely satisfied with the explanations given them?

The Diocesan Council report contained suggestions of far-reaching importance about possible alterations in the diocesan boundaries, and the temporary handing of certain districts for episcopal oversight to the Bishop of Kalgoorlie. The paragraph was passed over in silence. Does this mean that those districts are entirely indifferent to such change? Or that Synod failed to realise the significance of the proposed alterations?

On the other hand, the discussion about a ruling of the Diocesan Council with regard to parochial nominators revealed a root of bitterness and misunderstanding between the parochial and central authorities, which should never have been allowed to grow, because there is no real occasion for it. If some of those central authorities (archdeacons to wit) could tear themselves away from the deadening routine of committees and meetings at the Church Office, and spend a few days (not hours) in bright and brotherly converse with clergy and vestries on their own native heath, such misunderstandings would not be so likely to arise.

And another point raised and emphasised calls for a somewhat similar solution. Year after year at Synod is heard the "cry of the country districts," but those served by clergy or lay readers, but those out back where settlers have only recently gone. Alas! "only recently" may mean anything up to ten years. The fact is patent, that we are leaving to other denominations the spiritual oversight of many Church people, as for example, on the Wongran Hills-Mullewa line of railway. An itinerating archdeacon might discover the appalling truth of those repeated pleadings for the country districts, so often heard at Synod; and his representations might lead to definite and immediate action.

The discussion on the report of the Board of Diocesan Finance revealed a certain impatience on the part of the critics. Obviously, the Board has not yet completed a year's work, so that it is too early for detailed criticism; and equally obviously many parishes do not yet understand the wisdom, the reasonableness, and the far-reaching possibilities of the measure. Here again what is wanted is quiet and patient discussion between a man, representing the Board of Finance—a man who thoroughly understands the position, and is quite enthusiastic about the work—and the parochial vestries and committees who still view the scheme as a mere money out of their parish, and so increasing their difficulties. We cannot but believe that the Diocesan Finance Scheme is one of the wisest measures introduced into Synod of recent years, and that it only needs time and patience, experience and enthusiasm to commend it to every single parish.

One thing we missed at Synod was reference to any practical steps being taken to prepare the Church to take her share in the work of re-construction after the war. We

all hope that before another Synod is held peace will have been declared. Will the Church have no special work to do then? Or will it be work for which she needs to make no special provision or preparation? Some member might have moved for a commission to be appointed to make suggestions. The time for action will soon be here; it will be rather too late then to begin considering what might or could or should be done.—W.A. Church News.

News from India.

The German Terror.

Miss Lora Claydon, in a recent letter, gives some news of great interest to us at the present time. Writing from Karachi, India, she says:—

"What awful days of warfare these are; as Christian people, we feel intensely the sad side of it, but are confident that our cause is a just one; and we trust in God and believe that He has us each in His Keeping. But what of these people of India, the millions of non-Christians here, how do they feel about it?"

"It is indeed a difficult thing to know the mind of an Indian, but one can often discover his thoughts from his actions. Karachi being a port town news is easily obtained, and being a large and overcrowded place it quickly spreads, and is generally considerably added to in the process. Even the most innocent events are thought to be some kind of schemes to trap them and race them off to the war. They live in daily



THE REV. WARIS UDIN,
First Indian Chaplain, Punjab Christian Regiment.

dread and terror of the arrival of the Germans, and when any fresh bazaar rumours break out, there is such a scare that the women declare they are too frightened to sleep, and the men make preparations for the expected enemy arrival.

"Their chief concern is their money, and how it can best be hidden should the Germans suddenly appear.

"At a recent meeting in Karachi which was held for the purpose of raising a New War Loan, the Commissioner of Sindh advised the people to invest, and suggested that it would be far the safest plan to adopt.

"Numbers of Indians who have amassed great wealth, have sacrificed one third of it to convert it into gold, others have converted their wealth into pearls and other jewels, and left their homes in Sindh, and in the distant deserts of Rajputana; and yet again, there are others who have persuaded themselves that although gold and jewels may be robbed from them, yet houses and land may be safe, and they have paid enormous prices for houses and land, and have sacrificed half their capital in order, as they fondly hope, to protect it from this terror. It is most difficult to get them to listen to the truth of the matter—but, as far as possible, the school teachers and those who visit the Zandras, tell the women

what the real facts are. One missionary here told me how she had found a woman in great distress, and asked the reason, and tried to cheer her up and get an answer, after she had made sure that they were alone, she whispered, 'How can you be so happy and bright, don't you know the Germans have arrived at the Railway Station, and our lives are endangered, we dare not venture out.' 'And if the Germans come here what can we do?' It is sad and so difficult to get them to put away wild rumours and accept the truth. Fears and terror lay hold of them with great power, but at a time like this we can thank God for the witness of Indian Christians, who instead of fear and terror, have peace and calm in their hearts, for they love the Lord Jesus, of whom then shall they be afraid?"

"Perfect love casteth out fear." (1 Jn. 4, 18.)

"We have just had a visit from an Indian Chaplain, who has been spending his first leave in India, after a year's work with Panjabi troops in 'Mesopot.' He is the first Chaplain to Panjabi troops, and is such an earnest man. He has worked under G.M.S. for many years in Panjab, and when the call came to him to take up this work he gladly did it, for the sake of his fellow Christians, in spite of the fact that over 60,000 of the English managed affairs in which the English managed affairs in 'Mesopot,' and said it's a revelation to the Indian troops, of what English Government means—and at a time such as this, when there is a strong feeling amongst some classes for 'Home Rule,' we cannot be too thankful for this; for they can see the vast difference between their methods and those of the English, and this Chaplain has spent the whole of his holiday travelling to various centres in order that he might tell the people of the benefits of British Government and to urge recruiting."

Reunion.

Political or Evangelical.

By the Bishop of Hereford.

From "The Times," August 17, 1918.

Unless we are all grievously mistaken, the war is forcing Christians everywhere, and especially English-speaking Christians, to face the question of what is called, rather misleadingly, reunion. Two conclusions are, I think, on the way to general acceptance.

1. Reunion must be sought, and can only be secured, in the natural order—first, the nearer Churches; then, the remoter. In plain terms, Anglicans must first establish fraternal relations with their Nonconformist neighbours; then, together with their reconciled brethren, they must seek reunion with the unreformed Churches of Rome and the East. Not less perverse than the morality which went for the woes of slaves in Africa while indifferent in England is the ardour for unity which seeks ecclesiastical agreement with foreigners abroad while acquiescing in isolation from Christian neighbours at home. For, while reunion with the former must always be mainly theoretical, that with the latter must be primarily practical. The one is a paper unity, religiously unmeaning; the other is a genuine unity, tested daily in the contacts of life.

2. Reunion must be based on one of two principles—either the political, which makes all turn on the type of ecclesiastical government, or the evangelical, which finds the essence of religious unity in fundamental faith.

It is extremely important that these two conclusions should be justly appreciated, and should be given their full influence in the consideration of reunion, if the present hopeful phase of the discussion is to escape the fate of every previous phase—viz., evaporation in mere sentiment, leading to an embitterment of existing divisions.

The Bishop of Oxford in a recent sermon professes "a profound desire for union" with the Church of Russia. But he has told us that the Church of England can in no conceivable circumstances form part of a Federation of Protestant Churches, i.e., he rules out every attempt at union with the English-speaking Protestant Churches. Episcopacy is, in his view, the essential condition of reunion. Where episcopacy exists, no errors can be too gross, no moral standards too low for ecclesiastical fellowship. Where episcopacy is absent, no merits can qualify for communion. In a word, polity, not faith, is the basis of unity.

The Bishop of Oxford is a powerful and

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eloquent opponent of the Panal claim, but his own doctrine of the episcopate differs only in degree. The Papalist and the Episcopalian agree in affirming the existence of a single polity bound on the Church by Divine appointment, and essential to its life.

Episcopacy may, or may not, be the form of ecclesiastical government which will finally win its way to universal acceptance. A Bishop may be pardoned for thinking that as it is beyond all question the most ancient, interesting, and elastic, so also it may be the most efficient polity which the experience of Christianity has disclosed. But its ultimate dominance will be based not on any doctrine of Divine Right, but on its ability to secure acceptance on its merits. For the rest, a federation of diversely ordered Churches may be a more effective instrument for expressing Christian unity than a single ecclesiastical dominion. Imperialism may be as morally obsolete in the religious as it is in the secular sphere. The war has proved the worthlessness of a merely political unity. So much at least the Pope has made clear by his "neutrality," and thereby his Holiness has made unwittingly a notable contribution to reunion.

If such complete ecclesiastical unity as that which holds together all the spiritual subjects of the infallible Vicar of Christ has been powerless to restrain the nationalist ardour of German Catholics, what reason is there for thinking that any looser unity of the same kind would have been more effective? Were the Middle Ages, when external unity prevailed, marked conspicuously by the absence of war? Does not Christian history provide a luminous and continuing commentary on the Saviour's memorable disclaimer—"My kingdom is not of this world?" Sir, we have reached a critical stage in our relations with English-speaking non-Episcopalians. They have laid aside many alienating prejudices; they have learned much from experience; they are ready to meet the Mother Church of England with something more than sympathy and good will. There is no limit to the possibilities of the fellowship in work and witness which might grow from a frank mutual recognition. But there is one essential condition, bound upon non-Episcopalian Christians by every consideration of reason, of conscience, and of history—the honest acceptance of the evangelical principle. There can be no going back to the old political conception of the Christian Church.

I must not end without directing attention to the recent service in the nave of Canterbury Cathedral, organized (as it is specially stated with the Archbishop's approval). That Nonconformist ministers should pray and preach on such an occasion in such a place is, indeed, an event of happy and far-reaching significance. Its effect for good will be felt in every parish in the country. As one who for many years now, through ill report and good report, has laboured for the reconciliation of Anglicans and Nonconformists, I hail the omen, and am encouraged to go forward.

Young People's Corner.

A Weight and a Weight.

By Rev. T. B. Allworthy, B.D.

Dear me, what a nuisance! Two days this week when the shop must be closed! "Yes, indeed; it is a pity. First, there is the new moon—how quickly they come round!—and then there is the Sabbath. No business those days!"

"Well, I suppose it can't be helped, and after all we can make up for it. Short measure for the customers, eh?—and a big price for us!"

Some such conversation as this Amos, the shepherd-prophet, may have overheard when he visited the towns of Israel to sell his wool. He noticed that the "ephah"—the measure both for liquids and for dry goods—was often below the standard size, and that by this means the purchasers were cheated. But that was not all. He saw, too, that the weights were wrong. It was before the days of coins, and the purchaser would place in the scales a weight of silver, called a "shekel," equivalent to the shopkeeper's weight on the other side. Not only had many of the shopkeepers whom Amos saw a false ephah, but they had also a false shekel. So they cheated their customers twice over.

They said, "When will the New Moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat? They did not like these holidays, and if they went to the services of worship held on those days, as no doubt they did, they were impatient all the time. They were "bored" at having to go to church, and longed to get back to their business. And when the shops opened again they made "the ephah

small and the shekel great," and brought out their "balance of deceit." (Amos viii, 5.)

They had forgotten what God had said, "Thou shalt not have in the bag divers weights, a great and a small. Thou shalt not have in thy house divers measures, a great and a small. A perfect and just weight shalt thou have; a perfect and just measure shalt thou have." (Deut. xxv, 13-15.) And again, "Divers weights, and divers measures, both of them alike, are an abomination to the Lord"—(Prov. xx, 10)—and in both these passages the literal translation is "a weight and a weight, a measure and a measure."

And Amos saw that a mere profession of religion did not make men honest, that it was not religion at all to go unwillingly to the House of God and join in the services, and then to practise fraud in one's business. Real religion must be carried into everyday life.

There is a good deal of religion to-day which is put on with people's Sunday clothes and taken off with them again. But that is not Christianity. Christianity makes a man or a boy truthful, honest, one who can be trusted. It makes a lad a better school-boy or a better office-boy at his work from Monday to Saturday. It makes him serve well his earthly master, who cannot see him all the time; for he knows that he has a heavenly Master Whose eye is always upon him.

In the old days of the slave-trade in America a black boy was offered for sale in a certain market-place. A kind man who wished to save the lad from having a cruel master went up to him and said, "Will you be honest, if I buy you?" But the boy was a Christian, and he gave a splendid answer. "I will be honest," he said, "whether you buy me or not." That is what the Christian must always say—"I will be honest wherever I go, whatever I am doing; no weights and weights for me, but fair dealing, straightforward, upright ways."

Temptation may come at any time; good resolves alone will not enable us to meet it and overcome it. But, remembering God's presence and relying on His power, we shall be kept true to Him.

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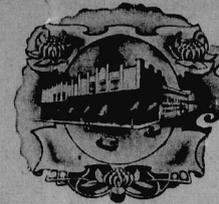
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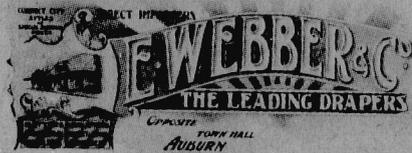
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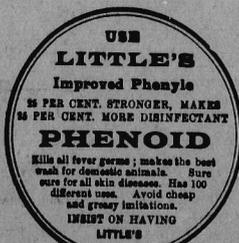


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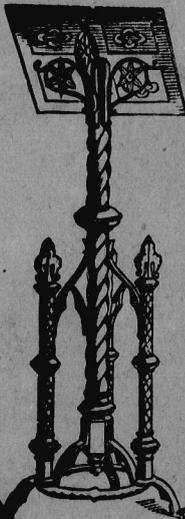
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VOL. V., No. 25

DECEMBER 6, 1918.

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Current Topics.

A great Forward Movement is taking place in the diocese of Melbourne in connection with this useful C.E.M.S. organisation. The aim of the movement is set out as follows:—

WHAT THE MOVEMENT SEEKS TO ACCOMPLISH IN 1918-19.

1. To increase the membership by 1000 before August, 1919, so as to fit the Society to deal with the special work connected with the Demobilisation and Repatriation periods, the Church Roll Organisation and the extension and running of Church Clubs.
2. To raise £600 so as to guarantee the salary of an Organising Secretary for 1919-21.
3. To revitalise Branches by (a) Improved Syllabuses; (b) an Annual Convention, and (c) Systematic discussions.
4. To deepen the spiritual life of the laity by a Special Men's Mission in 1919.

Already over 100 new members have joined since September 1, and seven dormant branches have been revived.

We are glad to note that emphasis is being laid upon the two-fold Rule of the Society, "To pray to God every day and to do something to help forward the work of the Church." It is prayer alone that can bring true success, as Rev. H. S. Woolcombe used to say, "Prayer releases the springs of God's power for the work." We cordially welcome this enterprising movement, and trust that it will spread throughout the whole Commonwealth. There can be no doubt that the C.E.M.S., working along its own stated lines, has in it wonderful potentialities for good.

We hope that the "Church Times" will prove to have been unduly optimistic as to the progress of the acceptance in the Church of England of "Catholic teaching and ceremonial." In the issue of Sept. 20, there is an article on "The Licensing of duly qualified Confessors," in which is contrasted the opposition of 45 years ago to the introduction of that teaching with the complacency and toleration of the present day. The writer says:—

"Controversy was then the order of the day; four years later (1877) it reached its height—with regard to sacramental confession—when Lord Redesdale introduced a debate in the House of Lords upon the Rev. J. C. Chambers' ill-fated book, 'The Priest in Absolution.' Events have moved quickly since then: the bitter controversial spirit has grown senile and decrepit, it has lost its force and vigor; a new generation, moreover, has sprung up accustomed to Catholic teaching and ceremonial, and, even if not accepting the Faith in its entirety, prepared at least to tolerate it, and to see some good in it for others if not for itself.

We welcome this frank suggestion as likely to keep Evangelicals on the alert against an attitude of "toleration" that may prove, too late, one of disloyalty to truth. The Evangelical is pre-eminently a man of peace and dislikes entirely any conflict among

Christians as being sure to weaken the Church's witness to the outside world. But, at the same time, he will remember that "the wisdom that is from above is first pure then peaceable; and that to invert the order may save him trouble, misunderstanding and calumny," but will ultimately bring him heartfelt sorrow as being such a betrayal of a sacred trust as will prove a grave stumbling block for generations to come.

The writer of the article referred to shows a Roman subtlety in his suggestion of policy for the gaining of the special object which he was discussing. He said:

"And still the need for duly licensed confessors remains, nay, has grown more imperative in direct proportion to the increase of penitents within the Church. Have we any reason to hope that the bishops would be prepared to appoint such licensed confessors, and, if so, what steps ought to be taken in order to obtain their co-operation?"

"There remains for us to consider the means to be adopted in order to secure the co-operation of the episcopate. We should no doubt all agree that a signed petition to Convocation would be worse than useless; it is, in fact, a matter which does not concern Convocation at all, but rests with each individual diocesan bishop. The most practical mode of procedure seems to be that the clergy who recognise the need expressed in this article should meet together in their respective dioceses, and after careful deliberation should place their appeal before their bishop. He might be asked to grant an interview to two or three priests chosen by the rest, who could put the case clearly before him. The writer may be unduly optimistic, but he believes that if this were done, there would not be wanting certain of our more Catholic-minded bishops who would see the reasonableness and practical utility of appointing special priests to deal with exceptional cases. Once this discipline was restored, if only in a few dioceses, its good effect would soon become apparent, and other bishops would be led to adopt the same method of procedure."

We do not doubt the reasonableness of his expectation, for there are a few men like Bishop Gore who may well be expected to favor this new departure, and there are others, unfortunately, who seem to have no power of self-determination. However, there is a healthy lay opinion on the matter which few bishops would care to provoke into prominent expression.

A correspondent sends us a newspaper from Tasmania, asking for light to be thrown upon an advertisement of the Thanksgiving Services at the Cathedral. We deplore the studied attempt to bring in Roman practices at a time when the whole of Protestant Christendom is yearning and crying out for Reunion, because such practices tend to delay the movement. The advertisement referred to is as follows:—

ST. DAVID'S CATHEDRAL.
11—SPECIAL THANKSGIVING EUCHARIST.

Preacher: Ven. ARCHDEACON WHITINGTON, Senior Anglican Chaplain.

N.B.—All the congregation are specially

requested to remain until the close of the Service.

We notice just below another advertisement, St. John Baptist's, Goulburn Street, Hobart, which runs:—

THANKSGIVING FOR PEACE.

Holy Eucharist, 7.30. Matins, 10. Holy Eucharist, Choral, 11. Children's Thanksgiving Service, 3. Special Evening Service and Te Deum, 7.

NOTE.—The Holy Eucharist is the highest act of Thanksgiving (Eucharist means Thanksgiving) we can offer on earth.

Evidently these gentlemen will make use of any opportunity to foist upon their Church a practice which such a strong Churchman as the late Bishop Gott, of Truro, described as "corruption." The same Bishop also wrote:—"The whole service is cast for the sole use of those who receive and you must alter almost every prayer before you can make it an office for non-partakers. Read it carefully, and you will see that it resents those who come only to see and pray."

There will need to be a cleaning up of the Church after the War. The men who are exploiting the sentiments of a people, war sick and war sad, by the erection of idolatrous Calvaries, the bringing in of masses and prayer for the dead, the cult of the Virgin, confession and such life, will have a heavy account to pay by and by.

It will be noticed that the second of the above advertisements is at pains to define the term **Eucharist** as a **Confusion of Terms**, and seems to give the idea that the sacrament itself is an Act of Thanksgiving, as an Eucharist offered to God.

Just the same idea seems to be in the mind of a correspondent in a contemporary church paper who in finding (the usual) fault with the Form of Thanksgiving issued for use in the Sydney diocese, said, "There is not one reference in this precious 'Service of Thanksgiving' to the Holy Eucharist, the Church's chief act of Thanksgiving."

The crudity of thought here manifested is alarming, coming as it does in the one case from a clergyman, and in the other case from one who signs himself a "Churchman." We can understand the outburst of thanksgiving for which our Church makes due provision, at a time when we are remembering in the partaking of the sacrament, the Lord Jesus and His dying for us. It is for this wondrous gift that our Eucharist, our thanksgiving, goes up from hearts that love to our Heavenly Father. But to talk of offering "the Holy Eucharist" as our highest Act of Thanksgiving to God for the blessing of peace, seems to us the greatest confusion of ideas and terms and doctrine. Our Thanksgiving is the fruits of lips giving praise to His Name, coming from hearts that are glad by reason of His mercies, and the consequent thanksgiving is the offering of ourselves to His holy service.