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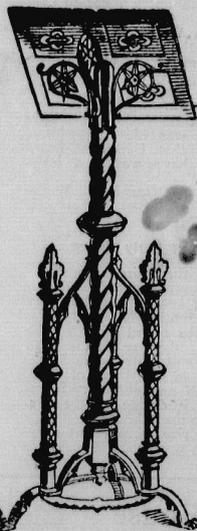
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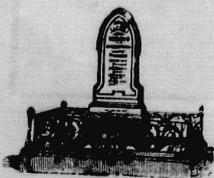
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# The Church Record

For Australia and New Zealand.

A Paper issued fortnightly in connection with the Church of England.

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## Current Topics.

On Wednesday next we shall enter once more upon the solemn season of Lent, and the Lenten Call is a Call to Sacrifice. The season culminates with Good Friday, and its memories of the sacrifice of Christ, but it also impresses upon us the lesson that followers of a crucified Saviour must be prepared to bear their cross patiently after Him. For our Empire, and the cause of justice and righteousness for which it stands, we are ready to make costly sacrifices both of men and money, and we thank God for it. How much more should we be ready to offer our personal service, and all that we have, to help to establish throughout the world the dominion of the King of Kings. In the light of the lessons which the War has taught us, the Lenten Message should come to us with more intensity than ever, so that we may be ready to deny ourselves and take up our cross daily and follow Jesus.

During the past few weeks the Liquor Question has been much in the minds of the people of N.S.W. The riot of the Liverpool soldiers was most shameful and much to be deplored, but in the providence of God it has been over-ruled and good is being brought out of evil. The action of Senator Pearce in closing all liquor bars in the County of Cumberland, and elsewhere within five miles of military camps, first at 6 o'clock, then at 8, has brought the State Government to their senses. They realise that they are up against the enlightened public opinion of the community and that something must be done. Whether it is to be eight o'clock closing, or nine, we know not yet, but at any rate it is probable that at last the stigma which rests upon the Government of the Mother State because nothing has been done to control the liquor traffic, and lessen its baneful influence on our soldiers, will to some extent be removed. We are quite sure, however, that efforts will still be made to secure the hour of 6 o'clock for closing liquor bars, as in South Australia.

The subject of "Prayers for the Departed" has been vigorously discussed in Melbourne during the past fortnight. On Saturday, February 12, the "Argus" published a Leader on the question, and on the following evening the Archbishop of Melbourne preached a sermon in his Cathedral,

dealing with some of the points raised in the article. A crop of letters in the "Argus" followed. There are two aspects of this subject to be considered:—(1) The general question of prayers for the departed, (2) Whether such prayers should be introduced into the Services of the Church of England. It would be well to keep these two parts of the subject quite distinct.

As to the general question, the Archbishop of Melbourne put the position thus:—

**The Foundation for the Practice.**

"If the New Testament contained express directions against prayers for the departed for us. It is largely silent except through inference in which men infer what they wish to find. In the presence of this silence we ask Church history to tell us what testimony remains from other sources as to sub-Apostolic and Apostolic practice. Take the testimony of the catacombs, examine the writings of the early doctors and teachers of the Church; look at the primitive liturgies, and they one and all limit the prayers (1) for the faithful departed. (2) to certain well-defined subjects."

Such a statement as this shows that the practice of prayers for the departed rests, as the Archbishop of Sydney said in his last Synod, on a "flimsy foundation." In the Bible not one text can be adduced which (without any doubt) is a prayer for the dead. The "primitive liturgies" of which the Archbishop of Melbourne speaks, are anything but primitive, and their evidence is therefore worthless. No instance of prayers for the departed can be produced in Apostolic times, or in sub-Apostolic, until the middle of the second century. Even then the instances are few and inconclusive. It was not until the end of the second century that the practice seems to have become fairly general. Surely the foundation on which it is built is extremely "flimsy."

So long as we are only considering the practice of prayers for the departed in private, we must extend to others the same liberty we claim for ourselves. One of the "Argus" correspondents,

speaking of Bishop Moule, says "With a charity we all might emulate, he would concede all that loyalty to a definite revelation will allow to the private devotional instincts of many at the present time." With these words we are in full agreement. We have no wish "to rob others" who think differently from ourselves "of this deep source of consolation."

But it is quite a different matter when Bishops authorise prayers for

the departed to be used in the Public Services of our Church, and thus force such prayers on worshippers who honestly believe that they are contrary to the teaching of God's Word. In 1552 every distinct prayer for the departed was excised from our Prayer Book. In 1662, when the Book was revised by High Church Caroline Divines, these prayers were not restored. And it is not merely a question of omission. In the 35th Article of Religion ("Of Homilies") we find it stated that "The Second Book of Homilies . . . doth contain a godly and wholesome doctrine." Turning to the Homily on "Prayer" we read "Let us not therefore dream either of purgatory or of prayer for the souls of them that be dead, but let us earnestly and diligently pray for them which are expressly commanded in Holy Scripture, viz., for all men living." In the light of the significant omission of such prayers from our Liturgy, and also the clear teaching of the Homily, the introduction of prayers for the departed into the Public Services of our Church by any of our Bishops is a misuse of their authority.

The Editor of the Bathurst "Church News" for February has some interesting "Answers to Correspondents" bearing upon this subject. The questions are as follows:

(1) Does the Church of England order or authorise prayers for the departed; if so, where? (2) If not, what authority has any minister of the Church to introduce such prayers into the service of the Church, when the Church itself refrains from doing so?

We are only here concerned with the reply to the second question. We quote it in full:—

"Authority in such cases could only come from the Episcopate, in which is resident the powers of the jus liturgicum. The limits of the jus liturgicum are by no means clearly defined, and it is too large a question for us to attempt to enter into the possible limitations here. Certainly one clear limitation is harmony with the fundamental appeal of Anglicanism—primitive tradition. As Anglicans we also look for authority to the voice of the collective episcopate, and it is only the merest fragment of the episcopate, that would disallow prayers for the departed to-day. Among those who sanction and approve will be found, for instance, the greatest figure in English Evangelicalism for the past thirty years, Dr. Handley Moule, Bishop of Durham. Further all Anglicans throughout the world regard the Archbishop of Canterbury as the leader of their Church. They recognise that the greatest care is exercised in appointing the wisest and sanest sons of the Church to such a position; they know that the Archbishops take counsel with men of ripe experience and deep scholarship; they believe the Grace of God is given them to aid them in their office. Thus when simple Churchmen find that the last three occupants of the

chair of St. Augustine, Archbishops Benson, Temple and Davidson, have issued and authorised prayers for the departed, they feel they can respect their judgment and accept their authority.—Editor, "Church News."

This paragraph contains some curious reasoning. We have already dealt with the evidence of primitive tradition, but we are also told to listen to "the voice of the collective episcopate." While it may be true that only "the merest fragment of the episcopate" would disallow prayers for the departed to-day, yet fifty years ago the verdict of the Bishops would have been otherwise. Then what becomes of "the voice of the collective episcopate?" To quote Bishop Moule as sanctioning and approving prayers for the departed in the Public Services of the Church (and it is under this head that the Editor of the "Church News" quotes him) is a mis-statement. In a footnote on page 98 of his recent book, "Christian Consolator," he says (with regard to such prayers): "Its introduction into public worship is, in view of differing beliefs, another matter."

When the Editor of the "Church News", in the second half of his answer, speaks with such enthusiasm

about the Archbishop of Canterbury as the leader of the Church, we cannot but remember the way in which many Bishops and clergy (of the class which encourages public prayers for the departed) hastened to dissociate themselves from any agreement of Dr. Randall Davidson's statesmanlike pronouncement on "Kikuyu." Evidently the Archbishop of Canterbury is a useful person when he happens to speak on what is held to be the right side, but not otherwise.

The point is this: Prayers for the Departed have been excluded from our Church Services since 1552. No Archbishops or Bishops have any right to authorise such prayers, which are not in accord with the Reformation Settlement. They could only be lawfully inserted at the request of the Convocations of Canterbury and York, with the consent of the Parliament of the United Kingdom, and with the approval of the King.

"Let us do our work,  
We may not reach the noon-day  
Nor the setting sun,  
Yet no one can do the work  
We've left undone."

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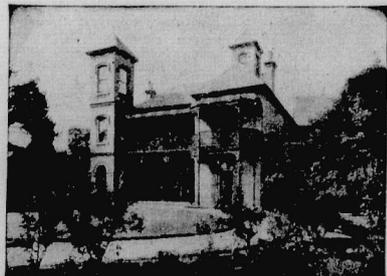
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## England's Call!

England, dear England, best beloved Land  
With all the splendour of thy story, grand!  
And Scotia, Erin, with the many Isles  
Which gem the ocean that around them  
smiles;

We call you England since that honoured  
name  
Enshrines the glory of our common fame.  
Home of our Fathers, Country which we love  
With patriot hearts all other Lands above:  
Garden of beauty nestling mid the hills  
And valleys fertile with a thousand rills:  
The ancient castles and the stately homes,  
The cottage homesteads or the lofty domes  
Of cities splendid in their pomp and power:  
The village steeple and the heaven-ward  
tower

Of great Cathedral rising to the sky:  
Emblems are these of faith and piety  
Entwined with all our Nation's history!

Shades of the mighty heroes of the past  
Whose laurelled memory is a glamour cast  
Of glory on our Land—a halo bright  
Of pure renown as champion of the Right!  
Oh, noble names of England's noble sons:—  
The golden thread which through our story  
runs

Of Poets, Statesmen, valiant ones  
Who nobly strove to make our Nation great,  
Rising triumphant o'er each trowning fate:  
Their ashes in our glorious Minster sleep  
While o'er us yet their spirits vigil keep!

Our Chaucer, Shakespeare, Milton, Spenser  
rare  
Who raised our Nation's soul to loftier air;  
Great Alfred, Edward, Raleigh, Collingwood  
All who for England's fame have shed their  
blood;

Illustrious Nelson, Drake and Wellington  
Whose noble deeds their Empire's greatness  
won;  
Heroes of Crecy, Blenheim, Agincourt,  
And all those valiant men who with them  
fought;

Honour to such our nameless warriors be  
The British hearts of oak by land or sea,—  
England's untitled, true nobility!

Hark to the call of all our noble dead,  
Our Monarchs, Statesmen who the way have  
led

To make our Nation noblest on the Earth!  
They look to us their sons of later birth;—  
They call to us, "Arise, and save your Land,  
Fight for your Nation's life with heart and  
hand;

Let not the glory of your England fade,  
Your flag dishonoured and your glory laid  
Beneath a foeman's heel! Avault the  
thought!

Our England's glory with such valour  
bought  
Shall ne'er be conquered while her sons can  
fight:

God grant us victory and defend the Right!"  
W. H. H. Yarrington.

### CONFIRMED AT 101.

Recently the Bishop of St. Albans confirmed privately an old lady who was within a few weeks of her 101st birthday. She possesses all her faculties, and still retains a quite upright figure. She was confirmed because of her desire that she and all belonging to her might communicate together on her 101st birthday.

## National Sins.

### IMPURITY.

(By S.H.D.)

It is common knowledge that the terrible evil of impurity is making tragic inroads into the life of the Australian nation. Not that the evil is peculiarly Australian by any means, for, as is well known, the evil has been rampant throughout the world from earliest times, and still rages with little varying insistency. The subject, however, has been brought prominently before our minds of late, first, because of the deadly social perils with which our soldiers have been placed in Egypt and here before they left our shores, and second, because of the startling numbers who are under treatment at the night clinics of our leading city hospitals. Certainly it is a subject which must be faced. It must be written about—it must be talked about. No nation can afford to hide its head ostrich-like and refuse, because of mock modesty or weak timidity, to lay bare the most insidious foe of humanity—a foe, be it remembered, that has damned every nation which has once got within its grip. Impurity is a sin which slips up behind a man's back, which creeps into a nation just at that pitch at which Australia now finds herself, and because this is so, because this sickening, loathsome thing is so insidious and so subtle, it must be mastered, else it will crush the very life out of us and disgrace our fair name and send us tottering down to doom.

### Illegitimacy.

It is a sad and calamitous thing that so many children are born in our fair land each year with a dark stigma. Certainly under Acts which have been passed in some Australian States many of these "unwanted" become legitimized, but that does not hide the fact that impurity in the first instance took place. Indeed, the outstanding and staggering thing is this, that to very many of those who thus sinned it was but a light thing. "It's soon forgotten"; "the thing is done, what's the use of worrying," are some of the remarks we hear, showing not only a terrible lack of decency, but failure somewhere, somehow on somebody's part to inculcate the sinfulness of the sin of unchastity and impurity. The figures for illegitimate births in the Commonwealth for the last five years are interesting. The totals are, for 1910, 6721; 1911, 7074; 1912, 7358; 1913, 7438; 1914, 7263; with the following rate of percentage:—1910, 5.75; 1911, 5.79; 1912, 5.93; 1913, 5.48; 1914, 5.26. It will be noted from this that there has been a slight decline, for which all must be thankful. One sad feature about this phase of our subject is that the death-rate of illegitimate children is appallingly high. For instance in New South Wales during 1914, the death-rate of legitimate children under the age of one year was 65.19 per 1000, while of illegitimate it was 152.63 per 1000. Writing in his report on Vital Statistics for 1914, the N.S.W. Government Statistician says, "Comparing the records since 1880, it is found that the proportion of legitimate to total births has continually and rapidly increased throughout the State, notably in the city and suburbs of Sydney." While it is good to be able to note that legitimate births are on the increase, we cannot but bemoan the figures of illegitimacy throughout our

fair continent. The percentages for most of the States are just about the same. The whole subject should set the moral forces of the land to think and work still harder.

### The Red Plague.

Writing not long ago in "The Australian Worker," Dr. Bottomley tells us that the Red Plague, working for the most part in secret, has results no less deadly than the plagues of alcohol and tuberculosis. The Red Plague, he says, "presents a great challenge to our twentieth century civilisation." He says that we will only see a decline in this terrible evil as we drag it out of its obscurity. The Red Plague must no longer be referred to in vague terms; the conspiracy of silence on the part of the pulpit, press, physicians and teachers must come to an end; boys and girls must no longer be allowed to grow into manhood and womanhood without knowing of the sins of impurity, and the disastrous consequences which result therefrom. Let us with shame-covered faces think today of the hundreds of our Australian soldiers incarcerated in certain special camps, both in Egypt and Australia, filled with loathsome disease. Let us think that many of these have gone down to graves of ignominy, that their numbers are being added to every month, and that there are scores destined never to leave their place of incarceration. Then, in addition to all this, think of the thousands who, month by month, are being treated at our public hospitals in the sections established for this special purpose, and who will dare say that the Red Plague has not obtained a great hold upon the community. It has, and if we only could get behind the scenes, we would find that the extent of the ravages of this sin is causing grave fears in the minds of our best and greatest men.

So we could go on and further elaborate our case. Throughout the great cities and towns of Australia there are thousands of fallen women plying their demoralising business, flaunting it in public gaze. Let us remember that each one of them is a centre of moral and physical contagion to a considerable number of men. Let us know this, that there are large numbers of men and women occupying rooms in the modern residential buildings, who are not married. Let us know this, too, that self-abuse and impurity are rampant amongst growing young people to an appalling degree. Add to all this is the defiling of the marriage bed which goes on apace, and then in addition let us know this, that there are far greater numbers of young women in our communities who have been tampered with, and whose private life cannot bear inspection, than we would care to say. Truly impurity in one way or another has an astounding grip upon our land.

### What is to be Done?

The preacher must raise his voice in no uncertain way. He must condemn the obscene picture, the vulgar jest, the ribald song, the bad books, the self-abuse which are only too common. He must raise his voice against many of the plays and picture films which come before the public. And then the press and the teacher must do their part. A healthy, high-toned press means a great deal, while the teacher has far-reaching scope in the training of children in purity, pointing out the fearful dangers of impurity and the great advantages of a pure life. Par-

ents have the greatest responsibility, and this they should use to the utmost. The State can do much; it should not merely open night clinics, it should have a wise and strong policy of education. It should leave no stone unturned to drive out of her avenues the prostitute and those who "live on the game." The Church, be it hoped, will ever and always be against the regulation of this vice. There is only one thing—abolition. We want a great and noble national life in Australia. It will only result as we fearlessly attack the evils which are eating into the vitals of our people. Prudishness must be banned. We must face these perils, hopefully, prayerfully, strongly, and if in this work the Church takes the lead she will then only be doing all that she is commanded to do.

## Thoughts on the Church Seasons.

Quinquagesima (March 5).

### LOVE.

On the last Sunday before Lent the Epistle (1 Cor. xiii.) reminds us that Love is the greatest thing in the world. Acts of self-denial in their place are profitable; Lenten discipline rightly used may be very helpful, but "though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." It is unfortunate that the Authorised Version of the New Testament has inserted the word "charity" instead of "love," but in the Revised Version this is rectified. Charity is too often associated with coldness, whereas the love of which St. Paul speaks with such thrilling eloquence, is full of warmth and power. "Love suffereth long and is kind; love envieth not; love vaunteth not itself; is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things." As we read these beautiful words we naturally think of One in Whom all these qualities were perfectly embodied; they are a description of Jesus—Incarnate Love. "Covet earnestly the best gifts," says St. Paul, and he goes on to tell us that the best gift is love. "Now abideth faith, hope, love, these three; but the greatest of these is love." This, the greatest of all virtues, can only be obtained by those who, trusting in Jesus for pardon of their sins, seek to live and walk in His presence day by day, and by the Holy Spirit's power become more and more like Him Who is altogether lovely.

Ash Wednesday (March 8).

### TURNING TO GOD.

The Epistle for Ash Wednesday is particularly appropriate for us in this time of war. It is taken from the Book of the Prophet Joel (ii. 12-17), one of the most suggestive and helpful of the minor prophets. Joel writes in a time of national crisis, of war and famine. "A nation is come up upon my land, strong and without number." "The field is wasted, the land mourneth." The prophet calls the people to turn to

God. "Turn ye even to Me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning." But God would not be content with mere externalism; "Rend your heart and not your garments, and turn unto the Lord your God." In the latter part of his book Joel tells how the Lord answered His people's prayer; gave peace and plenty in the land, together with the promise of spiritual blessing. "I will pour out My Spirit upon all flesh."

We, like those people in Judah, know something of the horrors of war; and its awful results. It would be well for us if, as a nation we would take to heart the lesson of this Ash Wednesday Epistle, and "turn unto the Lord our God, for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil." He alone can give peace and safety, and also can pour upon us His Holy Spirit in a great national revival. Our part is to turn to Him in penitence and then His promise will not fail.

First Sunday in Lent (March 12).

THE GRACE OF GOD.

St. Paul in the Epistle for this Sunday (2 Cor. vi. 1-10) puts the duties of fasting and self-denial in their true setting. They cannot win our favour with God, but they are, in various forms, among the fruits of a true Christian life. Our salvation, our justification, our sanctification, are all from God, given freely by His divine favour. And St. Paul says, "We beseech you also that ye receive not the grace of God in vain." In a parenthesis, he reminds his readers that "now is the accepted time, now is the day of salvation." Each must decide for Christ, and accept as a free gift the pardon which Christ alone can give, and the power of the Holy Spirit. But all this grace is to be used, else it might be received in vain. The Apostle proceeds to give a stirring summary of the fruits of grace, especially in the ministers of God, but also in all Christians at that time; "patience, afflictions, necessities, distresses, stripes, imprisonments, tumults, labours, watchings, fastings." He tells of the

fruits of the Spirit to be produced in their character:—"purity, knowledge, long-suffering, kindness, love." He speaks of the divine aid which is available:—"The word of truth, the power of God, the armour of righteousness," and shows the real joy of the Christian life, "as poor yet making many rich; as having nothing and yet possessing all things."

The same grace of God is available for us, and if we use it faithfully we shall have our share of tribulation, yet upheld by strength divine we shall conquer, "as chastened and not killed; as sorrowful yet always rejoicing."

A National Mission for Australia.

The Bishop of Grafton, in the March number of the "Church News," writes some weighty words regarding a National Mission in Australia, which are of far more than local interest. He says:—

"The yearning for National Revival has come to our Leaders in the Highlands, and is taking definite shape in the proposals for a National Mission, about which you will have read in our Church press. The same idea is creeping over us here, but as yet has not crystallised in any projected corporate movement. It has been left to individual initiative to attempt to seize the opportunity of the awe-inspiring days through which we are passing. The Bishop of Adelaide, for instance, would seem to have planned such an effort for Adelaide City just at the psychological moment. We, in this Diocese, have promoted the gatherings in conference of our clergy, of which I wrote to you last month, asking your intercessions for them. By the time this letter reaches most of our readers these gatherings will be just over. Please God, they will be fruitful in spreading the right spirit and attitude in this 'great day of God' amongst our congregations, and from thence may their influence be felt in the wider circles of those who never enter the House of God, but amongst whom the devout worshipper moves in daily life, and therefore must never let slip an opportunity of a 'word in season.'"

But all the time some of us are conscious just now that we need further strong guidance, such as might be expected to issue from the consensus of the ripest prayerful thought and matured judgment of our Leaders in the spiritual life, gathered before God in Council together. Possibly we lean too much on authority, when it is convenient to do so, and shelter our indolence and impotence behind the excuse that "the Church has not yet delivered herself on this or that." It may be said in reply, "the Church in Australia has spoken. Have you not had the Pastoral Letter from the Archbishops and Bishops?" Quite true, but now we want to follow this up, and do something, as the C.E.M.S. Rule of Life puts it. Yes, do something before it is too late!

How long must we wait for this corporate move? Till General Synod? Till October? But, then—who can tell? We may be confronted with the still greater problems of the perils of peace. We may then be launched upon a new set of difficulties, without having mastered the lessons of the pres-

ent conflict, or grappled with the moral issues at home, before our brethren return from the distant battlefields. How will we find us? Not much improved, I fear, from the present aspect of things.

Doubtless, individual Bishops and Priests, conscious that "the hour is come," will strive to promote what is fitting, to meet the special circumstances of their Dioceses and parishes. But we do seem to need something more than this. Are we to go on after all, much in the usual fashion, with a dash of additional penitence thrown in?

At any rate we ought not to wait till General Synod to find out what we want to aim at. Could we ascertain that before we meet in General Synod by means of Diocesan or at least Archidiaconal gatherings? Could the question of the possibility of an ANGLICAN MISSION THROUGHOUT THE COMMONWEALTH be discussed, and the net result of such deliberations be made available at the great united gathering in October?

What is done in England simultaneously throughout the Dioceses may be utterly out of the question in Australia. I venture to make one suggestion in view of the almost insuperable difficulty of a Simultaneous Effort. Might not the Adelaide Mission Scheme be very greatly extended? Could not a Mission of Help be planned for each Diocese, not for all in the same ten days or fortnight, but at intervals? Thus men with large Mission Experience might, perhaps, in the course of a year be available for two or three such efforts. Little by little the wave of Blessing would pass over our land.

Is the idea a mere dream? Would the word "Finance" rise up like a great Giant of Despair to block our path? Or would the problem of securing a sufficient number of Missioners seem to be almost hopeless? As to the last-mentioned difficulty, the Bishop of Adelaide has laid hold of Bishops and clergy from Queensland, New South Wales and Victoria. And what can be achieved in one place can surely be at least thought of for elsewhere. The bolder the scheme, the more likely the success. One result of the Adelaide Mission will be that all who go to work there from other parts of Australia will ever cherish a new affection for the work of God there in future days. The "water-tight diocesan compartment" theory would be shattered to pieces if this loving interchange of spiritual help on behalf of a great Evangelistic effort should become more common. But apart from that reflex blessing, who can measure what the direct spiritual result may be for Adelaide after months of serious preparation, when the Church's ambassadors from all parts arrive to give the message which God has given them. Fancy a larger picture—EVERY DIOCESE IN AUSTRALIA FLOODED FOR A BRIEF PERIOD WITH A BAND OF DEVOTED MISSIONERS FROM ELSEWHERE. From elsewhere—from beyond the seas, as well as from our own midst. The Old Country sent a Mission of Help to New Zealand, and the results of it are not obliterated yet. I ask with the proud consciousness of what Australia's sons have contributed to the cause of Empire, whether Australia is not worthy of the best spiritual help that the Motherland could render?

Immense problems emerge the moment we take up the idea of an enterprise like this. It will be at once seen that the difficulties will be greatest in our scattered country dioceses. The Adelaide Mission does not contemplate the diocese, but the

city. It would be easy enough to provide Missions of Help to our great cities, and to our smaller towns, but we should leave the great country districts untouched. But THAT IS EXACTLY THE PROBLEM WHICH IS SO WELL WORTH SOLVING. It is the typical problem for the Church in Australia. But difficulties, like temptations, are made to be overcome. We could but do our best."

At the close of his letter, the Bishop adds:—"As we go to press, we hear with great satisfaction of the proposed (informal) meeting of Archbishops and Bishops on May 17, and following days, in Sydney, to consider this subject and other grave matters which have arisen out of the War, and affect the whole of our Australian Church life. This suggestion has come from the Archbishop of Brisbane, and has met with cordial approval."

Personal.

Rev. C. P. Brown, Warden of St. Columbs' Hall, Wangaratta, Victoria, who has just returned from a troopship Chaplaincy, has been appointed Rector of Mansfield.

Rev. T. Terry, Curate of Carlingford, Sydney, has been appointed as a Chaplain to the Australian Imperial Forces. He has left for Brisbane and will accompany a contingent from Queensland to the Front.

Miss Stuart, C.M.S. Missionary in Persia, arrived in Sydney by the Mongolia last Monday on her way to New Zealand. It will be remembered that her father, Bishop Stuart, resigned the See of Waiapu some 21 years ago in order to proceed to Persia as a missionary. His daughter accompanied him, and with the exception of a short time in England has been there ever since. On account of troubles arising through the War, all missionaries have been compelled to leave Persia.

An exchange of parishes in the Diocese of Bendigo has been effected by the Rev. S. R. Rogers, of Rochester, and the Rev. W. M. Madgwick, of Heathcote.

The Archbishop of Melbourne will be one of the speakers at the Home Mission Festival in the Sydney Town Hall on Tuesday, May 16.

Rev. George Burns, missionary of the N.S.W. Church Missionary Association at Nairobi, British East Africa, (now on furlough) is coming from England by the s.s. "Khiva," which is expected to reach Sydney on March 17.

In the recent railway accident in Tasmania, Rev. H. N. Baker, of Launceston, Rev. F. C. Anderson, of Sunbury, Victoria, and Miss Langley, a daughter of the Bishop of Bendigo, were among the sufferers. Mr. Baker was in great danger for a time, but escaped serious injury, as also did Miss Langley. Mr. Anderson was more hurt, and besides wounds and cuts, suffered from partial paralysis.

Canon Pitt, who was recently appointed Vicar of Broken Hill, has been so prostrated with a severe attack of influenza that he has been ordered three months complete rest. Rev. R. E. O. Finger, Curate of Hay, is in charge of Broken Hill until Canon Pitt is able to take up the work there.

Rev. Alfred Yarnold resigned his position as Rector of St. John's, Ashfield, Sydney on Tuesday, February 29. He has been for fifteen years at Ashfield, and has ministered for 38 years in the Diocese of Sydney.

Rev. S. E. Langford Smith, Rector of Wahroonga, Sydney, has been appointed to succeed Canon Vaughan at St. Andrew's, Summer Hill. Canon Vaughan has been for 35 years at Summer Hill; the parish has been built up under his leadership from the very smallest beginning, and now St. Andrew's is one of the leading suburban Churches of Sydney.

The Bishop of Armidale is still far from well, and at the suggestion of his Diocesan Council, he has agreed, as far as is possible, to rest for twelve months. He will stay, for a time at least at Bishops Court. The Bishop has appointed Archdeacon Johnstone as Vicar-General.

A triangular exchange of parishes has been effected in the Diocese of Goulburn. Rev. H. H. Crigan, of Gunning, goes to Murrumburrah; Rev. W. D. Kennedy, of Murrumburrah, to Braidwood; and the Rev. T. A. Cato, of Braidwood, to Gunning.

The vacancy in the Wardenship of St. Paul's College, in the University of Sydney, created by the resignation of Dr. Radford, upon his consecration as Bishop of Goulburn, has been filled by the selection by the Fellows of the College of Canon A. H. Garnsey, M.A., of Armidale. The new Warden had a very distinguished career as a student at the Sydney University, where he matriculated from the Sydney Grammar School in 1891. For the past seven years he has held the post of Warden of St. John's Theological College, Armidale.

Canon Sherard has recently arrived in Kalgoolie from England. He has been appointed as Canon Missioner of the Diocese.

Rev. A. E. Stoddart, Rector of Manly, Sydney, is leaving for the Front as Chaplain to the A.I.F. Rev. C. B. Elwin, Rector of St. Stephen's, Willoughby, will act as Locum Tenens at

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Manly. Rev. H. G. Chivers, Curate of Willoughby, will be assisted in the work of the parish by the Rev. F. C. Hall, who will reside at Artarmon.

Mr. F. B. Langley, youngest son of the Bishop of Bendigo, clerk in the Speakers' Department of the N.S.W. Parliament, has been accepted for active service, and has joined the Bendigo Camp. He intends to qualify for the Medical Army Corps.

Rev. Albert Booth, late of the Divinity Hall, Sale, is now assisting at St. Thomas', Essendon, Melbourne. As Mr. Booth is taking a further course of study, his help is being given on Sundays only.

Rev. W. F. Patterson, of Bendigo, has been appointed Curate at St. Columbs' Hawthorn, Melbourne.

The Aborigines of North Australia.

An Appeal for Help.

[We have received the following urgent appeal for help. We commend it to our readers as a suitable object for Lenten Self-Denial, and will be glad to receive subscriptions.]

News has just been received from the Northern Territory of a series of disastrous floods on the Roper River. Much damage was done to the Mission Station which the Church Missionary Association established there at great expense. Fortunately there was no loss of life, but it is estimated that at least £500 worth of damage was done to the buildings. These will have to be replaced at once on a new site in order that the work may be effectively carried on. The workers in this remote place are subject to many privations at the best of times, but they bear them all with great fortitude and carry on their national and self-sacrificing work without a word of complaint. They have gone forth to carry the joys and blessings of civilisation and Christianity to the poor degraded aborigines of North Australia. It is the privilege of those in more comfortable circumstances and more congenial surroundings to help them bear their burdens. We therefore desire to place their need before the public, and shall be glad if friends would send their kind help directly to the offices of the C.M.A., Cathedral Buildings, Melbourne, or if you, Sir, would be good enough to receive them at the office of this paper.

We are, Sir,  
Yours, etc.,  
A. C. KELLAWAY,  
Chairman C.M.A. Committee.  
A. R. EBBS,  
Secretary C.M.A.

February, 1916.  
Rev. P. J. Bazeley, Secretary of the C.M.A. for N. S. Wales, heartily endorses the above appeal. Donations will be gladly received by the C.M.A., The Strand, Sydney.

THE ENGLISH NOTION.

"This," said a well-meaning sexton, when showing the belfry of an interesting village Church to a party of visitors, "is only rung in case of a visit from the Bishop of the Diocese, a fire, a flood, or any other such calamity."—Michigan Churchman.

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## Important Conference.

### ANGLICAN AND NON-EPISCOPAL MINISTERS.

In response to the invitation of the Bishop of Willochra, nineteen ministers of various denominations met for conference at Petersburg, on Feb. 16. There were present six Anglicans, nine Methodists, three Baptists, and one Presbyterian. The most striking features of the Conference were the frank and full discussion of vital points of acute difference without any sign of bitterness, and the way in which the spirit of brotherliness and mutual sympathy developed as the day proceeded.

#### The Sins of Division.

The Conference met in St. Peter's Parish Hall, and was opened by the reading of Holy Scripture and prayer, followed by ten minutes of silent prayer. The Bishop of Willochra then took the chair and read his address of welcome. He pointed out that in issuing invitations for such a Conference, he was not only following his own inclinations, but the express direction of the Lambeth Conference of Bishops in 1908, which recommended that "the constituted authorities of the various Churches of the Anglican Communion should, as opportunity offers, arrange Conferences for common acknowledgment of the sins of division, and for intercession for the growth of unity." Such meetings and efforts were especially needed at a time like the present, when Christianity was faced by a religion of force radically opposed to every aspect of Christian faith. "I am not one of those who think that reunion can be obtained by the minimising of differences," said the Bishop. "I will not insult you by supposing that the differences which separate many of you from the Church of England are slight or easily overcome. I value my own convictions too much not to suppose that you do not attach an equal value to yours. If the difficulties in the way of reunion are so slight as we are sometimes told they are, we should all be guilty of an intolerable sin in remaining apart." He pointed out that many of the difficulties were owing to permanent differences of temperament and character, and often existed within a Christian community itself quite as strongly as in its relation to other communities. The Conference could do a good deal to bring about mutual understanding and abate prejudice. United services, exchange of pulpits and mutual admission to Holy Communion were things which, to his mind, hindered reunion instead of helping it. They were the end aimed at, not the means by which the end was to be attained. Above all, they met relying not on their own wisdom, but on the guidance of God, the Holy Spirit. They must strive to forget a past in which both sides had much to be ashamed of, and try to learn to work together for truth and righteousness in the future.

#### Christendom and the War.

The Chairman then called on the Rev. W. T. Shapley to read a paper on "Is a divided Christendom responsible for the Church's failure to prevent the great world war: if so, how can reunion be effected?" Mr. Shapley, in a most interesting paper,

said the Church had lost her original programme, and therefore failed to hold men or prevent war. Her loss of power proceeded from her divisions. The Church had set an example of division and fighting to the world. The Church was composed of those who were in Christ. Individual conversion, not ecclesiastical construction, built the Church of Christ. Love was the hallmark of Christianity. In Christ there was neither Jew nor Greek, neither Anglican nor Free Churchman, neither German nor English, but Christ was all and in all.

#### Differences of Ritual and Doctrines.

After an adjournment for lunch the Rev. W. T. Shapley took the chair, and the Bishop read a paper—"To what extent can differences of ritual and doctrine be allowed without destroying the unity of a Church?" The paper began by taking a concrete example (the enormous differences in ritual and doctrine within the limits of the Church of England) and showed that those differences did not, as a matter of fact, destroy the unity of that Church. It was, indeed, probable that the differences between the extremes of the Church of England were greater than those between the central position of the Church and Nonconformity. There were three types of temperament which expressed themselves in different ways: 1. The mystical and artistic, which found its expression in beautiful ritual and found in the Sacraments the highest and yet most truly human medium of communication between God and man. 2. The spiritual idealist who desired an immediate relation between the Soul and God, and was impatient of all that seemed to come between. 3. The intellectual type, afraid of emotional mysticism on the one hand, and emotional pietism on the other, realising profoundly the transcending greatness of God, tolerant of very wide divergencies of practice and doctrine. The question was, what divergencies of ritual and doctrine were so great as to be impossible for a Church which desired to retain its unity with itself and with the Christian Church of the past.

As regarded doctrine, four conditions had been laid down by the Lambeth Conference:—1. "The Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation, and as being the rule and ultimate standard of faith." 2. The Apostles' and Nicene Creeds. 3. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord. 4. The Historic Episcopate. He did not suppose that there would be much difference of opinion as to the first three. The last, of course, was the most open to controversy, but, before condemning it, some points must be considered. The question of the origin of episcopacy was a difficult one. There was no reason to doubt the statement in the Prayerbook, that from the Apostles' times there have been three orders of ministers, Bishops, priests, and deacons. The question was whether there had not been also some Churches where for a time there had been only two orders. There was no doubt that episcopacy had been universal for 1,400 years, and was still the rule in by far the largest part of the Christian Church. He believed that what their fathers had rejected was not episcopacy, but prelacy—a very different thing. An Australian Bishop was elected by the people, had to take the oath of obedience to his Synod, might be removed for misconduct, or even in one of the most important Dioceses in Australia, for the crime of having reached 70 years of age. Apart from the question of apostolical succession, which would be discussed later, and the time limit, the office of Bishop was closely akin to that of chairman or moderator of a Nonconformist Assembly. The Bishop did not ordain a priest alone. The Prayerbook directed that all priests present should join in the laying on of hands. There was also the important proviso of local adaptation to be remembered.

As regarded ritual, defect must be recognised as a fault, as well as excess. The present limits of ritual in the Church of England would probably be found wide enough; some might say "too wide." But they must remember that no one could have it all his own way. They should condemn all ritual, or a lack of it, which tended to obscure the divinity of Christ, or which tended to place any human beings living or departed in the unique place of honor due to Christ alone.

#### Discussion.

The Rev. C. Doley (Methodist), thought that as the uniting factor was faith in Jesus Christ, the Church ought to be able to take in all temperaments, and all classes of mind. Ritual ought not to be tolerated if it obscured Christ, but if Christ was the centre they ought to be tolerant of ritual.

Rev. A. S. Bryant (Baptist) thought that great varieties of ritual might be tolerated, but while accepting the Sacraments and the Scriptures, he did not think any form of creed should be required.

Rev. A. George (Baptist), said he appreciated the historical position of the Church of England. He thought that the words, "Bless ye one another's burdens" might well be applied to differences of ritual. He fully accepted the Apostles' creed, and any ritual which did not obscure Christ.

Rev. J. A. Pawson (Presbyterian) said the Church of Scotland held the doctrine of apostolical succession, just as strongly as the Church of England, the only difference being that it traced it through presbyters, not bishops. In the reunited Church, Greeks, Baptists, and Presbyterians ought to find a place. The doctrine of the Romans, Anglicans, and Nonconformists held much in common. He thought doctrine ought to come first. Ritual was quite a secondary matter. Let there be in essentials unity, in things doubtful liberty, in all things charity.

The Chairman (Rev. W. T. Shapley), in summing up, expressed approval of the Bishop's paper. He thought they should be tolerant of differences in ritual. The Apostles' Creed was very dear to him, though he was not prepared to limit the future teaching of the Church. They must allow the Church to be a living organism. St. Paul had withstood the Church of his

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day, and so in latter days the outgrowths of the old Church had been manifestations of life.

#### Unity of Worship.

The Conference adjourned for afternoon tea, and on resuming the Rev. A. Hartlett, read a paper, "Wide differing in our views on questions of Church government and doctrine, how far is it possible for us to unite in acts of worship and aggressive Christianity?" The writer took a very hopeful view of the question. Love was the great solvent of all such problems. The rich personal experimental possession of the spirit of love would carry men a long way in the direction of worship, and sweep away and sweep over all accidental lines and artificial distinctions in the spirit of a common brotherhood. It was the duty of the whole Church of Christ to close up its ranks, and pour the whole strength and weight of its united moral sense against the evils of their common life.

Rev. H. F. Severn (Anglican) said common prayer for a particular object, such as that with which the Conference had begun, was intelligible and right, but when they were asked to join in a common Eucharist difficulties at once began, because they did not mean the same thing. He thought there was a great field for mutual approach in the mission field, and instanced the Torres Straits. One obstacle to reunion was the amount of proselytising done by some ministers outside their own communion. Some acted in an honorable and Christian spirit. Some did not.

#### Use of Terms.

The Bishop pointed out that the members of the Church of England could not consent to be described as "Protestant Christians." They believed themselves to be a part of the Catholic Church, and in any case objected to a merely negative term like Protestant. He was sorry to say that a number of members of the Church of England and a still greater number of Nonconformists made a present of the term Catholic to the Roman Catholic Church by speaking of them as Catholics, as though they were the only Catholics in the world. It was a foolish habit. (General assent.)

Rev. J. A. Pawson asked the Bishop whether he would go to a Presbyterian service or to a social to welcome a new Presbyterian Minister. The Bishop said he would do the latter, but not the former.

Rev. A. C. Farley (Methodist) asked the Bishop why he would not communicate with them in what he had called the supreme act of Christian worship—the Holy Communion. The Bishop replied that it was just because it was the highest act of worship. He valued it so much that he regarded the common Communion not as a means of reunion, but as the end and reward of reunion. To adopt a common Communion would be to remove one of the greatest incentives to reunion. It would be as though they were agreed, while he was meaning one thing by it, and they another.

#### Doctrine of Apostolical Succession.

The last session of the Conference opened with a most able paper by Canon Wragge on "The Doctrine of Apostolical Succession: Is it a Bar to Reunion?" He said that the central position of the English Church had become a good deal modified by modern research. 1. It no longer claimed to be able to trace three distinct orders of bishops, priests, and deacons right back to the times of the Apostles in all parts of the Christian world. 2. The theory of tactical transmission of grace had never been made much of by the Church of England, and there was very little ancient precedent for it, though the opponents of the Church had worked it hard. 3. The word "invalid" was not now used by central minds of the Sacraments mediated by non-episcopal ministers, but they were not prepared to abandon the use of the word "irregular."

Rev. A. G. Bryant, in an able and earnest speech, argued against the probability of Christ's having appointed any special order of ministry, or of His giving them any special commission. In his opinion, the right to minister depended on the call of the Holy Spirit. That was in itself suffi-

cient to make a man a minister. The test, however, of the call of the Holy Spirit was the call of a Church or organised body in any form. No ordination was necessary. The theory of apostolical succession was a narrowing or materialising of the true apostolical succession.

Rev. A. George considered that the doctrine of apostolical succession made a tremendous claim. It was an affront to them that such a claim should be made.

Rev. W. T. Shapley thanked Canon Wragge for his temperate and able paper. He, too, thought that there were no grounds for the theory of apostolical succession. Why should such a theory separate brethren who were otherwise so largely one?

The Bishop of Willochra said those who spoke of the doctrine of apostolical succession as an arrogant assumption, had forgotten the Rev. J. A. Pawson's perfectly correct statement, that the doctrine was held as strongly by the Presbyterian Church of Scotland as by the Church of England. Surely there must be more in it than they had recognised. In any case, neither the Orthodox Church of Russia, nor the Roman Catholic Church, nor the Anglican Church was likely to abandon the doctrine, and he was quite sure that his separated brethren did not want to form a body which was a united Church and ignore the great majority of Christians. The question was a practical one and must be faced. He had been much pleased and encouraged by the wonderful spirit of brotherliness that had been shown at the Conference. They had all learnt a great deal, and he hoped that other like Conferences would be held in the future, at which some of the big questions they had not been able to tackle might be gone into.

## A Heroic Engine Driver.

The railway tragedy in Tasmania is sufficiently dark, but it is shot through with at least one gleam of what can only be called moral splendour. The great locomotive, travelling at speed, ran off the line, and the leading passenger cars were tumbled, a wrecked mass, on the overturned engine, or about it. The driver, Goodchild, had been flung off his engine, but was unhurt. He realised that the escaping steam from the overturned engine would smite with death, in its most cruel form, the helpless passengers pinned down under the wreck of the carriages. "My poor passengers! Oh, my poor passengers!" he cried; and then he deliberately crept through the wreck, reached the engine, and shut off the steam, but he

himself was so cruelly scalded that he died. He faced the most deadly peril, that is, to save the lives of the helpless passengers, and thus his life was given for others. It is striking to note with what a swift and universal instinct the whole community recognises the greatness of the moral quality in that act. The name of the dead driver would be welcomed with cheers in any crowd in Australia. Nothing else appeals to the deepest moral nature of every man like the spirit that faces death—that consents to death—in order to save others. There is in that act, revealed in human terms, a gleam of the meaning of the Cross itself.—"Southern Cross."

## The Recruit—a Magazine for Boys.

We have received the first copy of The Recruit, a new Magazine for Boys, published by the N.S.W. Church Missionary Association. The cover is really a work of art; in the centre is a globe, showing how the rays of Gospel light, are shining forth from Australia to various parts of the world. At the four corners are portraits of men from the non-Christian nations. The contents of the magazine are such as will appeal to the boy's heart. The Editor, in a preliminary "chat," explains the object of "The Recruit." Then there is an account by the Rev. C. E. Tyndale-Biscoe, of "Footers, in an Indian School." Mr. Meredith Atkinson, of the Sydney University, asks and answers the question, "What shall I be?" Among the other items are "The Men of the Shingle Beach," "A Story of the Boxer Riots," etc. A beautiful illustration, entitled the Pathfinder, from the painting of Mr. Ernest S. Carlos, adorns this first number. The magazine will be issued quarterly at a cost of 9d. post free. Orders should be sent to the C.M.A., The Strand, Sydney. We hope all our boys will subscribe.

#### INFLUENCE.

"May every soul that touches mine, Be it the slightest contact, get therefrom some good,  
Some little grace, one kindly thought,  
One aspiration yet unfulfilled, one bit of courage for the darkening sky,  
One gleam of faith—to brave the thickening ills of life,  
One glimpse of brighter skies beyond the gathering mists,  
To make this life worth while, and heaven a surer heritage."—Bosworth.

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

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

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## The Church Record.

MARCH 3, 1916.

## THE CLERGY OF THE CHURCH OF ENGLAND AS COMBATANTS.

This is a subject to which much anxious thought is being given at the present time. Should the clergy enlist as combatants? At first sight the obvious answer would appear to be "Yes." There is no body of men either more eager or so fitted by the discipline of ministering to others, to serve their country in any capacity whatever in her hour of crisis. Much the easier and simpler answer is the affirmative, giving as it would deep relief from the present tension to the clergyman himself. To every man worthy the name the mere contemplation of saying "No" to Mr. Hughes' appeal is sorely trying. Moreover, it is easy to see how a rush of clergy to the colours would do much by example and by friendship to induce many others to do the same. Some degree of popularity to the Church herself would be bound to follow. The benefit to the individual clergy gained by the awful experience on the battlefield and in the Red Cross work would be great indeed. And such men, if spared to return, could never be the same again; their ministrations and pulpit appeals would for ever bear the impress of what they had been through. Such are some of the first thoughts that come surging into the mind of the young cleric who longs to be up and doing with his fellows. But if he is a man who is true to his vocation and his vows, he must think through this matter more thoroughly.

To such a man the first important consideration is what is the duty of an ordained minister of the Church? He will candidly face the problem as to which is the greater or more self-sacrificing duty, to go or to stay; and the answer must be based, not on emotion, however genuine it may be, but on principle, which alone remains steady and firm in the midst of changing feelings. What are the principles of the ordinal in regard to this matter? They may be summed up as follows:—The ordained man is pledged to give himself wholly to the ministry, to draw all his studies that way, and to take as his first duty and glory the ministration of the Word and Sacraments. Unless the word "wholly" has changed its meaning or can be said to be sufficiently qualified by the words "as much as in you

lieth," even temporary withdrawal from the work of the ministry in favour of that of the soldier, merchant, lawyer, or any other calling, involves a breach of the ordination vow, which is equalled only by the marriage vow. As in the latter a married man is pledged to his wife for life, so in the former is an ordained man to his ministry. Further, in the present crisis, has anything happened to make a sacred ministry as summarised above less necessary? Admiral Beatty appears to think that the bringing of the nation to repentance is so vital that the very hope of an early peace depends upon it. And we most earnestly agree with him. Yet when we remember that the heart of the masses has not yet heard the Voice of God, that practical atheism is still lusty and strong, and that the men who have faced the crisis of their lives return awed and solemnised by the powers of the world to come—return to be corrupted by their friends and admirers at home, we can understand that the call for the work of the clergy is as imperious and urgent as ever. Who that really believes in God will deny that at this juncture the clergyman can do more for his Empire by prayer than by the rifle? Fresh light may be thrown on the problem by asking if a man's flock would expect him to go. Certainly some will, the "man in the street" type, the man to whom foreign missions are a folly, and benevolent enterprises much more worthy of support than purely spiritual work; in a word, the man whose sense of spiritual values is small. And whatever such people may say it is not the duty of the minister of God to pay attention to thoughtless clamour or to seek popularity for its own sake. In spite of all taunts, can it ever be possible for a true apostle to leave the Word of God and serve as a combatant?

Again, it is worthy of note that the law of England does not contemplate that ordained men should serve, for if an Army or Navy pensioner takes orders he loses his pension, the reason being, surely, because in theory he can no longer offer himself for service. This and the further fact that no clergyman of the Established Church may become a member of the House of Commons, or (except under certain conditions) embark in trade or enter and practise a profession show clearly enough how both Church and State in the Home Land regard the meaning of the word "wholly" in the ordinal.

Finally, does not the very thought of conscription supply a still more compelling denial of the plea that it is the duty of the clergy to fight for their country like other men? Conscription, as we are beginning to learn at last, means not the order for every man to enlist, but the need for every man to serve in the position in which he can serve best. That is, if one man can do munition work better than another, to that he must go, and if one man can do spiritual work better than another to that he too must go. Consequently, if the national regeneration is to come, if we are to be made worthy of victory, who shall say that the nation will be served by a further depletion of our spiritual forces. If the issues of this War are spiritual, and if national repentance is the supreme need at this time, then there is an urgent call to all clergy to patiently and quietly seek to fulfil their real vocation, remembering for their own peace of mind that it re-

quires as much, if not more, self-denying patriotism so to do, seeing that it is patriotism lived out day by day not in the glare of public approval and recognition, but in the quiet and determined attempt to loyally make full proof of the ministry—a duty which surely never made greater demands than it does to-day. Concerning Chaplains, it does not come within the province of this article to speak. But we have reason to believe that every clergyman of military age and strong enough physique is longing to serve his country thus if only he were asked to.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

Springwood, 1916.

For the fourth year in succession the N.S.W. Mission Study Council is planning to hold its Easter School at Springwood. The quiet beauty of the little township, and its air of remoteness from the rush of the city, harmonise well with the programme of a School that calls for study, thought, and prayer, and that seeks to give a truer perspective to "things as they are" to-day. The element of fun and recreation has its welcome place in each day, and there is an atmosphere of cheer and goodwill that leads sometimes to frolic, but oftener to the nearer fellowship of "friend with friend."

But the purpose of the School is recognised from the beginning—that is, to arrive at an understanding of the issues before Christian men and women to-day, and to wait upon God for that endowment of power without which Christian service is of little avail. Mornings are devoted to Circle Study and discussion concerning the promotion of Missionary Education in the Home Church, with a quiet hour allotted for private reading and prayer. Afternoons, free from work, are under the happy direction of the Recreation Committee, "billy-tea" being a welcome feature of their providing. The evening sessions will include this year a series of addresses on "Religious Psychology," by Mr. C. H. Northcott, B.A.; addresses on "Missionary Service," by Rev. E. Claydon, W. E. Bromilow, and G. H. Cranswick, and Mr. J. W. Dovey; and Devotional Addresses by Revs. J. Jones and N. J. Cocks, on alternate evenings.

All details as to accommodation, etc., may be found in the prospectus, obtainable from Rev. F. C. Hall, C.M.A. Depot.

## The "Student" World at Prayer.

Once again the World's Student Christian Federation has summoned the students of all nations to unite in prayer on behalf of themselves, and for the great needs of the world. In issuing the Call to Prayer, Dr. John R. Mott, General Secretary, one of the greatest spiritual leaders of to-day, said:—"Never has Christ seemed so unique and so necessary as He does to-day. . . . Therefore, let Christian students and professors in every land, together with all who have truly at heart the accomplishment of God's will in and through the students of the nations, unite in the faithful observance of the coming Universal Day of Prayer for Students."

Last Sunday (February 27) was the day appointed. In response to this Call, the Sydney University Christian Union held a special meeting for Intercession at the University in the Geological Theatre, at 3.30. The Secretary of the State Council of the Australian Students' Christian Movement (Mr. R. A. Noble) took the chair. Dr. Renne read the Bible passage, and the Rev. G. H. Cranswick, B.A., gave an introductory address on prayer. Mr. Cranswick said that the vision that would be especially before them was the needs of their fellow students in the trenches. For those in the Homeland prayer was the greatest and most effective work that they could engage in. Prayer was not merely asking, it was communion with God, and communion with God cost (1) a right life. Many a man's prayers were spoiled by the shadow of his own life. (2) Habitual self-discipline in thinking. (3) Special preparation. It was so easy to rush into God's presence and out again. (4) Regular routine in prayer. But, who was sufficient for these things? Only the man who placed his own hands between the hands of Jesus

Christ, as the feudal lords did of old to their over-lords.

After the address Mr. Noble and others led in the different topics of prayer. There were present about seventy people.

## General Mission.

Another meeting of the clergy of the Sydney Diocese, to deal with the question of a General Mission, will be held in the Chapter House on Friday morning, March 10. It will be preceded by a celebration of Holy Communion in the Cathedral. The committee, appointed by the last meeting of clergy, has carefully considered the whole question. We understand that it will recommend that the effort should be made in Quiet Days and Conventions for deepening of spiritual life.

## Clerical Prayer Union.

The first meeting of the Sydney Clerical Prayer Union for this year was held last Monday at St. Philip's Rectory. The Bible Reading was given by the Rev. Joseph Best. A committee was appointed to draw up a syllabus for 1916, and the subject of the General Mission was discussed. The Holy Communion was then celebrated in the Church, at which an address was delivered by Canon Bellingham. Subsequently the members were entertained at lunch.

## GOULBURN.

(From a Correspondent.)

## Lent at the Cathedral.

The Holy Communion will be celebrated every day during Lent at 7 a.m. The Bishop will preach a course of sermons on "The Christian Life" on the Sunday evenings in Lent, and will occupy the pulpit on Ash Wednesday and on three Sunday mornings. Rev. A. H. Champion, Rector of Bungendore, will give a course of addresses on Wednesday evenings.

## Church of England Grammar School for Girls.

The School is now housed in the new premises secured by the directors in Cowper Street, Goulburn. There are many advantages in this School that only a few can rival and we believe that on its new basis it will make an enduring name for itself.

## Transit in the Country Parishes.

Several country parishes have come to see that efficient methods of transit for their parish clergy are not a luxury, but in these times a business proposition. Crookwell and Cooma have provided their Rectors with motor cars, Temora and Moruya will soon follow suit. Several of the country clergy do their travelling by motor-cycle, while in the Cathedral Parish the question of dispensing with two horses and sulks in favour of something more up-to-date has been raised.

The Rector of Wagga, Canon Pike, in his parish notes, gives some idea of what travelling in a country parish means. The travelling to country services amounted last year to 2466 miles, in addition to which the Rector travelled 1512 miles by bicycle, 1800 by car, and 250 by sulky, all on pastoral duty. The lessons given in the schools by the Rector and honorary lay readers entailed additional travelling of about 2500 miles.

## BATHURST.

## The Clergy and the War.

Bishop Long, writing in "Church News" on the subject of the Commonwealth enlistment cards, says:—

"I have had many anxious letters from distressed clergymen of the Diocese asking what they are to do. They would much rather enlist; but can they abandon their work? We must preserve a sense of proportion in this matter. There are tasks that must be done at home. As a consequence of the war we are woefully undermanned already. I doubt if any service in the Commonwealth can show a higher proportionate en-

rolment than that of our diocesan staff. Of fifteen men preparing for ordination in the Diocese, eleven have gone to the Front. Of the four who remain two are unable to come up to military requirements. The other two are completing their studies at my desire and on my responsibility. There is not a single stipendiary reader now in the Diocese except one who has been through his service in Gallipoli, and who owing to wounds is incapable of further military service. There are four vacant Curacies in the Diocese, and it is impossible to fill these posts. I noticed in the press the other day the chairman of one of our Banks speaking proudly of some 30 members of the staff who had volunteered. Our record is vastly greater than that, and with all my zeal for the service of the nation, I must ask the clergy of the Diocese to remember that we must keep a sense of proportion. Our people here must be ministered to. There is greater need and opportunity than ever before for the ministry of the Church. Our exiguous members are already utterly inadequate for the work we have to do. I sympathise entirely with the spirit that prompts the desire to enlist. If I had consulted my personal desires only, I should have been in Egypt long ago. The duty to stay may be harder than to go, but that is no reason why it should be shirked."

## Expenses of a Motor Car.

The Rector of Grenfell (Rev. Edward Walker) owing to the departure of his Curate (Rev. R. G. Nichols), who has been appointed Warden of the Divinity Hostel at Sale, will have to work his parish single handed, as no other Curate is available. The Parish Council has decided to make an allowance of £80 per annum towards the expenses of a motor car. The next step, says the "Church News," is to provide the car, and that is the problem which the Rector cannot solve. Perhaps the parishioners might be able to overcome the difficulty.

## GRAFTON.

## New Vicarage at Maclean.

The foundation stone of a new Vicarage at Maclean was laid last Saturday afternoon by Mrs. Druiitt. The Bishop of Grafton was present, and gave an address. Mrs. Druiitt was presented, on behalf of the Parochial Council, with a gold towel.

## VICTORIA.

## MELBOURNE.

(From Our Own Correspondent.)

## Study Week for Clergy.

A very profitable time was spent by those who engaged upon the studies arranged for at Trinity College from Feb. 22 to 25. The attendances ranged from 15 to 35 out of an enrolment of about 45. Dean Godby ably presided over the meetings, with the exception of the night when the Archbishop was present. The lectures by Rev. F. Lynch on "The Social Teaching of Amos and Hosea and Principal Aickin on "the Johannine Epistles," were perhaps the most directly helpful of an exceedingly good series of lectures. Dr. Murray, in speaking on "The Psychology of Sickness," gave much sound advice in humorous fashion, but deliberately restricted himself to its materialistic aspect. "The Music of a Parish Church," as rendered by Mr. Floyd, deserves a separate article which will appear next time.

The hearty thanks of the members were extended to the Warden of Trinity for the use of the College premises, Mr. Le Souef, who entertained us at the Zoo, and Principal and Mrs. Aickin who provided an afternoon tea at Ridley College.

The promoters, especially the Rev. F. G. Masters, are to be congratulated on the success of this new venture, and should be encouraged to continue their good work.

## Cathedral Service.

In connection with the city of Melbourne Federation of the C.E.M.S. and the Soldiers

and Sailors Institute, a public Service is to be held at St. Paul's Cathedral, on Friday, March 5, at 3.30 p.m. The Archbishop will preach, the subject being "The Time of our Visitation." A collection will be made on behalf of the above organisations.

## St. James', Moonee Ponds.

At the first annual meeting the following resolution was unanimously passed. "This meeting of parishioners of St. James', Moonee Ponds West, desires to record its thankfulness to Almighty God and its gratitude to the Vicar, Rev. W. E. Ramshaw, for the commencement of a celebration of Holy Communion at the evening service in our Parish Church."

## St. Hilda's Training Home.

The opening ceremonies for this year will take place at the Home on Tuesday, March 6, in the afternoon and evening. Tea will be available in the interval.

## Annual Meetings.

The annual meeting season is now closed and as far as financial matters are an indication of the health of Church life a satisfactory state of things has been manifested. Generally speaking, most parishes have paid their way and in many instances contributed liberally to patriotic efforts either financially or by work parties. Were the spiritual keenness equivalent to that shown in Red Cross and similar work a new day would speedily dawn.

## Grammar School.

The Big School at the Melbourne G. School was crowded on Friday, Feb. 25, the occasion being the Annual Speech Day. The Head Master reported that some 750 old boys had gone to defend their country, and that present boys had done remarkably well in the scholarship examinations. The

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much appreciation.**Church Missionary Association.****The Sowers' Band.**—The Sowers of Mel-  
bourne had a glorious day on Saturday,  
February 26, for their annual picnic to  
Brighton. Egypt was the subject for the  
day; the children and others had formed a  
big map of Egypt, on which were shown  
the Canal, the Nile, Pyramids, Hospitals,  
etc. The President of the Band, Rev. C.  
W. T. Rogers, presided. The map was  
explained by the Secretary of C.M.A., Cap-  
tain Gault, (of the Methodist Church), who  
has just returned from Egypt after serving  
there for several months, gave an excellent  
address. He held the rapt attention of the  
big congregation as he told his experiences.  
He paid glowing testimony to the work of  
our Church Missionary Society in Egypt,  
and feelingly referred to the life and influ-  
ence of the late Doctor Pain, Miss Mc-  
Quie, Miss Chapman, and Sister Louise,  
the three leaders in this work, were intro-  
duced to the children.**Miss McNamara** left Melbourne per  
R.M.S. "Medic" on Tuesday, Feb. 22, to  
return to Uganda, to be married to Rev. A.  
I. Leach, of the C.M.S.**Miss Mabel Miller**, the first fully-sup-  
ported Missionary to go from the C.M.A.  
in South Australia, accompanies Miss Mc-  
Namara, and will take up the work in which  
Miss McNamara was engaged.**Lent.**—All friends of the Association are  
being asked to make special observance of  
Lent in the direction of Intercession and  
Self-denial. Cards and envelopes for offer-  
ings are obtainable from C.M.A., Mel-  
bourne.**The Annual Business Meeting** of the As-  
sociation will be held on Monday evening  
next, March 6th, at 7.45, in the Chapter  
House, Melbourne. All friends are invited  
to attend.**GIPPSLAND.****Parochial Missions.**A series of Evangelical Missions is being  
arranged in the Diocese of Gippsland. Rev.  
A. R. Raymond will take one at Mirboo  
North from March 8 to 20, and another at  
Bunyip from March 24 to April 3. The  
prayers of Church people throughout the  
Diocese are requested for these Missions.  
Others will follow.**QUEENSLAND.****BRISBANE.**

(From Our Own Correspondent.)

**The Archbishop's Movements.**The Archbishop loses no opportunity of  
ministering to the soldiers in their various  
camps. On Sexagesima Sunday he will con-  
duct the parade service and preach at  
Fraser's Hill, at the early morning service  
at 6.30 a.m. On the 28th instant he will  
attend the dinner at which the Sub-Dean  
(Canon Batty) is entertaining the men of  
the choir of the Cathedral and others.  
On Thursday in that week the Archbishop  
will preside at a meeting of the Diocesan  
Council, and on Saturday he will conduct a  
Quiet Afternoon at St. Thomas', Toowong.**The General Mission.**The Bishops of Rockhampton (Dr. Hal-  
ford) and North Queensland (Dr. Feetham)  
have been in Brisbane for the meeting of  
the General Mission Committee. Dr. Hal-  
ford was unable to make any stay and re-  
turned to his Diocese the same evening, but  
Dr. Feetham was able to remain in Brisbane  
over the week-end, and preached in the  
Cathedral, and also at St. Thomas', Toowong.  
The Bishop also conducted the Parade  
Service and preached at Bell's Paddock  
Camp in the early part of the day.**The Late Hon. D. Bowman.**Brisbane is the poorer by the loss of the  
late Home Secretary (Hon. D. Bowman) who  
passed away on February 26. Mr. Bowman  
went by the name of "Honest David Bow-  
man," and was deservedly respected by all  
parties. The value set upon his services and  
political power was touchingly shown a few  
years ago, when funds were readily sub-scribed, largely by his political opponents,  
to enable him to undertake a trip to the Old  
Country, the hope being that the sea voyage  
and change of air and scene would restore  
him to his wonted vigour, but for some time  
past his health has been precarious. He had  
a heart of gold, many who have benefited by  
his sympathy and kindness, have cause to  
mourn the loss of a sincere and faithful  
friend.**SOUTH AUSTRALIA.****ADELAIDE.**

(From Our Own Correspondent.)

**Bush Brotherhood.**An appeal is made in the current "Church  
Guardian" for support for the recently es-  
tablished Bush Brotherhood for the Pin-  
naroo district. The headquarters of the  
Brotherhood is at Tailem Bend, on the  
Murray. The appeal is signed by the  
Bishop and by the four Archdeacons.**Memorial.**Canon Wise has been appointed by the  
Bishop to collect funds for a Memorial to  
the Rev. C. E. Doudney, formerly of this  
Diocese, who was killed in Flanders.**Harvest Festivals.**Harvest Thanksgiving Services are annu-  
ally held in the Churches of Adelaide almost  
without exception. The direct dependence  
of the city upon the country is very mani-  
fest in South Australia.**Diocesan Notes.**The Diocesan Synod will be opened on  
Tuesday, September 5.The Annual Retreat for the clergy will be  
held on Tuesday and Wednesday, September  
12 and 13.The General Mission will begin on Sep-  
tember 16, and end on September 26.Rev. Donald Kerr has resigned the joint  
living of Kapunda and Hamilton, and the  
Rev. Charles Fishbourne Hall, Rector of  
Auburn, has been appointed to succeed him.The Bishop has appointed the Rev. N. H.  
Louwyck to the charge of the Yorketown  
district. Mr. Louwyck is expected to arrive  
by the Orontes about the beginning of  
March.The Bishop has appointed the Rev. Her-  
bert Henry Coles to the charge of Angaston,  
Nuripoota and Collingrove.**WILLOCHRA.****Resignations.**The Rev. Canon Howard has resigned  
from Streaky Bay to take up less strenuous  
work. He has been on the West Coast for  
18 years.The Rev. H. E. Glover has resigned the  
parish of Quorn.**TASMANIA.**

(From Our Own Correspondent.)

**Railway Accident.**On Tuesday, Feb. 15, towards 5.30 p.m.,  
there went about a rumour through Hobart  
that the engine of the express from Launce-  
ston was off the line. No one paid much  
heed to it at first, for it is nothing new for  
the train to be a little late, and several  
thought that the rumour had no foundation.  
A little later, however, it was mentioned  
that one or two were injured, and that a  
relief train had gone out, and gradually the  
news came through that there had been a  
bad accident, with loss of life—the exact  
number of the killed being unknown, though  
four was the number most frequently men-  
tioned. But there was no method of finding  
out the names of the dead or injured; your  
correspondent saw the acting Premier on the  
railway platform, and asked who the in-  
jured and dead were, and was met with the  
answer, "I really do not know any more  
than you do; I believe there are four killed,  
but we shall know nothing till the relief  
train comes in."And those who sadly waited did not know  
anything. For though the accident hap-  
pened about 4 p.m., it was not till 6.30 that  
the relief train arrived at the scene of the  
disaster, and not till 10.45 that the sametrain reached Hobart—and all this within 30  
miles of the city. It was a crowd, tense  
with emotion and anxiety, which watched the  
relief train slowly draw up to the plat-  
form, each one almost fearing to ask for  
particulars, lest some dear one be amongst  
the killed. It turned out that the number  
four was correct, though since then three  
more have died, and one lies in a very  
critical condition. The train was a very full  
one, partly because the delegates of the  
Y.W.C.A. Conference were on board, and  
two of them were amongst the dead—Mrs.  
Howell, of Geelong, and Miss Barrass—  
while the Rev. H. N. Baker, who was also  
going to the Conference, was injured, having  
been pinned under the wreckage for two  
hours, and having won the highest praise  
from all the other passengers by his con-  
tinued fortitude under prolonged agony, and  
by his unselfishness in urging the rescuers  
to help others out first. Indeed all the  
papers next day had more than one refer-  
ence to his bravery.His injuries, we are glad to say, are not  
permanently serious; his hand and leg were  
crushed, and nerves naturally badly shaken,  
but it is hoped that in a short time he will  
have recovered. Two Misses Langley were on  
the train, a daughter and a niece of the  
Bishop of Bendigo; they fortunately got off  
with bruises.Amongst those who were more seriously  
injured is the Rev. Frank Anderson, of Vic-  
toria, whose condition is serious, he having  
sustained a very severe injury.Those who passed through this terrible  
experience, and those who viewed the dis-  
aster afterwards, are surprised only that  
there were not more lives lost. Our sym-  
pathies go out to the injured and the bereaved,  
particularly those who came from the main-  
land, and so were in many cases amongst  
strangers.**Y.W.C.A. Conference.**Brown's River is becoming quite a famous  
place for conferences these days, more than  
one has been held there lately, and from  
what our mainland friends say, more are  
hoped for in the future. And this is no  
matter of surprise, for the beauty of the

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ment. Obtainable from R. STEWART, Sole Agent for Victoria, 283 Collins Street, Melbournespot is unsurpassed, and was enjoyed to the  
full by the 90 delegates who assembled  
there this February, under the auspices of  
the Y.W.C.A. The sad railway accident cast  
quite a shadow over the members at first,  
but there still was a good deal of the bright-  
ness which is characteristic of such gather-  
ings, though several of the party bore evi-  
dence of having been in the thick of it all.  
The lines followed were those which gen-  
erally prevail at such conferences, Bible and  
other study in the morning, afternoons given  
up to recreation, while in the evenings some  
really good meetings were held. Professor  
Adams, of Ormond College, was present for  
most of the time, and both by his genial  
manner and also by his addresses, did a  
great deal towards the enjoyment and the  
value of the meetings. The same can be  
said of the Rev. G. Austin, of Mosman,  
Sydney, whose Bible readings on the Minor  
Propheets were much valued. Other speakers  
were the Bishop of Tasmania, the Rev. J.  
Bertram, of Melbourne, the Rev. Donald  
Baker, as well as the energetic Miss Barnes,  
M.A., of Sydney.**The Late Colonel Cruikshank.**The Church in Hobart is the poorer by  
the death of one who had for many years  
put his time and powers at her disposal.  
Colonel Cruikshank was Registrar of the  
University (he was a good classical scholar),  
he was also a very valued Lay Reader, and  
many are the clergy who have reason to be  
thankful to him. His death leaves a blank  
it will be hard to fill, but we cannot mourn  
when we think of the long life spent in the  
Master's work.**Newcastle Synod.**The Newcastle Diocesan Synod has been  
in session this week. Instead of the usual  
Synod Service, a special missionary meeting  
was held on Monday night, at which Dean  
Archdall, Canon Hart, and the Rev. G. H.  
Cranwick delivered addresses. The Synod  
assembled on Tuesday morning.**THE BISHOP'S ADDRESS.**In his Presidential Address, Bishop Stretch  
noted the changes which had taken place in  
the Diocese during the past year, commented  
on the business to be brought before Synod,  
and the general progress of Church work,  
both within and beyond the Diocese of New-  
castle.**General Synod.**On the subject of General Synod, the  
Bishop spoke as follows:—"It was curious how the opinions of law-  
yers and others differed about the wisdom  
of holding General Synod. The truth is that  
the Standing Orders are those of a Synod  
"in being" and do not contemplate the posi-  
tion of a Synod not formed. The Chancellor  
of the Diocese of Brisbane advised that a  
meeting should, if possible, be held, and I  
think the Representatives of this Diocese for  
the loyalty with which they, almost to a man,  
appeared in their places."The doubtful wisdom of the postpone-  
ment is shown by the fact that a circular is  
now issued by the Primate, asking whether  
the Bishops can attend a meeting for coun-  
sel in May. Even a small meeting in Octo-  
ber last would have anticipated this neces-  
sity and so saved time and expense."**The Class War.**Referring to the War, the Bishop said:—  
"Out of the confusion and darkness there  
seems to shine this conviction, that what-  
ever happens, and though our suffering may  
be great, we shall not be crushed. Indeed  
it looks as if we could win if we had all  
quite made up our minds that it was worth  
while. But there seems a slackness and lack  
of conviction which finds its extreme state-  
ment in the expression that the really im-  
portant matter is the War of Classes."Well, if that be so, it is very lamentable  
if we cannot, by conference, arrive at some  
amicable and just settlement. And clearly  
we cannot complain of Germany fighting us,  
if we want to fight one another. Nor canwe be surprised that Germany tears up  
Treaties, if we cannot keep our own agree-  
ments. And the irony of it is that in no  
country in the world has so much pains been  
taken to give a fair hearing to disputes. At  
any rate for the Class War to have any  
chance of being fought to a finish, it is a  
first necessity to win the fight with the Cen-  
tral Powers. If we do not, and Teutonic  
Militarism towers over a vanquished world,  
there will not be much freedom of expres-  
sion left. Our present business is to win  
the war against Germany that we may exist,  
and preserve the liberty of self-expression.  
After that we may decide what sort of self we  
desire to express; which is the question whe-  
ther liberty is to be transmuted into free-  
dom, or degenerate into license."For us as Churchmen, the urgent matter  
is to see what claims the situation makes on  
us, and to face the claims calmly and  
bravely."**Our Duties in the Future.**In the latter part of his address the Bishop  
dealt with some of the problems which would  
have to be settled after the War. He said:—"But what tremendous questions are be-  
fore us in the problems of the settlement  
after the War is over. We have certainly  
failed in our privilege and duty of being  
the Soul of the world. The whole Church  
has failed. Let us admit it. But let us be  
fair enough to see the difficulties. They are  
probably inevitable."If, on some mountain height, we see leap  
out from a hidden spring a cascade of living  
water, its sweetness and beauty can be pre-  
served by isolation. But if on a lower level,  
there lies a stagnant lagoon festering in the  
heat, foul with fermenting fæces, and, into  
this the brightly flowing stream of water is  
turned, the effect for a long time seems only  
loss. The pure water is befouled, the lagoon  
stirred up to its depths, reveals its impuri-  
ties and offences."But as the water flows on from the inex-  
haustible supply by which it is fed a healthy  
strife is spread through the whole lagoon, an  
outflow begins, and, growing constantly  
more wholesome, it distributes fertilising  
floods over a land before parched and deso-  
late. So in the Providence of God, it seems  
to be ordained that, like her Master, the  
Church shall gain by her loss, and so, making  
atonement, purify the world."There is no doubt in our minds that God  
is, and that He is Love—That Jesus Christ  
came into the world to show us what God is  
like, and to form a Community of Lovers.  
It looks now as if the world, threatened to  
become a menagerie of haters."There is no doubt which is the nobler  
view. It is also clear which is the more dif-  
ficult to attain to, and which more worth  
attaining, better worth suffering for."**A Crucial Question.**"The Church has to face the question:  
"What is my real belief in God worth?" "Is  
my religion Christianity at all?" "How  
can I show that I really take the Lord Christ  
as a living, loving Leader who can be  
trusted.""We are tempted to say we can do noth-  
ing. The complications are terrible, but the  
simplicity of it is far more terrible. We are  
called to make the great adventure. We ask  
our soldiers to do it and they do it. Per-  
haps the Christ is calling on us to do the  
same. Are we ready?""Clearly, it is not so much what we can  
do, as what God can do with us. Times like  
this are intended to remind us that the work  
is, and always has been, His. As in the  
first days, so still, it depends more on what  
we are than on what we do—more on the  
character of Christian men and women than  
on their conscious activities. We are far too  
fidgety about Organisations and Figures.  
We hear a great deal about the Church's  
message to the Democracy. If the Church  
is not herself her own message to all con-  
ditions of men, she will have no message to  
any.""The main thing is to see that we are in  
touch with the Spring from which flow the  
Waters of Life. Hence the urgency of the  
call to repentance. For sin diverts the  
fountain, and checks all flow and fruitfulness.  
But not to repentance only. That  
might merely imply the "disgust and sated

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loathing" which is the note of despair. The full message is "Repent and believe the Good News." I have done badly, but I can and will do better. That is wholesome and helpful.

## Correspondence.

### The Church and the Drink Question.

(The Editor, "Church Record.")

Sir.—In your issue of November 12 you stated, "The drink traffic is one of the greatest curses to the whole community," and in the "Record" of February 4, under the heading of "National Sins," you printed an address by Archdeacon Boyce in which he urges the Church to rise and throw herself with energy into the Anti-Liquor Movement. The Archdeacon also stated that the "Church Temperance Society has never been the force it ought to have been." How could it have been otherwise, when the Church spoke with such uncertain voice? Some of the clergy went so far as to say that total abstinence was not scriptural. Others went further, and denounced Temperance advocates as "ignorant, narrow-minded, and fanatical." In proof of these statements, I enclose a printed circular which some time back was left at my house, and distributed over the neighbourhood at election time. It professes to be an extract from the parish paper of an important suburban parish, and the rector's name is boldly given as being the writer, and that has never, to my knowledge, been contradicted. The writer denies that drunkenness is a "National sin" in Australia. Next, he contemptuously refers to the "No-License Crowd" accusing them of self-interested motives, and also of keeping a well selected stock of intoxicants in their own homes. Not content with this, he attacks his fellow clergy thus, "Perhaps the most serious feature in the No-License campaign is that clergy whose parishes are in a disgraceful state of neglect, rampant with sin and immorality, wherein the sick and dying, the sin-stained and sorrowful cry for absolution and comfort; can spend the whole of their time in such extraneous work, fill every sermon with intemperate fanaticism and leave unsheltered, untaught, and unabsolved, the souls for whom our Lord died and to whose care they are most solemnly pledged." Another printed circular was left at my house. It was stated to be a copy of a letter, written by a Newcastler Church dignitary, who, I believe, is now in another Diocese, but as I have mislaid it I am unable to give the exact words, but whilst it was free from the vulgar abuse of the first letter, it also condemned the total abstinence cause. The newspapers recently stated that a deputation of Queensland clergymen, and an Archbishop, waited on the Minister to request that a wet canteen should be opened at the military camp, and a reasonable amount of alcoholic drink sold to the soldiers. This seems to me utterly contrary to the Lord's prayer: "Lead us not into temptation." Hundreds of young soldiers were quite unused to intoxicants, many of them being under 20 years old, and we know how anxious such youths are to be considered manly, and how much afraid of being called milk-sops, and how much easier it is to go with the crowd, and be called a jolly good fellow, than to be sneeringly referred to as a sour-minded saint, who was too mean to spend his money.

Why don't the clergy who help the liquor trade come boldly forward and disprove the statements made by such well-known authorities as the president of the P.A. Hospital and many of the most eminent scientists of Europe, who denounced alcohol as a poison unfit for human consumption, even in small quantities. But if doctors differ, let us apply Christ's words as a test both to drink and total abstinence, "By their fruits ye shall know them," and that ought to settle the question. I can pity our forefathers, who

were led to believe that alcohol had both a medicinal and food value, but now that these ideas are utterly disproved and scripture warns us, Acts xvii. 30, "The times of ignorance therefore God overlooked, but now He commandeth men that they all everywhere should repent." R.A.

### The Christian Faith and Theosophy.

We have received a letter from Canon Archdall on the subject of "The Christian Faith and Theosophy." He says that "Theosophy is not a Faith, and ought not to be so called by Christians." For faith is trust in a Person, and upon His self-revelation or Word. The body of truths revealed is also called the Faith, as when we speak of "the Faith once delivered to the saints." There is no faith in Theosophy, which "has man as its centre, not God." The Canon says that there can be no "definite and beautiful coincidences" between Theosophy and our Christian Faith. Theosophy interprets spirit as thought, whereas spirit is personal will and life as well. "It may be 'the first instinct' of some Christians to merge their faith with this system, but do they experimentally know what it is to be in Christ?" "Self-salvation is self-destruction. There is only one Saviour. We have Him."

### The Friends of Armenia.

We thankfully acknowledge the gift of £1 1s. from Mr. W. A. Hooper, Petersham, on behalf of the distressed Armenians. Further donations will be gladly received by Miss M. E. Searle, 695 Malvern Road, Toorak, Victoria, or by The Editor, "Church Record," 64 Pitt St., Sydney.

### REVIEWS AND MACAZINES.

#### C.M.S. Magazines for January.

Copies received from C.M. House, Salisbury Square, London, E.C.

In **The C.M. Review** the Editorial Notes deal with the New Year, and the Day of Penitence and Prayer. There is a very interesting note on the place of the Jews in modern life, showing how many of them occupy conspicuous positions in the belligerent countries. A tribute is paid to the memory of Archdeacon Wolfe, who died at his post after 52 years of work in China. Among the articles we find a Review of the excellent little book, "Studies in Revival"; Dr. C. M. Ironside writes on "Recent Events in Persia"; and another book "The Red Indians of the Plains," is reviewed at some length. Its author is the Rev. J. Hines, a "Missionary Pioneer of the Western Prairies." Other articles dealt with are "Islam in Africa," and "Education in India." **The Cleaner** is, as usual, of much interest. Rev. Llewellyn Lloyd, who has spent 40 years in the Fukien Province, deals with the question "Has China Changed?" and Miss Wells, of Mienchow, tells of earnest Christians in the Chinese army. A missionary in West Africa contributes a breezy account of the effects of a storm on Sunday evening just before Church, which is illustrated by some telling sketches. Perhaps the most striking article is that by "An English Officer" who, in the course of his military duties, visited a Mission station in East Africa. There are also many items of news from the "Corners of the Earth." **Mercy and Truth**, on account of the cost of production, is reduced in size by eight pages. The most striking article is entitled, "China, What it is; What it may be," by H. L., which contains much interesting information. **The Gazette** publishes the first of a series of "Interviews by Post," in which the Incumbents of various churches will send, in writing, an account of their methods of missionary works. There is also the first of a series of articles entitled, "Suggestions for Speakers," which ought to be of great use. **The Round World** contains, for the most part, interesting items about Africa. We have also received **The Awake**.

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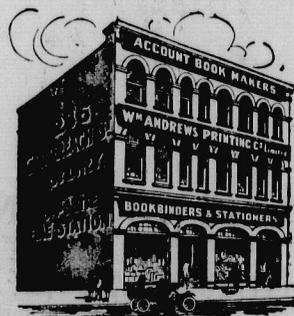
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## Can a Christian become a Theosophist?

(By the Rev. Charles Courtenay, M.A.)

[Reprinted from "The Churchman," London. Publisher, Robert Scott, Roxburgh House, Paternoster Row, E.C.]

(II.)

But all this is but the ante-chamber to our main theme: "Can a Christian become a Theosophist?" I had to give some description of Theosophy as an introduction to my answer if I wished to carry my readers with me. And now, I think, both writer and reader are better prepared to deal with the important question before us.

But let it not be forgotten that one answer has already been given. The Theosophist has given a decided "Yes"; for not only may a Christian, but any other person of any other faith or unfaith, all may be good Theosophists on the spot.

All this liberality is very taking, and appeals strongly to all liberal souls, but it requires sifting, and must not for a moment be taken at its face value, and for this sufficient reason that it is not true. For when we stay to ask what Theosophists mean by Christianity we are astonished and disgusted to find that their Christianity is not ours, but an esoteric thing buried in the depths somewhere which, being resurrected, is no more Christianity than a scarecrow is a man. It is Christianity with all its essential spirit evaporated out of it.

Now we ought to have suspected this from the personal bias of Madame Blavatsky against orthodox Christianity. We cannot forget that tell-tale scrap-book in which she and Colonel Olcott used to paste paragraphs from newspapers, setting forth the frailties and crimes of clergymen and priests who happened to have appeared in the Police Courts, exulting over their falls. And we are not surprised when we are told that "for a while she felt hatred" against the clergy when the chosen Founder of the Theosophic faith goes out of her way to denounce "Church Christianity" we wonder with what face her followers can invite Christians to cast in their lot with them, because they may retain their Christianity and remain in their Church, and yet be good Theosophists. The two voices somehow are in discord.

### What Christians are asked to give up.

Let us, then, see what a Christian must consent to part with to meet the Theosophic demand.

First of all, he must be prepared to part with his personal God, as all true Christians understand Him. To us He is our Heavenly Father, infinite, absolute, supreme, with a personal love for His children, and a will and power to bless them.

What say the Theosophists, with Madame Blavatsky as the spokesman?—"We reject the idea of a personal God." "The God of Theology," she declares, "is a bundle of contradictions and a logical impossibility, therefore we will have nothing to do with Him." This is plain speaking, at any rate. The truth is, the Theosophic God is merely the one Infinite Reality underlying all manifestations, but unknown and unknowable by our finite intelligence. There is, they declare, a manifested God who created and sustains the Universe, but He is subordinate and secondary, not supreme.

Then for a Christian to become a Theosophist, he must part with his Saviour, the Lord Jesus Christ, as we find Him revealed in the Word of God. It is quite true He is not banished from the Theosophic creed, but He is degraded to a quite inferior position. He is no longer Divine in any august and peculiar sense, no longer "the Only Begotten of the Father." He is divine as we all are divine. Neither is He at all unique in His career. He is just one of many who have advanced from low to high, but not so high, probably, as some of the Adepts who have achieved the highest. He is neither unique in His origin, His nature, or His dignity. He has just risen, as all must do, from frailty and sin to freedom and goodness. As for being

born in Bethlehem, He has been born many times. That was only one of His incarnations.

But the finest Theosophist scorn descends on the Christian view of the Atonement. They will have none of it, and the whole cycle of cross and grave, of resurrection and ascension, as accompaniments of an Atonement, they banish with contumely. There is no need of any atonement, and if there were no atonement would prevail. In that sense, Christ never could be "the Way, the Truth, and the Life." To them it is all one large travesty of truth, a libel on God and man.

Let some may think that my version of their tenets is incorrect, I will quote Madame Blavatsky again: "Christians believe in the pardon and remission of all sins. They are promised that, if they only believe in the blood of Christ (an innocent victim!), in the blood offered by Him for the expiation of the sins of the whole world, it will atone for every mortal sin. And we believe neither in vicarious atonement, nor in the possibility of the remission of the smallest sin by any God. What we believe in is strict and impartial justice."

Thus the Saviour is gone, the Gospel of Life is gone, the possibility of forgiveness is gone, all salvation and cleansing and peace with God are gone. Nothing is left but strict law, more rigid and exacting by far than the Law of Moses, law which exacts the uttermost farthing, and in which there is no place for forgiveness or mercy.

And, with the downfall of every foundation truth of our Gospel faith, the superstructure goes with it. There is positively nothing distinctively Christian left.

Of course the pre-eminence of the Bible, as the Word of God, disappears. It is but one of many books, no better than the Koran or the Zend-Avesta of the Vedas.

And we may not even pray with any show of propriety or reason. Here is the question and answer of the Key to Theosophy: "Do you believe in prayer and do you ever pray?" "We do not. We act instead of talking. Why should we? Being well occupied people, we can hardly afford to lose time in addressing verbal prayers to a pure abstraction. Prayer kills self-reliance."

And what is there left of our Creeds? Nothing! All goes by the board, or if any article is retained it is only a bit of husk, to which nothing of any value attaches.

### The Charm of Theosophy.

Our next course of inquiry is to find out if we can wherein lies the charm of Theosophy that it should appeal so convincingly to many? Its attractions must be many to win so large an assent. What are they?

For one thing, it has the welcome feature of making much of man and human nature. It tells vain man that he is entirely self-sufficient being a bit of divinity, and that he is quite capable of working out his spiritual fortunes. He needs information, it is true, but, once possessed of the treasury of Ancient Wisdom, he can run swiftly on his own two legs. Human nature delights in all this, and is only too pleased to believe it.

For another thing, Theosophy leaves no mysteries in its philosophy. It will tell you everything you may want to know about the natural history of man—yesterday, today, and to-morrow. It will take you through men's cycles from birth to birth, and it can show you his ascents up the spirals of life to its blinding summit. Every secret of man's prison-house is told. And again human nature listens entranced. It is better than fortune-telling or crystal-gazing. Whether it is not all true he does not stay to ask. It is enough that he wishes it to be true. Personally some of us are thankful not to see so much and prefer the empty socket. But not so the many.

A third claim which Theosophy possesses is found in its proffered solutions of some of life's puzzles. For it claims to smooth out all life's inequalities in a satisfactory way. It professes to hand over the key to many of life's hardest problems. All lots, they say, are made equal, when spread over a multiplicity of lives. When the ups and downs of man are planned down, or lifted, during the centuries, all will be on one fair level. Claims are, of course, no proof, and the wishes may be "the father to the thought," pure inventions.

Another of Theosophy's charms for the minds of men is the occult treasure it lays at their feet. Men love mystery, and especially spiritual and other world mysteries. Like Simon Magus, they will spend much to buy occult powers, to add to their self-importance; and when these are offered them by Theosophy we cannot wonder that they should clutch at them. And so they are eager to be initiated into the Theosophic secrets, as men were in earlier days when

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to be initiated into Eleusinian, Mithraic, and Egyptian mysteries, to which Theosophy claims to be allied. It attracts men to hear of the exploits of Madame Blavatsky in the spirit world, to hear of her handling nature's powers, of her command of the elementals which fill the air, of her materialisations, and of her contact with the invisible. They would like to do the same wonderful things, and are ready to pay the price, not realising that the price is as likely to be as heavy as Faust paid for his powers. Some of us feel that even if those claims should be substantiated, they would be too perilous to possess, and some Theosophists are not backward to declare the same. Besides, to be hand-in-glove with the invisible world is but a poor exchange for the vision which all true Christians possess of seeing Him who is invisible. "Blessed are the pure in heart: for they shall see God."

Then, in cataloguing Theosophy's power of appeal, we must not forget the big gap in some natures which it offers to fill up. We are thinking of the many irreligious natures, unattached to any faith, sceptical as to all creeds, and therefore empty. And so, when Theosophy comes along with its scientific assumptions, and its palpable assurances concerning the potentialities of human nature, the philosophy just chimes in with their desires, and is welcomed. Of course, no true Christian is captivated by the rootless ones, nominally Christians only, who, like dry leaves, go swirling after this thing or that body which happens to rush by fast enough. These are the men and women who spend their poor little lives in catching all the mental and moral infectious diseases which are about. Probably before long their Theosophy will be dropped with the rest of the "osophics" they have imbibed in the course of their uneasy lives.

The appeal of Theosophy's morality must not be omitted, for its appeal is genuine, the most genuine feature of it. To some who are ignorant of the higher beauties of our Christian morality, it comes with a shock of surprise, as a sort of discovery, as if its high moral teaching were its own speciality. But with all its beauty, it does not even rival the Christian standard, for it lacks the Christian provision of a Christ-model and a Christ-sufficiency. Theosophy bids you scale the moral heights, but stays at the bottom while you try to do it. The religion of Christ adds to its appeal moral life and vigour through a Christ who dwells in our hearts by faith. Theosophy is a sign-post; Christianity is a power; all the difference in the world.

Theosophy seems to appeal to some in the consolations it offers to the bereaved. The enormous vogue of books on the subject of the life after death is well known, and any ray of possible light is eagerly welcomed. Here is the charm of spiritualism to many, and Theosophy assumes to be more at home in that world than in this, and pours out all sorts of new revelations on the spirit world. For instance, they tell us that death is such a minor thing, that many who have died scarcely know that they are not still upon earth, and that life goes on in the same humdrum way as it does now, men's destiny being still on the loom, and still in process of development. The dead in the astral world may even come back to earth on transient visits communicating with the living. They can be affected by the abnormal grief of the bereaved, and be even robbed by it of their comforts, or be helped forward by the right attitude of their friends. But all this only in the earlier

stages of their life. The future life may be a temporary hell to the evil liver, but sin will be burned out in time, and anyway, there will be plenty of other chances.

There is not much consolation in all this to a Christian mourner. How can there be, when he has got something better? He does not trust such fabulous satisfactions as these. He prefers to leave much unexplained, resting his soul on the perfect love and wisdom of his Lord. To be "with Christ" is the best heaven, and so "to die is gain." A dropped veil is better far than such a pretended raised one as Theosophists offer. And so to the Christian the appeal falls dead.

I have explained sufficiently, I think, the charms which for some minds Theosophy offers. They are not very solid, and they are far from certain, and when we are invited to surrender to them our vital Christian faith, we can only smile in wonder. We prefer our Christian faith, however exoteric they may call it. We do not want a Christianity with Christ left out, a Cross without a Saviour on it, a God who is nothing but "a great Unknown," a creed with all its articles "blacked out," a future whose map is so different from our Christian one that it looks like another realm altogether.

What is good in Theosophy we already possess. What is new, we have no use for. What it denies, we believe.

#### Conclusion.

A few facts let me dwell upon in conclusion.

According to the revealed genealogy of Theosophy, it is a revival of the "Ancient Wisdom" taught by philosophy, by mystery, by gnosticism, and by ancient heathendom. But, was it not against these that the early Christian Church fought for its very life? Celsus and Porphyry, Isis and Mithra, and the old Mysteries we have seen in battle array against Christ? Shall we set them on their feet again, and acclaim them as our friends? Neither can we forget a Julian who apostatised from the Christian faith for the sake of this "secret doctrine," brought the pagan gods back, and set them again on their pedestals. But the Nazarene conquered. He died a beaten man.

And so the answer we give to the question, "Can a Christian become a Theosophist?" is clear. He never has, he never can, and he never will. Loyalty to Christ forbids it.

### Young People's Corner.

#### Two Scenes in One Life.

Fifty years ago Bishop Ryle, of Liverpool, was Rector of a country town in Suffolk. In those days, owing to the dark evenings, and to the fact that there was no means of lighting the village Church, the second Sunday service was held in the afternoon.

How, then, was the evening to be spent? In the parsonage a little group, consisting of father, mother, and five children, gathered on those winter evenings round the fire.

Each one had a copy of "Pilgrim's Progress." The book was read aloud, turn by turn, each taking a paragraph.

Then, mid tears and smiles, they would discuss the various characters and understand the scenes in that wonderful book.

That was Dean Ryle's first reminiscence. His second was even more striking.

He said that years afterwards he took part in some devotional meetings for Bishops at Lambeth Palace.

The Archbishop of Canterbury had selected as the book to be read aloud the "Pilgrim's Progress." Each Bishop in turn rose from his seat and read a paragraph.

At last the reading led them to the closing passages, where Christian prepares to cross the river and enter the Heavenly Jerusalem. The readers could hardly control their voices as they dwelt on the pathetic yet restrained sentences in which that death-bed scene is depicted.

"Those two scenes," said he, "I shall never forget while life lasts." Now, have you read the "Pilgrim's Progress"? It is full of the Bible, in actual words, and its truth. If you have not, purchase a copy, and read it at once.—H. D. Lampen, in "Our Boys" Magazine.

"I am going to be like Daniel."

A little Japanese boy aged about 12, the child of Christian parents, had been attending a Sunday School at Osaka most regularly. One day his father received a letter

from the boy's grandfather saying that he hated Christianity and could not have his family all become Christians. The grandfather said that the boy's parents might remain Christians, but that the child himself must be prevented at all costs from becoming a Christian. If the parents did not prevent this, the child should not inherit the family money. The parents were much distressed about the letter, but determined to leave it to the boy to make his own choice. So the father called the child, and after telling him of his grandfather's command, asked him what he would do? The child looked up at once into his father's face and answered: "Whatever my grandfather says, I must serve the true God—I have been learning about Daniel who always stood firm for God, and I am going to be like him." The parents were much encouraged and helped by the child's strong faith, and wrote to his grandfather saying that their son would not give up his Christianity.

#### Working Hours of Birds.

"Our hours," said a Nature student, "are nothing to the birds. Why, some birds work in the summer 19 hours a day. Indefatigably they clear the crops of insects.

"The thrush gets up at half-past two every summer morning. He rolls up his sleeves and falls to work at once, and he never stops until half-past nine at night—clear nineteen hours. During that time he feeds his voracious young two hundred and six times.

"The blackbird starts work at the same hours as the thrush, but he leaves off earlier. His whistle blows at half-past seven and during his seventeen-hour day he sets about one hundred meals before his kiddies.

"The titmouse is up and about at three in the morning, and his stopping time is nine at night. A fast worker, the titmouse is said to feed his young four hundred and seventeen meals of caterpillar, mainly—in the long, hard, hot day.—"Onward."

### Thoughts on the War.

(Communicated.)

While the dark thundercloud of the present dreadful War is still threatening the world with awful calamities which surpass everything which history has ever recorded, we cannot think continuously on any other topic. The War is the subject of conversation and anxious discussion everywhere, and well it may be so since we know not what its issues may be. We cannot tell what sufferings may be in store for us personally or as a community here in Australia. There is, of course, no need to take a pessimistic view of our prospects, and we confidently expect (with the blessing of God) the eventual success of the Allies. Germany, although victorious in many details, has failed to gain her great objectives in the conquest of France or England. If our enemy could not do this in the day of her strength, when she was prepared and we unprepared, it is not possible when the balance is the other way, for now the Allies are in every respect stronger while Germany is distinctly weaker and her people suffering from hunger and wastage. Still, complete victory for our arms may be far distant and the sacrifice of life, which is the most awful feature of war, may yet be unspeakable.

The only solution of the problem of the existence of evil, with its results of suffering and death, is the Christian doctrine of the Cross (the suffering and death of the innocent for the final redemption of the world), combined with the hope of a future life beyond the grave. There is also the great hope for the present world in the abolition of evil and its consequences of war and national suffering—the Millennium—that good and happy time to come when Christ shall reign upon

earth, His Kingdom shall have been established and the nations shall learn war no more. For this glorious event we should never cease to work and pray.

Although, however, victory will doubtless come to the side of Right, it will be accompanied by evil results and great loss even to the victors. War is the most awful calamity which can come to the world—worse infinitely than the earthquake, the pestilence or famine. These may be limited in extent and remediable in effect, but the evils which attend war do not consist merely in loss of life and destruction of property, but in moral deterioration, by the introduction of the evil passions of hatred, revenge, and a desire for the slaughter of enemies which must produce a sinister effect on national character. Many generations will feel this result long after nominal peace has been proclaimed. Professor Gwatkin says, speaking of the results of War and calamity, as affecting national character, "National calamity and sometimes even hard-won victory, have a terrible power of debasing religion. That of Rome never lost the stamp of the Hannibalic War; and we can all see that the last great strife in Europe did France much harm in this way, and Germany little good. The noblest enthusiasm can but partly undo the mischief. The Maccabean War itself left behind a train of evils, and

the Elizabethan Church was the baser for the loss of its natural leaders in the Marian persecution."

There can be no doubt that not only England, but the whole world will suffer a great fall in that noble sentiment, universal good-will and brotherly kindness, which it had before the War. The discovery of a malicious hatred which lay concealed under a hypocritical profession of friendship has wounded the confidence of nations: it has produced a sense of suspicion which will last for many years, if not generations. The martial spirit is indeed praiseworthy for self-defence, but is nevertheless to be deplored in many ways. Our children are nursing hatred and a warlike spirit of revenge. This parents should endeavour to repress, reminding them of the teaching of Christ to return good for evil, and to love our enemies. The danger of these times is that God should be forgotten and the rewards and punishments of a future state utterly ignored. One of the saddest features of warfare is the malignant falsehood and deception practised by man for the destruction of his fellow creatures. The flag of the Raider weighted that it might deceive: cunning and heartless cruelty in a thousand forms; yet nothing that maketh a lie shall enter into heaven. What is to become of the world? Only God can turn the hearts of men and bring ultimate good out of what appears to

us hopeless calamity. Our duty is to have faith in Him, being instant in prayer, and constant in hope, that victory and lasting peace may yet result.

### To You Who Have Lost.

I know! I know!  
The ceaseless ache, the emptiness, the woe—  
The pang of loss—  
The strength that sinks beneath so sore a cross.  
"Heedless and careless, still the world wags on,  
And leaves me broken . . . Oh, my son!  
my son!"

Yet—think of this!—  
Yea, rather think on this!—  
He died as few men get the chance to die—  
Fighting to save a world's morality.  
He died the noblest death a man may die,  
Fighting for God, and Right, and Liberty—  
And such a death is immortality.

"He died unnoticed in the muddy trench."  
Nay, God was with him, and he did not  
blench;  
Filled him with holy fires that naught could  
quench;  
And when he saw his work below was done,  
He gently called to him: "My son! My son!  
I need thee for a greater work than this;  
Thy faith, thy zeal, thy fine activities,  
Are worthy of My larger liberties."  
Then drew him with the hand of welcoming  
grace.  
And, side by side, they climbed the heavenly  
ways.

—John Oxenham, in "The Christian World."



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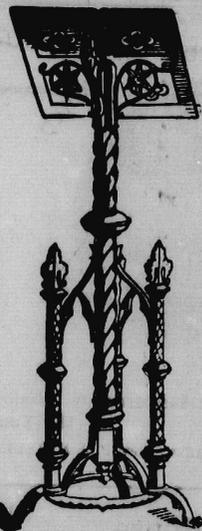
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## Current Topics.

The Conference at Willochra seems to have been beautiful in spirit and yet productive of that narrowness of utterance (no doubt spoken with most loving and earnest intent) which utterly misinterprets the Church to which we belong.

First of all what is the doctrine of Apostolic Succession which the Anglican Church is not likely to abandon? It is certainly not the doctrine of tactical transmission of grace, and it is certainly no episcopal succession theory which would "unchurch" any of those who love our Lord Jesus Christ in sincerity and truth, or would account invalid the Sacraments of any body of Christians because of this lack of episcopal leaders. Bishop White is reported as saying that he would not go to a Presbyterian Service, and would not communicate with them in what he called "the Supreme Act of Christian worship." Bishop White is far from Bishop Cosin's position, and he certainly does not represent in his narrowness of utterance the Church of England. It is a great pity that Evangelical Nonconformists, who yearn after re-union with the Mother Church of the English people, should take their idea of that Church from the utterances of men of the Bishop of Willochra's point of view. That Church speaks for herself in her formularies and Articles, and there is practically nothing in them to hinder the return to her Communion of men whose purity of doctrine and earnest love for their Master would tend to purify her of excrescences which are foreign to her nature, and strengthen her for the great object of world evangelisation.

The C.F. Newspaper recently published a true story of an Anglican and Roman Chaplain who were in close contact in Flanders. So close, indeed, did they get one to the other that they were able to discuss spiritual matters. After their return from Flanders, and some correspondence had taken place between them, the Roman priest wrote to his Anglican friend to the effect that the discussions of these questions had reached a point at which they had better cease. After all, he wrote, "we are seeking the same purpose and serving the same Master, you in your way and we in His." This fairly illustrates the attitude of Churchmen of the Anglo-Catholic school of thought towards the Nonconformist brethren; but it is an atti-

tude of exclusiveness which the Church of England does not assume and for which there is no Scriptural justification.

On other subjects as well as Church doctrine Bishops do not always represent Church thought and conscience in their utterances. The W.A. Bishop who has been holding forth on the Liquor Question, will get very little support for his strange ideas from the vast majority of Church people. Indeed it is difficult to take him seriously. The public conscience that has been aroused on this trite subject will hardly be satisfied with a mere revision of the laws of the country; it will also demand the due execution of the new regulations. In New South Wales the unwilling government has been forced to regard the public demand for a proper regulation of that traffic which at present is carried on in so inhuman a manner. But not only has the government been brought to see the error of its ways on this question, but the promoters of the traffic themselves, realising that the public are really in earnest and determined to see the matter through, are seeking to bring about a compromise by urging their supporters to vote for 9 p.m. closing. While we are extremely thankful to see this great change of front, we hope that the public generally will not be hoodwinked by the attempted compromise, but will record their votes, in vast majority, for the 6 p.m. closing. The police court records give only a faint indication of the large amount of good the limitation of the hours for selling drink has brought about not only in the streets of the cities affected, but in the homes of the people, a far more important consideration.

We confess ourselves impatient to a degree over the outcry in behalf of the barmen and barmaids who are threatened with unemployment if the 6 p.m. closing be carried.

From a truer point of view it would mean the release of merely a few thousand persons from (to quote the personal testimony of one of the trade) "a most demoralising trade," and the release of some thousands of homes from the evil consequences of besotted parents. Too long this traffic seems to have enjoyed every consideration. It is just about time that its evil effects upon a people's prosperity should receive a due consideration; and such a consideration would probably mean not the extinction of a few thousand bar-

men and barmaids, but the extinction of the traffic itself.

The paper read by Bishop Watts-Ditchfield at the Islington Conference on "The Ambassador of Christ," has attracted much attention in England. We publish the greater part of it in this issue of the "Church Record." It will repay careful study both by the clergy and lay-people. It often seems to be forgotten that sermons are intended to save souls, and should result in conversions. We have heard sermons of the type to which the Bishop of Chelmsford refers, in which there was no reference to the Saviour, and in which the congregation were told they had the building up of their character and life in their own hands, without any reference being made to divine grace. If a more pointed Gospel were preached from our pulpits there would be more hope of the great spiritual revival for which many are looking and praying.

We have already had occasion to combat the idea, so often expressed by Churchmen of the Anglo-Catholic type, that Evangelicals are continually stirring up strife. As a matter of fact it is all the other way. Evangelicals are satisfied with the Prayer Book and Articles in their present form, and are only anxious to be allowed to go on with their earnest spiritual work without the hindrances which controversy always brings. But another party in the Church is continually seeking to undo the great work accomplished with so much difficulty and at so great sacrifice at the time of the Reformation.

The most recent instance of this perversity is seen in the fact that even in this time of War the Convocation of York has persisted in continuing its work of Prayer Book Revision, including the permissive use of white Mass Vestments, and the permission under certain safeguards for the Reservation of the Sacrament. We are glad to note that in England the Evangelical laity are taking the matter up (as well as the clergy) and are lodging a most emphatic protest. We trust that in Australia the voice of Churchpeople who are true to the Reformation Settlement will also be heard. But, of course, when the conflict waxed fierce, as seems inevitable, the aggressors will say that the Evangelicals are "stirring up strife" again, whereas we only desire to maintain our glorious heritage of divine truth against the detrimental attacks of those who would impair it, if not destroy it altogether.