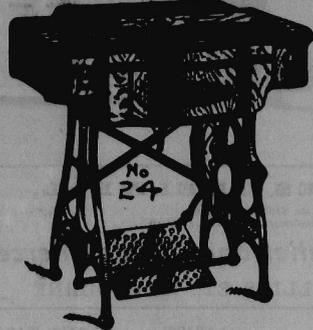


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AUGUST 27, 1915.

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To Our Subscribers. IMPORTANT NOTICE.

The financial position of the "Church Record" having been seriously affected by the War, the Directors, in June last, took the subscribers into their confidence, explained the whole situation, and asked for assistance. They desire to thank many friends for their ready and generous help which makes it possible to continue publishing the paper.

The Directors have every confidence that the subscribers will stand by the "Church Record" in this time of crisis, and hope that all will do their utmost to maintain and extend the usefulness of the paper in its witness for Evangelical Truth within the Church of England in Australasia.

After careful consideration of the position the Directors have decided, for the present, to issue the "Church Record" fortnightly, from September 1. The amount of reading matter in each number will be increased by six columns, and the price will be twopenny per copy (5/- per annum posted).

The Directors will assume (unless notified to the contrary) that subscribers will continue to take the paper under the new conditions. Subscribers who have paid in advance may, if they so desire it, obtain a refund of the amounts due to them on application to the Manager, but if no such application is received the amounts will be credited to them for the fortnightly issue.

Current Topics.

The Parable of the Good Samaritan (St. Luke x. 23-37), which is read as the Gospel for the Thirteenth Sunday after Trinity, brings before us a practical lesson—the duty of "loving helpfulness."

Thirteenth Sunday after Trinity. August 29.

A lawyer asked our Lord what he should do to inherit eternal life, and in answer to the Lord's question, "What is written in the Law? How readeest thou?" summarised the message of the Law as love—love to God, and also love to our neighbour.

When the Saviour rejoined: "This do and thou shalt live," the lawyer was not quite happy. He thought that he loved God; he knew he loved a few neighbours, but wanted to narrow down the number of those whom he was bound to love. So he asked another question, "Who is my neighbour?" Then followed the parable. A traveller (probably a Jew) on the rocky

road from Jerusalem to Jericho was attacked by robbers, who left him stripped, wounded, and half-dead; Priest and Levite passed by on the other side; then the Samaritan, the Jews' natural enemy, had compassion on him, ministered to him and brought him to a place of safety. That Samaritan is for all time an example of "loving helpfulness," and Jesus said to the lawyer, as He says to us: "Go and do thou likewise." The question should no longer be, "Who is my neighbour?" but "Who can I be neighbour to?" Our duty to others only ceases when we have assisted them to the utmost of our capacity.

The crisis through which we are now passing is doing much to shake us out of the selfishness to which we are prone. We have been called upon to help our Empire, to make great sacrifices of men and money, and the response has been noble. We have heard the cry of the sufferers in Belgium and Poland, and it has not sounded in our ears in vain. Through the Red Cross Society we have also readily given help to the wounded soldiers of the enemy. Even in wartime there has been evinced much of the spirit of "loving helpfulness."

But men have souls as well as bodies. Millions are spiritually sick and suffering, and ready to die at home and abroad. Multitudes in non-Christian lands have never heard of the Saviour. Their own religions cannot help them, for, like the Priest and Levite, they pass by them on the other side. "There is none other name under heaven given among men whereby we must be saved," except the name of Jesus. And in the spirit of "loving helpfulness" all Christians should be banded together in a spiritual Red Cross Society to bring sinners to the great Physician to be healed and saved. The lesson of the Parable of the Good Samaritan is the missionary spirit. Beginning with love to God, we go on so to love our neighbours that we are never satisfied until all the people in the world for whom Christ died are brought to know the glad tidings of His redeeming love.

The Report of the Liverpool Camp Commission made sad reading. It would almost seem that the men at the head of affairs are incompetent, for some of the conditions that have obtained in the past were so bad that if the term incompetent is refused we should have to substitute a stronger term. No one, with any sense of gratitude to the men who are so nobly responding to the Empire's

Call, can do otherwise than feel very distressed at the treatment that they have received at the hands of a grateful (!) country. We, as a community, are under a real obligation to Mr. Orchard for his persistence in working for an enquiry. Unfortunately the Commission's Report abundantly justifies his straight and most alarming statements. The Government, now, will have no shadow of excuse if any further complaints should be justified. It ought not to have been necessary for any Commission to be appointed. Under all the circumstances the fact of its appointment simply emphasises the supineness of a Government that does not seem able to rise to its opportunities and responsibilities.

The public will await with some interest and anxiety the action of the Commonwealth Government in reference to some of the suggestions of Mr. Justice Rich, and perhaps in no direction more than in the matter of the supply of drink to soldiers. The Commissioner's drastic proposals manifest the widespread nature of the evil he seeks to combat. "All public houses throughout the Commonwealth should be closed to soldiers for the sale of liquor." The alternative proposals would make a great difference in the present conditions and are more likely to meet with success at the hands of a Government who have not, hitherto, shown much interest in the reform of the Liquor Traffic. One of the saddest of sad sights, and one that is painfully common in the streets of our cities is the intoxicated soldier. The authorities have the power, as the Commission has indicated, to immediately bring in a reforming regulation and we trust that they will have the common patriotism and common sense to use it. It needs to be said that there is a good deal of anxiety in the mind of the public concerning the whole attitude of some of our responsible leaders in relation of the war, and we trust that such action will now be taken as to set that mind absolutely at rest from all fear as to the wider and truer patriotism of those leaders.

The "War Census" just about to be put into operation, will no doubt meet with a variety of criticism. But the principle of the legislation is correct and a loyal adoration of it by patriotic people is to be expected. The strain on the Empire which is drawing forth the consecration of life, and that the life of our best manhood, may well be expected to

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compel the consecration of some portion of our material wealth. And the people who cannot or will not go in their country's defence are under a greater obligation to supply the "sinews of war." No one has any right to expect the enjoyment of the benefits of a social organisation without paying his just quota towards its upkeep. We have no sympathy with the man who wants all and gives nothing; that creature is too common and especially in connection with the Church's work in the community. We ought not, as an independent people, to be wishful or willing to enjoy benefits at somebody else's burden. It is quite interesting to see the various expedients suggested by this class of people for the raising of revenue. The government is urged to tax the pleasures of the people, picture shows and sports; another suggestion is that the government should assume control of the gambling machinery and keep for itself a fair percentage of the profits that at present go to the bookmaker. Another ingenious suggestion is that a half-penny tax be placed on all letters. Anything, it seems, must be tried before direct taxation. As if the people of the country were not thoughtful and strong enough to face the present strain in an intelligent manner.

For ourselves we have least sympathy of all with those who keep urging on

The Totalisator.

the attention of legislators the claims of the totalisator. Some of the leading dailies of the Commonwealth are very insistent in this matter. The enormous revenue to be derived from the gambling proclivities of the people bulks so largely in their eyes at this time of crisis that they persistently close them to all the immoral tendencies of the gambling vice. One of them has gone so far in its rage against the Christian Churches, because of their antagonistic attitude towards the 'Tote,' that it has had the audacity to quote against them the words of Christ from the Cross uttered in reference to His blasphemers, "They know not what they do." The large increase of gambling, especially among women, due to the introduction of the Totalisator, is quite a sufficient reason for the antagonism of all Christians and other thoughtful people. It is indeed a matter for regret and of sad omen that those organs of the press which should be leaders of public opinion, and not its abject slaves, should be found so opportunistic and narrow in their outlook.

At a recent Clerical Conference in Australia one of the speakers expressed the opinion that our people do not want to hear sermons on the War when they come to Church on Sundays, but that

War Sermons.

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Seventh Day Adventism.

(By the Rev. R. Noake, B.A., Rector of Christ Church, Enmore, Sydney.)

III.

ADVENTISM.

may be held. It might well be discussed in our Correspondence Columns. But there is another side of the question. At the Conference to which we have alluded, another speaker said that there were some Churches where the clergy made no allusion to the war whatever, and offered no prayer in connection with it. It is very difficult to believe that any such cases exist, but if they do, the clergy concerned are deserving of the strongest reprobation. It is better to sometimes express patriotic zeal in a mistaken form than not to express it at all. Our people look to the clergy to lead them, and this time of war is a great spiritual opportunity.

SINK EVERYTHING.

(Wilhelm II.)

To his dark minions undersea
Flashed the Imperial decree:
Sink everything!
Spare naught! Sink everything that floats,
Merchantmen, liners, fishing boats;
Sink ships on Mercy's errand sped,
Dye Christ's red cross a deeper red.
Sink everything!

Sink honour, faith, forbearance, ruth.
Sink virtue, chivalry and truth;
Sink everything!
Sink everything that men hold dear,
That devils hate, that cowards fear;
All that lifts man above the ape,
That marks him cast in God's own shape:
Sink everything!

—Oliver Kerford, in "Harper's Weekly."

A GERM OF LIGHT AND STRENGTH.

We are apt to form most erroneous notions of what the descent of the Holy Ghost did for the disciples of Christ. We are apt to think that it ended them in an instant of time with fulness of knowledge, and fulness of sanctity—that it dispelled from their mind all prejudice of error, and raised the curtain at once upon the full panorama of Divine Truth. . . . The truth is that the Holy Spirit, as given to the Church, and to each member of the Church, is not an illumination once for all, or a confirmation once for all, but a germ of light and strength, capable of indefinite development.—Dean Goulburn.

Meditation is that exercise of the mind, whereby it recalls a known truth, as some creatures do their food, to be ruminated upon, until the nutritious parts are extracted, and fitted for the purposes of life.—Bishop Horne.

The first part of the subject of Seventh-Day Adventism has occupied so much of our attention that but little can be given to the second, namely, Adventism itself. What, it may be asked, is there to take exception to in this particular doctrine as set forth by these people? Nothing whatever, I think, so far as the fact of a second coming of our Lord is concerned. It is a belief entertained by almost all Christians. It is one of the brightest and most joyous anticipations of members of every branch of the Christian Church. I do not say that all of these believe in the Millennium theory, i.e., the thousand years reign of Christ on earth; but they expect Jesus to return. One passage is enough to quote in support of this expectancy. In Acts i. 11, we read that as the men stood gazing up towards the place where Jesus had ascended, two men stood by them in white apparel, "Which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." What is there, then, objectionable in the Adventists, if like many other Christians, they teach the second coming of our Lord, and base their teaching on similar passages of Scripture?

Fixing the Date of Christ's Coming.

One strong objection is their attempt to fix the day and date of Christ's coming. Again and again have they done this during their short history, and as often have they failed. Ignoring the distinct declaration of the Lord Himself, Who said, "Of that day and that hour knoweth no man, no, not the angels of heaven, but My Father only." "Ye know not at what hour your Lord cometh." "Ye know neither the day nor the hour wherein the Son of Man cometh." On the strength of this ignorance of the time of the Second Advent the Church has in all ages been in-

structed to watch. This is our Lord's counsel and the counsel of the Apostles. Yet as Canwright observes, the "whole theory of modern Adventism is founded on the false assumption that they can and do know the time." The repeated failures of the Adventists to fix the date show plainly that they know nothing at all about it, and only mislead their followers with vain and fancied interpretations of the Word of God.

Intolerance and Fanaticism.

Amongst many other reasons that may be given for resisting their teaching, their intolerant bigotry and fanaticism may be mentioned. They claim to be the one and only safe interpreters of Scripture. And those who do not agree with them both in letter and spirit are unsaved. What presumptuous and audacious claims are theirs, when they declare that they are the chosen of God to call out and make ready a people for translation, who shall be better and holier than those in any other Churches; who, moreover, attach "The mark of the beast" of "Revelation to those who do not embrace their doctrines." "It is a fundamental doctrine with them," says Canwright, "that all other Churches are apostate and corrupt. Hence they are eagerly on the watch for every evil thing they can pick up against them. It is the most common subject amongst them of which they never tire. This is a poor business, and it begets a hard unlovely spirit. This uncharitable disposition which the system creates is seen in the fact that they never acknowledge the real conversions taking place in other Christian communions except their own." Canwright, who was twenty-eight years with them a member and preacher, declares that he never heard a single prayer offered for any Church or religious effort outside of them.

Proselytising.

I can bear testimony, and I know that many of my brother clergy can bear testimony, from personal knowledge of their work that the effect of it is not to build up, but rather to destroy. Their work is largely proselytising. They will strike just as hard to get a good old Christian out of another Church as they will to convert a sinner. They tear down more than they build

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A Sad Record.

There is a system that is not yet 70 years old. It began, as Mr. Canwright points out, "With William Miller, an uneducated farmer of Low Hampton, New York. He claimed that, by a study of the prophecies, God had showed him that the end of the world was at hand. It would occur about the year 1843. By lectures and writings he created a great excitement among certain classes in New England. Some ministers from the various Churches joined him. Papers were started, books published, tracts scattered, lectures given, camp-meetings held, and the work of warning the world was pushed with the wildest enthusiasm. Everybody was to be lost who did not agree with them and preach the coming of Christ in 1843. "All Churches who opposed them were denounced as "Babylon," "Apostate," "Fallen." Debate, strife, confusion followed. Before the set day arrived in 1843 all business was suspended, goods were freely distributed and given away. The Adventists fully believed that they were right; they knew it; they had no doubt about it; the Bible said it; facts and figures demonstrated it; the Holy Ghost had witnessed to it. Hence they staked all upon the issue of that day for Jesus to come. Were they honest? asks the writer whom I am quoting. Certainly, he says. They were

simply fanatical enthusiasts. But the day passed, and Jesus did not come. This proves that they were wrong, that God was not in it. Then they chose another date. They became more positive than before. Crops were left ungathered, goods were given away. Again the day passed without the Advent, and so on, and so on. All kinds of evil results followed; doubt, despair, apostasy from all religion, blasphemy, atheism, suicidal death, lawlessness, idleness, and other things that form a black list in the records of Adventism.

Why, then, give such a system countenance, however earnest its advocates may be, when such are the fruits of its teachings and operations? Why sympathise with their doctrines or even waste time in the study of their tenets, when some of the greatest scholars and divines, learned doctors, men who can speak with the authority of knowledge and personal experience of Adventism, have in numbers forsaken them and joined those Churches whose members adhere to the old true faith once delivered to the saints. No better example and teaching, surely, can we follow both in relation to the Lord's Day and the Lord's Second Coming than that of those blessed and inspired disciples who for three years were in daily communion with the Divine Master, and who in spirit were one with Him till the day of their departure.

FOUR T's.

There are four T's too apt to run, 'Tis best to set a watch upon:— Our Tongue, Know when to speak, yet be content When silence is most eloquent. Our Time, Once lost, ne'er found; yet who can say He's overtaken yesterday? Our Thoughts, Oft when alone they take them wings, And light upon forbidden things. Our Temper, Who in the family guards it best, Soon has control of all the rest.—Anon.

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Co-Adjutor Bishop of Brisbane.

The Ven. Henry Frewen Le Fanu, M.A., Archdeacon of Brisbane, has been chosen by the Archbishop of Brisbane to act as his Co-Adjutor Bishop. The Archdeacon was appointed Archdeacon and Sub-Dean of Brisbane in 1905 but in 1910 he relinquished the latter office, as the work of the Archdeaconry took up the larger share of his time, and necessitated his absence from the Metropolis. The Archdeacon has been ceaseless in his devotion to the interests of the Diocese, and has never asked the clergy to undertake duties that he himself was unwilling to do, in fact to take the larger share. He has presided as Vicar-General during the absences of the Archbishop with dignity and ability. His Consecration will take place on St. Matthew's Day (September 21).

Personal.

The Casualty Lists during the past week have contained the names of several clergy, and sons of clergymen in the Sydney Diocese. Lieut. Dr. Everard Digges La Touche, and Lieut. Herbert Debenham (son of the late Rev. J. W. Debenham, formerly of Bowral) were killed in action at the Dardanelles. Among the wounded were the names of Col.-Chaplain Talbot, Dean of Sydney, Lieuts. P. L. and O. G. Howell Price, sons of the Rev. J. Howell Price, of Waterloo, and Private B. Penty, youngest son of Rev. R. Penty, Locum Tenens at St. Peter's, Neutral Bay.

The Archbishop of Melbourne was the special preacher at Christ Church, Essendon, last Sunday, on the occasion of the 25th Anniversary of the Church.

The Bishop of Gippsland was the preacher last Sunday at St. Mary's, Caulfield, Melbourne, on the occasion of the 57th Anniversary of the parish.

Rev. E. C. Gore, missionary of the N.S.W. Church Missionary Association in the Soudan, who is now in Australia on furlough, contracted diphtheria while on deputation work in the Diocese of Armidale, and is in the Hospital at Glen Innes.

Rev. W. B. Beaver, who some six weeks ago enlisted as a private in the Army Medical Corps, is seriously ill in the Alfred Hospital, Melbourne, suffering from cerebro-spinal meningitis.

Rev. W. E. Ramshaw will be inducted to the charge of St. James', Moonce Ponds, Melbourne, on Sunday, August 29th, by the Archbishop of Mel-

bourne. St. James' has just been constituted a parish, having been hitherto a part of the parish of St. Thomas', Essendon.

Rev. J. H. Dewhurst, who, since the beginning of the year, has been acting Hospital Chaplain in Melbourne, will be inducted to the Cure of St. Paul's, Canterbury, on Friday, October 1, by Archdeacon Hindley.

At a concert given by St. Andrew's Cathedral Choir, Sydney, in the Chapter House on Thursday evening, August 19, presentations were made to the Archbishop of Sydney on the occasion of his 54th birthday and the completion of the sixth year of his episcopate. They consisted of a handsomely bound Prayer Book for the Bishop's Throne in the Cathedral from the Choir, and several theological works from the Wardens and the C.E.M.S. As the Archbishop was unable, on account of illness, to be present, the gifts were received on his behalf by Mrs. Wright.

Canon Girdlestone M.A., who has been Headmaster of St. Peter's College, Adelaide, since January, 1894, has resigned his position. Canon Girdlestone will not retire, however, until his successor has been appointed, and the Council of the School may not be able to secure a suitable clergyman for the position for some time.

Rev. W. J. Foster, Curate of St. George's, Hobart, is enjoying a holiday at Bendigo, in which Diocese he was ordained deacon.

Rev. Leonard A. Marina, Rector of Cudal, N.S.W., has been appointed Rector of Carcoar. He will arrive at Carcoar on October 3.

SERVICE ON THE BATTLEFIELD.

At a concert given last week by the Cathedral Choir in the Sydney Chapter House, in aid of the Wounded Soldiers' Fund, interesting extracts were read from a letter received from the Front in Gallipoli, describing the Dean of Sydney, as Senior Chaplain, celebrating the Holy Communion, at which 40 soldiers were present, within a short distance of the trenches. Shells from the Turkish guns were bursting all round at the time of the Service, and although one or two fell near the little group, Chaplain Talbot and the men were undismayed, but stuck manfully to their guns, and saw the Service through. Sympathetic reference was made at the Concert by the Precentor, (Rev. E. N. Wilton), and other speakers to the Dean of Sydney, who was reported last week to have been wounded.

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Everard Digges La Touche.

AN APPRECIATION.

The Church has lost from the fighting line one of the bravest of her soldiers in the death of Lieutenant Everard Digges La Touche, who is reported to have been killed in action at the Dardanelles. We knew him better as the Reverend Doctor than as Lieutenant, and while the military authorities valued his work among the soldiers both as an officer and also for his personal influence, yet it is as the keen enthusiastic, impulsive, brilliantly intellectual, yet sympathetic clergyman that he will be ever remembered in Sydney with grateful and loving memories for the work God enabled him to do, and for the witness which he was permitted to make.

As Diocesan Missioner, Dr. La Touche organised conferences in several of the city Churches and inspired many clergy to support him in his aggressive work against the Rationalists. It was quite a new feature of Church life in Sydney, carrying war into the enemy's camp and challenging our opponents to free and open discussion, but Dr. La Touche was never afraid of it—rather did he court it and enjoy it, for he was so convinced of the truth of Christianity that all arguments against it, he felt, only helped the more to set forth the unique glory of our Faith.

As a preacher, Dr. La Touche was most powerful and effective. Whether it was at the annual University Service at the Cathedral preaching to Professors and Students, or in the ordinary parish pulpit, there was always a message from the Word of God for the people. He did not shrink from close reasoning in the pulpit, nor did he mind long sermons, and the people went to hear him, knowing that he would give them something to help them.

As a member of Synod, Dr. La Touche made a splendid contribution to the debates. Even when in khaki he attended last Synod, and spoke magnificently on several doctrinal matters brought forward. We shall miss him greatly in Synod.

It was as a friend that the best side of Dr. La Touche was seen with a kindly nature of his own, keenly appreciative of kindness on the part of others, eager to be hospitable even to a fault, trusting and trustful with friendship based on spiritual relationships. Dr. La Touche knew what it was to be a friend. He was respected and esteemed by those who differed from him.

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and even though he would suffer for it, he would never give up principle for popularity or favour. He ever sought to be loyal and true to his Lord and Master, and even though he made mistakes, as all great men do, he will ever stand out among us as a bright and shining light for the truth as it is in Jesus. One of his favourite texts was: "For me to live is Christ, to die is gain." This is now being realised by him, and we thank God for his life and witness.

Our Melbourne Letter.

(From Our Own Correspondent.)

The Methodists have been en fete celebrating with their characteristic enthusiasm the centenary of Methodism in Australia. Bishop Hoss was the lion of the occasion and in him the Methodist Episcopal Church of America possesses a man of great popular gifts. His keen American humour made his addresses interesting enough to afford the dailies good copy. Very racy was his description of the religious forces of America. He may be forgiven, considering his mission, for giving Methodism credit for most of the force. The Independents had secured freedom only to compel others to abandon their freedom. They managed their own business well and took a lively interest in the business of other people. (The Methodists seemed to appreciate this trait!) The Presbyterians were described as an educated and educative Church, characterised by great reverence towards God. The Baptists had six million communicants, a good proportion of them from the common people and of the coloured race.

It was when he came to the Episcopalians that he interested us most. The Protestant Episcopal Church had some of the greatest ecclesiastical leaders in the world. Scholarly, broad-minded, noble-spirited men. In some States this Church was very strong and wealthy. Its membership was about a million. Dr. Hoss criticised the dogma of "historic episcopacy" as a barrier to reunion. He spoke of the dogma as an old wife's fable, that did not even have the virtue of being cunningly devised. The lecturer of course derives his episcopal succession from a Presbyter, John Wesley, hence his attempt to make merry over something of which his audience probably knew little, and valued less than most things in heaven and earth.

The sober statement in the ordinal that there have been Bishops from the time of the Apostles can be justified from history. The unhistorical dogma is the gloss put upon episcopacy by many in the American Church, that it is one of the marks of the Church and

therefore is essential to a valid ministry and sacraments. The four marks of Unity, Sanctity, Catholicity, and Apostolicity given in the oecumenical creeds give no countenance to these external tests of true catholicity. There are many in the Anglican Communion who treasure episcopacy while repudiating the dogma of the apostolic succession. This and not the former is the old wives' fable.

The Methodists must have been delighted with the big pat on the back they received in the "Argus" leader of Saturday. We have read that the most charming appreciation of "The Cloister and the Hearth" ever printed was written by Charles Reade. We wonder if any one but a Methodist could have penned this article. We are not jealous, and we join with many in congratulating the "people called Methodists" in their abounding enthusiasm and solid achievements in Australia. But we question whether it has done as much pioneering work as the Church of England. Still we have something to learn from the Methodists. Their wonderful success in calling out and utilising the services of their laymen is a real source of strength. Is it an exaggerated conception of the exclusive functions of the priest as prophet which prevents us from making a much larger use of lay-preaching?

Consecration of Dr. Radford.

The Consecration of Dr. Radford as Bishop of Goulburn, was held in St. Andrew's Cathedral, Sydney, on Tuesday, August 24 (St. Bartholomew's Day). The Archbishop of Sydney conducted the Consecration Service, assisted by the Bishops of Newcastle, Bathurst, and Grafton, and Bishop Stone-Wigg. Many clergy were present in their robes, including a considerable number from the Diocese of Goulburn.

The sermon was preached by the Rev. D. J. Davies, M.A., Principal of Moore College, who took as his subject, "The Pastoral Ideal and the Personal Touch." He said that the Pastoral Ideal set the key to the whole Consecration Service. The central ceremony of the consecration rite is the laying on of hands, which reminds us of the mystery of simple things. There are no miracles so marvellous as the every-day miracles of thought, of speech, of those bodily movements whereby we execute the impulses of our will. The whole process of personal inter-communication is full of mystery. The laying on of hands is a simple act, but how full of meaning it is. Yet we have to guard against the danger of regarding as complete explanations that are incomplete. In one direction religious ordinances are reduced to magical rites, in the other direction they become bare signs. Both tendencies result in an empty symbolism of rite and dogma that really exalts the mechanical at the expense of the spiritual. The true balance between the external expression and the inward spiritual impulse can only be maintained by an adequate doctrine of the

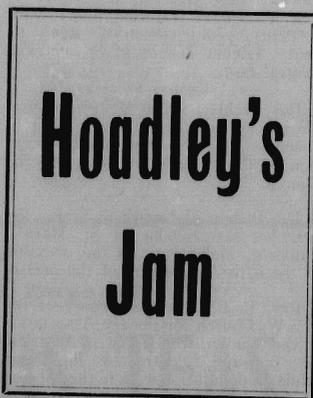
Holy Spirit as the Third Person of the Trinity. It is the personal factor that keeps things in their place. Personal religion is the true antidote to formalism in act and speech. Grace is not an impersonal influence capable of analysis into varying kinds. There is no peculiar grace of Orders as distinct from the grace of Baptism or Confirmation. The Grace of God is really the personal presence in power of the Holy Spirit. It is consecration rather than talents that make the minister. The most ample natural endowments cannot take the place of personal devotion.

The Good Shepherd is the ideal pastor. Our Lord's discourse on that theme throbs with the personal touch. But personal touch can be effectively applied only through organised effort. That is one meaning of the Church, the Body of Christ. The Pastoral Ideal also includes the vision of the Church to be, that is, the Catholic Church at last completed. The Bishop and the parish priest need to have this Pastoral Ideal before them. The personal touch can only be acquired through maintenance of close personal communion with God. The multiplication of business details in modern Church life tends to obscure the personal touch, and to that degree postpones the fulfilment of the Pastoral Ideal. In this fulfilment the laity have their part by taking over the business side of Church life, and thus giving their pastors a fair chance to maintain that direct personal dealing with God which alone can make effective their personal dealings with their people. The Pastoral Ideal is based on the transcendent fact of personality, and is fulfilled through the personal touch.

A MESSAGE TO SOLDIERS.

Don't be afraid, good Soldier,
God has you in His care!
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The Church and War.

IMPORTANT CONFERENCE.

A Diocesan Conference was held in the Sydney Chapter House last Tuesday afternoon and evening to consider the important subject of "The Church and War." The attendance was very good, including Bishops, clergy and laity, who had come to Sydney to be present at the Consecration of Dr. Radford as Bishop of Goulburn.

The Archbishop of Sydney presided, and in his opening remarks, said that the Conference had been summoned to consider the important questions which might be asked by Christian people with regard to the present crisis—whether Christians can lawfully take part in War, and whether clergy should encourage men to go and fight. He felt that in this War we had the right to draw the sword, and it must not be sheathed under conditions of a premature peace. In the meantime it was for Christians to set an example of simplicity of life.

Is War Justifiable?

The first subject for discussion was expressed in the question, "Is War Justifiable?" and the paper was read by the Bishop of Grafton. He said that non-resistance had its limit, and that with regard to the example of Christ, He was represented in the Apocalypse leading His army to victory over the Beast. In His teaching He had bidden us count the cost of our undertakings, and had drawn one of His illustrations from warfare. The Lord recognised war as arising out of human nature, but as Christian principles prevailed war became less barbarous, and eventually would be impossible. The Bible was the greatest War Book in the world, but its spirit should lead us to say that this war should be the last. With regard to the War now being waged, certain points were clear; we had not begun it, our motives were pure, our hands were clean, and we had a noble objective, and we must see that these high ideals were maintained, for God had no mission for a Christless nation to fulfil. Our Christianity was not a failure, we were fighting not only for the old flag, but for the Cross which is set on the corner of the flag.

Mr. W. R. Beaver was the selected speaker. He said that the war spirit was in human nature, both savage and civilised. Some thought it worked for good, and certainly good results had already been the outcome of this War. War was not justifiable if it meant aggression and oppression of the weak, but it was justifiable to defend our country. He had great hope that England and Australia would be purified by the War, and that the baptism of blood would bear good fruit in social and religious reformation.

Duty of the Church in Time of War.

The subject of "The Duty of the Church" was introduced by the Bishop of Bathurst. He commenced by saying that the spirit of War was alien to the spirit of Christ, but the Lord set forth as our final aim righteousness rather than peace. He laid down great principles for the conscience of mankind to work out in the circumstances of life. The Church's duty was to bring out the moral and spiritual side of every crisis in national history, and to stand for righteousness. The War was a holy war; it was waged for a noble cause, and with noble ends in view, and we should see that it was prosecuted with noble methods. After all it was the spirit of the people which would win the war, and make men and munitions possible. Here the Church came in to brace the hearts of our people to suffer and die. The Church had a mission to souls; to guide the prayer-life of her people; to enforce the Christian message as never before; to minister to the

soldiers in the camps; to fight social evils, the liquor traffic, and impurity, thus purifying every side of the national life.

Mr. Justice Pring spoke as a layman, and said that it was the duty of the Church to stand by the Empire by working out the Christian life among the people. There was something wrong in the fact that after 1900 years of Christianity war should be possible. There had been too much prosperity in Australia and England, followed by neglect of religion, and this calamity was bringing people to their senses. There had been great generosity in connection with the War, and there should be equal generosity in providing money for the war against vice and sin.

There was an interesting discussion on both the subjects, including an element of opposition to all war. The Bishop of Goulburn was among the speakers. He said the question was not whether the War was justifiable, but whether it was refusable. While applauding Australian generosity, he said that it was tainted at the source by some of the methods used for raising money. We needed the spirit of real sacrifice to keep our generosity clean.

Has Christianity Failed?

At the Evening Session Mr. Scott Young presided, and the first paper was read by Principal Davies on the question "Has Christianity Failed?" He said the question arose from the age-long conflict between the ideals and the practice of life. Some tried to explain away sin, but it was there all the time. The real problem was moral evil, but we should remember that there were other facts besides sin, viz., God's love, and His remedy for sin. There was no need to go on sinning. Christians were at war because their Christianity was imperfect. Christianity was not bankrupt because of the sufferings in Belgium; even Belgium did not think so, neither did her allies. They were fighting to maintain Christian ideals which Germany had rejected. Germany, the leader in culture, education, industry, had put these things instead of Christ, and had failed. The British, with all their faults had a Christian ideal, the obligation of service for the good of all. Christianity, so far as it had been accepted, mitigated the horrors of war, and would lead to an abiding peace. All that was best we owed to our Christianity. We should strive to be better Christians.

Rev. C. E. Curtis said that there was only a limited failure. The present condition of things was judged by the ideals which Christianity had set up. People in this crisis were turning to God as never before, and finding their satisfaction in Christ.

Future Problems.

The final subject, "Future Problems," was considered by Archdeacon Boyce. He said that it was difficult to forecast the future, but some problems would certainly have to be solved. Our wounded soldiers would have to be provided for, and also work found for those who returned in safety from the Front. Nations should be influenced by the principle of love, which was opposed to war, and arbitration should be established with power to enforce it; and there should be general disarmament. Australia should have a voice in making peace and in the future policy of the Empire. Greater efforts should be made to improve the manhood of our race by warring against all vice, for character was the best national asset. We should pray and strive for peace with honour, and determine that this must be the last war.

Mr. Meredith Atkinson said that the world was in danger of being dazzled by the efficiency of Germany, and of forgetting the spiritual while glorifying the material. We needed to get the nations back to Christ, and we were not fitted for the work. There was also a tendency to accept schemes of social amelioration instead of Christianity, whereas these should be the outflow from our religion.

Yet the outlook was optimistic, for there was a new brotherhood in the world. The democracy, as seen in the army and elsewhere was the Church's chance to make a new world. We should in reality carry the Gospel to every creature. The work of the Church was the healing of the world, to teach men while hating the sin to love the sinner.

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The Church Record.

AUGUST 27, 1915.

THE ARCHBISHOP OF PERTH AND MISSIONARY SOCIETIES.

It is somewhat difficult to understand the position taken up by the Archbishop of Perth in his Presidential Address to the Provincial Synod of West Australia with regard to Missionary Societies. His words were quoted in last week's "Church Record" and are as follows:—

"With regard to the missionary work (of the Province). I have always been of the opinion that the Church should be her own missionary society, as is the case in America, and I was glad indeed when I came to Australia to find that the Church here had her Australian Board of Missions, and I desire, at all events in my own Diocese, to work thoroughly in harmony with that board, and not to countenance any outside Society which should be working under that board. Of course it is difficult in an old country like England to amalgamate societies which have been in existence for more than a century. Here we do not want to perpetuate that which I consider to be quite the wrong way of working missions, and from the beginning it is well that a Diocese should take up the attitude that it wants to work through the authorised channels which have been agreed to by the Church as a whole and which are in accordance with the traditions of the Christian Church from the beginning."

We are sure that the Archbishop desires to exercise his authority in a constitutional way according to the laws which he is bound to uphold. It appears, therefore, that he has not made himself familiar with the Constitution of the Australian Board of Missions, which, since it was first drawn up by General Synod in 1872, has always fully recognised the position of Missionary Societies within the Church. In that Constitution (as finally amended in 1905) one of the functions of the A.B.M. is defined as follows:—"To assist in carrying out the Missions established by the Church of England through her Missionary Societies and Associations." The position of these Societies and Associations is made quite clear by the following proviso which is added, "Provided that the Board shall not interfere with existing missionary institutions, except so far as they may place themselves under its direction."

This amended Constitution was accepted by the Synod of the Diocese of Perth in 1907, and yet although the Archbishop of Perth is a member of the Australian Board of Missions, and, under the Constitution which has been

accepted in his Diocese, is bound "to assist in carrying out the Missions established by the Church of England through her Missionary Societies and Associations," he publicly says: "I desire, at all events in my own Diocese, to work thoroughly in harmony with that Board (A.B.M.), and not to countenance any outside Society which should be working under that Board." Verily this is an unusual way of giving the assistance which the Archbishop is bound by the Constitution to give to Church of England Missionary Societies.

His Grace says that "from the beginning it is well that a Diocese should take up the attitude that it wants to work through the authorised channels which have been agreed to by the Church as a whole." All we ask is that the Archbishop will carry out the principle here enunciated. For practical purposes the missionary interest in the Church in Australia is expressed by two organisations—the Australian Board of Missions, and the Church Missionary Association. An Auxiliary of the Church Missionary Society was formed in Sydney in 1825 (ninety years ago), and in 1892 it developed into the Church Missionary Association of New South Wales and Victoria. These Associations represent the oldest missionary organisation now existing in Australia. The Australian Board of Missions was formed in 1850 by six Bishops meeting in Sydney, and received, in 1872, a Constitution from General Synod. When the C.M. Associations were organised in 1892, the income of A.B.M. was £5000 per annum, and that of the C.M. Auxiliary was £500. The period of 23 years which has passed since then, during which the A.B.M. and C.M.A. have been working side by side, has been the brightest period in Australian missionary history. Last year (1914-15) the A.B.M. received from Australian sources the sum of £12,702, and the C.M.A. receipts amounted to £15,466, a total of £28,168. The contributions to Anglican Missions from Australian sources have thus multiplied more than five-fold in 23 years.

We therefore desire to emphasise the fact that the C.M.A., as well as the A.B.M., is one of "the authorised channels which have been agreed to by the Church as a whole." The clause in the Constitution of A.B.M. to which we have referred, not only recognises that fact but pledges all Bishops and officials of the A.B.M. "to assist" the C.M.A. in its work. When the Archbishop of Perth speaks of the C.M.A. (or of any other Church of England missionary society) as an "outside society which should be working under that Board" (A.B.M.), he is quite mistaken. The absolute independence of all such societies is guaranteed by the Constitution. An effort is being made to alter this Constitution, and in the new A.B.M. Determination, which the Bishop of Willochra proposes to submit to the General Synod, the clause which makes it obligatory on the A.B.M. "to assist" all Church of England "Missionary Societies and Associations" is omitted, and assistance is only to be given to those which are enrolled, under definite limitations, as "Auxiliaries" of the A.B.M. The present Constitution contains the Charter of the liberties of Church of England Missionary Societies and Associations in Australia, and we hope that all who love liberty will do their utmost to oppose the acceptance by the General Synod (and, if

necessary, by the Diocesan Synods), of any Constitution for A.B.M. which omits the safeguards which are so important for the maintenance of freedom of missionary effort within the Church.

We have dealt so far with the constitutional aspects of the question, and shown that the C.M.A. has the same rights in every Diocese of Australia as the A.B.M., and should be free to enter wherever the clergy are prepared to give it a welcome. But the subject may well be viewed from another aspect, viz., the comprehensiveness of the Church. Before speaking of Missionary Organisation, the Archbishop of Perth, in his address, said:—

"To my mind the greatness of the Anglican Church has been its comprehensiveness. Within its fold earnest Christians of differing views on non-essentials have found a home and whatever else is done nothing must be done to narrow this comprehensiveness."

The Archbishop was here speaking of the autonomy of the Church of England in Australia (which he much desires) and his words are admirable and weighty. It is, however, a strange commentary upon them, when, in the same address, he practically announces his desire to exclude (among other societies) the Church Missionary Association from his Diocese. In the world to-day only seven per cent. of the missionary work is being done by the Anglican Communion. If from this seven per cent. were deducted the results achieved by the great Church Missionary Society (of which the C.M.A. is a part) the efforts of the Church of England to evangelise the world would be poor indeed.

This Society, which is in all things absolutely loyal to Church of England principles, and which has provided more Bishops for the Church than any other missionary organisation, has its own contribution to make to the life of every Diocese. It has its own principles, which have proved effective in the work of evangelisation, and we presume that in West Australia, as in the other States of the Commonwealth, there are clergy and laity who, even if they do not entirely accept all the principles of C.M.A., yet are so full of sympathy for its world-wide vision, its prayerful spirit, its wonderful enthusiasm and self-sacrifice that they would gladly give their assistance to its work if they were appealed to. We therefore claim for the Church Missionary Association (as for all other Church of England Societies) the right of entrance into all the Dioceses of Australia. We ask for a fair field and no favour. This is our right under the A.B.M. Constitution, and it is also (as the Archbishop of Perth has said) in the interests of the Church, whose greatness is seen in its comprehensive character, that "nothing should be done to narrow its comprehensiveness."

A CHEAP CATHEDRAL.

The "Church Missionary Gleamer" for July, says that the Bishop of Madras recently visited Dornakal, the principal place in the Diocese of that name, in the Nizam's Dominions, South India, and baptised by immersion "forty-six new converts from two of the Hindu castes, the Wadders and Erikelas." During his visit Bishop Whitehead celebrated the Holy Communion in the little mud Church in the old mission compound, which is at present serving as pro-Cathedral of the Diocese. He writes: "I imagine that it has the distinction of being the cheapest pro-Cathedral in the world. The total cost was Rs 150 (£10).

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Spiritual Opportunity of the War.

A very large number of clergy assembled at the Archbishop's invitation on Friday morning last at the Chapter House to confer on the Spiritual Opportunity of the War. In opening the proceedings the Archbishop said that the object of their meeting was spiritual. They had been before; people were face to face with death and eternity; to a limited degree their hearts were touched, and it was for the clergy to bring home God's message to them. After prayer a paper was read by Canon Martin on "The Ministry of the Clergy." He was glad to think so many clergy had volunteered for the Front, but he thought that unless they went as chaplains they should remain to develop their great spiritual opportunities at home. The war was shaking people up; they were thinking of prayer, suffering, and death; the war was throwing the people upon God. Then there were problems to be solved; especially the problem of suffering. People were asking why God allowed it all. It was for the clergy to show them that even suffering had a loving purpose behind it. A great door and effectual was opened unto us. The people might be helped in various ways—by diligent visiting, with prayer in the homes; by personal dealing with young men going to the Front; by bright services and sermons of hope and comfort. The spirit of sacrifice was abroad, people were learning to give with the spirit of the Cross of Christ. It was for the clergy to take a message of hope to the people's homes.

Rev. E. H. Lea took as his subject, "The Message of the Clergy." He said that some thought the Church had lost her opportunity, but he had no time for pessimism. There was a threefold call which the clergy should put before their people: (1) The Call to Service. The voluntary system of enlistment had failed, and the State should show the citizens how best they could help the Empire. This was no mere secular matter; the clergy should so influence the people as to make it easier for the State to carry out its great task. (2) The Call to Thrift. The people should be encouraged to economise and to put their savings into the national loan. It was on this ground of thrift that sport should be curtailed. We had no right to demand the closing of the Stadium with its tens of thousands was permitted to continue. There should be rigid economy in State and home. (3) The Call to Prayer. Before prayer should come repentance. Like Isaiah, we needed to be cleansed from sin before we could go forth with a message to others. The war was a personal call to consecration and service. Above all, there should be prayer; silent and vocal, in the Church and in the home.

After each paper, those present were invited to speak—with a limit of three minutes for each speaker. The discussion was most valuable, and much light was thrown on the important questions brought before the Conference.

Liverpool Camp Mission.

The Mission to the Soldiers in Camp begun on Friday, August 13, was continued until Monday, August 23. The Bishop of Bathurst was very happy in dealing with the men. His simple addresses and his stirring appeals went home to their hearts. The Prodigal Son, or the Father's Love (St. Luke xv.) was his subject. The Bishop saw many soldiers in his tent after each meeting, and many were brought to a personal knowledge of Jesus Christ as their Saviour. The Bishop also visited the tents each afternoon. The attendances at the services were excellent, the large tent being frequently well filled with eager listeners.

The singing was hearty, being led by the Revs. A. G. Stoddart, H. S. Begbie, and H. J. Noble, who sang solos and duets. The organist of St. Matthew's, Manly, came from Manly every night (with one exception) to preside at the organ so kindly lent by his Rector, Rev. A. G. Stoddart. Rev. Captain P. Stacy Waddy had charge of the arrangements, assisted by Rev. Capt. Richmond (Resident Chaplain). Several other clergy came on different nights, to assist, viz., Canon Martin, Rev. E. Howard Lea, Rev. H. Crotty, Rev. Cecil King, Rev. H. Rose, Rev. E. N. Wilton, Rev. A. A. Yeates, and Rev. F. W. Reeve.

The Church Parades were attended by a very large number of the soldiers, who were addressed each Sunday by the Bishop. His straight talks were full of excellent and helpful counsel.

The final service on Monday, August 23, was that of Confirmation, when the Bishop administered the Rite on behalf of the Archbishop to about 70 soldiers. It was a happy and blessed experience for all concerned. We would ask for continued prayer for the men.

The Archbishop was unfortunately prevented from taking part in the Mission, having caught a severe chill on the first day of the Mission, but he evinced the greatest interest in the effort, enquiring continually as to its progress.

St. Paul's College Commemoration.

At the Commemoration of St. Paul's College on Thursday afternoon, August 19, the Archbishop, who presided, paid a warm tribute to the retiring Warden, Dr. Radford, who, after seven years in that position, has been appointed Bishop of Goulburn. He said that he was glad to see that Dr. Radford's work had been crowned by the completion of a large addition to the College. The Archbishop then declared the additions open. Dr. Radford said that he could best report on the work of the College by saying that it had done its usual work, and done it well. He referred to the anxious time through which the College was passing; the departure of those who had gone to give their lives; and the anxiety in the breasts of those who could not go, and who feared that it would be said that they would not go. So far 80 men had gone, and more would be leaving before long. He pleaded for assistance for the pushing on of the work of extension, and particularly the erection of a Chapel, as an adequate memorial of the sacrifice made by those who had gone and had fallen.

Canon Pattinson, who was welcomed by Judge Backhouse as Acting-Warden of the College, said that he appreciated the honor of being Warden of the oldest College of the oldest University in Australia. It had had a long history, and none of it more to its credit than that of the past 12 months.

Roll of Honour Unveiled.

St. Clement's Church, Mosman, was crowded at the Morning Service last Sunday, about 1000 people being present to witness the unveiling of the roll of honour, 101 names being inscribed to date. The Rector, Rev. Clive Yarrington, performed the ceremony, the congregation standing while the roll was read by Rev. W. H. Croft. The Church was elaborately draped with the flags of the Allies and Australia, tri-colour, and laurel wreaths. A gilded laurel wreath surmounted the roll of honour.

Immediately following the ceremony the National Anthem was sung, also the hymn, "Fight the Good Fight." The choir also sang the anthem, "What Are These?" The sermon was delivered by the Rector on "Britain's Magic Call," based on the text, "Men who have hazarded their lives." He paid a fine tribute to the daring, devotion, and self-sacrifice of the men who have responded to the call of their country. Members of the

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17th Battalion (Senior Cadets) and a number of officers and men proceeding to the Front, were present, also several returned wounded soldiers.

Missionary Exhibition at Enfield.

Arrangements have been made to hold a Missionary Exhibition at St. Thomas' School Hall, Enfield, on Monday and Tuesday, August 30 and 31, at 3 p.m. and 8 p.m., also on Wednesday, September 1, at 3 p.m. There will be Courts representing China, Japan,

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and Africa. Each afternoon and evening there will be short addresses by missionaries and others, including Rev. E. C. Gore, of the Sudan, and Miss Barber of South China. The charge for admission to the Exhibition will be 6d. children 3d. Rev. P. J. Bazley, General Secretary of C.M.A., will give the closing address at the Thanksgiving Service on September 1, at 8 p.m. Enfield can be reached by tram from Burwood Station.

Church Missionary Association.

Miss Pownall contemplates relieving the C.M.A. of her support, and for the remainder of her term in China will be an honorary missionary. Miss McIntosh has been far from well, and has been suffering from the effects of the climate.

Another room has been secured by the C.M.A. (on the third floor of the Strand) which will be used as a Committee and Reading Room. The Secretary is desirous of having it tastefully furnished, and will welcome gifts of good chairs and suitable pictures. A Prayer Meeting will be conducted in the new room every Thursday at 1 p.m. It is hoped that many of the friends of the Association will take advantage of this meeting to join in united intercession.

GOULBURN.

(From a Correspondent.)

The Consecration of Dr. Radford.

Some thirty to forty members of our Synod and others will be attending the Consecration in Sydney. These include the Vicar-General, the Vice-Dean, the Archdeacons of the Diocese, the Cathedral Chapter, several of the country clergy, the Chancellor, and a number of the lay members of Synod and the Cathedral Council.

Enthronement of the Bishop.

For urgent public reasons, which at the moment of writing we are not at liberty to announce, but which will be explained through the medium of the press shortly, it is necessary to alter the date of the Enthronement to August 31 instead of September 1, as previously announced. In all other respects the arrangements as foreshadowed recently will be carried out. The Enthronement will precede the Choral Communion which the Bishop will celebrate. There will be a social gathering in the afternoon and Festal Evensong and Te Deum in the Cathedral at night, at which the Bishop will preach. Opportunity will be taken of the country clergy visiting Goulburn to summon the various Diocesan Committees to meet the Bishop.

Clergy Superannuation.

Mr. F. Campbell has handed over to the Capital Account of the Superannuation his magnificent donation of £2500, together with interest from the time he promised it, £2849 in all. This with the legacy of £2000 of the late Mr. James Mitchell, brings the total capital of the fund up to £4516.10.

Queenbeyan.

Rev. G. H. Hirst, Rector of Queenbeyan, is on two months' leave of absence. Rev. S. North is taking his duty.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Knighthood for Swedish Pastor.

A pleasing function, which was at once replete with interest, and absolutely unique so far as Victoria is concerned, took place on August 19 in the Swedish Church, Clarendon Street, South Melbourne, when the Pastor, Rev. H. F. Hultmark, was invested with the insignia of associate membership of the Holy Order of the Vasa, by the Honorable A. Von Goes, Consul-in-Chief for Sweden. In Sweden there are five different Orders of Knighthood, each carrying the same rank, but bearing a different significance, i.e., Military, Civil, etc. The Holy Order of the Vasa could scarcely be called

Ecclesiastical, but it is the Order to which distinguished officers of the State Church may have the honor of being admitted.

Probably few people outside its own congregation are at all well acquainted with the constitution and order of service of the Church of Sweden in Victoria. Until quite recently it was known as the Scandinavian Church, but with the separation of the Kingdoms of Norway and Sweden came also the separation of the National Churches, and incidentally numerous minor alterations in the Form of Prayer, so that we have here in Melbourne, a lone outpost of the State Church under direct supervision of the Archbishop of Upsala, Sweden. At the Sunday services a Liturgy is used which is practically an abridgment of the Book of Common Prayer, though few would concede that it has retained the richness and beauty of our Book. The appointments of the Church itself are very similar to those of the Church of England.

In the course of his speech on Thursday night the Honourable the Consul-General intimated that he had come from Sydney expressly to do honour in the name of His Gracious Majesty King Gustav to Pastor Hultmark. For twenty years the Pastor had laboured indefatigably and effectively amongst the Swedish population of Melbourne, and more particularly amongst the sailors calling at this port, and his faithful work had been brought under the notice of His Majesty, who had been graciously pleased to confer upon him this coveted distinction. The Consul-General then fastened upon the Pastor's breast the Grand Cross of the Order.

The Pastor acknowledged the honour, speaking in the Swedish tongue. Amongst the guests were the Victorian Consul for Sweden, the Mayor of South Melbourne, and the Rev. D. Ross Hewton. During the evening a very fine musical programme was completed under the direction of Madam Johnson.

Church of England Sunday School Association.

If the Annual Meeting of the Association is not a pronounced success this year, it will not be due to lack of preparation or promise in regard to the programme. There is every prospect of an intensely interesting and helpful time, and if the Sunday School teachers are wise they will use it to the full. The meeting is to be held in the Chapter House on Monday, August 30, under the presidency of the Archbishop, beginning at 7.15 p.m.

The Council of Sunday Schools has planned out, and arranged for, a three years' course as hitherto. The text books for next year are (1) Dix's "Child Study," (2) Robinson's "Church Catechism Explained," together with Daniel's "How to teach the Catechism," (3) Whitham's "Life of our Blessed Lord."

Home Mission Fund.

The Organising Secretary reports that the special appeal is, up to the present, showing very satisfactory results. In one case, where a family had been invited to donate the money in lieu of giving a table as the tea is not being held in connection with the Festival, they very generously forwarded a cheque for £21. If something of this spirit pervades the Diocese, the difficulties of the H.M.F. Board will be dissolved.

Home for Rabies.

The erection of a Babies' Home in the Diocese is a very laudable project, and will no doubt command the sympathy of every Churchman, but if the purpose is to be fulfilled it will mean that sympathy will have to find expression in £ s. d. Mrs. Roystone Davey, the treasurer, reports that there is at present £1200 in hand, and that Mrs. C. Lloyd, of South Yarra, has promised £50 conditional on eight similar sums being obtained. A commencement will be made with the building as soon as a few further amounts, large or small, are forthcoming.

Synod.

Arrangements are being made for the opening of the Synod of the Diocese on Monday, October 4.

Trinity College Chapel.

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the distinctive features of architectural adornment begin to manifest themselves. One such feature is the solid floor of polished white marble, which is being laid down in the Chapel proper. The completed structure promises to be very beautiful.

Wounded Soldiers.

Kind thoughtfulness is being exhibited by patriotic citizens in accommodating and caring for returned wounded soldiers. One soldier, a sapper, who was dreadfully injured as the result of a fall over a cliff, but who is now convalescent is at present being billeted at St. Luke's Vicarage, South Melbourne, by the Rev. D. Ross Hewton.

St. Clement's, Elsternwick.

The long and earnest efforts of the Vicar and people of St. Clement's, Elsternwick, to obtain a new Church were crowned with success on Saturday afternoon last, when Rev. H. H. Gardner and his congregation had the joy of seeing the foundation stone laid of a fine brick structure to seat over 400 people. The ceremony was performed by the Archbishop in the presence of a large company of people, including about fourteen visiting clergy. The Mayor of Caulfield welcomed the Archbishop, and spoke of the value of the Church to the life of the city. The Archbishop commended the motto on the stone to the future congregation of the Church—"Lord, I have loved the habitation of Thy House." Canon Hart, as Rural Dean, offered his congratulations. He spoke of the joy of giving being felt most by those who had given and would continue to give for the service of their Church. Rev. H. T. Langley, as Vicar of the Mother Church of St. Mary's, expressed the hope that the new Church would be a centre of prayer, of preaching, and of aggressive warfare against sin on the lines laid down by such men as the late Revs. H. B. Macartney and Geo. Sproule. The Church is to cost over £300. The people have given liberally, and £43 was added to the building fund by Saturday's collection.

St. Mary's, Caulfield.

St. Mary's celebrated its 57th anniversary on Sunday last. The Bishop of Gippsland was the special preacher, and at the evening service confirmed 22 candidates in the presence of an overflowing congregation.

Memorial to Mrs. and Miss Veal.

The Victorian Committee of the Young People's Scripture Union ask that any who desire to give a donation to the Memorial to be erected in the Melbourne Cemetery to commemorate the faithful work of the late Mrs. and Miss Veal send it to Miss A. Hamond, of 5 Eliza Street, Burnley. Most likely the Memorial will take the form of a marble scroll or open Bible. A sum of over £12 has already been sent in, and the list will be closed at the end of September.

Church Missionary Association.

The Annual Missionary Examination, arranged by the Women's Missionary Council for the pupils of Secondary Schools, was held on Thursday, August 5, at the Wilson Hall, University, and at the Chapter House, and simultaneously at Schools in Ballarat, Geelong, Bendigo, and Castlemaine. There were 394 entries from Metropolitan schools, and 104 from the other centres, making a total of 498, an advance of 56 on last year's numbers. The subject studied was "China."

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a small text-book having been prepared. We thank God for the increasing interest which is taken in the work.

Group Prayer Meetings.—The second of these gatherings was held at Holy Trinity, East Melbourne, on Tuesday last, August 24, from 3 to 9, at the invitation of Rev. B. Newport White, the Vicar.

Welcome to L.M.S. Deputation.—The Victorian Missionary Secretaries invited the special L.M.S. Deputation from London (Revs. F. Lowwood and A. J. Vinear) to luncheon at C.M.A. rooms on Monday last. Together with the Rev. G. I. Williams, the Australian Agent for L.M.S., they are about to leave on an extended tour of the Pacific. Matters of general interest were discussed at the luncheon.

Valued Friends.—Mr. and Mrs. James Griffiths left Melbourne for Sydney on Tuesday last for a brief visit to the Sister State. A few of their intimate friends, especially amongst the clergy, entertained them at afternoon tea at C.M.A. rooms before leaving. Many kind things were said to the guests concerning their unflinching thoughtfulness of others and their ever-generous help given to all good objects connected with Evangelical interests.

St. Paul's, Fairfield.

The 30th Anniversary of St. Paul's, Fairfield, was celebrated by special services on Sunday, August 15, at which large congregations were present. In the morning a War Service was held, attended by the President and members of the Heidelberg Council, and 40 members of the Merri Infantry, besides many cadets and boy scouts. Dean Godby preached an able sermon on the war. The offerings were devoted to assisting Church work at the military camps. In the evening Archdeacon Hindley was the preacher. He based his sermon on the corporate life of honey-bees from which he drew many useful lessons. On the following Tuesday a Conversazione was held in the Parish Hall, at which Archdeacon Hindley presided.

The Aborigines in Victoria.

The Rev. A. R. Ebbs, Secretary of the Church Missionary Association, writes as follows:—"Will you please allow me to correct a statement made by your Melbourne correspondent in your last issue, to the effect that the work at Lake Tyers is satisfactory. The fact is that we are wholly dissatisfied with the Government administration of the stations, and especially in the fact that agents are appointed by them without any qualifications for carrying on the spiritual side of the work—which, in our opinion, is as vital to success as is the development of the technical and agricultural departments of the missions. We have frequently protested, and are still protesting against the manner in which the Government discharges its responsibilities to these poor people."

QUEENSLAND.

NORTH QUEENSLAND.

The Clergy and the War.

In his address to the Diocesan Synod, Bishop Feetham spoke of the Duty of the clergy with regard to the war. While approving of the clergy volunteering as chaplains, he said that it was a true religious

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instinct which demanded that those, who were sent especially to work for the consecration of human life in body as well as in spirit, should not lift their hands to shed men's blood. To send clergy to the front as stretcher-bearers and in similar capacities was bad economy. They were more seriously needed here for tasks which they alone could fulfil. Many experts in the manufacture of munitions had been sent back from the front to the arsenals and dockyards in England, because home organisation must not break down. It was the spirit of the nation behind the nation's armies that must in the long run be relied upon to turn the scale of victory. Without an absolute determination on the part of the whole people to endure to the uttermost and the exalted sense of duty which would lead to the complete organisation of national resources, our soldiers could not win. Nothing could sustain the spirit of the nation at that high level of resolution in face of grievous losses if faith and prayer were allowed to lapse. God would give us victory but not before we were fit for it. We believed that our task in this war was nothing less than the vindication of the deepest moral instincts of humanity in conflict with a foe that had treated such instincts with undisguised scorn. For such a task it was necessary that the heart of the nation should be purified and made strong by penitence and prayer. Next in urgency to the need of our soldiers for the ministrations of religion stood the need of our people at home for the same. Therefore we could not go the length of closing Churches and withdrawing the means of grace from our congregations. The work that every priest wanted at this moment was that of ministering to the soldiers, but if that was denied him it was quite evidently his duty to continue his work for the sustaining of the spiritual life of the nation helping its members to meet calmly and bravely every claim that the war made upon them.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

New Church at Wallaroo.

The foundation stone of the new Church to be built at Wallaroo was laid on Friday, August 20. Archdeacon Clappett took part in the ceremony.

The Bishop-Suffragan of Stafford.

Rev. Lionel Payne Crawford, Vicar of Alford, Kent, has been appointed Bishop-Suffragan of Stafford.

The new Bishop was well known in South Australia as Domestic and Examining Chaplain to Bishop Harmer. He also worked at the Bowden Mission, and initiated the new flourishing Church at Rose Park. He took in charge the congregation at Enfield, and developed Church life at the Church of the Transfiguration, Gawler South. For some time he was editor-in-chief of the Church News. The increased missionary contributions from South Australia to New Guinea missions were in great measure owing to his efforts. As Organising Chaplain to the Bishop's Home Mission, he visited many remote parts of the Diocese of Adelaide, including Streaky Bay and the West Coast. In 1902 the Bishop was married to Miss Ina Hamilton, daughter of Dr. T. K. Hamilton. The consecration of the new Bishop is fixed for the Festival of St. Michael and All Angels.

WILLOCHRA.

"The Willochran."

We welcome the publication of yet another Diocesan paper, "The Willochran." Under the heading "Ourselves," its object is thus stated:—"The 'Adelaide Church Guardian' has kindly arranged to keep certain pages

for news from Willochra, and this paper is not intended to supersede that excellent Church newspaper. It will only appear quarterly, and it is not intended to be a record of parochial doings, but to be an official record of diocesan events, and to deal with the larger problems of Diocesan, Church and National life. It will make known the needs of the Diocese, and try to guide its readers as to where and when personal service and liberal offerings are most needed."

In size and appearance, "The Willochran" is similar to "The Carpenterian." The first number is devoted almost entirely to the Bishop's Enthronement, and the first Synod of the Diocese.

TASMANIA.

Home Mission Fund.

(From Our Own Correspondent.)

There is an existence in this Diocese what is known as the Home Mission Fund, a kind of handmaid to our General Church Fund, which latter is the main fund for work in the back-blocks, etc. In connection with the former, it has been the custom to hold a festival annually in Hobart, as one of the means of increasing revenue. This year, however, we wish to try something bigger, and hope to have a tea like those which are held in Sydney and Melbourne. It is the Bishop's idea, and as far as we can hear, is being taken up very heartily by the parishes involved, that is, those of the city and suburbs.

Clerical Changes.

Rev. F. Bethune, of Franklin, having been accepted for the war (now being Sergeant Bethune) has resigned his parish, and the Rev. A. G. Cutts, of Bothwell, has been appointed to fill his place. Rev. T. Smith, Honorary Curate of St. George's, Hobart, is temporarily filling the vacancy at Bothwell.

Correspondence.

Extremists in the Church.

(The Editor, "Church Record.")

Sir,—In your leading article of August 13, you say that I described the Evangelicals in my enthronement sermon as a "very noisy body of extremists." This is quite incorrect. A glance at my sermon will show that those whom I thus described were the extreme partisans of the Evangelicals, not the Evangelicals themselves. I protest against a statement being attributed to me which I did not make and never could have made. It would be contrary to the whole tenor of my sermon and to all my own convictions to describe the Evangelicals as extremists, and I refuse to be forced into a position which I have never held.

GILBERT.

Bishop of Willochra.
Petersburg, August 19, 1915.

[We regret that in our leading article we misunderstood, and unintentionally misinterpreted the meaning of the Bishop's words. We are glad to learn that when he spoke of a "noisy body of extremists," he did not refer to Evangelicals as a whole, but only to the extreme partisans of the Evangelicals. We gladly accept this correction, but it does not alter the main point of our article, which was that there is no comparison between the extremists on the two sides. The Anglo-Catholics are trying to change the whole character of our Church, whereas the most extreme Evangelicals are in full sympathy with the doctrines and practice of the Reformed Church of England as expressed in the Prayer Book and Articles.—Ed.]

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Men in the Making.

(By Robert Hazel, in "The Challenge.")

A few days since I turned a corner in Greenhithe and came face to face with the old "Aethusa." Her three masts reached high into the pale June blue, her long, level hull stood beautifully out of the brown stream, and against the low of the Essex shore. For the moment, in contrast with a grimy tug which buffeted down against the tide, she might have been asleep and dreaming, so fast, so silent she seemed. But this illusion was not to hold me long. For as I passed the low wooden hut upon the jetty which does duty as a schoolroom a boy in uniform sprang out, answered my question with a lightning salute, and hailed the rig which lay under the ship's side. In one minute five pairs of arms had brought the rig against the landing and in another I was out in the stream. Brown and hard arms they were that pulled the long sweeps and brown feet that were stemmed against the stretchers in the boat bottom. Most brown and good to see of all were the five faces framed in the blue ribbon which held their sailors' caps to their chins. For they were faces full of the quick life which makes London boys so dear, full also of a new and finer quickness. "Starboard!" sang out the boy at the tiller, and they held the boat while a shabby motor launch drifted across our bows. "Oars!" and we were alongside. Then came the steep ladder and the chief officer at the top of it. I can give him inches in height, a whole head, but

nevertheless I was suddenly smitten with an utter landsman's awkwardness in explaining my presence on board. However, a dozen steps aft brought us to the door of the captain's quarters, and there was the captain himself in grey flannels, for this is the ship's afternoon play time. "Eh, what's this? Come in and have a cup of tea, and we'll see about it." It is not, I submit, every autocrat who sets an intruder in a deep armchair and barricades him with China tea and bread and butter and an exceptional gooseberry jam before he cross-questions him. But then every autocrat is Commander Martin, the father of the Training Ship "Aethusa," 253 in family, not to mention the dog. Tea in that delightful room—drawing room, stern galley, cabin? . . . you have me there—is a good beginning. For in five minutes you have caught the atmosphere of the ship, "smoking used to be one of our troubles," said the captain simply. "All the boys smoked, and I caned 'em and caned 'em, all to no purpose. One day I caught a boy who confessed with his own mouth that he was the worst smoker of the lot. 'You're just the man I've been looking for,' says I, 'because you can help me. Supposing you promised me that you wouldn't smoke any more, do you think you could stick to it?' 'Yessir,' says he. 'Well,' I said, 'and now we two can see about the others. What's your plan?' 'Search 'em, sir,' he says, 'when they come off shore.' But I wouldn't have that. So I mustered the ship's company and told them what had happened to their ringleader. 'And now,' I said, 'I'm not going to march you round and have each of

you making speeches about giving up smoking. Every boy who promises not to smoke while he's on the "Aethusa" say 'Yes!' They all said 'Yes,' and we haven't had any trouble since. . . . Well, except one small boy who was caught a little later. 'Please, sir,' he says to me, 'I wasn't on board when the others promised, but I promise now!' The captain's eyes twinkled. "Not that there's anything wrong in men smoking—I told them—but boys have got to get fit and keep fit. And they're so desperately in earnest now about getting fit that I caught a boat-load of boys the other day catching jelly someone had told them that it made muscle!" The secret of a happy ship was out, a ship which boasts the motto "Pray hard, work hard, play hard." The captain does all three with his crew.

A bugle blew on deck outside, and there was a storm of pattering feet. I found the boys between decks standing at attention in rows behind tables laid with bread and dripping and fine basins of cocoa. "Grace!" said the chief officer, and, indeed, they did. Meanwhile I was shown the ship from stem to stern, sick-bay to wireless cabin, baths and hammocks and schoolroom, even to the coal bunkers. I cannot tell you half that I saw, for—between our landsmen selves—I understood many things little and some not at all. Everything was as bright as a well-kept farmhouse, and as for the shining brass models of anchors and capstans I could have played with them all day. Tea over, a boy took me in hand, a boy full of happy adventure. For did he not race me down impossible ladders by the light of a candle end to see the bilge in the very bottom of the ship, to crack my head on unexpected timbers and threaten me with drowning in water tanks, to bring me finally into an ineffably creepy corner behind a grating which used to serve, he told me with huge gusto, as a prison in the glorious old days?

A happy ship and one that lives clean, and, believing in God, makes men generation by generation. A still happier ship for sure she would be if she could look into the future without the difficulties of mere money to distract those who have set their hands to this English work of breeding seamen. The "Aethusa" cannot be suffered to want to-day, for she bears a name of past and present honour, and she is the heir of England to be. Men see her body in mid-river at Greenhithe, but her spirit is poured out year by year over the deep seas for which she was made. In her sons who go worthy of her teaching she is deathless.

We shorten sail—she feels the tide—
"Stand clear the cable," is the cry—
The anchor's gone; we safely ride—
The watch is set, and through the night
We hear the seaman with delight
Proclaim—"All's well!"

REMEMBER LOT'S WIFE.

An aged Welsh Rector was conducting a children's meeting one Sunday afternoon where it was the custom for each child to repeat a verse of the Bible from memory. He had the children arranged before him in a semi-circle, and then took their verses in turn from right to left. When he had come about half-way down he noticed a little tot, whose turn to say her verse was about to come, very restless and agitated, as if unable to call to mind her verse, which was supposed to be, "Remember Lot's wife." The little girl could not remember the correct wording of the verse, but she was not going to be beaten, so when her turn came she looked the veteran cleric in the face and to his amused astonishment piped out, "Lot's wife wishes to be remembered to you."

At Denver, U.S.A., Judge Shattuck never condemns a man to prison without giving him a pocket Bible. The Judge believes that there is no better instrument for reforming criminals, and his action is based on the advice of William Pinkerton, the well-known American detective authority.

"Tell me, Mary, how to woo thee,
Teach my bosom to unfold
Language which can soothe and cheer thee,
When thou hast a cough or cold.
But if pleading cannot gain thee,
I'll invoke an aid more sure;
E'en a queen could not disdain me,
Offering Woods' Great Peppermint Cure."

—The White Ribbon, April, 1913

Young People's Corner.

The King's Business.

(By E. M. Green, in "Our Empire.")

The children sat round the dining-room table illuminating. Dick and Arthur at one end, Judy at the other with a battlement of large books to screen her text.

"You won't try to look, will you, Dick?" she said, "because it is a secret," and Dick, whose birthday was coming next week, answered readily:—

"I won't look, honour bright." Then the boys took delightful brushfuls of colour out of the saucer and tried to keep the lines of the letters straight.

"Hallo! How do you get on?" asked a cheerful voice, as the curate, Mr. Dampier, who had started the craze for illuminating, came into the room.

"Arthur and I have just finished," said Dick, "but the letters are a bit wobbly."

Mr. Dampier sat down and put a few finishing touches to the paintings, which made them quite presentable, then he glanced at Judy's barricade.

"If the boys will go out, I will show you," she said, and the boys obligingly went.

"I spoil the first bit of cardboard," said the little girl, "because I thought business was spent b-u-i-s. You would think so, wouldn't you?"

"Words have a habit of playing us those nasty tricks," said Mr. Dampier. "Well, that is really very good. You have got the dragon in after all. Now you shall have some of my shell gold for the K."

His book of designs was spread open, showing the K with a gorgeous dragon, which the children had greatly admired.

Half an hour later, as they were about to rejoin the others, Judy whispered, "You will remember it's a secret, won't you?" and the curate promised.

It was Dick's ninth birthday, and his breakfast plate was piled with parcels of curious shapes, while beside it lay something flat tied with ribbon.

How could any of them guess that Dick would remember this particular birthday to the end of his life?

At last the paper was off, and he gazed with real admiration at Judy's text:—"The King's business requireth haste."

There was the dragon he had given up in despair, the smooth-edged letters and real gold.

"Oh, Judy," he cried, "thanks awfully. You have done it well, but it isn't a real text, is it?"

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"Yes," cried the little girl, triumphantly. "I told Mr. Dampier you all had 'Watch and pray,' and 'Fight the good fight,' and I wanted something no one had had before, so he suggested this. Do you really like it?"

Mr. Dampier helped me with the edges, but I did the dragon and the gold myself.

After breakfast mother gave them some drawing-pins to fix the text over Dick's bed, where in the evening the bit of gold would catch the rays of the setting sun.

When the last evening came before the boys went away to school, Dick noticed the shining glory while mother was talking to them, and often in later years a sunset would bring the words to his mind, "The King's business requireth haste."

"It seems as if Dick has taken it for his motto," said his father one day as he laid down a letter from the head master. "He has raced through the forms, and is now in the Sixth at the youngest age possible. Judy, you have a very clever brother."

The Cambridge authorities said the same when he went up to the University, where, to Judy's surprise, he took with his books and possessions the illumination she had painted long ago.

"It is not worth taking," she said, as she sat on the floor, filling the packing-case. "I could do you something better now"; but Dick put it in, and went away to his new life.

Others wrote to the quiet rectory of Dick's achievements, his own letters were full of his friends and the delights of college life; and all too soon the happy years came to an end.

"They think I may take a good place," he wrote to his father just before the Tripas list was out. "I will send a telegram if there is anything to say," but when the rector tore open the envelope and read, "First Class, Dick," there was more excitement in the house than anyone could remember.

What was Dick going to do with all his honors in the life which lay before him?

This was the question asked by many, and Fuller, his great friend, spoke of it as he helped Dick dismantle his room and pack his possessions.

"You can do what you like now, old fellow," he said. "You have the pick of the best posts going."

But Dick was unusually silent. Perhaps the last day of university life is the saddest in a man's life.

"Well, there is no hurry," went on Fuller. "You can take your time before you settle anything."

Dick had taken the drawing-pins from the wall and held Judy's text in his hand.

"The King's business requireth haste." He saw again that Sunday afternoon long ago, when he and Arthur had revelled in the rich crimson paint, and he heard Mr. Dampier's cheery voice. Fuller did not know that it was a letter lately received from Mr. Dampier, now a mission priest in Canada, that was drawing him from the posts of honour and ease in England.

"Men are wanted out here terribly," wrote his friend. "Thousands are pouring into the country every day, and there are hardly any clergy or churches. If the Church at home lets this state of things go on much longer it will be too late."

"Is that a real text?" asked his friend at last.

"Yes." "It doesn't seem to mean much."

"It means just this for me," said Dick, "that I am going out to Canada, as soon as I am ordained, to help the fellows out there. There are plenty of men for Cambridge—and don't mind it so much, old chap, it's all right."

But when at last Mr. Dampier rode fifty miles to meet the friend he had left as a boy, and found a man with all his strength and powers turning his back on the attractions of home, he could only wring his hand with hearty welcome.

"It was Judy," said Dick, "that did it."

You remember my birthday and her illumination? I suppose the end of all education is to fit us for the King's business." But the glory of the Canadian sunshine was in Mr. Dampier's eyes and he said nothing.

"Yes, Dick was right. To do our King's business is the only thing that matters."

The Glad Response.

Three little words set forth the way Which leads to Zion hill, And form three steps from earth to heaven, "I ought," "I can," "I will."

"I ought"—'tis here that conscience speaks— God's voice within the heart,— Points out the right, detects the wrong, And shows where pathways part.

"I can"—this is the word of faith, With eyes on Jesus' face; Sure that when duty says, "thou shalt," God gives the needed grace.

"I will"—mark now the word of choice, Which angels wait to hear; For a willing God meets a willing soul, And brings salvation near.

"Choose then this day whom ye will serve," Our Leader summons still; Let each young voice make glad response—

"I ought," "I can," "I will." —From Life and Work.

REVIEWS AND MAGAZINES.

The East and the West for July is of unusual interest. Rev. C. E. Tyndale Biscoe gives a most striking account of the work accomplished by Educational Missions among the boys in Kashmir, and the Rev. A. W. Robinson, D.D., deals with Kikuyu, supporting the Archbishop of Canterbury on every point.

Dean Carter on the other hand in a "Call to repentance for the Church's failures in the Mission Field," incidentally differs from the Archbishop, and hardly does justice to the Evangelical Revival of the 18th Century. The paper entitled "Seeing and Showing," by Miss Grace Lindlev is most valuable in helping those who seek to stir up missionary interest among those who are indifferent.

Dr. Harford tells of "Fifty Years of Medical Missions, and Dr. Barber gives a sympathetic account of the life and work of Raymond Lull. It might be thought that the supply of missionary books was fairly plentiful, but the Rev. B. A. Yeaxlee indicates further needs in many directions.

The Bush Brother for July maintains its usual high standard. The Bishop of Bathurst writes on "Sidelights on Historical Dissenters," and Bishop Mounsey continues his "Missionary Reflections in Borneo."

There are articles on "The Church of St. Sophia, Constantinople, and on 'St. Francis de Sales,' also on the "Sisters of the Community of the Sisters of the Church." Mr. Stanley Addison contributes a paper on "The Student Christian Movement and the Church." The present crisis is considered by the Rev. A. E. Oldroyd, who writes on "The War, Theology, and Ethics."

"Ian" continues his "Letters to a Schoolboy." His subject is the Holy Communion, and, as in some former letters, part of his teaching is not in full accord with the Book of Common Prayer. It is much to be regretted that such an excellent periodical should be marred in this way. "Decently and in Order" is the title of an article with which we are not altogether in agreement, but which teaches some useful lessons on reverence.

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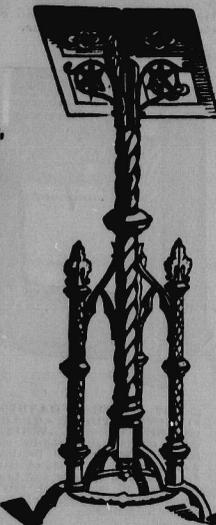
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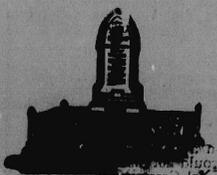
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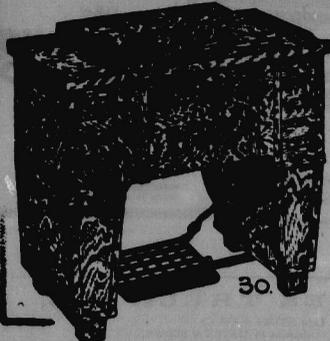
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Current Topics.

With this number of the "Church Record" we begin our Fortnightly Issue, in which the amount of reading matter is substantially increased. It is now a year and eight months since the paper was started, and there has been much to encourage us and to show that it is doing a good work for the cause of Evangelical Truth. Until the War began we were making steady progress, and there was a fair prospect of the paper, in time, becoming self-supporting, but, like many other enterprises, the "Church Record" has felt the financial pressure caused by the present crisis, and, for the present, the Fortnightly Issue has been decided upon.

We have much cause for gratitude in the many words of appreciation which we have received, and the generous help which has been given in this time of stress. We have sought to faithfully set forth the teaching of the Church of England as contained in her Prayer Book and Articles, in accordance with the principles of the Reformation Settlement. We have also endeavoured to arouse our readers to the danger we are in owing to the campaign which is being carried on both in England and Australasia to change the whole character of our Church, and approximate her teaching and worship to the Church of Rome. We have had many testimonies to the success of our work in this direction, and shall continue to set the position clearly before our readers, for to be fore-warned is to be fore-armed.

What we now need is an increased circulation. There are many Evangelical Church people throughout Australasia, in full sympathy with us, who have never heard of the "Church Record," and who would gladly become subscribers if it were brought under their notice. This has been done in some instances during the last few months with most gratifying results. We invite all our readers who prize the glorious truths for which we stand to join in a great forward movement, and each to try to obtain at least one new subscriber within the next month. If such a general advance could be made it would be comparatively easy to double our circulation before the end of the year. This would greatly increase the influence of the paper, and also bring appreciably nearer the time when it may be placed on a permanent footing of self-support.

In this time of War, our Allies, Russia and France, have set a noble ex-

ample in forbidding the sale of vodka and absinthe, but Britain and her colonies have failed to follow so excellent a lead. The statistics of the liquor traffic in Australasia are very sad reading. Recently the liquor bill for New Zealand was published, showing that during the past year the sum spent in the Dominion for intoxicating drinks was £4,236,357. The Minister of Defence, at Wellington, made a striking speech:—

"Our last estimate of war expenditure," he said, "was £300,000 a month. This equals £3,600,000 a year. Our expenditure upon intoxicating drink would pay the whole of this expenditure on the war and provide a pension of £2 per week for 6200 soldiers in addition. If the people could be persuaded to pass a self-denying ordinance and abstain during the War they could devote to patriotic purposes the sum of £4,246,000 saved, and would not only not feel the expense, but would be richer at the end of the War. The money thus saved, paid into a common fund, would provide for all our expenditure in the war and leave £600,000 to be devoted to the relief of suffering in Belgium, Poland, Servia, and other distressed countries."

Similar statements could, of course, be made with regard to the Commonwealth. We are thankful for the steps which have been taken in the direction of earlier closing of liquor bars, but we need something much more drastic, and the War will not have been in vain if it awakens our people to fight against the enemy in our midst. It was most refreshing to hear the stirring words of the Bishop of Bathurst at the recent Diocesan Conference in Sydney on this question. He said that "we ought to smite the traffic hip and thigh," and "shatter the corrupt privileges of this soul-destroying traffic." These are brave words, and we trust that the Bishop will find many to support him in his praiseworthy efforts.

The Conference in Sydney discussed the question, "Is War Justifiable?" a question of interest as wide as the Christian Church. It was well pointed out that the question now is too late, for we are right in the thick of the War, and must go on to the bitter end. The question seems to us too late from another point of view. The appeal to the sword is the final appeal, even in our own and every organised social life, for behind every decision of our courts of law there hangs the sword. Practically every country in the world has

proved the truth of this at some time or other in its national existence. What is true as between man and man is obviously truer as between nation and nation, where there is no international court that can in the smallest degree enforce its decrees. Consequently, the final appeal in the national is the first and only appeal practically in the international sphere. Some suggestive thoughts were expressed by Dr. Peile in his book, "The Reproach of the Gospel," published in 1908, or thereabouts. He there suggests that the exaggerated respect for human life, a distinctive note of our own age, is not in itself a Christian feeling. The safety, which civilisation brings, makes death appear to us more dreadful than to those of bygone ages. The terror of death, and especially of sudden death, may be due to a waning conviction of immortality, and, what is more serious, a waning belief in the value of spiritual things. There is certainly food for reflection in these suggestions. The prosperity and peace of the world during our own lifetime has synchronised with the growth of materialism and love of the good things of life. The worship of comfort, and of money for comfort's sake, has given these things a value in men's sight which is altogether untrue. The sacrifice of money in its hundreds of millions, the sacrifice of life, and the sacrifice of comfort that the War has called for, may tend to bring about a return to truer standards.

"Again the Australians and New Zealanders have covered themselves with glory in the magnificent attack on Sari Bahr." There is every evidence of another fierce hand-to-hand conflict in

which our lads so gallantly did their part that Reuter's Correspondent has awarded the above mead of praise. It is good to be an Australian in these days, and we thank God for the courage and other fighting excellences of our brave men. It is well that news so enheartening comes so continuously to hand; for well we know now that always after these conflicts, in which our lads cover themselves with glory, there are the long lists of killed and wounded to be expected slowly trickling through from the seat of War. Our services of intercession are gaining in pathetic interest; the prayer lists are growing longer, thank God, and more and more the anxious relations are coming to join with others in the public intercession for their dear ones. But there is a steady growth in the other Rolls of Honor that record the slain, and also in the number of those