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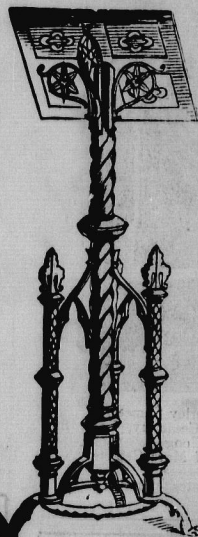
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Current Topics.

The recent successes of the Allies are raising very considerable hopes that peace may not be so very far off. Thus the problem arises: What shall we do with our soldiers when they return? It is probable that a certain percentage may remain permanently in the army. Even if peace were declared at once, and the Allies got all they wanted out of the Germans, the allied armies would not be completely disbanded. It is quite possible that at least 25 per cent. would remain under arms for a few years.

Still the problem would arise: How shall we deal with the 75 per cent. who may come back soon after the War ends? The problem is not so acute in Australia as in England, but it will be serious enough, also there will be a greatly increased immigration from the old country. Already the C.E.M.S. throughout Australia is being asked to suggest what can be done through its organisation to help in the repatriation of our soldiers. It is really an Imperial problem.

There are some thousands of returned soldiers in Australia already and complaints are increasingly heard in the public press that they are finding difficulty in obtaining employment. If that is the case now, it will be even more difficult during the trade depression that must inevitably follow the close of the war, when a great readjustment must take place in industrial conditions.

Several courses are open. First there is the possibility of settling men on the land. There has been much talk and a little action about this. But there are three difficulties in the way. There is the change from the military to the civil life, there is the need of capital, and there is the even greater need of practical knowledge and skill. It is worse than useless to dump men on a scrap of land who have neither finance nor agricultural experience. A few, very few, are undergoing a course of training at the agricultural colleges, but they will scarcely be able to take the full course, and even then it is one thing to learn an art, it is another thing to apply it. The return of the soldiers will offer an excellent opportunity to fill our wide empty areas, but it can only be done if in each district there is a skilled supervisor and some form of co-operative marketing of the produce. Large farm colonies might be one way of solving the problem, and the mar-

ried soldiers could work on some system of share-farming. It would be a grave scandal to make inadequate provision for them, and it would be more than a pity to let them crowd our already overgrown cities. There is room for a comprehensive private enterprise apart from anything the Government may do, and it would be a splendid business investment for the country—a bit of real patriotism—for a voluntary organisation to carry out a scheme of repatriation which would fill our waste places and develop our enormous natural resources. The success of the Red Cross and similar organisations show that such an idea is workable.

The Church has her share of the problem. A large proportion of the soldiers have shown that their religious instincts have been aroused. Many who were careless and indifferent have displayed a receptiveness to religious ministrations when sympathetically offered. The spirit of service has been awakened, and there will be a great number ready and even eager to serve their Church. What are we to do with them? We who remain at home must be ready, not merely to welcome them, but to find them a place and a work to do in the Church. They ought to find a live Church waiting for them when they return, and we should be making plans and other preparations for a tremendous enlarging of our general Church life.

There is no doubt whatever that, in certain quarters, the conditions created by the War are being deliberately used to advance the Anglo-Catholic movement, and to bring our Church's services into closer touch with those of the Roman and Greek Communions. The last instance of this tendency is seen in a Resolution passed in the Lower House of Convocation of Canterbury with regard to the spiritual needs of Sailors and Soldiers after the War. The Resolution is as follows:—

"That no arrangements for worship should be regarded as satisfactory which do not provide for a celebration of the Holy Communion as the principal Sunday Service, at an hour when the greatest number can be expected to communicate."

This Resolution seems at first sight comparatively harmless, especially the reference to "the hour when the greatest number can be expected to communicate." But we cannot shut our eyes to the fact that where the Holy Communion is made "the principal Sunday Service," in the sense that Morning Prayer is either omitted or

thrust into the background, the usual practice is to discourage Communion (except at an early hour), and to encourage the worshippers to remain without communicating, to "assist" in offering, or presenting "the sacrifice." Although many who approve of non-communicating attendance do not in the least realise whither they are tending, the result is to substitute the Mass for the Communion.

In this connection it may be well to quote the opinion of Dr. Pusey to show how far Anglo-Catholics have advanced since his day. Dr. Pusey says:—

"I have a strong feeling against the foreign custom of encouraging all sorts of persons to 'assist' at the Holy Eucharist without communicating. It seems to me open to two grave objections: it cannot be without danger of profaneness and irreverence to very many, and of consequent dishonour to the Holy Sacrament."

To Evangelicals the Holy Communion is, of course, the most important service of the Church, because it was ordained by the Lord Himself. But its very importance involves great care that the service should be in accord with the Lord's institution. There were, certainly, no non-communicants present when the Sacrament was instituted, and the central idea of the service consisted in the taking of the bread and wine in obedience to the Lord's command. The whole of our Office for the Administration of Holy Communion (after the Prayer for the Church Militant) is based on the idea that none but communicants are present. Dean Wace, in the London "Record," comments on the tendency to make little of Morning Prayer, and to make the Holy Communion the "popular" service on Sundays. He says:—

"From every point of view the innovation would be disastrous. It would deprive us of devotional influences which have been prized in the Church from its earliest days. It would degrade, by confessedly 'popularising' the most sacred service of all. It would introduce a thoroughly Roman corruption against the authority alike of the Primitive Church and of the Anglican Church, and against the views of the most learned and saintly of the High Churchmen of the last generation, and it would injure and alienate the laity. If, as the Bishop of Winchester says, the Bishops are now generally in favour of it, there is the more necessity for the Evangelical clergy and for the laity to be on their guard against it, and to resist it with the utmost energy and determination."

The "Gospel of Go-Slow," as it has been called, is in every respect anything but a Gospel—it is, indeed, a veritable "bad of Co-Slow." The manual of the I.W.W. (Industrial World Workers) states in its preamble that the "working class and the em-

playing class have nothing in common. There can be no peace so long as hunger and want are found among millions of the working people, and the few who make up the employing class have all the good things of life. This is altogether an exaggerated statement. None could sympathise with those who work, more than the millions of Christian people who are among the employing class. There must be employers, or how could work be found for those employed. Work must be done in the world, and there need be no want of sympathy between both classes, if the word "class" must be used. The manual goes on to state: "Between these two classes a struggle must go on until the workers of the world organise as a class, take possession of the earth and the machinery of production, and abolish the wage system." Even unions must be abolished, Capitalism must be abolished. Revolutionary industrial unionism is the only remedy. The strike is strongly advocated, and also "sabotage." "There must be war, and in war we cannot be particular about ethics—each will inflict the greatest possible amount of injury and loss upon the other with the least possible injury to themselves." We must, the I.W.W. say, use any tactics which will enable us to win. Sab-

otage means that workers should do all they can secretly to damage the goods which they manufacture, so that the consuming public may be disgusted with articles produced by the capitalists. All tactics must be used to wring concessions from employers by inflicting losses on them by the stopping or "slowing down" of industry and turning out poor products. Sabotage is defined as "hitting the boss in the pocket book." Guerilla warfare is advocated. Painters, e.g., are advised to put water in the paint, etc., etc. We deeply regret that such advice should be given. We cannot but think it immoral. We are glad to know that such a system is condemned by the Labour Party. No possible good can result from such dishonest tactics.

THE CHILD GUIDE.

During his last visitation the Bishop of Athabasca records a pretty incident. He came across a sincere Christian Indian, a poor old man of remarkable intelligence, but totally blind. The man was being led by a small boy, whom the Bishop recognised as one who had been in the Mission School, and whom he had baptised. The sight of these two going hand in hand, through the fast-falling rain to Church, the old blind man being led by the little child, and both rejoicing in the knowledge of Christ, was, the Bishop suggests, a vision of the triumph of the Christian faith.

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Dr. Wace on Biblical Criticism

At the Annual Meeting of the Bible League in London the Dean of Canterbury (Dr. Wace) delivered a striking address on Biblical Criticism.

The Benefits of Criticism.

Dr. Wace said:—The Bible League and those who, like myself, maintain the old truths respecting the Bible are not opposed in any way to the exercise of criticism upon the Bible. The more precious a thing it is, the more important and valuable it is, the better it is that it should be thoroughly well criticised that we may understand it better and better. I am sure I speak for every biblical scholar here when I say no persons are more deeply sensible of the benefits which modern criticism has conferred upon the Bible than we are. It has strengthened the position of the Bible in very many ways.

For example, the most remarkable and important discovery which historical science and criticism have made in recent years is the discovery of the antiquity of the art of writing. We believe still in substance what our fathers believed—that the writing of the Bible is due to the inspiration of God. But when it was supposed that writing was not known until about the time of Moses—and some people said afterwards—you will see what a portentous miracle it was to suppose all the books, we will say, of the Pentateuch, all those genealogies and little details, were dictated spiritually to some man for him to write down. But not so long ago—within my lifetime as a minister—it was discovered that writing was known and practised thousands of years before the time of Moses. Every scholar had in his library a written code of laws contemporary with Abraham, ascribed to one of the kings mentioned in the fourteenth chapter of Genesis. Of course, before people could write such a book of laws writing must have been very familiar indeed to them. There was no need for the general dictation of the whole Book of the Pentateuch to one man. All that was necessary was for Moses to collect the existing tablets, the records of ages before him, and put them together under the guidance and inspiration of God's Spirit.

Or if we turn to the New Testament, what a flood of light has been thrown upon it by the eminent Scottish professor, Professor Ramsay! In my earlier years people debated about the trustworthiness of St. Luke, and they found all sorts of defects in the stories of the Acts. Professor Ramsay has demon-

strated that St. Luke is one of the most accurate historians to be found in the whole range of writing. All this is done by fair criticism.

False Criticism.

What, then, is the criticism to which we object? Well, to put it quite plainly, we have no objection to criticism, but we have a great objection to false criticism, and, in our opinion, an immense amount of German criticism is thoroughly false criticism. I should be very sorry to say anything at all to disparage the invaluable work German scholars have done in contributing to the understanding of the New Testament. But I will be frank about German criticism, and what I say will be better understood now than it would have been three years ago. The great fault of German criticism is violence. The German gets hold of a theory and immediately thinks it is going to explain everything. The method is revolutionary, and there is that violence of disposition which we know animates Germans in other departments of life. It seems as if they can do nothing moderate.

The Wellhausen theory is a good illustration of the whole position. We have been brought up to talk of the Law and the Prophets. We were taught the law of Moses came first, and the prophets came afterwards and interpreted it. Wellhausen discovered that first of all came the prophets, and some of them invented the law to answer the purposes of their prophetic mission. This means, of course, that the Jews three hundred years at least before the time of our Lord were totally deluded about the course of their own history. Could anybody but a German professor ever conceive such a state of things? The Jews are the most tenacious people in the world. Their tenacity, as it is their danger, is also their virtue. Yet he persuaded himself, and persuaded the majority of the German scholars and a good many in England, that his theory was correct. Unfortunately English scholars, not knowing Germans as well as they do now, swallowed it, succumbed to this violence,

and propagated the theory to a dangerous extent in the country.

It was not always so. When certain theories with respect to the New Testament were brought into this country a band of scholars in England made themselves familiar with every detail of the German argument and shrank from no investigation, but were convinced on historical and critical grounds that the belief of the Church was right. Of this great school of Cambridge scholars Bishop Lightfoot and Bishop Westcott were distinguished representatives. I have not the slightest doubt a school will arise in England who will do for the Old Testament that which Bishops Lightfoot and Westcott did for the New.

Can We Trust the Bible.

What is the practical purpose of all these disputes? We want to know whether we can trust the Bible in reading it straightforwardly; whether it is true history from the beginning to the end of it. I do not know that any reasonable Englishman would trouble himself to maintain that every single detail that is mentioned in the present texts of the Old and New Testament is exactly correct. There are some apparent discrepancies. If there were none in such a Book it would be the greatest miracle that ever happened. It never disturbs you if two people telling a story make a slight discrepancy in detail. If God has not thought fit to preserve in absolute accuracy the original text of the New Testament, we must expect to find some difficulties and discrepancies. But that does not affect the question whether the story is true. What we are concerned with is to tell the average man, the man in the cottage, the working-man, that the Bible is infallible in a general, reasonable sense; that as he reads it through he may place his confidence in what he reads in the statements that the Bible makes respecting the will of God. The Bible itself is in its broad statement the best witness to its general historical truth.

There is nothing more extraordinary in the whole range of human know-

ledge than that some four thousand years ago some people began to write the history of Abraham and his family with the conviction that that family would be the most important in the history of the world. What human eye could possibly have imagined that at that time?

Or take the writings of the New Testament, that have revolutionised all life, that give us our hopes for this world and the next. It is a little book of only comparatively a few pages. How in the world did it come about that a book of such momentous importance was produced within not much more than fifty years by a small band of Galilean fishermen, with the addition of but one of learning, St. Paul? There is no miracle I know of so great as that.

There is this great school going about nibbling at pieces of this great edifice here, scratching a bit of the foundation there, trying to persuade people they cannot trust the superstructure. But the foundations lie far too deep for these minor efforts to take any effect. Our duty is to give ourselves up more and more to earnest study of the Scriptures, so that we may demonstrate more clearly their truth.

THOUGHTS ON PRAYER.

"The act of praying is the very highest energy of which the human mind is capable; praying, that is, with the total concentration of the faculties."

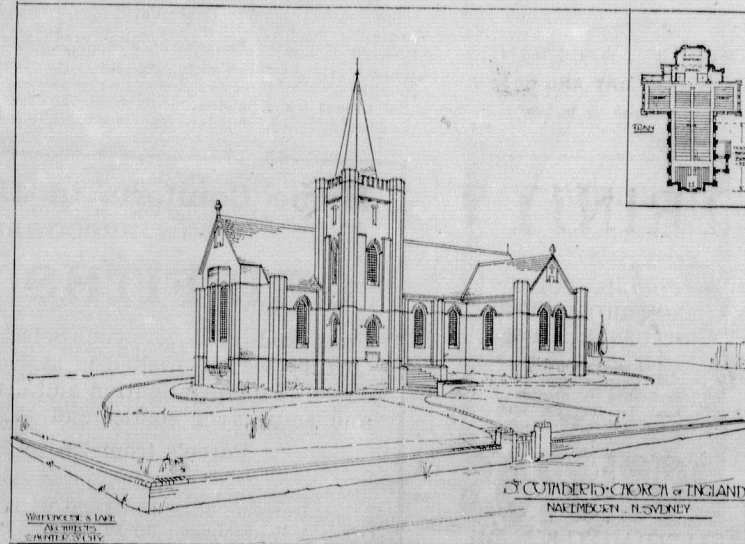
"If some Christians that have been complaining of their ministers had said and acted less before men and had applied themselves with all their might to cry to God for their ministers—had as it were risen and stormed Heaven with their humble, fervent, and incessant prayers for them—they would have been much more in the way of success."—Jonathan Edwards.

"The preacher must pray; the preacher must be prayed for. It will take all the praying he can do, and all the praying he can get done to meet the fearful responsibilities and gain the largest, truest success in his great work. The true preacher next to the cultivation of the spirit and fact of prayer in himself in their intensest form covets with a great covetousness the prayers of God's people."

St. Cuthbert's Church, Naremburn, North Sydney

The Opening Service of the new Church of St. Cuthbert's, Naremburn, will be conducted by the Archbishop of Sydney on Saturday, July 29, at 3 p.m. The Church is of Gothic design, and is built of brick. It will seat 350 people (and 600 when completed). All seats will be free. It is situated on the main road at the corner of Willoughby Road and Naremburn Avenue. The cost of building and finishing the present portion of the Church is £3500.

The parish was formed in 1912, by combining the Mission Churches of St. Thomas', North Sydney, and St. Stephen's, Willoughby. Rev. W. T. L. A. Pearce is the first Rector, and it is owing to his leadership (supported by his parishioners) that the Church has been built. The sum of £2000 has already been raised for payment of old debts and for the new building. A Thank-offering of £725 is asked for to commemorate the dedication of the Church.



Thoughts on the Church Seasons.

Fifth Sunday after Trinity (July 23).

THE CHRISTIAN'S REAL HAPPINESS.

The Epistle (1 St. Pet. iii 8-15) deals with two practical subjects, both concerning the real happiness of Christians. First there is need of love and forbearance on the part of those who profess to serve the Lord. Towards their fellow-believers there should be tenderness, and a strong desire for unity. "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrariwise blessing." Those who are in close touch with the inner life of Christian congregations know only too well how many disputes and heart-burnings there are, which take away much of the peace and happiness of Christians. "He that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile; let him eschew evil and do good; let him seek peace and ensue it."

Then, turning from the consideration of the need of watchfulness among Christians themselves, the Apostle speaks of the persecutions which come to them from without, and for which they are in no way responsible. These cannot really touch the Christians and their happiness, for it rests upon the inward communion of the soul with Christ, not on the outward circumstances of life. "Who is he that will harm you if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts."

St. James' Day (July 25).

FOLLOWING JESUS.

The St. James commemorated on this day, was St. James the Great, brother of St. John the Divine. He was the first of the Apostles who suffered martyrdom, and the only one

whose death is recorded in Holy Scripture. According to tradition, one of the Jews who dragged him before the tribunal of Agrippa, touched by his demeanour, was converted on the way and begged that he might die with him. The Apostle is said to have given him the "kiss of peace," saying "Pax Vobis," and they were beheaded together.

The Collect consists of a commemoration of the Apostles leaving all to follow Christ, and a prayer that we may show a similar promptness in following God's holy commandments. The Epistle (Acts xi. 27-xiii. 3) contains the account of St. James' martyrdom, telling how Herod "killed James the brother of John with the sword." In the Gospel (St. Matt. xx. 20-28) we are told how Salome, the mother of James and John, asked that her two sons might sit on His right hand and on His left hand in His Kingdom. To this the Lord replied, saying, "Ye shall drink indeed of My cup, and be baptised with the baptism that I am baptised with; but to sit on My right hand and on My left is not Mine to give; but it shall be given to them for whom it is prepared of My Father." Of the Lord's cup St. James truly drank when he, like his Master, laid down his life in Jerusalem.

Sixth Sunday after Trinity (July 30).

BURIAL AND RESURRECTION.

The Epistle (Rom. vi. 3-11) is one of those passages in which St. Paul emphasises the great importance of Christian Baptism. He could not but remember how after he had seen the Lord on the Damascus road, and had remained for three days in the city without sight, there had come to him "a certain disciple named Ananias," who said, "Arise and be baptised, and wash away thy sins, calling upon the name of the Lord. St. Paul's Baptism marked the beginning of a new life. So, in our Epistle, he compares Baptism to a Burial and Resurrection with Christ. "We are buried with Him by Baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." When Baptism was usually by immersion (as it still is in many Mission Fields) the appropriateness of the Apostle's metaphor must have been more obvious than it is now. The old man was buried beneath the waters; the new man rose out of them as from a grave. But though the symbolism of Baptism is affected by the common practice of

affusion (instead of immersion) the lesson is the same to us as to those to whom St. Paul wrote. Our Baptism also implies "a death unto sin and a new birth unto righteousness," for "Christ being raised from the dead dieth no more"; "in that He died, He died unto sin once; but in that He liveth, He liveth unto God." So with regard to us who have been "buried with Him in Baptism," the Apostle's words still apply. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Our Baptism reminds us that to willing sin we must seek to be for ever dead, by the grace of the Risen Christ to live continually a life of righteousness.

Personal.

Rev. G. H. Cranswick, Rector of St. Paul's, Chatswood, Sydney, will conduct a Quiet Morning for the clergy in Grafton on Wednesday, August 23, in connection with the session of the Diocesan Synod.

Rev. C. R. Dalton has resigned the parish of St. George's, Malvern, Melbourne, and is shortly returning to England.

Rev. C. E. Gayer, Assistant Chaplain of the Victoria Missions to Seamen, has been ordered by his doctor to go into a private hospital for at least a month. It is hoped that, under proper treatment, his health will soon be fully restored.

Canon Burns, of the N.S.W. Church Missionary Association, will leave Sydney on his return to Nairobi, British East Africa, in September.

A private cable has been received from the Rev. F. W. Harvey, who recently left Sydney as Y.M.C.A. Secretary on a troopship, intimating that he is returning on account of ill-health. If well enough, Mr. Harvey will again take up the Curacy of St. Andrew's, Summer Hill.

The Bishop of Labuan and Sarawak (Dr. Mounsey), formerly Curate of St. James', Sydney, was compelled last year to seek medical attention in England, and his ill-health has been a matter of much concern to his friends. A stay of some months in Italy, has, however, proved of much benefit to him, and he was able to be present at

the Annual Meeting of the S.P.G. in London.

Mr. Broome P. Smith, who for the past 18 months has done valuable work as a deputationist for the N.S.W. Church Missionary Association, is leaving Sydney for New Zealand on August 3 to take up similar duties in connection with the C.M.A. in the Dominion.

Rev. Robert E. Freeth, classical master at the King's School, Parramatta, has been appointed Precentor of St. Andrew's Cathedral, Sydney, in succession to the Rev. E. N. Wilton, who recently resigned on his appointment as Sub-Dean and Canon Residentiary of Bathurst Cathedral. Mr. Freeth, who is a scholar of Selwyn College, Cambridge, has been on the teaching staff at the King's School for about three years. He takes up his new duties at the Cathedral on August 1.

Rev. E. N. Wilton, who recently resigned the Precentorship of St. Andrew's Cathedral, Sydney, is at present enjoying a well-earned rest in the country preparatory to taking up his new duties at Bathurst Cathedral. Arrangements are being made by the members of the Cathedral congregation and choir of St. Andrew's to mark their sense of Mr. Wilton's services as Precentor and head of the choir school for the past 10 years. Rev. C. H. W. Clark is at present acting as Precentor.

Rev. E. A. Parker, Vicar of St. Stephen's Church, Reefton, N.Z., has accepted a position as assistant minister at St. David's and St. Simon's, Surry Hills, Sydney.

Rev. R. Noake, of Christ Church, Enmore, Sydney, has been notified that his son, Private Cyril Noake, has been a second time wounded in action.

Canon Swan, who has been Rector of St. Bede's Church, Semaphore, S.A., for the past 15 years, recently informed his congregation that he desired to resign the benefice on August 31 next.

Archdeacon Bartlett, of Goulburn, is suffering from a severe attack of bronchitis. His engagement to conduct a Quiet Day at St. Jude's, Randwick, has had to be postponed. He proposes to spend a week or two in Sydney until his health is restored.

Canon Girdlestone, who lately resigned the headmastership of St. Peter's College, Adelaide, after many years work, has come to live in Sydney for a time. He is residing at Gladesville.

Rev. K. Hamilton, Curate of Cootamundra, has been appointed Rector of Bombala, Diocese of Goulburn.

Mr. A. Alston, M.A., the new headmaster of Trinity Grammar School, Dulwich Hill, arrived in Sydney last week and has commenced his duties.

Rev. B. I. Hobart, recently Curate at All Saints' Church, Singleton, N.S.W., has been appointed to the charge of the South Maitland parochial district.

Rev. J. H. Frewin, of St. Mary's, North Melbourne, has gone on the round trip to Fiji. A friend who resides in Fiji is paying his expenses.

Rev. Sydney Smith, who has been Vicar of St. John's Church, Portarlington, for the past two and a half years, has received an appointment at the Melbourne Grammar School. He will take up his new duties on July 10.

Dr. Wace, Dean of Canterbury, has had a fall in his dining-room and has broken his arm. Dr. Wace, who will complete his 80th year in December next, is a leading Evangelical and a man of great ability. He was Principal of King's College, London, from

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for appendicitis on July 6. He is, however, making a good recovery.

On Friday, July 8, the Rev. W. D. James, late Curate of Holy Trinity, Balacava, Melbourne, was inducted to the charge of Whittlesea by Canon Hughes, the Rural Dean. The sermon was preached by the Rev. F. S. Masters, Vicar of Balacava.

The position of Secretary to the C.E.M.S., and Warden of the Hostel in Melbourne, has been accepted by the Rev. A. J. Whyte, of Warburton. Mr. Whyte, however, will not be able to take up his duties for a few weeks.

Rev. R. B. S. Hammond has been elected President of N.S.W. Alliance in the place of Archdeacon Boyce, who has resigned.

FOLLOWING CHRIST.

It is as the Son of God, come down from Heaven, that Christ said "Believe on Me"; but it is as the Son of Man, living a human life, that He said, "Follow Me." He showed how men might live in the world, and yet not be of the world; or, in St. Paul's phrase, how they might use the world without abusing it, and make life a nobler, purer, and holier thing.

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Our Melbourne Letter.

(From Our Own Correspondent.)

"The Conversion of the Clergy!" We have occasionally heard laymen say that something of this kind is required, but it is a new thing to hear such a demand from the lips of an Archbishop. The Archbishop of Melbourne laid this down as a first step in the path of renewal when addressing a large gathering of his clergy at the Cathedral on July 11. Thus the Gospel of Revival is to begin at Jerusalem. We are glad of this, for it is the only way. But "conversion," like regeneration, is a good old word which has been watered down to half its strength. Thus a man may be converted over and over again. Does the Archbishop stand in doubt of some, that they may never have experienced conversion in the old biblical sense; that first act of definite turning from Sin in Repentance, to God in Conversion, issuing in a new and eternal life in Regeneration. The present crisis demands that men even in Holy Orders should make their calling and election sure. Or, does the demand for the conversion of the clergy mean a renewed repentance and re-consecration of life and service? On reading again what was said from the pulpit, it is clear that the Archbishop is asking the clergy to seek again those things which they have lost—reality, courage, tolerance, and charity.

There were many good things in the Archbishop's sermon to the clergy which stand out more clearly in the printed pages, but they are mostly palliatives. There is a feeling that the great remedy for our spiritual deadness has yet to be found. We still wait for a vision of the way of life, and for a programme of effort commensurate with the vision. The clergy will do well to continue in prayer till the Lord Himself speaks as He did in the light above the noonday sun to St. Paul on the way to Damascus. In Acts 26 we have the vision, the programme ("to open their eyes and to turn them from darkness to light"), and the obedience which made the vision an actuality. The Revival can only come in this order. The great thing is that Archbishop and clergy realise their need. God grant that no bogus remedy will be adopted. The remedy is the Lord Himself.

The Church of England Messenger has added to its partisanship this evil that it is deliberately obscurantist and unfair. It has refused publication to letters dealing with its unjust comments on those concerned in the Prayers-for-the-dead controversy. In its last issue there is not a line even to indicate that letters of protest had been received from those it has maligned. We hear of several who have recorded their protest in the only way possible by withdrawing all support from the paper. The memorialists against prayers for the dead have ap-

parently fallen under the ban of official disfavour, hence their treatment by the official organ. The action of the editors accords ill with the aspirations for better things inculcated in recent issues of the same paper. It is well that there is another paper which is ready to let the plain facts be known.

The Willochra Synod.

The Synod of the Diocese of Willochra met at Gladstone on July 18. In his Presidential Address the Bishop dealt in detail with the lessons of the War.

FOUR GREAT LESSONS OF THE WAR.

He said:—It seems to me that the War is teaching us, and to some extent has already taught us, four great lessons, which are cheap at the cost of all its horror and bloodshed, and that out of these lessons are beginning already to spring four great inspirations.

Naturalism Cannot Bring Happiness.

1. The first great lesson that "naturalism," that is, a world in which the spiritual is ignored or eliminated, can never bring man peace or happiness. For the last fifty years we have been told with ever-increasing assertiveness that Power and Knowledge, or Knowledge leading to Power, could solve all the problems of the world and bring men ever-increasing happiness. By Knowledge was meant that Knowledge which takes no account of spiritual things or tries to account for them on purely naturalistic grounds. In Germany we have seen this doctrine carried to its logical extreme, and does anyone, even in Germany, now think that the world's salvation lies that way? This War has surely given a death-blow to pure materialism and intellectualism. The notion that under pure science and enlightened intellectual selfishness the world would gradually grow in peace and happiness has been hopelessly discredited. At the same time out of the very hell of modern destructive invention, out of the poison gas and liquid fire there has sprung up such a spiritual fire of self-sacrifice, such a widespread devotion of life to duty as the world has never seen before. In England alone 4,000,000 men gave themselves without compulsion to face the devilish inventions of scientific progress. In France there has been but one spirit of heroic self-devotion. Even in Germany the mass of the common people, deceived by their leaders, and told that the sacrifice of their lives was needed for the preservation of their country from the plots of designing enemies, have given their lives with a courage that is beyond all praise. Never before has the world seen such an outpouring of self-sacrifice, and it is impossible not to believe that, when, as the result of War, it is perceived that mere natural knowledge cannot bring peace or happiness to man this mighty spiritual force of unselfishness will be turned into higher channels for the good of the world.

Sin Made Manifest.

2. In the second place sin has been made manifest on a gigantic and unmistakable scale. It is not merely that Germany has set an example of disregard of moral law and international rights which has shocked and horrified not only Christendom but even non-Christian nations, but much more it is that our own sins have been brought home to us as never before. We have seen, for instance that the love of drink has such a hold upon us that not even the needs of the nation or the call of our King has had power to induce us even temporarily to lay it aside. We have seen that the love of pleasure is so ingrained that amusements and pleasures go on the same as ever in spite of the impera-

tive call for economy. We have seen the ugly shapes that selfishness takes, no longer able to hide itself, but standing out naked and unashamed, we have seen lust enfeebling our men and rendering them not only useless but a burden to their country. We have seen that sin is not a private concern but a wound and a danger to the community; that the plea "Cannot I do as I like?" is of all the falsest and most damnable; that we cannot and must not do as we like when our liking hurts others, as sin always does. We are learning the great truth that no man liveth or dieth unto himself. There are signs already of reaction against the toleration of abuses, and the easy-going conception of sin. We are beginning to realise that it is largely our sins which have brought this judgment of God upon us, and we are moving slowly toward a better mind. The insistence on early closing of hotels, the direction of picture shows, the taxation of amusements are halting steps in the right direction; but it is not too much to hope that one great result of the War will be to make thinking men realise as never before the close connection between sin and misery, to realise that it is not poverty or suffering that makes hell on earth, and brings all sorrows in its train.

Inequalities of Social Life.

3. The War has brought out into clearer and more startling light the terrible inequalities and injustices of social life which exist in the old world, and to a very much lesser extent even in Australia. Socialism has done immense service to the world by emphasising and calling attention to social wrongs; yet Socialism has dramatically failed under the stress of War. Of the great German Socialist Party, the strongest in any country, and the party which was always quoted as able to prevent Germany going to war, only some fifteen failed to throw over their principles and to vote for war. A few have stood firm, but very few. In one sense the horrors of social injustice have in England been less felt since war began than before. Work has been incredibly plentiful and the more favoured classes have risen nobly to the occasion, have mingled with the labouring and industrial classes, throwing off their reserve and showing a sympathy and brotherhood never known before, relinquishing all luxury, throwing open their houses, and labouring like their poorest neighbours for the common good. But all this, admirable as it is, shows how much there was to be done, how much to reform. It seems impossible to believe that things will go back to the old bad way before the War. May we not believe that the War will give the greatest impulse ever known to social reform, and that thousands of the idle rich who have learnt the joy of work and of human service will continue to say in Blake's noble words:—

"I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land."

The Need of Brotherhood.

4. Lastly. The War is rousing as never before a sense of the reality and the need of brotherhood among nations. We have been drawn into the closest union and alliance with at least six of the principal nations of Europe, and, with the exception of Germany, we cannot be said to feel any antagonism even towards those nations with which we

are at war. We regard them as the unhappy tools of the only nation which hates and longs to destroy us. It seems impossible to doubt that mutual understanding and sympathy will grow and develop after the War. Russia will not forget that our greatest soldier laid down his life for her. Italy was already an ancient friend, and our affection for France and her affection for England has been multiplied a hundredfold.

We all have come to see that the future peace of the world can only be secured by mutual agreement and mutual justice among the nations, and the horror of war will be so deep and widespread among all free nations that mutual understanding will have a greater chance than it has ever had before.

But this is not all. It will be acknowledged that all uncivilised and unmoralised nations are danger centres to the whole world. Christian Missions will come to their own and be recognised as working for the safety and welfare of the civilised world. Missions will have an opportunity and an importance never before vouchsafed to them and will react correspondingly upon Europe. It may be that all these things will not come to pass, but it would be rash indeed to deny that they may do so as the result of the War, and we who are Christians will cling to the good hope until it is shown that we are wrong.

REFORM OF A.B.M.

In referring to the questions considered by the Archbishops and Bishops at their Conference in Sydney in May, Bishop White said:—

I wish also to refer briefly to another matter carefully considered by the Bishops in May, and also by a sub-committee of Bishops, of whom I was one, in Melbourne last month; I mean the new Determination to be submitted to General Synod with regard to the Australian Board of Missions. In the first place I wish to answer a criticism which has been made to the effect that a wider Conference than the Bishops ought to have been called to consider the preparation of the Determination. It is perfectly plain that as, at present, the Bishops are the Board of Missions, and as they propose by the new Determination to surrender their exclusive rights, they have an undoubted right to meet first and consider the position and the course of action they propose to adopt. In the second place, I wish to say that I believe that we were all most deeply impressed by what we believed to be the answer of the Holy Spirit to earnest prayer, and by the sincere desire of those who differed, and still differ, in their conception of the right methods of missionary work to recognise that they were members of the same Church and to give up their own preferences, where it could be done without sacrifice of principle, for the sake of unity, and for the common good. The draft Determination which was the result of our deliberations has been already made public, and I do not propose to comment upon it here, as its fate must be decided in General Synod. I earnestly hope, however, that no light cause, no individual preferences, no unworthy distrust of our fellow Churchmen will hinder the healing of the breach which at present exists in the unity of our Missionary work and prevent the Australian Board of Missions from becoming in fact, as well as in name, the Church of Australia in its Missionary capacity, one in sympathy, but as wide in its freedom from unwise coercion as is the Church itself.

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"Only through Me." Love's Might, all might transcending, Alone can draw the poison-fangs of Hate, Yours the beginning—Mine a nobler ending— Peace upon Earth, and Man regenerate!

Only through Me can come the great awakening! Wrong cannot right the wrongs that Wrong hath done; Only through Me all other gods forsaking, Can ye attain the heights that must be won.

Only through Me shall Victory be sounded; Only through Me can Right wield righteous sword; Only through Me shall Peace be surely founded; Only through Me! Then bid Me to the Board.

Can we not rise to such great height of glory? Shall this vast sorrow spend itself in vain? Shall future ages tell the woeful story,— "Christ by His own was crucified again?" —John Oxenham.

A sacred burden is the life ye bear, Look on it, lift it, bear it solemnly; Stand up and walk beneath it steadfastly; Fail not for sorrow, falter not for sin; But onward, upward, till the goal ye win. —Keeble.

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The Church Record.

JULY 21, 1916.

A MISSIONARY CONCORDAT.

We publish to-day a new draft of the Determination which is to be introduced into the General Synod by the Bishop of Willochra for the purpose of reconstructing the Missionary Organisation of the Church in Australia. The present form of the proposed measure is (if we are correctly informed), the result of Conferences amongst the Bishops, and we frankly recognise with much gratitude their evident desire to deal fairly with the particular system of missionary method which we ourselves prefer, viz., that represented in Australia by the Church Missionary Associations.

Looking at the question from this point of view we must however, definitely state, that if we are to accept this new scheme, it will involve the surrender of much that we hold dear, and, so far as we are concerned there is, on the surface, no great call for such surrender. The existing A.B.M. Determination says that one of the functions of the Australian Board of Missions is to assist in carrying out the Missions established by the Church of England through her Missionary Societies and Associations; "provided that the Board shall not interfere with existing missionary institutions except so far as they may place themselves under its direction." This secures to the Church Missionary Associations the large liberty of action, which we believe to be our inherent right as Churchmen, and the Society principle which we uphold, has, as we think, been productive of the utmost missionary efficiency. The present vigour, the extensive clientele, and the large funds of the Church Missionary Associations are a sufficient testimony to the soundness of our position.

At the same time we are bound as Christian men to recognise that others have the same right to their convictions that we have to ours. There are many Churchmen who consider, erroneously in our view, but still in deep sincerity, that our system of working does not allow full place to the idea of the corporate life of the Church. This divergence of theory has caused incidental frictions from time to time, and the new Determination is an effort to produce a wider harmony. We

must unreservedly admit that the supporters of a more strongly emphasised corporate theory of missionary organisation have surrendered very much by which they set great store in the past, when they set their hands to this new scheme. We therefore think that it is incumbent upon us to meet their honest endeavour after a general understanding, and to accept this delicately adjusted machinery, for the sake of the larger good. The things which are vital to us are carefully safeguarded, and freedom to manage their own affairs in their own way is secured to the Church Missionary Associations, subject to the due recognition of Diocesan Missionary Boards in arranging campaigns in the various Dioceses. It is worth while to yield what we are asked to give up, if it promotes throughout the Church which we love a deeper unity of heart in obeying the last command of our common Master.

[The full text of the proposed new Determination will be found on page 13.]

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

St. Andrew's, Summer Hill.

At the Public Meeting in connection with the 35th Anniversary at St. Andrew's Church, Summer Hill, on June 27, the Rector, on behalf of the churchwardens and parishioners, presented Mr. W. E. Shaw, who is leaving the parish, with an illuminated letter expressing the grateful thanks of the parishioners for Mr. Shaw's long and helpful service to the Church, of which he has been for so many years a Churchwarden. In his reply, Mr. Shaw thanked the parishioners for their gift, which, being in a portable form, he would be able to treasure as a memento of his and his family's connection with the parish.

Alterations at the Cathedral.

Steady progress is being made with the alterations at St. Andrew's Cathedral, in connection with the enlargement of the Chapter House. The new Choir Vestry on the northern side of the Cathedral, facing the Deanery, is well under way. The western wall of the northern transept of the Cathedral has been pierced to allow of an entrance from the new Vestry. A new Cathedral Choir School is to be erected at the back of the Deanery.

Soldiers' Welcome.

Bright services are held every Sunday afternoon at the Soldiers' Welcome in the grounds of St. Andrew's Cathedral. The Service on the last two Sundays was conducted by Canon Bellingham, who was assisted in the musical portion by several voluntary workers and ladies of the Committee. The attendance of the soldiers is increasing, and as the men are permitted to select their own hymns their interest in the service is thereby considerably enhanced.

Death of Bishop Cooper.

The following resolution was passed by the Chapter of St. Andrew's Cathedral, Sydney on July 6:—"The Chapter of St. Andrew's Cathedral, Sydney, having heard with deep regret of the death of the Right Reverend Dr. Cooper, Bishop of Armidale, formerly of Grafton and Armidale, place on record their sense of the great loss sustained by the Church on earth, and their recognition of the unwearied, wise and faithful services rendered for many years, especially in watching and cherishing the interests of the Church, lengthening her cords and strengthening her stakes in the scattered districts of a progressive and extensive Diocese. From the Bishop's example of life, and his work for Christ and the Church, the Church in Australia has derived lasting benefit, and the Chapter gratefully remember the principles and ideals of life proclaimed by him in the Cathedral pulpit, his statesmanlike dealing with questions as Chairman of the Provincial and General Synods, they

offer sincere sympathy to the Diocese of Armidale, to his widow and friends."

New Church at Chatswood.

The new School-Church of St. Barnabas', Chatswood, was dedicated by the Archbishop last Saturday afternoon, in the presence of some 20 clergy, and a large congregation. The Church is situated in the parish of St. Paul's, Chatswood, and work was begun in the locality by the former Rector, Rev. H. G. J. Howe. About eleven months ago a meeting of parishioners, under the presidency of the Rector, Rev. G. H. Cranswick, was held to consider the question of a Church, with the result that a substantial brick building has been erected to seat about 200 worshippers, on a commanding site. The cost has exceeded £1100, of which £950 remains to be paid off. At the dedication Service the Archbishop gave a helpful address on St. Barnabas, "a good man and full of the Holy Ghost," urging upon his hearers the need of following the example he set, in giving his money, in helping new-comers, in building up the faithful. The offerings amounted to £26 12/- . At the close of the service, all were entertained at afternoon tea.

The Conventions.

Four Group Conventions for the deepening of spiritual life were held in Sydney last week in preparation for the forthcoming General Mission. At All Saints', Petersham, the Convention was held on one evening only; it was conducted by the Archbishop, and the Church was full. At St. Thomas', North Sydney, the Dean and the Rev. E. H. Lea spoke on the Monday night, and the Archbishop on Tuesday, the congregations being good. At St. John's, Darlinghurst, the Revs. A. H. Garnsey and G. H. Cranswick gave the addresses, and at St. Philip's, Church Hill, the Revs. P. J. Bazeley and A. A. Yeates were the speakers.

Similar Conventions are being held in individual parishes. In many cases special meetings took place before Whit Sunday, as at St. John's, Parramatta, where the average attendance each night (for eleven nights) reached 200, and 136 persons signed consecration cards. Rev. A. J. H. Priest, under the auspices of C.M.A., is devoting much of his time to this special work, and has recently conducted Conventions at Campsie, Drummoyne, Wollongong, and St. Peter's, others being arranged for Beecroft, St. Clement's, and St. Luke's, Mosman, and Naremburn.

There is no doubt that good results will follow all these special efforts, and that church-people generally will go forward to the General Mission with a wider spiritual vision and a deeper spiritual life.

Deaconess House, Newtown.

The financial year of the Deaconess Institutions closes on July 21. £400 has been received as the first instalment of the promised grant of £1200 from the "Walter and Eliza Hall Trust," towards the new Deaconess House. Steady progress is being made with the building. Over £3000 is now in hand, but there remains £2000 yet to raise. Donations may be sent to the Deaconess Superintendent, Deaconess House, Queen-street, Newtown.

Anglican Church League.

The Annual Meeting of the Anglican Church League will be held in the Y.W.C.A. Hall, 163 Castlereagh-st., on Monday, July 24, at 8 p.m. The President (Mr. C. R. Walsh) will take the chair. The subject for consideration will be "Evangelical Churchmanship, and its possible contribution to the Church and Commonwealth of To-day." Three short papers will be read, viz., "Social Problems," by the Rev. A. A. Yeates; "Education," by the Rev. G. A. Chambers, and "Personal Religion," by the Rev. S. J. Kirkby.

COULBURN.

(From a Correspondent.)

Temporary Appointments.

Rev. H. E. Lewin is in temporary charge of Bodalla, vacant by the resignation of the Rev. F. B. Clive. Rev. S. Hart will be taking duty at Binalong for a few Sundays pending an appointment to that parochial district.

Resignations.

Rev. F. B. Clive has resigned the incumbency of Bodalla on account of ill-health. Mr. Clive's health is such that he will have to retire from active work. The Rev. H. E.

Lewin has resigned from the parish of Cootamundra, his health necessitating a less strenuous charge.

French National Day.

The Bishop spoke on French National Day at the demonstration in Goulburn. In the course of his address he said, "they were not ashamed to praise the French, but as a nation they must bow to the French nation, for they could not presume to praise a people whose whole-hearted and humble earnestness had set such a wonderful example to its Allies. We had to thank France for a magnificent recovery, helped, he was glad to say, by our brothers, who had aided them to stem the German tide. We could thank them for an example of resistance unparalleled in history. Verdun just represented a moral victory, though its value as a fortress was nothing. What had struck us most was the calm and confident spirit of France. As we thanked them for these examples, so we thanked them for an inspiring revelation of a nation finding its own soul. Let the thanks of Australians be also a heartfelt resolution that they would not refuse to respond to the appeal and make our nation one of one aim, and so be worthy to stand beside France."

BATHURST.

The Bishop on "Lay Ministry."

The War has caused a shortage of clergy in the Bathurst Diocese, as elsewhere, and Bishop Long writes in the "Church News" urging that the laymen in the various parishes should be more ready to conduct the Sunday Services in the absence of the clergy than they are. To the laymen he says:—

"I frankly acknowledge that most of you have healthy sentiments about reality in religion; but I do believe you are greatly mistaken often as to what 'reality' in religion actually means. I want you to try and consider it from a new point of view. Try and get rid of your favourite division of Christians into holy men and ordinary men; saints and sinners. That is your fundamental error. There is only one common class of Christians, viz., sinners saying their prayers. To this class we all belong, bishop, priest, and people. None is before or after another in this class. It is a detestable heresy of false sacerdotalism which seeks to erect within Christ's fold one class who may pray for others and another class who may only be prayed for. You laymen must recover your lost sense of the Priesthood of the Laity. You are meant to be priests in your own households, and there conduct the family devotions, and you are meant to conduct the family devotions of the Church in your parish as you are called to do so by the voice of authority, in response to a clamant need. To conduct the services in Church on Sunday in the absence of your Rector means this, and no more than this: That as a simple-hearted Christian gentleman, you lead the devotions of the people because it is your duty to do so. You know the need of all to pray, and you desire to see it met. You are not setting yourselves up above your brethren. (O, how you fear lest that will be said of you.) There is no difference in saying your prayers in the pew and saying them in the prayer desk. There is no added professionalism about it. If, and when, you read an address or sermon to the congregation you can read one from the well-known teachers of the Church and the teaching is for yourself as much as for the others. Will you not try and see it from this point of view? I am sure the congregation would at once perceive that this is the true point of view. For my part, my brothers, I long, above everything else, that we could first get back to the real simplicity and naturalness of Christian prayer and worship, and get away from all these false stilted notions of Pharisaeism. We all want to feel ourselves to be together children conscious of the need of speaking with Our Father—of sinners knowing our common need of pardon and help. If we once get back to this we would find our people coming together for common prayer, not only in the Mother Churches, but in every corner of our vast parishes, and taking their common devotions

together, whether the parish priest were there or not."

ARMIDALE.

Mr. Broome Smith.

Mr. Broome Smith has recently been visiting many parishes in the Diocese on behalf of the Church Missionary Association. His lectures on West Africa, illustrated by beautiful slides, and enriched by details of his personal experiences among the savage tribes of the Dark Continent, have been much appreciated.

CRAFTON.

The Mission of Witness.

The Bishop, in the "Diocesan Chronicle," says:—

"I was longing for some great accession of Evangelistic power coming to us, perhaps from the Old Country by means of what is called 'a Mission of Help.' But possibly the thought was premature, and one may rely too much upon the messengers from elsewhere, and too little on the ever-present Spirit, who is waiting to be invoked. Our first and chiefest ground of hope, as the Bishop of London says, is in the Holy Ghost, and then in the humble souls made usable by Him. So quietly, steadily, and strenuously let us go to work again in our own spheres, each of us by life and witness working for this National Regeneration, from the centre outwards. For ourselves upon the Northern Rivers, we shall continue to pray and plan assiduously for our 'Mission of Witness.'"

The Council of the Diocese, which met on June 6 and 7, gave its whole-hearted support to the project. I ventured to say on that occasion that the Mission of Witness would be the greatest spiritual enterprise to which we had set our hands since the foundation of the Diocese. A 'Mission Board' was appointed to lay out initial plans, which will be further considered at the next Council (July 26), and receive, we believe, effective stimulus at our Synod in the following month."

The Death of Bishop Cooper.

The news of the death of the Bishop of Armidale was received with deep regret in the city of Grafton, and its neighbourhood. Bishop Druitt, who was under medical orders not to undertake any episcopal duties, at once communicated with his medical adviser, who reluctantly agreed to his travelling to Armidale, in a private car placed at his disposal. The Bishop was accompanied by his wife and Archdeacon Seymour, and was able to be present at the service in the Cathedral, but did not go out to the cemetery. Considering the difficulty of fulfilling Sunday duties quite a large number of clergy from the Grafton Diocese were present at the funeral.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

New Church Buildings.

On Saturday, July 1, a new brick Church was dedicated by the Archbishop at Ascot Vale, in the presence of a large gathering of parishioners and friends.

What appears to be a name little used heretofore in this Diocese, viz., St. Bede, has been given to the new Church Hall at Elwood, opened on Saturday, July 15.

Clergy and Cycles.

It seems advisable for cycle users to be on their guard, since within the past few weeks two clergymen of this Province have suffered the annoyance of having their cycles stolen while visiting. This has been the unpleasant experience both of Canon Colebrook, of Ballarat, and the Rev. W. D. James, of Balaclava.

St. John's, Heidelberg.

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filled the Church to overflowing, Archdeacon Hayman recently unveiled, at Heidelberg, the parish "Roll of Honour," containing 35 names, including the name of the Vicar, the Rev. D. W. Weir, who is Chaplain to the A.I.F. in Rabaul, New Britain.

St. Matthew's, Prahran.

The Annual Special Offering Sunday at St. Matthew's, Prahran, this year was again most successful. The sum of £167 14s. was received on the Sunday, and other gifts were sent in afterwards.

The Nations' Arms and Flags.

Mr. C. Forbes, 55 Williams Road, Windsor, is prepared to give a Lantern Lecture entitled "How the Nations got their Arms and Flags," for the purpose of assisting any Church or Patriotic Fund at any place in Melbourne or suburbs.

Revival of the Church.

Over 150 of the clergy, many of them from the country, assembled at St. Paul's Cathedral on the morning of July 11, to hear the Archbishop's sermon on the need and call to Revival. The service was Holy Communion with special intercessions. The sermon has been printed in full in the "Messenger." It contained some excellent rules, but could only be taken as an initial message in a movement which we trust will lead on to a revelation of deeper spiritual principles. The feeling of disappointment over the service was in no small measure due to the failure to follow up the service with a conference, for many of the clergy will not be together again till Synod time.

The Late Canon Gason.

If ever a people had reason to keep fresh the memory of a former clergyman they are the people of St. John's, East Malvern. The late Canon Gason was the founder of the parish, and for over 25 years faithfully witnessed to Christ among his people and built them up in the knowledge of God. Last Sunday the Archbishop dedicated a beautiful stained-glass window and an oak pulpit to

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the memory of the deceased Vicar. The Dean preached in the evening. Mrs. Gason, Rev. E. I. Gason, and Mr. and Mrs. Will. Gason were present at the services. The congregations were very large. The pulpit is a large one, built of light oak, and it cost £200. A fine photograph of the late Canon was unveiled in the Sunday School by the Superintendent, Mr. R. H. Shackell, a close personal friend of the former Vicar. There is to be an organ recital on Wednesday, by Mr. Floyd, of the Cathedral. About £40 has recently been spent in renovating the organ. Rev. H. B. Hewitt, the new Vicar, is ably carrying on the good work of his predecessor.

St. Silas', Albert Park.

Since Easter a strenuous effort has been made in the parish to pay off the Vicarage debt (£230) and reduce the overdraft incurred many years ago, and, as a result, the Vicar (Rev. A. B. Rowed) was able to announce on Sunday, July 2, that the Vicarage debt had been paid and £100 cleared off the overdraft. The whole of this amount was raised by free-will offerings. The New Church Building Fund now stands at £800 and an organised effort will be made to add to this amount.

Death of a Faithful Worker.

By the sudden death this week at the age of 39, of Mr. Robert Griffiths, manager of Messrs. Griffiths Bros., Elizabeth Street Branch, the Church of England and the temperance cause lose a valued and energetic worker. Mr. Griffiths was connected with St. Hilary's Church, East Kew, and belonged to various temperance bodies. A strong Protestant, he was, like other members of his family, closely associated with the Evangelical school of thought in the Church of England.

C.E.M.S.

Satisfaction is expressed at the response made by the members of the Church of England Men's Society in Melbourne to the country's call for volunteers. Mr. Stewart Murray, the Secretary, who recently gave in his resignation to join the work of the Young Men's Christian Association, stated that, approximately, from 250 to 300 out of the total membership of a little over 1200 are in camp or at the Front. This means a large proportion of enlistments among the single men, as the Society includes a great many married men with families who do not consider that they are justified in volunteering at present.

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QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

The Archbishop.

The Archbishop is visiting Roma, Mitchell and the Charleville Brotherhood districts. The Bishop-Coadjutor administered Confirmation at St. Peter's Church in the Milmerman parish, returning to Brisbane on Wednesday, July 5, for a Soldiers' Confirmation, held in the Cathedral.

St. Nicolas', Sandgate.

At a recent gathering of the parishioners of St. Nicolas' Church, Sandgate, a send-off was given to the Rev. Edward Rooke, who has been acting-Rector during the past 12 months. Mr. Wade Brown, the people's Warden, presented a purse to Mr. Rooke, at the same time stating how highly his services in the parish had been appreciated. Mr. Rooke replied in a feeling speech, and concluded by commending his successor to the kind offices of the people. Mr. Rooke has been appointed a Mission Chaplain, and will shortly relieve Rev. Alfred Davies at Toowoomba.

ROCKHAMPTON.

Diocesan Notes.

Rev. Ernest Robinson has arrived from England, and has been licensed for work in the Diocese.

Rev. Donald Kerr, from the Diocese of Adelaide (who had arranged to take charge of the parish of Winton for two years, beginning in July), has been obliged to withdraw owing to a serious breakdown in health.

Rev. C. J. Collis, who has been a Missionary in Basuto, has offered himself for work in the Diocese, and the Bishop has asked him to take charge of Winton.

The Bishop's Chapel.

The Bishop, writing in the "Church Gazette," says:—

"As my income was increased last year by a substantial gift, I have used it to provide increased accommodation in the Chapel at the See House. This Chapel has for some time been much too small for gatherings of clergy, retreats, etc., and also it is being increasingly used, I am thankful to say, for a place of worship and Communion by residents in the neighbourhood, nurses at the Children's Hospital, mistresses at the Grammar School, etc. But there seemed no possible way of enlarging it, as it was in the very corner of the property. By the great kindness of Mr. W. F. Richardson enlargement has been made possible. He sold me the piece of his land just immediately behind the Chapel to provide space for extension. I can't feel too thankful to Mr. Richardson for his kind act. The Chapel has now been doubled in length and five windows have been cut in the side walls. The little Chapel has always been a stifling place in summer, and retreatants know the languor induced in past times by the hot house atmosphere in the afternoon. The windows give plenty of air, and are an artistic feature with their leaded lights of soft green glass."

WEST AUSTRALIA.

BUNBURY.

The Synod.

The Bishop has summoned the Diocesan

Synod for Sunday, September 10, and following days. On the Wednesday, all Church people are invited to take part in a Conference to consult on two important questions, viz., (1) The Church's Message, and how best to deliver it to those outside; (2) "Ideals of Public Worship, and how best to secure them under our present conditions."

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

Scriptural Instruction.

The time fixed for sending in signatures to the petition asking for a Referendum on the question of Scriptural Instruction in State School's has been extended by the League to August 7.

The Cathedral.

After a long interval we notice the name of Canon Wise as one of the Sunday preachers at the Cathedral.

TASMANIA.

Diocesan Notes.

The Bishop has appointed the Rev. F. R. Morze, locum tenens at Zeehan, to the Rectory of Westbury.

The Rev. W. W. Gregson, formerly Rector of Maylands, Diocese of Perth, W.A., has been appointed Curate of New Town, and has entered upon his duties.

Rev. Sydney Armon, who left the Diocese for a troopship chaplaincy, has been appointed a continuous chaplain in Egypt.

Rev. F. H. Gibbs, of Woodbridge, has accepted the oversight of Bruny Island and its resident catechist, and will make regular Sunday visits to the island, at least every quarter.

NEW ZEALAND.

AUCKLAND.

Diocesan Notes.

Rev. H. R. Jecks, who resigned the charge of the Parochial District of Mount Albert and Avondale, to which he has been attached for some time—a large Home Mission district—has been appointed Home Mission Priest for the district including Avondale, South, New Lynn, Waikumete, Oratia, and Henderson. Rev. E. Fletcher, Vicar of Waikiki, has been appointed Vicar of Mount Albert and Avondale.

THY WILL BE DONE.

We say "Thy will be done"
In the dark and cloudy day,
And we never think that the glorious sun
And the flowerets, bright and gay,
And the beautiful world that our feet have trod
Are sent by the Will of God.

Say we, "Thy Will be done"
As a psalm of love and praise,
When daily blessings come one by one,
And sunshine crowns our days,
Till we raise our prayer with fervour strong
To the height of an Angel's song.

—A.R.G.



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North Queensland Synod.

The Synod of the Diocese of North Queensland has been in Session. In his Presidential Address, Bishop Feetham alluded to the various changes in the Diocese, some of the clergy having gone as Chaplains to the Front. Excellent work has also been done among the soldiers in Queensland.

THE MIRACLE OF MISSIONS.

Commenting on the fact that the contributions to Missions had increased throughout the Diocese, the Bishop continued:—

"I trust that I may be able to help further to encourage this good work—work essential to vital Christianity—this clear and unmistakable expression of a living faith, by telling you as opportunity occurs something of what I have been privileged myself to see in the Mission of the Australian Church—that which is at work in New Guinea. At this moment there are certain features of Papuan Christianity to which I want to direct your attention. It must be remembered that in going to evangelise the heathen, though at the outset we are attempting to confer a benefit, we have no sooner begun the task than we are made conscious that we are receiving one."

A Church which rejects its missionary vocation is doomed. It misses the fresh impulse that comes from the eagerness and devotion of newly won converts; it is denied the inspiration which it might obtain through the vivid grasp upon and frequent delight in those truths of redemption and sanctification which are so old, and yet so new when they assert themselves afresh in the lives of the people who receive them for the first time; it loses again the encouragement that it might so abundantly receive through the amazing victories of grace evident in those, who from the dark realms without, are pressing into Christ's Kingdom. I am thankful indeed that some of this help and encouragement and inspiration is ours through the fact that we are learning to take our part in that work which is always nearest to the heart of Jesus Christ—the evangelisation of the heathen.

Marvels in New Guinea.

There are two or three particulars in which I am going to avail myself of the exceedingly valuable contribution that the people of New Guinea are making to the life of the Church Universal. We need not be ashamed to learn from these our com-provincials, one of the youngest of the Churches as they are. It is indeed the outstanding reward of a Church that attempts to do her duty to the heathen that she learns from her converts with a vastly increased certainty the things fundamental to faith which she has been trying to show them.

First, then, the Christians of New Guinea know how to pray. I have looked in many a native Church at the long lines of the faces of the worshippers, many perhaps kneeling there for half an hour before the Eucharist begins, their eager expectancy and rapt earnestness made me feel that they had something to say to God. As the liturgy is in progress they are intent, no one misses a word of a response, the people's parts of the service, as they arrive, are uttered by every worshipper in a manner which from the union of so many voices speaking softly resembles the murmur of the sea. In the silent pauses there is deep stillness which betokens fervent prayer.

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many instances acknowledged before the Church. The general mind is influenced by what the Church thinks, and people do not excuse themselves on the ground of what the world may say. Of any penalties that may befall a wrong-doer, far the most serious is felt to be that of the Church's displeasure resulting in suspension from Communion, or, in the last resort, excommunication. The gravity of an offence is not measured by its legal penalty, but by its aspect as a sin against God. In such a community secular justice has occasionally to assert itself, but the life of the people is really dominated by the theocratic principle. The wonderful realisation of God on the part of these Christians results in a sensitiveness of conscience to us almost surprising, their repentance for sin is so heartfelt and sincere that they willingly accept penalties temporal or spiritual and spare themselves no pains to make amendment.

All this, remember, is seen in a people who emerged only a few years ago from savagery. I make no apology for having devoted some minutes to-day to glance at the Christianity of new Guinea. I have quoted certain aspects of their example as an assurance that what grace can do for them it can also do for us. We must believe that a spiritual revival among ourselves, for which we are praying to God, would be accompanied by some such tokens of the Holy Spirit's power. Look for these tokens, believe that ye receive them and ye shall have them.

The Bishop then applied to his hearers in order, regarding themselves, the three points on which he had touched in Papuan Christianity, viz., the Need of Prayer, the Use of Lay Ministry, and the Necessity of a High Standard of Morals.

Correspondence.

Prayers for the Dead.

(The Editor, "Church Record.")

Sir,—The reply of the Archbishop of Melbourne, to the "two memorials" re above, would have carried more weight, I think, if his Grace had been able to say, that the prayers had been sanctioned by the proper "authority in England," the word authority, as used, being meaningless. As his Grace has authorised prayers for the dead, I should like to ask if he has any objection to clergymen being paid for praying for certain of those who have gone before. If their relatives wish it, and can afford it, it seems to me to be the logical deduction from his decision.

THOMAS de HOUGHTON,
Winton-Pontville, Tasmania.

Forms of Intercession.

(The Editor, "Church Record.")

Sir,—Printed forms of intercessions being now much in the public mind, would it not be a good time to make the matter a subject of permanent value. Many of the clergy might find printed prayers for private use very helpful in undertaking what is a most difficult yet so all-important a duty.

I suggest a plan, which I find helpful myself, and perhaps it may be also to others, viz., a privately worded prayer for the several persons under my care, having before my mind their circumstances, as known to myself, and as a sample, I enclose the wording of one, in which the names of individual workers may be mentioned severally. Would it not be possible to have such prayers printed from time to time in our Church papers?

Form of Prayer.

Blessed Jesus, Who in the days of Thy flesh didst toil unwearyingly seeing in every-

thing that Thy hand found to do a way by which Thou couldst glorify Thy Father, Grant to those whose lives are occupied in trades, businesses and professions, that they may, likewise, have grace to perceive and know that in the diligent fulfilment of their daily tasks Thou hast provided a means whereby they may offer unto Thee acceptable service. Hear, Lord Jesus, for Thy Name's Sake. Amen.

The Distressed Armenians.

We acknowledge with thanks the gift of 3/- towards the fund for the Distressed Armenians, from Mrs. A. South, Leichhardt. Further donations may be sent to The Editor, "Church Record," 64 Pitt St., Sydney.

Notes on Books.

Have you understood Christianity? By the Rev. W. J. Carey, M.A., R.N., Pusey House, Oxford, and Chaplain H.M.S. "Warspite."

Our copy is from George Robertson & Co., Proprietors, Sydney and Melbourne.

Any book by "Father" Carey is of interest, as he has of late attracted much attention by raising "The Standard of Revolt" against moderate Anglicanism. In this volume he aims at a simple exposition of Christianity in general, and of the position of the Church of England in particular, of such a character as to commend itself to the plain man. In this he has admirably succeeded.

Knowing Mr. Carey's advanced Anglo-Catholic position, we expected to find much in his book to which we would be compelled to take the strongest exception. This element is not by any means absent, especially when the differences between Anglicanism and Romanism are discussed. But for the greater part of the book we have nothing but the highest praise. Mr. Carey's stress on conversion, and the reality of the conscious communion between the believing soul and God is delightful. His emphasis on prayer and Bible reading, and insistence on the right use of Sacraments is refreshing; his view of the Evangelical is refreshing; he says: "The Evangelical will openly say that he is a Christian, he says he reads his Bible diligently, he stands up for religion if there is any chaff, he brings others to the knowledge and love of Christ. And though he may lay chief stress upon Prayer and Bible reading, yet very often he is a regular and reverent communicant. He has little idea of the Church as the Bride of Christ and the great Brotherhood of believers, but he has a very keen notion of bringing souls into personal touch with Jesus." With an Anglo-Catholic who holds views like these we feel we have very much in common.

REVIEWS AND MAGAZINES.

C.M.S. Magazines for June. Copies received from C.M. House, Salisbury Square, London.

The C.M.S. Magazines are naturally full of details concerning the Anniversary Gatherings. **The Review**, besides dealing with the subject in the Editorial Notes, publishes the full text of the Bishop of Winchester's sermon at St. Bede's, and also "The Need of Spiritual Leadership," by the Rev. E. S. Woods. "The Mount of Transfiguration," by Canon Pearce, and "Revival or Chaos—Which?" by Prebendary Webster. Dr. Eugene Stock contributes a sketch of the life of the late Bishop Peel, of Mombasa, dealing with his career up to the time of his going to Africa. **The Gleam** also gives prominence to the Anniversary, but several articles of interest are added, chiefly on China and India. **The Gazette** contains a good paper by the Bishop of Barrow-in-Furness on "Birds" in the hands and in the

bush, and also includes a detailed account of the Anniversary. In **Mercy and Truth** is a vivid description, by Dr. Lucy Molony, of an exciting journey, from Yezd, in Persia, to England. Bishop Stileman's account of Twenty-five Years in Persia is full of interest. **Awake** continually grows more attractive, and **The Round World** will delight the young people.

THE PREACHER'S DILEMMA.

Rev. B. S. Batty told an amusing story at the Church Army annual meeting. It related to a clergyman who had been asked to address a congregation of soldiers. He had never had any experience of the Army and was rather diffident of his powers. Confering with one of the officers he said, anxiously, "I have never addressed soldiers before. How ought I to talk to them?"

"My dear sir," was the reply, "forget that we are soldiers and remember that we are first men. Treat us exactly as you would your own congregation."

The clergyman looked a little blank. "I am not quite sure that I can do that," he replied dubiously; "you see, I am chaplain at a lunatic asylum!"

THE BIBLE AND THE "COMMERCIAL."

A correspondent, writing to the "Church Family Newspaper," says:—

"Staying overnight at a well-known commercial hotel in a northern city, the writer discovered in a drawer in his bedroom a dilapidated old copy of the Bible, on the flyleaf of which the following lines were written in pencil:—

With what rare gems thy pages are bedecked,
O sacred Book, though mean thine outward guise,
Whose burning words, unchilled by cold neglect,
Transport me, like Elijah, to the skies!
"The anonymous author was evidently not merely an 'ambassador of commerce.'"

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General Synod of the Dioceses in Australia and Tasmania.

Determination Session 1916.
(Made October, 1916.)

AMENDED RULES FOR THE CONSTITUTION OF A BOARD OF MISSIONS OF THE CHURCH OF ENGLAND IN AUSTRALIA AND TASMANIA.

(To be moved by the Bishop of Willochra in General Synod, 1916.)

1. The Board of Missions of the Church of England in Australia and Tasmania, constituted by Determination III., Session 1872, and now existing, shall be styled in future the Australian Board of Missions of the Church of England in Australia and Tasmania, and shall consist of:—

The Primate, who shall be the President. A Chairman, who shall be also the Executive Officer of the Board for routine business.

Three (3) Diocesan Bishops, to be elected by the General Synod.

Three (3) Bishops, who may or may not be Diocesan Bishops, to be elected by the House of Bishops.

Fourteen (14) Clergymen and Laymen, who need not be members of any Synod nor locally resident, to be elected as follows:—

Five (5) of these, of whom two at least shall be Laymen, by the Representatives in General Synod of the Dioceses in the Province of New South Wales.

Two (2) Clergymen and two (2) Laymen by the Representatives in General Synod of the Dioceses in the Province of Victoria.

One (1) Clergyman and one (1) Layman by the Representatives in General Synod of the Dioceses in the Province of Queensland.

One (1) Clergyman or one (1) Layman by the Representatives in General Synod of the Dioceses in the Province of West Australia.

One (1) Clergyman or one (1) Layman by the Representatives in General Synod of the Dioceses of Adelaide and Willochra jointly.

One (1) Clergyman or one (1) Layman by the Representatives in General Synod of the Diocese of Tasmania.

Such representatives of Missions or Missionary Agencies as may be elected as hereinafter provided.

The above elections shall take place at every ordinary session of the General Synod. All vacancies occurring when the General Synod is not in session shall be filled by the persons to whom the power of election is herein given. Provided that the Executive Committee of the General Synod shall in this respect act on behalf of the General Synod.

All members of the Board shall hold office until their successors are elected or appointed.

2. The Chairman of the Board may be either a Bishop, Priest or Layman, and shall be elected by the Board, of which he may or may not be already a member. In the absence of the Primate, he shall preside over the deliberations of the Board. Both the President and Chairman shall when presiding have a second or casting vote. The Chairman shall hold office for five years, but shall be eligible for re-election.

3. There shall be appointed by the Board a General Secretary, who shall hold office on such conditions as the Board shall determine, and also an Honorary Treasurer.

4. The functions of the Board shall be:—

- To promote the missionary work of the Church among—
 - The aboriginal inhabitants of Australia, Papua, and Melanesia.
 - The various immigrant non-Christian races.
 - Non-Christians in other lands.
- To seek out, train, and support missionaries.
- To raise funds for missionary purposes, and to administer the same.

- To arouse missionary interest, and co-ordinate missionary effort at the home base.
- To act as trustee for such missionary funds as may be entrusted to it, and to aid as far as possible the work of all Missions and Missionary Agencies recognised as hereafter provided.

5. The Board shall meet once a quarter, but special meetings may be summoned at the request of the President or of the Chairman, and shall be so summoned by the Chairman at the request of any five members of the Board, provided that at least ten days' notice be given. Seven shall form a quorum, and the Board shall have power to defray travelling expenses of members to and from the place of meeting. The Board shall be summoned to meet at an hour not later than 11 a.m. on the day for which it is summoned and shall sit with only necessary adjournments until its work is concluded.

The President shall, on receipt of a request signed by five Diocesan Bishops, other than those who are members of the Board, and specifying the reasons therefor, summon an Extraordinary Meeting of the Board, provided that notice summoning the meeting be despatched at least 28 days before the meeting.

7. The Board may recognise Missions or Missionary Societies as Agencies of the Church in her missionary work in connection with the Board. The Church Missionary Society of Australia and Tasmania is hereby so recognised, and shall have power to vary its Constitution from time to time, provided that such variation shall not be inconsistent with this Determination, and may form, appoint, or arrange for the appointment of Associations, Committees, or Branches throughout the Commonwealth of Australia. Such Agencies shall work under their respective Constitutions, with power to create organisations for the purpose of raising funds and otherwise furthering their work, and the Board shall not have any right to dispose of or to administer such funds unless asked to do so by the Agency concerned, and may participate in the management of its internal affairs only when invited so to do. A statement of such funds so raised in any Diocese shall be furnished annually to the Diocesan Missionary Committee, and shall be published by the Board, and a Report of the work undertaken and the Missionaries maintained shall be sent each year to the Board for publication. Such Agencies shall recognise the authority of the Diocesan Missionary Committee in the arrangement of Missionary campaigns.

8. Nothing in this Determination shall be held to limit the rights of a Bishop in his own Diocese, all missionaries shall hold the license or authority of the Bishop in whose Diocese they work as Missionaries.

9. The Board shall have power to appoint committees, who shall report to the Board.

10. In addition to such Committees, the Board may appoint Committees of Administration in connection with each Missionary Diocese, Mission, or Group of Missions, which are financially assisted by the Board.

These Committees shall be appointed by the Board, but the Bishop or Bishops, of the Diocese or Dioceses, on behalf of which they work, shall have in each case the right to appoint, under such conditions as the Board may determine, additional members who need not necessarily be members of the Board. These Committees shall have, in each case, such administrative and other authority as such Bishop or Bishops shall, through the Board, appoint. It shall be within their province to watch both the internal interests of their respective Missions, and also their external interests in relation to the Board.

11. Diocesan Missionary Committees to assist the Board shall be elected or appointed by each Diocesan Synod in such manner as such Synod shall determine. Provided that all the Dioceses of a Province may agree in Provincial Synod to organise themselves for Missionary work under conditions to be approved by the Board, and not inconsistent with this Determination. The members of the Diocesan Missionary Committees need not be members of any Diocesan Synod.

12. All disputes arising in a Diocese concerning Missionary work under this Determination shall be decided by the Diocesan Missionary Committee subject to an appeal to the Board, whose decision shall be final.

13. It shall be the duty of the Board to estimate carefully the amount that each Diocese ought to raise for all Missionary work. The apportionment fixed for each Diocese shall be its just percentage of the whole sum needed for Missionary purposes, and the estimate shall take into consideration all moneys raised by Agencies and Missions recognised



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by the Board in addition to the direct work of the Board. It is not intended that this apportionment shall be legally enforceable.

14. Any Agency which has raised annually in Australia and Tasmania during the previous period of five years, exclusive of office expenses, an average sum of over £5000 shall be entitled at the time of each ordinary session of the General Synod or within one month thereafter to elect one clerical or one lay representative on the Board; one raising over £10,000 one clerical and one lay representative, and one over £20,000 three representatives of whom one shall be a layman.

15. The Board shall publish an annual report, and shall also present a full report to the General Synod at every ordinary session, and a discussion of the quinquennial report shall be made the first order of the day for one of the first three evenings of the session. If either the Chairman or the General Secretary be not a member of the Synod, he shall be entitled nevertheless to be present during such consideration, and to speak, but not to vote.

16. The first elections under this Determination other than those pursuant to Clause 14 shall take place during the present Session, but the Determination shall not come into force and the Board shall not be deemed to be constituted until this Determination has been accepted by at least two-thirds of the Dioceses constituting the General Synod.

17. Determination IX., Session, 1905, is hereby repealed, but such repeal shall not revive any Determination heretofore repealed.

Principles of Reform in Sunday School Work.

(By the Rev. H. J. Robjohns, B.Sc., London, in the "Nelson Diocesan Magazine.")

(Concluded.)

Church Teaching.

Says the leader, "Every Sunday in the year has its own name. What is this Sunday called?" "The second Sunday after Epiphany." "Right. And last Sunday?" "The first Sunday after Epiphany." "And when was Epiphany?" "On January 6th." "What other name has it?" "Twelfth Day." "Why?" "Because it is 12 days after Christmas." "Who can spell Epiphany?" "It is spelt and the name written on the board." "What does Epiphany mean?" "Showing forth." "What do we think of at Epiphany time?" "How Jesus showed who he really was." "Who was he?" "God as well as man." "How did he show that he was God?" "By the miracles that he did." Now we came to

Catechism Drill.

They have had only a few weeks at this and are still at the beginning. This year they will take the first part of the Catechism and the Creed. Next year, the Commandments, and the following year the remainder of the Catechism, so that the child of 11 will know it all through and understand it too. It was evident from the skilful questioning that the children had been taught their Catechism intelligently. A specimen must suffice: "How many godparents should a child have?" "Three." "How many should a boy have, John?" "Three." "Go on." "Two godfathers and one godmother." "How many should a girl have, Mabel?" "Three, two godmothers and one godfather." "Why is it not enough for a child to have his own parents?" "They

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might die and then his godparents would look after him." "Is their chief work to feed and clothe him?" "No, to see that he is trained as a Christian." "What ought a Christian boy to do every day?" "Say his prayers in the morning, at night, and when the bell rings at midday." "What else should he do?" "Read his Bible." "Who ought to see that a lad does this?" "His parents and godparents." "What ought a lad to do on Sundays?" "Come to Sunday School, and to Church." "Where will he learn his duty as a Christian?" "In the Catechism." "When he knows his Catechism, what then?" "His godparents should bring him to the Bishop to be confirmed." "Good; so now you know what you ought to do if, when you grow up, you become a godparent." And I thought "Oh, that all our people were taught like this when they were at the remembering age."

Missionary Offering.

The leader holds up a Missionary box. "Tell me all you can about this." "It is a box." "It is made of wood." "It has a slit in it." "It is a missionary box." "What is done with the money that is put into this box?" "We will decide when the box is full." "Those who have offerings for the box bring them up." A goodly number of the children go up. The rule is that they must bring an offering for the school before they put anything into the box. Then a missionary hymn is sung and now we come to

Sermon Time.

or lesson time. The lesson to-day is on the raising of Jairus' daughter. The leader gives first a collective talk on synagogue worship and explains who the ruler of the synagogue was. A model of a synagogue is shown, made in card and a drawing of the interior on the blackboard. Then the children divide into their little classes and the teacher tells the story. Then comes the

Expression Work.

The elder of the children have their notebooks, and in them write out the story. In the week they will do what they like to beautify their work. Some cut out and paste in a picture illustrating the story, others illuminate one of the sayings of our Lord. The younger children who have not long been promoted from the Primary Grade, either draw on paper a picture of the story or write out what they can remember of the words spoken by our Lord. The lesson lasts about 15 minutes (the length of a popular sermon), and then the leader conducts the revision. A large picture of the incident is shown and the children questioned on the story. In this way, any erroneous ideas are corrected, and the leader sees which teacher has failed to teach the lesson well. Then comes the

Bible Reading.

The Bibles are handed round and the chapter found where the incident is narrated. For a couple of minutes the children read the verses silently. Then as the leader calls the name a verse is read by the scholars in turn. Now comes that favourite hymn of the children: "Tell me the Story of Jesus"; then a prayer poem and grace sung to a quiet, peaceful melody. A moment's pause, a chord and the children rise. "Good afternoon, girls and boys." "Good afternoon, Miss Smith," and the children marched out. The class secretaries come back to put away the Bibles, etc., and so the children's service is over.

X was right—I had gained many ideas, but I had some questions to ask him.

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The Defect in the System.

"There is one great defect in the system," I said. "What is that?" "You must have well trained leaders for your departments here and in the Primary Grade." "Well, you must have the best teachers that you can get, but if she or he is an enthusiast, he will be always learning, partly by studying the children, partly by studying the helpers, and partly by profiting by the experience of others." "And suppose your leader left you, what would you do then?" "The whole fabric would come to the ground." "Oh, not at all. We have a deputy pianist, and there are two of the teachers who can on occasion take the

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leader's place. Our motto is 'Train someone to fill your place,' and so we have an associate superintendent. She learns to take charge by taking part of the work to begin with. Last week she took the Bible drill and revision work, but to-day she was shy because you were here. We have to have a double training class because all the teachers cannot attend on any one night. The associate superintendent attends the first class as a learner and takes the second as leader." "Where did you get all your ideas from?" "From many places, but the best book to get the principles of the work are those written by Mr. and Miss Archibald: 'The Decentralised Sunday School; Junior Department,' by the former, and 'The Decentralised Sunday School; Primary Department,' by the latter. Both are published by the Pilgrim Press, and can be obtained for 2s. 6d."

God's Footprints.

Years ago a great French scientist was crossing the Arabian desert under the leadership of an Arab guide.

When the sun was setting in the west, the guide spread his praying-mat upon the ground and began to pray. The man of science stood looking on with scorn; and when he had finished, asked him what he was doing. He said, "I was praying." "Praying to whom?" "To Allah, to God." The man of science said, "Did you ever see God?" "No." "Did you ever hear God?" "No." "Did you ever put out your hands and touch God, and feel Him?" "No." "Then you are a great fool to believe in a God you never saw, a God you never heard, a God you never put out your hand and touched." The Arab guide said nothing.

They retired for the night, rose early the next morning, and a little before sunrise they went out from the tent. The man of science said to the Arab guide, "There was a camel round this tent last night." With a peculiar look in his eye, the Arab said, "Did you see the camel?" "No." "Did you hear the camel?" "No." "Did you put out your hand and touch the camel?" "No." "Well, you are a strange man of science to believe in a camel you never saw, a camel you never heard, a camel you never put out your hands and touched." "Oh! but," said the other, "here are his footprints all round the tent."

Just then the sun was rising in all its Oriental splendour; and, with a graceful wave of his barbaric hand, the guide said, "Behold the footprints of the Creator, and know that there is a God."

I think the untutored savage had the best of that argument.—"Church Monthly."

Temperance is reason's girdle and passion's bridle.—Jeremy Taylor.

War!

The following extract from the Rev. E. H. Bickersteth's poem "Yesterday, To-day, and for Ever," published in 1867, eighteen years prior to his consecration as Bishop of Exeter, vividly illustrates much that has been transpiring before our eyes in the present great struggle. The evil and the good sides of war are well shown in the lines. The earlier section is almost an epitome of the Belgian atrocities.

"Avant thee, horrid War, whose miasms, bred

Of nether darkness and Tartarean swamps, Float o'er this fallen world and blight the flowers,

Sole relics of a ruined Eden! Hence With all thy cruel ravages! fair homes Riffled for thee of husband, brother, son; Wild passions slipp'd like hell-hounds in the heart.

And baying in full cry for blood; the shock Of battle; the quick throes of dying men; The ghastly stillness of the mangled dead; The crumbling ramparts breach'd, the city storm'd,

The massacre of unresisting age, The shrieks of violated innocence, And bloom, almost too delicate for the print

Of tender kisses and the touch of love, Ruthlessly trampled underneath the heel Of armed lust; and, pitiful to see, The mother's womb ripp'd by the pitiless sword,

And life—her unborn offspring's and her own—

Shed in short mortal travail; lurid flames, Wrapping the toils of arduous centuries And hopes of ages in one funeral pyre; Gaunt famine after, and remorseless plague, Reaping their myriads where the warrior's scythe

Had been content with thousands; leaving scars

Upon a nation's heart, which never time Wholly can heal! Hence horrid, horrid War! But, as I mused, there crowded on my spirit The lofty virtues nursed in strife; the will That breaks but bends not; goodness even in death

Abhorring evil; right defying wrong; The stern self-sacrifice of souls afar; For perill'd altars and for hearths profaned; The generous chivalry, which shields the weak,

And dares the oppressor's worst; love guarding love

From rapine, or, as God's executor, Dealing forth vengeance on the stubborn foe,

And mercy to the vanquish'd; all along The ages, names the noblest and the best From Israel's chiefs to those brave men whose swords

Have been the bulwark of my native isle; Till musing I exclaim'd, O righteous War, Thou immortal school of deathless deeds, Not thee I censure, nor thy sons, but those Dark powers of evil, who awoke thee first.

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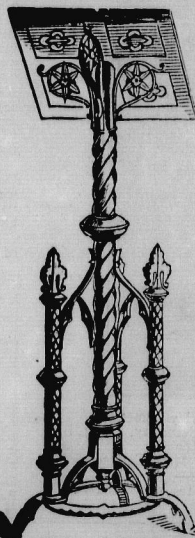
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Current Topics.

Our brave Anzacs are proving themselves worthy scions of a worthy race.

Their fighting at Pozieres has been of such high merit as to call forth unstinted and generous praise from the English soldiers who were with them in the conflict, and the "Morning Post's" correspondent declares that "the Anzacs are sterling fighters and are making the name of Australia more honoured throughout the Empire and more dreaded by their enemies." It was little thought that the practically untrained Colonial troops would be able to face so successfully the difficulties of modern trench warfare. The South African campaign was of such a character as to just suit the men to whom the open life of the rough bush was familiar; but it was quite beyond our most sanguine expectations that they would prove such conspicuous fighters as Gallipoli, and now Pozieres, has shown them to be. We are glad of the comment from London that "they do things without talking." It adds to the enthusiasm that glows in our hearts to know from such outside testimony that they are as generous as they are brave and enterprising. May God make us worthy of the high courage and self-sacrifice that our lads are displaying so freely in defence of our homes.

Of course there is the price of such deeds of glory. Lengthy casualty lists are to be expected; even

The Price
of Glory.

now they begin to come, and many a home will be desolated by some hero's answer to the higher roll-call. No cross no crown" is the law of all true glory from Calvary backwards and forwards throughout the times of human history. And our land will be realising more and more every day that her flag which floats ever more and more proudly is becoming dyed with the blood of her heroic sons. Our notes of praise and thanksgiving must ever have blended with them, the deeper under tones of unremitting prayer that stricken hearts may be comforted in their sorrow by the realised presence of the God of all comfort. The ministry of religion which has been finding large scope in the work of intercession for the lads at the Front, and the anxious hearts left behind, will now be realising a wider and perhaps more appealing sphere of activity in the ministry of the comfort of God for the broken hearts and stressful circumstances occasioned by the price of glory. The testing time of such a ministry, which belongs to every Christian, will come

when the War is over, and that ministry is called to continue its loving and thoughtful course without the impetus of frequent news of valorous deeds at the Front.

The "Repatriation" schemes that call for earnest consideration in view of the return of men from the Front, deserve the sympathy of every member of the Commonwealth. We understand that the change from their present conditions of life to our conditions will demand a mutual re-adjustment. But there is a graver question calling for consideration from a professedly Christian Church. The "re-ecclesiastion" of the men who have "seen visions" they never thought of seeing and who are coming back to us with a new view of God and the reality of life. Are they to come back to the same old semi-earnest atmosphere of a Christianity which has at its back but little of solid conviction. A Christianity (so-called) that has compromised with the worldly view of life, likes the pleasant things of sense, and dislikes the way of the cross; a Christianity that gives the world a clear six-sevenths of its week, and clamours for shortened and "sugared" services on what ought to be the Lord's Day. A Christianity which loves its motor-rides, its golf games, its ease, its picture shows, or the increase of its worldly resources, but does not flock to a Convention for the deepening of its truer life, nor give to the Lord one iota of time, pains or money, which is likely to cost it anything. Is such a caricature of Christianity to be the atmosphere to which these men return, these men who have seen God and have realised that "Life is real, life is earnest"; too real and too earnest to be frittered away in the wholesale pursuit of things that don't matter much and that will not last?

The return of these renewed men is an appeal to the Church and the individual Christian to return to a truer following of the Christ Whose Gethsemane and Calvary rebuke that lack of serious purpose so characteristic of the present-day professor of His Name. The General Missions that are soon to be held provide an opportunity for a repentant Church to again get itself in line with the mind and purpose of God.

The "Church Standard" of July 21, in a Leading Article on "General Synod's Greatest Problem," deals thoughtfully with the important question of the relations between Church and State in Australia. There is much in the

article with which we are in full agreement, but there are some sentences (dealing with the Nexus question) which call for comment, viz., "The absurd association in so many minds of this question with the presence or absence of candles and chasubles should be dispelled. The banal beatings of the puerile partisan about matters which are too large for him should be no longer tolerated in a thinking Synod." "Do let us get away from the confusion of candles and chasubles."

The trouble, however, is that we are not permitted to get away from "candles and chasubles" and the doctrines with which they are commonly associated, because they are being forced upon the Church by a determined Anglo-Catholic party. The contention of the "Church Standard" that we should have "a competent General Synod" would be supported by all loyal Church-people, if it were not for the unhappy divisions in the Church which are being pushed almost to the point of final rupture by the very party which might possibly have a majority in the General Synod as at present constituted.

Before we can assent to the General Synod having real power to govern the Church throughout Australia, we must settle in a satisfactory way the differences within the Church. Many Bishops, clergy, and laity are thoroughly loyal to the Reformation Settlement, and their desire is to live at peace. But, within the Church, there is a strong party whose views are thus described by the Bishop of Oxford (who can hardly be regarded as an Evangelical):—"The ideas and practices of the Roman Church are supposed to be the Catholic ideas and practices, and the promotion of Catholicism means in effect the promotion of Romanism." Such words, from such a source, should carry weight.

We are getting very tired of being told that Evangelical Churchmen are "stirring up strife," "emphasising party differences," etc. It is the Anglo-Catholics who are doing these things, seeking to undo the work of the Reformation, and to deprive us of our lawful inheritance. Steadily they are pressing their teaching and practices, in Australian Dioceses as well as elsewhere, and when Evangelicals venture to protest they are always charged with "stirring up strife."

We quite understand that those who regard the Reformation as "the great mistake of the 16th century" want to undo its beneficent work; and possibly an autonomous General Synod might prove to be a powerful factor in this