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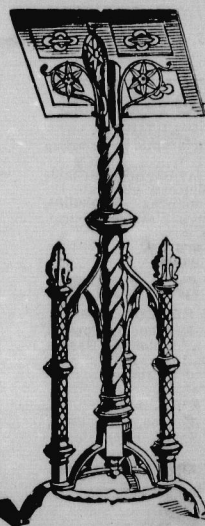
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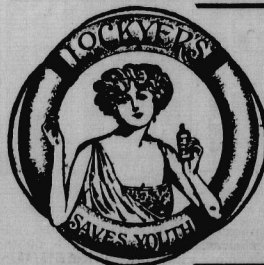
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# The Church Record

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## Current Topics.

The need for more activity on the part of the Church in the matter of religious education, was made the occasion for a special plea for teaching brotherhoods and sisterhoods, at the recent Synod of the Diocese of Newcastle, New South Wales.

The mover of the resolution on the subject, made the following remarks on the point, according to the Newcastle Diocesan Churchman:—"Turning to the question of Secondary Education, it was impossible without sisterhoods and brotherhoods—for only the religious could rightly teach things of religion."

Members of Synod were evidently in such enthusiastic agreement with the statement to the effect that religious education can only be imparted by religious people, that they forgot to enter a protest of "non sequitur" against the deduction that was drawn as to the necessity for brotherhoods and sisterhoods. Surely there are some religious people amongst State school teachers, and it is likewise possible that teachers in a Church school may be religious even though they are not members of a community. Is religion entirely confined to the Religious with a capital R? We decidedly object to the tacit assumption that there is no middle course between a completely secularised education and education controlled by brotherhoods and sisterhoods within the Church. Undoubtedly there is urgent need for greater effort in the matter of secondary Church schools. But there are schools like The King's School, Parramatta, the Sydney Church of England Grammar School for Boys, and Melbourne Church of England Grammar School, which have probably contributed as much to the general advancement of the cause of religion as St. Joseph's College, Riverview College, and kindred institutions. Nor are we at all sure that the Newcastle Diocese any more than the other Dioceses of the Province of New South Wales, can be acquitted of the charge of not having made the fullest and most faithful use of the facilities for religious education provided under the Public Instruction Act.

Rome constantly makes protestations of her innocence of all desire to awaken sectarian feelings. And it is perfectly true. It is also true that a burglar, when he is trying to get away with the family plate, is most solicitous for the peaceful slumbers of the household, and treads softly lest any of them should lose their beauty sleep. Doubtless the burglar would have hard things to say about anyone who tried to arouse them, maybe because he was anxious that their night's rest should not be disturbed, maybe for reasons still nearer to his heart.

The Daily  
Papers and  
the Church  
of Rome.

It needs no sectarian bias, but only ordinary powers of observation to see constant evidence that Rome is working to secure an influence in the affairs of the country out of all proportion to her numerical strength. The business of the "Apostolic Delegation" seems to be to preserve suave diplomatic relationships between Rome and the leaders of public life, to affect a broad-minded aloofness from all mere sectarian bias, to squelch Father O'Reilly when he gives the show away with Irish impetuosity, and at every convenient opportunity to pull secret political wires in the interests of "Holy Church."

The average Protestant is caught by the specious plea for broad-mindedness, he joins with his Roman brethren in lusty denunciation of "the devil of sectarianism." Rome has been so dovetail and of such wide sympathies in her past history. Her present attitude towards the war, and German frightfulness, and the violation of the neutrality of Belgium, is so entirely satisfactory, so far as that attitude can be discerned in the utterances of the Pope—satisfactory to all charitable-minded people, including the Kaiser. And if Archbishop Mannix did denounce the war as "a trade war," and if his influence has counted not only against conscription, but also against volunteering, well, after all, this is a free country and he has a perfect right to his opinion.

The daily papers, too, seem to have fallen under the glamour of Rome. Let there be a church function, such as the Diocesan Festival in Sydney Town Hall, with the Lieutenant-Governor in the chair, and the Archbishop of Sydney, the Bishop of Goulburn, Rev. R. B. S. Hammond, and Mr. Justice Harvey as speakers, and the Hall packed from floor to ceiling with an audience of about 4000 people, then a third of a column in a back page is considered quite sufficient. But let there be a Roman-engineered Citizen's Banquet to Archbishop Cerretti, consisting of "representative" citizens rejoicing in the majority of cases in names like O'Reilly, Murphy and Ryan, then nothing less than a full column in a prominent page is good enough. How long would Roman Catholics tolerate this kind of thing if this were a Roman instead of a nominally Protestant country. Of course there is nothing to fear. There was nothing to fear from Germany. Many a courtesy visit did their fleet pay on England. We rejoiced with them in the opening of the Kiel Canal. And we are paying a bitter price for our "broad-mindedness."

The quarterly paper of the Dubbo Bush Brotherhood has just come to hand, and we regret to say, as usual, there is a good deal of teaching matter which hardly represents that of the Anglican Church as judged by her formularies. Brother Richard, who is at the

War, writes a sympathetic description of the decoration of a Roman Church in France at Christmastide and the Christmas mass. "The Crib" especially fascinated him. Later on the reader is treated to an article "The Peace of God," in which there is a good deal that is clear and strong and true about sin. But at its close the article has the usual glib and plausible advice as to confession and absolution. The writer, Father (sic) Halse, says:—

"We shall quite naturally be ready to own up to them, not only to God, who is always the Person sinned against, but also to our neighbour, insofar as we have wronged him—but if we grasp the true meaning of our membership in the Body of Christ, we shall realise that our sins are equally an offence against our fellow members in the Body to which we belong. We shall therefore want to own up to (and thereby disown) our sins, to the Church, which, though wronged by us, has been commissioned by Christ to 'bind' or 'loose' the burden of our sins."

"The Church having committed this authority to the Ministry of the Priesthood, enables us by one Act of Penitence to confess our sins to God, and put ourselves right with our fellow members. At the same time we have the certainty of God's forgiveness pronounced by His ambassador, in answer to our individual needs. We are not now concerned as to whether Sacramental Confession is 'necessary' or not, or how far it fails in its purpose, without true penitence."

"Our quest is the peace of God, and the experience of millions of Christians testifies to the fact that they can trace their growth in grace to that preparation of 'thinking, loving, praying, repenting,' which culminates in 'Absolve te' (I absolve thee), when Christ, through His minister, brings deliverance to the captive, and draws forth from countless lips the heartfelt 'Thanks be to God, through Jesus Christ our Lord.'"

The subtle suggestion that by sacramental Confession is the normal and sure way to the peace of God, is out of harmony with the teaching of Bible and Prayer Book; and, as well, every Anglican priest should know his Prayer Book and its history well enough to know that his Church does not provide what is termed Sacramental Confession for people who are in health.

In our issue of the 11th ult. we drew attention to this remarkable publication, and we are glad to

see that it is being published far and wide in Australia. The Bishop of Bathurst has been moved to write a glowing encomium of the book, in which his lordship says:—

"The Strength of Britain Movement" has brought together men and women of the best brains and finest characters in the Old Country. They are all determined to fight to a finish in order to defeat Britain's greatest enemy—Drink.

What we might call the manifesto of the movement is contained in a thrilling little book called "Defeat," written by Mr. Arthur Mee and Rev. Stuart Holden.

This book is being read by hundreds of thousands of people in Britain, and it is stirring hearts and consciences as they have never been stirred before. It should and must be read by hundreds of thousands in Australia. Permission has been granted to publish it in Australia on the same terms as in England, viz., that all profits be used in printing more and more copies.

It is the book we need because it lets the light shine and spreads the knowledge of the truth in an absolutely convincing way.

The writers of the book are leaders



in "the Strength of Britain Movement," which is moving in the direction of the entire prohibition of the liquor traffic. At one of its meetings in March, Admiral King Hall, so well known to Australian Churchmen for his interest in religious and moral concerns, said that the deadly traffic must be extinguished. At the same meeting a

Mr. Herbert Casson, speaking from a business man's point of view, maintained that through the manufacture of drink we were losing three million meals a day. Further than that, we ought to prepare the country for the return of the men. It is quite right to "keep the home fires burning," but not the "hell fires." "We are not fit to be their fathers unless we clean up the country they are protecting."

This is one of the "most important ways in which we can back up the men who are paying the price of blood for the protection of our Empire. The Empire needs a lot of cleaning up, but if only we could get rid of this "abomination that maketh desolate" homes and lives we should have made a good beginning. The Bishop of Bathurst, in the statement referred to above, goes on to say—

If the people of Australia will read "Defeat," public men will not dare in future to be so uninformed on a subject of supremest moment. This book will hurt as you read it. It is written in a white passion and is meant to scar and scorch heart and conscience. It deals with facts and sweeps aside the refuge of lies. It burns and blazes with a righteous indignation. It cannot fail to set the reader on fire. It is good to be on fire in a righteous cause, therefore read it and make your friends read it, and their friends' friends. This is not a movement of fanaticism; it has enrolled in its ranks the cleanest intellects and the best-balanced minds in the Empire. But of course "the trade" and its emissaries will raise as always the cry of fanaticism. Well, let us show them that there is a righteous fanaticism for social truth and national salvation that can well and outmatch the sordid fanaticism of avarice, ignorance, and squalid greed for polluted gain.

Help the circulation of this book and you bring the dawn of victory nearer. We cordially endorse this good counsel.

#### PRAYER FOR OUR CHURCH AND COUNTRY.

"Almighty Father, hear, we beseech Thee, the prayers of Thy people in this parish and diocese and throughout the whole Commonwealth. Cleanse our lives of all that hinders the advance of Thy Kingdom. Guide and sustain all upon whom rests the burden of leadership in Church and nation. Kindle in all hearts the spirit of service and sacrifice, of discipline and devotion; and grant that the communion of saints within Thy Church on earth may bear fruit in the brotherhood of all men and nations. Hear us, we beseech Thee, for the sake of Him Who wept over the faithless city of His own people, and died for all mankind, Thy Son, Jesus Christ our Lord—Amen." (Authorized for use by the Bishop of Adelaide.)

#### GALLIOLI.

The following lines were composed after reading John Massfield's "Gallioli," a book written with his wonted distinction and grace of style, felicity of phrase, and charm of expression. It is a profoundly moving book—an epic and a tragedy in one.

#### In Far Gallioli.

Oh, that I were where heroes lie,  
In far Gallioli;  
Above them brook a foreign sky,  
Round them an alien sea.  
Hearts watch those graves and plant above,  
In far Gallioli,  
Flow'red watered by the tears of love,  
Fragrant with memory.  
Australia's Holy Land is there,  
In far Gallioli;  
Thither shall pilgrims' feet repair  
Through all the years to be.  
Within our Holy Places stand,  
In far Gallioli,  
As outposts of Australia's land  
Washed by Australia's sea.  
Oh loved and honoured be your rest,  
In far Gallioli,  
You were our noblest, bravest, best,  
Australia's chivalry.  
H. S. Bunbury.  
Mandeville, Jamaica, B.W.I.

## English Church Notes.

#### Personal Pars.

The Dean of St. Paul's has accepted the appointment of Gifford Lecturer at St. Andrew's University for 1917-18-19. His subject will be, "The Philosophy of Plotinus." After a considerable lapse of time the trustees of Leeds parish church have chosen the Rev. B. O. F. Heywood, vicar of Swinton, Manchester, to be the new vicar.  
Rev. H. Walsham How, vicar of Meltham, Huddersfield, and hon. canon of Wakefield, has been appointed Archdeacon of Halifax in succession to Archdeacon Foxley Norris, who has been appointed Dean of York.

#### Canon Bickersteth and Leeds.

The patrons of the parish church of Leeds have sent an address of congratulation to Canon Bickersteth, D.D., late vicar, on his preferment to a Residential Canonry of Canterbury Cathedral. They say:—

We feel that you have well earned a position of greater leisure and of diminished strain and anxiety after eleven years of the incessant labour demanded of a vicar of Leeds.

One result of the work of a succession of great parish priests—Hook, Atlay, Woodford, Gott, Jayne, Talbot, Gibson—in the number of whom you are enrolled, is that the responsibilities of the Vicar of Leeds have grown from year to year, and the range of his public duties has been so enlarged as to call for the relief which an extensive reorganisation alone can give. Your realisation of this has led you to advocate and to press throughout your vicariate the desirability of such a sub-division of the See of Ripon as would meet the needs of the city and district. Towards the adoption of such a plan, you have endeavoured to guide public opinion, and we believe that, at a future time, your hopes will be realised.

#### A Noble Bequest.

The late Mr. William Charles Buckley has left £200,000 to the Finance Committee of the Manchester Diocese.

#### C.L.B.

The Bishop of London writes:—Since the war broke out our Diocesan Church Lads' Brigade has furnished to His Majesty's fighting forces no fewer than 7500 past and present officers and cadets, fifty-four of whom have gained distinctions, among them being a Victoria Cross.

#### New Vicar of Priltwell.

Great interest has been aroused in the diocese by the appointment of the Rev. Elsie Norman Gowing, Domestic Chaplain to the Bishop of Chelmsford, to the vicarage of Priltwell, the parent parish of the populous borough of Southend-on-Sea. Mr. Gowing, whose engagement to Miss Watts-Ditchfield, only daughter of the Bishop of Chelmsford, was announced a few weeks ago, is a native of Sydney. He graduated at Sydney University, taking his M.A. degree in the Historical School in 1909. Following his ordination by the Archbishop of Sydney, the late Dr. Saumarez Smith, he spent a couple of years in the Australian bush, in the parish of Picton, and most of his work lay in the famous Burrigong Valley, associated with bushranging days, and also in the silver mines of Yarranderie.

#### The Place of Holy Communion.

The Bishop of Ripon was announced to open a discussion on "How can we give to the Holy Communion its proper place and importance," at the final Lenten Conference held in the Ripon Cathedral Library. He was, however, unable to attend owing to indisposition, but sent his written views, which were read by Canon Harford. The "Yorkshire Post" says that the Bishop indicated some points which ought to be in our minds in any effort to restore the Holy Communion to its proper place in public worship. "But briefly, they were: We must seek to replace the Eucharist in its character as the communion of the whole Body of Christ. We must therefore seek to make people realise what membership in that Body involves, so far as the Sacrament of Christ's Body and Blood is concerned. We must provide for full opportunity that our celebrations may be, so far as is possible, communions of the whole body, and not of a small fraction of those present. We must avoid placing barriers to the access of those desiring to communicate. We shall not help to restore Holy Communion to its proper place by depreciating the value of Matins and Evensong. A practical step towards this object would be to have once a month a corporate Communion, at which all communicants were invited to be present."

#### Our Unhappy Divisions.

The World's Evangelical Alliance issued a Call to United Prayer for the greater realisation of the presence and power of the Holy Spirit, the growth of Christian unity, and for spiritual revival. The statement is signed by the Bishops of Durham, Liverpool, Manchester, Carlisle, Chelmsford, and Peterborough, Bishop Ingham, Field-Marshal Lord Grenfell, Lords Tavistock, Kimaird, and Sydenham, Admiral Sir E. R. Fremantle, Sir T. F. Victor Buxton, Professor Beresford Pite, the Moderator of the General Assembly of the Church of Scotland, representatives of various Missionary Societies, Free Churches, and others.

The Call states that there is in many hearts to-day a hunger for Christian unity. This hunger for closer fellowship is not entirely unsatisfied. There are tokens of the working of the Divine Spirit towards unity.

"We must," the Call proceeds, "give ourselves to prayer. Only fresh endowment of the Divine wisdom and a new experience of the Divine love can hasten our lagging steps towards unity. Only Divine guidance can lead us to a unity which will not compromise the faith once delivered unto the saints. Our deep need should give urgency to our supplications. We know well what we must ask. Any fellowship worth having can only come through increase of life. The unity that is reached or is preserved by external bonds cannot express the essential oneness of the Kingdom of God. Nothing but a reinforcement of energy from on high can avail. . . . The Holy Ghost, who is at once the Lord and Giver of life and the bond and ground of Christian unity, must be our helper. He is the fount of the undying energy which we so deeply require. His life alone can give life or quicken it. From Him come the impulses of life which strengthen the brotherhood of faith. The difficulties which daunt us cannot Laffle Him.

There is no season of the year more suitable than Whitsuntide for this concentration of prayer for Christian unity." It is therefore recommended that as far as possible on Whit

Sunday, May 27, in all churches there should be special prayer for a new work of God the Holy Spirit in our midst.

#### A Famous Admiral.

Admiral Sir George King Hall has been a life-long abstainer. It was through his influence that the late King Edward and the present King authorised the drinking of the loyal toasts in water or non-alcoholic drinks. It is interesting to recall that Sir George's father became an abstainer as an example to his men to give up their "grog." The Admiral, at a recent meeting said they had tried regulation and restriction, and they had failed. "There is no possibility," he said, "of regulating an evil thing. There is only one thing to do, that is to extinguish it."

#### A Great Triumph.

"Amid the present din of battle, and the hard fight for a great cause in which the country is engaged, it comes like a happy augury that we are able on March 31 to celebrate the final triumph of another great cause, the emancipation of China from the bondage of the Indo-Chinese opium trade, and the deliverance of Great Britain from a situation dishonouring to its good name. The actual export of opium from India to China ceased indeed in 1913, but it is only now that treaty arrangements regarding the import of the drug (of which merchants had accumulated huge stocks at Chinese ports) have fully matured, and have given China that full liberty of action which is her due."—"Record."

#### Constalks' Love of England.

Archdeacon Pelletier, speaking at a meeting held under the auspices of the Church Colonial and Continental Society at the Ipswich Town Hall, of the characteristics of the Australian people, said that they loved the Motherland with an intensity which no mortal being could express. It was to England that their country owed its liberty, its civilisation, and above all its Christianity, and they had shown their gratitude by their readiness to lay down their lives for her. They were British in character and English in language and the whole trend of all their legislation was to maintain that character. He was afraid that in England there was some ignorance concerning the dominion, as instanced by a State premier being asked by a well-educated lady to attend a certain function "in native dress." The war, he could assure his hearers, was going to have a very marvellous effect on Australia. It had enlarged their vision and increased their experience. Hundreds of thousands of their boys had been brought into contact with English thought and culture, and when they returned they would exercise an influence over Australian thought and ideals. They would be better men and grander citizens for the experience through which they were passing. As to the Society's work in Australia, he reminded them that it was not done in the cities but in the great country behind these places where the pioneer work was going on, and that their task there was not to win the heathen but to prevent the people from becoming heathens. Australians were not irreligious so much as non-religious. There was a danger in these remote parts of religion being left out, and civilisation without Christianity would only produce a race of Pagans and brutes. The one great thing that they wanted for the building of Australia was religion, and they desired to establish bush brotherhoods, so that two or three clergy would live together and take in a district of about fifty miles around, visiting the settlers and teaching the young. That was one of the great needs which the Society hoped to meet after the war if sufficient support were forthcoming.

#### "THE LOVE OF THE SPIRIT."

Come, Holy Ghost, in love,  
Shed on us from above  
Thine own bright ray!  
Divinely good Thou art,  
Thy sacred gifts impart  
To gladden each sad heart:  
Oh, come to-day!

Come, tenderest Friend, and best,  
Our most delightful Guest,  
With soothing power  
Reel which the weary know,  
Shade 'mid the noontide glow,  
Peace, when deep griefs o'erflow,  
Cheer us thus hour.

Come, light serene, and still  
Our inmost bosoms fill:  
Dwell in each breast:  
We know no dawn but Thine;  
Send forth Thy beams Divine,  
On our dark souls to shine,  
And make us blest!

## The Reservation Controversy.

#### The Bishop of London Corrected.

The following is an extract from the Correspondence Columns of the "Church Times" of March 30:—

Sir,—In a recent debate on the subject of Reservation in the Upper House of the Convocation of Canterbury the Bishop of London is reported to have said:—

I look across the Atlantic, and I find a list of 98 churches in the Episcopal Church, where perpetual Reservation is allowed and 63 where occasional Reservation is allowed. . . . I have received a telegram to-day: "Reservation with free access everywhere in American Church."

Dr. Ingram's statement would naturally be understood as implying that by some corporate action the authorities of the American Church had "allowed" Reservation. This is not so. Permit me, without entering on any discussion of the subject, to point to some facts which may correct a misconception.

1. The last revision of our Prayer Book was not in 1662, but in 1892. At that time the Order for the Communion of the Sick was modified so as to permit in cases of need further abbreviation of the service, all of which was to be performed in the sick person's house.

2. At the General Convention of 1895 the bishops in their Pastoral Letter said—

The practice of reserving the Sacrament is not sanctioned by the law of this Church, though the Ordinary may, in cases of extreme necessity, authorise the reserved Sacrament to be carried to the sick. We are deeply pained to know that any among us adopt a use of the reserved elements, such as the Article condemns as not "ordained by Christ." Most earnestly do we appeal to the clergy to consider the wrong of such disobedience alike to the letter and the spirit of our ecclesiastical law.

3. In 1907 the question of the continuous Reservation of the Sacrament was raised in the House of Bishops, and it was proposed that—

The House should declare that in its judgment the Reservation of the Sacrament of our Lord's Body and Blood for purposes of worship, the Exposition or Benediction of the Holy Sacrament, and the carrying of the Sacrament in ceremonial procession, wholly unlawful, as altogether unprovided for in our formularies, and moreover without the authority of our Lord's institution of the Sacrament.

The committee to whom the resolution was referred reported that—

In its judgment no new declaration or action on the part of the House is necessary, because the statement of the bishops, in the Pastoral Letter of 1895, clearly states and sufficiently guards the matter by declaring that the Reservation of the Sacrament for purposes of worship is unwarranted by our Lord's institution of the Sacrament and unprovided for in our formularies.

This report was signed by all the members of the committee, viz., the Bishops of Albany (Dr. Doane), New York (Dr. Potter), Fond du Lac (Dr. Graffius), Ohio (Dr. Leonard), Vermont (Dr. Hall), Rhode Island (Dr. McKivick), Chicago (Dr. Anderson).

4. At the General Convention held last October, when a fresh Revision of the Prayer Book was taken in hand, a rubric allowing Reservation under certain conditions and restrictions was proposed. After a great deal of discussion, and with several amendments, it was adopted by the House of Bishops in the following form:—

Subject to the regulation of the Ordinary, the priest may reserve so much of the consecrated Bread and Wine as may be required for the Communion of the Sick on that day. But all that is not so required shall immediately after the Blessing be devoutly consumed.

The bishops' action on revision did not reach the House of Deputies in time for them to consider it. So that the vote of the bishops has no legislative effect whatever. Any amendment of the Prayer Book needs concurrent adoption by both Houses in two successive triennial conventions. So far as one can judge, it is very unlikely that wider permission than this proposed rubric gives will be finally agreed to by 1922.

Meanwhile, every bishop, priest, and deacon is required by the Constitution as a condition of his ordination, or of his being admitted to minister in the American Church, to make and subscribe a declaration in which he "solemnly engages to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America."

It is true that some individual bishops on their own authority sanction Reservation, perpetual or occasional, and that some others

wink at the practice; but no one can point to any law or action of the "American Church" "allowing" it. The greater number of the priests who had introduced the custom consider that they need no authorisation.

I am not arguing as to the wisdom or unwisdom of our position, but am simply stating the fact of the case, which should not be misunderstood.

ARTHUR C. A. HALL.

Bishop of Vermont.

Burlington, Vt., U.S.A.,  
March 3.

## The Missionary Enterprise.

#### The Metropolitan of India on Mass Movements.

The Bishop of Calcutta, accompanied by the Bishop of Madras, recently visited the C.M.S. Telugu Mission, in Southern India. At a reception at Ellore on February 1 an address was presented signed by the clergy of the Mission. During the last ten years the Church has trebled the number of its adherents, quadrupled its communicants, increased its village schools threefold and at the same time, though drawn chiefly from perhaps one of the poorest peoples of the world, it has raised its contributions from Rs 4000 to Rs 21,000. More than 18,000 persons have been baptised during the last ten years. The opportunity for still greater expansion has been evident for years, but everywhere has been unutilised for want of men and money.

Bishop Lefroy in his reply, said that he was pleased to have this opportunity of seeing with his own eyes what he had read about the conditions of the work in those parts. He felt it his duty now, not only to weld together the Church in India, but also to stir up the Christians at home to take an interest in the mass movements in India. All over the country there were signs of the working of the Holy Spirit, and it was a cause for deep regret that the Church at home had not realised the importance of this movement. He was pleased to note that the far-reaching and deeply Christianising work of giving independent charge to Indian workers was pursued in the Telugu Mission. The evangelisation of India should be carried on by the sons of the soil.

Subsequently the Bishops of Calcutta and Madras baptised about 280 adults and children. The representatives of the village congregations who need new prayer-houses gave Rs 500 in currency notes towards the cost of the same, which amount was accepted by the Metropolitan.

#### The C.M.S. in "German" East Africa.

The way has now been opened for British missionaries of well-known British societies to enter "German" East Africa for work, although certain restrictions upon their action may be necessary. It is possible, therefore, for C.M.S. missionaries to begin gathering together the broken threads in Uganda and I go on. They will find much material as well as moral and spiritual reconstruction is needed. The mission premises at Bulgiri have been burnt, the station at Mvumi has been looted, and doubtless much destruction has been wrought at other centres. Farther north, near the borders of Uganda, C.M.S. missionaries have visited districts formerly in the German domain. Baganda missionaries have been working in the Kiziba Country, for some time, under German missionaries, and the latter have put all their houses, churches, etc., at the disposal of the Uganda Mission.

#### What it Means to Close a Village School in India.

In consequence of the reduction of the C.M.S. grant, and the withholding of the "imperial grant" for primary schools, which was instituted after King George's coronation, it has been necessary to close village schools in one of the districts of Bengal and to reduce the staff of others. The Rev. R. F. Pearce writes:—

"To close a village school means more than appears at first sight. In very many cases the school is connected with a small Christian settlement far away from the parish church, and the schoolmaster acts as pastor. If the school is closed we cannot pay the master's salary, and the people are deprived of local pastoral supervision. Beside this, it is a most unfortunate time to be withdrawing from primary education, just when India is waking up to the necessity of it."

In a recent speech the Bishop of Madras, referring to baptisms connected with the Protestant Missions working in areas where there are mass movements towards Christianity, said: "The main problem now before the Church in India is the training and education of the large masses of poor, ig-

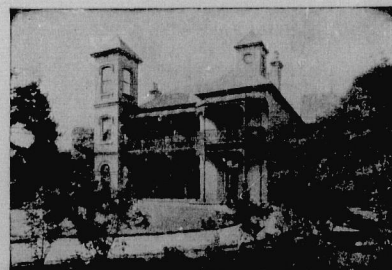
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norant people that are being swept into the Church at the rate of more than 2000 a week."

#### A Christian Fakir.

An Indian Christian named Bhai Sundar Singh, who is heir to considerable wealth, devotes all his time to going about like a fakir (pilgrim) and preaching the Gospel. He has no impedimenta save a blanket. The people are said to be deeply impressed by his earnestness. He lately paid a visit to Amritsar and some of the teachers of the C.M.S. girls' middle school were so much stirred by one of his addresses that they asked leave to teach some of their more ignorant neighbours in the city, although doing so involved giving up their Saturday holiday.

#### Loyalty of Canadian Indians.

More than 2000 Indians out of a total of 10,000 on the various reservations in the Dominion of Canada have enlisted with the Canadian troops for foreign service. A large number of these have been Christianised through the agency of the Church Missionary Society.

## Notes on Books.

**The East and the West** (a quarterly Review for the study of missionary problems. Published by S.P.G. April number.)

This number is full of interesting and instructive matter. There are articles on India after the War, A Visit to the Chaco Country, Separate Churches in S. Africa, Mary Mitchell Slessor, the heroine of the Calabar Mission, Difficulties of European men in the Tropics, Women's Education in India, Educational Experiments in Uganda, etc. In the first-named article, Dr. Kennedy criticises an article under the same title in the "19th Century" by the Bishop of Madras, in which he says that the bishop "presents in the main a view of the situation as seen from the standpoint of the 'Educated Indian.'" "Against the writer's (i.e., the Bishop) 35 years in India, I can only set 25, but while his time has been spent chiefly among 'educated Indians,' and in the great centres of civilisation, I have lived in closest contact with the uneducated villages and the inhabitants of small provincial towns. Naturally my viewpoint differs from his. As itinerating missionary, doctor, and magistrate, I have, through all these years, been brought into such close touch with the hopes and fears, the grievances and aspirations, of the villagers as is possible for few Europeans in other positions. And over 90 per cent. of the population of India lives in small villages. . . . It is these inarticulate masses whose point of view I venture to think the Bishop has ignored. . . . Let me take an instance. He is fully persuaded that all Indians would desire 'to increase the number of Indians in Government service and promote them continually to positions of greater and greater responsibility.' I have no doubt the 'educated classes' desire this. But I have equally little doubt that the vast majority of the village population desire nothing of the sort. . . . Rather is the very opposite the case. I believe that I voice the deep-seated feeling of many millions of Indians when I state my own firm conviction that the first work by the Englishmen in India is his protection of the uneducated villagers against the unscrupulous rapacity and oppression of their more educated countrymen. . . . Not until the influence of Christianity, acting as it often does, far outside the actual church, breaks down to some extent the barriers between those who are classed under the common name of 'Indians,' can there be the least hope of vast masses of the population obtaining such fairness and sympathy from Indian administrators as they can now count upon."

The article dealing with European difficulties of life in the tropics is written sympathetically. Those difficulties are said to be mainly four. (1) Lack of public opinion in England and abroad; (2) isolation; (3) scarcity of religious privileges; (4) effects of climate. The writer deals with the two difficulties 1 and 3, that admit of immediate practical treatment, and appeals for a raising of public opinion in England and a more earnest attempt to supply our fellow-countrymen with that religious fellowship which will help to keep their lives true amidst the difficulties and temptations of their surroundings.

There is an earnest protest by one who knows his facts against the tendency in S. Africa, to separate Churches for the white and coloured Christians. It is a lamentable picture the writer draws of the present conditions of things. "A color bar is drawn at the altar (sic), and there are many devout natives—some of them catechists and even deacons—who go without sacramental wor-

ship, Sunday after Sunday, because when you 'do this in remembrance of Me' it is done only for the white people."

**Defeat?** Or The Truth about the Betrayal of Britain, by Arthur Mee and J. Stuart Holden.

A notable book that ought to be read by every patriotic Britisher who does not realise the depredations of the Drink Traffic. For price, etc., see advt. on another page.

**The Australian Intercollegian**, published by Australian Student Christian Movement, 182 Collins-st., Melbourne. 3/- per year.

This is the May number of this journal, and contains its usual number of good articles on subjects of interest to all Christian students. We note especially an article on Hope, by Rev. A. H. Garney, Warden of St. Paul's College, Sydney, and another by J. Mackenzie, M.A., on A Christian Conception of the State—a very illuminating contribution to the discussion of an interesting subject.

#### CLERIC'S POETICAL WILL.

The Rev. Joseph Stratton, of Lucas Hospital, Wokingham, whose death occurred on January 11, leaving an estate valued at £132 14s., made his will in verse as follows:—

This is the last will and testament of me, Joseph Stratton, M.A., Oxon, clergy in Holy Orders, master of Lucas Hospital, Woking, Berks:—

'Tis said in holy Psalm that men decay  
When decades seven of years have passed away.

And age that runs beyond this wretched span  
Brings little of delight to lingering man.  
As years full fifty-four, alas! have gone—  
Since I this earthly score first looked upon.  
The time, I trow, will soon arrive when I  
To this surprising world shall say good-bye!  
So, while my mind remains quite sound and clear

My will shall be distinctly stated here—  
I give my wife, when life I leave behind,  
My property of every sort and kind,  
A further point I also duly fix.

To meet all legal need I here proclaim  
Louisa C. B. Stratton is here named.  
But, if she will she may to those who've been  
Faithful to me through any crucial scene  
Some token give from my possessions small,  
Which me to their remembrance shall recall.  
My body when it seems of life bereft,  
I wish examined by a doctor deft;

Let him determine by some test well known  
That I am just as dead as any stone.  
I care not, ere the vital spark has fled,  
To make a close acquaintance with the dead.  
No mourning garments need for me be worn  
When I set out for "undiscovered bourne,"  
But this does not imply I do not prize  
The tear which gathers in affection's eyes.

#### Y.M.C.A. Christian Fellowship.

Writing from Ralstone Military Camp, England, F. Vaughan, one of the Y.M.C.A. Secretaries on Service with Australian troops, says:—"Last Sunday our service was the largest we have had since I have been here, almost every seat being occupied. The singing was hearty and impressive, and after my address, with the exception of about six, every man stood up and confessed acceptance and allegiance to Jesus Christ as Saviour and Friend. After the service many men linked up with our Christian Fellowship. Truly we have been greatly helped and blessed by our religious activities here, and the letters received from France from Fellowship Members are most encouraging and inspiring."

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## Personal.

The death is announced of the Archdeacon of Dublin, the Ven. Robert Walsh, D.D.

The Very Rev. Frederick Llewellyn Deane, D.D., Provost of St. Mary's Cathedral, Glasgow, has been unanimously elected Bishop of the Diocese of Aberdeen and Orkney, in succession to the late Bishop Mitchell.

The appointment of Canon Hobhouse, of Gloucester Cathedral, as Archdeacon of Gloucester, in succession to the late Archdeacon Scobell, is one which is likely to give general satisfaction. Canon Hobhouse was born in New Zealand in 1862, and is the second son of a former Bishop of Nelson, New Zealand.

Rev. H. G. Hooton has resigned the living of Oakington, Cambridge. After 20 years' work there he has broken down in health. He will be a great loss to the district as he has laboured hard in his parish, and has been a warm supporter of the C.M.S.

Canon J. G. Adderley has been appointed Select Preacher at Oxford for 1917-19.

Rev. H. A. Dempster, Org. Sec. S.P.G., Dio. Lincoln and Peterborough, has been appointed as Vicar of St. Paul's, West Marsh, Gt. Grimsby, by the Bishop of Lincoln.

Rev. N. M. Lloyd, who has been curate of St. Mark's, Leichhardt, with the oversight of St. Mark's Mission Church at Lilyfield, for over two years, will be leaving at the end of June to take up the Curacy of St. James', Croydon.

Rev. G. A. Chambers, M.A., has been elected a Fellow of St. Paul's College in the University of Sydney.

Mr. G. F. King, organist of St. Mary's, West Maitland, for the past 32 years, has accepted a similar position at St. Clement's, Mosman, Sydney.

Sergeant Hubert Stretch (son of the Bishop of Newcastle) was first invalided for shell-shock, and then on return to the lines he was reported as having trench feet. He, of course, says he is "all right," but he writes: "I am getting on well. I was up for the first time yesterday, and was very tired after it, being in bed for over a month, but am right again." The Sergeant has attained to the Home of Learning, not exactly as most men wish, but he finds Oxford very kind,

and has been visited by the Warden of New College.

We regret to note that another of the gallant sons of Rev. J. Howell Price, of Sydney, has been killed in France. Second-Lieut. R. G. Howell Price, who was only in his twenty-first year, was the youngest son of the abovenamed clergyman. He resigned from the Coramba branch of the Commercial Banking Company of Sydney to enlist, and was a general favourite. Much sympathy is expressed for the bereaved family.

Rev. F. Huey, of the Far-North Mission, Diocese of Willochra, died at Hawker on May 31. The Bishop of Willochra wrote a touching tribute to be read at the funeral, in which he said: "Fitz-John Huey has fallen as truly as any soldier, on the battlefield of duty. . . . His one thought was to do his Master's work to the last, and death has come to him as he wished, in the midst of his toil."

The following further appointments have been made in connection with the Mission of Repentance and Hope, to be held in Melbourne Diocese:—St. John's, Melbourne. Rev. John Hardy; All Saints', Preston, Rev. Frank Lynch; All Saints', St. Kilda, Rev. T. C. James; St. Barnabas, South Melbourne, Rev. S. H. Denman; St. Jude's, Carlton, Rev. A. H. Constable; Holy Trinity, Malvern, Dean Godby; St. George's, Malvern, Rev. W. T. Wehrstedt.

Rev. W. A. Shaw, formerly priest-in-charge at Lorne, has been appointed by Archbishop Clarke to the new parish of Brunswick East.

His many friends were glad to see Rev. H. Arnold, with his wife, back on furlough from the Soudan, where he has been working in connection with the Soudan General Mission since 1914. Mr. Arnold bears a strong testimony to the need of more and more missionaries to bring Christian light to dispel the darkness of heathenism and Islam.

The Primate is visiting Melbourne this month to take part in the C.M.S. anniversary on the 16th.

Private E. Pelham Spencer (second son of the late Rev. E. J. Spencer, formerly rector of Adelong), was killed in action in France on May 5, 1917, aged 20. Previously he had served on

the hospital ship Karoola, and was an old King's School boy.

Rev. E. W. Walker has accepted the parish of St. Paul's, Chatswood, and will take up work in the beginning of August. Mr. Walker was engaged in missionary work in India for some five years. The appointment has given general satisfaction.

Chaplain Gilder (Melbourne), writing from France, says, "The Holy Communion is a very real service to us here, in the midst of life and death; and the hymns 'Fight the good fight,' 'Onward, Christian Soldiers,' and other favourites, gain an intensity of meaning, especially when punctuated in almost every line with the booming of the guns."

Rev. W. H. Irwin, M.A., recently resigned his position as chaplain of St. Peter's College, Adelaide, with the view to enlisting for active service. He is at present a gunner in the Marybong Artillery Camp. Mr. Irwin is an "old boy" of St. John's Sunday School, Footscray, and on Empire Day he preached at the Church Parade held in St. John's.

Rev. C. P. Brown, late of St. Columbs' Hall, Wangaratta, is in temporary charge of St. Paul's, Chatswood.

Rev. E. H. Burgman, B.A., Rector of Wyong (Newcastle), has been appointed travelling secretary of the A.B.M. for Newcastle, Grafton and Armidale Dioceses.

Rev. W. E. Coates, Rector of Peak Hill (Bathurst), has accepted the curacy of Waterloo (Sydney). Rev. E. A. Parker has filled the vacancy at Peak Hill.

#### WORDS OF COMFORT.

God is the refuge of His saints,  
When storms of sharp distress invade;  
Ere we can offer our complaints  
Behold Him present with His aid!

Let mountains from their seats be hurled  
Down to the deep, and buried there,  
Convulsions shake the solid world,  
Our faith shall never yield to fear.

Loud may the troubled ocean roar;  
In sacred peace our souls abide;  
While every nation, every shore,  
Trembles, and dreads the swelling tide.

This sacred stream, Thy vital word,  
Thus all our raging fear controls;  
Sweet peace Thy promises afford,  
And give new strength to fainting souls.

Zion enjoys her Monarch's love  
Secure against the threatening hour;  
Nor can her firm foundations move,  
Built on His faithfulness and power.

— Watts.

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## The Holy Trinity.

### A Practical Doctrine.

The doctrine of what is called "The Holy Trinity" was not due to the teaching of the philosopher, but to the worship and work of the Son. Consequently it is not the dry and abstract theorising about God that some would have us think, but a teaching warm with life. It was a part of the Gospel, life, work, and worship of the early Christians, and was essential in their belief and devotional practice long before it was accorded a stereotyped definition. It was only when men began to theorise about God, men who got astray in their definition if not also in their thought and belief, that the Church fathers attempted, in order to meet the varied heresies that threatened the Church life and work, to define so far as human terms would permit the indefinable! Those Saints of old were deeply cognisant of the mystery of it all, and were not in the least degree anxious to thus seek terms in which to describe the ineffable being of God; but the exigencies of their times and the danger to which the holding of the truth was assailed forced them to enunciate, to such definition. Thus the great Augustine says: "Many writers in Latin who treat of these things and are of authority, have said that they could not find any more suitable way by which to enunciate in words that which they understood without words. For in truth, as the Father is not the Son, and the Son is not the Father, and that the Holy Spirit, who is also called the Gift of God, is neither the Father nor the Son, certainly there are three. So it is said in the plural, 'I and the Father are one.' For He did not say one, as the Sabellians say, but are one. Yet when the question is asked: 'What are the three?' human language labors altogether under great poverty of speech. The answer, however, is given, not because we want to say it, but in order to avoid not giving an answer." In her definition of the faith, the Church simply seeks to express what she believes Scripture wholly teaches, that there are three eternal distinctions in the divine nature absolutely independent of created life, and distinguished though not separated from each other by personal properties which are peculiar to them severally.

To these distinctions or persons, the terms 1st, 2nd, and 3rd are applied, merely as terms of order, and not implying any priority of nature or excellence; each of the three being truly and properly divine. The Godhead is indivisible and common to all.

It is necessary to keep the fact perfectly clear that this great doctrine, although adumbrated in the previous thought of man was not derived from that thought. Just as men pondered over the words and deeds of Christ, and then were led to contemplate the nature of the person of Christ, in the same way the Christian Church first experienced and contemplated the function of the Holy Three, and from that was led to consider and seek to express in human terms its understanding of the nature of the Holy Three; i.e., the Church was led from the experienced fact of the Economic Trinity, or the Trinity in its practical manifestation in the life of the Church, to the consideration and definition of the Immanent Trinity, or the Trinity in its inner nature. As Illingworth says: "No one contributed more to this philosophical work than St. Augustine, yet the words of the prayer with which he concludes his treatise on the Trinity show plainly what he believed to be its source." "O Lord, God, we believe in Thee, the Father, and the Son, and the Holy Ghost. For the Truth would not say, go, baptise all nations in the name of the Father and of the Son and of the Holy Spirit, unless Thou wast a Trinity. Nor wouldst Thou, O Lord God, bid us be baptised in the name of Him, who is not the Lord God."

Consequently we are brought at this season of the year face to face with a doctrine, a teaching, concerning the Being of God, which pulsates with life; and yet a doctrine which to those first Jewish disciples would have been altogether in the extreme had it not come from the teaching of the One they knew and loved and trusted, and, as well, fitted in with the deepest needs and aspirations of their lives. The Christ gave them no abstract teaching unconnected with life, but He plainly taught them of the Father, whose love for them was sufficient guarantee for a providing and guarding care in all the vicissitudes of their life. He plainly taught them of His own great work and office, leaving them in no doubtful mind as to His claims on their love and consecrated worship. Just as plainly did He promise them the coming of the Father's gift to be sent by Himself—the Holy Spirit, the heavenly Paraclete, whose realised presence would console and strengthen, and



guide them into all the truth, and Who would ever be revealing to them and, in them, the Christ whose going from them would alone make possible the indwelling of this Heavenly Friend and Advocate. This was all brought to the test of life by men of simple faith in their Master and Saviour, so that throughout their experience and their teaching as the Epistles and early Christian writings bear witness, the Holy Three were ever in their thoughts and hearts for adoration and supplication. It was but natural that in course of time men's thought would dwell upon the mystery and seek for some correlation of the persons and functions of the Godhead, to satisfy their minds: Hence a statement such as we find in our great Confession of Faith—the Athanasian Creed—preserving as closely as possible the scriptural terms of the mystery's unveiling.

At first hearing, the doctrine sounds strange to reason, so that some, impatient with its tritheistic sound, fall back upon a unipersonal view of God. And yet how eminently unsatisfactory to our reason that would be. "God is Love" is one of the sweetest words of revelation, and yet how unmeaning if the Unitarian view of God be right. Perfect love and perfect life involve relations independent of all created being; for otherwise there would have been when the love and life of God would have been found without expression. The lonely Monad, the Solitary One, through all past eternity, would have been without the means of exercising that which belongs to His very nature, and would have lacked a fellowship which alone can make a perfect life.

No, in spite of all the mystery, and mystery there must be to the finite mind, as it seeks to measure the infinite, in spite of it all, the Christian view of God is one that warms and cheers the heart and most satisfies the mind, for "A God within whose Being are perfect distinctions, can at once be conceived as essentially, eternally, absolutely love; love of which the human analogue is passion and not pity; the intensest, mightiest, holiest thing we know."

And for practical life: "The Grace of our Lord Jesus Christ, and the love of God (the Father); and the Communion of the Holy Spirit be with you all. Amen."

## Synods.

### BALLARAT.

The new Bishop of Ballarat presided at his first Synod, which opened on May 29. His Presidential Address was naturally looked forward to with some amount of interest, especially as the Ballarat "Chronicle" had forecasted matters of striking importance. His lordship, in his address, said:

"You will appreciate that it is difficult for me, or for any one placed as I am, to estimate accurately the growth that has taken place during the past forty-two years in the building up of the Diocese. On the other hand it is, perhaps, easier for me than for many of you who have grown along with the Diocese, to see at a glance the building as it was and the building as it now is. To me it appears that Bishop Thornton, possessed as he was of singular gifts, of poetic instinct, of ripe scholarship, of great eloquence, laid the foundations of the Diocese in circumstances of considerable difficulty. Accustomed as I have been to travel at a somewhat greater speed than many of the Victorian railway trains accomplish, chafing as I often do at the uneconomical use of time through frequent stops at wayside stations, and longer halts at places of greater importance, all of which I recognise cannot be avoided, I picture Bishop Thornton driving in his buggy from Parish to Parish, from one District to another, over tracks and roads that were then in their infancy. I am filled with admiration of his patience and perseverance, and I console myself with the reflection that I am fortunate in being able to cover my Diocese by rail at the average rate of fourteen miles an hour—and I repeat, too, the difficulties with which Bishop Thornton had to contend, and in spite of them how well and truly he laid the foundations of the Diocese.

"To Bishop Green, a prelate of vigor and strong personality, of wide learning and powerful speech, and withal a great teacher, was given to build upon the foundations Bishop Thornton had laid, and to raise the building in sixteen years to a height of which any Bishop might be justly proud.

"By Divine permission I have been called to carry on their work. My prayer is that, in association with others, I may be allowed to add one course or so to the building that has so far been raised, and to secure to those engaged in laying the stones somewhat better conditions of labor and the fuller recognition of our Lord's principle

that 'the laborer is worthy of his hire.' It is with this prayer and hope that I ask your attention to the matter of Diocesan Finance, and your consideration of a comprehensive scheme for putting the work of the Church in the Diocese upon a sound business basis. For the past five months I have given this subject serious thought. I have had the advantage of the counsel and advice of the Archdeacons and Rural Deans, and of leading Clergy and representative Laymen, besides the co-operation of a special committee appointed by the Bishop-in-Council, and of the members of the Diocesan Council. As a result, I am convinced that those who are giving their lives and devoting their energies to the work of the Church in the Diocese are not being treated with justice, and that the upbuilding of the spiritual edifice is being hindered through lack of funds. Let us never forget what has, in a large measure, been lost sight of by many, that God has so ordained it that money is necessary for the carrying on of the work of His Church. This being so, it is the privilege and duty, not merely of a comparatively small number of persons, but of every Church man, woman and child, according to his or her means, to contribute regularly to the funds for this purpose, and I conceive it to be the function of the Synod of the Diocese to bring into being, to start and to keep working, such machinery as may be necessary for the raising and disbursing of an adequate Diocesan income.

"If we are so far in agreement, the next step is to consider the principles which should be binding upon those to whom is entrusted the work of raising and disbursing such income.

"Three leading principles form the basis of the scheme I am about to submit.

"First, that the Diocese and not the Parish or District, is the Church unit.

"The second principle is this—That one Diocesan Fund be formed to assist each and every Diocesan undertaking, and that every Church man, woman and child be asked to contribute regularly to it.

"The third principle is that the laborer is worthy of his hire, and that living agents have priority of claim on the income of the Fund."

The scheme makes provision for all Diocesan and Clergy Sustentation, Provident Funds, theological training, etc., etc.

### RIVERINA.

The following is a first instalment of the address of the Bishop of Riverina at the opening of the Synod this week:—

"I offer you a cordial welcome to the third and last session of our Tenth Synod. All our sessions have been war-time sessions, and it seems possible that our Eleventh Synod will begin its activities under similar conditions. How heartily sick of the war we are becoming, and yet we dare not relax, lest our multitudinous and gigantic efforts and enormous sacrifices should have been in vain. Never in the whole course of the war were the demands for our utmost endeavors more urgent. Since Russia, so bewildered by her revolution, has apparently failed us, and since some months must elapse before America, whose assistance we gladly hail, can put her troops in the field, the burden presses heavily upon us and our gallant Allies. The fight is waxing fiercer, and our casualties are increasing; therefore every available man is urgently needed. Our young men at the Front are piling up glory for Australia, and craven should we be if we did not give them our utmost support. That the great heart of Australia is sound, the 5th of May made abundantly plain; but it is the limbs that are weak and the knees of many knock together. That final victory will be ours we are as confident, under God, as ever we were; but to hasten the end, every nerve and sinew must be strained. And I envy not those who, fit and unencumbered, hear the call to arms in this most righteous cause, and selfishly ignore it.

"Last week we received £1000 and interest from the executor of the late Henry T. Whitty, of Tarramira, in the parish of Corowa. The income is to be devoted to wards the teaching of the Bible in the State schools, within the parishes of Corowa and Broken Hill. We are very grateful for this handsome bequest, and commend Mr. Whitty's example to all property owners. Anyone who has been educated in England knows how deeply indebted the whole nation is to the generosity of our old forefathers in making such bequests as this; and the Church in Australia would be far more vigorous to-day if only our Churchmen would give a tithe to God whilst they live, and make provision in their wills.

"Beyond the necessary business of Synod, there is little to be considered peculiar to our own Diocese. Nevertheless, a session immediately following the meeting of General Synod is always important on account

of the determinations and other matters that that Synod passes on for our consideration. Five such determinations of varying importance are before us; and I am hopeful that we shall not find much difficulty in accepting them all. The resolutions submitted deserve our careful consideration, and more especially the one bearing the title, 'The Church and Democracy.'

"During the discussion on the A.B.M. determination, Canon Rawling asked whether, under the determination, the various parishes would have to receive the agents of the Church Missionary Society in the interests of missions other than those which the Diocese had been in the habit of supporting?

The Bishop, in reply, said it was their bounden duty to let their efforts extend as widely as possible.

The acceptance of the Determination was agreed to on the voices.

One of the most interesting of the Synod discussions was on the following motion, which was carried on the voices:—

"That this Synod places on record its convictions that the future of Australian democracy depends on the acceptance of the Christian principle of brotherhood in Christ, and urges the clergy and laity of the Church to study sympathetically the whole social problem."

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## The Church Record.

JUNE 8, 1917.

## PRAYERS FOR THE DEPARTED.

The War, with its long list of casualties, is naturally responsible for the asking of many questions relating to those who fall. Strange doctrines are being emphasised in order to lay hold of those whose minds are restless and curious, or to provide comfort for the sorrowing. The cult of Spiritism has made a decided advance amongst many whose bereavement leads them to seek for every information of their dear one who has fallen, in their ignorance of the Christ Who alone can really console the mourner. Then there are some who have discovered that the old Bible is wrong and that "man can make redemption for his own soul," and, inferentially, the Sacrifice of the Cross is not so necessary as the New Testament has led us to believe. The subject of Prayers for the Departed has also come again to the front, emphasised by men who will lay hold of any and every opportunity to foist upon an unwilling Church doctrines and practices which she deliberately discarded at the Reformation. We have read many apologies for this special practice, but none so decidedly sad and gloomy as that contained in a sermon published in the "Bush Brother," to which, curiously, no name is attached. In that sermon we confess to reading with some surprise the following:

"At the last meeting of the Synod of this Diocese a resolution was passed without encountering opposition, approving of the practice of prayers for the departed. That such a resolution could be passed with no dissenting voices at such a meeting—the Synod, as you know, is composed of all the clergy, and representative laymen from all the parishes within the Diocese—marks a distinct advance in thought on the subject, and indicates, as I believe, the general feeling of church-people at this time."

But we pass by that to the close of the sermon, where the preacher deals with the question, "What exactly is the object of our prayers for the departed?" And here we get a candid admission of the fundamental weakness of the position from the point of view of the New Testament:—

"Prayers for the departed are meant in the first place, not to bring comfort to ourselves, but to benefit those for whom we pray. . . . Let us face facts. The majority of those who die are very far from having attained that holiness which is necessary for the vision of God. The soul that at the moment of death passes into eternity is at the best a sin-stained soul. We cannot think that God saves souls by magic, or that at the moment of death some miraculous change passes over the soul rendering it at once free from all stain of sin and fit for the life of Heaven. All that we know of

God's holiness and our own sinfulness, all that we know of God's method of dealing with souls in this world, leads us to believe that there must be after death an intermediate state, in which souls may be purified from the stain of sin and made fit for the eternal realities of Heaven. If this be so, it surely follows that the first charge on our prayers for the departed is that they may be cleansed from their sins, so that they may be made fit, in God's good time, to pass into the glory of Heaven."

The process of purification which awaits souls in the intermediate state is not inconsistent with a sense of deep peace and joy. The very term purification suggests suffering; but the suffering which souls in the intermediate state have to undergo is suffering which they delight to bear, since it brings them nearer to God and fits them for their final state of blessedness."

Here we have "Purgatory" pure and simple, without disguise and teaching that simply travesties that of the New Testament. Thank God it is not the teaching of the only source from which we may gain information about the departed. Our whole soul rejoices that such man-made and delusive doctrine differs toto coelo from that given by our Lord and the Apostolic writers. Can any suffering cleanse souls from sin? Are the souls of the faithful **sin-stained** when they pass into eternity? Was St. John wrong when he wrote, "The blood of Jesus Christ His Son cleanseth us from all sin"? The New Testament knows nothing about this sin-cleansing process through suffering. That is only the figment of a mind that cannot yet understand "the wonders of His grace." We know that God does not resort to magic in saving souls—but He did resort to the Cross to open there "the fountain for sin and all uncleanness." We thought the words of a well-known hymn were quite generally admitted into all Church of England hymnals. We wonder whether the Brotherhood hymn book contains it—

"There is a fountain filled with blood,  
Drawn from Emmanuel's veins;  
And sinners, plunged beneath that flood,  
Lose all their guilty stains."

Surely the Dubbo Brotherhood has printed that strange sermon by mistake. It is crude in the extreme. We have always understood that it was not sin-defilement, but imperfect character that was supposed to give room for these prayers for the departed; but this teaching goes quite beyond that, and practically nullifies the Atonement that our Lord made in His sacrificial death. No New Testament writer gives any ground for so gloomy a view of the state of our departed. "Absent from the body," says St. Paul, "I am present with the Lord." "To depart and be with Christ, which is far better." "Blessed are the dead which die in the Lord; yea, saith the Spirit, for they rest from their labour and their works do follow them."

Blessed assurance! "We sorrow not as men that have no hope."

## Great Under-Shepherd.

An interesting service was held on Wednesday in St. Thomas' Church, Port Macquarie, in connection with the unveiling of a brass tablet to the memory of one of the first clergymen to minister therein. The tablet was erected at the desire of the relatives and friends of the late Rev. Thomas O'Reilly, and constitutes another link with the historic past of the old Church. The Bishop of the diocese was present at the special evensong that had been arranged, at the conclusion of which the tablet was unveiled by Mrs. Piddington, daughter of the late much-beloved minister, the Bishop dedicating the tablet, which bears the inscription—"In memory of the Rev. Thomas O'Reilly, Rector of St. Thomas' Church, Port Macquarie, from 1854-60, and Canon of St. Andrew's Cathedral, Sydney. Died 18th December, 1881. 'Waiting for the coming

of our Lord Jesus Christ,'—1 Cor. i. 7."

The Bishop preached from Hebrews 13, verses 7, 20, 21, and announced his subject as "Under-Shepherds and the Great Shepherd." He had, he said, to combine two thoughts that night which were indeed quite harmonious with one another—to speak a word of loving remembrance of a great pastor, and to follow up the message of the Mission of Witness concluded on Monday evening in that Church. Thomas O'Reilly gave the whole of his ministerial life to New South Wales—the first portions to the Manning, Hastings and Macleay Rivers, and the latter to the city of Sydney. Over all his life we might write the words of Hebrews xiii. 7 which emphasised two great features in a true pastor's life: (a) faithfulness of testimony, (b) consistency of life. On these rivers there were still left some who had been recipients of his ministrations. Some such were present in the church that night. The Bishop expressed the gratitude of the Diocese and the parish to the friends and relatives of Canon O'Reilly for the gift which added a further item of interest to the historic church of St. Thomas. If the preacher said, our loved ones in Paradise were cognisant of what was taking place on earth—and, personally, he believed they were—nothing would rejoice the heart of Thomas O'Reilly more than that the series of services in connection with the Mission of Witness recently held in the church in which he had laboured under such different conditions in the old days. From "Port Macquarie News," May 12.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## The Archbishop's Letter.

"I do hope, however, that we can induce our Government to take one further measure of reform and proclaim it illegal to treat another man to strong drink. In several parts of the Empire legislation has been passed against shouting. It is most unfair to our brave soldiers to expose them to the temptation of either appearing impolite and discourteous, or else of drinking more than is wise. To some men the constant solicitation, often by strangers, to join them in drinking is simple martyrdom. It is for all who hold this opinion to make their voices heard. Let a general law be passed making the custom illegal for the duration of the war."

"I am most thankful for the splendid loyalty with which clergy and laity rallied to the Festival of the Home Mission Society on May 22 and crowded the Town Hall. Mr. Yeates, our organising secretary, deserves the highest credit for his successful work in carrying out the complicated arrangements for the tea."

"A cloud was cast over us all by the news that Archdeacon Martin, our hon. clerical secretary, was absent through having heard only the previous day that his second son, a bright happy boy, had fallen in action in France. Our sympathy as a Diocese goes out to him and Mrs. Martin, though they nobly say that when so many sorrow they ought not to ask to be spared."

## Issue of Licences.

The Most Reverend the Archbishop held a Licensing Service in the Episcopal Chapel at Bishopscourt, on Tuesday, May 29, 1917, when the clergy whose names are under-mentioned attended to receive licences:—Stephens, Maxwell James, Curate of St. Paul's, Burwood; Oldham, John Henry Sutton, Curate St. George's, Hurstville; Searcy, Gilbert Montagu, B.A., Th.L., Clerk in Holy Orders and Assistant Minister, in St. Andrew's Cathedral District; Briggs, William Alexander Abraham, Curate St. Paul's, Kogarah, Parish of St. George; Fisher-Johnson, Edwin, Curate St. Anne's, Ryde.

## Home of Peace.

The Annual Meeting of the Wahroonga circle for the Home of Peace was held under the auspices of the Mothers' Union in St. Andrew's Hall, on Wednesday, May 16. Fully fifty people were present and the gifts of groceries, etc., were very numerous. Miss Pallister, principal of the Deaconess House, and Superintendent of the Home of Peace, gave a most helpful address and was followed by the Rev. W. H. H. Yarrington, chaplain to the Home of Peace, who described the Home and gave an account of his work amongst the sick and dying there. At the close of the meeting a vote of thanks was passed to both speakers, and the meeting pledged itself to renewed interest in and increased support of the Home of Peace for the Dying. Miss K. French, secretary of the Union, announced amidst applause, that

a sum of over £70 had been collected during the past year by various members in support of the Home of Peace.

## C.E.M.S. Notes.

His Grace the Archbishop has consented to convene a meeting of Church officers and members of the C.E.M.S. for Monday, July 23.

The annual conference has been fixed for Saturday, August 18, and will be preceded by a Quiet Evening on the Friday, which (D.V.) the Bishop of Grafton will conduct.

The second quarterly gathering of members will be held in the Chapter House on Monday, July 2, when a talk on the Creeds will be given by the Rev. P. A. Micklem, Rector of St. James'.

## Second Advent Convention.

On Monday, June 25, a Convention will be held in St. Stephen's Church, Newtown, in connection with the important topic of the Lord's Second Coming.

There will be the following sessions held, viz., 9.15 a.m., Holy Communion; 10.15 a.m. to 12.15 p.m., first session; adjournment for lunch; 2 to 3.45 p.m., second session; adjournment for afternoon tea; and the closing session will be from 4.30 to 5.30 p.m.

## All Saints', Woolahra.

After some months of careful preparation, the Rev. H. T. Langley, of St. Mary's, Caulfield, and the Rev. R. C. M. Long, of St. Paul's, Fairfield (Children's Missioner) arrived to conduct a mission from Ascension Day to Tuesday in Whitsun Week. The results have exceeded all expectations, and many are rejoicing in a newly-found Saviour and in the knowledge of sins forgiven; while the children of God have been given a new vision of Christ and a clearer apprehension of His Person. The missionaries' quiet, forceful messages were full of convincing power, as night after night to growing congregations, he set forth the fundamentals of our faith and preached Christ Jesus as Sin-Bearer, Saviour and Sovereign. The great word of the mission was "Decision," and many made "the great decision." All the services were characterised by a quiet reverence and a holy stillness which made those present realise that "Truly God is in this place." As the mission progressed a spirit of holy gladness was more and more manifest as people received definite blessing. The mission was a real ingathering. In the Children's Missioner, the children had one who attracted them by his earnestness and brightness, and they gathered day after day in large numbers as he told them the story of Jesus and His Love, by means of pictures and objects. Many parents have expressed their gratitude for Mr. Long's ministry to their children. A most striking service was one for women, when the missioner delivered a missionary address on "The White Man of Calabar"—the story of Mary Slessor, late missionary in West Africa. Two hundred and fifty of all classes were present. The text was "The love of Christ constraineth us." On the second Sunday afternoon the missioner spoke to men on "Beef Tea," a parable of the "Sentimental Ploke." It proved indeed an earthly story with a heavenly meaning. It was a splendid illustration of the Grace of God. The text was taken from Isaiah xxx. 18, "Therefore will the Lord wait that He may be gracious unto you, and therefore He will be exalted that He may have mercy upon you." The message will live long in the memory of those who heard it. Three street processions were held, the choir in surplices and many of the workers following. They proved of real value, not only as a witness, but in arousing attention, and bringing people to the services. At the Thanksgiving Service a very large number of people came forward for a memorial card as a token of receiving definite blessing during the mission.

After this service the congregation adjourned to the Schoolroom to say farewell to the missioners, and Mr. H. C. Ellison Rich, on behalf of the congregation presented them with books as a slight token of their gratitude. "The Lord hath done great things for us whereof our hearts are glad."—From a correspondent.

## Chatswood Convention.

Some three hundred Christian workers and people met on Monday, June 4, for the Annual Convention. The speakers were Revs. Canon Bellingham, H. S. Begbie, S. M. Johnston, H. G. I. Howe, P. J. Bazeley, and S. Taylor. The addresses dealt generally with the sanctification of the life of the Christian. The intervals between the sessions were spent in happy fellowship over the tea cups.

## C.M.S.

Friends and patrons of the C.M.S. will find the Society installed in its new premises at Warkon Chambers, 51-53 Elizabeth Street, Sydney. Clergy and visitors will find in some ten days' time commodious quarters, including the offices, book and refreshment rooms and library.

## New Church at Punchbowl.

The foundation stone of a new church at Punchbowl was recently laid by Archdeacon Boyce, who said that the Christian Church was the basis of civilisation. Within the walls of the building now commenced there would be preached the Fatherhood of God and the brotherhood of man. The Christian Church was the great purifying influence over humanity. Addresses were also delivered by Revs. W. Rutledge Newton (minister in charge) and H. T. Holliday.

## The King's School.

The annual distribution of prizes will take place on Wednesday, June 13th, by His Honor Judge Backhouse, at 2.15 p.m. A short service will be held in the School Chapel at 1.45 p.m.

## ARMIDALE.

## Inverell.

The Rev. L. Gabbott has left Inverell to take up work as assistant minister in St. Clement's Parish, Marrickville. Several presentations were made to him and his wife before leaving Inverell. At the last monthly meeting of the Mothers' Union at which Mrs. Gabbott was present, old Mrs. Macdonald the oldest member, on behalf of the members, presented Mrs. Gabbott with two silver entree dishes suitably inscribed. There were presentations also from the G.U. members and the Gilgai Church-people. The principal presentation was made on the eve of their departure, in the School of Arts Hall, at a Church Conversation, presided over by the Mayor of Inverell, at which there were representatives of other Churches. The Vicar's warden expressed the great regret of the Church-people at losing Mr. and Mrs. Gabbott, and wished them God-speed, and presented them, on behalf of the parishioners, with a substantial cheque as a small token of the love and esteem of the Church-people. Presentations were also made to the Gabbott boys by the Sunday School and children of the Sowers' Band.

## CRAFTON.

## Bishop's Letter.

It has been a great joy to me to follow up the time of our return and reunion in Grafton with the work of our Mission of Witness in the Southern Archdeaconry (April 26-May 7). More than thankful am I to God for His goodness in thus allowing me to join in this effort, and for giving me the strength, both physical, mental and spiritual, that is required for strenuous mission work. Within the fortnight I have been able to conduct 30 services, and travel about 350 miles without feeling the least ill-effect in fact, returning to Grafton better than when I left.

One great longing of my heart I ventured to express to the Missioners before they started out—THE NEED OF CONSECRATED LAYMEN TO SUPPLEMENT THE WORK OF THE CLERGY. Is it too much to hope for that we may see some day at least ONE service in every centre of ministry, and certainly in every licensed Church Building, every Lord's Day? In many places there will, of course, be three or four services expected on Sundays! Now we have just over 100 Licensed Churches and 97 other centres of service. How then can a mere handful of clergy—about 40—cope with this need? Is there not room for the services of the laity? Yet in the whole Diocese we have not at present more than about 30 Honorary Lay Helpers engaged in such work. There should be three or four such in every Parish.

## VICTORIA.

## MELBOURNE.

## C.M.S.

The Twenty-fifth Anniversary will be observed in Melbourne from Saturday, June 16, to Wednesday, June 20, 1917. Saturday, June 16.—2.30, Service for Young People in the Cathedral. Address: The Primate of Australia. 3.30, Reception of Members and Friends, probably at Melbourne Town Hall. Sunday, June 17, Thanksgiving Day. Monday, June 18.—3.30, The Archbishop of Melbourne invites the Clergy of the Province to meet the Primate in the Chapter House. 6.30, Thanksgiving Service, the Cathedral. 7.45, Demonstration in Melbourne Town Hall. Speakers, The Archbishop of Melbourne, the Primate of Australia, Captain Chaplain H. A. Brower, of Uganda, etc. Wednesday, June 20.—2.45, Annual Meeting Women's Missionary Council in the Chapter House. Speaker, Captain Chaplain Brower.

## Sunday School Conference.

Under the auspices of the Church of Eng-

land Sunday School Association in Diocese of Melbourne, a conference of Clergy, School Superintendents and Teachers was held in the Chapter House on Monday, May 28th. The subject discussed was: Missionary teaching in relation to the Sunday school. The principal speakers were the secretaries of B.M.F., A.M.S., and C.M.S.

## North Carlton.

The Anniversary Services of St. Michael's, North Carlton, were celebrated on May 27th. Four Victorian Bishops were approached with the view to their conducting the services, but all were otherwise engaged. As the consequence, the Vicar himself preached both morning and evening. This determination was specially appreciated by the people, as Mr. Rogers expects to be leaving for the front at an early date.

## To Help the Soldiers.

There has recently been formed, in association with the Bishops of Melbourne's Fund, of Diocese of Melbourne, a League of Soldiers' Friends. The object of this League is to work, pray and give for the Australian soldiers, so as to further their interest both during and after the war. More than half of those who have recently responded to the call of duty, and have enlisted for active service, belong to the Church of England.

A new Soldiers' Institute has been erected by the Church of England War Work Committee, at the Ascot Vale Military Isolation Camp. It was formally opened by the Archbishop on May 24th. Mr. F. A. Ray is in charge at the Institute.

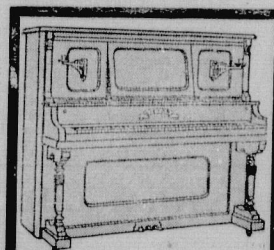
## St. Hilda's, Melbourne.

The 16th birthday meetings of St. Hilda's Missionary Training Home will be held on June 12th. During the fifteen years of its existence nearly 90 students have passed through the thorough course of training given at St. Hilda's. Most of these graduates are still in active work. Every State in the Commonwealth has been represented from time to time. The council has had the valuable oversight for the whole period of Miss Logie for the capable and devoted Sister in Charge.

## Memorial Gift.

St. Hilary's Church, East Kew, has just had its interior walls completely renovated, and presents a very cheerful appearance. The gift of a beautiful solid oak holy table has recently been received.

Mr. E. Dimant and family presented it in memory of Mr. Ray Dimant, who fell in action at Pozieres.



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NEWCASTLE and LISMORE.



## Islington.

The annual meeting of the Evangelical Clergy (commonly called the Islington gathering) is intended to be held in the Chapter House, St. Paul's Cathedral, Melbourne, on the afternoon of Tuesday, June 19.

## BALLARAT.

At Christ Church Cathedral, on April 17, Rev. W. H. Macfarlane, Th.L., and Mrs. Macfarlane received their solemn Dismissal from the diocese on the occasion of their taking up work in the Torres Straits Mission. There was an excellent congregation, and Mr. Macfarlane being a graduate of St. Aidan's Theological College, the students in residence took part, robed, in the proceedings. Several clergy, personal friends, were also present. Evensong was sung by Rev. Walter Green, M.A., Sub-Dean of St. Aidan's; the Lessons were read by Rev. O. F. Snell, Diocesan Secretary for Missions, and Rev. G. S. Home, another officer of D.M.A.; Archdeacon Tucker, an old friend of both missionaries, preached from Isaiah xlii. 4, and the Bishop dismissed them in appropriate terms. Gifts for the Mission are greatly needed, including sanctuary furnishings and an optical lantern.

## Synod.

At the Synod of Ballarat Diocese, the Bishop, Dr. Maxwell Gumbleton, submitted a special financial scheme with the view to raising in the Diocese £30,000, in addition to what is already contributed from all sources. It is proposed that from this fund all calls for Diocesan purposes shall be met, and all special appeals and activities will be discontinued. The contribution each parish should make will be assessed on a population basis, and to give full effect to the scheme a band of collectors will be appointed in each parish to collect regularly the contributions that are expected.

The motion for the adoption of the scheme was carried unanimously amidst cheers.

## QUEENSLAND.

## BRISBANE.

## The General Mission.

(From Our Own Correspondent.)

The General Mission, which commenced on May 26, is the greatest effort of the kind ever undertaken by the Church of England in this State. The Missions are to be held in three series, the first is now being held, the second beginning on June 9, and the third in September. In July and August the mission will be carried on in the dioceses of Rockhampton and North Queensland. Altogether some 50 or 60 missionaries will be employed, the great majority of whom are Bishops or priests of the Australian Church. Seven Bishops are taking part, the Archbishop of Brisbane, the Bishops of Rockhampton, North Queensland, Armidale, Goulburn, and Bathurst, and Bishop Le Fanu.

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The Bishop of Bathurst has given excellent addresses to men in the Centennial Hall during the luncheon hour. The Bishop of Goulburn has also spoken with success to men at the Stadium at midday.

## NEW GUINEA.

## St. Aidan's Training College, Dogura.

The Bishop of New Guinea has formed the highest hopes of the possibilities of the new College at Dogura. There are 17 students, and the Bishop estimates that the total cost of maintenance of each student for one year will only be £10. There should be no difficulty in getting 17 parishes who will each support a student. The name and a short report of the student will be sent to £10 subscribers as soon as possible.

## SOUTH AUSTRALIA.

## ADELAIDE.

## A Synod Member.

A meeting of members of the Church of the Holy Innocents, Belair, was held recently, and by a large majority Mr. Walter Gooch was chosen to represent the church at the next Synod meetings. It will be remembered that about 12 months ago Mr. Gooch, who was a leading member of the congregation, was excommunicated for some offence against the laws of the church he was supposed to have committed, but the Supreme Court subsequently expressed the opinion that the excommunication was not justified. The fact that Mr. Gooch has now been selected by the members of the church to represent them at Synod is indisputable proof that the congregation have the utmost faith in him.

## C.M.S.

The Rev. F. Brammall has been engaged in deputation work for the last five weeks and has visited twenty centres. He met with a hearty reception everywhere, and at most places a ready response was shown. The visit of the deputation to the Diocese concludes, with a mission at Naracoorte, which is being conducted conjointly with the Rev. D. J. Knox, of St. Luke's, Adelaide.

## Seamen's Mission.

The annual meeting, was held in the Town Hall, Port Adelaide, and was again well attended. Admiral Creswell presided.

## Anniversary.

St. Luke's Hall was thronged at their Annual Tea-Meeting. Stirring addresses were given by Revs. W. G. Marsh, W. M. Corden, and F. Brammall.

## WEST AUSTRALIA.

## PERTH.

## Synod.

The Archbishop, in his address, made some rather caustic remarks upon General

Synod, and the acceptance by it of the Revised Lectionary for experiment.

His Grace said: "The great event as far as the Church in Australia is concerned which has taken place while I have been away has been the meeting of General Synod last October. For some reasons I wish I had been present, as subjects in which I am deeply interested were discussed. Since returning to Perth I have endeavoured to find out from those who were present what was done and what was the impression made on the delegates. I hear that much time was absolutely wasted, because some resolutions gave an opening to a few legal members to exercise their ingenuity in finding difficulties. This is too bad when subjects of great importance to the clergy and laity with reference to social questions and how to deal with them were in consequence of this waste of time, necessarily hurriedly dealt with. (One result of the meeting of Bishops is really interesting and amusing. It has been determined, so I understand, to adopt the Lectionary passed by the Convocation of Canterbury only. Here we have an instance of the Church in Australia acting on its own ideas by the very people who persistently—we cannot now say consistently—oppose any and every form of self-government for the Church in this part of the world. I cannot say at present whether I have any right to order the use of the new Lectionary, for we have promised as the basis of our consensual compact not to alter the Prayer Book unless such alteration is first made by the proper authorities at home. You will remember that we did adopt the Lectionary which we now use, but it was after it had been legally adopted in England. What I am not certain about is whether the Lectionary is part of the Prayer Book or not. The Archbishop of Melbourne passed his scheme for the redistribution of seats. I am afraid this will not help us very much in obtaining more power for General Synod. Because I am convinced that the objection to the scheme for increasing the power and usefulness of General Synod on the ground of inadequate representation was only an excuse put forward by those who did not want to be interfered with by anyone. The Bishop of Willochra's new constitution for the Australian Board of Missions is an honest attempt to relieve a difficult situation. It is, however, too important to discuss, until our own Board of Missions, which is very much affected by the new constitution, has had time to consider it. I propose, therefore, that we postpone the introduction of the necessary legislation until the regular meeting of Synod in October. The social questions dealt with will come up on the report of our social questions committee. The questions are temperance, betting, venereal disease, the Church and labour."

## NEW ZEALAND.

## WELLINGTON.

## The Reservation Controversy.

We print herewith from the "Church Family Newspaper" part of a valuable article contributed by the Bishop of Norwich on the Doctrinal aspects of the object of Reservation of the Sacrament, upon which such an acute controversy has recently arisen in England. It is a matter of vital interest to all members of the Anglican Communion, as it raises the whole question of our Church's conception of the meaning of the Sacrament of the Holy Communion. The advocates of the practice of Reservation, by which they really mean the practice of the adoration of "the Prisoner of the Tabernacle," use as one of their strongest arguments that in this time of stress and anxiety such adoration is passionately desired by a large number of Church people. But, as Bishop Gore has pointed out, a passionate desire for a certain thing does not afford any real proof that such a thing is really desired.

## Social Perils.

(Extracts from an Address by the Bishop of Willochra at Meeting of Mothers' Union, Victoria Hall, May 9.)

## Striking Facts.

The first necessity is to know your facts. It is a part of the duty of men and women to face them, and it is one of the special sins of good people to refuse to face unpleasant facts. There are four great moral evils that I want to speak to you about. First, unchastity of boys and girls. This is a matter that has come under the notice of the clergy, and their reports have been more than confirmed by figures in the last Commonwealth Year Book. Figures there given show that at least 40 per cent. of the women of Australia are unchaste before marriage. I do not make this statement on my own authority, and I have taken great trouble to verify the figures given by Mr. Knibbs. It is absolutely necessary to be careful not to exaggerate an evil. To do so simply weakens your efforts against it, and discounts the authority with which you speak. Therefore I quote my authority. In the Commonwealth Year Book, page 163, you will find that in 1914 (the last year for which there is a record) out of 36,588 first births in wedlock 12,237 were in the first eight months of marriage. "A certain number must be allowed for premature births, but the percentage is unknown." This cannot affect the figures much, because the total decreases after the sixth month. Probably we must allow at least 32 per cent. under this head as unchaste before marriage. But we have to add certain figures to that. Women who have had a child and afterwards married are very numerous. Public opinion has become so low that men do not seem to care. How great the number is may be judged from the fact that in 1914 7,263 illegitimate births were registered to 36,588 first births in wedlock, and a total of 137,983. We must also count women naturally childless though unchaste, those who marry so soon that the birth is included as normal, and a considerable number of those who have still-born or unregistered children, and those who use means to prevent birth. It seems to me absolutely impossible to make the percentage of unchastity before marriage less than 40 per cent. I do not mean to say that all these women are of bad character beyond the fact that at least 40 per cent. must have been seduced before marriage.

## Race Suicide.

The terrible prevalence of race suicide in New South Wales is shown by a recent report on the birth rate, where there is a great fall owing to this cause. A report concerning secret drugs was issued by the Commonwealth Government some years ago, and withdrawn within two or three days, for what reason I cannot tell. This seems to me an ostrich-like proceeding. In South Australia there was a fall from 10,708 births to a population of 227,670 in 1881, to 8,921 to a population of 376,335 in 1916 (when there should have been 14,526 to give the same proportion). This shows the seriousness of the question. There can be no stronger comment on the danger than that to this cause may be attributed the present terrible war. Only 60 years ago the population of France equalled that of Germany. In those years the population of France had by the will of the people decreased until it was not possible to resist Germany. This evil is widely spread even among people you would not suppose to be in danger. It is absolutely a menace to the hope of Australia becoming a great nation in the future. Although there has been a small improvement the evil is still very great. The causes may be found in the spread of knowledge of means for preventing birth, in the loss of religious feeling, and in a shrinking from pain and responsibility among many women. The only real remedy is the Christian ideal of purity for God's sake. I do not think there is any motive so strong as that. I believe that women must speak out upon this subject. So far as I know the Mothers' Union has never spoken yet. Women must remember that keeping silence about evil is to connive at it. As concerns the church I think we ought to refuse communion to those who have been guilty of this practice.

## The Church Schools Movement.

The fund for the establishment of Church Schools is steadily growing, and is indicative of the increased interest that is being taken in the scheme by Church people. Promises and subscriptions now total about £4000. The unselfish spirit displayed by many of the country parishes in supporting the movement has been notable.

## Maori Mission.

During the year 118 young people have been admitted to full responsible membership in the Church by the rite of Confirmation, 50 males and 68 females; of this total, 31 were confirmed from the Otaki district, 60 from Rangitikei and 27 from the Wanganui River. One only had to be present at their instruction classes and confirmation services, and to have seen them making their communions at the services subsequently held at their various settlements, to feel assured that they meant what they said when they stood up to make their solemn vows.

One fact that strikes the eye, upon a casual glance through the register, is the large proportion of communicants compared with the total congregations at the Sunday services in the different settlements. A scrutiny of the figures for the whole year appears to show that from 30 to 50 per cent. of the population in many of the native settlements are communicants.

## NELSON.

## Synod.

The Standing Committee of the General Synod will meet in Wellington at the beginning of August. The Bishop intends calling the Diocesan Synod for Wednesday, August 22, at 3 p.m. The usual Synod Service will be held the same evening at the Cathedral at 7.30 p.m.

## REVISED LECTIONARY.

June 17, Second Sunday after Trinity.—M.: Ps. 15-17, Judges iv. or v. or Job. xxviii. 14; Mark vii. 1-23, 1 Pet. i. 3-21. E.: Ps. 18, Judges vi. 33-vii. 23 or Ruth i. or Job. xxxiv. 1-15; Mark ix. 33, 1 Pet. i. 22-ii. 10.

June 24, Third Sunday after Trinity.—M.: Ps. 19-21, 1 Sam. ii. 1-26 or Job xxv. 1-6; Mark x. 13-31, or 1 Pet. ii. 11. E.: Ps. 22, 23, 1 Sam. iii. or iv. 1-18, or Job xxxv. Mark xii. 41-xiii. 13, or 2 Pet. iii. 1-14.

## "WHOSOEVER."

There were children on the floor, Conning Bible verses o'er.

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"I like 'Faith' the best," said one; "Jesus" is my word alone!"

"I like 'Hope'!" "and I love 'Love'!" "I like 'Heaven,' our home above."

One more, smaller than the rest—"I like 'Whosoever' best!"

"Whosoever," that means all—Even I, who am so small."

"Whosoever"! Ah! I see; That's the word for you and me.

"Whosoever will" may come—Find a pardon and a Home.

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## The Modern Labour Movement.

By Archdeacon Davies, M.A., Th.Soc.

(Being the third of a course of Lectures On "Social Aspirations, Ancient and Modern.")

## Trades Unionism.

The Modern Labour Movement has arisen out of the changes wrought in industry, commerce, and social structure by the Industrial Revolution. The Industrial Revolution is the name given to the transformation of industry and commerce which began in England about the middle of the eighteenth century, and which, by about 1830, had earned for England the title of the workshop of the world. Into the various phases of the Revolution it is impossible to enter now into detail, but no survey of the modern Labour Movement can be made without some reference to it.

In the first place the Industrial Revolution was the age of successful mechanical inventions. Many of the mechanical devices had been invented long before, but they had not been successfully applied on a large scale. This was made possible first by the use of water power and then by the use of steam. It was the steam engine that drew industry from the homes of the people to the great factories. The inventions were first applied to the great textile trades, to the spinning, weaving and finishing of cotton, woollen and silk goods. To provide the machinery the great stores of iron and coal were used and new processes were discovered and applied to the manufacture of iron and steel. Means of communication were multiplied, first the canals and roads, and then the steam engine was applied to locomotion. Railways and steamships were built, and in this way new sources of raw materials were tapped and new markets found for the finished articles.

Along with the industrial revolution there went a financial and agricultural revolution. The same age saw an enormous expansion of banking organisation which provided the capital for the extension of industry and commerce. The agricultural revolution was twofold. At first it meant a great improvement in methods of cultivation in the home land yielding a large increase in meat and bread. The next phase was the development of large areas of wheat-growing country in lands over the sea. The new countries sold their wheat to England and bought her manufactured goods. This came to pass through a change in the trade policy of the country. The manufacturing interest wanted new markets, the workers wanted cheap food. The corn laws were repealed, and England was fairly launched upon a system of Free Trade, the old Protectionist ideas being abandoned for the most part.

But these changes reacted upon politics and society. The change of policy from Protection to Free Trade had come to pass through the desire to encourage industry and commerce. It was the work of the moneyed, as against the landed, interest. Hitherto the landed interest had controlled political affairs, now the control had passed to the moneyed man. Capital had become a political as well as an economic force. It had also become a social force. The old aristocracy had rested mainly on birth and landed pos-

sessions. A new aristocracy had been brought into existence by the Industrial Revolution, the men of money. The course of the Industrial Revolution is reflected in the large additions made to the membership of the House of Lords. Wealth was the new road to social distinction. It was not entirely a new road, but it was now far more frequently traversed and more fully recognised. The economic interest had become dominant in politics and society.

But the political revolution meant more than the transfer of power from the landed to the moneyed man. It took a very decided turn towards democracy. The Industrial Revolution made inevitable the Parliamentary Reform carried through in 1832. Further extensions of the franchise were made in 1868 and 1884. Similar changes took place in local as in national politics. The old variegated municipal and shire constitutions were transformed into a more democratic and uniform type, votes being granted to every occupier of a house or tenement. This is as far as the franchise has gone in England. In Australia we have reached adult suffrage. This democratic development in politics arose out of changes in the structure of society and it has also reacted in its turn upon the labour movement.

The political revolution just indicated was the result of a rearrangement of society due to the industrial revolution. The new development of trade and industry was made possible by the rapid accumulation and organisation of capital. The capitalistic system was not new, it is really very old, but it practically extinguished all other forms of industrial and commercial organisation. There were capitalists in England before the Industrial Revolution, and they exercised a considerable influence, but the main substance of political power and social importance lay with the landed interest. From time to time the landed interest took in recruits from the men who had made money, but as a rule no man who was merely rich in cash had any social standing or political influence unless he was also a landowner. The Industrial

Revolution, however, multiplied wealth so rapidly that the old process of absorption was too slow and there arose a large class of moneyed men who had no land to speak of, but who were great captains of industry and commerce. These men fought for parliamentary reform and they were the chief gainers thereby. Their influence, however, can be traced further back than 1832. As early as 1800 they made their mark on legislation, and in 1813-4 they secured the abolition of the Elizabethan acts for regulating wages and apprentices. The tariff was gradually reduced on free-trade principles although it was not till 1846, in face of famine, that the Corn Laws were repealed. But the moneyed interest were able to use the law to fetter the growth and activities of Trade Unions until 1871, and it is only quite recently that certain other disabilities have been removed from Trade Unions.

The moneyed class, however, although greatly enlarged, was not a new class. The Industrial Revolution did far more than increase the numbers of men of money. A new class was brought into being, massed together in new centres of population, living in new conditions, with a very different outlook in and on life, the great army of wage earners, men, women and children. They were a new race. To this day there is a strongly marked contrast in England between the people of the north and midlands, and the more receptive of new ideas. They are keener and more pushful and vigorous and generally take the lead in political and social movements. It was not always so. In earlier days the south and east were the most progressive areas, whereas to-day they are the most conservative. The difference in atmosphere, mental and social, is very great.

The Industrial Revolution saw an enormous increase of population. From 1700 to 1760 it had grown at the rate of 17 per cent., but from 1760 to 1800 at the rate of 76 per cent. Before 1760 two-thirds of the people had lived in the villages and small country towns.

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To-day the proportion is reversed. Two-thirds of the people live in great towns that sprang up around the new factories and workshops. Before the Industrial Revolution the population of Lancashire was 300,000, to-day it is over 6,000,000. The population of the W. Riding has increased from 360,000 to over 3,000,000.

Now the vast majority of this increase was formed by this new class—the wage-earner. The wage system is the economic basis of the capitalist scheme of producing wealth. As the capitalist, so the wage-earner was not an absolute novelty. But even more than the capitalist the wage-earner is the distinctive social product of the Industrial Revolution. I said the wage system was not new, but I must also say that the particular wage system of the Industrial Revolution was new. It was new in several respects, and the modern Labour movement received its first impulse from these new features.

(To be continued.)

## Young People's Corner.

### A Flag Parable.

Yesterday and to-day I have been watching a flag on a pole not far from my window.

There was no wind yesterday. The little town was stilly. Nothing stirred in the streets. The sea was perfectly calm. And the flag hung limp and languid from the flagstaff—wrapped round it, as it seemed. I could not tell what the flag was. So little could I see of it, it might have been any one of "The Flags of All Nations" on the brilliantly coloured page in my big illustrated dictionary at home. It might even have been a German flag.

But during the night there has come up quite a stiff breeze from the sea. The whole aspect of things has changed. The air everywhere is fresher. A boy is flying a box-kite on the sands, and is struggling with his string. There are big green waves and the "white horses" are dancing far out. And the flag? The flag has come to life again. It has shaken out its folds and is flying merrily in the wind. From seeming ashamed of itself yesterday it has turned to being proud of itself. Its colours are unfurled. Its design is plain. No one can mistake what it is. It is the good old Union Jack.

I have begun to see why the gales of temptation are allowed to blow around us. That it may be seen what we really are. Who would think that that quiet boy sitting all

day on a three-legged stool was a brave and strong Christian? Or that jolly, rollicking lad in the School XI? But how he shows his colours when temptation comes! Any one can see whose he is and whom he serves. And we all take heart again and learn to trust more fully and more simply to the mighty Saviour, whose "grace is sufficient" (2 Cor. xii. 9).—T.B.A.

### Chinese Blind Girls.

There are a great number of poor blind children in China neglected by their parents. You will not be surprised to hear that the missionaries are taking care of some of them. One lady has fifty-one blind Chinese girls in her school; the youngest is only a year old, and others are quite tiny tots. Since the war the missionary has been very short of money. She told the blind girls the difficulty and they decided to pray to God about it. God is answering their prayers, for some new friends have sent gifts to the school. Have you proved that God answers prayer?

### How to Behave in Church.

An amusing story is told of the Queen's first visit to Crathie Church, near Balmoral. A fine dog belonging to the clergyman followed him up to the pulpit steps, and lay down against the door during the sermon as "still as a stone."

The next day, Sir George Grey, who was then in attendance on Her Majesty, met the clergyman and remonstrated with him for allowing his dog to be on the pulpit steps, feeling assured that it would annoy the Queen. The clergyman at once promised that his pet should be kept "out of church" next Sabbath.

During the following week the clergyman was honoured with an invitation to dinner with the Royal Family. After dinner, in conversation the Queen inquired why the dog was not on the pulpit steps as before.

"Please, your Majesty, I kept my dog at home, as Sir George thought he would annoy your Majesty," was the reply.

"Oh, no," replied the Queen; "let him come as usual; I wish everybody behaved at church as well as your noble dog!"

### LIFE SAVED BY A PRAYER BOOK.

The Bishop of Newcastle, preaching at St. Barnabas', Jesmond, for the C.P.A.S., created a deep impression by showing a Prayer Book which had been the means of saving the life of Private Michael Hutchinson, R.A.M.C., son of the vergor. A Bulgarian bullet entered the back of the book, which Private Hutchinson had in one of his pockets, and penetrated more than half of the pages before coming to rest, rather remarkably, at the foot of the Collect for the Second Sunday in Lent, which included the words: "Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body."

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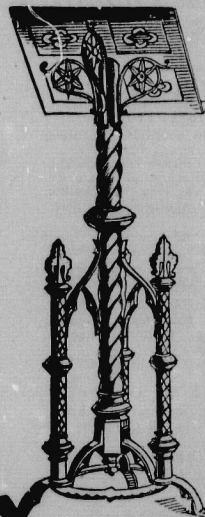
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