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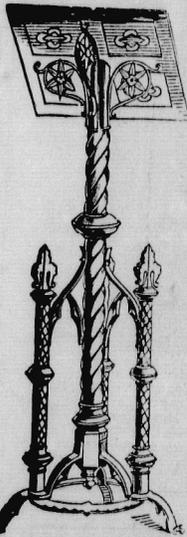
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Current Topics.

The Conscription Campaign is growing in strength and men's minds on the subject are being cleared from old-time prejudices. It is very striking that in a democratic country like Australia there should be so much clamour against conscription in the ranks of those who pride themselves on their democratic principles. We hope that the Referendum will prove that the anti-conscriptionists are only few in number, for thorough-going Labourites would really stultify themselves in adopting such an attitude. True Democracy means not merely equal privilege and opportunity for all, but also the necessary inference—equal responsibility. Human nature in its degenerate condition is glad enough to receive, but does not like to pay; it is naturally self-centred. And that is just the rock upon which all elaborate and plausible socialistic ventures are prone to be wrecked. Now that the minds of men generally are occupied with the idea and righteousness of conscription, would it not be well for the Christian to apply the principle consistently to his life in the Church. The Church is full of "slackers," men and women who do not respond to the appeal of Christ for their service—who seek comfort and edification and blessing for themselves, but strangely enough, for those who believe in the Crucified, never acknowledge that to them personally belongs any responsibility of service. If only the wealth of service and sacrifice had been put into the warfare of the Kingdom of Christ Jesus by Christian men and women who are responding nobly to-day to the appeal of the earthly Empire, there would probably have been no Empire aflame with horrid War. It may well be that God is preparing us in this way for a big advance of the offensive of the Cross.

The Diocese of Armidale is to be congratulated in two respects. First, it has lost no time in electing a Bishop in succession to the late Bishop Cooper. If, as we believe, Episcopacy is essential for the well-being of the Church, then it must certainly inflict a serious injury upon any Diocese to leave it for a long period without a chief pastor. This danger has been avoided at Armidale. Bishop Cooper passed his rest on June 30, and in less than three months a successor has been appointed to carry on his faithful work. The other point which, in our opinion, calls for

congratulation, is that in seeking a Bishop, Armidale has been content to choose from the ranks of the clergy already in Australia. In the early days it was of course necessary to look to England for our Bishops, but we believe that there is no need to do so now. Among our clergy there are not lacking men who are fitted for the highest office in the Church—some of Australian birth and training, others, like the Bishop-Elect of Armidale (Rev. W. F. Wentworth-Sheilds), who have been educated and ordained in England, but have thrown in their lot with the Church in Australia. Such a selection for a Bishopric is much the wisest, for while some of the Bishops who have come direct from England have shown a wonderful adaptability to their new surroundings, it has not always been so. Far better is it to choose our chief pastors from the ranks of the clergy whose ability to deal with Australian conditions and problems has already been proved by their successful work among us.

We sometimes wonder what is the real value of statistics in connection with the life and growth of the Church. For instance we are told that out of the total population of the Australian Commonwealth (4,455,005), 38.39 per cent. are members of the Church of England, a total of 1,710,443 persons. This is a considerable number; from the point of view of quantity it is satisfactory, but what about quality? A very moderate experience as a parish clergyman will bring home the unpleasant fact that the connection of the majority of nominal Church-people with their Church amounts to very little in practical life.

We are prompted to these reflections by a study of the statistics quoted by the Archbishop of Melbourne in his Presidential Address at his Diocesan Synod a few weeks ago. They relate to Baptism and Confirmation, and give the figures for 22 years. Thus in seven parishes there were, during that period 18,985 Baptisms and only 4041 Confirmations, an average of about four out of every 19. The parishes mentioned are of different schools of thought, and the question naturally arises: "Are there too many Baptisms or too few Confirmations?" We think the former alternative is more correct than the latter. To quote the Archbishop, "Holy Baptism is mechanically applied in a wholesale manner." This is true, and our methods need reform. But to say, as the Archbishop does, that Confirmation "is a dead-letter to the parishioner and parish priest alike" is not correct. It is true of multitudes of

parishioners, but if the Archbishop had had some experience of Australian parishes he would have hesitated before bringing such an unwarranted charge against the clergy. As a body, they take great trouble to persuade the young people of their parishes to attend classes with a view to being confirmed, but the bulk of the people who bring their children to be baptised have no real desire that they should be presented for Confirmation at all. We need more discipline with regard to the reception of children for Baptism.

In the other set of figures which he quotes, the Archbishop (no doubt unwittingly) does a great

injustice to the Evangelical clergy. He tells us that in three leading

parishes (of the High or Anglo-Catholic type) there were (in 22 years) 5964 Baptisms and 4551 Confirmations, whereas in three other leading parishes (of the Evangelical type) there were 8411 Baptisms and only 1851 Confirmations. Surely here is a "tale of failure" on the part of the latter group of parishes. But is it failure? We take the liberty of doubting it. There is less quantity to be sure, but is quantity everything?

High Churchmen lay the stress on the Gift received in Confirmation, and as, from their point of view, a gift cannot be received too early, they present their Confirmation candidates at an early age. It would, however, be a comparatively easy matter for any clergyman who would take candidates at, say, 12 years old, to present the great majority of his children for Confirmation. The number would be satisfactory, and would look well in the diocesan records. But Evangelicals lay most stress on the Promise made in Confirmation, and do not believe in the value of the Rite unless there is, on the part of the candidate, a real dedication of the life to the service of Christ. This view leads them to defer Confirmation till an age when the candidates are likely to realise what they are doing. The natural result is a lessened number—the statistics are not so satisfactory. But ought the clergy, to be judged by the number of candidates presented? Does not this statistical ideal tempt them to present those who are unsatisfactory? We question whether a great number of Confirmees is of more value in itself to the Church than a great number of Baptisms. What we want is quality, not quantity, in both cases.

A Missionary Conference in Africa.

First Impressions.

(By the Rev. D. Haultain, Nairobi.)

On July 15 all missionaries of the C.M.S. in the British East African Mission were summoned to attend the Annual Conference at Mombasa. All but four were able to accept the invitation, and, for about ten days, fifteen men and the same number of women, met together to consider vital questions concerning the being and well-being of the Master's work in East Africa. Previous to the Conference proper (men only), which commenced on Monday, July 24, two days were set apart as "Quiet Days" for the native workers. The meetings were held in the beautiful Church at Freretown (across the harbour from Mombasa) which is a worthy monument to the faithful work of the Rev. H. Binns, who for over forty years has laboured for Christ in East Africa. Then followed the meetings of the African Church Council. It is really a Synod of the Native Church. About fifty native delegates representing every district in the Mission, assembled with the three African clergy, under the guidance of our veteran missionary, the Rev. H. Binns. On all sides progress was reported, and the note of thankfulness was sounded. It was a great sorrow, however, to hear that five men were being kept back from Ordination because the financial budget would not allow the increased expenditure necessary for such a step. (By the way, in the Mission a native deacon only receives about £40 and a priest £50 per year.)

We had a Quiet Day also for the European missionaries, when addresses were given by Archdeacon Hampshire and the Rev. Douglas Hooper. A new feature of the Conference was a joint gathering of the men and women to discuss questions which con-

cern all phases of our work; such, for instance as "the attitude of the government towards our Christian adherents"; "the development of the native Church." In this connection it is interesting to note that more and more it is the policy of the Mission to gradually withdraw European workers from the more settled Stations such as Rabai (which now has its own native pastor), and Freretown, and "thrust out into the deep" into the densely populated districts such as Kenia, where, in proportion to the great need, our workers are few and far between. In his book, "Missionary Methods—St. Paul's or Ours," the Rev. Roland Allen strongly advocates this policy in all missionary work. The beautiful Cathedral, a memorial to two great Bishops—Hannington and Parker—who lived and died for Christ in British East Africa, was a place of inspiration to us all. The Sunday Services, daily Evening Prayer, and the quiet times of the individual members spent alone "in the secret of His presence," all afforded opportunities for thinking of the lives of those missionary heroes who did so much for East Africa. "God buries His workmen but carries on His work."

When we met in Conference on Monday, July 24, we were faced with an agenda paper containing over sixty items—every one of them important. In view of coming furloughs, locations had to be decided (it took the best part of a day to arrange these); we passed a resolution expressing the feelings of Conference concerning the lamented death of Bishop Peel; we listened with interest to the minutes of the Kikuyu Committee Extension Committee; and sympathised with one of our Kenia "warriors" as he told us of his special difficulties with the chief, Kutu, how he "kibokored" any boy who wanted to come to the Mission to read. So the days quickly passed, and we were soon taking leave of the brethren and making home for our different stations. We thanked God for the social intercourse, for the spiritual uplift, but, above all, for the glorious privilege of being allowed to be put in trust

with the Gospel, and of being co-workers with Him in extending His Kingdom and building up an African Church.

So passed the B.E.A. Conference of 1916. The local Gleaner is just to hand, and one notices with intense interest that "the primary need of the New South Wales C.M.A. at the present time is RECRUITS." If one may say so with emphasis, a hundred-fold the primary need of the B.E.A. mission at the present is RECRUITS. Again and again at our Conference was this fact emphasised. The Women's Conference is appealing for four women workers, and we need at the present time just as many men. Opportunities are marvellous. The call is urgent and we are looking to Australia to help us fill these gaps. By Conference time, 1917, shall we have looked in vain?

Thoughts on the Church Seasons.

15th Sunday after Trinity (October 1).

THE CROSS OF OUR LORD JESUS CHRIST.

To lay stress on Circumcision was to St. Paul only an outward sign of glorying in the flesh. In the Epistle (Gal. vi. 11-18) we read how, to him, with his new outlook and wide vision, circumcision or uncircumcision were quite unimportant matters. The real question as to professing believers in Jesus was this, Were their hearts changed, were they new creatures? Three times did the Apostle write that these outward things were of little moment, and he expressed the important things thus, "a new creature," "keeping the commandments of God," "faith which worketh by love." It is still the same. It is not ritual or the want of ritual that is of greatest moment; the important questions are, whether our hearts beat in loyalty to Jesus Christ, whether His grace is transforming our characters, whether the Faith which worketh by love is enabling us to keep the commandments of God. To the Apostle the Cross of Jesus was the centre of all things. He cries, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." He glories in bearing his cross after His Master, and the marks of persecution which rest upon his body only show to whom he belongs—they are "the marks of the Lord Jesus." It would be well for all of us if the Cross of Jesus were to us what it was to him, leading us to similar whole-hearted consecration to the Saviour's service.

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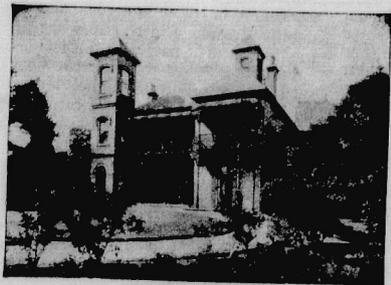
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16th Sunday after Trinity (October 8)

THE WHOLE FAMILY IN HEAVEN AND EARTH.

The Epistle (Eph. iii. 13-21) contains St. Paul's wonderful prayer for the Church, for it appears to be the Church of which he is thinking when he speaks of "the whole family in heaven and earth," praying that the Ephesians may be worthy members of it. And a wonderful prayer it is, which all of us ought to make our own. It begins with the "riches" of God's glory, reminding us of the boundless treasures of spiritual power on which we may draw. The Holy Spirit is waiting to strengthen us with might in the inner man. Into the heart thus purified Christ is ready to come and dwell, and all that is needed on our part is faith. Rooted and grounded in the love of Christ, we should seek to know all the dimensions of the blessing God has in store for us. We may know the love of Christ by personal experience now, and yet new aspects of that love will ever be revealed to us, for His love always "passeth knowledge." Thus step by step the prayer mounts up until it finishes in the Divine Presence Chamber—"that ye might be filled with all the fulness of God." What a glorious vista of achievement for poor sinners like us—yet the blessing is within the reach of all, because God "is able to do exceeding abundantly above all that we ask or think."

Notes on Books.

Spiritual Sacrifice. Moorhouse Lectures, 1915, by Canon Stephen Hart, M.A., B.Sc. Price 6/-.

Our copy from George Robertson and Co. Ltd., Sydney and Melbourne. This book consists of seven chapters and an appendix containing suggestions for a Liturgy. The subjects treated are, The Worshipful God, One Christian Sacrifice, The Sacrifice of God, Some Theories of the Atonement, Worship in Christ, Eucharist and Mass, The Art of Worship. The whole is a thoughtful contribution to a subject that will always be of deep interest to Christians and Churchmen. The author's view points are frankly shown and are in important particulars very different from ours, consequently his conclusions on some fundamental matters are quite at variance with our own convictions. His acceptance of the alleged results of "Higher Criticism," for instance, lead him to the belief that the old Jewish sacrificial system "grew out of an earlier 'unrevealed' religion. We cannot treat them as primarily devised to be typical of the work of Christ and with a view to their fulfilment in Him. . . . They were true worship, though of a low type and involving a low idea of God, because there was in them a true offering such as He was (erroneously) believed to delight in." The prophets of the Old Covenant who sought to bring the

people back to spiritual ideals, were of the narrow Protestant type of teacher who enacted morality to the discount of well-proportioned worship. Then the truth in the sacrificial system is not that any substitutionary oblation is presented to God, but that the one who offers sacrifice is qualified for access in worship, though the application to him of the virtue of that which was sacrificed.

In the author's view, Redemption was by Incarnation absolutely. "God-made man does not have to do anything else to reconcile the world. He is the Atonement by being God-made man." His death merely consummated the Incarnation we have with man; in this union we have forgiveness. We venture to suggest that primitive Catholic tradition is not so clearly with him here as he alleges. We are given an interesting pleading of the contention that in His passion, and not before, did Christ realise His humanity. We may say that Christ hard to realise that He was man. Throughout the ministry He was unable to adopt a perfectly human attitude towards other men or towards God. . . . There are indications that the union with our humanity which we miss in the record of the ministry, is exactly what Christ accomplished in His Passion." "In order to be one with us, He had to bear our sins; and in the sin-bearing His death must necessarily be included." The Scriptural order seems here strangely inverted, for in Hebrews ii. 14 we are told, "Since then the children are sharers of flesh and blood, He also Himself, in like manner, partook of the same, that through death He might bring to nought him that had the power of death, that is, the devil." Surely, then, in order to bear our sins He had to be one with us. The author's view is hardly commensurate with the striking emphasis laid upon the death of Christ throughout the New Testament—an emphasis far too strong for what would be after all merely the last step in the consummation of the Incarnation.

The chapters dealing with Worship are helpful. The tendency is always strong to think of benefit to be derived, and not of worship to be given to God. Consequently there has resulted a slackening in the sense of duty regarding public worship. There are wise words of portent against this tendency, and an appeal for the restoration of full-orbed worship. In the main, the spiritual side is beautifully set out—unfortunately the author seems to have no regard for the historical fact that increase of ceremonial after a certain moderate point always has led to loss of spirituality. Symbolism in Worship hardly finds precedent that is so often claimed for it in the Sacraments of the Gospel, for although the occasion of their celebration are used for Eucharistic worship, they in themselves are effectual signs and pledges of God's blessings bestowed on us, and not acts on our part Godward.

THE KING'S PROFESSION.

A writer, in the "Liverpool Post," tells a delightful little story relating to King George:—

"When the King was at Aldershot on Sunday," he says, "one Tommy was heard to say to another, 'I like a man to live up to his profession. Our King is Defender of the Faith, and his manner at Church Parade was good enough for a Bishop. God bless him.'"

The Refiner's Fire.

"He sat by a fire of a seven-fold heat,
As He watched by the precious ore,
And closer He bent with a searching gaze
As He heated it more and more.

He knew he had ore that could stand the test,
And He wanted the finest gold,
To mould as a crown for the King to wear,
Set with gems with a price untold.

So He laid our gold in the burning fire,
Though we fain would have said Him
"Nay."

And He watched the dross we had not seen,
And it melted and passed away.

And the gold grew brighter and yet more bright,
But our eyes were dim with tears.

We saw but the fire—not the Master's hand,
And questioned with anxious fears.

Yet our gold shone out with a richer glow,
As it mirrored a Form above,
That bent o'er the fire, tho' unseen by us,
With a look of ineffable love.

Can we think that it pleases His loving heart
To cause us a moment's pain?
Ah, No! but He saw through the present
The bliss of eternal gain.

So He waited there with a watchful eye,
With a love that's strong and sure;
And His gold did not suffer a bit more heat
Than was needed to make it pure."

—Selected.

Correspondence.

Representation of the Dioceses in General Synod.

[Owing to pressure on our space we were not able to publish this letter in our last issue.—Editor.]

(The Editor, "Church Record.")

Sir,—At the forthcoming Session of General Synod the Archbishop of Melbourne is promoting a determination to alter the present basis of representation of the Dioceses, and he has, through the Church press, indicated what number of representatives each Diocese will be entitled to elect under his proposal.

Under the present Constitution a Diocese having under 21 clergymen duly licensed to officiate within it is entitled to elect two clerical and two lay representatives. For each additional 10 clergymen duly licensed as aforesaid, a Diocese may elect one clerical and one lay representative; but the maximum number a Diocese may elect is six clerical and six lay representatives.

Under this provision a Diocese with five clergymen is entitled to as many representatives as one with 20 clergymen, whilst a Diocese with 51 clergymen is entitled to as many representatives as a Diocese with, say, 200 clergymen. Furthermore, the basis of representation has no regard whatever to the numbers of Church members in each Diocese.

The Archbishop's proposal entitles a Diocese with under 21 clergymen to elect two representatives, more than 20 clergymen to elect 4 representatives; more than 30 clergy-

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men to elect 6 representatives; more than 50 clergymen to elect 8 representatives; more than 70 clergymen to elect 10 representatives; more than 100 clergymen to elect 12 representatives; more than 130 clergymen to elect 14 representatives; more than 160 clergymen to elect 16 representatives; more than 200 clergymen to elect 18 representatives; more than 240 clergymen to elect 20 representatives; more than 280 clergymen to elect 22 representatives; more than 320 clergymen to elect 24 representatives.

The Archbishop's proposal is subject, however, to a proviso that no Diocese shall have six representatives until its Church of England population according to the latest available Commonwealth census returns amounts to 60,000, and that each increase of two representatives shall be conditioned by an increase of 20,000 in the Church of England population.

Now, though this proposal contains some measure of much needed reform, it is in some particulars not as fair as the present Constitution—for, under the Archbishop's proposal, the greater the number of clergymen a Diocese has the lesser proportion (not number) of representatives it may elect; whereas under the existing Constitution the proportion is the same in the case of Dioceses having not less than 10 nor more than 50 clergymen.

But the weakness of the present Constitution and the Archbishop's proposal is that neither provides for a representation based upon the population of Church of England members in each Diocese. If there is to be any reform at all, why should it not be fair and logical? The Church by her General Synod speaks through three Orders, namely, the Bishops, the Clergy, and the Laity, and no determination or resolution in Synod can be passed which does not receive a majority of the votes of each Order.

It will be seen that, as all the Bishops are summoned to Synod, this order has equal representation—in popular language it is a case of "One Bishop one vote." And with regard thereto it should be noted that the Diocese of N.W. Australia, with a Church of England population of only 2300 members, has through the voting power of its Bishop just the same power to support or veto a measure as, say, the Archbishop of Melbourne, whose Diocese contains a Church population of about 260,000 members. Thus the interests of the small Dioceses are amply safeguarded, and it can be demonstrated that the 13 smaller Dioceses combined could, through their Bishops, out-vote the 11 larger Dioceses, the aggregate Church membership of which would be about five times greater than that of the 13 smaller Dioceses.

Now, it seems only fair and logical that the clergy in each Diocese should be proportionately represented, and, by way of example, that for every 10 or 15 clergy in a Diocese licensed as aforesaid the clergy of that Diocese should be entitled to send one member to Synod. As long as the quota is the same the result will be proportionate, and in effect we should maintain the principle above referred to, and have "one clergyman one vote."

Then, lastly, the laity should have proportionate representation, though here the quota would have to be much larger. For example, if there are to be about 100 laymen elected to Synod each Diocese would elect one layman for each 17,000 of its Church of England population.

Each Diocesan Synod would elect the representatives of that Diocese—the clergy electing their representatives and the laymen electing their representatives.

By this method a general Synod would be constituted which could fairly be said to voice the Church of England in the Commonwealth speaking through its three orders—the Bishops, the Clergy and the Laity; but anything short of this, though it may ameliorate, will nevertheless perpetuate, the present inequality of representation, which is a cause of discontent and quite out of touch with the growing feeling that representation should be true and proportionate.

I would like to point out that under the Archbishop's proposal Melbourne, with a Church population of 260,000, would be only entitled to 16 representatives, whilst the rest of Victoria, with a Church population of 190,000, would be entitled to 20 representatives.

Again, South Australia, with a Church population of 113,000 would be entitled to 12 representatives, whereas Western Australia, with 5000 less Church population, would be entitled to 16 representatives. Further, Western Australia, with a Church population of 108,000, would be entitled to 16 representatives—being the same number that Melbourne would be entitled to with its Church population of 260,000. Still more startling results can be obtained by comparing with the other Dioceses the representation which Sydney would be entitled to with its Church population of 370,000.

Surely a measure which leads to the above results cannot be regarded as satisfactory, and it is to be hoped that General Synod will not pass any determination which does not sweep aside once and for all the inequality of representation above referred to.

H. MINTON TAYLOR.
Sydney, September 12.

The Bishop of Kalgoorlie on the Drink Traffic.

(The Editor, "Church Record.")

Sir, In his address to the recent Synod of Kalgoorlie the Bishop used very uncharitable language concerning Temperance Workers. He refers to them as amateur and professional advocates of prohibition, disguised as temperance reformers, and goes on to say, "It is quite legitimate to describe and emphasise the evil, but not by one-sided and dishonest handling of facts. He admits that "no thinking man can deny that the misuse of alcoholic liquors is one of the biggest curses of to-day," also that "facts prove beyond dispute that drunkenness is largely accountable for crime, poverty and insanity," and then states, "I do not think it would be a wise or workable law to entirely prevent the sale of intoxicants, nor founded on principles of eternal wisdom." He thinks the law should not put it absolutely out of the power of a man to do what is wrong, but should strengthen the man to resist temptation. He forgets, however, to tell us how the law can strengthen the man to resist the temptation of the hotels which the Government has licensed in every street. Next the Bishop tells

us that Temperance means moderation, but he forgets to define exactly what moderation means. Does it mean one, two, or more glasses? because two will make some people drunk, but others can carry ten. He also forgets to state that all drunkards were at first moderate drinkers, and he ignores the fact that most of the greatest medical scientists of to-day have declared alcohol to be a poison injurious to human health if, taken frequently, even in small quantities. It destroys a man's will power, and lessens his ability to resist temptation. Alcohol has slain more British subjects, and wrecked more homes than the Germans and their allies in the present war. Some time back I am speaking from memory only, the President of Prince Alfred Hospital, Sydney, was reported as saying that "alcohol was one of the most deadly and seductive poisons known to science, and even taken in small quantities was injurious to human health." He gloried in the fact that the amount used in the hospital during the past year was so small (I think it was under three-quarters of a penny for each patient admitted during the year. Since then another eminent medical man, Sir Herbert Maitland, stated that he had 2000 soldiers under his care, being treated for venereal disease, and that he blamed alcoholic drinks as the principal cause of it. In the English language there is not so dangerous or deceptive a word as "moderation." If a thing is evil, which the Bishop admits the drink traffic is, then there should be no moderation in it. Touch not, taste not, is the only safe advice anyone can follow.

R.A.

Lawlessness.

(The Editor, "Church Record.")

Sir,—One of the worst results of the War is that while doubtless some people have been made more thoughtful and inclined to be religious, yet with a vast number there is a spirit of utter lawlessness and disregard for moral restraint. Many young men who, at one time, under the salutary and restraining influences of home, and the necessity of moral conduct for the retention of situations, led a respectable life, have now that they have escaped such influences, become utterly lawless. Drink, promiscuously taken among the evil surroundings of the hotel bars and in the company of habitués of the parlors of the wine shops, has of course been the fruitful source of immorality. All sense of modesty and restraint has in many cases been lost. The shameful exhibition of immoral and suggestive pictures at picture shows and in certain periodicals exhibited at some bookstalls and shop windows (attracting numbers of young people of both sexes), must have a most baneful effect upon the rising generation. And yet the mothers of young girls and boys seem to be quite unconcerned. There ought to be a strict censorship established to prevent the exhibition of indecent pictures. It may be said that it is difficult to draw the line between art and such pictures. It is not at all difficult to prevent the exhibition of photographs from life, which are the real danger. There is no doubt that the sins of Cairo (a hotbed of iniquity) are being reproduced in Sydney, and among haunts where some of our young men in khaki are to be found. Will the Mission of Repentance and Hope be able to touch these people, and repress the lawlessness which is ruining the health and morals of so many thousands of our young men and women. If the Mission



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Personal.

The Archbishop of Sydney is spending a short time in retirement at Berri to prepare for the session of General Synod.

The Bishop of Bathurst has been elected a Fellow of St. Paul's College, in the University of Sydney, to fill the vacancy created by the resignation of the Bishop of Newcastle.

Rev. F. W. Slade, of Broadmeadows, Victoria, has been appointed Rector of Thursday Island, in succession to the Rev. E. J. Nash, and will leave for the north in November.

Rev. Norman Gardner has been appointed Rector of Cootamundra, New South Wales, in succession to the Rev. H. E. Lewin.

Rev. E. I. Gason, Vicar of Winchelsea, Vic., has been appointed by the Archbishop of Melbourne as Hospital Chaplain in succession to the Rev. T. C. Robinson, who has been appointed Chaplain, A.I.F., for continuous service.

Second Lieut. F. G. Kellaway, second son of the Rev. A. C. Kellaway, Vicar of Northcote, Victoria, who was recently slightly wounded in France, has won the Military Cross.

Mrs. Schleicher, widow of the Rev. B. A. Schleicher, Principal of Moore College, Sydney, 1891-7, died at Hazelbrook, N.S.W., on Sunday, September 17.

The eldest son of Canon Hancock, Vicar of St. Thomas', Moonee Ponds, Melbourne, is reported "missing" from August 4. Canon Hancock's second son will shortly leave for the Front.

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Chaplain of the Melbourne Metropolitan Mission (previous to which he was Curate of St. James', Old Cathedral), the Rev. W. White is returning to Sydney to assist Archdeacon Boyce at St. Paul's, Redfern.

On Wednesday evening, September 27, the Rev. E. J. Durance was welcomed to St. James' Old Cathedral, Melbourne, as Curate-in-charge. Archdeacon Hindley preached at Evensong at 7.30 p.m., and presided at the congregational social which followed.

Rev. F. W. Slade, of Broadmeadows, Melbourne, has been appointed Sub-Dean of the Cathedral at Thursday Island in the Diocese of Carpentaria.

Word has been received that the Rev. H. C. Brady, formerly of Raywood, Victoria, who enlisted as a private in the A.I.F., is in hospital in London, where he is progressing favourably.

Rev. A. C. F. Gates is at present relieving Chaplain at Langwarrin, Victoria, vice Rev. J. S. Wells, who is in the Base Hospital recovering from a serious illness.

Rev. E. S. Yeo, Curate of St. George's, Hobart, and formerly of Bendigo Diocese, has been appointed to the parish of Maldon, Victoria, in succession to the Rev. J. Tyssen.

Rev. D. W. Weir, Vicar of Heidelberg, Melbourne, had a rather tardy convalescence after his operation, but the latest news of him from Rabaul indicated a satisfactory recovery.

Rev. A. R. Raymond has resigned from Ross, Tasmania, in order to take the Locum Tenency of Maffra, Gippsland, during the absence of the Rev. E. F. Pelletier in England as lecturer for the Colonial and Continental Church Society.

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New Bishop of Armidale.

The Synod of the Armidale Diocese, which met last week, elected the Rev. W. F. Wentworth Shields, Rector of St. James', Sydney, to be Bishop of Armidale, in succession to the late Bishop Cooper.

Mr. Wentworth-Shields took his B.A. and M.A. degrees at the University of London in 1890 and 1892 respectively. He engaged in educational work in London, and was ordained deacon in 1898, priest in 1899, by the Bishop of Rochester. He held curacies in the Dioceses of Southwark and London until 1902, when, after a bicycle accident, he came out to Australia to recuperate. He took up work in the Goulburn Diocese, being successively Rector of Cooma, Precursor of St. Saviour's Cathedral, Goulburn, Archdeacon and Rector of Wagga, and Warden of Bishopsthorpe College, Goulburn. For a time he acted as Locum Tenens at All Saints', St. Kilda, Melbourne, and was appointed to St. James', Sydney, in 1910, where he has carried on a most successful work. His father, Mr. Francis Wentworth-Shields, a civil engineer, came to Sydney in 1844. He surveyed portions of the railway from Sydney to Goulburn, and also had a share in constructing the Sydney-Parramatta line.

Our Melbourne Letter.

(From Our Own Correspondent.)

The Diocesan Festival was a business-like attempt to get in at least £605 as the result of this effort for the Home Mission Fund. To the indefatigable Organising Secretary, Archdeacon Hayman, the greater part of the credit is due for making a festival without a feast produce so much. It cannot be said that the audience were regaled with a feast of eloquence instead. The speeches were interesting, but though the Prime Minister's place was well filled by a Chaplain, and an Archdeacon, we hungered in vain for the words which would enable us to see visions and dream dreams of the possibilities of a Spirit-filled Church. We had to be content with the knowledge that the coffers of the Church were being well replenished for her work.

Mr. Lambie did well at short notice. The Archbishop hastened to endorse his interpretation of the somewhat invidious comparisons of parishes in the matter of Confirmation Candidates made in the Presidential Address at Synod. Mr. Lambie said if the figures meant anything they meant that the great industrial parishes were understaffed. This was not the conclusion drawn in the Synod speech. The printed report says, "We are driven to

the conclusion that in an overwhelming number of cases Holy Baptism is mechanically applied in a wholesale manner," and Confirmation "is a dead-letter to the parishioner and parish priest alike." If the Archbishop's latest explanation of the meaning of the comparison stands, the slur cast on certain of our most faithful clergy ought to be withdrawn.

Archdeacon Hindley began well by saying that, more than the need of men or of money, there was the need of Divine Power in the Church. Very cleverly he clothed a severe censure of another Archbishop in the language of blessing addressed to his own diocesan. Congratulating his Grace on his loyalty, he said we had never heard from him one word calculated to stir up strife or to discourage recruiting and shelter the shirker. If we had we would have sent him back to England—or Ireland—or things would have been so hot as to make him wish himself somewhere the other side of purgatory. His remarks brought into prominence the difference between another Church and our own in this matter of national service. The proportion of Anglicans in the A.I.F. is said to be 50 to 70 per cent. A people who supply men like this could never tolerate Archbishops whose loyalty was open to question.

Three days of continuous rain, and the third day a Sunday! Melbourne has had nothing like it for years. Of course the Churches were affected. We heard of no one kept from business on Friday or Saturday, which were equally wet. "But that's business," says the man not in the pew. Church, thereby, is nobody's business. It is the King's business, and that calls for no less devotion than the business of the world.

The Call.

(Translated from the Greek by E. Parry, Ryde).

From von high world descending
To this poor earth I came;
Tho' I mankind created,
I suffered in man's frame.

Yet, tho' in flesh appearing,
And lowliness arrayed,
In Godhead rich abounding,
Poor Adam's debt I paid.

My life for all a ransom,
My blood was shed for all;
Give Me thy heart, poor sinner,
For thee I stand and call.

"Of all sacrifices, there is none in the sight of Almighty God equal to zeal for souls."—Gregory.

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The Goulburn Synod.

THE BISHOP'S ADDRESS.

The address delivered by Bishop Radford to his Diocesan Synod last Tuesday was, as might have been expected, a masterly survey of the critical world problems now waiting to be solved. The concluding paragraphs only dealt with matters diocesan. We regret that owing to limitations of space we are only able to give a few extracts from the address.

Questions for the Church.

After dealing with the War as a Challenge to Faith, the Bishop showed that he had led to a "Revival of Faith," and a deeper sense of duty. He then dealt with "The War and Nationalism," and the problems of "Australian Nationalism" and "The Making of a Nation." For National Problems he turned to the problems of the Anglican Church in Australia, and considered four great questions for the Church, as follows:

Among the questions that have already arisen, there are four that concern the whole Church more or less. (1) There is the question of the replenishing of the ranks of the ministry. There are in the priesthood of the Anglican Church to-day men who fought in South Africa as officers or privates. There are already signs of a similar movement in the new armies of this war. Among the thousands of men whose offer of service came from the opened springs of later sacrifice there will be many to whom life henceforth must continue to mean service, if it is to satisfy their deepest instincts. Some will go back to their old occupations changed men. Others will want to change their occupation for the one which will enable them to give the fullest expression to their new sense of spiritual vocation. There ought to be, if not some special agency, at least special watchfulness on the part of every agency of the Church, to find and help these men who will virtually be asking for ordination to the ministry of God.

(2) Then there is the question of the womanhood of the Church. On the one hand there will be thousands of girls for whom the door of marriage is closed by the loss of manhood in the war. They will constitute an economic problem for the nation. They will constitute a problem and an opportunity for the Church. They will need spiritual guidance and moral protection in many cases. In some cases, especially where the hope of marriage has been turned to the pain of loneliness, and life has become more religious than ever before, they may only be waiting to find comfort in service. Is not this the time for our Church to ask for the devotion of life to spiritual work? Our schools are waiting for a teaching order; our parishes are waiting for the ministry of consecrated womanhood. We have not, because we ask not; and we ask not, because we are still afraid of imaginary dangers or difficulties. Rome and the Salvation Army have asked and found. How much longer are we to wait for Anglican sisterhoods in every Diocese?

(3) On the other hand, womanhood has earned the right to ask for a larger place in the counsels of the Church. The women have been no less splendid than the men. They have given their menfolk, and toiled cheerfully for their comfort and the needs of distressed countries. The death of labour has not become critical here, but at home the women are carrying on the nation's work with head and hand. Even with us the tale of manifold sacrifice and service is rich enough to set us asking whether the

Church ought not at once to face the question of making fuller use of the experience and judgment of the women who have deserved so well of their country. There are problems in which the women of the Church are as deeply concerned as the men. There are no Diocese or parish which would not be the stronger if it had a women's auxiliary to work in conference and co-operation with the existing councils of clergy and laymen. My own view is in the direction of a distinct council of churchwomen, not of the admission of churchwomen to the existing councils. But I am sure that the Church ought in justice to churchwomen and in justice to the interests at stake to give constitutional recognition and substantive effect to the contribution which many women are already making and many more could and would make to the cause of religion both on its spiritual and on its social side.

(4) There is next a social problem which has always been before us, but which has brought into sharper relief by the early closing of liquor bars. It is the problem of the occupation of the leisure hours of working humanity. Six o'clock and what after? There is the question. We have not only cut away dangerous hours of temptation; we have shut down the one form or adjunct of social intercourse to which thousands of men turned habitually and not always disastrously. What is there open to the man in the street in his blank evenings? His home certainly, but Church and school have not yet made home life a power and pleasure in the way of mutual recreation and education. The other alternative is the picture show. Here is a problem that will have to be faced by Church guilds and municipal councils and schools of art and mechanics' institutes and trade unions. All these bodies can and should contribute to the solution of the problem. Early closing by itself is merely destructive of opportunities or evil; it is the "taking of the stumbling-block" and the "gathering of the stones out of the way" of the people. Now in all honesty and wisdom it must be followed by the constructive work of the "casting up of the highway" of social improvement, the provision of opportunities for good.

The Church's Lost Legions.

The Bishop concluded his address with the following striking words:—

"Let me close with a contrast of two pictures of camp life, which may bring home vividly the task that lies before the Church. Here are thousands of our boys, more than half of them in some camps the sons of our own Church. Talk to them singly or in groups, in billets or on the road, in hospital, or in a padre's tent, and they start into terrible significance, these clean-bred, hard-built lads, honest jokers, unselfish mates, white men all except for a tiny percentage of bad eggs. For the tragedy of this white manhood is that the majority of it represents the Church's lost legions, pitifully ignorant of the Christian faith to which they owe their best instincts, and of the Christian life by which alone those instincts can

be consecrated and consummated, lost legions that we have forgotten in our absorption in the task of caring for the little companies that never wandered from parade,—legions of men often vaguely religious in temper at bottom, but non-religious in thought, and irreligious in talk. Now look at these boys again. Listen to their hard-dried feet hitting the hard road with a single heavy yet crisp step. Watch them sweep past, every limb swinging clean, every life covering true. Feel the weight of the column driving straight forward with all the lift of concentration. Three months ago these lads kept neither line nor step as they shuffled off to their first squad drill. Now they are the Commonwealth's made legions. Devotion to a high duty, submission to hard drill, have done their work. Every man has learned to do common things in a new and better way, and has found his place in a corporate life in which he depends on others and others depend on him. The army makes soldiers; cannot the Church make saints? Devotion and discipline are the secrets of the process in either case. Devotion to Christ,—the discipline of the saint, the ordinary man who loves and learns, and in combination with his brother saints becomes an irresistible power for good. Is it too late for the Church to recover her lost legions? If they think out the meaning of their soldier experience, they may yet find their way to the faith of the centurion of the Gospel. If the Church can help them even now to look to Christ and follow her plan of life, they may yet carry the Cross to victory in the battlefield of the spiritual warfare of a nation's history. Thank God, there are many saints of all sorts in the making in this school of war, in camp and at the front. In any case there is one plain duty plainer now than ever. Begin at the beginning again with the children. Take care that religious instruction in State and Sunday schools means the love of Christ and loyalty to the Church,—the simple order of the Christian life, from baptism to communion,—and watch the years of precarious transition that follow the end of school days and the step of confirmation. Watch and pray that no more generations of the Church's children may rise up to confront her as the lost legions of a manhood that might have been "terrible as an army with banners" in the cause of the Christ of God."

THE TWO VIEWS.

"How dreadful it seems," said the pessimist, "that while God fills our gardens with His roses, this terrible war is going on."
"Yes, but how wonderful it seems," replied the optimist, "that while this terrible war is going on, God still fills our gardens with His roses."

"Lie still, my restive heart, lie still: God's word to thee saith 'Wait and bear.'"
—Christiana Rossetti.

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The Church Record.

SEPTEMBER 29, 1916.

THE GENERAL SYNOD AND THE WORLD CRISIS.

"It seemed good to the Holy Ghost and to us." Under no more solemn auspices, in human experience, could the great Synod of the Commonwealth meet. The world's centre of Christianity and civilisation reeking with human blood and sobbing with human suffering and sorrow! Here on the outskirts of that world, yet inextricably mingled in the general and terrible confusion, with men of our kind nobly sacrificing themselves in hardship, suffering, and death; and sorrow spreading gradually throughout our homes, a Synod of the Church of Jesus Christ is about to foregather. A common danger, a common sorrow, a common sacrifice, demanding a common patriotism, a common intercession, a common Christianity. These things will contain, surely, that "unity of the Spirit in the bond of peace" that is so needful for work and witness in a world that is in agony by reason of a common sin, will contain that solemnity of spirit and greatness of purpose that will forbid the mere partisanship and give no place to the paltry. Out there in the trenches the sound of battle is leading men to face the eternal principles of life, and in particular that great "fact of God"—the over-ruling, directing Providence, whose active working we too often ignore. How much more should the great War be calling the Church back to the great principles of her life and working! It was the realised presence and power of the Holy Spirit—the promise of the Father, that energised, emboldened and guided the Church of the Apostolic days in the work of extending the Kingdom of Christ. It was He who spake in the disciples as they preached the Word or faced the persecutors. It was He who commissioned and sent men to their differing spheres of ministry; it was He who manifested His presence and power in the working through them of mighty deeds; it was He whose presence in their councils was so real and realised that the solemn decisions were His as well as theirs, and they freely recognised the fact. Has the Church of to-day any different principle of life and work? If not, why is not the recognition of

the Holy Spirit's work in and through her as plainly manifest as in those early days? If the promise of the Father is as much for the Church of to-day as for the Church of those first days, there should be a similar recognition of His Presence, His guiding, and His enabling in all the deliberations of the Church's councils.

Dr. J. R. Mott has uttered a significant truth in saying "The Church needs a supreme world-purpose—a gigantic task, something which will call out its energies, something too great for man by himself to accomplish, and, therefore, something which will throw the Church back upon God." The great world crisis through which we are passing is surely showing that "gigantic task" which, if recognised, must throw the Church back upon God. Mott's eyes were fixed upon the needs of the teeming millions of the heathen and Mohammedan races who are still outside the Kingdom of our Lord. But the War has opened our eyes to a need even bigger than that. The Church is surely being awakened to a fact to which some of her isolated prophets have been striving hard to call her attention for a long time, but with scant success; that in spite of profession to the contrary the kingship of Jesus Christ is not very wide-spread—that there is a striking contrast between the lives of Christians and the men of Christ. "The mass of professing Christians themselves regard their religion as static rather than dynamic, they find it hard to realise that they are not exempt from the operation of general Christian laws. We expect Faith to remove mountains and to change the face of the world, when we will not let it change the least of our own opinions."

There are some prophetic souls that foretell the near approach of the consummation of this age and the bringing in of a new and greater one. They see in the awful sufferings this war entails the beginning of those "birth pangs" of which Christ spake, and they look forward with a vague expectancy to the bringing forth of something better. Illingworth says, "The pleasures of each generation evaporate in air; it is their pains that increase the spiritual momentum of the world." Whichever way you view it this great world catastrophe is laden with tremendous issues, not because of any manner of doubt as to certain victory for that cause of righteousness and truth for which, thank God, we stand, but because of that new order of things which must eventuate. We have learned some needed lessons, welcome and unwelcome perhaps. We have seen the irruption of the beast in man despite of a Christian civilisation of nearly 2000 years, and that to a degree that has made us agast with astonishment and fear—the potentialities for evil of our present human nature at its best. We have seen the spirit of Christ triumphant over all natural feelings of hate in the Christian chivalry of the sailors and soldiers of our race, as displayed towards an insolent and fallen foe.

A new spirit of brotherhood has been evinced between men of widely different races, and between men of widely different rank. War, like death, has proved in this case a great leveller. And in the home-lands men and women are seeing new visions of service and sacrifice. To a large extent our national life has been redeemed from the selfish pursuit of pleasure to a willing

liberality of toil. The Church generally throughout our Empire is showing its realisation of opportunity by the General Missions that are in course of holding or of preparation. A great volume of prayer ascends daily to the throne of grace for blessing on our nation. Surely the spirit of prayer and service is awake within the Church. Repentance and Hope are the dominant note of the Mission. A return to the first and true principles of the Church's life and working is the great desideratum—a recognition that the secret of it all is "Not by might, nor by power, but by My Spirit saith the Lord."

A General Synod in circumstances like these will meet with hearts uplifted to God, seeking and expecting the Presence, Power, and Guidance of the Holy Spirit. And so, led by Him in all utterances and counsel, it will look at all things from the point of view of God, and conscious of His indwelling Spirit will seek to solve the real problems that face the Church of the living God—problems that, perchance, have little to do with details of organisation and machinery, but have much to do with the building up of that living Church, both intensively and extensively by the due presentation of Christ as Saviour and King. It would be little short of a calamity if this august gathering of the councillors of our Church were to depart without a very real effort to ascertain the leading of the Holy Spirit in some of those problems, perhaps accentuated and made more difficult by the War; but which in the very nature of the case press or will press for solution. The Church to-day with a new sense of need, and a truer appreciation of its meaning will sing its Veni Creator.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY. General Synod.

The Bishop of Adelaide will preach the Sermon at the Opening Service of the General Synod in St. Andrew's Cathedral at 10.30 a.m. on Tuesday, October 10. The Synod will meet for business at 4 p.m. As it is doubtful if the enlargement of the Chapter House will be completed by October 10, the Temple of the L.O.O.F. in Elizabeth Street, near its junction with Liverpool Street, has been secured for the meeting of the General Synod.

The most important items on the Business Paper are the New A.B.M. Determination and proposals to alter the Constitution of General Synod. Mr. L. V. Biggs will have something to say about "Disinterested Management" of public houses, and Archdeacon Whittington will invite the Synod to take steps for the better observance of the Lord's Day and for the revival of Family Prayer. Among the reports, that on the question of "Individual Cups" will be read with interest. Much evidence is set forth on various aspects of the question, and the conclusion is as follows:—"We are unanimously of opinion that in normal circumstances there are no grounds for so radical an innovation upon the custom of the Church." "In special cases, where exceptional circumstances seem to require a departure from the usual manner of administration, your Committee advise that counsel and direction should be sought from the Bishop of the Diocese." The Report on an Australian Hymn Book shows that while much trouble has been taken no definite results have yet been reached.

Missionary Demonstration.

The Missionary Demonstration to be held in the Sydney Town Hall on Monday, Octo-

ber 9, at 7.30 p.m., is a great event. Church-people should make it a matter of earnest prayer, and should put forth their best efforts to ensure a large attendance. The Primate will preside, and the speakers will include the Bishops of Carpentaria and the North-West and the Rev. G. H. Cramswick.

Deaconess Institution Sale of Work.

The Annual Sale of Work in aid of the Church of England Deaconess Institution will be held in the Oxford Hall, 175 Elizabeth Street (opposite Hyde Park) on Wednesday, October 4, 1916, from 2.30 to 9.30 p.m. Admission sixpence, children half-price. In view of the early completion of the new Deaconess House, which is being erected in St. Paul's Road, Newtown, it is earnestly hoped that the Sale of Work this year will be even more successful than that of last year. Increased support will be required to meet the necessary expenditure, and the sale of work is one way in which these funds may be augmented.

Cleaners' Union Anniversary.

The 26th Anniversary of the Cleaners' Union was held on Thursday, September 14. At 8.30 p.m. the Holy Communion was celebrated at St. Stephen's, Newtown. A large number communicated, including Canon Burns and Miss B. I. Hassall, the out-going missionaries. The Anniversary Meetings were held in St. George's Hall, Newtown, and were well attended. At the Afternoon Session the Rev. P. J. Bazeley presided. Rev. S. J. Kirby gave an earnest address on "Missionary Intercession," emphasising the need of definite prayer for the world, the Church and the missionaries. Canon Burns spoke searching words on the subject of Missionary Vocation, urging all Christians to become soul-winning Christians. Tea, of which many partook, was served at 6.15 in the Basement, and at the Evening Meeting the Hall was well filled, about 700 persons being present. Rev. E. Clayton took the chair, and the Report, read by the Hon. Secretary, Miss M. Harper, showed that good work had been done. The Chairman compared the Union to a Munition Factory, in its work of equipping and sustaining missionaries, and said that by many small Branches much had been accomplished. Rev. A. J. H. Priest urged the Cleaners to undertake a Forward Movement with a view of interesting Church-people generally in missionary work. Canon Burns and Miss B. I. Hassall, who were leaving on their return to the Mission Field, gave brief addresses, and afterwards were commended to God in prayer.

Presentation.

Rev. F. W. Tugwell, Curate of St. Clement's, Marrickville, was recently the recipient of a gift of valuable books from the Principal (Miss Colvin) and pupils of his Divinity Class at Linwood College, Dulwich Hill (late Livingstone road, Marrickville), as a mark of their great appreciation of his kindness and the deep interest he has taken in the College.

Great Open-Air Service.

An Open-Air Service was held in the Leichhardt Park on Sunday afternoon, September 17. A procession was formed at All Souls' Church of Sunday School children, Teachers and Workers, a supplied choir of 46 voices, clergy (Rev. H. G. J. Howe, Rector, Rev. R. Rook, Annandale, Rev. P. J. Bazeley, C.M.A.), and members of the congregation. The procession was headed by the Boy Scouts of the district. The Leichhardt District Brass Band accompanied the singing at the Park. Addresses were given by the Revs. Rook and Bazeley to some 2000 people. After the service the procession returned to the Church.

The General Mission.

The General Mission is now fairly launched. Several Missions have been held, and each week the number appears to increase. No doubt the climax will be reached as visiting Bishops and clergy arrive to take part in the deliberations of General Synod. The preparation has been well organised. Beginning with the clergy, it has extended in an ever widening circle to Church Workers and Communicants, and

now the effort is being made to gather in the careless and godless, and bring them to Christ. There are already signs that God is blessing the enterprise. We invite our readers to uphold it in definite earnest prayer.

Church of England Grammar School.

Thursday, September 21, was Prize Day at the Church of England Grammar School, North Sydney. The prizes were distributed by Brigadier-General Ramaciotti (State Commandant), and there was a large attendance of the parents and friends of the boys. The chair was taken by Judge Backhouse in the unavoidable absence of the Archbishop. The report showed that in spite of the war, the school had not suffered. The special advice of the State Commandant to the boys was: "Not only in school, but in your future life, play the game."

BATHURST.

Personal and Family Religion.

The Bishop, writing in the "Church News," on the subject of Personal and Family Religion, says:—

"One is always so glad when one hears of personal incidents in the pastorates of our clergy which speak of this side of our life. May I quote one instance of what I mean indicating the right method. The father of the household has been very ill for some time. As was his right and his duty he sent for his parish priest to be often with him to minister to him. God gave him health again and upon his reaching convalescence, he sent for his parish priest and asked him if he would conduct a service of thanksgiving with his family about him for his restoration to health. The family made a very touching act of corporate thanksgiving to Almighty God for His mercies thus vouchsafed to them. How seemly and Christian that was! Afterwards the Rector received a cheque for a substantial sum, which he was asked to apply to one of the funds of the parish as a thanksgiving to God for His loving kindness. This is the second incident of a similar nature that has come under my notice within the past few days, and one wishes to commend to you all the spirit that underlies such definite acts of grateful worship."

ARMIDALE.

Some Interesting Figures.

The Armidale Diocesan Year Book contains some interesting figures. The revenue raised in the various parishes reached a total of £13,604, of which only the £604 came by sales and indirect methods, and the £13,000 was given direct from the pockets and hearts of Churchmen. There are now only four Churches (out of over 100 in the Diocese) where revenue is raised by charging rents for seats in the House of God. In public and private schools 3373 lessons were given by the clergy, an average of 96 lessons each in the year.

VICTORIA.

MELBOURNE.

Diocesan Festival.

The term "record" applies to this year's celebration of the Diocesan Festival in a remarkable way. First of all comes the large attendance at the Intercession Service in the Cathedral at 7 p.m., when the whole of the nave was filled and many occupied places in the side aisles. At the Auditorium for seats in the House of God. On the platform were also seated some ten clergy in khaki, chaplains appointed for home and foreign service.

The Governor presided for the third successive year. In his speech he expressed his great admiration for good work done by any denomination, and also for the enlightening influences wielded by an educated clergy in country parts. Archdeacon Hay-

man's appeal for a record offering of £605 to consummate £10,000 in 25 Festivals was rewarded with success. Chaplain Lambie drew attention to the number of soldiers who, morally, were products of bush mission work, and pleaded for a sistance for the over-pressed clergy in the congested city parishes to-day. Brigadier-General Hughes paid high tribute to the men at the front and the work of the Chaplains. In an impassioned speech Archdeacon Hindley emphasised the loyalty of the Church to the cause of the Empire, and made much appreciated reference to the fact that had we an Archbishop whose loyalty could be questioned we would gladly despatch him whence he came, even if it were to Ireland. This counterblast to the fulminations of a newly-arrived Archbishop was cordially received by the large audience.

Students and Enlistment.

Last week practically all the students of St. John's College volunteered for Active Service. Three were accepted, Messrs. Hammond, Peel and Travers. It is not certain yet whether Mr. Henderson will be accepted. The rest were rejected.

St. Matthews, Prahran.

The Annual Festival was held at St. Matthews', Prahran on Sunday, September 17, when the Revs. Kaveety, Wenzel and B. N. White were the preachers. On Thursday evening, September 21 (St. Matthew's Day), there were 83 communicants at the evening service.

Evangelical Conference.

The quarterly gathering of clergy was held on Monday, September 18, at Holy Trinity, Oakleigh, by kind invitation of the Rev. M. J. B. Bennett. In the morning, after shortened Morning Prayer, Mr. Bennett read a scholarly paper on "The nearer literary background of the Apocrypha and Pseudepigrapha." The afternoon was devoted to various matters of business. Some 25 men were present, and the season of good fellowship greatly enjoyed. A hearty vote of

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thanks was accorded Mr. and Mrs. Bennett for their provision for creature comfort.

"Go-to-Church Sunday."

Although the Archbishop's remarks on Revival seemed to counsel merely a continuance of what all faithful pastors had already been doing, he has now set apart, at the request of the Executive of the C.M.S., a "Go-to-Church Sunday," viz., October 29. The underlying idea is, this date shall be regarded as the beginning of a movement aiming at gathering the five-sixths of professing Anglicans who rarely attend. To this end it is proposed that each parish should at once begin to make its plans accordingly. It is, however, felt by some that excellent in intention as the scheme is, there is great danger of rushing matters. Such a movement would surely be more effective if time and effort were first devoted to definitely strengthening the "inner line" of Church folk for such aggressive work. The foregoing proposal is rather an inversion of the proper order.

St. Hilary's, East Kew.

The School Festival was held at East Kew on Sunday, September 17. Perfect weather conditions prevailed, and large congregations attended the three services held. Best of all, the presence and power of God's Holy

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Spirit was realised. The children's special choir, trained by Mr. E. Lee Neil, sang splendidly, and were greatly helped by an orchestra organised by Miss Hunt. The special preachers for the day were the Revs. C. W. Rogers, D. M. Deasey, and Chaplain G. E. Lamble.

Church Missionary Association.

C.M.S. of Australia.—One of the most important meetings yet held in connection with the C.M.A. was the special meeting which took place on Friday evening, September 15, in the Cathedral Chapter House, Melbourne. The purpose of the meeting was to consider the recommendations of the General Committee in two special directions:—(1) That the name of the C.M.A. in Australia should be in future the Church Missionary Society of Australia and Tasmania; (2) That the present Associations should be branches of the Society, retaining all their present powers and privileges. We are glad to report that the meeting unanimously adopted the several recommendations made, and concluded an historic meeting with the singing of the Doxology.

Canon Burns made a deep impression upon the several audiences that were privileged to listen to him during the four days he spent in Victoria.

A Rally of the members of the Gleaners' Union will be held at St. Matthew's Prahara, next Tuesday evening, October 3. Tea at half past six, and united Communion service at 7.45.

A Missionary Study School has just been concluded at Ballarat.

Women's Evangelical Guild.

The Women's Evangelical Guild recently held a Gift Night in Geelong on behalf of the Y.M.C.A. and the results were most satisfactory. A large number of presents were received. On October 5 the Guild will hold an Australian Evening in aid of the funds of Ridley College. The president of the Guild desires to thank those friends in Melbourne and Geelong who have contributed to the Christmas Box for Miss May Crossley (India). These Christmas presents give much joy to the native Christians to whom they are sent.

Clergy Retreat.

The Annual Retreat for Clergy will be held at Murrumbidgee from Tuesday, Oct. 24, to Friday, Oct. 27. The Archbishop of Brisbane has kindly consented to conduct the Retreat. In order that all the clergy of the Diocese may join together under the guidance of so wise and spiritual a leader as the Archbishop of Brisbane, "it has been decided to waive the use of Vestments, Altar Lights, Wafer-bread, and Prayers for the Departed in the Public Offices, during the Retreat." (This is in response to suggestions made by the Ruridical Chapter of Melbourne East.) The Rule of silence will be kept from Tuesday evening till Friday morning.

Rev. H. C. Russell, Vicar of Mildura, has been appointed Rural Dean of St. Arnaud, in succession to the Rev. J. W. Davison.

WANCARATTA.

Proposed General Diocesan Mission.

At the recent meeting of Synod a resolution was passed to the effect that it is desir-

able that a General Mission be held in the Diocese in the autumn of 1918, and that a committee be formed to arrange details. In accordance with this resolution a meeting of the committee was held at St. Columba's Hall on Thursday, August 24, and it was resolved as a preliminary step towards considering the further details of such a Mission, that the Diocese be divided up into a number of small groups, and that the clergymen in every parish of each group be asked to meet together for purposes of prayer at a given place and time. At the end of six months reports are to be obtained by the Central Committee as to the regularity and frequency of such meetings, and thus it will be able to gauge the amount of sustained effort which is likely to be behind the launching of a general mission and to make further detailed arrangements accordingly.

CIPPSLAND.

Synod.

Rev. G. E. Aikin, Principal of Ridley College, Melbourne, will preach the Synod Sermon at Sale on Monday, November 27, and also the sermon on St. Andrew's Day, November 30, when the Bishop proposes to hold an Ordination. On the afternoon and evening of that day Principal Aikin will conduct "A Day Apart" for the clergy.

Appointments.

Rev. W. Backholer has been appointed to the ministerial charge of the parochial district of Nar-Nar-Goon and Bunyip, and the Rev. H. O. Watson to that of Mirboo North.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

St. John's Cathedral.

The Cathedral Branch of the Girls' Friendly Society held a coin tea in the Cathedral grounds on Saturday, September 23. After tea had been served and various dainties disposed of, a pretty little dramatic entertainment was given by some of the elder girls in the day school building. The Archbishop attended, and commended the effort, which was to aid the cause of Missions; he also appealed for cast-off clothing for the Taroom Aboriginal Mission, even hinting that it was just possible that in the near future the episcopal habiliments might adorn one of his dusky brethren! The gathering was no little success, for the first of its kind, which Dr. Helen Shaw took good share in promoting. A sum of £20 and upwards was received for the cause.

The Archbishop's Movements.

The Archbishop is, as usual, taking his share in camp duties, and on Sunday, September 24, preached at the parade service at Fraser's Hill. On Thursday, September 28, he will hold a Confirmation for adults in his private chapel. On the Friday he will officiate at the profession of two sisters, and on Saturday he will be present and will speak at the coin and gift tea in aid of the Christmas presents for Missions, which is this year to be held at Bishopsbourne. He will subsequently leave for Gympie.

ROCKHAMPTON.

The Need of Witness-Bearing.

Writing on Prayer in the "Church Gazette" the Bishop says:—



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"May I ask you to remember all those who in any of our parishes are trying to do their work of witness-bearing and winning others back to God. Every day I become more convinced that this is the intensive work we need most (to raise a great band of faithful witnesses). And every week there comes fresh evidence of the need. Last week I read that the Archbishop of York, in speaking to all his clergy, said that this was the great failure of the Church, the failure to hear witness. This week I learn that in England there is a great movement among laymen and laywomen on just these lines. It is called the Laymen's Christian Crusade, and there is a kindred band called the 'Women's Christian Crusade,' with the same objects, acting in co-operation."

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

General Mission.

As we write the General Mission is in progress. As far as we can gather there have not been crowded or overflowing attendances anywhere. The Mission can hardly be said to have "caught on" with the public. But could it be expected to do so? The attendances of Church-people, however, have, we understand, been invariably good. The Mission area is confined to the city and suburbs. Nineteen parishes are taking part, and there are some thirty missionaries. This number includes some of the country clergy who have been invited to help, and also, in two cases at least, Rectors who are conducting their own Missions, assisted by a Children's Missioner. In both these cases this was due to the Senior Missioner, who had promised to come, finding it impossible to do so. The mid-day meetings for men conducted by Bishop Long in the Town Hall have been well attended, though far from crowded. The Bishop took as his theme

throughout the week St. John iii, 16, as setting forth the programme of Christianity. God was the subject, love the predicate, and humanity the object. Sacrifice was the law. Life and salvation through faith was the purpose of it all. Faith was no abstraction; it was a definite act—the movement of the soul and self towards God. The third address on "The World," as the object of divine love contained a fine appeal for a greater love for humanity—even love, straying, sinful, disobedient humanity. The world as the object of divine love is a theme that evangelical believers need more and more to consider. The writer, for one, took the Bishop's message as a personal one—a message from God. God loves—we must love. And if we love we will see in those that we ever thought to be there. Many, no doubt, regretted the absence of the distinct evangelistic message, yet the Bishop's addresses contained a message for the times. The Diocese owes a great debt of gratitude to the visiting Missioners.

NEW ZEALAND.

AUCKLAND.

Diocesan Notes.

The Bishop has appointed the Rev. Percy C. Davis, Vicar of St. Columba, Grey Lynn, as his Chaplain. Mr. Davis will also act as Chaplain to the Public Hospital.

Rev. J. H. Cable, Curate at Mt. Albert, will act as Curate-in-Charge of St. Columba for the present.

Rev. W. H. Edgell has left Te Aroha and returned to England.

CHRISTCHURCH.

Mr. Broome Smith.

Mr. Broome Smith, F.R.G.S., arrived in Wellington on August 7, and proceeded straight to Christchurch, where he was welcomed by the Workers there at a gathering in the C.M.S. rooms on Wednesday, August 9. He has since lectured on "My Journeys in West Africa," in a number of parishes in and around Christchurch. These lectures will be given in the Southern Diocese wherever Vicars may wish to have them.

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order are to be for "His Majesty's Naval and Military Forces." No mention is made of the departed as subjects of intercession, and this limitation of the prayers is further implied by the direction that they are to be used in the several Churches and Chapels of England, where prayers in conformity with the Book of Common Prayer only have legal sanction. Any prayer for the departed issued under this authority clearly exceeds the terms of the order.

We would remind your Grace that on April 19, 1906, you forbade the use of incense in public worship in the Diocese, as its use had been declared illegal by the Court of Arches and by the Archbishops of Canterbury and York, on the ground that it had been discontinued at the Reformation. (Synod Addresses, pp. 111 to 114). Prayers for the dead similarly were then discontinued, and have been declared illegal by the Court of Arches and other courts. As we are an integral part of the Church of England, it is clear that the Clergy using these prayers in Public Worship are open to the charge of acting illegally and violating their ordination vows.

For these and other grave reasons we record our strong protest against your Grace's continuing to authorise prayers for the departed in public worship in this Diocese, more especially as it appertains to your Grace's office to "banish and drive away all erroneous and strange doctrine contrary to God's Word, and both privately and openly to call upon and encourage others to do the same."

In making this protest we are taking our stand upon constitutional grounds, as the laws of the Church is the protection of the spiritual liberties of all its members.

We are,
Your Grace's obedient servants,
H. T. LANGLEY, On behalf of
M. J. B. BENNETT, the Original
ALEX. LEEPER, Signatories.
Melbourne, September, 1916.

Keswick Convention, 1916.

The Keswick Convention was, says "The Record," brought to a close on Saturday, July 28, and the many happy testimonies given at the early morning meeting on that day were clear evidence that many souls had been deeply stirred and had been led into new spiritual experience and deeper spiritual blessing. The numbers attending the Convention were, for obvious reasons, fewer than usual; but those who know Keswick well are clear in their witness that they can hardly recall a Convention where the sense of "coming apart," and all that it means, was more solemnly realised. Nor was the Keswick message ever more faithfully or more impressively given than in the ordinary meetings. We say "ordinary meetings" because there was undoubtedly a feeling that the special Ministers' Meetings, on more than one occasion, fell somewhat short of this standard. They were lacking in concentration upon the one supreme purpose—the deepening and strengthening of the Minister's own

spiritual life—and sometimes wandered off into the consideration of questions eminently suitable, no doubt, for a Ruridecanal Conference, but not specially related to Keswick teaching. The Convention was highly favoured in its speakers. Although the Message, rather than the Messenger, holds chief place at Keswick, we cannot refrain from saying how deeply the Convention was indebted (at the earlier meetings) to the Bishop of Durham for his sound, tender, and true teaching, and (later) to Mr. Harrington Lees for his fresh, clear, and pointed expositions of Scripture at the Bible Readings, and to Prebendary Webb-Peplow—whose eloquence of expression seems to grow rather than lessen under the weight of advancing years—and Dr. Stuart Holden, for their stimulating and inspiring exhortations at the Convention meetings.

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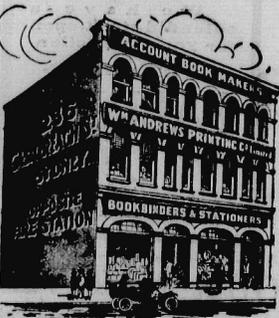
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A Persian, a Turk, and an Arab.

THREE STRIKING CONVERSIONS.

At the Annual Meeting of the Church Missionary Society in London, Bishop Stileman told of three remarkable conversions which had come within the range of his own experience. His words were as follows:—

Yuhunnor and his Faithfulness.

The very first night that I was in Bagdad I was told that a Persian named Mesir Hessian wished to speak to me. I had to talk to him, or, rather, listen to him through an interpreter, because I had not learnt very much Arabic on the voyage out, though I had tried to learn a little. Mesir Hessian said to me, "Sahib, I have been studying your Christian Scriptures." I need not say where he got them from. He got them from the colporteurs or from the depot of the British and Foreign Bible Society, both in Arabic and in his own language, the Persian. He said, "I find that all the prophets in the Old Testament, those whom we Mohammedans recognise as prophets, Abraham, Moses, David, and others, seem to point forward to a Saviour who was to come. I do not find that any one of them said, 'If you want to be saved come to me.' They were all looking forward to a Saviour who was to come." He said, "Sahib, I have also been reading the New Testament, and I find there that there was one who said, 'Come unto me all ye that labour and are heavy laden and I will give you rest.' 'I am the way, the truth, and the life; no man cometh unto the Father but by Me.' 'I am the door.' 'I am the bread of life.' 'I give the water of life.' 'I am the resurrection and the life,' and so forth. 'I do not find," he said, "that Christ pointed forward to a Saviour who was to come, but He pointed mankind up to Himself, and He said, 'If I be lifted up from the earth will draw all men unto Me.' Sahib, I have come to the conclusion that Christ must be the Saviour to whom all the Old Testament prophets point, and I have found out that if I am to be a follower of Christ I must be baptised, and I have come to you to ask you to baptise me." Very shortly afterwards Canon Bruce of Durham, a man who spent some twenty-three years in the revision, almost a new translation, not only of the Persian New Testament, but the whole Bible, came up to Bagdad (he knew Persian, of course, thoroughly) to examine Mesir Hessian in his own tongue, and he was able to say that that man had indeed given his heart to Christ, and was a true follower of

Christ, and he had no hesitation in baptising him. Mesir Hessian took the name Yuhunnor, which is the Arabic for John. Within a very short time of his baptism he was condemned to death. He went into hiding, first of all, in his sister's house, but when his sister found that he was a Christian she said, "I will not have a Christian in my house," and she turned him out. He went into hiding again. His father, who was not a rich man, said, "I will give £20 down to have my son arrested and executed now that he has disgraced me and the family by becoming a Christian." His brother went and betrayed his hiding-place to the authorities, and upon that his father and his brother came and witnessed against him, that they might have him put to death. Were not our Lord's words true, that a man's foes shall be they of his own household? Yes, and others also. We could do nothing for him except pray. We read in the twelfth chapter of the Acts of the Apostles that St. Peter was bound in the prison with two chains, all the doors guarded, all the people against him, and, as Herod thought, seemingly with no hope of escape. Prayer was made continually by the Church unto God for him, and the little Church in Bagdad met and prayed for Yuhunnor, and God answered our prayers in an unexpected way. Yuhunnor was a Persian, and the Persian Consul, hearing that he was taken by the Turks and condemned to death, thought that he would, in the language which is familiar to our soldiers to-day, "get a little bit of his own back again" from the Turks. There is no great love lost between the Persians and the Turks. There is almost as much difference between them as there is between Protestants and Roman Catholics. The Persian Consul demanded that Yuhunnor, as a Persian subject, should be handed over to him. He had international law on his side, and the Turks were obliged to do it. A few days after the Persian Consul sent us a message and said, "I dare not keep this man in my Consulate any longer. He spends his whole time speaking to my sons and to my servants about Christ." That was good testimony from a Mohammedan Consul. He said, "I am afraid that if I keep him here some of them will become Christians, and it would be a disgrace. I want you to help me to get him out of Bagdad to safety." So we had the great joy of helping to answer our own prayers, and getting Yuhunnor out of the city at night down to the River Tigris, and away up to the Persian Gulf to Quettah. I had a letter from Mr. Grey, now the Principal of Wycliffe Hall, Oxford, who was then a C.M.S. missionary in Quettah, and he said, "Yuhunnor is one of the best Christian

workers we have ever had here. He is preaching the Gospel in the bazaars twice a week; he is going out into the fields twice a week. He is a splendid witness for Christ." Yuhunnor was in comparative safety here in Quettah, but he could not help thinking of his father, brother, sister, and other relatives and friends in Bagdad who knew not Christ, and the following year at the risk of his life he came back again that he might witness for Him. He had not been there very long before his head body was drawn out of the River Tigris. It was said to have been an accident, but we do not know. Mohammedan converts to Christianity are sometimes poisoned; they sometimes disappear in other ways; and there was perhaps some reason to think that there had been foul play. Well, dear friends, I believe that around the throne I shall see Yuhunnor with others who have washed their robes and made them white in the blood of the Lamb. What was it that brought him to the knowledge of Christ? It was these Scriptures circulated by the British and Foreign Bible Society.

The Story of a Turk.

A short time afterwards I had a letter from a Turkish official on the River Euphrates. This man's name was Mohammed Raschid Effendi. He said that he had purchased copies of the Scriptures from the Bible Society's colporteurs, and that he had come to the conclusion that, while all the prophets, including Mahomet, were dead, Christ was alive, and he said, "I have come to the conclusion that a living Saviour is more likely to be able to help me than a dead prophet, and I want to become a Christian." When the Mohammedans in the district found out that Mohammed Raschid Effendi had become a Christian they surrounded his house and rent the air with shouts of "The Nazarene, the Nazarene." One of them came to the room where he was at work and found an Arabic New Testament on his table. "Oh," he said, "I have got you. You have the Christian Scriptures on your table, and now nothing can enable you to escape." What did Mohammed Raschid Effendi do?—He looked up quietly and he said, "You must know the sort of man I am. I am not one of your dark-room Christians, I am a house-top Christian." It is the entrance of God's Word that bringeth light, that make us not "dark-room Christians," but "house-top" Christians. That man gave up his work and came to Bagdad for the one purpose of coming to my house for regular instruction, and I had the privilege of baptising him. He took the name of James John. Some time afterwards he brought his wife to Christ, and he went down to Bussorah and worked with the missionaries of the American Arabian Mission, and, though it is many years since I have seen him, I have had letters from time to time telling me what a witness he has been for Christ, and what splendid work he has done both in circulating the Scriptures and in seeking to win others to the Lord Jesus Christ.

The Case of an Arab.

I have spoken of a Persian, I have spoken of a Turk, and I have just time to mention the case of an Arab, an influential Arab sheik, called "The Servant of the Merciful." He came to see me one day. Morning calls occasionally take a long time in the East, as some of you know, and that good man stayed with me for six hours on the occasion of his first call. I have to thank the Bible Society for that. If I had begun to speak to him about the Incarnation and the Atonement I should probably have aroused all the spirit of opposition that there was in his Mohammedan heart, and perhaps I should not have seen him again. He had told me that he was a bit of a poet, and I turned to the Arabic New Testament and I asked him to read to me the thirteenth chapter of the First Epistle to the Corinthians. That man began to read in perhaps a rather indifferent way, but gradually his face lighted up and his voice began to thrill, and he read those wonderful words in Arabic—"Love suffereth long and is kind; love envieth not, is not puffed up, doth not behave itself unseemly, is not easily provoked, thinketh no evil," and so on. He looked up and he said, "I have written what I thought was beautiful poetry, but I have never written anything that beats this. This is most beautiful language." He went on, not only through the whole thirteenth chapter of I Corinthians, but through the whole of the fourteenth chapter and the whole of the fifteenth—that wonderful chapter about the Resurrection, and I think he went on to the end of the Epistle. After he had spent those six hours with me on that first visit he asked

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if he might take the Arabic New Testament home with him, and I gladly gave him leave to do so. Some time afterwards he came to see me, and he said, "I have learned from this Book much that I never knew before. I also see that it is called the 'New Covenant,' which implies that there must be an 'Old Covenant.'" Can you give me a copy of the Old Covenant? And I had the pleasure of giving him a nicely bound copy of the whole Arabic Bible. At last, to make a long story short, because my time has almost gone, when I left Baghdad that man came to see me, and he said to me, "Sabih, this Book has brought a new light into my life. It has convinced me that the Lord Jesus Christ is indeed the Son of God and the Saviour of the world." He said, "I will be frank with you. I dare not at present confess Him openly. It would mean the loss of my position as sheik of my tribe; it would mean the loss of all my property; it would probably mean the loss of my life. I am not yet prepared to face that, but I wanted to come and tell you that I believe that the Lord Jesus Christ is the Son of God and the Saviour of the world."

Young People's Corner.

Under the Flag.

When Turkey joined hands with Germany against the Allies in the present War, there was an exodus of English people from Palestine.

In Tyre the British consul was put under arrest. Happily for him, the American consul at Beyrout heard of his peril, and sent a demand for his release, closing it with words something like these:—"If this is not done at once, I will send a cruiser to land men at Tyre, with instructions to wrap the British consul in the American flag, and conduct him to the ship. And then—fire if you dare!"

The Englishman was immediately released and this episode reminds me of an old story with a similar meaning.

An American sailor of English parentage, whom we will call Jack Jenkins, was of a quarrelsome disposition, and he was apt to be fiery and active in local disputings when he had, perhaps, taken a little more wine than was desirable in a cafe of a town in Cuba. Matters reached a climax on a certain day, and Jack was mixed up in a brawling riot and taken away to prison.

He was accused by the Spanish Government of inciting the inhabitants to rebellion, and although there was no proof of his guilt, he was quickly condemned to death.

Tidings of this, fortunately, was taken both to the British and American consuls, and of course they knew that such a thing could not be. Whatever the citizens did with their own people, a British or American subject was under the protection of his own Government, and could not be killed offhand, in that manner.

Orders, therefore, were sent that Jack Jenkins should not be executed; but such protests were in vain, and something more definite had to be done. News was brought into the consulate that soldiers were filing into the square, and that Jack's execution was imminent.

Seizing their respective flags, the two consuls hurried to the spot. True enough, there were the soldiers drawn up in line, and there stood Jack awaiting his death. The officer was just about to give the word of command, and there seemed no chance that the condemned man could be saved.

Then the crowd fell apart, a warning was given, and Mr. Ramsden, the British Consul, rushed forward, holding aloft the Union Jack, and shouting, "Fire, if you dare!" he wrapped poor trembling Jack in the flag, faced the soldiers' guns, and shouted yet again—"Fire, if you dare!" His example was followed by the American Consul, who stood on the other side, flinging the folds of the Stars and Stripes over the condemned man, and repeating the same words.

Every soldier dropped his musket, and the word of command died away from the officer's lips, for, truth to tell, they dared not fire!

Why not? Were two floating lengths of silk any protection against bullets? Yes, indeed, for two powerful nations stood behind those flags, and an invisible but real force held back the fire of those soldiers. To shoot Jack Jenkins was nothing, but to meet the vengeance of England and America was very different.

"Right about turn!" The soldiers were marched off to barracks, and Jack was saved. There is a verse in the Psalms which says:—"Thou hast given a banner to them that fear Thee, that it may be displayed"; it is the blood-red banner of the cross. You stand in awful peril at this moment, if you are not under that glorious protection. "He that toucheth you toucheth the apple of His eye"—so says God of men who are thus protected: neither man nor evil spirit, not even Satan himself, can touch you when you are safe under the banner of Christ.

—M. Hickley, in "Our Boys' Magazine."

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Current Topics.

It is never an easy matter to maintain a Church paper, but the difficulty is much greater in time of Ourselves. War. The increase in the price of paper is in itself a heavy burden, and many other difficulties have to be faced. As a natural result of these conditions, the "Church Record" has been passing through critical times of late. We are glad to be able to inform our readers that, by the blessing of God, all obstacles in our path have, for the present, been removed. We desire to thank the many friends who have shown their devotion to the great cause of Evangelical Truth by coming to our help in time of need, and who have made it possible for the "Church Record" to continue its useful work. The great necessity now is an enlarged circulation. There are many Evangelicals throughout Australasia who have never heard of the "Church Record," and who would gladly become subscribers if it were brought under their notice. We invite each of our readers to endeavour to procure at least one new subscriber. If we could double our circulation the "Church Record" would be well on its way to self-support.

"The Cause of Missions is the cause of Jesus Christ Himself," and so it was befitting that the General Synod of the Commonwealth should be inaugurated by the great Missionary Demonstration of Monday last. Such a meeting, under such auspices, tends to place the emphasis where it ought to be placed in regard to the activities of the Church of Jesus Christ; and is well calculated to drive home into the hearts of Christians, clergy and laity alike, the great truth that what are termed foreign missions are the primary work of the Church. There was a time, easily within the memory of living man, when such a demonstration would have been regarded as something almost foreign to the purposes for which a Synod was assembled. But, thank God, those times are gone. The Church of God is more awake to-day than in any age of her history since those earliest days of clear vision and self-abandoning love. She is still growing in the conviction that her life becomes more intensive as its sympathies and activities become more extensive. She is by God's grace entering more and more into the heart of the compassion of her great Head, and, may we dare to hope, fulfilling in the world to-day the true functions of a Body as the means of

manifestation of the Great Spirit that possesses her in the filling up the measure of her Master's work and suffering. May the results of the present gathering together of our General Synod in the name of the Lord Jesus, further demonstrate the alertness of the Church to the issues that are of the first importance.

"With God there are no Foreign Missions." What a pity the term ever needed emphasis in the Body of Christ. The work is one wherever it is carried on. To make Jesus Christ known is the Church's great aim whether among the masses of so-called Christian lands or amongst those of the other lands. The great National Mission, which is in course of working, the General Mission of Repentance and Hope, is the Church's activity in the home lands to make Jesus Christ really known, whom truly to know is eternal life.

Many of the reports to hand of Missions which have been held or are being held, evince a certain failure in objective. Much quickening of those already in touch with the Church's organisation is being realised; but the outsider is still practically untouched. The problem is difficult of solution: but we have to do our best and give our best to solve it. Prayerful, patient, persistent effort is needed; more trust in the Holy Spirit's power, and less in our own plans and organisation; more consecration on the part of all of our personality to the Lord's service. "This kind cometh not out but by prayer and fasting." It may be that the solution will only come when we, by the mighty constraint of the Holy Spirit, shedding abroad in our hearts the love of God, come to the position of the Christ Who 'emptied' Himself and became obedient even to the death of the cross.

Reading the English Church papers, we have come across some strange statements, which ought to open the eyes of Church-people to the tendencies which are only too evident within the Church of England in our day. Thus the Rev. A. E. Monahan, Vicar of Monmouth, speaking at an E.C.U. meeting on the National Mission, and asking, "What are the sins of which the Church has to repent?" said that "she had for years deprived the people of their proper services. Leaving the Catholic use of the Mass, she had turned instead to the services of the synagogue

—reading the Testament and singing Psalms: things edifying in themselves, but no true substitute for Catholic worship. Then she had allowed and encouraged that essentially German product, Protestantism." It is a pity that a National Mission should thus be exploited for party purposes at a time when all should unite to win souls for the Lord Jesus Christ.

Another statement to which we desire to draw attention is that of the Rector of a Church in Leicester, who (as recently reported in the "Church Record") stated in his parish magazine that "Black Masses" for the souls of the departed would be celebrated at a charge of half a crown each. The Bishop rightly objected to the practice, and now the Rector says that "in deference to the wish of the Bishop" it is thought best that in future there should be no fixed charge. He adds the following curious sentence: "It is, however, customary for relatives to place a contribution in the Poor Box, and it will be given to the Requiem Fund."

Our London Letter.

(From Our Own Correspondent.)

London, August 23, 1916.

The Holiday Season.

August is maintaining its character as the holiday month, but without the holiday atmosphere and spirit. People go away to the seaside or the country, but one only knows it by their absence—there is a sort of stealth about it. It is not that they feel they ought not to go, but that they feel they must have some change, and that they must have it quietly and without fuss. London streets therefore have a deserted look rather more than usual, because the bulk of the younger men are with the colours as well.

Dr. Eugene Stock's Book.

It is rather by necessity than by choice or arrangement that Dr. Eugene Stock's supplementary volume of C.M.S. history has come to be published this month. It was intended to bring it out in May, but the adverse labour conditions of the time prevented earlier publication. It may be, however, that many have subscribed to the book in advance, and if on holiday may take advantage of their leisure to read it. Every chapter is of real interest to the C.M.S. man who has some knowledge of the Society's work. To produce such a volume would be a wonderful thing for anyone to accomplish, but when we consider that the