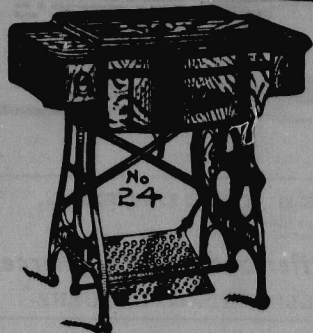


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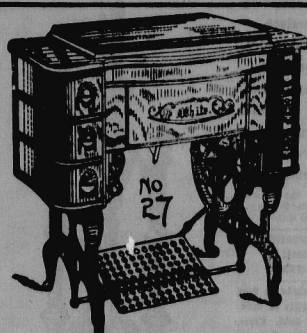


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VOL. II. No 30

JULY 23, 1915.

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Current Topics.

The Gospel for the Eighth Sunday after Trinity (St. Matthew vii. 15-21) sets before us a never-failing test by which we can distinguish the hurtful from the profitable, the false from the true—

"By their fruits ye shall know them."

Our Lord had been exhorting his followers to enter in at the strait gate and walk in the narrow way. He then cautioned them against false leaders and teachers, who would profess to guide them aright, but would really lead them astray, and gave them a test by which they might satisfy themselves of their trustworthiness. He told them that the best way to judge men is to judge them as we do trees. To judge them by their words only, or by the profession they make, would be like judging a tree by its leaves and blossoms. A tree is judged by its fruit, and men are known by their actions. "Ye shall know them by their fruits."

What kind of fruit are we to look for in those who profess to be Christians, and more particularly in Christian leaders. St. Paul tells us in Gal. v. 22, 23—"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and in Eph. v. 9—"The fruit of the Spirit is in all goodness and righteousness and truth."

Who, then, are we to try by this test of fruitfulness?

(1) **Our Guides**—those whom we allow to lead or influence us; our religious teachers; our friends and companions. All these must be tested by their actions, and the character of their influence on those around them. If they cannot stand the test, we must turn elsewhere for guidance and help.

(2) **Our Own Lives**.—From verses 19 and 21 in our Gospel we see how necessary it is that we should apply the Lord's test to our own lives, as well as to the lives of others. Verse 19 tells us that "every tree that bringeth not forth good fruit is hewn down and cast into the fire," and verse 21 reminds us that the leaves of our outward profession will count for nothing unless the fruits of good living are found in us also, for the Saviour says: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven."

The general trend of feeling throughout the Commonwealth makes against

Liquor
Traffic
Reform

the very wide licence held by the Liquor Trade. In two States, Victoria and South Australia, steps are being taken to check the ravages of the traffic. The Liberal Government in South Australia has taken a referendum of the people, which has revealed a large majority in favour of six o'clock closing; and the Premier of that State has declared his intention of immediately getting legislation to work in order to give effect to the expressed will of the people. The Government of Victoria has taken a bolder step. By direct legislation, without any reference to the people, it has shouldered the responsibility of limiting the time for the sale of liquor to the hours between 9 a.m. and 9.30 p.m. We are more than surprised to find that a Labour Government in the Mother State of New South Wales is actually hesitating to make an attack upon the Trade because of the huge vested interests concerned. Surely a Government which is doing its best to prevent the exploitation of the people, and especially the working classes, by the manipulation of the food supply by capitalists and others bent on greed, should, without any fear or hesitation, place wholesome restrictions on a traffic that does more to impoverish the main body of that Government's supporters than any number of butter, sugar, and beef trusts.

The large and influential deputation that recently approached the Attorney-General of New South Wales must have been puzzled at that gentleman's attitude in the matter. For so ardent a social reformer as Mr. Hall to forecast failure to get a favourable consideration in Cabinet and his reiterated mention of the wealth at the command of the Liquor Trade for the purposes of combating such a reform as the six o'clock closing would mean, could only fill with dismay the heart of any man keen on the progressiveness, purity, and courageous principles of his country's legislature. To pretend for one moment that a political programme, framed long before the slightest presage of war was evident, could not be interfered with in the absolutely altered condition of things to-day, for the passage of a measure of reform that is recognised as more necessary than ever because of these conditions, is evidence of a foolishness bordering on insanity, or of something far worse. For ourselves, we should be sorry indeed in any way to share the responsibility of those who are content to allow the present unholy condition of the liquor traffic to continue. It is well for legis-

lators to remember sometimes that they are responsible to a higher judgment than any earthly judgment, and that the measure of their powers is the measure of their final responsibility.

We congratulate the Premier of New South Wales upon the stand he is taking against the continuing attacks of the advocates of the "Tote."

The "Tote" Again.

He has just been freely criticised in Parliament for his unyielding attitude. One member of considerable influence was so unwise as to assure him that it was the duty of the Government to bring forward that legislation in order to obtain more revenue. Mr. Holman's rejoinder was to the point and absolutely crushing in its logic. He said that—

"As to raising revenue by means of a totalisator, he had not imputed motives to any hon. members of the House, but to certain interested persons who were pressing the totalisator with strained persistence outside. It was extraordinarily illogical for the hon. member to say in one breath that this was a time to economise, and in the next to tell them that the best hope the Government had in the future was in the squandering by the people of thousands weekly in one of the least desirable forms of amusement."

It is indeed remarkable that men of sober judgment can be found willing to encourage vitiating habits for the sake of revenue. A country's greatest asset is its citizens, and it is to that country's advantage to, in all cases, study the best interests of those citizens in order that their lives may be as efficient as possible for their work in the social organisation. Anything that lessens that efficiency is productive of loss to the community at large. No matter how much present revenue a pursuit or habit may bring into the public coffers, if that pursuit or habit is in any way calculated to impoverish the physical or moral efficiency of the people, no consideration of revenue can be allowed to interfere with its prevention or stern discouragement.

Two of our most enfeebling vices are now bulking largely in the public eye in various States of Australia, and in each case the revenue argument is continually applied. The awful ravages of the Drink Traffic in our community are fairly evident, and we trust that the movement for its reform will throughout the Commonwealth go straight forward. In the case of the gambling craze, the evil is more insidious, and yet almost equally deadly. It poisons the life with which it is in touch. To quote one of the best-known Labour leaders: The gambling vice "develops

the self-regarding instincts into hideous and criminal proportions. Philip of Macedon, it is said, encouraged gambling amongst the Greeks on the ground that it corrupted their minds and made them more docile under his rule. I do say that the spread of the gambling habit is one of the most disquieting events of the time for those particularly who believe in self-government, and in an intelligent democracy using its political power to secure moral and social ends. Every labour leader I know recognises the gambling spirit as a menace to any form of labour party."

The wise words we have just quoted are specially apropos in our present crisis. Funds of all kinds are being raised throughout the Commonwealth in aid of starving Belgians and Poles, and of our own wounded soldiers. It is indeed a joy to see the large and general response that is being elicited. But the great pity of it all is that while so much is being given generously from hearts that are touched, and given without any expectation of a quid pro quo, a good many short-sighted and foolish enthusiasts, encouraged by too-complacent ministries, are making use of all kinds of petty gambling in order to swell the proceeds of Belgian and Australia Days, utterly regardless of the tremen-

dous moral injury that is sure to accrue to the public quite generally.

Carnage and carnivals, starvation and ball suppers, suffering and dances, euchre parties, raffles, etc., are being mixed up in very incongruous ways, and the sweetening and solemnising influences of the present calamities are being elbowed aside. The objects of our alms-giving to-day are stern and over-whelming in their appeal to all that is noblest in the character of a people. The utmost of self-sacrifice on the part of the sufferers demand the utmost of self-sacrifice from the beneficiaries of that suffering. It were wrong indeed to degrade that self-sacrifice by seeking to mingle with it the things that connote the utmost of self-seeking and disregard of others, and lead inevitably to a callousness of character, the extreme opposite of the self-devotion of the Cross of Calvary.

THE TOMB OF JESUS.

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

Life-bearing tomb of Jesu,
Than Paradise more fair!
No hall of earthly monarch
May with that rock compare.

For there reposed the Victor
O'er Hell's horrific strife;
Our resurrection fountain
Of everlasting life.

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The Festival of Corpus Christi

Corpus Christi was established by the Roman Church in the 13th Century after the Lateran Council in 1216 had promulgated the doctrine of transubstantiation. It would be difficult to name a Festival which in its origin and associations is more distinctly Roman. And yet the Festival of Corpus Christi though it finds no place in our Prayer Book Calendar, is every year being more widely observed in the Church of England.

The "Church Times," which has, we believe, as large a circulation as any Church of England newspaper, recently published a leading article on "Corpus Christi," which ought to enlighten the minds of those who still are labouring under the delusion that there is no Romeward Movement in our Church.

The article appeared on May 28, and commences as follows:—

"Perhaps nothing is so significant of the spread of Catholic instincts in the English Church as the growth of the observance of the Feast of Corpus Christi. In very many Churches throughout the length and breadth of the country this will be celebrated next week, and we rejoice that it is so. It seems, indeed, so natural an observance, it would be a strange anomaly if, considering the place the Blessed Sacrament holds in the Catholic Church, there were no Festival in its honour."

After contrasting the observance of Harvest Festivals, as thanksgiving for the food of the body, with that of Corpus Christi, as a day of thanksgiving for the food of the soul, and deplored the "desire to differ from the Church of Rome simply for the sake of difference," the writer continues:—

"The observance, then, of Corpus Christi testifies to the extent to which the Blessed Sacrament has been restored in so many English Churches to the place it should hold in all Catholic worship. Catholic worship centres around the Blessed Sacrament because it recognises that this is the chief way in which our Saviour fulfils His promise to be perpetually present with us. When this truth is grasped everything at once takes on a new colour. Religion becomes more homely and friendly; visits to Churches gain a new meaning, and the radical difference between the Catholic and the Protestant atmosphere is not only felt but understood."

"One natural and inevitable result of belief in the Blessed Sacrament is the practice of Reservation. Of late years this has become increasingly common, and, we believe, though we have no statistics on the subject, that it is now practised in a large number of Churches, especially in the South of England. And in many cases this is done, not with the Bishop's unwillingly wrung consent, but with his approval."

"But leave to reserve is often accompanied by irritating restrictions as to the mode of reservation; restrictions which seem to have

Our London Letter.

(From Our Own Correspondent.)

London, June 4, 1915.

Strength in Sorrow.

for their principal aim the discouragement of prayer before the Sacrament. To such restrictions there is a rapidly increasing opposition.

"In the veins of the younger generation the Catholic blood is stirring, and they are captured by the marvellous romance of Catholicism, and not only the Catholicism of the ancient and mediæval worlds, but that of modern times as well. The typically Anglican outlook seems to them provincial and unattractive."

All this is delightful, frank, and there is little doubt as to the objective of the "Catholic Movement," in the Church of England. Not only is the Holy Communion turned into a Mass in which the priest is said to offer to God a sacrifice on behalf of quick and dead; but it is taught that the consecrated elements become (in a way indistinguishable in practice from Transubstantiation), the Body and Blood of Christ. As a result the consecrated Host is reserved with the approval of Bishops, with restrictions which discourage, but do not in the least prevent "prayer before the Sacrament." And finally Corpus Christi, a distinctly Roman Festival, closely linked with the belief in transubstantiation, is observed in many Anglican Churches. Is it any wonder that those who love the Scriptural principles of our Reformed Prayer Book are alarmed at such tendencies, and seek to gather their forces together to defend our beloved Church against the Romeward Movement within her pale?

THE INNER LINE.

Behind the roaring cannon, behind the flashing steel,
The defenders of the "Inner Line" steady
and constant kneel;
Some bent, some grey or crippled, some
three-score years and ten,
Just praying, always praying, for the Front
Line fighting men.

These cannot lead a sortie, nor tread the
ocean's foam,
But their fervent prayers as incense, rise
from Church and cottage home;
The poor man and the wealthy, all form
the "Inner Line"

Wherein a common sorrow forms a brother-
hood Divine.
You can hear old voices quiver, you can see
the slow tears fall,
Yet the "Inner Line" keeps steady, England
and honour call.
They pray, and who can measure such
prayer's restless might?
They trust the Lord of Battles—Who will de-
fend the right.

C.M.A. Gleaner.

No class probably has given so much of its best for the defence of England and of honour as the families of the clergy. It says much for the training received by those brought up in clerical homes. It would be interesting if a census could be taken as to the parentage of those who have made the "great surrender" for their country. The sons of the clergy would, I believe, have the greatest proportionate record. We may not agree with their theology in many cases, but that has not interfered with the showing of the finest spirit by the young clean lives which are the glory of the paragonage. And, as others, they are of those who day by day are laying down their lives for their friends. Not a day passes but sometimes hundreds and sometimes thousands of those who are among the most promising of our race

give up on the battle field all they possess even to life itself. Many are known to me personally, or their parents are. The sadness of it all is terrible, as day by day almost, some fresh name appears. To-day it is the son of the Rev. J. P. Haythornthwaite, the Agra missionary now occupying an honoured position in the Church Missionary House; another day the name of the Vicar of Paddington, a keen C.M.S. leader, appeared amongst those who had fallen.

A Cry for Compulsory Service.

Some of the clergy have, however, been too forward in rushing into print over some military matters. Bishop Furze, of Pretoria, is the most striking instance. A long epistle to the "Times," construed by that journal as an endorsement of its crusade against Lord Kitchener, has been used for all its worth, and for more than its worth. The attack on "K. of K." has been wholly personal on the part of what is called the Northcliffe press, and as such has disgraced and weakened us in the face of our enemies. Aided by specious argument, it has largely moved and misled those in provincial Deaneries and country Rectories in whose mind the prestige of the "Times" and the popularity of the "Daily Mail" still count for something. The Dean of Lincoln, Dr. Fry, has written on the side of conscription, as also has the Dean of Exeter. "A terrible indictment will lie against the Government if they again delay to bring in a Bill dealing with compulsory service," is the beginning and the most innocent part of a mischievous letter appearing recently. Thus the "Westminster Gazette" is justified in its complaint that "day by day we see newspapers, Bishops, Heads of Colleges, rushing in to insist that the Government shall commit itself at once to compulsory military service." Where the Empire would be landed if the Government took these irresponsible persons and papers at their word it is grievous to contemplate, but it would be good for the Church if clergy at least were not so anxious to lead us when first-hand knowledge by those in authority is the only safe guide.

The Archbishops' Pastoral.

Far better is the wisdom of the Arch-

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bishops who have issued a pastoral on spiritual lines which is to be read in our Churches on Sunday next. It is a call to the duty of "continuing instant in prayer" and means "the humble, deliberate, heart-felt confession of our sins: sins of selfishness and self-indulgence, sins of hardness and complacency, sins of sheer laziness and lack of thought." In days of quiet we have "made too little of the claim of God upon our lives," and we are exhorted "even in the midst of the exigencies and passions of war, to be 'loyal to the spirit of Jesus Christ.'" We are bidden to listen for His message through the Holy Spirit. "He may speak in the ordered ministry of Word and Sacrament, or in the roar of battle, or in the silence of a shadowed home." He gives to those open to receive His gift, "courage and understanding, and patience and high hope." This language though expressing sound thought, may be considered somewhat above the mind of the man in the street, but the concluding exhortation in the very words of Scripture is not open to that fear: "O put your trust in Him always, ye people; pour out your hearts before Him; for God is our hope."

House of Laymen.

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forces in the House of Laymen in the election of Mr. T. W. H. Inskip to a seat in that body. There were two vacancies in the representation of the London Diocese and he has secured one of them. Mr. Inskip is the son of the late Mr. Inskip, a distinguished West of England lawyer, and a leading Evangelical Churchman in that district. The son follows the father, both in legal attainments and in sound Churchmanship. Lately he has been raised to the distinguished rank of King's Counsel. He is a member of C.M.S. Committees, where he has done excellent work, and is also a director of the Y.M.C.A. His success in the election, where he polled 198 votes, tends to show that the laymen of the London Diocesan Conference are tiring of the E.C.U. influence, which has been strong on that body and that the Evangelical vote preponderates at the present time. The other successful candidate was of the E.C.U., and scored 115 votes, but he does not seem to have had much advantage from the cumulative vote, which undoubtedly benefited Mr. Inskip. A third candidate, also of the E.C.U., polled 114 votes; a fourth, independent, bringing up the rear with 55. These last probably represent the second vote of those who gave their other vote to Mr. Inskip.

A 110 MILES WALK.

In some districts of Northern Rhodesia the native Christians have to walk over fifty miles to come to the Holy Communion.

One boy walked 110 miles that he might make his Communion—fifty-five miles each way!

As Sergeant Larke patrolled the park,
He heard two sneezes in the dark,
With staff gripped tight, he flashed his light,

His stern tones echoed through the night.
"Kape ah! th' grass! ye couple there;
Yure dith av cowl'd ye'll get, fr shure!
Come, hurry home, ye love-sick pair,
And both take Woods' Peppermint Cure."

LABOUR LEADERS AND THE DRINK TRAFFIC.

Mr. John Burns neither drinks alcohol nor smokes. He is just the same rigid abstainer with £5000 per year as he was when working at his trade as an engineer (writes Mr. Fred. Maddison in the "Burnley Gazette"). Often has he come under the lash of his socialistic critics for what they sneeringly call his Puritanism. But nothing deters him from denouncing the drink habit as the curse of the workers. Nor will he have anything to do with municipalisation, on which he sent this characteristic message to the Good Templars' Congress the other day: "Civic ownership of public-houses will elevate drinking into a civic virtue; boozing will be a test of local patriotism, and workmen will drink their village into a free library, or a park, by a process that will land many into hospital, some into gaol, a great number into asylums, all into misery, and send not a few to the cemetery." To the same congress Mr. Ramsay MacDonald sent an expression of opinion in favour of total abstinence, which he also practises. His theme was the waste and unsocial character of the drink evil, and his Puritanism was as marked as that of Mr. John Burns.

THE SING OF OMISSION.

There comes an hour of sadness
With the setting of the sun,
Not for the sins committed,
But the things I have not done.

I ought to have been stronger,
But the crisis found me weak;
And now I am regretting
The word I did not speak.

I see an arm outstretched,
And vain its empty grasp;
And I must still remember
The hand I did not clasp.

A great cause, lacking helpers,
Was weak because unheard;
I might have been its champion,
But did not say the word.

Attacked by stupid malice,
I heard a man malign'd;
I stood in coward silence,
And did not speak my mind.

And so as night is falling,
How bitterly I rue
The words I have not spoken,
The things I did not do.

—Selected.

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Personal.

The Dean-Elect of Newcastle (Rev. Henry K. Archdall) has arrived in Sydney from England.

Rev. A. B. Tress, who was recently inducted as Vicar of Alstonville, New South Wales, was collated as Archdeacon of the Richmond and Tweed by the Bishop of Grafton at Lismore on the evening of July 13.

Rev. Lionel Vance, Vicar of St. Barnabas, Balwyn, Victoria, has been seriously ill and is now recuperating at Lorne.

Rev. R. E. Freeth has been appointed Chaplain of the King's School, Parramatta, N.S.W., and resigns his charge of Angaston District, S.A., at the end of September.

Rev. F. H. Durnford, of Kooronga, S.A., has been appointed a Chaplain to the Expeditionary Forces. He is the second of the clergy of the Diocese of Adelaide to go to the front. Rev. W. A. Moore, who left early in the year, was in Egypt when last heard of.

Rev. Frederick Webb, of Adelaide, has been on a visit to Melbourne, where he met with a welcome from many old friends. He spent many years of his ministry in Melbourne Diocese.

Rev. Payne Lewis, who was recently ordained priest by the Archbishop of Melbourne while in charge of St. John's, Melbourne, has enlisted as a private in the Expeditionary Forces.

The late Mrs. and Miss Veal are to be remembered for their devoted work on behalf of the Scripture Union by the erection of a memorial over their grave in the Melbourne Cemetery.

Rev. D. M. Deasey, Vicar of St. Columba's, Hawthorn, Melbourne, has collected cash and promises to the amount of £300 for a permanent Soldiers' Building at the side of the Cathedral.

Rev. G. W. Carter has been so successful in ministering to the soldiers who were encamped in his parish at Seymour, Victoria, that the men will rejoice at his decision to take up work as regular camp Chaplain at Broadmeadows.

Rev. W. E. Dexter (of Melbourne), Chaplain to the 2nd Brigade at the front, has received glowing testimony to the value of his services. A recent letter says, "There is no question he is one of the very best, and proves his

Christianity by deeds as well as words."

Rev. H. M. Hawkins was presented with a travelling case at a large farewell meeting at Modewarre, Victoria. Rev. E. I. Durance, his successor, has made a most favourable impression upon his new parishioners.

The Bishop of Ballarat, after his retirement, will reside at Greensborough when he has built a house. The Bishop is very fond of outdoor work. His farm at Drouin, where he has spent much of his holiday time, has been brought to its present state of perfection largely by his own efforts.

Rev. S. M. Johnstone, Rector of St. John's, Parramatta, N.S.W., has started on his return journey from England to Australia, via America. He intends to leave Vancouver on August 4, and expects to arrive in Sydney about August 25.

MAGAZINES.

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

The Magazines are in the main Anniversary Numbers. The C.M. Review publishes in full the Annual Sermon, preached by Canon Barnes Lawrence on "The Weapons of the Missionary," and the Rev. Cyril Bardsley describes the Anniversary under the heading "The Impossible—for God." The Editorial Notes deal with the position created by the deficit of £23,000, and also with the Archbishop's pronouncement on Kikuyu. Rev. H. Sykes concludes his interesting account of experiences in Jerusalem after the outbreak of the war, and Dr. Zwemer contributes an article on "Raymond Lull—the Message of His Life." The two-page illustration in *The Cleaner* is occupied with illustrations of all that could be done if a large number of people were to contribute one penny per week to C.M.S. Funds. The question "What does Retrenchment Mean?" is answered from Persia, India, Africa, Japan, and China. The Messages of the 16th Anniversary are summarised under the heading, "The Trumpet that shall never call Retreat." *The Gazette* is also much occupied by the proceedings at the Anniversary, and, to a certain extent, *Mercy and Truth* is in a similar condition, but in the latter magazine are many interesting details about medical work in different parts of the world, and an appreciation of Sister Fagg, Nursing Sister of the Bannu Hospital, who recently passed to her rest. We have also received *Awake* and the *Round World*.

For I do nothing but go about persuading you all, old and young alike, not to take thought for your persons, or your properties, but first and chiefly to care about the greatest improvement of the soul.—Socrates.

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The Moorhouse Lectures.

(From Our Own Correspondent.)

Such names as Mercer, Stephen, and Headlam set a high standard for the Lecturers chosen to preach in St. Paul's, Melbourne, on the Moorhouse Foundation. The name of Moorhouse itself is greatest of all, for the late Bishop's example as a great exponent and defender of the Christian Faith is the governing idea of these lectures. The lecturer this year was Canon Hart of St. John's College. He is to be followed by Principal Aickin in 1916, and Principal Davies in 1917.

Canon Hart was complimented by one of the dailies on his choice of subject, "Spiritual Sacrifices," as being eminently suitable to the times. Probably the subject was chosen before the war broke out. At any rate, the "Sacrifices" referred to are not those uppermost in the public mind. The full title of the lectures was "Spiritual Sacrifices, the principles of Christian Worship."

The lecturer is held in high esteem for his independence and courage as a thinker, as well as for his solid learning and attainments. Till recent years Canon Hart was distinguished chiefly for his scholarship in Science. He took a 1st class scholarship in Natural Science at Melbourne University in 1887, and graduated in Science in 1889. Of recent years he has been lecturing on Theology, and has made a special study of Dogmatics. It will probably be found that his lectures are weakest where they touch on the realm of Old Testament Criticism, and most independent and convincing when dealing with the subjects of the Christian Doctrine of the Atonement and the Eucharist. The titles of the seven lectures may give some idea of their subject matter. The Worshipful God, Pre-Christian Sacrifice, The Sacrifice of God, Some Theories of the Atonement, Worship in Christ, Eucharist and Mass, The Art of Worship.

Canon Hart has adopted the usual German theories of the growth of the Old Testament literature, and this at a time when a revolt against the advanced higher-critical theories is revealing itself not only in England, but on the Continent. One thing the higher critics have done for us is to give us a clear and living view of the importance of the prophets in the making of the Old Testament. The lecturer seemed to understate the work of the Prophets, and spoke of "Prophecy" in terms which implied that

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

BUSINESS NOTICES.

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The Church Record.

JULY 23, 1915.

AUSTRALIA DAY.

We would most earnestly and cordially commend the celebration of Australia Day to all our readers as a day which, we trust, will be historical for its splendid patriotism and its magnificent response to the appeal on behalf of our wounded soldiers. They are emphatically our own heroes who have been wounded and have bled for us, and who in many cases are even now suffering great pain in consequence of their brave struggle against our enemies. We ought to endeavour to realise what they have done for us. They have gone to the front at the peril of their lives. They have courageously faced death for us, and have nobly exerted their greatest energy and strength in order to gain victory for our nation, and to save the honour of the British flag! While we have been enjoying the blessing of peace and comfort in our homes here in sunny Australia, they have been suffering cruel hardships on the field of battle, or in the trenches, in the face of formidable enemies who have sought their lives with malignant and deadly purpose.

Our wounded heroes have seen their brave comrades struck down by their side. They have done all that they could to assist their fallen friends, and then rushed on with gallant bravery to avenge their death at the risk of their own lives. It is almost impossible for us to realise the mental and physical agony which must be experienced by our soldiers during the awful moments of a hand-to-hand conflict with the enemy when at any instant a fatal or deadly wound may be inflicted. What are the thoughts of the home and dear ones left behind at such a crisis in the soldier's experience? Yet this is what our wounded heroes have passed through. Shall we not give a heartfelt and even passionate expression of our personal and national gratitude to the men who have bled for us in such a noble and self-sacrificing spirit? How poor is any pecuniary offering, however liberal, in comparison with the blood which has been actually shed, and the pain which is even now being endured, to save us from the cruel sufferings we

all should have to experience if our enemies were to prove victorious.

We feel assured that the national response on Australia Day will be a truly noble one and worthy of our reputation. Australia has already in this respect established a magnificent record. In times past when our population was perhaps not more than a tithe of what it is at present, as in August, 1846, when there was a famine in Ireland and Scotland, great sums were raised, and later for the Crimean War Fund, the Lancashire Cotton Famine Fund, and the Indian Mutiny Fund, a large amount was given, to say nothing of local claims such as floods and colliery disasters, when our people have shown a splendid generosity. We feel confident that on Australia Day there will be a greater sum collected than on any previous occasion. The manner in which various charitable appeals from time to time are responded to by our people is an earnest that this special call will come home to the hearts of all in Australia. Already munificent donations have been pouring in from our wealthy citizens, but this must in no way be an excuse to those who are poorer to withhold their contributions. Everyone, without exception, who can give even a trifle ought not to fail in his or her duty. It would be a reproach and a painful memory to anyone in future life to have so failed in a manifestly Christian duty.

The teaching of our Lord in the parable of the Good Samaritan is that it is incumbent on everyone to have the true neighbourly spirit which means to be ready to help the wounded and the fallen whoever they may be. The Good Samaritan did this to one who had never benefited him; how much more should we help those who have suffered almost the sharpness of death for us. Many of us cannot personally nurse the wounded, but we must as an absolutely Christian duty give the funds liberally to provide all that is needful for them. In the solemn picture which our Lord gives of the Day of Judgment, it was to those who visited the sick, and gave to the poor and helpless that the King said, placing them on His right hand, "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world." We must remember that the silver and the gold belong to God, and that we are but the stewards and custodians of wealth, which it is our duty to use for His glory, and for the benefit of our fellow men.

St. Paul has preserved for us a beatitude spoken by our Lord, not recorded in the Gospels, "It is more blessed to give than to receive." May that blessing of Christian liberality be the reward of all Australians on Australia Day! It will be necessary for all sections of the community in the future to exercise great economy in the way of pleasures and amusements. Should the war be long continued, which may God forbid, there will be much self-sacrifice needed, but let not any such considerations lessen the liberality with which our wounded soldiers must be assisted. Splendid and never-to-be-forgotten was the wave of enthusiasm which stirred all hearts to their centre to help the Belgians in their need; may even a greater outburst of national patriotism and generosity fill the coffers to overflowing on Australia Day. "Give, and it shall be given unto you, good measure, pressed down and shaken together, and running over, shall men give into

your bosom: for with the same measure that ye mete withal, it shall be measured to you again." With these words of our Lord for encouragement, we now most earnestly and with deepest feeling appeal to our readers to give liberally for this good cause, when all distinction of creed or politics may be forgotten in the ambition to crown Australia Day with a glorious success!

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Lay Readers' Association.

The Annual Meeting of the Lay Readers' Association of the Diocese of Sydney was held on Monday, July 12. Early in the evening a number of the members met at the C.M.A. Depot, where tea was served, and an opportunity afforded for social intercourse.

The Annual Meeting was opened at the Chapter House at 7.30 p.m., the Archbishop's Chaplain for Lay Readers, Rev. G. A. Chambers, M.A., presiding. The Hon. Secretary, Mr. W. H. Jones, read the Annual Report and Balance Sheet, which were adopted. Rev. E. Howard Lea addressed the meeting in a very happy manner, his remarks being highly appreciated. Rev. T. V. Wallace also spoke a few words of encouragement. The Hon. Secretary read extracts from letters received from the clergy and churchwardens of a number of parishes expressing appreciation of the services rendered by the Diocesan Readers.

The Report was most encouraging. We quote the following extracts:—

"During the past year a total of 1247 services were registered as having been conducted by Diocesan Readers, as against 948 for the preceding twelve months, constituting a record for any one year. This does not include services conducted by Parochial Readers, which must amount to a considerable number, and clearly demonstrates the value of the Reader in supplementing the work of the Clergy in suburban and country parishes. These figures bring the total for the 40 years of the Association's existence to 22,909 services, a record of voluntary work of which we may well be proud."

"During the year 24 candidates have satisfied the Chaplain, Rev. G. A. Chambers, M.A., as to fitness, and were accepted for membership; 17 members have resigned, 6 of whom left to fill positions as Catechists, with a view to preparing for Holy Orders."

"Our numbers now stand at 57, to every one of whom the Archbishop's authority or license has been issued; thus every member is duly accredited."

Quiet Afternoon for Men.

On the invitation of the Rector (Rev. A. C. Mosley) it has been decided to hold, on Saturday, August 7, a Quiet Afternoon for Men, at St. Thomas' Church, Enfield, under the auspices of the C.E.M.S. The Afternoon will be conducted by the Rev. D. J. Davies, M.A., Principal of Moore College, and the programme will be as follows:—3 p.m., Intercession and Address; 4.15 p.m., Evensong and Address; 5.30 p.m., Interval for Tea; 7 p.m., Prayer Meeting. All men are invited whether members of the C.E.M.S. or not. St. Thomas' Church can be reached by tram from Burwood Station.

St. Peter's, Burwood.

A Book Evening was held at St. Peter's School Hall, Burwood, on July 13, the object being the formation of the Library in connection with the Sunday School, which would help to develop interest and enthusiasm in Missionary work. The condition of admission was the gift of one or more Missionary books, the result being an addition of 70 books to the Library. Many of those present represented the name of some Missionary book by the wearing of an emblem, and during the evening a competition was held, the object being to guess what each emblem represented.

St. Paul's, Chatswood.

A meeting of Communicants was held in St. Paul's, Chatswood, last Monday evening. The weather was very wet, but nevertheless some 120 communicants were present.

In the earlier part of the meeting a Missionary Action Song was effectively rendered by the Young People's Union, who also exhibited the results of the work they had been doing for Missions. Rev. A. J. H. Priest gave an address, showing that all communicants ought to be Missionary hearted; and were pledged to do their utmost to evangelise the world. The Rector (Rev. G. H. Cranswick) spoke of the need of prayer, and of earnest service both for the parish, and for the regions beyond. He expressed the view that there were too many small meetings in the parish, and that efforts should be made to have larger gatherings at less frequent intervals. This was discussed and approved.

Junior Clerical Society.

A Quiet Day, under the auspices of the Junior Clerical Society was held last Monday at St. Mark's, Darling Point. There were four services, commencing with a celebration of Holy Communion. This was followed at intervals by Morning Prayer, War Litany, and Evening Prayer at which the Rector, Rev. E. Howard Lea, gave three addresses on the Book of Haggai. The rule of silence was observed throughout the day.

Watson's Bay.

It has been decided that when the Rev. T. Hilhouse Taylor leaves for All Saints', Parramatta, the Chaplaincy of the Long Bay Penitentiary shall no longer be held by the clergyman at Watson's Bay. It is probable that the Rev. A. E. Morris, of Little Coogee, will be appointed to the position. Archdeacon D'Arcy Irvine, Rector of Rose Bay and Vaucluse, has been asked to take charge of the Conventual District of Watson's Bay in addition to the work of his parish. To assist him in carrying out these extra duties, he will be provided with the services of a Curate.

GOULBURN.

(From a Correspondent.)

Cathedral Council.

The Cathedral Council met on Tuesday, July 13, and were concerned for the most part with matters of purely parochial interest. A scheme was brought forward for turning the Synod Hall into a revenue producing proposition instead of the white elephant it now is. The proposal was to make it available for public functions which, in view of the fact that both public halls in Goulburn are leased to picture shows, would be of considerable benefit to the town as well.

Cathedral Choir.

A presentation was recently made to Mr. C. Baylis of the Cathedral Choir to mark his 20 years of service therein. Faithful choristers abound in the Diocese of Goulburn. A member of the Albury choir retired not long ago after 33 years membership, and Mr. H. J. Williams, at Wagga, after 43 years. There are many others who have over 20 years' service to their credit.

BATHURST.

Two Church Wardens as Organists.

The Dubbo correspondent in the "Church News," writes as follows:—

Mr. Allen, a staunch Churchman, relieving in the Lands Office here, relates an incident which, he says, in travelling all over the State he has never heard equalled. In Dubbo the organist being ill one Sunday, the musical service was taken by our Warden, Mr. H. B. Pinnington, in the morning, and the evening service by the other Warden, Mr. L. H. Snelling. Surely it must be a record that two Churchwardens were equal to the task of playing a pipe organ for the Anglican service. Can anyone beat it?

GRAFTON.

Six Favourite Hymns.

The Bishop of Grafton recently invited the people in his Diocese to send in lists of their six favourite hymns. It has been interesting, says the "Diocesan Chronicle," to note the varied selection of favourite hymns selected. Fifty-five lists were presented, and out of 638 hymns in the Ancient and Modern collection, 89 were chosen. This shows that probably a large number of hymns in A. and M. are never used to any appreciable extent in public worship. They might as well not be in the book; they have not won general approval; some of them

would certainly be much better left out. Others are treasures of devotion, waiting to be discovered by clergy, choirs and people.

It is probable also that many Hymns derive their popularity from their tunes. This is probably true of such a Hymn as "Nearer my God, to Thee," which has been extensively sung, and the tune reproduced in gramophone records, and played by bands, since the wreck of the Titanic.

The six Hymns selected were the following, the number after each Hymn shows how many votes it obtained:—
I. 27. Abide with me (38).
II. 277. Nearer, my God, to Thee (31).
III. 266. Lead kindly light (21).
IV. 184. Rock of Ages (12).
V. 537. Peace, perfect peace (11).
VI. 264. My God my Father, while I stray (11).

After these, the next in order of popularity were:—

VII. 499. On the Resurrection Morning (9).
VIII. 322. And now, O Father, mindful of the love (8).

For the IX. place, six Hymns obtained an equal number of votes:—

Jesu, Lover of my soul; Sun of my soul; Fight the good fight; How sweet the Name; Art thou weary? Eternal Father, strong to save.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

St. Stephen's, Richmond.

The Bishop of Gippsland preached at the Sunday School Anniversary at St. Stephen's on July 11. He made a strong plea for the teaching of the Bible in our State Schools, and also for the obtaining of recruits for the ministry of the Church. He said that every Church Sunday School should aim at producing young men who might be called to study for the sacred ministry. The parishioners of St. Stephen's are loyally supporting the efforts of their Vicar and Curates to minister to the spiritual needs of the men encamped at Flemington.

Chaplains.

The Archbishop has accepted the offer of Rev. G. E. Lambie to act as Chaplain of the Camp at the Flemington Show Ground. Mr. Lambie preached at a Church Parade at Flemington last Sunday morning.

Rev. T. C. Robinson has been appointed to visit the Base Hospital in St. Kilda Road. His duties at other hospitals are being performed by various parochial clergy. Rev. F. E. Watts has been appointed Chaplain of the Hospital and Camp at Langvarrin. Rev. W. T. C. Rogers and F. W. Slade have also accepted similar duties.

A.M.S. Annual Meeting.

About 200 people assembled to hear the report of the A.M.S. and the specially interesting list of speakers announced. The Archbishop presided. Rev. Henry Newton, Bishop-Elect of Carpentaria, spoke of the work in New Guinea, and appealed for sup-

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"Church Record" shows the necessity of a careful examination of general totals. An exact comparison shows the figures of the C.M.A. reach £15466, and those of the A.B.M. £12702. The combined totals show that the Church in Australia is waking up to its missionary responsibilities.

War Sermons in the Cathedral.

A series of Sunday evening sermons are to be delivered in St. Paul's Cathedral upon problems arising out of the war. The Archbishop will preach on August 1 on "Moral Causes of the War," and on Sept. 5 on "Conditions of Abiding Peace." Rev. J. W. Ashton, on August 8th, will speak of "The Justification of War"; Canon Hart, on August 15th, "War and Democracy"; Rev. G. E. Aikin, on August 22nd and 29th, on "The Ideals of the Warring Nations."

St. Matthew's, Geelong.

Rev. Stanley Hollow reports that nearly £30 has been given by friends of a deceased soldier, formerly attending St. Matthew's Mission Church, Geelong, to provide a memorial to his memory. It is intended to erect a handsome pulpit, which will do to grace a new Church when such is called for.

Women's Evangelical Guild.

The Women's Evangelical Guild held its Annual Meeting at Geelong on Thursday week. There were about 70 persons present. The report showed that valuable help had been given to the Red Cross, Ridley College and the C.M.A. The finances showed a balance in hand of about £12. Mrs. Vaughan was presented with a valuable clock and hand bag as a token of appreciation of her six years' work as President of the Guild. She proposes to take up her residence in Melbourne. Mrs. Richardson has taken office as President in her place. Mrs. Surtees will succeed her as Secretary.

Rev. H. T. Langley addressed the meeting on the needs of Ridley College and the "Church Record" newspaper, and went on to give a vision of the power of faith to enable the Christian to live through times of trial and stress like the present. Rev. T. Quinton and Mr. Coombe also gave helpful addresses.

St. Paul's, Geelong.

Rev. Henry Newton (Bishop-Elect of Carpentaria) addressed a missionary gathering at St. Paul's, Geelong. He expressed his strong preference for the official organisation of the A.B.M. He touched on the C.M.A. work at Roper River in his new Diocese.

The Clergy and the War.

About 150 clergy responded to the invitation of the Archbishop to meet in Conference at the Chapter House last Tuesday week. The notice was couched in such brief and vague terms that many came without realising the nature of the Conference, or knowing that a celebration of the Holy Communion was arranged to precede the Conference and that it was to be continued in the afternoon.

The Archbishop gave his judgment on the question of the clergy enlisting for the war. They should not go as combatants, even though in France priests were serving in the fighting line. They might go however as Chaplains or in the Army Medical Service as stretcher-bearers and attendants upon the sick. Such work would give them opportunities of ministering to the spiritual needs of the men. But in every case they should see him first, and he would decide each case on its merits.

The Conference was astounded to learn that the Roman Catholics, Presbyterians, and Methodists each had 11 Chaplains with the troops, and that the Church of England, whose members number quite half of the expeditionary forces, likewise only has 11 Chaplains. This was considered a grave injustice to our men. And it was pointed out how difficult it was for the Chaplain-General of the Church of England, the Archbishop of Perth, to obtain redress when living so far away. An urgent resolution

was passed, suggesting the necessity that the Anglican Chaplain-General should reside at the seat of Government. The Dean was asked to convey this resolution in respectful terms to Archbishop Riley. The Dean also spoke on enlistment, suggesting that a clergyman might be truly serving his country by denying himself the honour of enlisting. He felt that the future of religion in this country is, because of this war, very largely in the hands of the Church of England.

Considerable discussion followed on the question, what may the clergyman do at home to help the Empire at this time? A number of clergy volunteered for occasional or whole-time service at the various military camps and hospitals.

The Conference re-assembled at 2 p.m. in the Council Chamber, where Canon Hancock read a paper on the effects of the war on religion at home. He spoke of a new-born opportunity, a new earnestness, a new spirit of sacrifice. The religious consciousness of the nation had been quickened. There was an unique opportunity of organising our people for work and for the ministry of intercession. Rev. W. T. C. Storrs and Canon Sutton followed on the use of the present opportunity. Mr. Storrs spoke of the bond of fellowship established among us, of the need for a deeper conviction of sin, and more prayer. We must also press real sacrifice upon our people. Canon Sutton deprecated the phrase "Everything as usual." Our watchword must be "Nothing as usual." The difference must be seen in (1) our sermons, (2) our services, (3) and most of all in ourselves.

Church Missionary Association.

The General Committee of C.M.A. has wisely decided that the chief emphasis during the remaining months of the year shall be laid on prayer. It is hoped that days of prayer will be arranged throughout the whole Province of Victoria, and also in the States of South Australia, Tasmania, and West Australia.

The financial needs of the Association, including the liquidation of indebtedness to C.M.S., will amount to £9500 by 31st December next. The Committee will endeavour to raise all that is required by obtaining new subscribers who will make regular contributions to the funds of the Association.

Three new missionaries will be available for service before the end of the year. Rev. T. Lawrence, Curate of St. Luke's, Adelaide, will go to British East Africa; Miss Hilda Beevor, formerly of Adelaide University, and now at St. Hilda's Training Home, has been recommended to C.M.S. for educational work in India; Miss Mabel Miller, of Naracoorte, S.A. (now at St. Hilda's) will also be ready for the Mission Field within the next few months. These workers can only be sent forward if their passage money, outfit, and support are specially provided from new income.

GIPPSLAND.

Personal Notes.

Mr. Adrian Gearing has resigned the Readership of Gunyah Gunyah, and has joined the Expeditionary Forces. Mr. V. Deverell has left the Divinity Hostel.

The return of the Rev. C. L. Crossley, from England, has been delayed. On two occasions the vessel by which he was intending to leave was required for transport purposes. He hopes now to arrive at Trafalgar one day next month.

Mr. F. Percival Smith has resigned the Readership of Wouthaggi, having joined the Expeditionary Forces.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Bishop-elect of Carpentaria.

In connection with the appointment of Rev. Henry Newton, of New Guinea, to be

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Bishop of Carpentaria, it is proposed to raise a fund for a testimonial to him. In view of the many heavy expenses connected with the appointment, it is proposed that the testimonial take the form of a cheque. It is thought that the many friends who know and value the work Mr. Newton has done both in Queensland and New Guinea, will be glad of this opportunity to testify their regard for him, and his faithful work. Subscriptions may be sent either to Mr. Gall, Diocesan Registry, Ann Street, Brisbane, or to Rev. F. de Witt Batty, Bishopsbourne.

Mission at Enoggera Camp.

The C.E.M.S. has undertaken a Mission at the Enoggera Camp. The Mission is undertaken by the invitation of the resident Chaplain (Lt.-Colonel Canon Garland). The Missioner is Rev. S. Watkin, Organising Secretary of the C.E.M.S. In connection with the Mission, an all-day effort of prayer will be held by the members of the C.E.M.S. in all Saints' Church, when continuous services of intercession for the war, and also for the Mission, will be offered from 6.30 a.m. to 6.30 p.m.

Brisbane Clerical Society.

At a recent meeting of the Society held at Toowong Rectory by kind invitation of Canon and Mrs. Scott, the Rev. F. de Witt Batty read a helpful and interesting paper on "The admission of children to the Holy Communion." The majority of speakers thought that 14 was an unsuitable age for candidates for Confirmation, that the age of 12 would be better, so that children would be assisted by the chief means of grace, before facing the world, but it was felt that something else should follow when the age of 18 was reached. The whole discussion was in the best spirit with a desire to seek the most profitable way to stay the leakage of the young from the Church.

NEW ZEALAND.

AUCKLAND.

Address to Lay Readers.

The Bishop of Auckland, in an address to the Lay Readers of his Diocese, said that Lay Readers were the Church's second line of offence and defence. The efficiency of a soldier depended largely upon his willingness to serve, fitness, discipline and equipment. "The excellence of work is in proportion to the joy of the workman." The volunteer has naturally more heart in his work than a conscript. If men are willing to be trained and become efficient to serve King and Country, how much more to serve God and His Kingdom?

A Lay Reader must be willing to take trouble to make himself as efficient as possible, but his chief qualification was his own consistent Christian life. It was the man of God who brought men nearer to God. All ministrations must pass through the life and personality of the officiant. A subtle influence proceeds from what we are, which creates an atmosphere which penetrates. "Therefore, that teachest another, teachest thou not thyself?"

Church Missionary Association.

Change of Name.—In view of the connection of the C.M.S. with New Zealand from

the very beginning of things until quite recently, most people are more familiar with the name "Church Missionary Society" than "Church Missionary Association." Even though the C.M.A. has been in existence for twenty-three years, we are frequently addressed as "C.M.S." Some four years ago it was suggested that our name should be changed to "N.Z. C.M.S.," but it was then thought advisable to retain the present name. Since then the suggestion has again been made. After corresponding with C.M.S. in England, C.M.A. in Australia, and prominent committees and helpers in the Dominion, the Executive Committee has decided to recommend to the next meeting of members that the name of the Association be altered to "N.Z. Church Missionary Society."

Appeal.—About £200 is still needed for the sending out of Missionaries this year. The Executive Committee have been much encouraged by the liberal response to their appeal (over £400 having been sent in). They think that Miss Opie will probably be able to leave for Ceylon in October. Owing to the illness of Mrs. de Lambert they are compelled to defer sending Mr. and Mrs. de Lambert to the field until a satisfactory medical report is forthcoming. On the other hand the Committee learn that both Miss Dinneen and Miss Stinson would probably be able to go out this year instead of next year, as was at first anticipated.

DUNEDIN.

The New Cathedral.

The foundation stone of the new Cathedral at Dunedin was laid by the Primate with due solemnity on June 8. There were no less than three Bishops present, Bishop Julius and Bishop Averil having come down to assist the Primate.

The offerings from the various parishes and individuals were laid on the stone, and amounted to some £370. When one verse of the National Anthem had been sung, Bishop Julius anxiously demanded the remainder, "especially that verse about 'confounding their politics.' Needless to say his request was acceded to with vigour.

In the evening, a social was held in the Garrison Hall, at which both Bishop Julius and Bishop Averil contributed very excellent speeches.

It is possible at present to proceed with the erection of the Nave only of the new Cathedral. This portion will accommodate about 1200 persons, and it is hoped to have it ready for use in about two years.

God does not conform us to His image without the consent and co-operation of our wills. Moved by the inspirations of the Spirit, we must fight willingly against our sin, and strive after the virtues of the Christ-like character. All this involves as a first condition self-knowledge of our besetting sins and our needed virtues which He wills to give us through the discipline of the Wilderness of Temptation.—Canon Body.

The surest method of arriving at God's eternal purpose about anything is to be found in the right use of the present moment.

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The Cross of Patriotic Sacrifice.

Rev. Edward Walker, Rector of Grenfell, N.S.W., writing in his "Parish News" for July, says:—

During the last month in widely different parts of the parish and from very different types of minds, the subject of Christ's Divinity has come up for discussion. The War and other things have brought the subject of God more vividly before people's minds, and while some find in Him the only refuge and solution of difficulties, others find it hard to reconcile the government of God with the present disturbed condition of the world. Time will ratify the decision of those who firmly believe in God's rule, and the war instead of proving the bankruptcy and failure of the Christian religion will demonstrate beyond any shadow of doubt that the pre-eminently Christian ideals of justice, freedom, and spirituality are worth the greatest sacrifice that men can make, and are to be preferred to militarism, despotism, and "jack loot tyranny," not to mention materialism.

The question—"Why doesn't Jesus Christ (if He is God) stop the War?" is only another form of the question put to Him at the Cross—"If Thou be the Son of God come down from the Cross." Suppose He had done it as He very well might! The Christ who was the possessor of such transcendent power over the outer world need not have been crucified if He had chosen otherwise. He could have come down from the Cross long before the hour came for Him to be nailed thereon. He could have temporised with the ruling authorities of His time, secular and religious. He could have taken care never to say or do an unpopular thing. Beyond all question He could have come down from the Cross at the first sign of shame and suffering to Himself. But suppose He had done it. Where would the Church of God be now? How would the case stand with sorrowing sinful mankind? There is a mystery here. Our Master fought with the powers of darkness on Calvary, and conquered them by what looked like irremediable defeat. The whole human race individually, and in the lump, profited by that victory, and would have been undone without it; but I do not understand, and the wisest who have ever lived cannot tell us exactly how or why that great benefit was gained for us in the invisible world by the sacrifice of Christ before the gaze of men. The sacrifice of Jesus has shown itself divine just because He did not come down from the Cross. That which is divinely in the universal order is that which can give itself the most for the life of the whole, and is limited the least by that which is purely personal, temporary, and external in this world or any other. The refusal of the Lord of life and glory to come down from the Cross tells of a spiritual rather than a material self-abnegation. As we contemplate the awful voluntary sacrifice of men and material on the battlefields of Europe, we feel instinctively that we must not come down from the Cross of patriotic sacrifice by which we shall teach all succeeding generations that it is a thousandfold better to die with Him than to live for anything in which He is not. Our sure anchorage must be in the simple but sublime statements of the Apostles Creed. Have faith in God.

Dreams pass, work remains. They tell us that not a sound has ever ceased to vibrate through space; that not a ripple has ever been lost upon the ocean. Much more is it true that not a true thought, not a pure resolve, nor a loving act has ever gone forth in vain.—Robertson.

Look up and not down,
Look forward and not back,
Look out and not in.—Anon.

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Kindness from Moslems.

Rev. Canon Sterling, M.B., who has been at the head of the C.M.S. hospital at Gaza, a stronghold of Mohammedanism, for over twenty-one years, before coming home from Palestine was imprisoned by the Turkish authorities. He writes in the "C.M.S. Gazette" for June: "The kindness and sympathy shown to me by all classes on my internment bespoke a true and sincere attachment. No greater proof could have been given by them of the warm friendship which years of service in their midst had generated. On the day of my seizure by the Government a well-to-do Mohammedan went through the market crying aloud, 'Why has Dr. Sterling been imprisoned? He visits our homes, he sees our wives and children.' Another Mohammedan friend sent £8 to my wife to meet any pressing needs, and he again urged the acceptance of a like sum on my release from prison. The German miller of the town, an acquaintance of many years' standing, sent £10 to my wife, and many others sympathetically inquired if they could help us in any way. There could be no question as to the existence of Arab loyalty. Genuine regrets were expressed by all for any personal inconvenience we might have suffered."

Great Progress in West Africa.

The twenty-first anniversary of the consecration of Bishop Tugwell, of Western Equatorial Africa, and the twenty-fifth anniversary of his arrival at Lagos as a C.M.S. Missionary, have recently been celebrated. During Bishop Tugwell's episcopate the number of Christians connected with the Church Missionary Society in the Diocese of Western Equatorial Africa has increased from 8384 to 51,750, the number of African clergymen has grown from twenty to seventy-one, whilst many lay members of the Church have reached positions of great influence in Nigeria. A new Diocese for the Gold Coast has been created; the Diocese of Western Equatorial Africa has been constituted under an independent self-governing Synod, and a rapid growth in self-support has taken place almost without parallel in missionary history.

NO ONE TO SEND AND NO MONEY.

A year ago last Good Friday an old Indian came to the little mission station at Eupakari, far away in the hinterland of British Guiana, to beg for a teacher to teach him, "so that he might teach his people." He had taken a three days' journey down from the mountains to make this request. But to his appeal, as to many similar ones, the missionary could only answer sadly:—"I have no one to send and no money to pay anyone." Who will go? Who will give the money?

FOR GOD AND COUNTRY.

That our fellow-countrymen in England regard the war in which they are offering themselves as a holy war is shown by the following extract from an American paper:—"The new army which Lord Kitchener has drilled through the last six months in England has been so thoroughly evangelised that it goes into the field with almost the same Puritan spirit that pervaded Cromwell's regiments. And it is said that like religious feeling has spread among the regular troops already at the front. Not only are men learning to pray individually, but incidents are reported where companies and regiments have insisted that their commanding officers shall lead in audible prayer before they go into battle."—"The King's Business."

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The Essence of Evangelicalism.

(Abridged.)

[Reprinted by permission from "The Churchman"—Robert Scott, Roxburghe House, Paternoster Row, London. Monthly; 7/6 per annum post free.]

Loyal to the Church.

The Evangelicals have always been happy in the Church. When the rupture of the Methodists from the Church took place, the Evangelicals remained in their old spiritual home. They refused to be driven out. Although they were, as Overton has said, "the salt of the earth in their day," they were cold-shouldered and ridiculed, for they were guilty of the awful crime of enthusiasm. But secede they would not, because they were essentially Churchmen—men who loved the Prayer-Book and loved the national Church. But despite all they did for the Church they were never welcomed; despite the fact that they were the life and soul of foreign missions and evangelistic work, and the pioneers of philanthropy and social betterment, they were always

regarded as "the ugly duckling." Things are better to-day; but, still, though they believe from their hearts that they express more truly than any other section of Churchmen the genius of the Catholic, Apostolic, Reformed, and Protestant Church of England, there are not absent from time to time indications that the old feeling towards them is not dead.

Christ Crucified.

The distinctive thing about the Evangelical is the emphasis which he lays upon the fact of the death of Christ. His doctrine concerning that great transaction is practically identical with that of the High Churchman, but he differs from him in this: Calvary is the centre of gravity of his faith, and everything else is merely incidental to that. The Incarnation, upon which the High Churchman lays chief stress, is to him secondary, except in so far as it was the preliminary to the Atonement. It was not enough that God in Christ entered into human life to touch it, elevate and ennoble it. Humanity needed more than that. Humanity was lost and ruined, and the only thing which

could help it was salvation, and this the Cross of Jesus achieved. Each son of man stands a lost and condemned sinner before God, and the Cross is his only hope. This is the characteristic of Evangelicalism. It makes no pretensions to discovery of this truth; it acknowledges gladly that such a faith is held far beyond the limits of its own school of thought; but it stands for the constant emphasis of this doctrine. This is the very essence, the very root, the very kernel, of Christianity.

"We preach Christ crucified": not merely Christ incarnate in the past, or Christ immanent in the present. All such truths are but the setting of the jewel. The keynote of the Christian message to us is that "Christ Jesus came into the world to save sinners," that that salvation was achieved by the death of the Lord; for "without shedding of blood there is no remission." We are not greatly exercised about theory. How the world's salvation was achieved on Calvary is one question. Reverent inquiry is not only legitimate, but desirable, and there is no occasion for agreement on this point upon the part of thinkers. Our own Church has never seen fit to attempt to formulate any theory of the Atonement. But Evangelical teaching insists that the central truth of Christianity is the fact that man's salvation was achieved by the sacrificial death of Jesus, and that by faith that death is efficacious for us to-day.

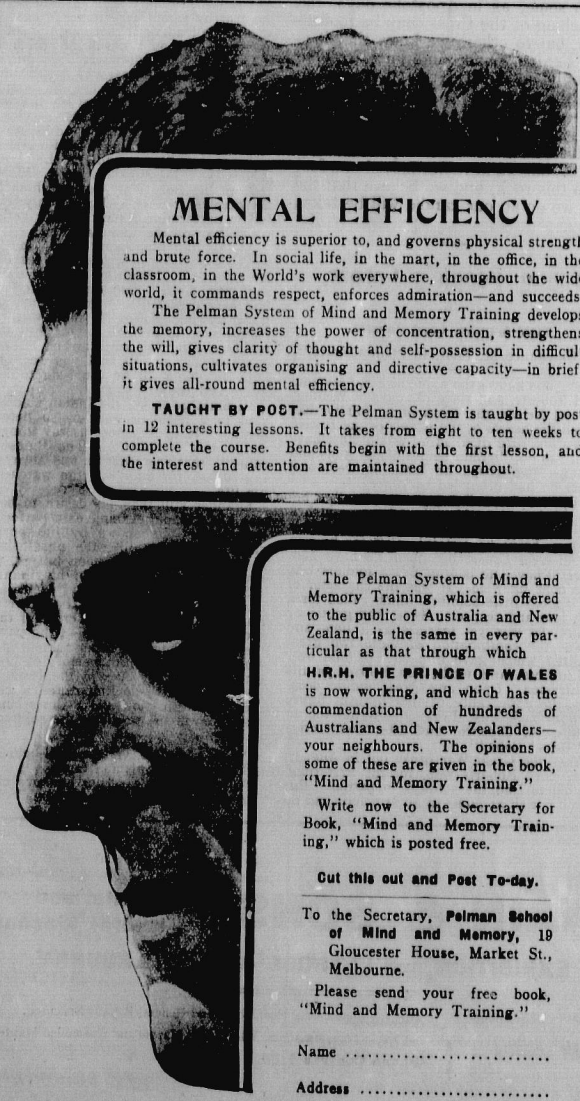
We know from the deepest personal experience that by that death we are so intimately united to Christ that we are conscious of His nearness to us. Our interest in His death has removed the barrier of sin between us and God, and we are now able, rationally and feebly, by His life and power within us, to live in harmony and union with Him. Let the logic-choppers reason about it as they will, let them talk sagely about mere "subjective impressions," we know this as a fact, based upon the surest personal experience.

Experimental Religion.

This carries us a step farther. Evangelicalism stands not only for the centrality of the Cross; it maintains that it is not by any means enough to assent to the historic fact of the death of Christ and the significance of that act. It goes very much farther. It holds that it is not only desirable, but vitally necessary to real living religion, that the individual should have personal dealings with, and personal experience of, the world's Redeemer. It is not only possible to touch Him, we insist that we must do so if we are to receive "forgiveness of our sins and all other benefits of His Passion."

Evangelicalism has often been accused of being mere individualism run mad, of having lost sight of the corporate side of religion. We are not careful to defend ourselves against these charges. Its history in Christian work denies that it has come to disaster from either of these imaginary errors. But we stand fast for this: the individual soul to receive the full blessing of pardon must come face to face with the Saviour; He must take each one "apart from the multitude" and impart to him His pardon, His power, and His life.

In a word, we believe that Christianity is not a mere creed to be believed or an ethical system to be followed. We believe that primarily it is individualistic; that each soul stands apart from others in God's sight, and



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that there must be conscious personal dealing with God, issuing in constant personal experience of His power and peace in the heart. Christianity we know has its corporate side, but we have little fear that this will be lost sight of. The sense of kinship will naturally draw believers together, but to be effective this bond must be one which unites believers in Christ and not mere assenters to a creed.

It is the fashion to groan somewhat over one's own time. We do not know whether these days are any more irreligious than the days gone by; we incline to think they are rather better days now. But in any case we are sure that the condition necessary to the reawakening of deeper religious life in the community is the revival of personal religion, and real vital personal religion can only be built upon an intimate personal experience of God, the conviction that the soul had, and has, intercourse with the Unseen.

Evangelical Principles.

We modern Evangelicals have travelled, no doubt, some distance beyond our fathers in many respects: maybe they might regard us as very dubious characters, and perhaps repudiate their offspring. But we steadily refuse to deny our parentage. They stood for the principles we have tried to make clear, and we stand for them to-day. Men still need to be "brought to Christ"; for what is that but a time-honoured phrase which means what we have been saying, that the need of all needs in the Christian Church to-day is for the soul to meet its Saviour face to face and receive from Him the life-giving touch. In this comfortable world the Gospel for "blood-bought sinners" may seem to some out of place, but it is a Gospel the world needs, and never needed it more than to-day.

Some time ago we remember hearing one of the most acute minds of to-day criticising the Evangelical position. He pointed out that one most serious defect was the use of such phrases as

these from the pulpit. He complained that such terms conveyed nothing to the hearers; they were words in an unknown tongue. We hold no brief for the use of mere cant expressions from the pulpit, nor do we believe that such phrases jerked out to congregations serve any good purpose. But we deny that they are not understood. There is no cruder theology anywhere than that of the Salvation Army; its preaching consists very largely in the reiteration of such phrases. Can anyone maintain that their audiences do not understand? Intelligent understanding there may not be, but facts prove that they have an instinctive appreciation of what they hear.

The Old Gospel.

Let our critics say what they will, the world of to-day has not got beyond the old Gospel, and by that Gospel we stand or fall, for it is the very raison d'être of our position. We believe that it finds men to-day, that it is the only message of hope to an awakened soul. We believe it is the only thing which will stir up an indifferent world, or arouse in it the sense of the guilt of sin.

To some, as in Apostolic days, the preaching of the Cross may be foolishness, but to others we know that it is life, pardon, peace and joy. Yes, so strongly do we feel this that we can take the words of St. Paul to ourselves, and say, "If we preach any other Gospel, let us be anathema."

Liberal we are in many other respects, but we have not moved one foot from this rock, and we believe that the day we do so our candle will be taken away. X.

Young People's Corner.

Field-Marshal Lord Roberts.

(By Constance M. Foot, in "Our Empire.")

Everyone knows the name of Field-Marshal Lord Roberts, and since the days of Wellington and Nelson the death of no warrior has stirred the hearts of the people of the British as has his. He died, as he would most have wished to do, "within sound of the guns and amongst the troops he loved so well, and whom he had often led to victory."

Why was Lord Roberts so specially beloved and venerated? Though every inch a soldier he was neither tall nor commanding looking—brave he certainly was, for he won the Victoria Cross, but then we have had, and still have, no lack of brave soldiers who have done likewise. It was the character of this "great little soldier" which called forth such love and respect. Sweet and gentle by nature, he was yet fearless as a lion, and it was the combination of these two great qualities which gave him such a hold over his soldiers, and made him beloved of his countrymen. Upon any great public occasion, the appearance of that upright figure on horseback was always the signal for an outburst of cheering and affectionate cries of "Bobs! Bobs!"

When the Great War broke out in August, 1914, Lord Roberts was, for the first time, too old to lead his soldiers to battle. But he did not sit at home in an armchair and do

nothing; although eighty-two years of age, he was quite as eager to serve his country as ever. He knew his fighting days were over, but he just looked round to see what useful things he could do to help those who were fighting. He collected saddles and field-glasses for them, and went forth hither and thither speaking brave, stirring words of encouragement such as those he addressed to the Irish Guards when, as their colonel and fellow-countryman (for he was Irish himself, you know), he bade them God-speed and good-bye.

Nor were the Indians ever far from his thoughts, by them he was loved greatly, for he had learnt to understand them and their ways. It was in going to pay them a special visit at the front that he caught the cold which caused his death, so, you see, to the last he worked for his country and died in its service.

Frederick Leigh Roberts was, as we have just said, an Irishman, by race, his family having for hundreds of years been settled in Waterford, where they had originally found refuge after being driven, like so many other Huguenots, from France. He was the son of Sir Abraham Roberts, a distinguished general in the Indian Army, and so it came to pass that he was born at Cawnpoor. He was sent home to be educated, and, after passing through Eton and Sandhurst, joined, in 1851, the Bengal Artillery, beginning his military duties under the direct orders of his father. He soon showed of what stuff he was made, and, for his heroic rescue of a native soldier during the Indian Mutiny, he was awarded the Victoria Cross.

Young Roberts gradually rose step by step, and in the Afghan War of 1879 he performed the feat by which perhaps he is best known of all—the leading of that magnificent march to Kandahar, as a result of which he received high and well-deserved honours.

He served some years in Africa, then returned to India, where he was made commander-in-chief, finally leaving that country in 1893, after forty-one years' service there. Upon coming back to England he was made a peer of the realm and a field-marshal, and was appointed commander-in-chief in Ireland. Here he remained until sent out in 1899 to the Boer War, during which he had the great sorrow of losing his only son, who fell in performing a most gallant action, for which he won the Victoria Cross.

At last the time came when most men would have taken a well-earned rest; but, as we have seen, though his fighting days were well over, Lord Roberts still worked on. He had long expected this terrible war, and had gone up and down the land warning his countrymen to prepare for it. But they did not heed him, yet, when at last it came, instead of saying, "I told you so," he just kept on doing all he could do to help his King and country.

"I must go to see the Indian soldiers," he said to a friend a week or so before his death. "It is the most useful thing I can do at this moment." The "most useful thing"—that was what he was always thinking about, for duty was the watch-word of his life.

Grander still than his desire to be useful was his splendid example as a perfect Christian soldier, as shown by the purity and simplicity of his life, the unselfishness of his aims, his reliance upon prayer, and the courtesy and kindness of his manner.

So, full of years and good deeds, he died, and was laid to rest near the grave of Wellington and Nelson in the crypt of the Cathedral Church of St. Paul, his King paying him the unusual honor of being present in person. But, though dead, the memory of Lord Roberts will live for ever in the hearts of the people of the whole Empire, as a great soldier, a true patriot, and a Christian gentleman; for, in the words of the soldiers' poet, he was—

"Clean, simple, valiant, well-beloved,
Flawless in faith and fame,
Whom neither ease nor honours moved
A hair's breadth from his aim."

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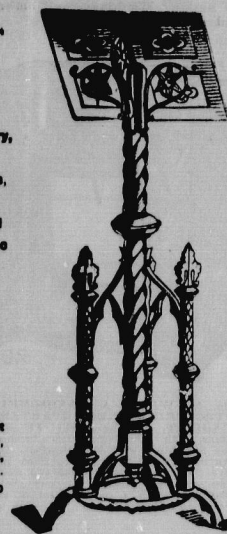
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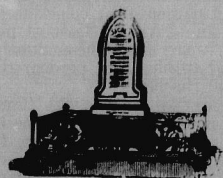
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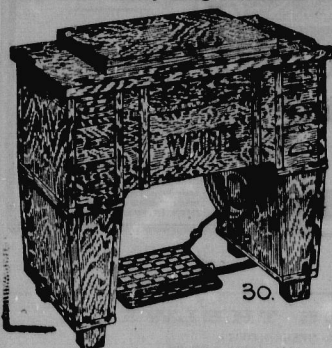
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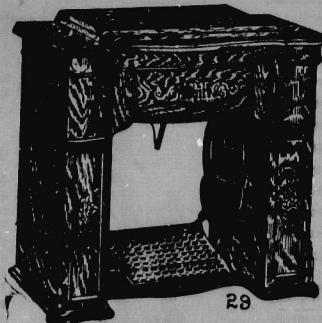
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Current Topics.

The Parable of the Unjust Steward (St. Luke xvi. 1-9) which is the Gospel for the Ninth Sunday after Trinity is, at first after Trinity, sight, not easy to understand, but a little thoughtful consideration

will convince us that the lesson conveyed by it is simple, clear, and practical.

The steward was in a position of great responsibility, closely analogous to that of the manager of a station in the Australian Bush. His master was not always on the spot, and the steward was invested with large discretionary powers. He had been careless and wasteful and was called to account, receiving notice to quit. His future looked gloomy; he could not dig and he was ashamed to beg. Then a bright idea struck him; he would make friends among his master's tenants. They paid their rent in kind; a certain proportion of their crop, like those who farm "on the halves" in Australia. The amount due varied from year to year, and was known only to the tenant and to the steward. One by one the men were called into the latter's presence; their debts were reduced; they altered their own accounts and were thereby involved in the fraud. The steward was dismissed, and instead of being friendless he had always a comfortable home among the tenants over whom he used to rule. There is no reason to suppose the master knew how this result had been accomplished, for all concerned would naturally be silent about the fraud. He only saw the results, and while doubtless suspicious of the steward's honesty, he admired his wisdom. "The lord (i.e., the earthly master) commended the unjust steward, because he had done wisely, for the children of this world are in their generation wiser than the children of light."

One quality alone is held up for imitation, the **steward's wisdom**. He was dishonest and false, but from his own point of view he was wise. He looked forward to a future in this world and prepared for it; how much more should we who profess to be children of light, prepare for a more glorious future beyond the grave by surrendering our lives to Christ here, by always putting the claims of God first, seeking a home in "a city which hath foundations, whose builder and maker is God."

The general lesson of the parable is the **need of wisdom**. To this the Lord adds a special precept which in the Revised Version, reads as follows:—"And

I say unto you, make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles." Mammon of course stands for money. It is called the mammon of unrighteousness, because so much evil is connected with its making and spending. The Lord teaches us the right use of our money. The instinct to make friends is a good one, if rightly directed. Our money and other gifts should be used to provide us with friends in heaven. Our entrance into heaven depends solely upon the merits of Christ and our faith in Him, but our position in heaven will depend upon our stewardship of God's gifts on earth. Let us use our money to help those in distress, and to spread the Gospel throughout the world, and then, "when it shall fail," and through the grace of Christ we enter the "eternal tabernacles" our hearts will be gladdened by a welcome there from some of those whom we have been privileged to help on earth.

The feeling in England is growing stronger in favour of conscription. Sir Frederick Milner, of South African fame, voiced the sentiments of a large section of the thinking men and women of the Empire when he said—

"If the slackers are not made to do their duty, what will be the condition of the country when the war is over? It is dreadful to contemplate. Every possible inducement has been tried to persuade these men to do their duty, but in vain. Stern measures are now imperative. Let there be no more shilly-shallying. Let the new Government see to it that every able-bodied man in Great Britain is forced to do his duty either on the field of battle or in the workshop. If this be done, and done promptly, Great Britain will emerge from this war purified and regenerated."

There are men in our own land who are not unwilling to serve the Empire, but they are asking for the command to serve; and there are parents as well, who, perhaps not unnaturally, shrink from the responsibility of consenting to their sons' enlistment, not because they are in any way unwilling for a full response to the Empire's appeal, but because they feel unable to give the final word that may lead to the loss or injury of another's life. Such people would welcome conscription. At the same time, few thoughtful people can see the thousands of the best and noblest of Australia's sons going to the Front without sometimes a feeling of dismay for their country, whose future will be left largely in the hands of the shirkers who, in their thousands, crowd the "ring" or prop up the verandah posts of the country's drinking shops.

The Bishop of London Ordination Candidates' Council has given a strong lead in the direction of recruiting. It quite recently passed the following resolution:—"That no application on behalf of any candidate be considered unless the candidate proves to the satisfaction of the Council that he is unable to serve in the War." This action will serve to lend a right proportion to the action of the Archbishop of Canterbury in his discouraging the clergy from joining the fighting ranks of the army or navy. Where men have been definitely set apart for the sacred ministry by the "laying on of hands," it may well be questioned how far they are justified in the laying aside of their sacred functions for purposes of war. At the same time, if Christian men are justified in taking up arms in defence of freedom and the preservation of the weak and oppressed, we cannot be surprised that men, whose lives are to be examples to the flock of God feel called upon to consecrate themselves in the most definite way to the same high purpose. The Bishop of London's action will help the "man in the street" to understand that the Church has no wish to have the ranks of her clergy recruited from men who are wilfully shirking their manhood's responsibility.

At last America has spoken in language that alone becomes the true dignity of a civilised and powerful nation. She asserts that "the rights of neutrals are based on principle, not on expediency." She claims the freedom of the seas for herself, and declares that she "will continue to contend for that freedom, from whatever quarter it may be violated without compromise, and at any cost." "Illegal and inhuman acts," she says, "against an enemy, however much deemed justifiable, are indefensible when they deprive neutrals of their rights, and particularly when such acts violate the right of life itself. If a belligerent cannot retaliate without injuring the lives and property of neutrals, humanity and justice should dictate a discontinuance of the practice." Germany stands utterly condemned by this stern remonstrance; and as, unfortunately, she has sinned and continues to sin most arrogantly, and, in fact, seems to glory in the barbarisms inflicted so relentlessly on the poor Belgians, we can well understand that America sees good reason, with the issue of the Note, to begin to prepare for a part in this struggle for the freedom of the world. There can be no doubt but that the United States will have a hard task to accomplish if