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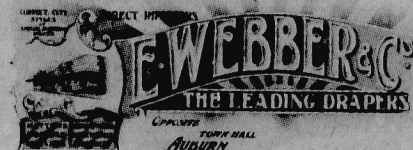
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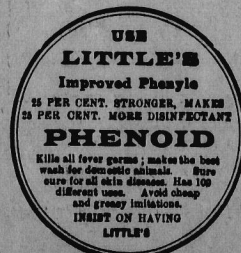
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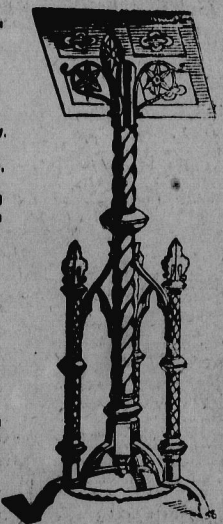
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With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

Vol. V., No. 22

OCTOBER 25, 1918.

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Current Topics.

Very persistent have been the rumours of Germany's desire for peace.

Of course these have "Is it Peace?" been largely too optimistic in tone; but events are moving so quickly in our favour that there seems great probability of an early cessation of the war. The Allied offensive has been one long series of successes from the middle of July, and hundreds of thousands of French and Belgian people have been relieved of the durance vile of German occupation. Pathetic to a degree are the descriptions of the entry of the victorious armies into towns like Lille, which have lain bruised under the iron heel of the Hun. What an encouragement to continued and earnest prayer those wonderful successes are, for, as one leading English newspaper has pointed out, this series of great successes has synchronised in its beginning with the arrangements for the observance of a National Day of Prayer. How representative and general that observance was we are only just finding out from the graphic accounts in the English papers that are just coming to hand. Only let us keep on lifting up our hearts to God, resisting to the uttermost the temptation that always is near of trusting in numbers and human wisdom rather than upon the Lord God of Hosts.

When America does move, she moves to some purpose. The Americans believe in doing "big" things as well as saying "big" things. She took some time to move in the war, but she is moving with great vigour and wholehearted thoroughness. And in that thoroughness she has gripped by the throat that ghastly traffic that has hindered in more ways than one our own Empire's conduct of the war. She will make no terms with the Liquor Trade. It must get out of her way so that she may not be hindered in her duty in this world-conflict. We ourselves were surprised to find to what lengths this determination carries her. For during the past week we received this notice from the Postmaster-General, "It having come under notice that your newspaper is posted to addresses in the United States of America, I desire to inform you that advice is to hand from the United States that no letter, post card, circular, newspaper, pamphlet or publication of any kind containing any advertisement of spirituous, vinous, malted, fermented, or other intoxicating liquors... shall be deposited in or carried by the mails of the United States." The application of the rule is to a large portion of the States, in some cases partially, but in many cases wholly. By the way, this leaves the "Church Record" in the proud position of being the only Federal Church of England newspaper free to circulate in U.S.A.

We rejoice to note a change in the attitude of public leaders with regard to the gambling vice.

No more un-ideal method of raising money for war loans and patriotic purposes in this time of war could be conceived than that of gambling. To think that men and women, seized with the real gruesomeness of the war, should ask for anything in the nature of a quid pro quo for their contributions is bad enough; but the suggestion that only the excitement of the chance of a big return by means of raffle or art union can make people support these patriotic funds is surely a calumny upon our people. Various Synods have passed strong resolutions against all kinds of gambling methods, and we are glad to note that the Repatriation Committee has definitely forbidden, under pain of fine, any use of such means of money-raising for repatriation funds. We confidently appeal to earnest Churchpeople to respect the Synods' protests, to thoughtfully consider the reason underlying the action of the Repatriation Committee, and to set their face "as a flint" against any encouragement of the gambling mania and vice. Anything that tends to lower the morale of our common life must receive no quarter at the hands of Christian patriots.

The great problem of social unity is insisting upon its right to be considered in order to the discovering some solution which will destroy that "class consciousness" which cannot but develop into oppression and in all likelihood civil war. Too many Christians, clergy and laity alike, are either ignoring the whole question, or, because of its difficulty, dismissing any thought of solution as outside the sphere of "practical politics." In several of the larger cities of the Commonwealth, public lectures have been delivered on some of the various subjects in order to impress the thinking Christian with the gravity of the problem, and at the same time give him a lead in self-education in this regard. The Archbishop of Melbourne, in his Synod Charge, emphasised the need of the study of this problem in order that a thoughtful Christian opinion on the subject might be developed and brought to bear upon its solution. The Archbishop rightly urges that the Church's part is not to ally itself with political parties, but to insist upon the great Christian principles of justice and equity between man and man. His Grace said:—

"Possibly some of you do not know what wild and revolutionary ideas are being promulgated in some sections of society throughout Australia. If the Church stands on one side and says nothing, she is faithless to her message. Experience has taught us that many men deeply interested in the social welfare of the country are willing to listen to what the Church has to say. A proposal is being made to organise the social work of the Church on a larger scale than hitherto, and for this purpose to organise the work of lecturing and preaching on a large and comprehensive scale. As residents of a great city in which these questions are always under consideration, we must take our full share in this new movement, and justify our Church's teaching by presenting it with courage and faithfulness. We can ally the Church with no unions or associations, but we may hope to become a mediating influence by dwelling upon the principles of justice and equity, and insisting upon the observations of these in all the several relationships in which men stand to each other."

For many a year the Chief Pastorate of our beloved Church seems to have almost lost sight of the Pastoral Ideal. The true Pastors are the shepherds of the flock, feeders of the flock of God, and not lords over God's heritage. A Chief Pastor should be a Pastor par excellence, even more intent upon the feeding of the flock of God. And yet sometimes this ideal seems to have been completely overlooked. Of course there always have been the bright exceptions—bishops who have been very fathers-in-God to the Lord's people. But have they not been exceptions? We have rarely seen this ideal so strongly and beautifully expressed as by the Bishop of Gippsland in his recent Synod Address. Dr. Cranswick said:—

"It is a joy to me to realise that I have been called upon in this first year to conduct three really great missions in connection with the effort to produce national repentance and hope throughout our Empire. In the towns of Sale, Traralgon, and Bairnsdale these missions have been attended by results in the lives of hundreds of our people which are pregnant with great possibility for the future. In all my visitations I have given myself almost entirely to the spiritual claims of my high office. I have tried to do the work of an evangelist and teacher. In thus laying stress upon the deeper things in the claims that God makes of us, I believe I have followed sound lines. And yet some might say that I have run a great risk in not using my opportunities to rally the people more in the financial and material duties to the great Church of their fathers. But I read in the old Book of Books that "where there is no vision the people perish," and I believe that in thus seeking everywhere I have gone to give a great vision in spiritual things I have served the diocese in the best possible way. And in doing this I have trusted you and the dear people you represent to see that the financial well-being of the Church shall not suffer. Moreover, I am persuaded that you will not fail me in the trust I have reposed in you."

In our issue of September 27 we noted the chief points of a ritual charge in New Zealand brought against Rev. C. E. Perry, by Archdeacon Gossett. The Bishop of Christchurch has now delivered his reserved judgment. It is rather a remarkable pronouncement. His lordship, at the outset, censured Archdeacon Gossett for moving in the matter. He says, "I feel bound to express my conviction that these proceedings under the canon are wholly without excuse. If Mr. Perry had refused to render due and canonical obedience to his Bishop, something might be said for them." As "Mr. Perry virtually admitted the truth of the facts alleged," it seems to us the

charge might well have been laid against the bishop for permitting such anomalies to go on existing. If our readers refer to the charges they will probably agree in toto with the Archdeacon's action and wonder at the episcopal censure. In any case, in spite of straining the episcopal conscience to the uttermost in the allowing of a certain form of Reservation, the use of a crucifix, teaching the people to say the "Hail Mary" at certain hours, the use of the "Chaplet," kneeling at the Incarnatus, the Bishop was impelled to impose certain whole-some restrictions on the manner of Reservation, the exposition of the host, the use of a sacred bell, and a serious overstatement of teaching on the subjects of Confession and Fasting. We congratulate the Archdeacon for his courageous action in defence of the purity of our Church at the risk of episcopal displeasure, and think that even the measure of relief so evidently unwillingly given was well worth the action he has taken.

We think the term of episcopal origin—it certainly is expressive.

Startling headlines occur "Germanism," in Melbourne papers, "Low Church v. High Church," "The End of Ten Years' Peace," "A Gun-Powder Barrel," and so forth. Of course our readers will remember the recent controversy on Romanising practices and the Archbishop's action in support of the editor of the "C.E. Messenger." The Evangelical sentiment of the Synod membership has been aroused, and it has been decided that the time of "peace" has been long enough used, after the German fashion, to exploit the situation greatly in the interests of the sacerdotal party. The Evangelicals of Synod combined with others of the Broad Church party, to make sure that those whose tendencies have been un-Anglican should no longer be allowed to predominate in the official leadership of the Diocese of Melbourne, and as will be seen in our Melbourne correspondence, the more moderate section of the Church has swept all the elections. It is all very well for the Ritualistic party to try to throw the blame for the "war" on to others. We remember Germany too well to be misled by such a cry. Too long has this subtle influence been at work in the Romeward direction; it is good that the light have been allowed to manifest what has for long been, and still is, a positive danger to the Church's witness to and proclamation of the Gospel of the Saviour Christ Jesus.

Of course there is the usual expression of disappointment; and vengeance must be wreaked upon the offenders, if not in act, yet in word. And so, we learn on good authority, there is an attack upon "the conspirators," as they are termed, in the Melbourne press in a letter "full of hatred and malice." It is a great pity that such has been written—the defeated party might have been expected to take their beating at least in a sportsmanlike manner—not to speak of a Christian manner. As a party they have always been able to give many points to the Evangelical "rope of sand," and they must be conscious that they have simply been beaten at their own game. We sincerely hope that the awakened Churchmen of Melbourne will very jealously guard the "sacred deposit," regained for them by our Reformation fathers at the price of much suffering and much blood.

The compiler of this excellent manual has issued a second edition,

slightly revised and enlarged. We confidently recommend it for the use of confirmees and others. Its statements of doctrine are short and to the point, and its devotional suggestions are helpful and sufficient. The reasonable price of the manual brings it into easy reach of, generally speaking, all parishes. It is obtainable at Messrs. Angus and Robertson, Sydney, and C.M.S. Depot, Elizabeth-st., Sydney, price 4d. each or 3/- per dozen. The author is the Rev. A. Killworth, M.A., LL.B., of West Maitland, N.S.W.

English Church Notes.

Personalia.

Canon H. R. Gamble, Rector of St. John's, Westminster, has been appointed Dean of Exeter. The new Dean is a man of moderate views and of great preaching and organising ability.

For conspicuous gallantry, the Rev. E. C. Hoskyns, Army Chaplain, a son of the Bishop of Southwell, has been awarded the M.C.

Mr. Sydney Hugo Nicholson, organist of Manchester Cathedral, has been appointed to succeed Dr. Bridge at Westminster Abbey.

Mrs. Townsend, of Hindhead, founder of the Girls' Friendly Society, whose death was announced last June, bequeathed her right and interest in the book, "Voices of Comfort," to the Central Fund of the G.F.S.

The important City benefice of St. Mary Woolnoth, London, has been conferred by the Crown upon the Rev. E. N. Sharpe, Rector of Holy Trinity, Marylebone, who is a staunch evangelical.

Rev. E. S. Woods, C.F., brother of the Bishop of Peterborough, was instituted to the Vicarage of Holy Trinity, Cambridge, on August 9, by the Bishop of Ely.

The death is announced of Miss Dibdin, sister to Sir Robert Dibdin, the well-known ecclesiastical lawyer. The deceased lady was the aunt of Mrs. D. J. Davies, of Moore College, Sydney.

Wigram, Rev. H. F. E., M.A., V. St. Thos., Scarborough; V. St. Barn., Wellingborough, Pat. the Bp. of Peterborough.

The Rev. George Herbert Bown, Principal since 1908 of St. Stephen's House, Oxford, is to be the new Bishop of Nassau, W.I., in succession to the Right Rev. W. H. Hornby, D.D., who is resigning the See at Michaelmas.

National Rededication.

Sunday, August 4, was observed in a unique manner throughout Great Britain. For the first time in history, the King and Queen proceeded with the Lords and Commons of the Realm to St. Margaret's, Westminster, to unite in a great service of supplication and praise at a moment of supreme national crisis. Great united services, held in all parts of the country, provided a striking and encouraging manifestation of unity. Twenty thousand people assembled in Hyde Park, London, for the service of intercession, which was addressed by the Bishop of London, Rev. F. C. Spurr, and Dr. Fleming, of the Presbyterian Church. At the close of this service the following resolution was passed:—

"That the citizens of London here assembled on Remembrance Day, August 4, 1918, silently paying tribute to the Empire's sons who have fallen in the fight for freedom on the scattered battlefields of the world-war, whether on sea or shore, and mindful also of the loyalty and courage of our sailors, soldiers, airmen, and men of the mercantile marine every day and everywhere, and those who are working on the munitions of war and helping in other ways for the preservation of civilisation, the observance of the Day do all that in their power lies to achieve the ideals on behalf of which so great a sacrifice has already been made."

Another great united service was held on Wimbledon Common, where 50,000 people assembled to take part in corporate prayer to God and united witness to the fact of Christ. Altogether the observance of the Day afforded a remarkable testimony to the place and power of the spiritual.

Sir Joseph Cook and Mr. W. M. Hughes were present at the service at St. Margaret's, Westminster.

Suffragan for Liverpool.

An Order in Council has been issued appointing the appointment of a Bishop Suffragan for the Diocese of Liverpool, with the title "Bishop of Warrington."

Kikuyu Again.

Another Missionary Conference was held at Kikuyu from July 22 to July 26. It was at-

tended by the Bishops of Uganda and Mombasa, the heads of the principal missions, and hundreds of members. The proposed constitution of alliance, slightly modified in conformity with the Archbishop's opinion, was accepted by the Church Missionary Society, the Church of Scotland, the United Methodist, and the Africa Inland Missions, and a representative Council was formed, other missions promising their utmost possible co-operation.

The Bishop of Zanzibar, who was cordially received, presented an alternative plan which was not accepted, but it was unanimously agreed not to rest till all should share one ministry. Their aim, it was declared, should be a united Church of Europeans and natives, not natives only. It was resolved to organise united educational, medical and social work, and also an annual Conference embracing all the allied missions. A striking feature of the Conference was the co-operation of leading officers and settlers.

Cambridge War List.

The Cambridge Review publishes some interesting details, corrected to August 1, concerning the contributions made by the personnel of the Cambridge Colleges for war service. It is stated that of the total of 14,827 men who are or have been serving, 2322 have been killed, 3189 have been wounded, and 468 are missing or prisoners. The following honours have been gained: V.C.s, 10; D.S.O.s, 386; D.S.C.s, 30; D.F.C.s, 11; A.F.C.s, 27; M.C.s, 1365. There have also been 289 Mentions in Dispatches, 278 appointments to various Orders of the British Empire, and 270 distinctions conferred on Allies, as well as 149 other British distinctions.

Water for Jerusalem.

A most cheering article was published recently in "The Times" referring to the wonderful transformation which has already taken place in the condition of the people in the Holy City since the arrival of the British troops.

"It is doubtful," says the writer, "whether the population of any city within the zones of war has profited so much at the hands of the conqueror as that of Jerusalem. In a little more than half a year a wondrous change has been effected in the condition of the people."

"One of the biggest blots upon the Turkish Government of the city was the total failure to provide an adequate water supply. What they could not, or would not, do in their rule of 400 years His Majesty's Royal Engineers accomplished in a little more than two months. The picturesque water-carrier is passing into the limbo of forgotten things. The germs that infested his leather water-bag will no longer endanger the lives of the citizens, and the deadly perils which lurk in cistern water have been to a large extent removed."

"For its water Jerusalem used to rely mainly upon the winter rainfall to fill its cisterns. Practically every house has its underground reservoir. But many had fallen into disrepair, and most of them required thorough cleaning. To supplement the cistern supply the Mosque of Omar reservoir halved with Bethlehem the water which flowed from near Solomon's Pool down an aqueduct constructed by Roman engineers under Herod before the Saviour was born. This was not nearly sufficient, nor was it so constant a supply as that provided by our modern engineers. They men of other ages. They found a group of springheads in an absolutely clean gathering ground on the hills yielding some 14,000 gallons an hour, and this water, which was running to waste, is lifted to the top of a hill, from which it flows by gravity through a long pipe line into Jerusalem. Supplies run direct to the hospitals, and at stand-pipes all over the city the inhabitants take as much as they desire. The water consumption of the people has become ten times what it was last year."

Secession to Rome.

The R.C. "Tablet" has made certain announcements in reference to the reception of "perverts" from the Anglican Church. Eleven clergy, according to a newspaper, have recently gone over. The English "Record," in commenting upon the matter, says very rightly:—

There seems to be no doubt that an increasing number of the extreme Anglican party are finding their position in the Church of England untenable, and are making their submission to the Roman Church with which they are more closely in sympathy than with a Protestant and Reformed Church such as the Church of England unmistakably is. We do not hesitate to say that we hope such secessions will continue. It is nothing but a source of danger and weakness that any clergyman should remain in the Church of England a single day after he has ceased to accept its authoritative distinctive teaching."

A Word in Season.

The present time of War—the greatest and most fearful that the world has ever seen—has made men more thoughtful than they ever were before. It has brought more sorrow and distress to men and women, whether of our Allies or enemies, than all the mighty wars of ancient history or more recent times. It has made men think about Religion more than they ever did before. They are asking, "Why has God permitted the war, and why does He not bring peace and good-will upon earth again?" To all such questions many answers have been given. God has not caused this war, but man's sin, his pride, ambition, lust for power and wealth, and a malignant jealousy, envy and revenge, nurtured for many years, together with a deliberate rejection of Christianity on the part of Prussian infidelity, have brought untold misery into a wounded world. The only great consolation is to believe that God will, at length, overrule all for the future good of mankind, and for the complete and permanent abolition of war by means of a "League of the Nations," based on the principles of Christianity. The other greatest of consolations is the hope of a Future State, and that those who have fallen on the field of battle have not ceased to exist, but are now living in the spiritual state of being with Christ, the risen Saviour, "war by means of a League." This is the hope of the Christian, and the only true solution of the sorrows of this life. Without this hope we should be of all men "most pitiable." Life would lose its meaning and would be irrational. The foundation of morality, civilization, purity, justice, truth and holiness would be gone. Such thoughts lead us to ask that question which is of the highest importance to every one, namely, "Have I made my peace with God?"

Neglect of God.

The every-day struggle for a livelihood: the hard and anxious work of life, together with the many temptations which surround men, hinder many from thinking of Religion. The result is that God is forgotten, the Lord's Day, or Sunday, is neglected, the Christian life is ignored and the world in a great measure is practically heathen. Hence the vast amount of immorality, drunkenness, sensuality, gambling, theft, and deceit in business which are so prevalent. These sins are apparent from the reports of the police and law courts, which are often a reproach to the nation. How many men and women lose their character, which they can if ever with great difficulty reclaim, while many from an evil conscience destroy their lives in the bitterness of remorse.

Is it well with Thee?

These lines are written to entreat the reader to think deeply upon his or her own state in relation to God and the future. We none of us have long to live; it is therefore our duty to be very serious about our souls. Do not be troubled about the many hard questions and difficulties with regard to the Higher Criticism, as it is called. Space does not allow the discussion of such subjects. Suffice it to say that good and sufficient explanations of these have been given. All that is most important and essential is that Jesus Christ died upon the Cross for our redemption, and the existence of the Church many years before the New Testament was written is proof positive that He rose from the dead, and this is the strongest evidence of a future life. It is appointed unto men once to die, and after that the judgment. Are we prepared for the Day when we shall be judged for the deeds which we have done in the flesh? There is only one way by which we can be prepared, and that is by true and earnest repentance for our sins and then by believing most sincerely in Jesus Christ as our Saviour. You may say that you know all this, but have you realised it in your own consciousness? We may make a profession of religion, but for all that we may not be truly saved. As our Lord said to Nicodemus, "Ye must be born again."

A New Creation.

This is the one all-important question, "Have I been truly born again?" Am I a truly converted man or woman, boy or girl? I have been converted to become as a little child, as our Saviour said. Conversion means to be completely "turned round" in heart; turned away from sin to God. It is to be "regenerate," that is, to be born—"from above"—by the miraculous power of the Holy Spirit. Regeneration or the "new birth" is not a mere partial improvement or reformation of life, however good this may be in some respects, but it is an absolutely "new creation." It is a radical and complete change. It is becoming changed, as Saul was, into "another man." It is the taking away of the "stony heart," and giving us in its stead the "heart of flesh." This great change is variously described in Scripture: it is being a new creature, or sanctified; old things have passed away; behold all things are become new. It is a

putting off the old man, which is corrupt, being renewed in the spirit of our mind, and "putting on the new man, which, after God, is created in righteousness and true holiness." It is "the washing of regeneration and renewing of the Holy Ghost." Reader, have you experienced this change? Many professing Christians are only "nominal," not actual and decided Christians, because they have not yet experienced the "great change." It must be remembered that there is no true peace of conscience and true spiritual life without this change. It may be asked, How is this experience to take place? Simply by yielding entirely to the influence of the Holy Spirit whose work it is to effect the change. But men have the fatal power of resisting the Holy Ghost. Reader, yield to His power and you will be saved. He will show you yourself in all your unworthiness, and then point you to Christ upon the Cross, dying for the forgiveness of your sins, and rising from the dead to give you the blessed hope of everlasting life. "Believe and thou shalt be saved!"

If you are a true Christian, as it is sincerely hoped that you are, you will be also a true patriot, seeking the welfare of your country, and this is to be done in a great measure by the example which you show by your example as a citizen; by your respect for and your support of religion; by your attendance at Church, no matter to what denomination you may belong, and especially to the example which you show to children, who are always close observers of their elders and are greatly influenced by their character and the pattern which they set.

These lines, it is hoped, will appeal to your conscience and be received in the spirit in which they are written, and that they will be to you a "Word in Season."

Some Thoughts from France.

(By Rev. G. A. Chambers, M.A., Dip. Ed.)

The past month has been marked chiefly by the glorious encouragement of the great German retreat, and the capture of over 30,000 prisoners. With the increasing pressure of the American army linked on to the dogged determination of the Allied Forces.

These lines are written to entreat the reader to think deeply upon his or her own state in relation to God and the future. We none of us have long to live; it is therefore our duty to be very serious about our souls. Do not be troubled about the many hard questions and difficulties with regard to the Higher Criticism, as it is called. Space does not allow the discussion of such subjects. Suffice it to say that good and sufficient explanations of these have been given. All that is most important and essential is that Jesus Christ died upon the Cross for our redemption, and the existence of the Church many years before the New Testament was written is proof positive that He rose from the dead, and this is the strongest evidence of a future life. It is appointed unto men once to die, and after that the judgment. Are we prepared for the Day when we shall be judged for the deeds which we have done in the flesh? There is only one way by which we can be prepared, and that is by true and earnest repentance for our sins and then by believing most sincerely in Jesus Christ as our Saviour. You may say that you know all this, but have you realised it in your own consciousness? We may make a profession of religion, but for all that we may not be truly saved. As our Lord said to Nicodemus, "Ye must be born again."

I do not for one moment agree with, but it should help us to see that only by the Church fulfilling her Divine purpose will she be able to stand against the corrupting forces of the times, and endure, as we hope she will, as the "via media" for the Reunion of Christendom. My experiences here with the Y.M.C.A. make me realise the mistaken policy of the Church of England in Australia in the past to this institution, which is destined in the future to be a much greater power than ever before. We have generally stood aloof and the result is that the spirit and atmosphere of the institution is guided and controlled mostly by nonconformists. The remedy lies in churchmen throwing in their lot with the Y.M.C.A., sharing its responsibilities and bringing their contribution of thought, devotion and service to the institution, and making it one of those happy rallying grounds for Christians of all denominations, like the University Christian Union.

My work during the past month has been continuing the lectures night after night to the soldiers in their various camps on Economics, and a wonderful interest is shown by them. I couldn't help smiling at the remark of an "Aussie" at the end of a lecture, "You have quite flabbergasted us with this 'ere economics; we have never heard of it before, and we want you to come again." The lecture had been on Competition, Large Scale Production, and Division of Labour, and ended with a vision of the Brotherhood of Industry, when each would work for all and not for himself, and when the final aim would be not profit but the satisfaction of human need. A more popular lecture is that on wages, and it is a great thing that "red rag revolutionaries" should come to the lectures and get an impartial survey of the problems. In talking to the men informally, it is quite hopeful that again and again they recognise that the problems of economics cannot be solved apart from ethics, which brings them face to face with the fact of God. It is cheering to hear the testimony of a hut leader that evening prayers are better attended after a lecture than on other nights, showing the men's spiritual sympathies are aroused, and further the health and morale of the men are greatly improved in the labour, rest and convalescent camps, where I lecture, by getting them to think of other things than the war.

I was honoured on Monday night last with the presence of Captain Reg Noble, at a question class with men of whom I asked questions, stimulating their thought on problems of industry, hearing their answers and guiding them. Captain Noble was returning to his unit after leave, and we forgot we were in France during the three days we were together here. It was cheering to hear him say, in spite of his being a Chaplain of the British Army, that he is prouder every day of being an Australian. Our boys are doing such great fighting. May I suggest that every Australian Chaplain of evangelical sympathies receives a copy of the "Church Record" each issue. It is a real feast to one's soul in these parts, and helps to bridge distance and maintain the reality of our fellowship with you. It could be passed on to others and so made more useful. One word of congratulation on the publication of "Australian Church Papers." Such a venture supplies a lack in Australian Church life, and if subsequent papers are up to the standard of the Ministry of Reconciliation, which I was able to read in the "Record," the parochial clergy will find them tremendously valuable in their work.

Go where thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above, nor a safer way below, than the way of the holy Cross.

O withered hopes, of death, of life,
The endless war, the useless strife—
But here, with larger, clearer sight,
We shall see this—His way was right.

THE KING'S SCHOOL PARRAMATTA.

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All particulars may be obtained from the Headmaster or from Mr. G. S. Lewis, Clerk to the Council, Pigeon House, Moore Street, Sydney.

The Archbishop of Melbourne's Synod Address.

In the Archbishop of Melbourne's Address to his Synod on Monday week, reference was made to the recent controversy in that diocese regarding the cult of the Virgin Mary. His Grace gave a careful, though brief, review of the contrasted doctrines of the Church of England and that of Rome. He said:

"The life of the Virgin, as related in the New Testament, is a story of exquisite reverence, dignity, and reserve. From the story of the Annunciation to the last reference to her 'as continuing in prayer and supplication with the Apostles and the other women and brethren of the Lord,' there is the same reverent spirit in speaking of her. It is true that all generations shall call her blessed, but the true blessedness consists not so much in human relationship as in moral and spiritual qualifications which all can imitate. The knowledge of Christ after the flesh conveys no special privilege. When on one occasion it was said to our Lord, 'Behold, Thy mother and Thy brethren without seek for Thee,' He answered, 'Who is My mother or My brethren?' 'Whosoever shall do the will of God, the same is My brother and sister, and mother.' Or, again, in answer to the exclamation, 'Blessed is the woman that bare Thee, and the paps which thou hast sucked,' He replied, 'Yea, rather, blessed are they that hear the Word of God and keep it.' The Apocryphal Gospels deliberately set to work to minister to imagination and curiosity, though these undignified details are less harmful than the subsequent development of the exaltation of the Virgin as an object of worship and as an intercessor equal to, and in some cases superior to, her Divine Son.

"The attitude of the Church of England towards Mariolatry is surely too plain to need enforcement. In the first Prayer Book of Edward VI., in 1549, all traces of the direct invocation of the Virgin or of any of the saints, such as 'Ave Maria' and 'Ora Pro Nobis,' were removed from the public offices of the English Church. Any attempt to restore such customs must be regarded as an act of disloyalty to our Christian faith. On looking further into the need for safeguarding the introduction of any tendency, I must require that no pictures of the Virgin shall appear in our churches, but such as depict scenes from Scripture—e.g., the Annunciation, the Adoration of the Magi, the Mother and the Child, or a single figure in the attitude of prayer. During the first five centuries of the Christian era there is nothing to show that the Virgin was in any way exalted in men's minds above other saints, and, as for the worship of her, there is no kind of justification for it to be found in the Bible or in the teaching or practice of the early Church.

"The exaltation of the Virgin to the position which she holds in the popular theology of the Roman Church, appears to be an illustration of the undying habit of mind, which seeks to deify persons or ideas. The idolatry of the Canaanites was the deification of cruelty and vice. That of the Greek world, though the same in principle, deified beauty and intellect. The practical position of the Virgin Mary in Roman theology is the deification of goodness and humility. In a controversy which took place more than 50 years ago between Dr. Pusey and Dr. Newman, the former gave a list of things taught about the Virgin which excited the indignant repudiation of English churchmen (see 'The Life of Cardinal Newman,' by W. Ward, Vol. II., 106-107). Dr. Newman replied: 'Sentiments such as these I freely surrender to your animadversion. I never knew of them till I read your book, nor, as I think, do the vast majority of English Catholics know them. They seem to me like a bad dream. I could not have conceived them to have been said. I know not to what authority to go for them—to Scripture or to the Fathers, or to the decrees of councils, or to the consent of schools, or to the tradition of the faithful, or to the Holy See, or to reason.' Though Dr. Newman had been at the time a Roman Catholic for twenty years, he appears not to have read Liguori's 'Glories of Mary,' written during the 18th century. So long ago as the 17th century Jeremy Taylor, in his 'Dissuasive from Popery,' showed that the 'Isaiah of the Blessed Virgin is nothing but 'the Psalms of David, a hundred and fifty in number, altered indeed, but in which the name of the Lord is left out, and that of 'Lady' put in, so that whatever David said of God and Christ, the same prayers and praises they say of the Blessed Virgin Mary.' A most dangerous development in the devotion to the Virgin has led to her being preached as the revelation of divine love, while Christ is the revelation of divine justice. This surely is, in St. Paul's language, to change the truth of God into a lie, and to worship and serve the creature rather than the Creator. In

the English Church we cannot depart from the grace of Christ, our only Advocate and Mediator, to follow another gospel which perverts the Gospel of Christ. Two warnings against misplaced worship may be given. When Cornelius met St. Peter he fell down at his feet and worshipped him. St. Peter raised him up, saying, 'Stand up, I myself also am a man.' So in the Book of Revelation, when St. John fell down before the feet of the angel to worship, the angelic spirit replied: 'See thou do it not. I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book worship God.' We dedicate our churches to the Blessed Virgin and to other saints of God; we hold their memories in honour; we pray for God's grace to imitate their lives; we thank God for their examples; but our worship is reserved for Him to whom it is due: for that divine Godhead who has created and redeemed us, who sanctifies us by His grace, and who was made known to man in the incarnation of the Divine Son. Within these limits we rest. 'He that hath seen me hath seen the Father.' Content with these revelations, we wait until others shall be given to us under new conditions: further visions of Him, whom to know is life, and joy to make mention of His name."

Holy Baptism.

The Archbishop then went on to speak of the Sacrament of Baptism and the need of its more careful and reverent administration. He said:—

"The returns in every diocese in Australia show that parents do bring their infants to be baptised, but the Church's whole treatment of Baptism demands our more serious consideration. The blame for the imperfect realisation of its importance is largely with the Bishops and Clergy.

Baptism by Immersion.

"Baptism by immersion is the prescribed rule of the Church of England, however much this has been neglected and thus obscured. In the public baptism of infants, the directions are that the priest 'shall dip the child in the water discreetly and warily if the Godparents shall certify that the child may endure it,' but if the child is weak 'it shall suffice to pour water upon it.' In the baptism of adults, the priest 'shall dip him in the water or pour water upon him.' The large ancient fonts in England, with provision for an abundant supply of water, bear witness to the old custom.

"The child was brought clothed in suitable swaddling clothes. Probably the cold climate of England led to the discontinuance of the custom. Where necessary, the water can be warmed; and, without asking for a change of custom in Australia, it will be well to be prepared for immersion. The total immersion font in St. Paul's Cathedral, Melbourne, is not much used, but has proved a valuable witness to the Church's rule. Baptism by immersion is a ritual expression of St. Paul's words, 'buried with him in Baptism.' The child momentarily immersed thus significantly undergoes a death unto sin to which by nature it is heir, and then a new birth or rising again to the life of grace into which it is incorporated by Baptism.

"At Baptism, for the majority of people the interesting thing is the baby, and not the Word of Life and cleansing enacted by the Lord through the Church. The Church is the company of the baptised, and that which is begun in Baptism the Church must see is completed in vital membership. Many things in the providence of God are done for us and by us before we are able to appreciate their value—as, for instance, our birth as citizens of the Empire, and our redemption in Christ Jesus. It is an easier thing to grow up into the Christian life within the Church than outside it, and the substitution

of adult baptism to the exclusion of baptism of infants would reduce the Church to the permanent condition of a missionary Church only, ever seeking for converts in a society which has become professedly non-Christian, if not pagan. Our appeal to baptised children is at least an appeal to those who have entered into a covenant with God through Christ: an appeal to children by adoption and grace, and not one addressed to wayward lawless young souls which have yet to be won to the obedience of Christian faith. The baptism of infants becomes degraded and shorn of its value when it is practised without the subsequent provision of Christian nurture. Let us be faithful to the Church's rules and do full justice to our own system. Confirmation, as an act of personal and individual profession of faith, should never be lost sight of in the home and school. Herein lies our reproach. We have not seen that the promise made by Godparents is observed and the young life taught what Baptism is, and trained to look forward in faith and hope to the day of decision when it assumes and renews the promises made in its name at baptism.

Infant Baptism.

The records of the New Testament say nothing definitely and little about the baptism of infants. The Church was at first missionary, and, as such, made its appeal to adult persons. The first converts were those who came into the Church through a personal conviction of faith in Jesus Christ. It is the same now in all the beginnings of missionary work. The baptisms in New Guinea were for many years small in number, and only after more settled Christian work did people begin to bring their infants to be baptised. The question of infant baptism is to be historically decided by the practice of ages immediately subsequent to the Apostolic age, and then the testimony emerges gradually, not as the result of any controversy on the subject, but as the witness to a custom established without hesitation. If this be the correct view, we still have to ask why the practice of infant baptism was introduced into the Church. The answer rests largely upon the analogy with circumcision as applied to the children of Jewish parents. The Apostles themselves came out of the Jewish Church, and, as members of it, were familiar with the idea that an infant may enter through its parent's faith into covenant with God. Baptism from the beginning was such a covenant with God through Christ. He remembered that Baptism was practised by John the Baptist, and that all proselytes coming into the Jewish Church were received by Baptism. When our Blessed Lord took a custom and endowed it with new grace as a Sacrament of His gospel, He imposed no limitations upon those parents who could enter into covenant with God, so could those of Christian parents in virtue of their birth. Children of God by creation, they were to be children by adoption and grace in their regeneration by water and the Holy Spirit. They became heirs of new privileges and children of God, how these privileges were to be made known to them and become efficacious depended then, as now, upon the readiness of parents to teach them the faith in which they themselves lived, and to teach them to share in hopes which they themselves as Christians believed. Careless and indifferent parents will always bring up their children without any fulness of Christian faith. Herein the Church must be faithful to her message and mission. If we do little or nothing to assert the obligations of baptism, parents and children alike, in each generation, with increasing force, come to regard it as little more than a charm or a concession to religious instinct which may do them good, and therefore must not be omitted.

The Administration of Baptism.

Whilst the Sacrament of Holy Communion has never lost its position of solemnity in the minds of our people, that of baptism, by our own shameful neglect in its administration, has ceased to be regarded by many as a Sacrament at all comparable with that of Holy Communion. There must be an unreserved confession of this neglect by both the Bishops and Clergy. The Sacrament of Baptism should be administered in accordance with the Rubric of the Book of Common Prayer—i.e., during and as part of morning or evening prayer on certain Sundays solemnly set apart. The Bishops would gladly co-operate at their visits for Confirmation or at other times; no more useful thing for our people's own faith than to substitute for the usual sermon a few words on baptism, and ask the people to join in the prayers of the service. As now administered, baptism is considered to concern the parents only, where as the whole congregation should rejoice at each new admission to membership of the Church, and be made to feel they have a share in this. Let not the clergy despair of interesting their people in baptisms; their present apathy is the outcome of the Church's neglect. Every Bishop can bear testimony to the never-ending interest felt in Confirmations. They call forth some of the best religious instincts. The same can be realised in baptisms when our people once understand that there is a meaning for themselves. I could wish that in every parish in Australia on a Sunday morning or evening each month all parents were invited and encouraged to bring their infants to be baptised at rubrical times prescribed. At first some will object because they are so ignorant of the place of baptism in their lives. Patience, earnestness, exceeding reverence, private conversations, and, above all, rather a shortening than lengthening of time of the usual services, will work wonders in a year or two. Much more, all this will minister to personal religion, as it brings home to individuals their obligations as baptised members of the Church. They will be impatient at first, because at present their thought is, 'What have I to do with baptism and possibly crying babies?' All this involves prayerful preparation and wise and reverent carrying out, but you will be repaid a hundredfold. Our people honour our persons and our office, not in proportion to the extent to which we excuse their ignorance or acquiesce in their habits of mind and thought, but as we convince them of our own strong and deep convictions, and present our common faith in its fulness as men who speak and act because they must, and because their office demands that they shall be faithful in teaching the faith they know and believe. You will always have the mothers on your side in making much of the baptism of their children. The maternal instinct is always secretly filled 'with joy that a man is born into the world.' The fathers have too long been allowed to stand aside as if baptism and training of the children were no concern of theirs. You must appeal to the best in his nature to arouse the dormant pride of fatherhood."

REVISED LECTONARY.

November 3, 23rd Sunday after Trinity.—M.: Pss. 1, 2, 3; Prov. vii, or viii. 1-21; Acts iv. 1-31 or Eph. ii. E.: Pss. 4, 5, 8; Prov. x. 1-14 or xi. 1-14; Acts v. 12 or Eph. iii.

November 10, 24th Sunday after Trinity.—M.: Pss. 22, 23; Prov. xii. 10; Acts xi. 1-18 or Eph. iv. E.: Pss. 24, 25; Prov. xiii. or xiv. 9-27; Acts xiv. 8 or Eph. v. 1-21.

GOD'S HANDWRITING.

He writes in characters too grand
For our short sight to understand;
We catch but broken strokes, and try
To fathom all mystery.

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Personal.

Rev. Canon Moore is at present in Palestine, from where he writes very happily. He had met there the Rev. F. W. Goldspink, one-time a Master on the staff of the Guildford Grammar School, W.A., who is acting as Chaplain to an English regiment.

Major B. B. Rodd, formerly lay secretary of the Newcastle Diocesan C.E.M.S., and a Sunday school teacher at the Cathedral, is returning home. He was wounded through the lung.

Miss Annie Barling and Miss Amy Gelding, of N.S.W. C.M.S. are leaving to take up work at Usagara, late G.E. Africa, under the C.M.S., about the beginning of November.

News is to hand that Bishop and Mrs. Banister, and Rev. and Mrs. W. Hipwell, all of C.M.S., China, are due to reach Sydney in the beginning of next month by the s.s. Tango Maru. Mr. Hipwell is to take charge of the C.M.S. Mission to Chinese in N.S.W.

Lieut.-Colonel R. A. Waddy died suddenly at his residence at Parramatta on Sunday, aged 74. For nearly 20 years he was identified with the old volunteers, and was well-known in Church and banking circles, as for over 30 years manager of the Commercial Banking Company of Sydney, at Morpeth. He leaves a widow and four sons: Revs. Stacy Waddy, C.F., Mr. E. L. Waddy, Rev. E. F. Waddy, and Captain R. C. Waddy, M.C., and two married daughters.

The news has come to hand of the appointment of Rev. P. S. Waddy, C.F., to be Canon of St. George's Collegiate Church in Jerusalem.

Mr. W. A. Hooper, of Stanmore, Sydney, has received the following comforting mention of his son, the late Sergeant Hooper, who was killed in France:—"Hooper was my platoon sergeant, and I knew him fairly well, and to me he was all that an officer could wish for. As a soldier he was one of the best, brave and careful, and well liked by all who knew him. The death of Sergt. Hooper is a big loss to the battalion, for it is men like him who have won the 18th Battalion such a high reputation. I would like his people to know that he was to us all a very dear comrade."

Letters have been received from Rev. P. J. Bazeley, who had got as far as Kobe. Mr. Bazeley writes in excellent spirits, and is thoroughly enjoying every part of his interesting tour. We hope to publish in a future issue some notes of his journeys.

The Rev. Charles Vaughan, whose death was announced last week, was ordained by the first Bishop of Bathurst, Dr. Marsden, in 1872, and was appointed rector of Sofala, and from 1873 to 1876 was rector of Wellington

in that diocese. The "Hobart Mercury" of October 11 contains the following notice:—

"The funeral of the late Rev. Charles Vaughan, who died at Hobart on Tuesday, took place on Wednesday afternoon, the remains being interred in the Queenborough Cemetery. A short service was held in St. David's Cathedral, the Archdeacon of Hobart and the Dean of Hobart officiating. The chief mourners were Mr. Rupert Vaughan (son) and Lieut.-Colonel P. W. Vaughan (nephew), and there was a very large attendance of clergy and others. The late Mr. Vaughan was a prominent figure in the history of the Church of England in Tasmania for many years. He was ordained in 1872 in New South Wales, and remained in that State until 1876, when he was appointed vicar of Campbell Town (Tas.), a position which he held for twelve years. He subsequently spent some time at St. Kilda (Vic.), at Hobart, and on the West Coast. From 1895 till 1905 he was rector of D'Entrecasteaux (a parish which then comprised the whole of the Channel district), from 1905 till 1911 rector of Port Cygnet, and from 1911 till 1917 rector of Kingston. In 1908 he was made rural dean of the south-west of the island. He was regarded as a very capable preacher. His second son was killed in action in France last year, and his eldest son has been engaged in munition work in England since the early days of the war. The deceased was seventy-one years of age. The deceased was a brother of the Rev. Canon John Vaughan, for so many years the revered rector of Summer Hill, Sydney, and now on the retired list.

Gunner J. H. F. Chambers, second son of Rev. C. J. Chambers, of Lower Macleay, N.S.W., has fallen in France.

Rev. A. Noble Burton, of Seven Hills, N.S.W., is going on leave of absence for three months to Tasmania. Canon Alldis is to act as locum tenens of Seven Hills.

We desire to express our hearty congratulation to Canon H. T. Langley, of St. Mary's, Caulfield, Vic., upon his election to a canonry of Melbourne Cathedral by the Synod. Mr. Langley is a son of the late revered Bishop Henry Langley, of Bendigo, and brother of Rev. W. L. Langley, of Woolahra, Sydney.

Appointments.

Frewin, Rev. George David, Minister-in-charge Parochial District of Charlton, Vicar of Christ Church, Birregurra (Ballarat).
Rev. T. Ashburner, M.A., Rector of St. Andrew's, Indooroopilly (Brisbane).
Rev. A. Maxwell, Rector of Gympie.
Rev. W. R. Bowers, Woolwich, Sydney.

The late Bishop Stone-Wigg.

Dr. Montague Stone-Wigg died on October 16, at Burwood, Sydney, at the age of 56 years. He had been in ill-health for some 15 weeks, suffering from a complication of ailments.

The late Bishop was born in 1862 in Kent, England. He was educated at Winchester College, afterwards proceeding to Oxford University, where he took his B.A. degree in 1882. He was ordained by the Bishop of London in 1884. In 1889 he was appointed to St. John's Pro-Cathedral, Brisbane, where he joined Rev. Bernard Wilson, and became known in the diocese as an untiring worker in the parish, and an eloquent and plain-speaking preacher.

In 1898, when he was canon at St. John's, Brisbane, he was created Missionary Bishop in New Guinea. He was then the youngest bishop in Australia.

The general secretary of the A.B.M., Rev. H. N. R. Kupp, commenting on the death within a fortnight of one another of the Rev. Copland King and Bishop Stone-Wigg, said: "It brings to mind the wonderful work accomplished by these two pioneers in the New Guinea Mission. For over six years Mr. King was head of the mission, and they were years of extreme difficulty and hardship. On Easter Day, 1896, he baptised the first convert, Samuel Aigeri. Two years later Canon Stone-Wigg was consecrated, first bishop of the young missionary diocese. Different as their views on churchmanship were, they were knit together in their love for the work, and each had a deep reverence for the other. The bishop retired in broken health in 1908, but his friend lived on in New Guinea to see the number of baptised Christians increase to over 4000."

GOOD NEWS FOR YOUR RELATIVES AND FRIENDS IN THE OLD COUNTRY.

The Government has relaxed the restrictions on Food Stuffs being sent from Australia to Civilians in Britain.

SPECIAL FOOD PARCELS

Containing Cocoa, Sugar, Butter, Tea, etc., are packed by us according to Post Office regulations Parcel A 16/-, B 18/-, C 20/-, D 22/-, including postage. Send money and full address, we do the rest. Detailed price list on application.

GRIFFITHS BROS.

66 ELIZABETH STREET

MELBOURNE

The Bishop, after 10 years in New Guinea, retired on account of ill-health, and had since been living in Burwood. He had been for some time editor of the "Church Standard," and practically established the Church of England Children's Home at Burwood, and took a keen interest in its welfare. He was also an active member of the Australian Board of Missions.

Throughout his ministerial life he devoted himself and his means to the furtherance of the work of the Church, so dear to his heart; his self-sacrifice and zeal were beyond praise.

The interment took place at Enfield, the rectors of St. Paul's, Burwood, and St. James', Sydney, officiating at the grave. Bishops Pain, Radford and Wentworth-Shields were present, together with a representative gathering of clergy and laity.

The Australasian Student Christian Movement.

Annual Meetings.

The annual meeting of members and supporters of the A.S.C.M. in New South Wales was held in the Great Hall of the University on Thursday evening, October 16. After the meeting had opened with the singing of the National Anthem, and Rev. M. Scott Fletcher, Master of Wesley College, had offered prayer, Sir William Cullen (Chancellor of the University) took the chair. In his opening remarks he referred to the great danger of materialism, and to the value of any movement which opposed it. "The Almighty is under no obligation," he said, "to preserve the British Empire. We may fail, but God's purpose cannot fail."

Dr. W. C. McClelland, Chairman of the State Council of the A.S.C.M., spoke of the early days of Christian work in the University, when the way was prepared by Professor Drummond, and of the actual foundation of the Student Christian Union by Dr. Mott, in 1896.

Mr. P. A. Wisewould, M.A., Travelling Secretary of the A.S.C.M., gave convincing examples of the way in which the Movement helped students towards a stronger and saner religious life, and provided a worldwide Christian fellowship.

Rev. P. Stacy Waddy, who has lately returned from service as a chaplain in France and Palestine, spoke of "Religion and the Soldier." After he had briefly referred to the splendid character and conduct of the men among whom he had served, Mr. Waddy continued: "When we see courage and generosity and sacrifice, is it not intolerable impertinence for us to enquire into the inner motives and beliefs of the soldier, and to judge his religion by our standards?" Though the average Australian soldier did his best to "cut" formal and compulsory Church parades, yet he showed a greater interest in religion than he had done before quitting civilian life. There was intense interest in the historical details of Palestine, and even the most careless and irreverent soldier, whose present experience of the dirtiness of "old Jeruseh" did not square with the traditional "Jerusalem the Golden," found himself hushed to reverent silence as he traversed the sacred path to Calvary. Mr. Waddy urged the Christian community not to be satisfied with a religion which meant bare obedience—avoiding the wrong and doing the right. Christianity involved also a spiritual venture, a comradeship between the human soul and God.

The Rev. A. H. Garnsey, Warden of St. Paul's College, moved a vote of thanks to Sir William Cullen and the speakers. He claimed that we ought to thank God for the Student Christian Movement within the University, because it emphasised the spiritual side of a curriculum and an institution which could never be entirely secular; the dignity of the architecture, the recognition of character, and the reverent search for truth in all its forms, belonged rather to Christ than to the world.

One of the three hymns which were sung during the meeting expressed very well the ideals of the movement. The words are by John Oxenham:—

"In Christ there is no east or west,
In Him no south or north,
But one great Fellowship of Love
Throughout the whole wide earth."

Who serves my Father as a son
Is surely kin to me."

The meeting was brought to a close by the Benediction, pronounced by the Right Rev. David Smith, Moderator of the N.S.W. Presbyterian Assembly.

"Ultimately all morality is built upon the belief in a moral governor of the Universe. A general disbelief would mean a general loosening of the moral laws."

Correspondence.

Wars of Extermination.

(The Editor, "Church Record.")

Sir,—In regard to the subject of your leader in the "Record" of October 11, I would like to offer what seems to me a suggestive comment. The basis of the word used to signify extermination is really to shut in, to lock up, rigidly confine within bounds that may not be altered. The root verb and derivatives occur in about 40 passages in the Old Testament, in all of which the main idea is rigid restriction. In modern language we should say, a fight to a finish, or until reaching a condition from which there is absolutely no escape. Thus in Lev. xxvii. 28, "Every devoted thing, that is a thing consecrated to God by a vow, is most holy unto the Lord," could never be taken back. The story of Achan and the spoil of Jericho is an illustration of what was specially devoted to God. The Canaanite nations were so corrupt in their morals and practice as to become a dangerous menace to the other nations of the world, and the people of Israel were to render them so helpless that they could never exercise evil influence over Israel. So also the Amalekites, 1 Sam. xv. 3, against whom Saul was sent. The same idea is found in 1 Kings xx. 42, in regard to Benhadad, King of Syria, whom Ahab wrongly spared. No doubt as the best way of restricting the dangers of a snake is by crushing his head, and so the only way of dealing with the nations was by utter destruction. In Ezek. xxvii. 3, the word is used in regard to Egypt, "Thus saith the Lord I will spread my net over thee, they shall bring thee up in my net," hold thee in from which escape is impossible. This seems to me to have a striking application to the present great war. The evil principles of Prussianism are such a serious menace to the whole world that they must be shut in without a possible chance that they shall break out again. That means an absolute fight to a finish, lest we make the grievous mistake that Saul and Ahab did to their own destruction, 1 Sam. xv. 28, 1 Kings xx. 42.

EDWARD G. VEAL.

The Rectory, Dandenong.

The Principal Service.

(The Editor, "Church Record.")

Sir,—May I, on behalf of busy country mothers, also add a word in favour of even-tempered communion in the Church.

At our little church we have an afternoon service only, conducted by the C. of E. minister or his representative from the nearest town. The only place where we may partake of communion is in the town, and then only in the morning, not from any fault of our vicar, but because he has promised his Bishop to celebrate only morning communion. It is difficult for the men, and impossible for the mothers, to drive or ride the necessary miles to partake in the morning, and therefore we are denied. One does not want to feel bitterness on such a subject, but do you not think that our Lord, whom we love and try to serve, if here in visible person would communicate with us, His children, even in the afternoon or evening? We so much need His help and sustenance to enable us to train our little ones as He would have us do. Your correspondent, A. Donnison, finds the early hours free from worldly distractions. Here in our busy life, even on the Sabbath, our children and our animals need much attention and care. The evening is the farmer's quietest hour, but we are not allowed by circumstances and man to then fulfil our Saviour's command to "do this in remembrance of Me."

A COUNTRY MOTHER.

October 15, 1918.

(The Editor, "Church Record.")

Sir,—Mr. Donnison's letter in your issue of September 27 seems to throw doubt as to whether the Lord's Supper was instituted in the evening, and says, "Authorities find it difficult to find out how that evening was spent." It seems to me that the Bible gives very plain instructions about eating the Passover, when that feast was instituted, the people were plainly told on the fourteenth day of the first month at even ye shall eat unleavened bread, and this is repeated later on. St. Matthew says, "when even was come he sat down with the twelve and did eat"; the same in St. Mark, and if "authorities" cannot understand how the evening was spent let them read St. John's gospel, chapters 13, 14, 15, 16, 17 and 18, and they will learn. I don't think the Bible leaves any doubt whatever, as to the time

the last Supper was eaten, nor can I see why it is necessary to "assume" so much as Mr. Donnison does.

THOS. de HOUGHTON.

Dumb Worshipers.

(The Editor, "Church Record.")

Sir,—Though few, we suppose, will go so far as to assert that the possession of a singing voice and a musical ear are absolutely necessary qualifications in candidates for ordination, yet the assistance of these gifts is so widely recognised that there are few of our clergy nowadays who cannot lift up their voices and sing. This is doubtless one of the reasons that those parishioners who have no singing voice receive so little consideration in the conduct of the services of our Church. The rector who intones, sings and speaks throughout the whole service cannot easily put himself in the place of the worshipper who, through no fault of his own, is dumb from the time he enters the church till the time he leaves it. It is a fact that often fails to be recognised that the person who cannot sing in tune cannot intone in tune either, and thus in the frequent intoned service, the unmusical man or woman, or boy with breaking voice, have to do their praying and praising in silence and by proxy. You may speak of the hearty and purity of such worship, and of its acceptability in the sight of God, but it is difficult worship at best, and the difficulty is made of man. To nearly all of us God has given the speaking voice, and if the voice common to all worshippers is not reverent enough or fitting enough in which to praise Him in the Psalms or approach Him in prayer, neither is it reverent or fitting enough in which to deliver His message through the mouth of the preacher.

We recognise that music has a place in our services, but we do not recognise that it should have a monopoly of the whole; the congregation has its function as well as the minister and the choir. Let the musical sing the hymns and canticles, but give a part in the psalms and prayers to those who can only speak to their God, those who most patiently wait their turn till the coming of the Kingdom, when "the tongue of the dumb shall sing." The pressing problem of our unfilled churches is one which no servant of God can disregard, and the service in which only the musical can take part will not help towards its solution.

CANTOR.

CHRIST, THE HOPE OF THE WORLD.

From north and south and east and west,
When shall the peoples, long unblest,
All find their everlasting rest,
O Christ, in Thee?

When shall the dimes of ageless snow
Be with the Gospel light aglow,
And all men their Redeemer know,
O Christ, in Thee?

When on each southern balmy coast
Shall ransomed men, in countless host,
Rise, heart and voice, to make sweet boast
O Christ, in Thee?

O when in all the Orient lands,
From cities white and flaming sands,
Shall men lift dedicated hands,
O Christ, in Thee?

O when shall heathen darkness roll
Away in light, from pole to pole,
And endless day by every soul
Be found in Thee?

Bring, Lord, the long-predicted hour,
The ages' diadem and flower.
When all shall find their refuge tower
And home in Thee.

—G. T. Coster.

When the call came to the Santals to enlist in the Indian Army the Christians were the first to volunteer. At the mere suggestion, the heathen Santals had fled to the hills in terror, but through the influence and leadership of the Christians a good body of Santal recruits was obtained. At the present time there are many Santal Christians among the Indian Labour Corps in France, and among their officers are C.M.S. missionaries who understand the Santals and know their language.

CHURCH MISSIONARY SOCIETY, VICTORIA.—The Boys' Missionary Band, supported by the Women's Missionary Council, will hold a SALE OF WORK and GIFTS at St. Luke's, South Melbourne, on Saturday, November 2, at 2.30 p.m. All C.M.S. friends are asked to participate. Half the proceeds towards the C.M.S. Overdraft. Gifts will be received at C.M.S., Cathedral Buildings, Melbourne. Come and help the Cause.

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F. G. BROWN

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The Church Record.

OCTOBER 25, 1918.

A WONDERFUL SET OF PRIVILEGES,
AD CLERUM.

In his Primary Charge to the clergy of his diocese, the Bishop of Gippsland emphasised the ideals of ministry as suggested in our Book of Common Prayer, and also uttered valuable counsel regarding the use of that Book. His lordship said:—

"Our Church endows us with a set of privileges, which, if we use them aright, aid us more than we can ever know. Let us consider some of these privileges.

(a) Its high ideal in the work of Intercession.

"The world has never seen a more effective vehicle of true intercession than that provided by the offices of Morning and Evening Prayer and Holy Communion. The ground they cover is wonderful, the comprehensiveness of their outlook is amazing. My brethren, I am often anxious lest we in this diocese should fail in making full use of them. The rendering of these offices constitutes a life study. There is the ever-present danger that this rendering shall become spiritless and unimpressive. It is part of your responsibility so to perfect your selves in this matter that the salient features of our public prayers and exhortations shall not fail to be recognised by our people. I venture to suggest that many of you would have much to gain if you devoted more time to personal preparation for your public duties in the Church, inquiring carefully, for instance, into the tones of voice you employ, lest you be betrayed into using only one tone, and that, one which produces drowsiness and listlessness in those to whom you minister. I am sometimes tempted to ask people at the close of a service what they have been praying for. Is your way of rendering the service and your method of stressing vivid words and phrases such that your people cannot fail to pray intelligently with you?

"Further, I submit that there is no better way of performing our obligation of intercession to our people, our public leaders and our country than by kneeling in our churches day by day to use thoughtfully and intelligently the prayers put into our mouth. If we do not do it at a stated daily hour, depend upon it, regularity will suffer and failure in solemn obligations follow. For instance, how better can you make regular, daily intercession for the sick, the sorrowing, and the anxious than by including their names in the prayer for 'all sorts and conditions of men?' How better can you aid your fellow clergy and realise a part of the communion of Saints than by mingling their names with the 'prayer for the clergy and people?' What better service in general intercession can you render than by using intelligently the Litany on Wednesdays and Fridays? Once your people know that you are engaged on their behalf in so practical a manner as this, some of them will desire to join you. I suggest that you attempt to do it, and further, to ring your Church bell at the hour of prayer, if not every morning and evening, owing to frequent and necessary absences, and other difficulties peculiar to the people of this diocese, yet on every occasion that it is possible. I do not say these things without having put them to the test myself. I know one Australian country town where it was commenced, the result that a new vision of the Church's love, faithfulness and sympathy was given to the people. If you thus spread abroad

and make known this vision of the centrality and urgency of prayer, you will find it easier to gain opportunities of praying in the homes of your people, without which no pastoral visit is complete, and of leading them again to the habit of family prayer. It is a simple fact that large numbers of people do not pray as individuals or families, because they have never seen the need for it. It is the church's opportunity as well as her duty to give a great lead in this matter.

(b) The emphasis it lays on the reading of God's Word.

"There is no service in the Church of England in which the Scriptures have not the place of honour. Liturgically as well as doctrinally our Church rests upon 'the inexpressible Rock of Holy Scripture.' No other Church in Christendom gives such prominence to the public reading of the Word. I stress this fact because one sometimes wonders whether our clergy as a body are seized with the vital importance of the definite preparation that must go before the effective reading of the Bible in public. Is too much to ask that the Man of God will never stand at the lectern without having prayed that as he reads, the Holy Spirit will take of the things of Jesus and show them unto the people? It is said of Dr. Illingworth, that writer who served his generation so signally by relating religion to philosophy and exhibiting the former as being eminently reasonable, that when he read the Scriptures in Church, he preached the Word to the people. And when we come to inquire how it was that in his case the reading of the lessons acted upon the people as though he had delivered a sermon, we find that his preparation for this solemn act was both long and painstaking. First, he read all round the chapter chosen, he became thoroughly familiar with its context, and setting, he grasped the purport of its particular message. Second, if it was a New Testament passage, he read and studied the Greek, and was seized with the different shades of meaning that only come as we meditate upon the Scriptures in that tongue. Third, he laboured to comprehend the salient features and to bring out by expression and tone the chief points. No wonder he was so honoured of God in his public reading of the Word; no wonder the people could not forget it and went home with a message! I would that every Church in Gippsland were equipped with Bibles as well as with Prayer Books, and that every one of our people might be taught through the eye as well as through the ear. But, does not very faithfulness demand that we shall prepare ourselves for reading the Word of Life just so thoroughly as Dr. Illingworth did? Let us endeavour to give the Scriptures that central place in our public ministry accorded to them by our church, and it may be that we shall have greater success in persuading the people to adopt habits of daily Bible reading that shall revolutionise their attitude generally to Christ and His Church.

(c) The stress it lays upon the Duty of the proclamation of the Evangel.

"Church of England clergy are 'Ministers of the Word and Sacraments.' Their first duty is thus the preaching of the Word. They are never expected to make and deliver addresses in the ordinary sense of the term. It is their commission to commend themselves to every man's conscience by manifestation of the Truth. Whether we are doing this faithfully or not, my brethren, it is not easy to say, but from conversation with our laity I have gathered that another great need of our time is for expository preaching. Men desire to know what God says, not what our ideas are on various subjects. They wish to be taught the Bible and to have it explained to them. The results of expository preaching, following on the Divine promise, 'My Word . . . shall not return to Me void; but it shall accomplish that which I please, and it shall prosper in all that it sends forth unto I sent it,' must always be so profound, and the Man of God dare not fail in giving himself primarily to it. Of course, such preaching involves hard, laborious, painstaking preparation—and unless we are prepared to do this we have no business to be in the Ministry. But it guarantees unbroken freshness, it means that we shall at all times be men with a message. Let us then decide that except our subject stand out of the Scriptures we can have nothing to say; that we shall engage heart and soul in the ministry of the prophet, and be forth-tellers of the Word of Life; and that we shall pray and labour in our studies to such purpose that the Bible shall speak Sunday by Sunday to our people. It requires both courage and determined discipline in respect of our life and methods. Moreover, the man who expounds the Scriptures must be willing to submit himself ruthlessly to their lessons and demands ere he applies them to the souls of men. You will never move people by your exposition

unless you have first been moved by it yourself. The precious deposit you desire to convey to others must first have become your possession. If it is to hurt others it must have hurt you. If it is to inspire others you must have been inspired. If it is to lay obligations upon others, you must first have accepted its conditions. God help us to revive in our diocese this prophetic gift. Without it, we be ever so punctilious and careful in our administration of the Sacraments and Ordinances, our ministry will fail both in effectiveness and permanence.

(d) The Pastoral Office.

"Of the privileges held out to us by our Church, this fourth one that I name to you, that of being trusted sufficiently to enter the sacred home of our people, sharing their joys and sorrows, is indeed holy and solemn. Moreover, upon it depends, to a peculiar degree, the real success of our public ministrations. Forsake your pastoral duties and opportunities, and though you may be ideal in the pulpit, you will not really capture your people for God. Further, if method is essential anywhere it is absolutely indispensable here. Unless we are prepared to do this work thoroughly it is best left alone, and if that be a man's conclusion, he would be wise to seek another profession. I know, beloved, all the physical fatigue and mental and spiritual exhaustion that is demanded of the true pastor, yet I say unhesitatingly, all this is expected of the man of God to an infinite degree. He cannot afford to spare himself, his one stay is his Lord's promise, 'As thy days, so shall thy strength be.' It is absolutely essential that the pastor shall adopt business principles in his pastoral visits. Each pastor will recognise the number of visits per week that could conscientiously be called a minimum, and he will maintain this standard. There will be a definite end or motive in each visit, there must never be anything casual about this work. We need to labour at highest interest and accomplish something in each home.

(e) The large and detached vision it affords to its clergy.

"The strength of the clergyman's position lies in the fact that he belongs to no class and to no party. It is his duty to consider only the general welfare, and seek out the principles on which it rests. It is seldom easy in this diocese to maintain such an attitude of detachment. Life in country towns is often small-minded and petty, and the man of God must himself to take part in this pettiness only at his peril. His loving outlook must be so large that it becomes impossible for him ever to be personal and trivial. He can live above these things if he keeps his eyes on the world-wide mission of his Church. He can never forget that he is catholic, and that his ministry in each centre can and must be waged from a catholic point of view. In so far as he remembers that he is one unit of a great universal society, he will live on a wide loving plain that will guard him from the littleness of country life.

"There are many other things about which I have it in my heart to speak to you—your administration of Baptism, your teaching in State Schools, your use of and insistence upon the claims of the Communicant life, your methods in and advantages to be gained from the administration of the Marriage Service, and your teaching concerning the historicity and claims of our ancient Church. But I leave these matters for a future occasion.

"I trust that as I visit you from time to time you will discuss with me, and if you think I can be of use to you, seek my help in many of the matters concerning which I have spoken to you. I am acutely conscious of the inadequacy of my presentation of the solemn subjects I have set before you. But I desire to assure you that I am one with you in all the problems, joys and sorrows of your ministry. When you succeed I glory in your success and feel that I share it. When you fail I mourn with you, and feel that I have failed with you. Every day I commend you to 'the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting covenant,' and now I pray again with you and for you that He will 'make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ—to Whom the glory for ever and ever. Amen.' In closing I pass on to you a prayer which for many years I have found to be a daily inspiration:—

"Give me the Priest, whose graces shall possess
"Of an Ambassador the just address;
"A Father's tenderness, a Shepherd's care;
"A Leader's courage, who the Cross can bear.
"A Ruler's awe; a Watchman's wakeful eye;
"A Pilot's skill, the helm in storms to ply;

"A Fisher's patience, and a Labourer's toil;
"A Guide's dexterity to disembarrass;
"A Prophet's inspiration from above;
"A Teacher's knowledge, and a Saviour's love."

Bishop Kenyon.

Melbourne Synod.

Impressions of a Lay Synodman.

Our Synod ended on October 11, having been presided over with conspicuous ability and fairness by Archdeacon Hindley, as Vicar-General, in the absence of the Archbishop owing to the lamented death of Mrs. Lowther Clarke in the preceding week. Two important Bills passed into Acts: one on Clergy Discipline, piloted by Mr. F. A. Moule, whose tact and patience were put to the test by the numerous suggested or accepted amendments; the other, by the Rev. H. A. Brookbank, on Diocesan Schools, the mover showing by his speeches that he had carefully mastered his facts with a view to the wider and more efficient development of our Church schools.

Towards the end of the session the triennial elections caused a very decided commotion. A number of evangelical synodmen had felt that a special effort to return suitable men ought to be made this year, and preliminary meetings were accordingly held and were largely attended in St. Stephen's Hall, Richmond. A reliable committee was appointed to draw up lists of names in preferential order as a help to the many members who had particularly asked for such lists. It was clearly laid down that such lists were suggestive, but not mandatory. A private and confidential paper, so marked, was then prepared, and made available for accredited persons on the day of election in a room hired for the occasion in a building apart from the Synod precincts. Matters went smoothly until the afternoon, when, through mischance the paper got into unintended hands, owing to the unauthorised and unnoticed application of certain synodmen, whose church views had not entitled them to be included in the consultations. Thereupon, just outside the voting room, there arose a stir as of a bee-hive in commotion. Finally, at the evening session, Messrs. H. Turner and E. C. Rigby, both lawyers, and both personally interested in the result of the elections, stood up and claimed that such lists were illegal; they even went so far as to ask that the election of the Rev. H. T. Langley to the Canonry should be held in suspense. Archdeacon Hindley, from the chair, very promptly and wisely ruled that if they thought so, they could bring the subject before the Official Election Committee. It is not likely that that will be done; should it be, many of us are quite prepared to be rebutting witnesses. Subsequently, Archdeacon Hindley and others constantly spoke of Canon Langley as a matter of course. When Mr. Langley's election was announced there was abundant applause; I will not say that it was unanimous; indeed one clergyman had the want of taste to interject that the election was "by a section of Synod," a most ungenerous and one-sided remark, for in a contested election unanimity is impossible.

As a matter of fact, the Rev. A. B. Rowed was nominated for the Canonry by the Rev. E. S. Hughes and others, and Mr. Langley's nomination and that of others had been made, and it was obvious that if they did not make their plans in precisely the same way the result was the same, namely, the decision amongst a group of supporters to vote a certain way. The whole transaction gave one an impression of unreality, although the feeling shown was not at all unreal. The objectors were thoroughly put out that the elections did not go their way, the fact being that a large body of the lay members of Synod, in particular, are thoroughly distrustful of the present trend of Church life in certain directions, and are very definitely aiming at an alteration for the better.

The most important election was probably that of the Archbishopric Election Board. An article by "Broad Church" in the "Argus," commenting on the result, states that "the moderate Churchmen have won all along the line. It is true that Canon Langley, who can first on the list of clergy, is a leading Evangelical, but none the less broad-minded, while the Rev. A. Law is a High Churchman of the old-fashioned moderate type. Among the laymen elected, Dr. Leeper is very distinctly an anti-Romaniser, but must be described as a Broad Churchman; Mr. J. K. Merritt, M.L.C., is a moderate High Churchman, while Mr. L. A. Adams and Professor Meredith Atkinson, though new to office, are reputed to be definitely Broad Church, and men whose experience in affairs would incline them to the peaceful solution of difficulties." This criticism is sufficient to show that the majority

of electors sought to avoid extremists, while conserving the proper object in view. Other elected members, not mentioned in the above critique, give assurance of a workable and useful Board, namely, Archdeacon Hindley, Rev. G. E. Lambie, Rev. J. T. Baglin, and Archdeacon Hindley, Messrs. W. M. Buntine and J. T. Ray.

On Tuesday in Synod week we had a very pleasant breakfast at the C.M.S. rooms, good speeches on missionary subjects being made by Mr. W. M. Buntine (president of the Society's Victorian Branch) and others. The tables were tastefully decorated by the ladies of the C.M.S., who very kindly were the hostesses.

The controversy in the "Church of England Messenger" upon Mariolatry was an underlying influence in Synod; the extremists are very angry with the editor, Rev. A. Law, of Toorak, for ventilating the subject, and claim that his statements are incorrect, which one of the Archbishops' Address a useful result, as the Archbishop contained a satisfactory and definite section upon the Virgin Mary.

The address led off with an extended reference to the question of a co-adjutor Bishop of Melbourne. With the comparatively recent excision of Bendigo, Wangaratta and Gippsland from the mother diocese, many will fail to see the necessity. It might mean the prolongation of an Archbishop's tenure, after he had reached a time when he was only able to carry on with other help, and it would increase the diocesan expenditure.

Canon Langley, on the final evening, dealt with the Metropolitan Mission Districts, more particularly with regard to St. John's, Melbourne, a thorny subject, which he faced in an open, but temperate manner. There were plenty of interruptions and much warmth was shown. One clergyman, interjecting in disagreement and persisting in so doing, had to be firmly ruled down by the president. One lady, on the visitors' platform, who was clapping her hands most vigorously on behalf of St. John's, had to be informed that ladies were not members of Synod. Archdeacon Hindley's sense of humour and pithiness of speech stand him in good stead on such occasions. Canon Hart, though of course on the side of St. John's, spoke with moderation and thoughtfulness, creating a good impression. He expressed doubts as to the accuracy of some of the accusations, which if true, would not have his support. Had he made that speech before the elections, it is possible that he might have been placed higher by some of us, who considered that he came out woefully in the "Messenger" controversy. But one cannot tell; somehow or other, you can get a good speech in Synod, which is afterwards neutralised by action in another direction.

Professor Meredith Atkinson, a new member, spoke exceedingly well on social topics connected with the Men's Society, and the Rev. Cassian Crotty dealt forcibly with War-time Prohibition.

The Diocesan Registry staff received a cordial vote for efficiency and zeal: it has its work cut out in ascertaining the results of the elections, the figures for the General and Provincial Synods being particularly heavy.

Since giving the quotation from "Broad Churchman" on these stirring elections, a criticism by "Fair Churchman" has appeared in next day's "Argus." He repudiates the notion of Broad Churchmanship, and maintains, in regard to the Archbishopric Election Board, that "this election is only a specimen of the successful tactics of the Low Churchmen. It will necessarily render unity of action in the Anglican Church very difficult during the term of the successful party's triumph."

Byron once wrote that he "awoke one morning and found himself famous." The Evangelical party in this diocese has also awoke to find itself famous, and credited with deep-laid schemes for the subversion of true churchmanship. The fact is that the chief trouble has arisen through the failure on the part of certain extremists to realise the meaning of true churchmanship. Such churchmanship is not shown by the ignoring of the Reformation settlement, and the introduction of illegal practices into our churches.

Many follow Jesus unto the breaking of bread; but few to the drinking of the Cup of His Passion.

Thou oughtest so to order thyself in all thy thoughts and actions, as if to-day thou wert about to die.

The death is announced of the Ven. Archdeacon A. E. Moule, late Missionary in China, brother of the Bishop of Durham.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Church Missionary Society.

The Cleaners' Union 28th Anniversary, combined with a valedictory to Dr. and Mrs. Oliver, proceeding to Hang Chow, China, also Miss Amy Gelding and Miss Annie Barling, proceeding to Usagara, Africa, will be held on Tuesday next, in the Chapter House. **Afternoon Session**, 3.45 to 5.45 p.m. Intercession and Addresses, Mr. Douglas Porter, Egypt, and Rev. A. J. H. Priest. Tea in the Lower Hall 6 p.m. **Evening Meeting**, Chairman Mr. C. R. Walsh. Speakers, Rev. F. C. Philip, Rev. H. C. White, China, and Dr. Oliver.

The Women's Department will celebrate 25 years of work on Thursday, November 14. A short service will be held in the Cathedral at 2.30 p.m., when the thank-offering will be presented. Preacher, Rev. A. J. H. Priest. And a re-union of friends in the Chapter House at 3.15, at which Her Excellency Lady Davidson has kindly consented to preside. All are earnestly invited to be present, at both the service and the meeting. Afternoon tea will be provided.

Episcopal Conference.

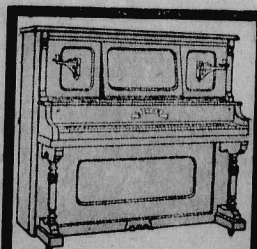
A conference of Archbishops and Bishops will be held at Bishops Court, Sydney, on October 29 and 30, the Primate presiding. The Bishop of Ballarat, Dr. Maxwell Gumbelton, will pay his first visit to Sydney on this occasion. He will arrive in Sydney on Saturday and preach in the Cathedral on Sunday evening.

"Overflowing."

Last Sunday week special offerings were invited at Roseville for the clearing off of a parochial debt, £50 was the sum aimed at. But to a general rejoicing something like £75 has been the net result. Needless to say the appeal was "bathed in prayer."

City Slums.

A large and influential deputation, representing the Churches, waited on the Lord Mayor last Friday, in order to call his attention to certain slums in the city which were inimical to the moral and physical health of their inhabitants. That veteran in social reform, the Ven. Archdeacon Boyce, led the deputation. The Lord Mayor expressed his deep sympathy with the aims of the deputation and promised to send a reply as



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soon as possible, stating what might be possible to be done.

New Church at Rose Bay.

The new and picturesque little school-church of St. Paul's, which has been erected in a central position in the Rose Bay parish, was opened on Thursday week. The church is in the parish of the Vicar-General, Archdeacon D'Arcy-Irvine, and is intended to serve the parishioners at Rose Bay, St. Michael's Church being more convenient to those resident in the Vaucluse quarter of the parish. The Rev. Hugh Hordern, son of Mr. Carr Hordern, of Sydney, will shortly arrive from Tasmania to become assistant minister to the Archdeacon, and will principally devote himself to the new church.

L.H.M.U.

A Sale of Work in aid of the Home Mission Society, Macleay Fund, and Work amongst the Soldiers will be held in the Sydney Town Hall, on Wednesday, October 30, 1918, 12 noon till 10 p.m. The official opening will take place at 2.30 p.m., by Her Excellency Lady Davidson. An attractive display of useful household and fancy articles, pot plants, flowers, sweets, produce, etc., at moderate prices. In the Town Hall Vestibule luncheon will be served from 12.30 till 2 p.m. Musical selections will be given during the evening. The price of admission is sixpence.

News in Brief.

St. John's, Campsie, held a successful sale of work, closing on Saturday week. The proceeds were £110.

Fairfield.—A sale of work and concert recently held resulted in proceeds of £100 and £80 respectively. Rev. H. C. Crofts is entertaining the Tingira boys on Jack's Day.

St. Paul's, Wahroonga, was en fête on Saturday, 12th inst., for the dedication and opening of the Memorial Hall. The Archbishop and Sir W. Cullen were present for the occasion. A collection of £60 was received.

St. Mary's, W. Line.—Two Honor Rolls were unveiled by Canon Charlton last Wednesday week, October 16. The Rolls contain the photographs of all the men who have gone to the Front from the district.

NEWCASTLE.

The Cathedral Festival.

The dates of the Cathedral Festival this year are the 29th, 30th, and 31st of November. Between the Sundays the festival will be held, a Study Week for the clergy, from Tuesday morning till Friday morning. The lecturers will be:—The Lord Bishop of the Diocese, the Dean, Ven. Archdeacon Davies, of Moore College; and Rev. P. A. Micklem, M.A., Rector of St. James', Sydney.

CRAFTON.

Commendable Progress.

The little community of Wycheproof, in the parish of Charlton (Crafton), consisting of only 20 Church families, have just put in hand the erection of a vestry for their church, subscribing the splendid sum of £70 towards the £150 required. The rector, Rev. G. D. Frewin, has just accepted the parish of Christ Church, Birregurra.

VICTORIA.

C.M.S. NOTES.

Miss Crossley and Miss Macfie leave Melbourne for Western India on November 2. They will be farewelled at the Gleasons' Union annual gathering in the Chapter House, at 7.45 p.m., on October 28.

Sister Pethybridge and Miss Veal have arrived safely at Mombasa, British East Africa, and have settled at Freretown. Miss Veal writes:—"In the meantime we must put heart and soul into the language study. Miss Pethybridge is going to start some hospital work in the mornings and I am to take a sewing class and later on the infants' school."

The C.M.S. Council will meet in Sydney on November 5, at 2 p.m.

The annual distribution of prizes in connection with the C.M.S. Schools' Examination will be held in the Chapter House on Friday, November 15, at 7.30 p.m. W. M. Buntine, Esq., President of the Victorian Branch, will preside. Coloured views of the Holy Land in War-time will be shown.

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The position of music mistress at the C.M.S. Girls' College, Colombo, is vacant. Application for the post will be received by the General Secretary, C.M.S., Cathedral Buildings, Melbourne.

The Boys' Missionary Band has largely increased its branches and membership during the year. Members of the Band and their friends will conduct a sale of gifts at St. Luke's, South Melbourne, on November 2, at 2.30 p.m. The sale will be opened by the vicar, Rev. D. Ross Hewton, who is president of the Boys' Missionary Band.

MELBOURNE.

The Archbishop's Benevolence.

His Grace the Archbishop has sent the following acknowledgment to the clergy of the diocese:—

"To the Clergy of my Diocese, 'Your most kind words of sympathy in my dear wife's death are most highly valued by me. The tenderness and affection which have blessed my home for 42 years have over-flowed since we came to Melbourne into most of your homes. This was no more than the sincere interest in you and your families which was always present. You and I have to minister the confidence and hope of Christian faith, and to-day I feel strong in the love of our Divine Saviour, which never fails us when we trust Him.'"

"H.L. MELBOURNE. Bishops Court, Melbourne. October, 1918."

Trinity College.

The council of Trinity College, at its last meeting, received an intimation that an endowment of £10,000 will shortly be made for the college by a donor at present anonymous. The endowment is intended to found six scholarships of an annual value not exceeding £75. Two of the scholarships will be assigned to medicine, two to science in the widest sense, one to arts, and one to law. The first award of the scholarships will be made in December, 1919, for the year 1920, and in each case, unless the council otherwise determine, the scholar will hold his emoluments for the term of three years, subject to his obtaining prescribed honours in the University examinations.

Zenana Mission.

The Zenana, Bible and Medical Mission (to the women and girls of India), held its annual meeting in the Assembly Hall, Collins-st., on Monday evening, October 21, at 8 o'clock. Chairman, E. Lee Neil, Esq. The mission is an interdenominational one, and a very hearty invitation was given to all. Bishop Cranswick, of Gippsland (formerly engaged in missionary work in India), Dr. Bertha Donaldson, about to leave for India in connection with the Z.B.M.M., to join Dr. Effie Stillwell at Patna, and Miss Russell, of India, Deputationist, were amongst the speakers.

Leopold.

The anniversary services of St. Mark's Church were conducted by the Rev. J. W. P. Oates, Th.L., on Sunday, October 13, morning and evening. The congregations were good, considering the rough weather, and the prevalence of influenza. The choir was augmented by friends from the neighbouring church. On the following Tuesday the annual tea meeting and concert was held in the Free Library, with a smaller attendance than usual, owing to so much sickness in the neighbourhood.

WEST AUSTRALIA.

PERTH.

Church Schools.

"There is no doubt that we require more Church Day Schools. From an educational point of view I think it a good thing to have different kinds of schools in a State. If the schools of the State are all of one type, as they must be all under the Government, you have not the variety which is so useful in the development of educational methods. It certainly is a good thing for the Church to have her own schools. The Roman Catholics are wise—very wise. They know that their best hope is in the schools. We have neglected this work too long. However, we are trying to make up for lost time, and have opened a new school in Fremantle, which seems to have begun well and to have a bright future before it. There are other centres, where if the church people would only bestir themselves, we might either take over existing schools or begin new ones."

"In connection with this subject I should be very glad if some laymen would consider the question of providing a C. of E. college for the University."

"At a University, one of the chief gains the students obtain is in the common life of a college. I believe men learn perhaps more there which is of use in their life, than in the class room. The friendships made there last through life, and if the friends are good ones, as they ought to be, in a Church college, the good is not to be calculated. If we only had a building the college would soon become self-supporting. Will some one think this matter over?"—The Archbishop's Letter.

BUNBURY.

Cathedral in Need of Repairs.

An architect's examination of the Cathedral building, with a view to recommendations re the renovation of the interior, has resulted in a report that it is absolutely essential that a "damp-proof course" be put right round the building, and a quantity of decayed brick work be replaced. This involves the parish in an unexpected and considerable expenditure, and the Cathedral Council are compelled to appeal for a considerable increase in the Renovation Fund.

SOUTH AUSTRALIA.

ADELAIDE.

(From our own Correspondent.)

War-Time Intercession.

The weekly meeting for War-time Intercession at the Adelaide Town Hall still keeps up, and many people are very regular at the meetings. The meeting lasts for two hours, and all Protestant denominations have joined in the movement. The reading of the Word of God, without exposition, seems to be much appreciated, and is listened to most attentively. Three suburban Town Halls are also open weekly for citizens' prayer meetings, with much success.

TASMANIA.

(From our own Correspondent.)

Seamen's Mission.

This most useful mission has been well to the fore the last few days. On Tuesday "Our Sailors' Day" was celebrated, buttons were sold, a fair was held, etc., etc., and such was the success that not less a sum than £400 was obtained, which speaks volumes for the opinion the public have of the value of the mission, and also of Mr. and Mrs. W. E. Cocks, who so ably and efficiently conduct the mission. The Rev. A. Gurney Goldsmith, of Melbourne, came over for the annual meeting, which was held the next day, and besides speaking at different centres, he also preached twice on Sunday in city churches.

Clerical Changes.

The Rev. T. K. Pitt has been officially welcomed as Rector of All Saints', where a fine sphere of work awaits him. The Rev. F. H. Hordern, curate of St. George's, returns to Sydney shortly, much to the regret of his many friends.

NEW ZEALAND.

WAIAPU.

(From our Correspondent.)

Synod.

The last session of the present synod was held from September 26 to October 2. A missionary meeting of a most inspiring nature was the introduction to a useful synod. The Dean of Nelson was the sole speaker, and he succeeded in keeping a large audience interested from beginning to end. On Friday morning and afternoon the Dean of Nelson conducted a Quiet Day for clergy and laymen, his addresses being most helpful and suggestive. In the evening the President gave his address, which dealt with several matters of interest and importance, e.g.:—

The closing of Te Rau College, Gisborne, for many years the training place for Maori theological students. In future Maori students are to live at St. John's College, Auckland, the idea of the change being

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that our Maoris, by sharing their student life with the English students, and by fellowship with them, would gain that wider outlook, bigger vision and broader education so necessary in their ministrations to the more progressive Maoris.

2. **Bush Brotherhoods.**—The Bishop urged the importance of Bush Brotherhoods, and stated that Mr. E. M. Hutchinson had generously given five acres of land, situated less than two miles from Opotiki; the Bishop also informed the synod that the trustees of the estate of the late Mr. Gerard Temple Williams, who died on active service, are willing that £500 bequeathed by him to establish clergymen in country districts where there are no such clergymen, should be devoted to the Bush Brotherhood scheme. Several other promises of support have been given.

3. **Maori Mission.**—The Bishop was glad to report a quickening of life amongst the Maoris. They were fast becoming more self-supporting, more care was being taken in preparation for confirmation, and in work amongst the children, and there was a growing interest being taken in missionary work.

4. **Cathedral Chapter.**—The Bishop dwelt at some length on the great advantage of such a body, "a body of men round the Bishop, who shall be an advisory body that may deal with the more spiritual needs of the diocese," and succeeded in carrying a Bill through synod to give effect to his project. The appointments announced later on were as follows:—Dean, Canon F. Mayne, M.A., Vicar of Cathedral Parish; Canons, Rev. J. A. Lush, B.A., Vicar of Havelock North, at present chaplain to the forces, Rev. F. W. Chatterton, B.D., Principal of Te Rau College, Rev. M. W. Butterfield, M.A., Vicar of Waipawa, Rev. K. E. Maclean, M.A., Vicar of Woodville; Lay Members, Dr. E. A. W. Henley, of Napier, Mr. R. Gardiner, of Havelock North, Mr. G. C. Williams, of Otane; Honorary Canons, Rev. T. C. Cullin, Vicar of Puketapu, formerly Archdeacon in Melanesia, Rev. John Hobbs, Chaplain to Hospital and Gaol, Rev. A. P. Clarke, Vicar of Taradale, Rev. Haka-raia Pahewa, of Te Kana.

A motion was passed unanimously approving of the National Efficiency Board's recommendation of immediate prohibition with compensation. Great regret was expressed at the continued illness of Archdeacon Ruddock, which necessitates his resigning his position, and many speeches were made eulogising his good work in the diocese for many years.

Love the right and do it,
Turn your thoughts from wrong,
You will never rue it.
But will grow so strong
That no foe will harm you,
And whate'er betide,
Nothing shall alarm you,
Christ is on your side. G.M.

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CURATE WANTED for Parish of Lane Cove (Sydney). Apply Rev. J. H. Wilcoxson, Milner Crescent, Wollstonecraft.

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October 25, 1918.

The Cup in the Communion.

The article by the Dean of Sydney, printed as a supplement in our last issue, makes certain statements which seem to require a reply.

The contention of that article rests mainly upon a statement that is given without any attempt at proof. We are told more than once that "there is no doctrinal significance in the use of a common cup," and we are then referred to St. Paul's teaching in 1 Cor. 10, 15-17. The writer surely completely misinterprets St. Paul in this particular for the apostle speaks of the **one loaf** and the **one cup**—not the wine—and this is true of every account of the institution of the Lord's Supper. The cup as the unifying symbol, and not the wine in the cup, is what is mentioned.

But our special field for discussion is the Prayer Book, and it is a fairly assured canon of P.R. interpretation that the known teaching of its framers have a strong bearing upon that interpretation. It is as well to notice at the outset that there was a controversy over the giving of the cup to the laity, and that some of the reasons urged against the practice are quoted by Jewel, in reply to the Roman party. He says—Your own doctors, Alphonsus de Castro and John de Soto, have laid them ("good causes") out in this wise particularly, and at large: "The danger of shedding"; "the carrying from place to place"; "the fouling of the cups"; "the trouble of men's beards"; "the reserving for the sick"; "the turning of the wine into vinegar"; "the engendering of flies"; "the corruption or putrefaction"; the loathsomeness that may happen for so many to drink of one cup"; "the impossibility of providing one cup that may be sufficient to serve all the people"; "in some places wine is dear"; "in some places the wine will be frozen" (frozen).

This statement is of interest as showing that the hygienic aspect had been placed before the men who framed the Book of Common Prayer. In view of this, some words of Cranmer are of point as to the doctrine of the "one cup." Writing on the unity of Christ's mystical Body, he says—"Even so be all faithful Christians, spiritually turned into the body of Christ, and so be joined unto Christ; and also together among themselves that they do make but one mystical body of Christ, as St. Paul saith: **We be one bread and one body, as many as be partakers of that one bread and one cup.** And, as one loaf is given among many men so that every one is partaker of the same loaf; and likewise one cup of wine is distributed unto many persons whereof every one is partaker."

Jewel abounds in similar teachings. Here are some of his statements:—

"The literal sense of those words, 'Drink ye all of this,' was none other than that the cup should be divided between all the twelve, in such sort that two or three of them should not drink it up, as thinking to have it filled again for the rest; but that Peter should so drink as to leave some for John, and John so as to leave some for Andrew; and so each man had drunk of that cup."

These be his (St. Augustine) words, "You are upon the table; you are in the cup."

Dionysius saith, "The priest, uncovering the bread that came covered, and in one cake or loaf, and dividing the same into many portions, and likewise dividing the unity of the cup unto all, mystically and by way of a sacrament he fulfilleth and divideth unity."

In the **liturgy of St. Basil**, which is also brought for a witness in this matter, the priest prayeth thus, "All we receiving of one bread and one cup," etc.

Ignatius, another witness, writing unto the people of Philadelphia, hath these words, "One bread was broken for all, and one cup divided unto all."

Another end is to join us all together... And, as touching the latter of these two ends the same Dionysius, writeth, "That holy, common, and peaceable distribution of one bread, and one cup, preacheth unto them a heavenly end, as being men fed together."

St. Augustine saith, "We drink all together, because we live all together." But to reckon up the authorities of antiquity would be infinite. The cup is called the communion, because of the participation; for that every man receiveth of it."

In view of statements like these we can hardly believe that the men who changed the Mass into the Communion saw, and intended no doctrinal significance in the "one cup."

In article xxviii, the Holy Communion is recognised as a sign of the mutual love of Christians, and in it and Art. xxx. it is again "The Cup" that is mentioned for the wine.

In the second exhortation in the Communion Service they who do not communicate separate themselves from the brethren. In the next there is the mention of "that Bread" and "that cup."

In the Consecration Prayer, the minister is to take the **cup** into his hand. There is no reason to think that he is intended to take the flagon into his hand. Certainly custom is against it.

When the wine is spent in the cup, fresh wine is to be consecrated in the same cup. The suggestion of the ordering of an individual or separate cup in this case is strange indeed!

In the light of this evidence, the Dean's contention seems to us to be without foundation.

The Bishop of Willochra and Social Relations.

In his Charge to the Synod of Willochra, on October 7th, the Bishop dealt with the pressing problems of Social Relations. Dr. White said:—

"The war has shown us very clearly that the so-called Christian and civilised world has got very much off the track. A civilisation which leads to almost universal war is a civilisation which has gone very wrong, both as to its methods and its aims."

"Does the social teaching of Christ help us as to either the outward or the inward social order? Is the trouble owing, as some think, to the lack of freedom of the people, to the tyranny of dynasties or aristocracies, and would the universal triumph of democracy bring us nearer to the Christian ideal of peace, righteousness and goodwill?"

"We should probably all of us agree that democracy is nearer to the Christian ideal than any form of militarist despotism, and probably than any form of absolutism, however benevolent it might be, but we must beware of falling into the error of about democracy in itself, or that the voice of the people coincides necessarily with the voice of God. It would probably not be unfair to say that the main objects of modern democracy are to bring about a general increase of wealth, opportunity, knowledge, and power, and to secure that these are dis-

tributed as widely as possible among the people.

"Now it does not appear that any of these objects, even the last, came to any extent within Christ's point of view. They do not appear to have had any interest for Him. Certainly not wealth, for He said, 'A man's life consisteth not in the abundance of the things that he possesseth,' nor opportunity in its modern sense, for there is little trace of that dissatisfaction with existing political conditions which characterises most reformers; nor did Christ lay any stress on learning; His disciples were characterised as unlearned and ignorant men; nor certainly power, for He carefully refrained from any exercise of power which was not for the relief of pain and suffering. Christ was in no sense a democrat. No great reformer ever laid stress on outward conditions or accepted present facts so calmly while laying such enormous stress on inward dispositions and trusting so entirely to them to reform the world."

"The system of Christ was based upon a spiritual aristocracy, 'narrow is the path' and few there be that find it.' He did not believe that all men were alike, but He held that some were better, better than others, and His plan was to utilise these to help the rest, and to do His work for the world through them. His aristocracy is described in the Beatitudes, and may be divided into three classes, each of which are subdivided into three. It will be sufficient for our present purpose to take the three main divisions of Christ's aristocracy:—

"1. Those who do not care for themselves but are full of pity for the world."

"2. Those who put righteousness before everything else."

"3. Those who are prepared to work by love only at the cost of whatever suffering. He hopes by the influence of these to leaven the world, not all at once, but by degrees."

"It need not be pointed out how totally Christ's plan differs from that which is in favour to-day. The plan of trying first to change men's hearts is despised as slow and troublesome, and the modern scheme is to work on men, not as individuals, but in the lump, to change them on a big scale by legislation, and by environment. Yet for all our democracy, and for all our transference of power to the masses, it is still as true as ever, and probably more true than ever, that a people's actions really depend on the deductions of a few thinkers, and it is still the fact that a few great thinkers, be they saints or sinners, can set the tune for the world."

"When we turn to the social teaching of Christ we are struck by the fact that it has sunk so deeply into the conscience of mankind that it is frequently brought forward to-day by social reformers as though it were some new discovery of their own, so little has the nominally Christian society of to-day adhered to the teaching of the Master."

"1. 'A man is better than a sheep.' The rights of property are so deeply entrenched among Christians that we may well forgive those who have it not for forgetting that it was Christ who taught that man was more important than property, or sheep and cattle."

"The workman is worthy of his hire.' Again it has surely not been the Christian Church that has most loudly proclaimed this teaching of Christ. Has not the Christian Church too often entirely forgotten it?"

"3. Behold my mother and my brethren, i.e., the people who are personally unknown to me have as great a claim on my interest, my love, my service, as my blood relations. Yet how often does a wealthy pillar of the Church leave all his thousands to his own already wealthy family?"

"Render unto Caesar the things that are Caesar's; i.e., do your duty to the state as well as your duty to God."

"5. 'I will give unto this last even as unto thee,' i.e., reward is not to be measured by work done, but by willingness to work. A standing rebuke to a hard commercialism, and judging of the value of men by what can be got out of them."

"On the other hand, we find no denunciation of riches if used rightly. The right of the owner of the vineyard to the proceeds is recognised, and the labourers act wrongly in withholding it. The ministrations of the wealthy are accepted, and the slothful servant is blamed. The suggestion that the precious ointment poured upon Him is wasted is definitely repudiated. It was a right use of wealth and not to be condemned."

"Nevertheless one of the most remarkable facts of the Gospels is that, while Christ

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never denounced the rich as such. He was intensely afraid of wealth and its influence over men.

"How hardly can they that have (or that trust in) wealth enter into the Kingdom of Heaven." Go, sell all that thou hast. Take nothing for your journey. No man can serve God and wealth. It seemed to regard the possession of wealth not as a sin but as one of the most subtle dangers to which a man could be exposed. A wealthy man needs especially to be a man of deep spiritual life if he is to avoid a fall.

"Although war is obviously opposed to the whole spirit of Christ's teachings, neither He nor His disciples denounced it or regarded it as impossible. The Son of man is come not to bring peace but a sword. He advised His disciples, though perhaps in irony, to sell their garments and buy a sword. He represents His angels as quite ready to fight, and St. Paul had a high admiration for military virtues.

"The truth seems to be that Christ does not seem to expect a perfect state of society on earth. He regarded the world as a permanently anti-Christian influence, and the Church as a leavening power in the world.

"There is a real danger to-day of thinking that society can be organised in accordance with Christian ideals, without a Christian heart. This is the danger of much present day socialism. It begins by picturing an ideal state of society, in which there is much that is in accordance with, and really the product of, Christian ideals, and it proceeds to try to realise these ideals by a short and ready method, by force, by legislation, by an appeal to self-interest, despising the slow and peaceful methods of Christ.

"Christ clearly held that religion cannot be imposed upon people by force. He definitely rejected, as a temptation of the devil, the idea of an earthly kingdom which would have enabled Him to force obedience to His law. He knew that such obedience was of no spiritual value. All that He or His followers could do was to show by example what was the power of a self-sacrificing life, and what was the joy and the satisfaction of faith. The only compulsion was the compulsion of love.

"Indifference to one's neighbour is the cardinal sin of the gospels, and if so indifference to social problems is no less a cardinal sin in the Christians of to-day. Modern business is un-Christian so far as it deliberately puts one's own interests before those of one's neighbour. Wealth is not a thing to be aimed at and to be proud of, but to be avoided and feared, but the greatest of sins is contentment with one's own good fortune and indifference to the suffering of others. It is noteworthy that in Christ's pictures of the last judgment the lost are condemned in every case, not for what they have done, but for what they have left undone. Nearly all the great sins of our social life, Drunkenness, Immorality, Unrestrained Competition, Avarice, Idleness, Extravagance, the cult of Force and the cult of Pleasure are most hateful because they all imply a selfish disregard for others, a concentration on our own will and pleasure.

"If there is any truth in what I have said it means that in trying to reconstruct the world after the war we must be very careful not to be led into blind alleys. No schemes of reconstruction will be of permanent value which leave out of consideration what even Kant described as the "original sin" of man's heart.

"Selfishness, whether in the Church or the world, is the real enemy that has to be fought. Hence the Church will do well not to put too much faith in external and what are known as institutional means.

"The war came upon Europe because so many nominal Christians were really pursuing selfish aims in life, and the regeneration of the world can only come when men pursue unselfish aims instead.

"A democracy, however complete, which pursues selfish aims will be little if at all better than an autocracy; a democracy which sets before itself as an end the highest good not only of all its members, but of all the world, is the highest, and noblest aim to which man can attain, for it is, of course, identical with the Kingdom of God. Let us not be led away by words. What we need, what, as President Wilson says, the world needs to be made safe for, is not democracy (for democracy can be, and has sometimes been, as cruel, as false, as selfish as any autocracy), but the highest Democracy, the Kingdom of Love and Righteousness; for this we must live, and for this we must be always ready to die."

PROPS.

Earthly props are useless.
On Thy grace I fall;
Earthly strength is weakness,
Father, on Thee I call.
For comfort, strength and guidance
O! give me all!

Young People's Corner.

A Sprained Church Member.

"Yes," said Aunt Sarah, surveying her bandaged wrist, the doctor says it's a bad sprain, and the minister says I know how the Church feels in not having the use of all its members. The minister didn't mean that just for a joke either; he looked at me as if he wanted to see how I'd take it. I had sense enough, too, to feel that I deserved to have him say it to me. A word like that comes home pretty straight when any one of your members is useless or worse. I've never felt obliged to do what the Church wanted done. I felt it was a favour my doing it at all, and half the time I let someone else do it instead. When I was through with work at home, and with what things I like to do outside, then I was willing to do something in the Church, if it was the kind of work that suited me. I guess I've been about as useless as a member to the Church as the sprained hand is to me, all stiff and crippled, and refusing to bend more than an inch or two.

"There's lots of things I need to do, but I can't use this member to do them—that's certain. That's the way the minister felt about me, I guess; I've been a useless member for thirty-five years, that's the long and short of it; and if the rest of the members had been like me, the Church would have been as paralysed as old cousin Josiah Jones, who can't move hand or foot. I'm ashamed of myself—I truly am—and things are going to be different from now on, and Aunt Sarah nodded her head with a firm determination, as she looked at the church spire from her window."

A MORNING COMMENDATION.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee."

"I trust Thee, Lord, to keep me safe
From every sin to-day!
I trust Thee, Lord, to warn me, should
Temptation come my way!

"I trust Thee, Lord, to give me all
My human life shall need!
I trust Thee, Lord, in loving care,
To shelter, clothe and feed!

"I trust Thee, Lord, to give me grace
To grow in holiness!
And all that I shall undertake,
I trust Thee, Lord, to bless!

"And if it be Thy Will that I
Ere night should pass away,
I trust Thee in the hour of death
And in the Judgment Day."
—Gertrude Hollis.

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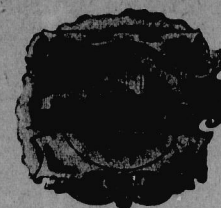
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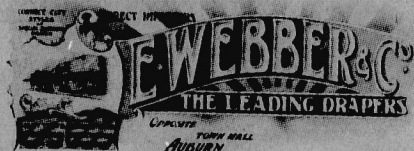
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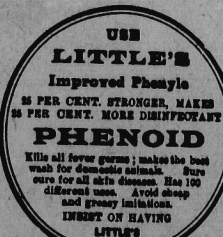
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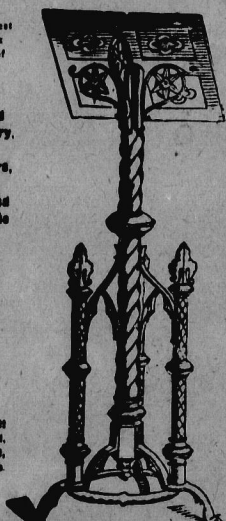
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Current Topics.

Social reforms are often pressed upon us because of the dangers attending the persistence of **Right Motives.** the "status quo," the utilitarian argument alone being able to move us. But we must seek to readjust our motives to the lines of God's will for the world and recognise the utilitarian ideal as too low and lowering for a Christian people. As Canon Adderley, of London, has recently put it:—

"We must abolish our slums not because the babies die, not because they breed a weak race, but simply and solely because slums are an erection of hell upon earth, because they are cruel and unjust and wicked, because they are a denial of Him who lived in a perfect home at Nazareth."

"We must educate our children not simply because, if we do not, our enemies and our competitors will take away our Empire, but because, if we do not, we are murdering their minds and depriving them of the more abundant life which Christ died that they might have."

"We must come to terms with Labour, not because there may be a bloody revolution if we do not, but because we believe in brotherhood and justice, because we believe that unbridled competition is not the law of true life, but co-operation is. Least of all must we interfere in social reform because we think it will make us popular. The Christian condemnation of the present social system is founded upon the contemplation of its broad result as seen in the light of Christian truth. Men of all classes are being forced to a life which is not the life of sons of God or of brothers in one family. What we called 'civilisation' and 'progress' has landed us in hell."

The Roman Catholic Archbishops have issued a statement through the daily press, in which they attempt to convince the public of Australia that the efforts of the Pope in the direction of peace-making have been most praiseworthy, and such as to entitle him to a vote in the final settlement of terms. As M. Loisy pointed out some time ago, the Pope has not been impartial throughout this war, but has endeavoured to maintain an attitude of mere neutrality. Such an attitude the great American nation—with its passionate love of peace, but its still greater passion for justice and humanity—found itself forced to abandon nearly two years ago. The situation was splendidly summed up in a recent issue of the English "Guardian":—

"Apologists for the Pope's failure to condemn some of the worst German outrages in the war are very active just now, and his Holiness himself is foremost among them. 'What,' he asks, in the words of Isaiah, 'could have been done more to my vineyard that I have not done to it?' This is a very easy question to answer. The Pope might have denounced the deliberate and calculated sinking of the 'Lusitania,' the uncountable crimes committed by the Germans in Belgium, France and on the high seas. But, says Cardinal Bourne, he had no sources of information beyond German-owned Italian newspapers. The Roman Pontiff is a Sovereign, he is at the head of a widely-spread diplomatic system, yet we are asked to believe that he could not obtain copies of the English, French, and Belgian reports and sworn documents establishing the facts of the outrages! If he failed to obtain them

we can only say that the potentate 'whom God created Master and Defender of Justice'—we use his own words—was singularly ill-served. When he read in the Italian newspapers (quite a number of them published the intelligence) that the Germans had struck a medal to celebrate the 'Lusitania' murders he could at least have inquired if the statement was true. The rationale of all these apologies is plainly seen in the letter which the Cardinal Secretary of State has written to Cardinal von Hartmann at Cologne: 'The Holy Father strives to preserve the world from the sorry spectacle of disputes and dissensions between members of the Catholic hierarchy.' This is precisely what we pointed out some time ago, whatever cost the world must be induced to believe that all is harmony and unity of spirit within the bosom of the Roman Church; whatever happens, nobody must 'give scandal.' Vigorous denunciation of German outrages would anger the German hierarchy and their flocks, and the Pope's hold upon Germany and Austria would be weakened. For similar reasons the Roman Bishops in England have not boldly, publicly, and corporately denounced the treasonable action of the Roman Bishops in Ireland. To the end of the chapter the 'Vicar of Christ' will put his temporal interests first. Yet the Rome which follows this sordid policy is the same Rome which, as last Thursday's discussion in the House of Lords shows, cherishes a grievance because it will not be admitted to a Peace Conference where it would have no more reason for being than Monaco and considerably less than Luxembourg."

The above is interesting testimony to the fact that the pathetic plea of the R.C. Archbishops of Australia is just part of a world-wide attempt to "white-wash" the Pope and his besmirched reputation. But nations that have spilled their best blood in this righteous cause are not likely to be cajoled into giving a seat of honour to one who in the midst of it all was content to sit safely "on a rail."

In a review of a recent commentary for schools on Joshua, "The Church Times" has some wise words of counsel regarding **Critical Superiority** "the easy assurance" with which some members of the new school of criticism give utterance to their views. Concerning the Old Testament scriptures, speaking of the school-boy readers of this commentary, the reviewer says:—

"From the Introduction they will learn that we 'shall be disappointed if we go to the Book of Joshua for authentic history,' though it has preserved the memory of some vital episodes in Israel's career. And when they turn to the commentary they will find in almost every note the exposure of some deliberate concoction or absurd mistake. Having come to the end of what will have seemed a hash and jumble of old-world history, they may not be disappointed to find themselves asking whether all the books of the Bible are equally garbled and blundering. Certainly those books must all be critically and candidly analysed. It is well also that the schoolboy student should be led to understand the difference between the canons of literary construction and narration which held good in the ancient East and those to which we of the modern West are accustomed. He will then be prepared to hear, for example, that the sun standing still upon Gibeon is to be understood figuratively—whether this explanation, which Dr. Cooke favours, is the right one or not. But it is another matter when he finds that there seems to be no safe treading anywhere, and inhales in his reading from day to day an atmosphere of critical superiority. We grant that the whole question is difficult and perplexing. But it would be well if the new

learning would frankly acknowledge the vast religious loss and destruction which it has entailed, while laying stress on the constructive gain which has followed. There has been too much of easy assurance that all is well. This does not carry conviction to the ordinary Christian, who thinks that, though inspiration may not be verbal and mechanical, yet it must stand for some great enlightenment of human understanding for the prophetic declaration of God's truth."

Too often this "Critical Superiority" is based upon a parasitical second-hand acceptance of other men's findings, or a lack of humility and true respect for the consciences of others. Violence is often done to the conscience of men who are inferior either intellectually or "scientifically" or both to a teacher who is set over them because that teacher's own want of balance causes him to forget the sacredness of a man's conviction, and the delicate and tactful approach that such convictions demand from the Christian teacher, who feels constrained to disabuse another of the ideas which he himself holds to be incorrect. The open laugh, or the ill-concealed smile, and the almost flippant suggestion of absurdity are instruments that wound and often "offend" the weaker brother; and are absolutely unworthy of the confidence reposed. And yet how often these or similar methods are employed in order to break down an "obscurantism worthy only of contempt." The result would be deplorable, even in the Church in England, where there is a large percentage of men of high mental culture; but what would be the effect upon our Australian Church, where in the main men utterly untrained in mental activity inhabit our theological colleges, and are surprised and often shocked by the up-to-date findings of this neo-criticism. Unfortunately, the result is not hypothetical; we are face to face with the lamentable situation of a lack of conviction regarding the Word of God which augurs ill for the future of our Church and its enormous tasks. The "critical superiority" that is abroad to-day is in striking contrast with the attitude of the Church's Lord towards those same Old Testament scriptures.

With very great respect, though with some misgivings, not from our point of view, we publish the **That Deplorable Pamphlet**, following correspondence that has been forwarded to us for publication. We give the whole information as supplied to us by the Conference of Bishops:—

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