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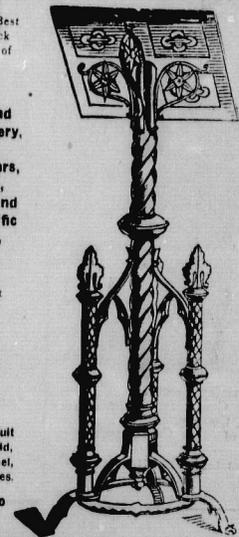
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With which is incorporated "The Victorian Churchman."

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

VOL. III., No. 19.

SEPTEMBER 15, 1916.

Price 2d. (5s. per Year, Post Free.)

Current Topics.

If one man to-day stands out in the sphere of Australian politics as a statesman worthy of confidence it is the Prime Minister of the Commonwealth. However we may differ from him in his general views, there can be no doubt that he is head and shoulders above, not only his confreres of like political colour, but also the remainder of the political lights of our country. Since his return home there has been no change of attitude on his part in relation to the discharge of our responsibility as a people of the Empire in this time of trial. Many a man of small mind would have been either carried away or made antagonistic by the effusions of a hysterical public, and a more hysterical press, that have sought to force his hand in one of the most delicate of political situations, and would have thereby made sure shipwreck of the procedure to which he is conscientiously pledged—Conscription. It seems strange to us that so many people have completely failed to realise the difficulties that Mr. Hughes has had to surmount even in getting a majority for a referendum on the subject. It is quite idle, in the face of urgent need, to talk of resignation and coalition governments. The delay in such a process would have been much greater, and the country might have had to go through the costly and lengthy process of a general election. We must remember, as well, that the Prime Minister is a firm believer in "Caucus" government, and we may well believe that he cannot easily break away from a system to which he is so completely pledged. At the same time it will almost certainly be found that what seems to some people "the longest way round" will prove "the shortest way home."

The Bishop of Bathurst in his address to his Synod, seems to us to have just hit the mark when

A Reasonable View. "For my part I feel much sympathy with our Prime Minister. I am convinced that his heart is sound, and I am satisfied that he has 'played the game' like a man in taking the course of submitting the Referendum. Obviously the course was not the one he most desired to take, but he has done the next best thing that was possible in the circumstances. He is wise and patriotic not to let Best be the enemy of Good, when the Best was unattainable within any reasonable time. Let us support him wholeheartedly and eschew captious criticism. A world-wide reputation so brilliantly achieved has been endangered at the dictate of coliculous of much smaller mental and moral

stature than himself. But I believe he will vindicate and enhance that reputation in the campaign to which he has pledged himself, and the voice of the people will proclaim that he has rightly interpreted the soul of our people."

It would be well for our country if the voice of criticism were stayed and the voice of prayer, earnest prayer, raised for those to whom belongs the responsibility of government.

The General Mission, both in England and Australia has commenced. In some parishes it is in full swing, and the response of the people is encouraging. The preparation time has not been of long duration, but much earnest prayer ascends daily to the Throne of Grace that there may be "showers of blessing."

It is much to be wished that the real purpose of the Mission should be kept clearly in mind. "In this great Day of God" we believe that God is seeking us as a people; and therefore by this Mission the Church, throughout its living membership, is endeavouring to extend the kingdom of Christ throughout the great Empire to which we belong. The outsider in every case is the point of attack; and the success of the Mission will be judged by the effect of this appeal upon the nation at large. It cannot eventuate otherwise, if the attempt be rightly made, than in deepening the life of the Church itself, in its present membership, for the divine life is still manifest in operation that "he that watereth others shall himself be watered." In an age like the present, when it is unhappily too true that "worldliness and worldly methods are eating out the very heart of the Church's life," the clearly spiritual appeal and methods of this Mission should do much in the way of clearing men's minds regarding the true aim of the Church of Jesus Christ the Crucified. The cult of human nature has been for years obsessing a quasi-Christian world and obscuring the vision of a semi-Christian Church. Let us pray earnestly and unceasingly that this War which, in its awfulness and dastardliness, has declared the bankruptcy of human nature, may be God's way of deliverance for us from the bondage of so false a worship into renewed consecration to the true God and our Father in Jesus Christ.

The vexed Sunday question is always obtruding itself. It is so difficult to decide in every case between the right and the wrong, the expedient and the inexpedient. Too often resort is made to St. Paul's dictum that "all things

are lawful for me," to the obscuration of its limitation—"but all things are not expedient," and a "teacher of religion" will be found opening wide the door for the wholesale profanation of the Day whose every appeal to us is to lift up our lives above the ordinary and secular, and to emphasise the true environment of man—the living soul. Even so broad a thinker as Kingsley, in an incident recently quoted, only suggested to his lad that the playing of cricket on Sunday by village boys "may be right for them, but it would be wrong for you." The matter has become accentuated by the action of some members of the community who have been devoting and inviting labour on Sundays for the building and preparing of homes for wounded soldiers. The motive is excellent and beyond praise, but what will be the effect on the community at large? The people mainly responsible for this are without much doubt the people who rarely if ever darken the door of the House of God, and freely use their Sundays in looking after their homes, gardens and pleasures. And now they go on doing much the same thing with the accompaniment of much public advertisement, and no doubt freely urge those whose principles are altogether different to join them for the sake of the good cause. We question the expediency of the association thus involved; we question more the value of such an object-lesson "writ so large" for the children who are not able to differentiate so cleverly as apparently some of our religious teachers are.

It seems to us that a more matured judgment would lead to very much caution in action and in utterance. The confusion is great in the coming-ling of the spiritual and the non-spiritual. The great sanction of St. Paul is incapable of application, except to a really Christian community, and yet that sanction is absolutely indispensable from the Christian point of view. "He that regardeth the day regardeth it to the Lord; and he that regardeth not the day to the Lord he doth not regard it." If some of our Church leaders think that such Sunday work, so publicly done, is really expedient and right, why do they not seek to have it, just as publicly, consecrated by some act of religious worship? Such an act would provide a differentiating element that would tend to disperse the cloud of secularity which, otherwise, may well obscure men's vision in relation to that special kind of Sunday work.

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The Crisis.

Once, to every man and nation, comes the moment to decide
In the strife of truth with falsehood, for the good or evil side;
Some great cause, God's New Messiah, offering each the bloom or blight,
Pursues the goats upon the left hand, and the sheep upon the right.
Hast Thou chosen, O my people, on whose party Thou wilt stand,
Ere the Doom from its worn sandals shakes the dust against our land?
Though the cause of Evil prosper, yet 'tis Truth alone is strong,
And albeit she wander outcast—now I see around her throng
Troops of beautiful tall angels, to ensheath her from all wrong.
Careless seems the great Avenger: History's pages but record
One death-grapple in the darkness 'twixt old systems and the Word,
Truth forever on the scaffold, Wrong forever on the throne—
Yet that scaffold sways the future, and, behind the dim unknown
Standeth God within the shadow, keeping watch above His own.
—James Russell Lowell.

"I cared not where or how I lived, or what hardships I went through, so that I could but gain souls for Christ," said the great missionary Brainerd.

How to Prepare for a Mission

[In many Dioceses in Australasia General Missions are to be held in the near future. With a view to giving practical suggestions both to clergy and laity, which may be helpful to them in connection with the Missions, we are publishing a few articles by experienced missionaries on important topics. Three, on "The Place of the Prayer Meeting," "The Equipment of Workers," and "Open-air Work," have already been published. The last article of the series, on "Personal Dealing with Enquirers," we print below.]

PERSONAL DEALING WITH ENQUIRERS.

When souls begin to enquire after God, they are on the high road to making St. Philip's great discovery, "We have found Him of whom Moses and the prophets did write, Jesus!" The aim of a Mission is first of all to awaken souls to a sense of their need and to urge them to lay hold of an opportunity which may soon be beyond their reach. The Gospel is a Gospel only to those who realise their

need of redemption. Light and life are most precious to those who discover they are sitting in darkness and the shadow of death.

The Mission must be planned to arouse interest and promote enquiry. To do this attention must be paid to three things intimately linked together—Preaching, Prayer, Atmosphere. The preaching which is to produce enquiry must do more than state the remedy, it must deal with the real experiences of men and women in their secret longings, failures, hopes and fears. It must be able to pierce and destroy the disguises with which the soul bends itself to a vision of its actual spiritual needs. While being intensely practical, it must show itself alive to the intellectual difficulties of men and women, and realise that it is for the average man easier to doubt than to believe. Above all, it must be full of the sympathy which attracts confidence and begets hope. Such preaching is impossible without prayer. God the Holy Ghost alone can enlighten the preacher's mind and enable him to discern the actual needs of the unsaved and unsanctified. United prayer is needed further to produce the right atmosphere. A congregation is not a mere aggregation of units with varying feelings and opinions. It is more or less a unity in which the thought of the whole is a dominating factor in every mind. The Mission should aim at producing this unity of heart and mind, so that all are of one accord in one place. Tell those who have found joy and peace in the Lord that they may exert a subtle but real psychological influence on the minds of others to make them desire and expect the same blessings. This demands intense concentration of mind, earnest longing, and continuous waiting upon God in prayer. A preliminary sermon to workers might well be on the text "Pray without ceasing."

Given right conditions in preacher and congregation, some of the indifferent and complacent will be changed into anxious and open enquirers. Indeed, under the present national conditions there are many already seeking. The sense of need is vague, and the desires inarticulate, but the circle of the anxious grows with every day of the War's anxieties, losses, problems and fears. The next thing to attend to is to see that convenient and adequate opportunity is given in the after-meeting, and at other times, to get into touch with enquirers. If the whole congregation stay (as often happens) to the after-meeting, a further meeting must be attempted, to which only those who want to know

more, or who have real difficulties, are invited. Let the earnest Christians be sent away to pray in another room, and those not yet seeking be allowed to depart. Another method is to have an enquiry room and to take the enquirers out of the main body of the Church to a place where they can be spoken to individually. The problem now is how to break the ice of reserve. One of the easiest ways is to have some book or printed slip with an outline of the way of salvation and let those who would like one come and ask for it. For, after all, the first step has in some way to be taken by the enquiring soul. We may make the meeting easy, but unless the individual dealt with shows by some outward sign that he is an enquirer, and in need of help, very little help can be given.

Just here let us recall one of the great lessons revealed at one of the Daylesford Student Conferences. Some students were concerned about the method of personal work. They had a sense of failure as they sought to speak of Christ to others. One of them made the discovery of the Holy Spirit's power. He asked one or two others who had dedicated their lives absolutely to Christ to unite with him in secret intercession for some friends. There was no button-holing. They prayed that the Holy Spirit would send the men to them and give the right point of contact, and men came. Quite naturally they opened their hearts to those who could help them, and so the blessing spread. If only prayer is directed towards this end the Holy Spirit will impel the enquirer to seek the helpers, as he impels the worker to seek the enquirer.

Now comes the actual interview. The first thing here is to make an accurate diagnosis of the case. True, the remedy is the same for all, but the way of apprehending it is as varied as are the characters of men and women. No cast-iron formula or stereotyped question will do. The divine art, as seen in the example of Jesus, is to let the enquirer declare himself. Let us not be afraid of a pause, but give the soul time to unburden itself and begin as good listeners. Questions must be such as will help the enquirer to understand what his need is. How often our Lord met a question with a question, as with the rich young ruler. The young man's answer to the Master's questions went a long way towards supplying the answer to his own question, "What shall I do to inherit eternal life?" The case of nearly every enquirer hinges on the answer to some difficulty or hindrance in the way. It may be intellectual, it may be practical, but in most cases it is a question of the will. Is the soul willing to abandon self and every other obstacle and trustfully submit to Christ? The value of the personal interview is twofold. It gives an opportunity of meeting the actual difficulty which prevents acceptance and surrender. It further enables us to bring loving persuasion to bear to induce the soul to decide then and there. Decision is the goal, and nothing less than this must satisfy the personal worker. In dealing with difficulties an accurate knowledge of the Bible and of Christian doctrine is needed. So many difficulties arise from mistakes, and perverted ideas of what the Gospel is. A little-known book by Canon Hay Aitken is invaluable in helping to an understanding of difficulties—"The Difficulties of the Soul"—should be studied by every mission leader. Finally, no Parochial

Mission should leave out of sight the spiritual condition of believers in the congregation. Conversion is but a beginning; the end is the Christian life. Let opportunity be sought for personal interviews with Christian people as to their growth in holiness and their measure of service. The missionary must be on the watch for those who need the knowledge of the Holy Ghost as Sanctifier, just as much as for the lost sheep who need the care of the Good Shepherd.

Our London Letter.

(From Our Own Correspondent.)

London, July 13, 1916.

Church Missionary Society.

A highly important meeting of the C.M.S. Committee took place on Tuesday last, when over 100 delegates from the country, besides a large number of representatives from London, attended to discuss the Society's position and its prospects in the near future. It has been disquieting to see a shrinkage in the Society's receipts this financial year (as compared with the corresponding period of last year) of something like £21,000. Although half of this amount is due to lessened legacies, there is a substantial remainder to account for. The situation, therefore, is one of real concern for the Society, which is not the Committee, but the whole body of friends and supporters, including your great Commonwealth.

I was privileged to be present when the Resolution, published in this week's Church papers, was passed. It is too long to quote here. The latter part of it was spontaneously drafted by Dr. Stock after a long debate in which a large number had spoken. The speakers, with hardly an exception, were all for going forward, notwithstanding the figures I have referred to. They had much encouragement to give and a good deal was certainly needed when we think of the three points of vital importance which the Resolution recites, namely, (a) To wipe off the remainder of the deficit of the last two years, something like £12,000; (b) To maintain the existing work without further reduction; (c) To be ready for immediate expansion wherever possible.

A Missionary Day.

A remarkable gathering recently took place at the Guildhall of the City of London, when a Missionary Day (as it was called) for the Diocese took place. It was on Saturday, July 1, when the historic building which holds 1300 people, was, at the afternoon session, crowded out; an overflow of some 500 being accommodated in the Council Chambers, which itself was crowded out and many had to go away in consequence. The Bishop of London presided; he is always first-rate on such occasions. Some of the addresses were remarkable, notably perhaps that of the Rev. E. A. Burroughs, of Hereford College, Oxford, son of Prebendary Burroughs, once the Central or Home Secretary of the C.M.S., now of Liverton. Mr. Burroughs was perfectly at home in his subject, which related Missions to the War, inasmuch as he has been very prominent in speaking and writing on the spiritual aspects of the War. Other speakers were Bishop Montgomery of the S.P.G., Rev. Cyril Bardsley, and Dr. H. Lankester, of the C.M.S.; Pre-

bendary Grose Hodge, and Dr. G. R. Parkin. I can testify from personal observation to the deep interest with which the audience followed the speeches right up to the end. The Day commenced with Holy Communion in St. Paul's Cathedral, which was well attended, and finished with an Intercession Service in the early evening, when there were several thousands present. It was a day to be remembered. Outwardly a missionary triumph, our hope is that it may be so really by God's good grace.

Y.M.C.A. War Work.

We learn to-day that Mr. J. J. Virgo, who will be well remembered in Australia, has started on a world-tour in the interests of the Y.M.C.A., of which he has been Secretary now for some time, to advocate its claims in connection with the wonderful work it has been doing for our soldiers, especially in providing huts for their accommodation, not only in their training grounds, but in the field. He is furnished with several letters of commendation, including one of a highly appreciative character from our Prime Minister, Mr. Asquith. He is sure to be warmly welcomed at Sydney when he reaches there, and we look for his radiant return, which is timed to be in March next. I saw something of Y.M.C.A. work for the soldiers recently at some of the Camps in Surrey, and it is impossible to say too much in praise of what it means to our warriors. Life without the huts, and the use to which they are put, would indeed be empty; the temperance cautions, the social intercourse, the Gospel meetings, and many other things, make a pile of advantages of the greatest possible benefit and value. The Church Army has been following suit in this work and has done well.

The National Mission.

The National Mission of Repentance and Hope is being persevered with and extensively discussed. The literature is far beyond any possibility of coping with. If this is the case already, what it will be when the time draws nearer it is impossible to say. There can be no doubt that when the time comes a great stir will be made. The Bishop of London has visited 23 Dioceses, accompanied nearly always by the Rev. Cyril Bardsley, thus unifying the work, both as to purpose and plan. So far as I can see the movement is touching almost every parish. It has been impossible to keep controversy out altogether, in fact the effort being made by some members of the Episcopate, backed up by a large number of the advanced clergy to displace Morning Service by an Orate Communion as "the Principal Service," has been one of the sad features of Church life recently. The idea, however extensively backed, will, it is to be hoped, come to naught in the end.

ETERNITY.

Over the triple doorway leading into the Cathedral Church of Milan there are three inscriptions. The words span each of the splendid arches. Over one is carved a beautiful wreath of roses, and underneath we read:
"All that which pleases is but for a moment."
Over the other side is sculptured a cross, and there runs the legend:
"All that which troubles us is but for a moment."
But underneath the great central arch to the main aisle, undecorated by flower or cross, is the grand inscription:
"That only is important, which is eternal."

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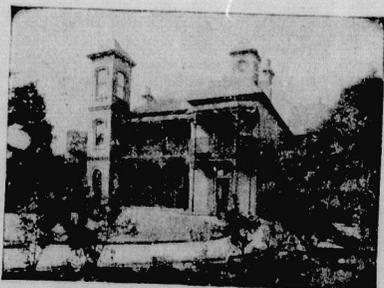
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Bathurst Synod.

BISHOP'S ADDRESS.

The Synod of the Diocese of Bathurst met last week. In his Presidential Address the Bishop reviewed the history of the Diocese during the year, stating that the contributions for Home and Foreign Missions had never been so high, that the clerical stipends in eleven parishes had been increased, and that five new Rectories had been built.

Temperance Reform.

Turning to questions of wider import, the Bishop spoke with thankfulness of the Six o'clock Closing of Liquor Bars, and then continued:—

"There comes before us the question of what shall be our attitude in the future to further movements of Temperance Reform. We are all Temperance Reformers without a doubt. None of us can be so unprogressive and unbrotherly as to imagine that we cannot find further means of curbing and finally destroying this great social evil. Future generations will look back with utter bewilderment upon the generations that strove so hard to uplift the people by means of religion, education, and varied agencies for social betterment, and yet allowed their work to be undone by this anti-social traffic. It was a great brewer and a great philanthropist (Buxton) who came sadly to the conclusion that it was hopeless to multiply the agencies of social mercies and social uplifts while the public-house was allowed its present liberty of combat against them. As incentives to urgency of interest in this matter I give you three sentences by the last three Archbishops of Canterbury, for I know you heed the words of the fathers of your Church.

Archbishop Benson: "Temperance work in one way is the work of the present day for Christ, for unless it is done little else can be lastingly done."

Archbishop Temple: "I want people to be infected with the Temperance question, and as it were to be filled with a righteous madness."

Archbishop Davidson: "I admire more than I can say the Church corporations that are sacrificing mere financial interests for the moral interests of the people. The Church must abhor the conspiracy of silence."

"I am wholeheartedly in favor of any project that will bring real reform, and I want all my people to be wholehearted on the subject. We simply must be in earnest on the general principle. Can we find common agreement upon a plan of campaign?"

"Personally I am entirely convinced that our people would be vastly benefited, spiritually, socially, economically and nationally if the lure of alcohol were swept right out of our life. I am prepared to defend that thesis against all comers, but I have not time here to state the historical, scientific, and social facts upon which I base it. At the same time I recognise that legislation to be effective must have public opinion proceeding pari passu with it."

"I am quite willing to fight this social enemy trench by trench until we have shattered its last entrenchment and scattered its barbed wire entanglements. But of course we would rather win in a swifter campaign if the victory gained would be complete and final. We have taken the first trench by a magnificent dash, but so far only hold it temporarily, for we may have to evacuate it, not by defeat in a fair fight, but at the dictate of an umpire that in the past has proved most untrustworthy. Our first duty is to make secure our permanent possession of the first trench—six o'clock closing. Let us have nothing to do with those people in the political arena, particularly with the subtle and evasive ones, who will seek to dispossess us."

"I feel that it is wiser not to hold the usual triennial local option poll at the next election for several reasons, but I think that if ardent Temperance reformers are denied the right to register their opinions on that occasion there should be a firm guarantee given by Parliament that the six o'clock closing should be made permanent. The great vote is mandate enough to warrant this reform, and it should be insisted upon without the force of a second referendum."

The Bishop then considered in detail the proposal to nationalise the drink traffic, and condemned it utterly, refusing to agree to exchange "private profit for public profit."

Repenance and Hope.

After dealing briefly with the War, the Bishop dealt with the important question of meeting the spiritual crisis which the War had brought upon us. He did not consider that this could best be done in a scattered Diocese like Bathurst by a General Mission, but rather by "seeking to do the age-old pastoral duties on much of the age-old lines." He then continued:—

"We must be real, and by the simple reality of witness proceeding from clergy and laity convince the world that in our religion we rely upon a power to live. That is what all men are seeking."

"A Student in Arms" says as the result of his experience with his comrades:—

"The Soldier, and in this case the Soldier means the working man, does not in the least connect the things that he really believes in with Christianity. He thinks that Christianity consists in believing the Bible and setting up to be better than your neighbours. By believing the Bible he means that Jonah was swallowed by the whale. By setting up to be better than your neighbours he means not drinking, not swearing, and preferably not smoking; being closefisted with your money, avoiding the companionship of doubtful characters and refusing to acknowledge that such have any claim upon you."

"This is surely nothing short of a tragedy. Here were men who believed absolutely in the Christian virtues of unselfishness, generosity, charity and humility, without ever connecting them in their minds with Christ; and, at the same time what they did associate with Christianity was just on a par with the formalism and smug self-righteousness which Christ spent His whole life trying to destroy."

"The picture is probably not drawn with perfect accuracy, but there is enough truth in it to give us a fair view of the facts, and from another angle it emphasises the impression that, broadly speaking, all Christian ministries have failed to bring home to the intelligence and conscience of the vast mass of British people the world over

the essential truths for spirit and mind of which true Christianity consists.

"The national result of this failure is shown in a concomitant fruitage of vain and vapid heresies which fill the void of minds in which true religion has no place, and on the other hand of lack of restraint and responsibility in personal conduct owing to the utter absence of authoritative sanctions of conduct."

"The revealed facts are in themselves a Call to Repentance, and the revealed national and traditional goodness that survives in the midst of it all is an inspiration to hope. We have to learn as a Church to do our tasks better, and we must not be afraid of enterprise and experiment. For my part I think we need a considerable change in the plan and character of our services and in the form and substance of our teachings and preachings."

"When I laid some of my thoughts on the subject before a gathering of laymen lately I found that they were far more conservative than I anticipated. Most of our zealous laymen, I fancy, think that the existing order of our services and our Prayer Book is well nigh perfect, and shudder at the possibility of any adaptation to the changed circumstances of modern life. I plead with you to strive to keep an open mind and to look at the problem from the point of view of reaching the untouched areas of society, and not merely from their own standpoint of trained familiarity with our liturgical forms."

"However, in the midst of all our self-criticism—and I am always proud to think we have the courage and sincerity to criticise ourselves—we can well be thankful for so much that the War has revealed to us. From the focus of strong religious belief in its hour of supreme need, the strongest leaders in field and forum, and in the rank and file the readiest and finest offering to the nation came from those who surrounded the altars of God. What has been true in our own national life has also been true in the case of our great Allies. Those who, in the years before the War, decried and assailed our faith have hopelessly failed the nation in the emergency of sorrow, suffering and sacrifice. For this we are thankful, and from it we gather hope and courage to go on with our appointed task of nourishing the spiritual life of the nation, safeguarding by our teaching of the pure springs of conscience and duty, and fortifying the sanctions of conduct by the Divine teachings."

"For this purpose the Church exists, to be a light in an evil world, to stand firm against evil, to declare truth, to bring all men into the knowledge of God. This is our supreme task. Let us never forget it nor decline it. It is the thing above all others to which it is worth while to bend the best energies of mind and heart, of intelligence and spirit."

LORD KITCHENER AND MEDICAL MISSIONS.

Lord Kitchener, while Sirdar in Egypt, often showed himself favourably disposed towards the Church Missionary Society's work there. Three years ago, when High Commissioner, he paid a visit to the C.M.S. hospital at Old Cairo, and what he saw in the wards for the Egyptian anaemia patients led him to send other notables to inspect the work, with the result that the Egyptian Government took steps to establish hospitals in different parts of the country for the treatment of the disease.

Personal.

The Bishop of Grafton, who has been in poor health for some time past, is taking (under medical orders) a prolonged rest from diocesan work. He will spend the time in Tasmania or New Zealand. Archdeacon Seymour will administer the Diocese during the Bishop's absence.

Rev. T. Hillhouse Taylor, Rector of All Saints, Parramatta, N.S.W., was injured on August 31 as the result of a buggy accident. Mr. and Mrs. Taylor were driving in Parramatta when the horse took fright at a motor car and bolted. The vehicle came into collision with some obstacle and the occupants were thrown out violently. Mr. Taylor fractured a rib and was much bruised, while Mrs. Taylor suffered severely from shock.

Mr. Minton-Taylor, on account of ill-health and the pressure of business, has been obliged to resign the position of Chancellor of the Diocese of Grafton.

We regret to hear of the death of Lieut. W. S. Kemmis (eldest son of Canon Kemmis, Vicar of Glen Innes, N.S.W.), who was killed in action in France, aged 29 years.

Rev. J. C. Compton, Rector of Bethanga, in the Diocese of Wangaratta, has been appointed Rector of Tallangatta.

The Bishop-Elect of Ballarat (Canon Maxwell-Gumbleton) will not arrive in Victoria before December 19. He will be consecrated in St. Paul's Cathedral, Melbourne, on St. Thomas' Day (December 21), and installed as Bishop in the Ballarat Cathedral on December 22.

Rev. J. S. Needham, who has been A.B.M. Secretary for the Province of Queensland for three years, has accepted the incumbency of St. Andrew's, South Brisbane, and will shortly resign his position in the A.B.M.

Rev. H. A. Hayden, Acting-Vicar of St. John's, Horsham, Victoria, for

the past 14 months, has been appointed Military Chaplain for continuous service with the A.I.F. He expects to embark for the Front early in October.

Rev. H. B. Madden, on his departure from Dunoon to Murwillumbah, N.S.W., was presented with a purse of sovereigns.

After a lingering illness, the result of injuries received in the railway accident near Hobart on February 15, the Rev. Frank C. Anderson died in Melbourne on Friday, September 7. Mr. Anderson was a graduate of Melbourne University, and was ordained in 1891. After various curacies he was, in 1906, appointed Vicar of Queenscliff, in 1908 to St. Paul's, Geelong, and in 1911 to Sunbury. A quiet, scholarly man, Mr. Anderson made many friends. After a service in St. Peter's, Eastern Hill, the funeral proceeded to Booroodara Cemetery.

The position of Curate-in-charge of St. James' Old Cathedral, Melbourne, has been filled by the appointment of the Rev. E. J. Durance, of Modewarre.

The life and work of the late Canon Gason were briefly eulogised by the Archdeacon and the Dean at the recent Melbourne Synod, and a resolution of sympathy unanimously carried, members rising in silence.

After some eight months' service at St. Mary's, Caulfield, Melbourne, the Rev. W. H. Prior has left in order to take charge of the parish of Eaglehawk, Bendigo.

Rev. G. E. Lamble, Vicar of St. Stephen's, Richmond, has offered and been accepted as a Chaplain on continuous service. He will leave for the Front in about a month's time. This makes the fifth clergyman to go as a Chaplain from the Diocese of Melbourne.

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bourne. The others are Revs. T. C. Robinson, Griffiths, Raverty and Booth.

Rev. Seafeld Deuchar, B.A., who has recently returned from England, having graduated with honours at Cambridge, has been appointed as Mr. Lamble's Locum Tenens at St. Stephen's, Richmond. He will begin work there this month.

Rev. W. L. Langley preached at St. Mary's, Caulfield, Melbourne, on Sunday evening last, and gave a rousing sermon on the text, "Quit ye like men, be strong."

Rev. Horace Crotty, of North Sydney, preached last Sunday at Holy Trinity, Kew, and St. Paul's Cathedral, Melbourne. He was on his way to conduct a mission at Walkerville, South Australia.

Archdeacon J. C. P. Allnutt, late Vicar of St. Stephen's, Portland, Victoria, died at Newcastle, N.S.W., while returning home from Queensland. He was 79 years of age. Archdeacon Allnutt's ministry at Portland extended over 40 years. He retired seven years ago, and was succeeded by Canon Carmichael, of Ballarat. His life was characterised by deep piety and good works. The Archdeacon took an active interest in the movement for the restoration of the Jews to Palestine, and recently visited the Holy Land. Mrs. Allnutt died two years ago.

The Archbishop of Sydney has appointed the Rev. R. McKeown, Rector of St. Mary's, Waverley, to be Rural Dean of Randwick, in succession to Canon Mort, who has resigned.

On Sunday, September 3, the Rev. E. N. Wilton, late Precentor of St. Andrew's Cathedral, Sydney, was installed by the Bishop as Sub-Dean and

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Canon Residentiary of All Saint's Cathedral, Bathurst.

Rev. J. W. Upjohn, Rector of Berry, N.S.W., has, under medical advice, decided to retire from active work on October 31. He will reside (with his family) at Manly.

The Melbourne Synod.

THE ARCHBISHOP'S ADDRESS.

The Synod of the Diocese of Melbourne was in session last week. The Presidential Address of the Archbishop was (as he had already intimated) especially for the laity. His counsel to the clergy was given to them some months ago, and the two parts are now published together. Commenting upon the War, which he thought was due, not to the failure of Christianity, but to 'the materialism of the 19th century,' the Archbishop said that for the Church to speak in this crisis with real force "there must be a real revival of religion among ourselves"—both clergy and laity. He had "no confidence in a revival of religion which does not begin with the elementary principles of conduct."

Family Life.

"In the last analysis of the life of every country we come to the home, which is the divine unit of society. The condition of a falling or standing Church is the state of the home. Look at our homes in this State and see what is needed to make them in very deed the dwelling places of Christian people. The voice of rebellion is often heard, and this begins with children from their earliest years. Marriage is a great responsibility, and fatherhood is greater still. No layman is doing his duty who abdicates his throne of responsibility in his home. The religious training of children cannot be left to the mother. If the father will not share the duty of discipline he reaps in after years the harvest of his own sowing. Thousands of homes at the present time are under the shadow of continual anxiety. The clergy tell me of the sorrowful visits which they have to pay as the messengers of death, and they can be sustained only by the thought that they are visiting Christian homes. Where are the fathers who will gather their households together, and, as priests of the home, lead their families in prayer? In my earlier years family prayers were quite common. Now the press of business, the worldly spirit, and the timidity which shrinks from all display of religion have combined to make our homes largely irreligious. Is there not need of home prayers, and why do our laity shrink from them? There are thousands of homes where the united voice of the family should rise before the Eternal Throne, and what a

deepening of religious life would at once flow from this habit. If we are to have a revival in the Church's life it must begin in these ways. There must be more personal religion. We must lay aside our shyness and our carelessness. Time can be found, and a few minutes will suffice to give expression to our daily needs. Besides, what a difference all this would make in our children's conception of religion! I appeal, then, to the laity of our Church for more personal religion, and, in this, and this only, I see the hope of better days. We can begin these habits without waiting for anything. The times are sufficiently serious to demand courage and decision. Never before has the challenge "Who is on the Lord's side?" been so loudly proclaimed throughout the world. The midday bell calls us at noon to prayer, and I know of many who obey the summons daily."

Sunday Observance.

"The condition of Sunday Observance in the community is surely a question for the laity of our Church to influence and determine. So long as we fail to impress upon the main body of our people the sacredness and solemnity of this gift of God, we shall long in vain for any general revival in religion. There is no need for us to perplex ourselves with discussions which arise in limited circles as to the observance of the Jewish Sabbath as the only true and permanent expression of the divine will and purpose. We are not Jews, nor do we live under the Old Testament dispensation. We are Christians and owe obedience to the spirit and rules of Christian usage and principles. Our Lord Jesus defined His own position to many questions in the Old Testament in these words: "Think not that I am come to destroy the Law of the Prophets, I am not come to destroy but to fulfill." And then, by two illustrations He interpreted His own utterance to mean that the spirit of the law was to be observed rather than the letter. It is the spirit that quickeneth; the letter killeth, the spirit giveth life. Now we acknowledge that from the very first God has designed for man periods of rest, and a seventh day rest is part of the divine provision for the recuperation of the body and the refreshing of the soul. The restrictions of Jewish teaching made the Sabbath a day of burden instead of a time of joy and light, and our Lord summed up the whole question in the words: "The Sabbath was made for man and not man for the Sabbath." Here, then, is a gift of God intended for man's perpetual benefit, and we recite the fourth Commandment which bids us 'Remember the Sabbath Day to keep it holy.' The Christian Church from the very first adopted the first day of the week as its day of rest, and it suffices for us as Christian believers to accept this day as fulfilling the spirit of the fourth commandment and preserving for us one day out of seven in accordance with the original purpose of God. The Laws of our Country rightly protect Sunday against the encroachments of selfishness and greed, and in every section of life you find a general acceptance of the fact that Sunday shall be a day of general cessation from business and work. It is to be observed that the laws of our land have gone further than this and have secured a considerable part of Saturday as a holiday. Shops and places of business are closed at 1 o'clock, and the rest of Saturday is generally observed as a day of rest. Our duty as Churchmen is to claim Sunday not as a day of pleasure or social intercourse or bodily rest only, but as a day of joy and gladness on which we especially remember our Creator and Redeemer. Without such a day religion would in a generation or two

die out amongst us. What would any thoughtful observer of our Melbourne life say of us as a people if he came amongst us a stranger and watched the railway stations, the boats, and the streets on a Sunday morning? Could he honestly write us down as a God-fearing or religious people? Have I not a right to ask the laity of our Church to seriously consider this indictment and to ask themselves what their own habits each Sunday are, and how far they are contributing, by their example, to the desecration of God's gift and to the forgetfulness of all our obligations to Him? I am not forgetful of the demand for rest of the body, but we already have Saturday afternoon and evening and nothing can justify a consistent Christian in neglecting the service of reverence and worship which he owes to his Creator and Redeemer and forgetting the needs of his soul whilst he claims the paramount needs of the body. I hope my words will go home to the conscience and heart of you all. The foes of Sunday rest are the strongest foes of the religious life. The day is long past when any one could pour scorn and ridicule upon the strictness of Sabbath rule, and every effort and influence of ours must be given to the endeavour to maintain a divine sanction for Sunday in an age when most people have forgotten the purpose for which the blessing was bestowed. Amongst many things which will be put before you in the future there will be none of greater importance than the personal appeal to every member of our Church to think seriously of his Sunday habits, and to ask himself what share he is having in the desecration of the Day of Rest, and how by such carelessness he is injuring religion in his own heart, in his family, amongst his friends, and indirectly throughout the whole community. The whole question of Sunday as a day of rest was considered at an International Congress held in the United States in 1915. The question was discussed from every possible point of view, and, in a concluding meeting, the Secretary of Labour expressed himself in these words: 'I was reared in a Sabbath-keeping home, and early in life the duty and privilege of observing the Holy Day were deeply impressed upon me, and the Sabbaths of my youth are among the happiest memories of the past. It has been and is now the habit of my life so to order my business and engagements as to reserve the Sabbath day for quiet and rest. Our forefathers so managed their business as to provide for all needful things in six days and to reserve the seventh for rest and holy employments. If we can credit the domestic and social history of the early years of our country we must believe that our forefathers found no necessity for the violation of the Sabbath.'

Confirmation.

The Archbishop concluded his address with some weighty words on the subject of Confirmation. He said:—

"We claim for the English Church a special gift in the pastoral life. Other Christian ministries preach as well, and often better than we do. The Roman branch of the Church Catholic deals more largely in Confession than we do; but the English Parish Priest has his unique opportunity in the house-to-house visitation. But house-to-house visitation without a definite aim is barren of results. Without hesitation we claim that Confirmation should have a fore-place in the mind of the Parish Priest, as he shepherds Christ's lambs and sheep. "No greater opportunity ever presents itself to any ministry. It has well been claimed for the Laying-on of Hands that it

is no less than the ordination to our lay-priesthood. It is the day when the young cadet of his own free will makes Baptism his own act and deed, and bravely confesses Christ before the world.

"There never could have been room for the Baptists had our Parish Priests kept this Prayer Book ideal of a personal Confession of Christ ever before the minds of our people. Confirmation provides also the true Pastor with a golden opportunity not only of instructing the young but also of converting their souls. It is a veritable time of Pentecost to the Parish. Just as youth is beginning to assert itself, when natural instincts are stirring and new possibilities of sin are coming to birth, then the Church has her chance to array the young warrior in the whole armour of God, and to send him forth, like the knights of old, in her name and with her strength to fight for Right."

IMPRESSIONS OF SYNOD.

(From Our Own Correspondent.)

The President's Address.

Extracts from the Archbishop's address to the Lay Members of Synod are given in another column. The address to the Clergy on July 11 is printed in the official report. As usual, His Grace fortified his address with a plentiful infusion of statistics. If figures are a safe guide to a conclusion about the progress of the Diocese, the position is satisfactory. Confirmations show an increase of over 500, Baptisms about 100, and Marriages nearly 300. The increase of Communicants comes nearly 3000. His love for figures led the President into an unhappy comparison of Confirmation totals from various parishes. The names of the parishes were not read out, but they appear in the printed report. Rev. W. T. C. Storrs had good ground for his spirited protest on the last day of Synod. It would have been sufficient to point out that what amounts to an unfavourable criticism of a clergyman and his work should never have been made in an official public address. It was an abuse of privilege, and that is the strongest thing that can be said against it.

The Archbishop's deliverance contained wise counsels on the subject of personal religion, family worship and the duty of Sunday observance. The subject of revival was touched on, but dealt with in its effects, rather than its causes. Desirable as are counsels of perfection, they will never be realised till there is brought to bear on human will an adequate motive power, and until a new spirit of love and devotion is poured out upon the Church. Of the source of all power and might, the address did not speak. Is revival the work of the Holy Spirit of God, or is it to be achieved simply by each doing his duty in the Church? Further, is it true to say that the results of missions in the past have been ephemeral, and that they have depended largely on emotional appeals, to which response was immediate but transitory? There are many doing their duty in the Diocese to-day because they found Christ in these Missions. There is no need to disparage Missions in order to insist on the gradual building up of the spiritual life of the Church. On "ritual observance," the Archbishop counselled patience and deprecated unreasonableness. He did not give any rule of interpretation as

to what is "allowed by our Book of Common Prayer." Apparently the rule in each parish is purely subjective. If the Vicar and the majority of the Vestry agree to the introduction of altar lights and vestments that is to be the end of the matter for the long-suffering parishioner who wants only the simple Scriptural teaching and worship which till recent years prevailed in the Church.

The Archbishop's words on Confirmation were most valuable, and should encourage his clergy to increased diligence in looking out and training candidates for this "entrance into the priesthood of the whole body."

Limitation of Speeches.

The unexpected thing happened. Canon Snodgrass' motion giving the opener in a debate fifteen minutes, the seconder ten minutes, and the other speakers five minutes, was carried almost without a dissentient. The general impression is that the new rule worked well. But time alone will prove whether the new Standing Order is not a grievous mistake. The private remark of one Synodsmen may be all too true—"We are becoming a Diocese of little men and little parishes—now we are to have little speeches. It is all of a piece." Why should it be a crime for a man to speak for more than five minutes? Is not talking the business of Synod? Who will take the trouble to prepare a speech when his limit is five minutes? Synod has put a gag on itself. We may live to regret it.

The Pew Rents System.

Mr. A. F. French made an effective speech in support of his motion that "the system of Pew Rents is detrimental to the welfare of the Church." He quoted cases where a differential scale was charged for front and back seats. Soon we might have a church like an auditorium and the Rev. Charles Chaplin in the pulpit. He was ably supported by a number of speakers. Mr. MacNaughton, from Toorak, showed that some defence could be made. But for the most part the opposition kept silence, and the motion was carried by a large majority. The effect will be to strengthen the movement in the parishes for the free and open Church. The motion, of course, does not compel parishes to give up the system, but it has considerable persuasive force.

Bills.

The Bill rectifying a fault in the Patronage Act was passed, likewise one dealing with the subject of burial fees at public cemeteries. Rev. E. J. Durance succeeded with his Bill to deal with an abuse in connection with Synod elections. On more than one occasion a wide-spread canvass has been carried on under the guise of getting signatures to a nomination for a candidate, say, for a vacant Canonry. A man would be nominated several times over, and his nomination paper covered with signatures, every one representing a man pledged to vote for the candidate. In future only one nomination paper will be allowed with not less than ten, but not more than fifteen, signatures. Exit the electioneering agent.

The Present Crisis.

Two motions dealt with the call to the Church and Nation. Dean Godby's motion was launched with an impressive speech in which the Dean pleaded that there was something more important even than defeating

Germany, it was that the nation should respond to the call of God. His emphasis on "individual Christians" as well as the Church was a welcome distinction. The Church will never be revived unless the individual is aroused. Very interesting it was to hear three laymen, in the persons of Messrs. Biggs, Groom and Merritt, speak of the spiritual needs of the Church. Mr. Biggs' suggestion for a more definite lead from those in authority. Mr. Groom commended the use of the prayer for a right judgment in all things. Mr. Merritt proposed a radical reform by every man doing his whole duty to man and to God. Revs. W. T. C. Storrs and H. T. Langley also supported the motion, which was carried unanimously.

Rev. A. C. Kellaway's motion for the setting apart of a day of fasting, humiliation, and prayer was also carried, the Archbishop promising to confer with the other Bishops of the Province in fixing a day. It will be well that in fixing this day the authorities should keep in mind the latter part of Mr. Kellaway's motion, "that our people be urged to seek for Pentecostal grace and blessing on the work of the Church."

Dealing with Reports.

A new and valuable feature of the Synod's work was the setting apart of two evenings to deal with the reports of diocesan organizations. In this way the work of the Home Mission Fund, C.E.M.S., Sunday School Association, Boys' Society, Mission to the Streets and Lanes, and the Missionary Societies was passed in review. Synod was enabled to see what valuable work was being done under its authority or in connection with the Diocese. It was able to see also how great was the area of work yet to be covered.

Twice Mr. L. V. Biggs sought to arouse the Synod to a sense of the inadequacy of our Church's work among the soldiers. There is much to be said for his idea, that the whole of our War work ought to be placed under a special representative committee. If only we had conceived our work on larger and broader lines and appealed to the people for a great comprehensive scheme money would have flowed in for our work as it has into the Y.M.C.A. But, Mr. Biggs urged that a much larger number of Chaplains should have been sent forward. He thought the laymen could carry on services, and if necessary the Church could do without sermons at home, in order to free the clergy for work among our soldiers at home and abroad.

Rev. E. J. Withycombe moved the adoption of the report of the Missionary Associations. Mr. Dexter Homan, a member of the committee of the C.M.A., in seconding the resolution, voiced the feeling that the secretary of the C.M.A. should be a member of Synod and able to second such a report. The applause from all parts of the house showed that there was strong feeling against the policy of exclusion adopted towards secretaries of Missionary Associations. The President interposed that Rev. A. R. Ebbs had no license. But Synod was left to wonder why a clergyman doing invaluable work for the Diocese and the Church should have been refused a license.

Temperance.

The sudden change in the Government's proposals led to the amendment of Rev. E. C. Crotty's motion. As the Government proposed to legislate direct for the early closing of hotels, the Synod urged the Government to adopt six o'clock as the hour of closing. This, as was seen later, is the hour the Government has proposed to adopt. Mr. Crotty made a well-reasoned speech and showed a complete grasp of his subject.

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The Church Record.

SEPTEMBER 15, 1916.

THE MEN OF THE CHURCH.

"Wake up, England!" was the text of a speech delivered some years ago by His Majesty King George the Fifth when he was Prince of Wales. A similar text might well be hurled at the men of our Church. "Wake up, Churchmen!" would be a good motto for the sleeping majority of our Churches today. One result of the Mission of Repentance and Hope in the various Dioceses should be a greater activity of our men in the service of the Church. Too many, alas, are content to do their duty to their Church by deputy—usually the wife, truly the better half in this case.

Much effort is spent on the children, but there is not nearly enough aggressive work among the men. When two such authorities as the Archbishop of York and the Bishop of Chelmsford agree on a line of policy, that course of action is worth trying. They both put work among men in the forefront of all pastoral and evangelistic effort. Get the man and you get the family, is found to be true again and again.

Both of these leaders are moving spirits in the Church of England Men's Society. We have too many sleeping partners in the Church. The main object of this Society is to turn them into workers for the Church. The future of the Church lies with the men of the Church. Bring them in and the women and children will follow.

Do we realise the enormous latent energies of the Church? One way to do so is to picture any ordinary parish with, say, 300 Church of England families. Of the hundred or more adult male members of these families, it is rare to find more than a dozen really keen workers. That is to say, only about 20 per cent. of our manhood is really doing anything in the Church. Eighty per cent. of our leadership is lying idle, for after all the leadership lies with the men.

The C.E.M.S. exists for the very purpose of calling into activity this enormous mass of latent dormant energy. Its chief aim is to enlist, organise, and continually quicken it into direct effort towards building up the Church as the Body of Christ, the instrument He has chosen, called, and entrusted with the

work of preparing for the coming of His Kingdom with power and glory.

The War has awakened a new spirit of service in quarters where it has hitherto been absent, or only feebly present. There is a splendid opening for the energies of keen Churchmen, and the C.E.M.S. is an organisation ready to hand for their purpose. Its rule of life is simple but wide-embracing in its scope. To pray every day and to do something for God through His Church. The obligation of prayer puts the member into touch with the spiritual forces that God has graciously placed at the disposal of His servants for the fulfilling of His Will. The C.E.M.S. makes the right start by insisting on the practice of the presence of God, for this is the essence of Prayer, namely, to live in continuous personal consciousness that God is at hand, "Closer to us than breathing, nearer than hands or feet."

Such continuous communion with God is bound to give a stir and spring to the spiritual energies that must issue in active service. Doubtless men ought to pray and serve apart from any such organisation as the C.E.M.S. But the C.E.M.S. brings them into a fellowship of prayer and service that is of the greatest help and stimulus to direct work for God. It brings men together on the highest plane of common action—devotion to the Master who loved us and gave Himself for us, and thereby increases their sense of obligation to Him by deepening their sense of responsibility for one another. The spirit of service yearns for some concrete object of effort. The C.E.M.S. says—work for the Church, the school of grace into which you have been brought by Baptism and in which you have confessed yourself a member in Confirmation. Don't rest till you've got your job and are working at it. Make use of your personal influence to bring other men into vigorous active Churchmanship.

Such are the ideals of the C.E.M.S. It has had a chequered history in Australia. There are always special difficulties in transplanting an organisation from one country to another. The wide spaces and scattered centres of Australia present conditions that differ from the close-knit compact areas in which the C.E.M.S. has found its scope in the Mother Country. But the period of growing pains seems to be passing away in Australia, at least in Victoria and New South Wales, and the Society is learning how to deal with the particular problems of the new country. There are signs of real revival, chiefly in the increased emphasis upon the spiritual basis of the Society. It is not as the mere purveyor of social delights that it is going to do its work, but as the spiritual stimulus of corporate Church life and action. It has already awakened a new sense of brotherhood among Churchmen, and it will do much more in this direction. The badge is a visible link and a call to witness, to live up to what it represents. There are fields of effort awaiting the workers. There is the urgent Boy Problem. What shall we do with our Boys? How shall we train them into habits of worship and service, and bring them into the real life of the Church? Work among our lads is the peculiar privilege and responsibility of the men of the Church. Then there are the various offices of the Church, too often filled by men who do not realise their spiritual character. Even the finance of the Church can be, and ought to be,

regarded as an act of worship, of service to God.

Then there is the field of personal work and influence amongst men. Every C.E.M.S. member ought to mark his man and go for him till he has got him for Christ and His Church. All men cannot be churchwardens or Sunday School teachers, but everyone can exercise personal influence. Every C.E.M.S. member should rear and maintain the family altar. The Britisher's home is his castle, but it should also be the Temple of God, and a Christian home is the best advertisement of the Gospel.

Lastly, the C.E.M.S. should be the chief agent in quickening and fostering the sense of vocation that shall bring the best of our manhood into the Ministry of the Word and Sacraments. The great need of the Church is leadership, and this is the peculiar function of the ministry.

In all these ways there is abundant scope for such an organisation as the C.E.M.S., which should be, and, please God, will be, nothing less than the organised inspiration and application of true Churchmanship, active brotherhood in well doing, for the good life can only be lived in the good Society.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The General Mission.

The Archbishop, writing on the subject of the forthcoming General Mission in the "Sydney Diocesan Magazine," says:—"Already I hear from many parochial clergy that in their judgment a deeper sense of the seriousness of God's call is finding a place in the life of their people. May it be so, and prove to be the earnest of coming showers of blessing. Certainly the conviction deepens that we need all the strenuousness and sincerity of purpose that faith in God alone can give. The success recently given to our arms only serves to set in clearer relief the gigantic and awful task that yet remains to be done if we are to have victory. The magnificent patriotism of the public utterances of the Prime Minister, Mr. Hughes, to two of which it has been my happiness to listen, impressed us with the stern facts that presented themselves to the eyes of one who has had opportunities to see and judge such as have fallen to the lot of none others of us. I am glad that he is going to woe cautiously yet definitely. None of us know what the next few months will bring forth. This, at any rate, is beyond doubt that they will bid us stay our souls on God as a life charge not as the impulse of an eventful moment. To this the Mission will contribute."

Annual Meeting of the Deaconess Institution.

There was a large gathering of the friends of the Deaconess Institution at the Annual Meeting in St. James' Hall on Wednesday afternoon, August 30, and much interest was shown in the proceedings. The Archbishop, who presided, spoke with much appreciation of the "arduous and unobtrusive work" of the deaconesses, and asked for assistance for the new House which was being built; several candidates having been refused for lack of accommodation. In the report, read by the Rev. H. S. Begbie, it was stated that, in gifts and promises, £3000 had been provided for the new House, and £2000 more was needed. The deaconesses were working regularly in seven parishes, and other efforts, including factory and poor services, were being carried on in the poorest and most thickly-populated areas. At the Children's Home there were 45 children, and the Home of Peace for the Dying had received 58 patients during the year. Principal Davies gave a historical survey of the position of deaconesses in the early Church and in later times. He urged the necessity of careful training for them, both in theological knowledge and in private

matters. Rev. S. E. Langford Smith bore testimony to the great value of the work of a deaconess, as seen in his own parish. Miss Pallister (Deaconess Superintendent) said that more trained women workers were needed, with a conviction of the importance of their message, believing that religion was the best thing of all. A resolution was passed placing on record the devoted labours of Miss Harriet Jones, who had collected for the Home of Peace £250 during the year and in ten years no less than £1640, mostly in small sums.

Young People's Union 23rd Anniversary.

C.M.A. meetings are always enthusiastic, but none is so full of glowing enthusiasm as the Annual Meeting of the Young People's Union, and the Anniversary of 1916 reached high-water mark. It took place in the Sydney Town Hall on Saturday afternoon, September 2. The platform, side galleries, and the main body of the Hall (as far as the Eastern Gallery) were packed with young people accompanied by clergy, secretaries, and teachers. The Eastern Gallery was well-filled with visitors, and the total attendance was not far short of 3000. The Hall was tastefully decorated with suitable texts and mottoes and the flags of many nations. The young people also brought their flags and waved them vigorously. Besides numerous hymns, special items were rendered by Newtown, Leichhardt, Surry Hills, Wollongong, Eastwood, and Annandale Bands. The singing (and playing) of 19 Chinese girls was also much appreciated. Rev. H. S. Begbie (President) spoke of the "restless sea," and said that people were restless till they found rest in God. Millions of restless souls in heathen lands had never heard of Jesus; we should work and pray to send them the message of the Gospel. The Report stated that 50 new Branches of the Union had been formed during the year, and £430 had been given for missionary work. Canon Burns said that the gathering was the second best he had ever seen (the best being Nairobi, his Mission Station). He told some stirring incidents of the boys and girls in East Africa, and urged the children to help to seek and save the lost. The offerings from the Y.P.U. presented at the meeting, amounted to £38, and the collection to £18.

A Missionary Demonstration.

A Missionary Demonstration is to be held in the Town Hall, Sydney, on Monday, October 9, in connection with the General Synod. The chair will be taken by the Primate, and the speakers will include the Archbishop of Brisbane, the Bishops of North Queensland, Carpentaria and the North West, and the Rev. G. H. Cranwick. It is hoped that every effort will be made by the clergy and supporters of missionary work to make this meeting a success. The meeting, which will commence at 7.30 p.m., is being arranged by representatives of the Executive Council of the A.B.M. and the Committee of the C.M.A. of New South Wales.

Convention at Waterloo.

A united Convention of the South Sydney parishes (in preparation for the General Mission) was held at St. Silas' Church, Waterloo, on Monday and Tuesday evenings, September 4 and 5 and so far as visible results were concerned, was a great success. On the Monday evening the Revs. A. A. Yeates and R. B. S. Hammond were the speakers, and a congregation of some 200 people was assembled. On the Tuesday evening the congregation was still larger, and addresses were delivered by the Dean of Sydney and the Rev. S. H. Denman. Open-air services were held each night before the Convention. There is every reason to believe that a deep spiritual impression was made upon many who attended the Convention.

St. Andrew's, Summer Hill.

Monthly men's services have been commenced at St. Andrew's, Summer Hill. At the first held on Sunday, September 3, the Rector (Rev. S. E. Langford Smith) gave the address, and 94 men were present. Voluntary gifts to the amount of £51 have been sent in to provide the cost of renovating

the Chancel of St. Andrew's Church, New carpet, curtains, and kneelers will be provided.

C.M.A. Federation.

On Thursday, September 7, the members of the N.S.W. Church Missionary Association met at the Y.W.C.A. Hall in Castle-reagh Street, for the purpose of approving (or otherwise) of the new Constitution by which the C.M.A. Associations of N.S.W. and Victoria are to be federated under the title of "The Church Missionary Society of Australia and Tasmania." The Archbishop presided, and Mr. C. R. Walsh, Chairman of the C.M.A. Committee, explained the objects of the proposed Federation. The Constitution was unanimously adopted. It is understood that the Victorian Association will take a similar step this week. It will then only be necessary to obtain the approval of C.M.S. in England.

Prayers During the War.

The Archbishop has issued a revised Form of Prayer for use during the time of War. The Form has been amended to suit the present conditions of the conflict, and "An Act of Thanksgiving" is included.

New Chancel at Hurstville.

On Saturday afternoon, September 2, the Archbishop, in the presence of a large congregation, laid the foundation stone of a new Chancel at St. George's, Hurstville. The Archbishop, in congratulating the Rector (Rev. Dixon Hudson) and the parishioners on the spirit displayed in entering upon the work of the extension of the Church, said that 70 years ago the first services were held in a tent on the spot they stood on that day. The cost of additions to the Church would total about £900. The sum of £750 had been raised.

All Souls', Leichhardt.

In the presence of a great congregation, numbering about 750 persons, three stained-glass windows were unveiled at the west end of All Souls' Church, Leichhardt, by the Archbishop on Sunday, August 27. The Archbishop preached a most impressive sermon on "The Word of the Cross." The window near the Font represents Dorcas caring for the needs of the poor, and was erected by subscribers to the memory of Julie E. Holme, wife of the Rev. Thomas Holme, first Rector of the parish. The two other windows were erected by Mr. Arthur G. Leer. One, of which the subject is The Good Shepherd, is in memory of his father, William Alfred Leer, and the other, representing St. Martin, the Christian Soldier, is in memory of his brother, Major Charles E. Leer, who fell at Gallipoli.

NEWCASTLE.

Appeal for the Cathedral.

An appeal has been made to all Church-people in the Diocese to assist in extinguishing the debt on the Cathedral, which now stands at somewhat over £4000. (More than £70,000 has been spent on the Cathedral.) Offerings will be presented in the Cathedral on All Saints' Day (November 1), which will be the 21st Anniversary of the Bishop's Consecration.

Diocesan Magazine.

The "Newcastle Churchman" was begun by a committee of clergy in Newcastle, and has established itself in many parishes. The "Cathedral Magazine" is only read by the clergy and parishioners of the Cathedral Parish. From October next these two papers are to be amalgamated in the "Newcastle Diocesan Churchman." The Bishop will use this paper as a means of communication with his Diocese, but while the "Churchman" thus becomes more official, it will now be less "a free press."

Cathedral Festival.

The Annual Cathedral Festival will be held next month. The Bishop of Rockhampton will conduct a Quiet Afternoon for Laymen on October 21; the Dean will conduct a similar Afternoon for Sunday School Teachers and Churchworkers on October

28. There will be a Social Evening on October 31, at which the Bishop of New Queensland, will speak on "The Church of the Past." Finally on All Saints' Day, November 1, there will be a Quiet Day the Clergy, conducted by the Bishop of New Queensland, and Festal Evensong in Cathedral, at which the offerings of the case for the Cathedral will be presented, Bishop Feetham will preach.

GOULBURN.

(From a Correspondent.)

Consecration of the Cathedral.

It has been decided to consecrate Cathedral on Synod Sunday, September 17. The Cathedral is now out of debt on building account for the first time since was dedicated and licensed on April 1884. Of the clergy then working in Diocese and present at that service, it will be with us for the consecration, V. Archdeacon Spencer, Canon Studts, Canon Ross-Edwards.

Registrar.

The Registrar, Mr. Ransome T. Wy, has enlisted in the A.I.F. and expects to into camp soon after synod.

Cootamundra.

The Patronage Board of the parish Cootamundra met on September 8. Bishop presiding. The Bishop nominated the Board the Rev. N. W. Gardner, Rector of Kameruka, which nomination was approved.

Synod.

The business sheet of Synod is now in press. A noticeable change from recent years is the prominence given to the spiritual problems of the Church rather than the material. Church work among women—girls, organisation of the C.E.M.S., the C.E.M.S. and repatriation of returned soldiers, the organisation in the Diocese missionary work and problems arising out of the War all have their place on the agenda.

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Notice has been given of a motion suggesting that the time has now come when the assistance of the Colonial and Continental Church Society should be dispensed with.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Church Missionary Association.

A Generous Offer.—A lady in England, hearing of the great need of an extra worker at Hinghva, Fukien, China (where our missionary, Miss Bond, is working) has thoughtfully undertaken to give £100 p.a. for three years for her support. We thank God for this generous offer. Prayer is now being made for the required recruit—A woman who is capable of doing educational work.

The Roper.—The welcome news has reached us that the Rev. H. E. and Mrs. Warren are rejoicing in the gift of a son, who was born at the station.

Canon Burns.—Our Sister Association has kindly arranged for Canon Burns to be in Victoria from September 16 to 19, before he sails for British East Africa. A special gathering to welcome the Canon is being held at the station.

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18 MCGREGOR ST., MIDDLE PARK.

held at St. Mary's Church, Caulfield, on Saturday afternoon, September 16, from 3 to 5. He will preach at Essendon and Richmond on the 17th, be in Ballarat on Monday, 18th, and meet the Melbourne clergy on Tuesday morning, the 19th.

Missionary Study Schools.—The various Churches in Richmond have just completed a most successful School, which was domiciled at St. Stephen's Parish Hall. The attendances averaged 200 each evening. The leaders were Rev. H. L. Paton (Presbyterian), Rev. I. W. Burton (Methodist), and Rev. A. R. Ebbs.

A School has been in progress at Warrnambool during this week, in which Rev. H. R. Holmes (India), Miss Mannett (China) and the Secretary of C.M.A. took part.

Accepted for Service.—Miss D. Taylor, B.A., of Horsham High School, has been accepted by the Committee for training for service abroad, probably in China.

Diocesan Festival.

The Diocesan Festival is again to be "dry," i.e., the tea is to be omitted. For it is to be substituted an Intercession Service in the Cathedral at 7 p.m. The public meeting will be in the Auditorium at 8 p.m. This being the Silver Jubilee, it is desired to raise £605 to complete the sum of £10,000 in 25 festivals. A strong platform of speakers is listed, e.g., His Excellency the Governor and the Prime Minister.

Moorhouse Lectures.

The Moorhouse Lectures will be given in the Cathedral from Tuesday, September 19, to Wednesday, September 27, at 8 p.m., with the exception of Sunday, 24, when the time is 3.30 p.m. Principal Aickin's subject is "The Kingdom of God and the Nations." His purpose is (1) To trace the development of the idea of the Kingdom of God, (2) To determine in the light of the history and literature of the nations now at war what gifts each of them may bring into the life of a world at peace, (3) To consider the larger missionary duty that lies before us.

St. Matthew's, Prahran.

The Annual Festival of St. Matthew's, Prahran, is to be celebrated on Sunday, September 17, and an "At Home" will be held on St. Matthew's Day, Thursday, September 21. The Church Guild has undertaken to collect offerings from the members of the congregation.

St. George's, Parkville.

After nearly 30 years' use the wooden Church in the parish of Parkville, will soon become the Parish Hall, as a contract of some £800 has been let to transform the Sunday School (brick) into a commodious Church by the addition of transepts and chancel. A grant of £200 was received from the Diocese, £250 has been raised by mortgage on the Vicarage, and the remainder is being contributed by the parish. The foundation stone is to be laid by the Archbishop on Saturday afternoon, September 23.

St. Saviour's, Collingwood.

Departures and increase of commercial buildings have made the financial side of the work at St. Saviour's, Collingwood, increasingly difficult. It is pleasing, therefore, to learn that at the fete recently held the sum of £70 was netted, and that the finances are now in good order.

Missions to Seamen.

After nearly two years' negotiation with the Harbour Trust, the Mission to Seamen

is building new quarters, as the present site is required for harbour development. The treasurer, Mr. R. J. Alcock, reports that all the money required is in hand, with the exception of that needed for the Chapel. This is being raised by the Ladies' Harbour Lights' Guild.

Convention at East Melbourne.

During Show Week a Convention for the deepening of spiritual life will be held (on interdenominational lines) in the Albert-st. Baptist Church East Melbourne. Meetings will take place each day, inclusive, from Friday (September 25-26) on Monday to 3.30 to 5 p.m., and from 7.30 to 9.15 p.m. Among the speakers are several missionaries who will give addresses on Friday (the missionary day). Leaders of various denominations will also take part (including the Revs. W. T. C. Storrs, C. H. Barnes, A. R. Ebbs, and J. Good). The subject on Monday will be Consecration, on Tuesday the Holy Spirit, and on Wednesday the Kingdom of our Lord. It is hoped that many people will attend, and especially that country people, visiting the Show, may be reached by the Convention.

BALLARAT.

Canon Colebrook.

After some years of strenuous and successful work as Vicar of St. Paul's, Ballarat, Canon Colebrook has accepted the parish of Camperdown. Before leaving for his new home he (to quote the "Church Chronicle") was given "as generous and hearty a farewell as any man could strive to merit or hope to win." A most appreciative resolution was passed by the Diocesan Council in recognition of his work as Hon. Secretary to the Home Mission Fund; in Ballarat East he was tendered a farewell by the Mayor and Council, and the Scripture Instruction League; in St. Paul's parish he was entertained by the choir, the Gleasers' Union, etc. Finally, after a farewell Sunday, the Parish Hall was filled to overflowing on the Monday night, and a substantial purse of bank notes was given to the departing Vicar. Mrs. Colebrook was also presented with a piece of plate, a Teacher's Bible, and a handsome volume from various organisations of the Church. Canon Colebrook has consented to retain his position as Editor of the "Church Chronicle."

WANCARATTA.

Synod.

The Diocesan Synod met at the end of last month. The session was of only one day's duration, and the proceedings did not include many questions of general public interest. Rev. H. R. Holmes (C.M.A., India) conducted a devotional meeting in the morning. The Bishop's Conference, the Liquor Traffic, and the Soldiers' Institute. In a Synod Roll of 32 clergy and 37 lay representatives there are a C.M.G., a D.S.O., and a V.C. Captain F. H. Tubb, V.C., attended the Synod. Chaplain F. W. Wray, C.M.G., and Lieut-Col. W. H. Scott, D.S.O., are still at the Front.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Death of Captain Hewitt.

Rev. H. Simmons has had the sad news of the death of his nephew, Captain Tom

Hewitt, B.A., who was connected with the staff of the Toowoomba Grammar School as science master, and was very popular with all who knew him. At the time of his death (July 29) he was in charge of the front line of trenches in France. Captain Hewitt's parents reside at Baulkham Hills, Parramatta.

Six O'Clock Closing.

The Premier (Mr. Ryan) has recently received two of the largest and most influential deputations ever gathered, to urge the necessity of the six o'clock closing of liquor bars. The deputations put the matter before him forcibly and eloquently, but little sympathy was shown other than suggesting the measure as part of some complicated machinery to do with a referendum connected with the Legislative Council. Many hearts (especially of the mothers of our brave young lads who volunteer for active service) are very grieved and sore. We feel how great is the need for some relief at the present sad juncture.

WEST AUSTRALIA.

PERTH.

The Archbishop at the Front.

In his letter to the "W.A. Church News," written on the eve of his departure for the Front, the Archbishop says:—"I am full of hope that my visit to England, to France and to Egypt may do some good. It will, at least, show our men that

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the Church wants to care for them. I shall see a great many soldiers I know, and many others who will welcome me for the sake of my office. Our men have done so splendidly. It is a proud thing to be their Chaplain-General, and of course any help I may be able to render will be most willingly given. I have no doubt I shall come back, if it pleases God, laden with messages to friends in Australia."

BUNBURY.

Appointment.

Rev. W. E. Moorhouse has been appointed by the Bishop, Rector of South Bunbury, with charge of Rathmines, Burrekupp and Brunswick. He will be assisted by the Rev. Arnold Fryer.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

Synod.

The Bishop's Address.—The Bishop's Pastoral Address dealt chiefly with re-building after the War. His courage in speaking out his mind upon two important subjects has brought him into hot water with certain sections of the community. His rebuke of the preaching of hate and after-war boycott of German goods has called forth an article in one of the leading dailies; yet in spite of popular feeling, we need to be reminded that "it is not upon a foundation of hate and boycott and extermination that the British Empire has been built up, but of Christian love and justice." The Bishop's remarks upon the "ca'canny" spirit of many workers has not found favour in some circles. The Premier (Mr. Crawford Vaughan) felt it necessary to publicly enter his protest. The Bishop has, however, pointed out in his rejoinder that his address only referred to a section of the workers, not to the whole.

"Extra-Parochial."—The Fundamental provisions of the Diocese were altered, giving power to the Bishop, in conjunction with the Dean and Chapter, to declare any hospital or public or charitable institution extra-parochial. This motion led to a very hot debate, which lasted from 5 o'clock on the opening day of Synod till 10.30 the same night. Rev. D. J. Knox moved to exclude State Schools from the scope of the new fundamental provisions. This was lost on a division—56 votes to 35. It might possibly have been carried had not the Dean assented. Synod that State Schools were not intended to be included.

The Rev. F. Webb asked that certain institutions might be named in the provisions. Synod would then know what it was really dealing with. Mr. Knox secured, by a close vote, inclusion of an amendment directing the Bishop, Dean and Chapter to give a month's notice to the minister of any parish from which it was proposed to exclude any institution, and that such minister be given opportunity to state his opinion either orally or in writing as might be to him most convenient. Rev. M. Williams, Rector of Port Adelaide, informed Synod that he thought the proposed new law chiefly directed against him. He then quoted correspondence with the Bishop on the question of the chaplaincy of the Seamen's Mission at Port Adelaide. Rev. W. H. Winter opposed the

motion as giving too much power to the Bishop. Rev. J. T. Phair endeavoured in vain to secure an amendment requiring the consent of the Minister and Churchwardens of any parish affected. The proposed law was eventually passed and the Bishop carried his front trench forward accordingly.

Churchwardens.—The Fundamental Provisions were also amended on the motion of the Rev. W. M. G. Murphy, to provide that only communicants can be elected as Churchwardens except in cases where the consent of the Bishop has been previously obtained. This met with strong opposition from some of the outlying districts. The law hitherto has only stated that "it is desirable" that Churchwardens should be communicants.

Doctrinal.—Mr. H. S. Minton made an excellent speech on the question of the use of waters at Holy Communion. He clearly demonstrated their illegality in the Church of England. Rev. S. J. Houston replied. A cold shiver ran through some of the members of Synod when this speaker declared that he had never sworn to obey the law as interpreted by the Privy Council.

Missionary.—Synod assessed the Diocese at £2000 for the year ending March 21, 1917.

The War.—Rev. G. H. Jose made a fine speech on the motion calling Church-people to prayer and self-sacrifice for the cause of the Empire.

Ritual.—Mr. C. J. Saunders introduced a motion asking for the appointment of a committee to enquire what innovations have been introduced into the services of any of the Churches of the Diocese since the foundation of the Bishop's Home Mission Society. In the case of Mission Churches the report to embrace practices adopted when such Churches were opened, Mr. Minton made a fine speech in support of this motion. The feeling of many is that the Society is being used to advance the use of illegal vestments and ritual in the Diocese.

TASMANIA.

(From Our Own Correspondent.)

The New Dean.

Rev. R. Snowden Hay was installed as Dean of Hobart at a service in St. David's Cathedral on Tuesday morning, September 5. The clergy were present, in their robes, and the service was simple and reverent. The new Dean was afterwards entertained at lunch by the Bishop and clergy. A new Church was opened at Newtown on Sunday, and many clergy from the North, and other parts of the State were able to attend both functions.

C.E.M.S.

PROVINCE OF NEW SOUTH WALES.

The Seventh Annual Conference of the C.E.M.S. in the Province of New South Wales was held in Sydney on Friday, September 1. The proceedings began with a Service of Intercession in the Cathedral at 1 p.m. At 3 p.m. about thirty delegates assembled in the I.O.O.F. Temple to transact the more formal business, the chair being taken by the Rev. W. L. Langley. Motions were passed on the Liquor Referendum, and in memory of Lord Kitchener, and there

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To Correspondents.

R.A.—Your letter was not accompanied by name and address.

Distressed Armenians.

We thankfully acknowledge the receipt of a donation of £2 from Mrs. H. G. Kilbey, Hunter's Hill, Sydney, on behalf of the distressed Armenians.

THE SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL, FORBES-ST., DARLINGHURST. NOTICE TO PARENTS—From henceforth the School year at the Head School will begin and end at Michaelmas. Intending Boarders should, therefore, be entered now rather than after Christmas. Early application is desirable as there are only a few vacancies. For prospectus, etc., apply to the Principal, Miss E. A. Badham.

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THE MOORHOUSE LECTURES FOR 1915.

SPIRITUAL SACRIFICE

By JOHN STEPHEN HART, M.A., B.Sc. (Canon of St. Paul's Cathedral, Melbourne.) Warden of St. John's Theological College.

In these days of stress and turmoil, many of the essentials with which men should be imbued are forgotten and lost sight of. The pressing need of to-day is to summon men to the Cross, and to show that Worship means self-abandonment, and is not only edification or obtaining grace. In these lectures the author seeks to show that the modern application of devotion tends to selfishness, and holds that when it is discovered in religion, it is the worst, as well as the most insidious form of selfishness. He does not claim scholarship, but he endeavours to use the ordinary priest, to set out in a practical way the trend of worship to-day. In tracing (from the earliest times), the various shortcomings of the church, he has consulted many authorities, and the result of his search is embodied in the synthesis here presented (under the heading of "Spiritual Sacrifice"), of the problem of Worship in Christ.

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Notes on Books.

Spiritual Sacrifice. The Moorhouse Lectures, 1915, by Canon Hart. George Robertson Propy. Ltd., Sydney and Melbourne. We are unable to publish our review of this thoughtful book until our next issue, but we hope it will find a wide circle of readers.

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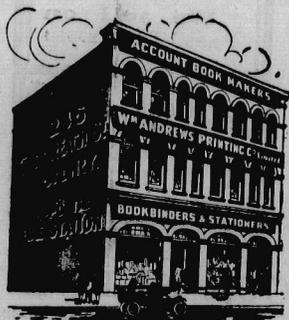
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The Adelaide Synod.

BISHOP'S PASTORAL ADDRESS.

God's Crucible.

The Pastoral Address of the Bishop of Adelaide to his Diocesan Synod last week was entirely concerned with great world problems. He said:—

"The world is in the melting-pot. What is passing away, and what will remain, when it cools again, No man may safely say."

"But this we can say. The characters of men and of nations have been plunged into God's crucible: the gold will be refined, the dross will be purged. The re-building of the Empire and of the world must be upon a better plan and a surer foundation than before. When a grand old Elizabethan mansion is burned, probably much that is valuable is destroyed. But it may be that many of the costly treasures and works of art are rescued, and, when the fire is put out, the solidly built walls and some of the grand old woodwork remain, although scarred by the flames. And, when the work of re-building begins, all that is good of the old material can be used, the old design can be adhered to, because it cannot be improved, but at the same time very many improvements can be introduced, the house can be adapted to modern needs, the sanitation can be brought up-to-date. The fire is found to have been a blessing in disguise.

"Or, to take another illustration, a great city has been destroyed by earthquake and by fire. Its magnificent buildings are in ruins: the plan of its streets is almost lost. But after awhile the work of re-building begins. Will that city be built upon the old plan? It had grown up haphazard with narrow streets and horrible slums and few open spaces. But now there is an opportunity of re-building it as a garden city, taking every advantage of the contour of the grounds, grouping the public buildings, making wide thoroughfares, putting factories and railway stations and dwellings in the right place instead of the wrong, providing parks and playgrounds, and exercising a wise control over all the buildings erected. And again it is seen that even the earthquake has been a blessing in disguise.

Re-Building the Empire.

So we, my brothers, are faced with the mighty task of the re-building of an Empire and the renewing of the world. The war has ruthlessly destroyed many of our most cherished beliefs and imaginations; it has pulled down many of the most magnificent buildings of our fancy; it has opened our eyes to the folly and futility of many of our ways. And now upon the ruins of our luxury and our selfishness and our self-satisfaction and our vanity we have to begin the work of re-building. And if it be too soon

as yet to begin the actual building, it is not too soon to begin clearing away the rubbish, collecting the material, and deciding upon the plan of our new city, and the design of our main buildings. I have in mind that we should lay out a Garden City for the Lord.

This re-building of the Empire and renewing of the world is a mighty and a noble task. No nobler task has ever been set before men. Each part of the Empire must strive to do its share of the task worthily. And, without attempting to cover all the ground, I wish this morning to suggest some lines of the plan. Here is an opportunity for making a fresh beginning in many ways—such an opportunity as will never occur again in the lifetime of any of us. In some ways a new beginning will be forced upon us; but we shall also have at times the choice of beginning afresh. We need not throw away all the old material: some of it is good—we shall use that in our building. But we have the opportunity of rejecting what is bad, and building upon a new plan where it is desirable. This is true of things political and social, ecclesiastical and spiritual. May God help the nation to use its great opportunity!

The Re-Building of the Church.

The Bishop then dealt in detail with the questions of "Trade after the War," "The Reorganisation of Industry," and finally on the topic of "The Re-building of the Church," said:—

"There is a proverb, 'Physician, heal thyself.' And we may well ask ourselves: 'Does the Church need no re-building?' The Church has been thrown into God's crucible with the rest: how has she stood the test? In many ways the Church of England has come through splendidly. Thousands of her clergy volunteered as chaplains, an extraordinary portion of the troops have been Church of England men, and this has been more noticeable in South Australia, because the ordinary proportion of Anglicans to the rest of the population is lower than in the other States and in England. The clergy of this Diocese have volunteered readily as chaplains, and we stand third among the Dioceses of the Commonwealth in the number of chaplains we have sent. The sons of our clergy have been among the foremost to enlist. All honour to them and to their families! This may be due in part to the very definite loyalty to King and Nation that breathes throughout the Prayer Book, in part to the common identification of Church and Nation in the hearts of Churchmen; but it is a fact of which we may justly be proud.

British Sense of Duty.

"But what change has come over the spirit of the Nation? We do not yet see our Churches fuller, and yet I think we can trace a change. The work of re-building the Church has already begun. The Britisher has a great conception of his duty.

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Duty is to him almost a religion. And during the past two years undoubtedly in the breasts of men and women here as well as in the old country that solemn sense of duty has grown beyond imagination. Men and women have been inspired by it, and the whole course of their life has been changed. It is a good thing. It is a great thing. It is a firm foundation on which to build. It has inspired the willing sacrifice of time and money and labour and life. It is a Christian finitely recognised as such. We could wish as it has been by many, at the Holy Eucharist before departure for the Front: we could wish the dedication of money and time and labour to be made by all Churchpeople at any rate, as it has been by some, at the altar of their Parish Church. Undoubtedly this testing of the Church is showing us who are the real Church-people, and who are Churchpeople only in name. But in the work of re-building we do not wish any to be left out, and there are some who will certainly be glad to be built in, when they see that the Church is also to be re-built as 'the City of God.'

Changes in the Church.

"In the Church that is to be we shall have less time for unworthy controversy about non-essentials, we shall hither less about 'frills' of worship, we shall be at once more definite in our beliefs and more generous in our attitude towards those who differ from us. We shall hold our principles strongly but with charitable and kindly hearts. Our outlook will widen, and the obligations of the parish will be recognised not only to the Diocese, but to the Church in the Mission Field. The selfish, self-centred, parochial-minded priest or churchwarden, who grudges every penny that goes out of the parish, will simply not be tolerated. He will be regarded as the enemy of all true progress. The cry for greater elasticity in the services will be met—not by abolishing the Prayer Book, but by a truer conformity to the Prayer Book as we possess it, by a reader division of the services now combined, by a more general and intelligent use of services of intercession such as we have been growing accustomed to, and by a greater spirit of reality infused into the old services. I do not think any change of services will effect much unless there be also a change in the spirit in which they are rendered: both by priest and people; but wherever there is the ring of reality, there the people will gather.

The Ministry of Women.

"Moreover in the re-building of the Church there will surely be found a larger place for the ministry of women. It is not that I think we need fear, except in the immediate future, a deficiency of priests for the work of the Ministry; I have hopes that the spirit of adventure and self-sacrifice which has so nobly inspired our young men will in many cases find its higher fulfilment in the spirit of adventure and self-sacrifice for Christ. But there is much work in a parish that can be well done by women. There is room in many a parish for a trained woman worker who has determined to devote (say) five years or more to such work, or for a Deaconess who devotes her life to it. Many women are learning in this war the joy of effort and self-sacrifice, the satisfaction of accomplishing some work. They are living with a purpose, and they will not be content after the war to live without a purpose. It will be our part to show them that the Church needs them then as urgently as the country needs them to-day, that the Church has work for them to do, and that it is worth their while to offer to her service all their quickened powers, their enthusiasms, and their devotion.

"It is then our part and duty, my brothers, while not neglecting to take our definite share in the re-building of the Empire and the renewing of the world, to concentrate our attention upon the work of re-building the Church."

A LITTLE CHILD SHALL LEAD THEM.

"In a child's small hand lies the fate of our land. It is hers to mar or save. For a sweet child sure makes a woman pure. To make men good and brave. We British never shall kiss the rod, Come our foes by land or sea. If our children are true to themselves and God, Great shall our Empire be."

Thoughts on the Church Seasons.

13th Sunday after Trinity (September 19).

THE LAW AND THE COSEL.

The Epistle (Gal. iii. 16-22) is a passage full of difficulties, but its general lesson is plain. It shows that "if there had been a law which could have given life, verily righteousness should have been by the Law," but that the Scripture hath concluded all (Jews and Gentiles) under sin, "that the promise by faith of Jesus Christ might be given to them that believe." The Law was of the nature of a contract, depending for its fulfilment on the observance of its conditions by the two contracting parties. Not so the promise, which, proceeding from the sole fiat of God, is unconditional and unchangeable.

The promise of God to Abraham was not for himself only, but also for his seed. "In thy seed shall all the nations of the earth be blessed." That promise was made 430 years before the Law was promulgated, and the giving of the Law in no sense abrogated it. The Law was intended to convict men of sin, to be the schoolmaster to bring them to Christ. In the fulness of time the Son of God came to earth, to be the Mediator between God and man, to fulfil the promise made of old to Abraham. In Him that promise was gloriously fulfilled, for to all that believe in Him the blessing comes. He came that we "might have life, and have it more abundantly."

St. Matthew's Day (September 21).

TREASURES IN HEAVEN.

The Collect consists of a commemoration of the call of St. Matthew from a lucrative business to follow Jesus, followed by a prayer that we may have grace to forsake all covetous desires and inordinate love of riches at the bidding of the Lord. In the Gospel (St. Matt. ix. 9-13) we have the Apostles' own modest account of his call. It is from St. Luke's account that we learn that he "left all" to follow Jesus, and that it was he who gave the festival at which "a great company of publicans" was present. The Epistle (2 Cor. iv. 1-6) sets forth the obligations of the Christian ministry ("Therefore seeing we have this ministry . . . we have renounced the hidden things of dishonesty"), and the grace of God as seen in commanding the light to shine out of darkness. The appropriateness of this Epistle will be obvious when it is borne in mind that St. Matthew's profession, as a publican, was notorious for its fraudulent extortions and its general moral degradation.

We know little of the life of St. Matthew after his call, except that he was one of the twelve Apostles. He is said to have preached the Gospel in Ethiopia.

ALL THE RAGE.

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14th Sunday after Trinity (September 24).

THE SPIRIT AND THE FLESH.

St. Paul in the Epistle (Gal. v. 16-24) contrasts two modes of life, the walk "in the Spirit," or "in the flesh." To him the word "flesh" represents the natural man, in antagonism to God, living in selfishness. In all of us, even when serving Christ, the flesh is always ready to assert itself, and there is only one way of keeping it in subjection, viz., by the power of the Spirit of God. In the ordinary human life "the flesh lusteth against the Spirit and the Spirit against the flesh," but if we "walk in the Spirit" and seek to "be led by the Spirit" we have a new power, and our normal experience with regard to sin becomes an experience of victory, not defeat. "The works of the flesh" are only too manifest in the world around us, showing plainly that many are not placing themselves under the Spirit's guidance. But for those who surrender to the influence of the Holy Spirit of God there is a blessed fruitfulness. The new life expresses itself in love, joy, peace, within the soul; long-suffering, gentleness, goodness in the daily life; faith, meekness, and self-control in contact with the world. Such fruits are only seen in those lives, where in will, purpose and intention the flesh is dead, "for they that are Christ's have crucified the flesh with the affections and lusts."

St. Michael and All Angels (September 29).

MINISTERING ANGELS.

Who is St. Michael? In Dan. x. 13 he is spoken of as "one," or "the first of the chief princes"; in Dan. xii. 1, as "the great prince which standeth for the children of thy people"; in Jude 9, as "the archangel contending with the devil"; in Rev. xii. 7, as "fighting with the angels against the dragon and his angels." The name "Michael" means "Who is like unto God." Some have supposed, from the significance of his name, and the pre-eminence assigned to him in Scripture, that he is the Second Person of the Holy Trinity. We can, however, only be certain that in the Old Testament St. Michael is represented as the guardian of the Jewish people in their antagonism to godless power and heathenism, and in the New Testament as taking part in that struggle which is the work of the Church on earth. The only other angel mentioned by name in the Bible is Gabriel. From Genesis to Revelation angels are represented as doing the will of God by ministering to the human race. They are Christ's ministers of grace now as they shall be of judgment hereafter.

The Collect speaks of the "services of angels and men," and in it we pray that the angels, who do God service in heaven, may succour and defend us on earth. The Epistle (Rev. xii. 7-12) records the vision of the war between St. Michael and his angels and the dragon and his angels. The Gospel (St. Matt. xviii. 1-10) contains our Lord's declaration with regard to little children: "Their angels do always behold the face of My Father which is in heaven."

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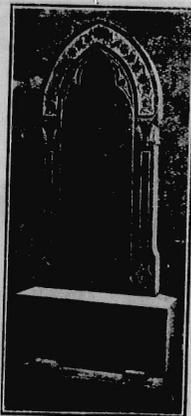
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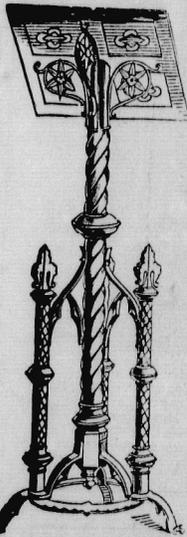
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For Australia and New Zealand.

A Paper issued fortnightly in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

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

VOL. III., No. 20.

SEPTEMBER 29, 1916.

Price 2d. (Per Year, Post Free.)

Current Topics.

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

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

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

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

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

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

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

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

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

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