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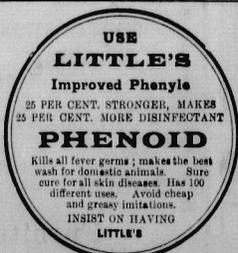
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ESTIMATES ON  
APPLICATION.

# The Church Record

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. IV., No. 18.

AUGUST 31, 1917.

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

## Current Topics.

Perhaps the most generally discussed topic in Sydney during the early days of last week and a striking (!) closing days of the Synod Speech week before, was the Dean of Sydney's speech at Synod concerning the strike.

In taking up the case of the strikers he found little support among members of Synod, and, if we may judge from the many comments heard or read, his attitude has been very generally condemned. Personally, we find it hard to condone, and much harder still to defend, lawlessness of any kind. Whatever grievances the men may have had we maintain that the clumsy method of the strike which they chose as a means of securing redress was both wrong and unnecessary; and it becomes officials of the Church to seek to justify the strikers in their action. We feel, too, that as a returned soldier the Dean should have been more alive to the interests of the men at the Front than he showed himself in defending men who, for their own sectional interests, insisted on hindering the state from putting forth its greatest efforts to support those brave lads in their herculean task. We did not expect this from one of the heroes of Gallipoli. We believe the Dean's speech was due to a mistaken sense of chivalry which impelled him to take up what he considered to be the cause of the down-trodden and oppressed, and the feeling does him credit even though it found expression in what we cannot but think was a cause unworthy of it. But his speech was useful in drawing attention to some elements in the social problem which are too often overlooked. It is often necessary to shock people before they will turn their attention to aspects of a question to which they are unaccustomed, and we are afraid that the Church as a body has been for a very long time over-inclined to identify itself with conservative forces, and to look upon the status quo as divinely appointed to bear some resemblance to the laws of the Medes and Persians. The strike is one result of the unfortunate condition in which society finds itself to-day, and that condition is the product of many forces. It is not only the so-called working class who have brought their contribution to it; we are all responsible, and perhaps, the members of other classes are more responsible than the workers are. There seems to be a fatal tendency to overlook this fact, and if the Dean's speech has only drawn attention to it, it has not been entirely deplorable. If it has succeeded in awakening the Church, clergy and laity alike, and particularly the latter, we should even be thankful for it, but, like the Scotchman, "we hae our doots."

One beneficial result of the War has been the redemption of our woman-

### An Evangelical Teaching Sisterhood.

hood from the easy-going, selfish life and aimless life, to which, no doubt, it was tending. A new purpose in life has been born in our womanhood, and, by God's grace, that purposeful view of life will not be lost by a large majority of women after the special exigencies of this war-time are at length things of the past. It will provide a call to leadership in the Church how best to utilise the new life that has been so created by employment on tasks that will call out the best in self-sacrifice and usefulness in Empire building. One of the difficulties the Church of to-day has to meet is that of providing a sufficiency of teachers for the religious instruction of the young of the flock, and the suggestion has been made that very much of the material which may be available in peace time may well be claimed in the name of God for this most important, arduous, and yet fruitful work. Sometimes it would appear as if the Church leaders were not fully alive to the grave inadequacy of the religious teaching that is provided both in quantity and quality. The matter needs to be well ventilated and Church-people awakened to the urgency of the need of helpers as well as of financial assistance, so that the Church may carry out the Divine Master's injunction, "Feed my lambs." It has been suggested by some of our interested friends that the matter should be well discussed; and for that purpose we hope shortly to publish articles dealing with the following aspects of the case:—(1) The Teaching of the New Testament and the Lesson of History; (2) What has been done in Roman and Anglican Circles, and in the Mission Fields of the Church; (3) the need of such Sisterhoods in Australia; (4) Practical suggestions as to the carrying it into effect.

We hope for a thorough discussion of the whole question, that so our best thought may be focussed upon two difficult and yet important subjects.

Some time ago we had occasion to call attention to a sermon in "The Bush Brother," on Prayers for the Departed," which stated that the Synod of the Diocese of Bathurst had passed an unanimous resolution, "approving of the practice of prayers for the departed," and which also went on to say, "the soul that at the moment of death passes into eternity is at the best a sin-stained soul. . . . All that we know of God's method of dealing with souls in this world, leads us to believe that there must be after death an intermediate state, in which souls may be purified from the stains of sins . . . the very term 'purification' suggests suffering." The statement concerning the Synod was questioned by a lay representative of that Synod, but no explanation was immediately forthcoming. However, the current

number of the "Bush Brother" gives a tardy correction of the mis-statement. It, seemingly, still stands sponsor for the teaching, referred to above, that would seem to falsify the statement of St. John, "The blood of Jesus Christ, His Son, cleanseth us from all sin." In defence of their position, the Editor writes:—"Many Bishops of the Australian Church (amongst others the Bishops of Bathurst, Newcastle, and Goulburn) have issued special forms of prayer for use in time of war, which include direct prayers for the departed, and also special collect, epistle, and gospel for the use at the Holy Eucharist, when it is offered on behalf of the fallen. We are therefore able now to shift the responsibility from our own to Episcopal shoulders." We are not quite so sure that some of the Bishops named will enjoy having thrust upon them the responsibility of the introduction of requiem masses.

According to a recent cablegram from England, the Bishop of London, addressing the Wesleyan Hindrances Conference, said his great ambition had been to encourage unity in the Church. The partition dividing the Church of England and the Methodists was very thin. It was not right that division should exist. There had been mistakes on both sides, but the time would come when they would bury the hatchet. The dream of his life was to see them come together again.

We are glad to have the good Bishop's assurance of his yearning for such unity and re-union. At the same time we are faced with the position that many men of sober judgment of the Diocese of London have been shown a very real anxiety lest the Bishop's actions, which speak louder than words, should mar and not make for the cause of unity within the Church to which the Bishop belongs, and towards which he has an important responsibility. The true objective of the members of the Church of England, in the first place, is, as the Bishop of Chelmsford pointed out on the same occasion, the re-union of English Christendom. And without doubt the biggest difficulties in the way emanate from that style of Churchman who seems to receive most sympathy from the Bishop of London. This complacent attitude of the Bishop has called forth the following note from the "Record" in its issue of June 21:—

"The self-styled 'Catholic' party in the diocese of London is becoming bolder and bolder. Mr. J. A. Kensit has sent the Bishop of London a full and detailed description of the doings at St. Saviour's, Hoxton, in connection with the Roman Festival of Corpus Christi. These culminated in a procession through the streets, when, so the report runs, the Host in its 'Monstrance' was 'carried by the Vicar under the four-poled silken canopy. It was profusely incensed all round the streets.' We observe that the 'Church Times' says it 'appears to have been, as we can believe, a magnificent and edifying ceremony, a genuine act of worship in crowded and gaily decorated

streets." On the other hand, Mr. Kensit declares that "all along people were making mockery, picking out and poking fun at different parties they knew." But St. Saviour's, Hoxton, does not stand alone. The Protestant Reformation Society has addressed a letter to the Archbishop of Canterbury and the Bishop of London pointing out that publications of the Catholic Truth Society are exposed for sale at St. Mary's, Graham Street. Copies of "The Rosary said before the Blessed Sacrament and Visits to Jesus in the Tabernacle" were purchased at the Church, and have been submitted to the Bishop of London. What, it may be asked, is the Bishop of London going to do in these matters? He must know by this time that the attitude he has seen fit to take up in regard to access to the Reserved Sacrament for prayer and adoration is causing the greatest anxiety in the diocese, and may have very serious results. It ought not to be beyond the power of a really strong man to cause these irregularities to cease. We assume, of course, that there is the will to do so, for it would be a sorry day for the Church in the diocese of London if once the opinion got abroad that the will to act is wanting.

Many of our readers will be interested in the "Letter" which we reprint in another column from "The Challenge."

**Food for Reflection.** It provides much food for reflection.

The hardening process to which the writer refers is practically due to the persistent efforts of men who stand for narrow ecclesiasticism and Romanising tendencies—men who regard re-union with Rome as of greater possibility and desirability than with the other Protestant Churches. Concerning men of that kind the late Bishop Wilberforce, of Oxford, a sturdy High Churchman of the old School, wrote, "I confess I feel furious at the craving of men for union with idolatrous, material, sensual, domineering Rome, and their squeamish anathematising hatred of Protestant Reformed men."

The two leading errors seem to me to be (1) the authority as to teaching with which they invest the early Fathers. . . . (2) their craving after a visible centre of unity, from a belief that the Church is to us instead of an absent Christ, instead of a means of His true presence." Dr. Wilberforce's words deserve to be well weighed by many Anglicans who are too easily allowing a state of things to exist and grow which is really inconsistent with the doctrinal position of our Church.

The words of Bishop Wilberforce are still ad rem to opinions in the Church.

"Can any good thing come out of Nazareth?" or, rather, is not Protestantism the source of all the "isms" that obscure and vilify the truth? Evidently the "Church Times" and all its ilk are of that opinion. In a recent sympathetic leading article on "Mascotry," that paper says, "It is easy to see how, when in a Protestant environment the doctrine of the Communion of saints is forgotten, human nature asserts itself in the wearing of charms and in all the follies of mascotry. . . . the origin of all this silliness about mascots lies in the denials of Protestantism, of which it is the natural result. It testifies to a hunger of the soul which Protestantism refuses to satisfy."

Curiously enough, in an earlier issue of the same paper there is a long review by Lord Halifax—President of the English Church Union—of Sir Oliver Lodge's book on Spiritualism, which, in its closing paragraph has the significant remark and counsel:—"Such books as that of Sir Oliver are the Nemesis which comes of our neglect of the dead. Let us accept the fullness of the Church's teaching (sic) in regard to the dead in Christ, in regard to the relations which continue to exist between us and them. Let us ask their

prayers, let us pray for them." So poor despised Protestantism is responsible for the cult of mascotry and spiritualism! Of course this charge must be true, because the "Church Times" and Lord Halifax say so. It were a pure childish anachronism to suggest that spiritism is a little older than Protestantism, and charms were not altogether unknown in the dark ages of medievalism! To us the charge sounds very like a malicious breach of the ninth Commandment.

## English Church Notes.

### Episcopal Residences.

The vexed question as to whether the Bishops do well to occupy the ancient See-houses, which are sometimes large and sometimes placed at a distance from the Cathedral City, has been brought to a point by the Bishop of Worcester. His residence, Hartlebury Castle, is one of the most marked examples, as it has been in the possession of Bishops for 1000 years, is ten miles from Worcester, and is a large house. The Diocesan Conference, which is a representative body drawn from all parts of the diocese, was chosen as referee, and substance was given to the debate by the offer by the Bishop as a free gift of a commodious new residence two miles from the centre of Worcester. The Conference declined the Bishop's offer by a large majority.

### "Leaving God Out."

A unique service was held in St. James's Church, Sheffield, in June, when the preacher was the Rev. R. J. Campbell, formerly the well-known pastor of the City Temple, London. The church was crowded, the congregation including a large number of the clergy and many Nonconformist ministers. The Vicar, the Rev. Dawson Parsons, was assisted by three of the City curates, the Lessons being read by the Revs. J. S. Clemens (United Methodist) and S. L. McKenzie (Presbyterian). Archdeacon Gresford Jones gave the closing Blessing. The collection, £22, was in aid of the necessitous unbenevolent clergy in the district. Mr. Campbell preached a characteristic sermon, in which the mystical element was apparent, from St. Luke x. 27, and said that love to one's neighbour necessarily followed love to God.

Mr. Campbell brought a strong indictment against the prevailing practical secularism of our time, and said that civilisation was soaked in it; hence the war. Religious folk were tainted with it. Our Puritan forbears taught us that man's chief end was to glorify God and enjoy Him for ever, but the fixed belief of this money-getting, pleasure-loving age of ours, which was blundering towards perdition, was that man's chief end was to secure as much as possible of material position, and to have as good a time as he could in this world. The result was that that for which we had been living was going up to-day in smoke and flame. We were not a whit happier than our fathers—it might be questioned whether the average man was not more miserable, more harassed and anxious, than ever. Some day the world must rediscover that in leaving God out of the reckoning and worshipping Mammon, we were missing the very thing we set out to find.

### Towards Re-Union.

Last issue we published an editorial note on "The Challenge" on the invitation extended by the Dean of Belfast to Dr. Cooper, the well-known Presbyterian divine, to preach in the Cathedral in June last. The invitation was given with the approval

of the Bishop. The event has evoked a natural criticism in the Church papers. The "Record" devotes a leading article to the question of "Interchange of Pulpits," and closes with the following comment:—

"We have no desire to place too high importance upon the presence of a Presbyterian in the pulpit of Belfast Cathedral on Sunday last. It is possible that it may have no immediate effect upon the relations of the two Churches, but it is the harbinger, we trust, of deeper unity. It has done something to break down whatever barriers may exist. Dr. Cooper himself clearly regarded it as an effort in the direction of home re-union. It was meant, he said, to further no sectional interest, but the cause and kingdom of our common Lord 'by the way of brotherly intercourse' of 'a larger freedom in the use of the pulpit,' and of 'united counsel in Synod and Convocation of all the Christian Churches of the Empire.' These are great aims, worthy of great men and great churches. Are we in England to hold aloof? If, when the men come back from the War, they are to be brought under Christian influence it will almost be imperative that they should be approached by a united Church. We have lost, and are still losing, much by our unhappy divisions. Are we never to take steps to heal them?"

### Personal Par.

Rev. R. C. Jovnt, M.A., Vicar of Christ Church, Gipsy Hill, London, has been appointed to the residentiary canonry in Southwark Cathedral, rendered vacant by the death of Canon Allen Edwards. The new Canon has for some years been a strong spiritual force in the home Church.

### A PADRE'S IMPRESSIONS.

The Rev. Canon C. S. Woodward, Rector of the Cathedral Church of St. Saviour, Southwark, in a letter to the "Southwark Diocesan Chronicle" describes his general impressions of a Padre's life as he has seen it. He writes: "I can sum it up in a sentence by saying that it has been extraordinarily refreshing to live for twelve months among them, and to be

### Treated by Them as a Man,

and not as a queer kind of creature, whose interests in life are limited by bands of hope and mothers' meetings, and the object of whose existence is to get people to come to church. I am not exaggerating when I say that for the first time since my ordination, fifteen years ago, I have felt that I am a parson, I am at the same time a man, and that it is possible to live among laymen in a perfectly natural and ordinary way. In one's normal life at home that is emphatically not the case; nine men out of ten avoid the parson as they would the plague, and if they are so unfortunate as to run up against him they immediately become unnatural and reserved themselves. They feel that they have got a queer specimen of humanity to deal with, and they act accordingly. The natural result is that the majority of parsons take themselves at the valuation that other men put upon them and tend to become extraordinary beings with few interests and ideas outside those which are supposed to belong to their clerical duties. . . . It is certainly very striking that the more men are removed from the ordinary atmosphere and conventional ideas of home life the more disposed they seem to accept the parson as one of themselves, and to ignore

### The Unfortunate Barrier of Prejudice

and misunderstanding which undoubtedly exists at home between clergy and laity. Now if this were only a personal matter, it would not perhaps matter very much, except to the clergy themselves; but it is a far larger and more serious question than the personal feelings of a comparatively small section of the community; rightly or wrongly,

the Church and the whole of religion is judged by those who are its professional leaders—that is to say, by the clergy. It follows that if they seem to be unnatural and not quite human the cause of religion is bound to suffer enormously in popular estimation. My own belief is that at least half the failure of organised Christianity is due to ideas generally held about parsons and to the place that we occupy in the minds of ordinary people. There is, perhaps, not much profit in discussing who is mainly to blame. Probably

### We Parsons are too Narrow-minded,

too easily shocked, too much concerned with things which seem of very little importance to the average layman; probably we have laid too much stress upon church-going, and by shutting ourselves up in our churches have cut ourselves off too much from the world outside; probably our "clerical manner" in the pulpit and out of it has done a great deal to put off men who hate what they believe to be unnatural and conventional; but, granted all this, it must be remembered that most people tend to become what others make them. If the world expects a man as soon as he is ordained to become unnatural, effeminate, and ecclesiastically-minded, he is not likely to disappoint the expectation; if from the moment he puts on a dog-collar he is shunned by ordinary men, he can hardly be blamed for the narrowness of his circle and the contraction of his interests; if few people are quite natural in their intercourse with him, it is not strange that he becomes unnatural in return. In a word, we are most of us what our environment makes us, and an undiluted environment of sick visiting, Sunday School talks, and ecclesiastical controversies is not the most suitable for the making of men. What we need above everything is to

### Get Out into the Larger, Fresher Environment

of everyday life and interests, to come in touch with ordinary men as they ordinarily are, and not in the disguise they assume when they meet the parson. The effect of this would be exceedingly good for us, it would lift us out of the ruts, widen our interests, and make us revise our ideas on many points; and it would at the same time be of real service to the whole cause of religion, for it would help to make religion seem an ordinary and natural thing, as most men feel it to be at present.

It is just this advantage that those who have been Chaplains to the Forces have been enjoying. For once we have had to leave our black coats and our professional outlook behind us; we have lived as men with men, messes with them, marched with them, slept with them; we have been able to share a little in their hardships, and to a far less degree in their dangers; we have forgotten for a whole year that such things as Ornaments Rubrics and Ruri-Decapac Conferences exist, and it has been splendid. Our lives have been far more human, and I venture to think our work a good deal more effective, because for once we have been regarded as ordinary human beings. . . . What we clergy need is to be parish priests and yet not cease to be men; to serve the Altar, but not to be cut off from human life; to preach and teach, and to do it all the better because we know men as they are; to lead men's prayers, and to make real because we understand men's needs. Is such a change within the bounds of possibility? I cannot say; I only know that it is essential if the Church is ever to regain her right place in the national life; so long as parsons are regarded as old women they are not likely to attract the confidence and co-operation of young men, and so long as the method of the nation is outside the Church she cannot even begin to do her proper work. How are we to set about it? Well, obviously the clergy have much to do. We nearly all of us need a good deal of

### The High Explosive of Self-Examination

to shake us out of our complacency, a little shell-shock wouldn't do us any harm if it helped us to see ourselves as others see us. I am sure, too, that we need to look below the surfaces of men's lives far more than we have; we need to realise that a man is not entirely lost because he sometimes swears, and that he is not outside the pale because he enjoys a glass of beer. The true spirit of Christianity in men who make no outward profession of religion; we must learn to recognise and welcome the mind of Christ wherever it exists.

But the laity must do their part as well. They must treat us as men, and expect us to be men.

The Christlike man into whose hands God has placed the power of influence will wish to use his influence in serving his brethren.

### TO THE WOMEN OF THE EMPIRE.

"The Lord shall give strength unto His people; The Lord shall give His people the blessings of Peace."

May God be with you in this time of sorrow, And help you, hour by hour, and day by day, To wait with patience for the unknown morrow.

And trust Him, though He slay, For England's sons, in life or death, are winning Honour for England in a righteous strife; Life, if God will, if not, a brave beginning, Through death, of fuller life.

You send them forth, your husbands, sons, and brothers,

On active service in a foreign land; While, in home service, sisters, wives and mothers

Shoulder to shoulder stand, United, men and women, high and lowly, Labour and pray for succour and release,

"In this our need, give strength, O Lord most holy,

In this our time, give peace." A.R.G.

## A Problem of Re-Union.

### A Letter from the Front.

(To the Editor of "The Challenge.")

Dear Sir,—Will you pardon me, a perfect stranger, in writing the following to you? It may be that I shall not be spared to come through this war, and I have felt it laid upon my soul that I should make a frank statement to someone who may influence the councils of the Church of England. I do not pretend that my statement is a complete summing up of my position, but I am absolutely convinced that it is, broadly speaking, the position of a considerable number of the Chaplains on active service belonging to the Wesleyan Methodist Church, to which it is my privilege to belong.

Firstly, just one word as to myself. I am now approaching the age of 29. I was five years at Cambridge, where I took the Modern Languages Tripos in 1911. I joined my division in training as Chaplain in January, 1915, and I have been with it ever since.

The experiences of the war have brought me, as they have brought every honest man, out of the rut of conventionalism. Hitherto one had worked on one's own field, not enquiring what one's neighbour was doing. But with the work in the Army—above all with the work out here—this kind of separatism was impossible. One was brought right up against the great question of denominationalism; one learnt to know the tenets and view-points of other Churches, not as they are described in books, but as they are presented and represented by the Chaplains on the field. As one's experience developed so various great questions opened up—some large, some small.

The first question that opened up before me was due to the fact that the personality of the Chaplains has played an all-important part in the work. I think no experienced chaplain would deny that officers and men recognise ultimately only one authority—the authority of the man who is obviously in earnest in his work for God and in his love for the men whom he serves. The vast majority of men whom I have met (I speak of men sincerely Christian as well as men who do not openly follow Christ) take up the position that "it doesn't matter much whether the Chaplain is Church of England or Wesleyan." I have had hundreds of Church of England men at Communion, although I have clearly announced that I am a Wesleyan, and these men have included many so-called High Anglican tradition, whose confirmation was of some years' standing. This provoked the question: "Is denominationalism necessary or even advisable?"

Thus I was led to consider the position of the Church of England. And here two facts weighed strongly: (1) Through my mother I have inherited Anglican traditions; (2) the Wesleyan Church was originally a child of the Church of England.

Besides these facts I was moved by the urgency of the situation. I do not know whether those at home have realised—I am sure many out here have not—that organised Christianity is in the greatest danger, that almost certainly within the next ten years it will be fighting for its life, and that it will be called on to face the very gravest moral issues—e.g., in regard to marriage and intercourse with women. I am convinced that the time has come when personal preferences must go by the board, and I was and am prepared to scrap everything which is only relatively important. I would submit to re-ordination if it were only a question of discipline. I recognise that my own Church has reached the cross-roads of

a great decision, not because she has finished her work, but because she cannot exist in isolation. Her message is a strong emphasis upon the experimental side of religion, embracing the threefold consequences of the faith of the believer in Christ, the forgiveness of God, and the free and immediate bestowal of the Holy Spirit, independent of external authority. This is not, and is not claimed to be, the whole catholic faith; it leaves on one side many aspects of the Christian faith, and it needs of itself no separate Church organisation to express it, for it already finds expression in certain schools of thought within the Church of England. The separate organisation arose through folly and prejudices, which, as matters of history, can be put on one side here. Some of these prejudices still exist.

What, then, divides us? Please forgive me if I am frank, but I am in dead earnest. From conversations I have had with our Chaplains all around the Front, I know I speak as representing practically all. We feel that the Church of England—no necessarily her Chaplains, but the instructions under which they work—is slamming the door in the face of Wesleyan Methodism. We are being driven in consequence into the other great federation which is on foot, as you know, at the present moment. The difficulty has often been said to be "orders." Some confusion of thoughts exist here. We do not claim, as Wesleyan ministers (and hence we do not ask acknowledgment of such a claim) to belong to a priestly order. Our ministry is prophetic, which, we hold, has a place quite as important as that of the priest in the Christian life. We are just as conscious of the Divine call as any priest could be. We recognise that there are many to whom God speaks His forgiveness through the mouth of the priestly representative, but there are others, and we among them, who know with equal assurance that God has spoken to them and called them and given them the gift of His Holy Spirit. We recognise the Church in two aspects. There is the organised Church which has an authoritative right as a society to lay down rules and discipline for the purposes of good order and government. But we also recognise the spiritual Church, which is the society of all those who love Christ in sincerity and truth. We maintain that no one and no society has any right to lay down that in a certain way and in that certain way alone shall a man be received into the spiritual Church of God. How can we? I know Christ has called me; I know I must preach Him; I know He accepts my ministry. I say this not in self-assertion, but as a fact. But if I were to join the Church of England I should have to teach that its scheme of salvation and fellowship is the surely ordained way, and that other ways, though good, are in the nature of exceptions. But I have proved that there is another way just as pure, and I have seen that the exceptions in the world are as numerous as the rule itself. I know this principle is recognised in many parts of the Church of England. But it is not officially recognised. Individually from Chaplains (Church of England) I have so very often received the finest of help and encouragement and brotherliness. Yet at any moment officialdom may step in and say "Thou shalt not." In my own experience this has happened two or three times.

I hate the method which silently acknowledges things without officially acknowledging

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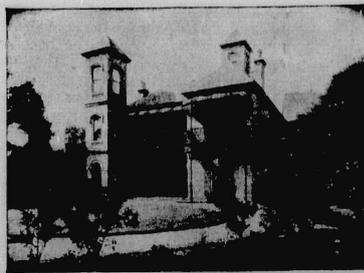


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ing them. I know these facts are acknowledged by hundreds of clergy in the Church of England. Five of them in this area (out of a total of ten) have confessed this. Yet that which they acknowledge, and where possible put into practice, is either winked at or forbidden by their authorities. I hate denominationalism, yet I am forced into it. I love the Church of England, yet she seems, in her official speeches, far more concerned about the National Church than about the Kingdom of God. Our prayers and interest were never invited—we (I speak of this division) were told nothing about the National Mission. I am only an average padre, but I love the men with my whole soul, and I love the gospel that I preach. But because I cannot be dishonest to my own experience of Christ and the visions I have had, I am shut out from fellowship with the Church that claims to be National.

Nine months ago the way seemed opening up. Of recent months, however, I have noticed a change, as though some power was working the other way. Sir, can you not bring home to the hearts of the bishops that there is a terrific crisis impending. I am no panic-monger, but if I could speak to you I would give you numerous proofs. And meanwhile the spirit of denominationalism is the greatest stumbling block out here. Men don't understand it; keen Christians of various denominations have expressed themselves freely to me about it. And yet somehow the bishops still keep the check on the work.

It is not lack of sympathy, I know. I have admiration and reverence for many of those I know. But I don't think they realise how critical things are. Organised Christianity is doomed to lean years after the war, unless the signs alter. I sometimes begin to wonder whether God will pass the Christian Church by, as He passed by the Jewish Church of old, because they cared more for fasts and feasts, ritual and worship, and all the shibboleths of ecclesiasticism and Nonconformity than the love of Christ and the souls of men.

Forgive me if I speak boldly. I don't pretend to a clear view of the whole situation. I only write so that you may continue more earnestly in using your influence to bring nearer together the Church of England and the Church that I love.—Yours, etc.,

A WESLEYAN CHAPLAIN TO THE FORCES.

## Notes on Books.

**The Fiddlers**, by Arthur Mee. Our copy from Angus and Robertson. Price 5d.

This pamphlet of 64 pages should be read by all thoughtful patriots. It is written in the author's usual forceful and convincing manner, and marshals facts and figures in a strikingly interesting way to show the deadly dominance of the Drink Traffic in the United Kingdom. Painful illustrations show that the efficiency and lives of women, children and soldiers are destroyed by it. Food-stuffs—grain and sugar—sorely needed, are wasted by the Trade at the rate of 2,000,000 tons annually, and, worst of all, the British Government, knowing full well what a valuable ally Germany has in the Drink Traffic, strongly entrenched where it can do such effective harm, apparently cannot or will not, or at any rate, does not, follow the lead of Russia, France, and Canada, and take the drastic measures that common sense and national welfare demand should be taken to remove one of the most effective hindrances to victory.

**Death and Beyond**, a volume also entitled Truth for the Time, containing three parts—Death and Beyond, Prayer and General Laws, The Necessity of the Atonement—by E. J. Thomas (Trenaus), published by George Robertson and Co., Propy, Ltd., Melbourne. Our copy from the publishers. The volume is an attempt to give in a popular way a Christian's answer to rationalistic teachings. The author well remarks on the foolishness of exchanging the certitude of Christianity for the uncertainties of Rationalism. An unnamed Rationalist lecturer has supplied the occasion for this book by a series of lectures, in one of which he touches on Spiritism almost sympathetically, calling for the well-merited rejoinder. "And so we have a gentleman of learning and talent who has deliberately dismissed Christianity as 'superstition'—analogising for Spiritism! Well! de gustibus non est disputandum."

The rank and file Christian, in the midst of the pressure of the numerous false cults that surround him will find much that is helpful and refreshing in this writer's uncompromising stand upon the impregnable rock of Holy Scripture.

**Principles of Worship.**—(A paper written by the Rev. Father Kelly, for a Conference of the Nippon Sei Kokwai, Church of Japan, at Tokyo. With a Foreword by the Archbishop of Brisbane.)

We hope that we are always willing to learn anything that will help men to a truer conception of God and the Worship of God; and so it was in no controversial spirit that we commenced our reading of this pamphlet. The Archbishop of Brisbane's Foreword of Appeal and Mr. Kelly's opening paragraph well-nigh produced in us the teachable spirit which both advocate. It was, then, almost with a sense of shock that we found the little brochure simply reeking with a good, up-to-date partizanship; dogmatic, disingenuous to a degree, and strikingly untrue to history. We are disappointed to think that the Archbishop of Brisbane can recommend the paper as a serious contribution to the improvement of a worship which is the expression of a revived spiritual life.

To begin with, there is a subtle defence of the theory of development of doctrine and a crude, if not uncandid, use of the Protestant appeal to the authority of noted reformers in the interpretation of Scripture as an illustration of the insufficiency of the Bible as a guide book for the ordinary Christian, and as justifying others in their appeal "to the undivided (?) Church, or the early fathers, or the medieval writers." Mr. Kelly should know that such an appeal, as badly described by him, is against the very genius of Protestantism, whose appeal to authority is right up to the Word of God itself, and away from all such human interpretation. Any appeal to fathers, reformation or medieval or primitive, by Protestant writers will be only by way of illustration and not of authoritative interpretation. Another good specimen of the author's complete "ignorance" of the history of the Prayer Book is seen on page 8, where he accuses the Reformation fathers of encouraging non-communicating attendance. "I think," says Mr. Kelly, "we may say that the Reformers hoped and expected that people generally would communicate every week, but even those who did not communicate would remain till the end of the service."

If our readers like to consult Bishop Barry's Prayer Book or the Prayer Book dictionary, they will find that the Reformers were quite openly of a different mind, for in the second exhortation in the Communion Office, they inserted a strong condemnation of such a practice. "And whereas we offend God so sore in refusing this Holy Banquet, I admonish, exhort and beseech you that unto this unkindness ye will not add any more. Which thing ye will do, if ye stand by as gazers and lookers on them, do to communicate, and be no partakers of the same yourselves. . . . Wherefore rather . . . depart you hence and give place to others than be godly disposed." Sufficient has been said to indicate that the pamphlet is a specious pleading for the sacrifice of the Mass as "the Great Sunday Service." We note with interest that a sympathetic review of the pamphlet in a contemporary speaks of the "shrewd wisdom" of the author.

**The Year Book of the Church of England in the Diocese of Goulburn for 1917**, containing Report of the first Session of the 15th Synod, 1916. Issued by authority. Price 6d., from Diocesan Registry, Goulburn. This useful publication contains the matter of the ordinary Year Book and Synod Report, and is replete with information. An interesting supplement shows that 302 centres are being worked. Easter communicants numbered 3869, Sunday Schools have an enrolment of 3485 scholars, and there were 3569 visits paid to public and other schools for religious instruction.

## The Missionary Enterprise.

### MISSIONARY WORK AND THE WAR.

#### Blind Soldiers in C.M.S. School.

The Government of India has asked Miss Askwith, who has done such wonderful work for the blind in her schools at Palamcottah, to take some blinded Indian soldiers for training there. This she has consented to do, and eighteen men who have lost their sight in the service of the Empire are now to be trained in the C.M.S. school, the Government bearing the entire expense.

#### Bishop of Zanzibar's New Role.

Archdeacon Reef late of East Africa, speaking in Yorkshire, in June, recalled that the Bishop of Zanzibar had raised a transport column of Christian natives recruited from his diocese to assist General Smuts in his East African campaign, and that the Bishop personally led the column. The Archbishop of York added that he heard the other day from General Smuts' own lips a most picturesque and moving account of how the Bishop of Zanzibar marched one day into the middle of his camp, preceded by a cross bearer, and followed by thousands of his people who had come to assist the British troops. They arrived at a time of much anxiety, and the general, when it was doubtful how far the loyalty of the natives could be trusted, and he would never forget the impression made upon him by the Bishop bringing to their assistance this long train of men, each of whom could be trusted through and through.

#### Government Appreciation of Missionaries.

At the June meeting of the C.M.S., the Hon. Secretary, the Rev. Cyril Bardsley, in his usual survey, said:—

"The number of our missionaries who are doing responsible work at the request of the Government is growing very large. In India an urgent application has been received to send an Indian clergyman to Mesopotamia, where there are 1200 Indian Christians employed in connection with the war. When, during the Persian campaign, the British entered Shizah, Dr. Schaffter, of Isphahan, accompanied them by special request. Both Colonel Gough and the British Consul gave him every encouragement to open a Medical Mission in the town, especially a woman's hospital. The value that other authorities set upon the work of medical missions is shown by the fact that the India Office obtained special permission for Dr. Cox to return to Bannu after having done his bit in the R.A.M.C."

#### China and the War.

We call the following editorial note from "The Newsletter," a Chinese missionary journal:—

"As we are about to go to press, news reaches us that China has broken off diplomatic relations with Germany. What this will mean is too early to predict, but it is sure to upset German prestige and trade, and shatter her ambitions in the Celestial Republic. Why has China taken this step? Because the United States has led—she follows quickly. China has looked up to the United States perhaps more than to any other power for guidance. One of the chief reasons for this is the large number of American missionaries and institutions in China. True missionary enterprise does bring much reflex blessing to the nation that engages in it. The two million pounds spent per annum on this work by Great Britain is as well invested from a purely Imperial point of view as any other sum

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## Personal.

Rev. Oswald Dent, of Austimmer, N.S.W., has been appointed Chaplain A.I.F., and is sailing immediately.

Miss M. Harper, of the N.S.W. C.M.S., celebrated the 25th anniversary of her official connection with the Association and Society last Friday. The official workers entertained her at afternoon tea, and Rev. P. J. Bazeley, on behalf of the staff, presented her with a handsome leather bag. Mr. C. R. Walsh, who presided at the tea, spoke of the great value that Miss Harper's work had been to the cause of missions.

Bishop Goldsmith, late of Bunbury, was inducted to the living of Hampstead, England, on Ascension Day (May 17).

Rev. D. M. Deasey is slowly recovering from his illness and severe operation. He and Mrs. Deasey are staying at Healesville, Vic.

Rev. Edwin Rodda, of Melbourne, passed away to his rest on Wednesday week, from heart failure. He was 73 years of age in April last.

The health of the Bishop of Melanesia has greatly improved. He intends (D.V.) to spend several months in the Solomons, using Vureas as his centre.

The remains of the late Mr. E. Hodgkinson were interred in the North Road Cemetery, Adelaide, on Tuesday last. Mr. Hodgkinson was formerly catechist at Firlie, under the Rev. W. N. Higgins, and a student of St. Barnabas. The Bishop of Adelaide officiated at the grave. Many clergy, old students of St. Barnabas, and members of the congregation at Firlie, showed their sympathy by attending.

Rev. W. B. Docker has been appointed director of missionary study circle work in the diocese of Adelaide.

Rev. E. W. Julien, a Tasmanian Chaplain, who was reported to be missing after having been in the Weinberg military hospital suffering from shell shock, has been discovered up country at De Har. He will proceed to Tasmania by the first available steamer.

Rev. A. M. Webb, of Riverton, S.A., has been appointed a chaplain on continuous service, and the Rev. C. H. Williams, Th.L., will take charge of the parish during his absence.

Rev. F. A. W. Kilbey, B.A., of the Diocese of Bendigo, has accepted the curacy of the parish of Mitcham and Hawthorn, in the Diocese of Adelaide.

Rev. J. S. Beasley, of Gippsland, has accepted the curacy of St. Luke's, Concord, Sydney, from November 1.

Rev. A. A. Yeates, M.A., Organising Secretary of the H.M.S., Sydney, commences his work as rector of Willoughby on October 1.

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## CHRIST OUR DEFENCE.

A tourist tells of coming upon a village which nestled on the bosom of a great mountain. He asked the villagers if they had many storms. "Yes," they replied, "if there is a storm anywhere in the neighbourhood, it seems to find us out." "How do you account for this?" asked the visitor. They answered: "Those who seem to know say it is because of the mountain which towers above our village. If he sees a cloud anywhere on the horizon, he beckons it until it settles on his brow." The visitor inquired further if they had many accidents from lightning. "Not one," they replied. "We have seen the lightning strike the mountain countless times—and a grand sight it is—but no one in the village is ever touched. We have the thunder which shakes our houses, and then we have the rain which fills our gardens with the beauty that everyone admires."

This is a parable of what Jesus Christ is to us and to all who believe on Him. He is the mountain on which the storm breaks. On Calvary, the tempests of ages burst about His head. But all who nestle in His love are sheltered in Him. "In Me ye shall have peace." He is our Eternal Keeper because He took the storms on His own breast that we might hide in safety under the shadow of His love. We lift up our eyes unto the mountains, and rest in peace and in confidence, because "our help cometh from the Lord who made heaven and earth."

—(Church Monthly.)

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Rev. F. C. Philip, M.A., is to take his new duties as Acting-Rector of Dulwich Hill, Sydney, and Warden of Trinity Grammar School, at the end of September.

Rev. R. W. Ratten, of Marshelltown, has been appointed to the parochial district of Romsey, in place of Rev. L. Lewis, who is leaving to go to the diocese of Armidale, N.S.W.

Rev. M. A. Warren, curate of St. Paul's, Geelong, has been appointed to the parochial district of Marshelltown.

Rev. F. E. C. Crotty, B.D., has been appointed incumbent of St. Augustine's, Moreland, in the place of the Rev. J. S. Woods, resigned.

Our congratulations go out to Mr. C. R. Walsh, Prothonotary of the Supreme Court of New South Wales, who has just been appointed Sheriff of the State, vice Mr. C. E. B. Maybury, who has retired. Mr. Walsh has been for a long time one of the foremost Churchmen in the Diocese of Sydney. He is the Chairman of the C.M.S., member of the Standing Committee of the Synod of the Diocese, besides being a live member on numerous committees.

Miss E. M. Bond, of the C.M.S., expected to leave Melbourne last week on her return journey to her station in the Fukien Province, China. It is likely that she shortly will be joined in her work by one of the leading woman graduates of a large Melbourne school. The parish of St. Stephen's, Richmond, supports her in the foreign field.

Rev. A. G. Perkins, of Nowra, has been offered the charge of the District of Artarmon, Sydney.

## Provincial Synod of N.S.W.

The Provincial Synod was in session as our last issue went to press, consequently we were only able to report there the Synod Sermon and the president's Opening Address. Strike conditions interfered somewhat seriously with the attendance of members, though all the bishops of the province were present, and the hold-up of traffic forced the Synod to adjourn every day at half-past four. The gatherings in connection with the C.E.M.S., too, which were to have been held at the week-end had to be abandoned for the same reason.

Apart from the Sermon and the Opening Address, the chief item of interest in the first day's business was the Dean of Newcastle's motion requesting the Bishops of the Province to arrange, by action in every parish in the State, for a petition asking the Royal Agricultural Society to close its Show on Good Friday. An unfortunate amendment by the Dean of Sydney to insert the word "morning" after "Good Friday" was hopelessly defeated, and the motion went through in its original form. Thursday was mainly occupied with the discussion of the questions of the Education of the Clergy, Church Fire Insurance, and the Bishop of Goulburn's motion concerning the strike. The discussion on the first of these subjects was introduced by Dean Archdall, and resulted in the appointment of a committee consisting of the Bishops of the Province, with the Dean of Newcastle, Archdeacon Davies, Canon Forster, and Messrs. C. A. Brown, R. T. Viner, A. E. Ivatt, W. J. G. Mann, J. G. Lingen, and F. S. Joyce, who were instructed to consider the whole matter and report upon it to the next Synod.

At the instance of Mr. W. R. Beaver, the Synod re-affirmed its approval of the 1912 Ordinance re Church Fire Insurance, and invited those Dioceses which had not yet accepted it to reconsider their attitude. The Metropolitan and Bishops Long and Stretch were elected Trustees, and Messrs. F. B. Wilkinson, J. A. I. Perry, H. B. Cowper, T. C. J. Foster, and W. R. Beaver were appointed the Board under the Ordinance. The Bishop of Goulburn's motion proved to be the most keenly debated motion of the Synod, and its discussion extended into Friday. The original motion was as follows:—

"That this Provincial Synod of the Church of England in New South Wales, while recognising the good work done by trade-unions in securing improvements in the conditions of labor, and also the idea of loyalty to unionism, which has led many men to join in the present strike, hereby declares its conviction that the present strike is inconsistent alike with the spirit of unionism, with the essential principles of all democratic government, and with the supreme demands of patriotism upon every citizen of this Commonwealth and Empire, and appeals to all church-people to support and assist the Government in its task of providing for the maintenance of the work and life of the community, and at the same time to strive by personal effort and example and influence for the recovery and restoration of Christian brotherhood between all citizens of the State and Commonwealth." The motion was provocative of much discussion, and the Dean of Sydney took up the cudgels on behalf of the strikers. The Bishop of Bathurst moved as an amendment:

"That this Synod deploras the outbreak of industrial strife in our midst, especially since the method of the strike inevitably brings great loss and suffering upon the weaker members of the community. It expresses its gratification of the good behaviour and self-control shown by all sections of the community, and calls upon all church-people to avoid inflammatory words or acts, which may embitter social life and disturb mutual goodwill. It urges upon church-people to show at all times sympathy towards the rightful aspirations of the wage-earning class, and at the same time to assist in upholding the maintenance of law and order by constituted authority." The amendment, however, which was finally carried was that submitted by the Dean of Newcastle, and couched in the following terms:

"That this Synod deploras the present industrial strife, and desires to draw attention generally to the following facts: (1) That the present state of society springs from the decay of morals and religion, and leads to manifold evils. (2) That Christian principles are not sufficiently recognised in modern industry and commerce."

The greater part of Friday morning was taken up by a discussion of missionary problems and finances, and Friday afternoon brought the session to a close. Before the Synod broke up, however, motions were carried in which the increase of gambling was deplored; the C.E.M.S. commended to clergy and laity as the best organisation for banding the men of the Church together; and the better payment of the clergy recommended. The following very important motion by Mr. W. J. G. Mann was also carried:

"That a provincial standing committee be formed whose duty it shall be to represent the Synod of the Province in matters of Provincial concern when the Synod is not in session, carry out the work of the Provincial Synod, to communicate the various ordinances and resolutions of the Synod to the several Diocesan Synods, and to report to this Synod their acceptance or otherwise; to prepare the business for each session, and to give 14 days' notice thereof to the members of the Synod; and to make all financial arrangements in connection with the Synod, and with this view to assess the various Dioceses in such sums as they may find to be necessary. Such committee to consist of the Metropolitan or his representative, the Bishops of the Province, the secretaries of the Synod, ex officio, together with eight clerical and eight lay members elected by the Synod. That the eight clerical and eight lay members be:—The Dean of Sydney, the Dean of Newcastle, Archdeacon D'Arcy-Irvine, Archdeacon Bartlett, Archdeacon Boyce, Archdeacon Woodd, Archdeacon Spencer, Canon Wilton, Messrs. W. L. Docker, E. W. Molesworth, H. Minton Taylor, J. A. I. Perry, T. C. J. Foster, C. R. Walsh, A. E. Ivatt, and the mover."

## Correspondence.

### The Problem of Empty Pews.

(The Editor, "Church Record.")  
Sir,—Your correspondent, "Layman," has touched upon a question of vital interest which must be faced squarely by the Church ere long. The question has often been raised in my hearing in England, and rarely have I heard stated what appears to me the causes of the empty pews. To speak of the weariness of the length of the service, the need of change of air, or the pressure of business cares have no weight as reasons for staying away from Church, for none of these reasons are allowed to interfere with the pursuit of pleasure or of hobbies.

The cause lies deeper: it is lack of interest in their spiritual welfare and lack of interest in the things of God and of heaven. But the vital question is how to remedy the

appalling declension of sabbath observance and attendance upon public worship.

I have given serious thought to this question for some time, and I beg to offer some thoughts as a contribution to the correspondence on the subject.

In looking back into the history of the Christian Church we find that such a period of indifference to the claims of religion is not peculiar to our times. Let us not despair of a brighter day, nor regard the position as hopeless. In reading such accounts of the lives and labours of men in the past, as given by Bishop J. C. Ryle in "Christian Leaders"; of Rev. Robert Murray McCheyne, Mr. D. T. Moody, Spurgeon, and others, we find that they met and overcame difficulties greater than our own. What was done in the past can, by the Holy Spirit of God, be accomplished again. The most unpromising material is not beyond hope. "Despairing of no man" (Luke vi. 35 R.V. margin).

The lessons which the past has to teach us at the present may be condensed under three heads—

First, the men who have been most used in the past have been men of unbounded confidence in the Bible as the message of God to mankind. They proclaimed their message to the world as "Thus said the Lord." How often the Bible is treated as though it were an insult to the intelligence of the 20th century, to speak of it as the "Word of God." It is this hesitancy with reference to Scripture which is the cause of the lack of preaching which goes to the heart. A man with God's message will soon find a congregation to tell it to.

Second, the question might be asked to-day with all sincerity: What is the subject of the sermon. We are being constantly told that to hold the people we must be "up-to-date," which often means we must preach of present-day events, social and political, in order to hold the people. The churches have no doubt been caught by this snare of Satan, so much so that the old gospel which alone is the dynamic of God has been crowded out. Are not our Lord's words a challenge for to-day, "I, if I be lifted up from the earth will draw all unto me," John xii. 32. Men in the past have held congregations, seen them transformed into living saints under the gospel of Christ. Has human nature changed? Have we found something better? Certainly not; if the complaints of the present day mean anything.

Third, the lack of prominence given to the working of the Holy Spirit must grieve Him and frustrate His working. To regenerate hearts and lives is not the work of men, but of the Holy Spirit. The sooner we learn this afresh the better. My own conviction is that if the Church is not brought back to primitive faith and practice, her candle-stick will be removed and God will carry on His work outside of its borders. The rise and miraculous progress of religious movements outside of the Churches may possibly point to the fact that this has already begun. Go ye into all the world and preach the gospel to the whole creation (Mark xvi. 15 R.V.), is still the Lord's command to His Church.

To every thoughtful reader of Church papers, religious advertisements, etc., it is evident that the point of emphasis to-day is not upon the preaching of the gospel—in fact one almost would think that to-day we are ashamed of the gospel, concerning which Paul declares he could regard that alone as the all-sufficient power for the regeneration of the human race. When men turn to God, they will then seek the Church: it will then become their home.

(Rev.) T. SMITH.

Hagley, Tasmania.

### Exploiting the English Church.

(The Editor, "Church Record.")  
Dear Sir,—I was grieved to see in the last issue of the "Record" that Rev. G. A. Chambers is proceeding to England to ask for financial help for the work in our Bush districts. Surely if the need of assistance were put before Australian Churchmen—the most generous people in the world—they would supply all that is necessary.

It is a libel on all true Australians to hand the begging-bowl round England at this time of severe financial strain. For the sake of our good name let our Church authorities exercise their sense of proportion.

AUSTRALIAN.

Albury, 24th August, 1917.

There is no prison, after all, so narrow, no captivity so irksome, as the habit of selfishness.

As my days bring varied need,  
So my strength is guaranteed,  
Lord, Thou art my strength indeed.

## "THE STRENGTH OF THE CHURCH OF ENGLAND."

In my May copy of the "Expository Times," I have read some words which have stimulated me as an Anglican priest. The words are the more welcome, as being found in a somewhat Presbyterian atmosphere. These are they: "Wherein lies the strength of the Church of England? In the steady, faithful, self-forgetful work that is daily done by its parish priests—their pastoral work and their pulpit work." Very well, then: we clergy are believed by independent outside critics to be, as a body, faithful in the parish and in the pulpit! So let it be, ever more and more! We, the members of the human race, are all to some extent children in heart—a kind word of appreciation encourages us to do better still.

I want to mention another point, wherein Anglicans are considered by some to excel. The late Robert Kennedy, a notable Presbyterian minister in Ballarat, told me, that Presbyterian teaching was philosophic, but Anglican teaching expository—he preferred the latter, as it kept the hearers' minds on the Word of God. He was thinking especially of the life-work of great Anglican scholars.

Within our Church, we have often enough been exhorted to use exposition largely in our pulpits. The late Henry Langley earnestly advocated that.

Let us, in fine, aim to deserve the kind opinion of the above-quoted magazine, and "preach the Word," not forgetting, at the same time, to tend Christ's sheep and lambs committed to our care.—"Free Lance," in "C.E. Messenger."

### WORLD CONFERENCE ON FAITH.

As the best means of preparing the way for constructive work in building up the Christian religion, the American Episcopal Church has sent out invitations to ministers of various denominations in Australia and other parts of the world to assist in arranging a conference to be composed of representatives of every religious communion which believes in the teaching of the New Testament.

The circular which has reached here says:—"It is to be a world conference of Faith and Order, and it hopes for an outpouring by Christians in every part of the world of prayer that God, through the Holy Spirit, will fill our hearts and minds with a desire for the visible manifestation of our unity in Christ Jesus, and so turn our wills in obedience to Him that, with a single purpose, we may labor for the establishment of His kingdom of peace, righteousness, and love."

While our divisions still prevent the bringing together in one place of all the Christians in each neighbourhood for united prayer, it would be possible for them all to pray at the same time and for the same purpose.

The commission, therefore, requests all Christians to prepare now for the observance of the eight days beginning on January 18 until January 25, 1918, as a season for special prayer for the reunion of Christendom, and for God's blessing and guidance in all efforts to that end, including especially the attempt to be made to hold a world's conference so that Christians from all parts of the world may be brought to an understanding and appreciation of one another and the way be opened towards the end aimed at."

### PROTESTANT CHURCH OF ENGLAND UNION.

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December 4th—Problems of To-day. Rev. C. C. Dunstan.

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Subscriptions, and all business communications should be sent to the Manager, Mr. L. Lepelrius, 64 Pitt Street, Sydney, Telephone City 1857. Subscribers are asked to write at once if they do not receive the "Church Record" regularly.

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The Church Record.

AUGUST 31, 1917.

RAPPROCHEMENT.

The standard of revolt raised in England under the Reservation Controversy is likely to have a beneficial effect upon the whole Anglican Communion. Although there are a good many who will side with the recalcitrant memorialists, there is a considerably larger section of clergy and laity whose minds will perceive the trend of such revolt, and who will now feel constrained, in the interests of the larger cause of truth, to dissociate themselves from the extreme section. Thus "The Guardian" has taken a strong stand in the matter, and we are glad to see our own "Church Standard" associating itself with the "Guardian" in deprecating the idolatrous use or misuse of the Holy Eucharist by a sympathetic quotation from a leading article in that paper. In criticising the presidential address of Lord Halifax at the annual meeting of the E.C.U., "The Guardian" says:—

"Is adoration of the Reserved Sacrament one of the things which have been taught everywhere, always, and by everybody? We know that it is not; we know that it is utterly opposed to real Catholicity."

"The 'Church Standard' adds: 'And there are many who will agree with the conclusion of the article:—

'The time is coming when a final choice must be made between the exotic "Catholicism" of extremists who deny the right of private judgment to everybody out themselves, and the sane, ordered and historic Catholicism of the Church for which Hooker and Andrewes, Ken and Keble stood. Let us not shrink from making that choice. The members of a Divine Society must at least be faithful, and the time has come to make it clear that for us in England the Catholic Church is the English and not the Roman Branch of the Universal Church.'

There has been no utterance so definite for a very long time, and it gives ground for hope that we are very near a basis for a genuine and truth-preserving rapprochement among Churchmen of the two great schools of thought within the Church. For, with the possible exception of the last-mentioned leader of thought, there is probably practically little difference between the doctrines of Church and Sacraments, which Hooker, Andrewes and Ken held, and those dear to the hearts of the Evangelicals, except in terminology. And the position of John Keble, to judge from his scant remains, was probably far removed from that mechanical ecclesiasticism which we so much deplore, and against which we feel called upon to protest as a travesty of that gospel of which Christ left to His Church the ministry. "The judicious Hooker" is the most evangelical of teachers, with whom

present-day evangelicals cordially agree. Justification by faith: the Real Presence of Christ in Holy Communion, not in or under forms of bread and wine upon an altar, but in the midst of and in hearts of his worshipping people. Episcopacy of the bene esse, and not the esse of the Church. Freedom of access and confession to God without human mediation for absolution. These are the great differentiating doctrines of the Church for which Hooker contended. And Andrewes and Ken practically concurred, except that sometimes their terminology was not so guarded as Hooker's.

Some idea of the "sweet reasonableness" of John Keble may be gathered from a passage in which he pleaded for consideration of the convictions of others and deprecated the to-day much advocated non-communicating attendance. After speaking of "invidious comparisons and scornful criticisms, he says:—

"I allude particularly to the disparaging tone sometimes used in speaking of Mid-day Communion, with small consideration, as it seems to me, for the aged and infirm, and those who cannot come early. Again, I cannot but doubt the wisdom of urging all men indiscriminately to be present at our Holy Mysteries: a matter left open, as far as I can see, by the Prayer Book, and in ordering of which it may seem most natural to abide by the spirit of the ancient Constitutions, which did not willingly permit even the presence of any but Communicants, or those of whom the clergy had reason to believe that they were in a way to become such. The rather, in that there appears to be some danger of the idea gaining ground, which meets one so often in Roman Catholic books of devotion, of some special quasi-sacramental grace, connected with simply assisting devoutly at Mass, over and above that promised to all earnest and faithful prayer."

When one compares these weighty words of one who was a great force in the Oxford Movement, with the following teaching culled from a recent publication of a Society in our Australian Church, we see a great advance towards the Roman cult which Keble here condemns. In some teaching for children in the publication referred to we find the dangerous idea to which Keble alludes:—

"Now those of you who are confirmed make up your mind to love our Lord more and more in this Blessed Sacrament. Prepare carefully and lovingly, make sure that no sin is in you that you are not sorry that you have committed and confess it to God and come to Jesus to worship Him, and sometimes to receive Him. Even those children who have not been confirmed can come to the Eucharist, although they cannot receive Him. They can come and worship and be blessed by Jesus. He said, 'Suffer the little children to come unto Me and forbid them not.' So when He comes to us as He does in the Holy Communion it is right that all should come, and if the children come He certainly will bless them. It is only in the Church that this wondrous Blessing can be given, because it was to the Apostles that Jesus gave the power to celebrate. It is only from them that the power can come, and they passed it on to the bishops and priests of the Church who receive their authority from them, and through them from Christ. Dear children, pray that your faith may grow in the presence of Jesus in His great service."

Teaching of this kind is far from that of the New Testament, and of the "sane, ordered and historic catholicism for which Hooker, Andrewes, Ken and Keble stood," and we pray God that all true Anglicans will not shrink from making the choice "The Guardian" and "Church Standard" advise, and make common cause against the "exotic Catholicism" of extremists with those who are truly of the same Body with them within the wide and yet definite limits of the Church of England. For long the great middle section of Churchmen have complacently tolerated, as belonging to their special section in the Church, men of extreme views who are much farther removed from them in doctrine and practice than are the evangelical sec-

tion. Do we wrong in humbly appealing to them to review carefully and earnestly their whole doctrinal position in relation to a system of doctrine and practice of which men like Hooker, Andrewes and Ken are rightly reckoned typical exponents? Over and over again there have been overtures of rapprochement, but the extremist section made it necessary to seek such rapprochement only by the ignoring of differences which loyalty to truth, on either side, made practically impossible. The full and free salvation of the New Testament, and the salvation incarcerated in ecclesiastical bonds, are incompatible, and their exponents will of necessity be antipathetic. But those who stand for the same presentation of that gospel of the love of God will surely, in fellowship with their Risen Lord, be capable of such fellowship with one another as will strengthen their beloved Church in her work of witness, glorify their Lord by their manifested oneness, and encourage one another in the great Christian warfare against the sin of an unconverted world. Sursum corda!



Bishop of Gippsland.

Rev. George Harvard Cranswick, B.A., rector of St. Paul's, Bendigo, has been unanimously elected to the bishopric of Gippsland, in succession to Bishop Pain, and he has accepted the responsibility. Mr. Cranswick is the eldest son of Canon Cranswick, rector of St. John's, Glebe Point, and came to Australia in 1884 with his parents, his father having been offered the curacy of St. John's, Darlinghurst, under Bishop Pain. The new bishop comes of ecclesiastical stock. His great-grandfather, Rev. Matthew Cranswick, was a missionary in Canada, and his grandfather, Rev. Dr. Cranswick, Vicar of St. Paul's, Stayley, Cheshire, was formerly a missionary in S. India. His maternal great-grandfather (Rev. Dr. Harvard) was the first Christian missionary to Ceylon, and his grandfather was Rev. George Clough Harvard, of Halifax, Yorkshire. He was educated at The King's School, Parramatta, and at St. Paul's College, University of Sydney, of which college he was a scholar afterwards a Fellow. He took a theological course at Wycliffe Hall, Oxford, and became the curate to Rev. Hubert Brooke, M.A., at St. Margaret's, Brighton, from 1907-1910. He was afterwards in India for five years, where he held important missionary posts. Mr. Cranswick's health necessitated his leaving India for a time, and on his return to Sydney he became the rector of St. Paul's, Chatswood. Mr. Cranswick married, in 1911, Miss Olive Hordern, daughter of Mr. E. Carr Hordern, of Chatswood.

The new Bishop, in taking up his responsibilities, will be followed by the prayerful and sympathetic interest of all those who have the good of the Church at heart.

We believe that his marked spiritual and intellectual gifts will render him a worthy successor of the revered bishop who has just retired.

New Bishop of Bunbury.

The Right Reverend Cecil Wilson, D.D., has been elected Bishop of Bunbury, in succession to Dr. Goldsmith, who left for England a few weeks ago. His name has been freely mentioned in connection with the vacant post. The diocese of Bunbury is much smaller in area than some other Australian country sees, and consequently the travelling involved will not be over exacting. Bishop Wilson was born in England in 1860. Since August, 1911, he has been Archdeacon of Adelaide. He has been in Holy Orders about 31 years. He received his early education at Tonbridge School, and in 1882 he

graduated at Jesus College, Cambridge. In 1886 he was ordained by the Bishop of Winchester as curate of Portsea, where he worked with Canon Jacob until he received an appointment as vicar of Moordown. After some years of successful work, in 1894 he was selected for the bishopric of Melanesia in succession to Bishop J. Selwyn. This was in the days when head-hunting and cannibalism were common practices. The Bishop remained in Melanesia long enough to see considerable changes in the lives of many of the tribes, and although cannibalism still persisted in some parts when he left head-hunting was a thing of the past. The see is an extensive one, and Dr. Wilson spent a large part of each year in the New Hebrides, the Solomons, and other island groups. As the result of strenuous work in a trying climate the health of Dr. Wilson suffered. His stay was much longer than that of the average missionary in these islands, and the Church made substantial progress during his administration. Both as Rector of St. Andrew's and Archdeacon of Adelaide, and in his discharge of the various official duties that have fallen to him, he has shown a mastery of detail and a devotion to the Church that have made him everywhere popular. Dr. Wilson is a man of much spiritual force, and we anticipate that his episcopate in Bunbury will be rich in spiritual blessing.

The Church in Australasia. NEW SOUTH WALES.

SYDNEY.

New Church Offices.

The enlargement of the old Deanery is approaching completion and there will be shortly an official opening. Church-people are requested to note that the following Church Societies have now their offices in the building:—

- The Home Mission Society.
- The Ladies' Home Mission Society.
- Church of England Men's Society.

The new quarters are commodious and up-to-date in arrangement.

There are several large committee rooms and also, we understand, a large room for the convenience of the clergy. Those responsible for the work are to be congratulated upon the very handsome and important addition to the machinery for the more efficient carrying out of the work of the Diocese.

Deaconess' Institution.

The annual meeting of the Church of England Deaconess' Institution, which embraces the Home of Peace for the Dying at Marrickville, and the Deaconess' Children's Home, Marrickville, was presided over by the Archbishop on Wednesday afternoon. There was a large attendance of clergy and supporters.

The total cost of the land, building, and furniture of the new Home was £7300, of which £1500 remains unpaid. Credit balances were shown on the other funds of the institution.

During the year six missionary students and seven deaconesses have been in the Home, and good work in the parishes has been carried on. In the Children's Home there have been 45 children.

Reference was made to the death on Monday week, at the age of 84 years, of Miss Harriet Jones, who during the past ten years had collected over £1000 for the institution, and a resolution was carried placing on record deep appreciation of her efforts.

Mission to Seamen.

The Annual Report is to hand with a good account of the Mission's activities. The Hon. Treasurer reports a record credit balance of £311. The statistics for 1917 are as follows:—Visits to ships 1054, visits to hospital 401, attendance at Institute 48,757, attendance at Church 6708, attendance at Holy Communion 116, attendance at Bible Class 171, bags of books given out 934, letters received for seamen 6925, letters written by seamen 7092.

St. Paul's, Chatswood.

The induction of the Rev. Edward Walker to the incumbency of St. Paul's, Church, Chatswood, by the Ven. Archdeacon D'Arcy-Irvine, took place on Wednesday evening, the 10th inst. The Church was crowded and a very bright and happy service was held, the address given by the Archdeacon being a very earnest and helpful one.

A welcome meeting was held afterwards in the Parish Hall, the Archdeacon presiding, when speeches of welcome were made on behalf of the parish officers, and workers of all descriptions, both of St. Paul's and St. Barnabas'.

Mr. Walker responded in a very happy speech, in which he expressed the pleasure it gave him to take up work in the parish of St. Paul's, feeling sure that the same loyal help would be extended to him that had been given to his predecessor, the Rev. G. H. Cranswick, now Bishop-elect of Gippsland. Mrs. Walker was also accorded a hearty welcome, and the proceedings throughout were of a most cordial nature, and gave every indication that good progress would be made under the ministrations of the new rector. Special thanks were given to the Rev. C. P. Brown and Rev. W. H. H. Yarrington, for the splendid way in which they had carried on the work in the two Churches, St. Paul's and St. Barnabas', whilst the parish was without a rector.

Ryde.

The 119th anniversary of the first sermon preached in this parish was celebrated last Sunday. The Rev. Archdeacon D'Arcy-Irvine, Vicar-General, preached in the morning and the rector at night. The church was well filled at each service. In the afternoon the four Sunday Schools of the parish combined for a unique service, at which they gathered round the grave of the preacher of the first sermon—Rev. William Henry, who died in 1858. A pleasing feature of the service was the placing of a wreath by each School on the grave in memory of that first service. On Saturday an Arbor Day was observed, when 119 trees were planted in the Church grounds.

Conspiracy and Strike at St. John's, Penshurst.

Under the above startling heading, the Rector of Hurstville deals with a difficulty that has arisen in his parish. We sympathise with him in the trouble that disloyalty of workers has caused him, and congratulate him on his outspoken dealing with the matter. In the statement, Mr. Dixon Hudson says:—

The Present Position has come about as a result of Ritualistic conspiracy which has been unveiled and defeated. The prospects of success of this insidious ritualism was such that it was described by its leader as "growing and promising." If such is the result, too, of trying to conciliate those who desire a ritualism foreign to the customs and traditions of this parish, it seems reasonable enough to give up trying to conciliate. There is no express regret for attempting to meet the wishes of those who in some other parishes would be able to get all they wish. All that now seems needful is to make a statement of the attempt to settle difficulties and to state a policy.

The nature of the services at St. John's in the future will be such as have been authorised in the past. The Rector desires it to be known there can be only one person ultimately responsible for the conduct of Divine Service and the nature of the ritual connected with the same, and that person is the Rector. The Diocesan looks to no one else to render an account to him.

This parish—as far as a parish can stand for a particular type—stands for a Liberal Evangelicalism, however imperfectly that may be interpreted. We are opposed to extremists on both sides, and will gladly stand or fall by such a policy. We are not wedded to any hard and fast type of service, but the one that commends itself to us most of all is the type of the service at the Parish Church. The Rector cannot allow individuals—however earnest and learned in the ways of ritualism—to introduce changes into the services at their own sweet will as they have been doing. Those who find it impossible to worship God within the walls of the Church of England in this parish must either go to Rome or to a ritualism we do not encourage.

A controversy with Ritualists always gravitates, and rages round, the Communion Office. It may, therefore, be of interest, as well as a source of entertainment, to many of our people to know what has taken place at St. John's in regard to this particular service alone, and wherein one phase of disloyalty has been shamefully displayed. This phase alone ought to be sufficient to convince all but the willfully blind of the conspiracy to undermine and change the customs and traditions of this parish.

The following unauthorised acts have been indulged in, and constitute acts of disloyalty:—

1. The Eastward Position.
2. Mixed Chalice.
3. Frequent use of the Sign of the Cross.
4. Genuflexions.
5. Frequent acts of homage and adoration, with bowing and raising of hands at every conceivable opportunity.
6. Omissions with definite intention to pray for the dead.
7. A superabundant indulgence in acts of supposed reverence in disposing of the remaining elements.
8. Encouragement to children and adults in non-communicating attendance.

A dramatic rendering of the Communion Office. This list will suffice for the present. Without passing judgment upon individuals, let us say all these things appear to some people to be necessary accessories of reverence to the performance of the Communion Office, and may be found in some Churches, but they are utterly foreign to our customs and traditions.

These things appear to many of us to savour of the flesh, and not of the Spirit; and, therefore, they are irritating, distracting, and irrelevant.

When a Roman priest is wanted in this parish, we will get a real one, and not an imitation.

N.B.—Strikers may obtain copies of this article at the rate of 6d. each, or 2/6 per dozen, post free.

C.M.S.

Women's Department.

The Annual Sale of Work will be held in the Oxford Hall, Liverpool Street, Hyde Park, on Tuesday, 11th September. The opening ceremony will be performed by Mrs. W. E. Shaw at 2.30 p.m. Open from 2.30 to 9 p.m. There will be a large collection of foreign lace and embroidery goods.

GOULBURN.

Bishop's Letter.

"And now to speak of even greater things, the three years of Kitchener's prophecy have passed, and the war is still going hard, harder than ever in spite of brilliant achievements and splendid endurance. People are beginning to wonder, 'Lord, how long?' Why are we kept waiting, working, praying, suffering, fighting, year after year? May not one answer be that we have been in a sense taking God's name in vain? Remember the American Bishop's text, 'committing the decision to the Lord of the world, giving to His men the watchword, 'Victory is God's.' God is not our greatest ally, our patron saint, but the Lord of the world. Victory is the verdict of His judgment, the expression of His will, the fulfilment of His purpose. We are appellants awaiting His judgment,—servants listening for His will, unconscious instruments of His purpose while it is still a mystery, and conscious agents of that purpose when once it has been revealed. Victory is kept in suspense till the war has completed its work of conversion and conviction in our national life. Meanwhile there are signs of 'interim' judgments of God which seem clearly to point to the side on which the final judgment will be given and the victory awarded. There are three great facts at least which justify



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our faith. The first was the miracle of the Marne, the defeat and retirement of the German armies in September, 1914. Military experts have offered various fascinating theories to account for this amazing turn of events. Not one of these explanations explains the fact. "It was the Lord's doing." And it saved the world, for it broke to pieces Germany's original plan of campaign and gave France and Britain time to recover. The second fact is the awakening of the Soul of Britain, mother and daughter nations alike, though in different degrees. Unity and sacrifice, which in Germany were the deliberate organisation of a people for aggression, came in Britain as a swift moral transformation in response to a call of honor and duty. The transformation is far from complete—how far, we realise bitterly in Australia to-day. Yet incomplete as the awakening is, it is so real that it marks out the awakened nations as the instruments of God for the re-making of the world. The third fact is the conversion of America, a neutral nation that seemed to care only for its injured commerce. The entry of America into the war is not merely an accession of material and military strength to the Allies; it is a moral witness to the real character of the war, as no longer a conflict over questions of international honour and obligation, but a fight for the freedom of humanity. The Papacy is still silent, shackled by its political interests in Central Europe. It has been left to America to fling profit and policy aside and voice the conscience of Christendom by joining the fellowship of sacrifice for the life of the world. Look at these three facts in the light of the Bible, and you can have no doubt where victory must lie."

## BATHURST.

Diocesan Endowment Fund.  
Report of the Commissioner.

"At the last session of the Synod of the Diocese, a resolution was carried that the canvass on behalf of the Endowment Fund should be resumed and finished. Accordingly a start was made a few weeks ago in the parish of Dubbo, and all things considered, the response, I think, was eminently satisfactory—£394 was obtained, and with a little more expected in a day or so £400 should be received. £200 in promises makes a total of a little over £600. Had I not been prevented from visiting Dubbo on previous occasions, I believe the canvass would have proved as successful as in other parishes. Not only was the appeal made in war time, and during drought conditions, but also Red Triangle Day came in the midst of my canvass. With but few exceptions the Church people throughout the parish were kind, sympathetic and willing to help."

## "In Journeys Often."

The Bishop, in his monthly letter, describes the difficulties of his journeyings over his large diocese, and closes with an interesting description of the country's hardships, incidentally showing something of his own toils:—

"People who have always lived 'down east' sometimes ask for pictures of life out back. This letter is too long already to give many of the little typical pictures that crowd upon one's vision."

"There is of course the never ending sameness of the everlasting plains. It is somewhat startling, for instance, upon saying sympathetically to a 'very' bush girl, 'I suppose you have never seen a big town, Sarah,' to get the reply given with scorn, 'Me! I've never yet seen a hill in my life.' It was the same Sarah who, on being taken to hear a pianola which had penetrated to the back country, who said: 'she would rather hear Dad on the tin whistle every time.'"

"It is the country of long delay and plenty of time. One man with whom I stayed saw his furniture shipped from Brewarrina on the waggons. He went on to his new home, 80

miles distant, to get ready for his furniture. Six weeks later his furniture arrived. The bullocks struck a bad time on the roads and he had to wait; 80 miles in six weeks seems slow. But on another occasion I was talking with the owner of the tug that takes cargoes down the Darling from Bourke. He was stranded on a sandbank at the time and had to wait a quite indefinite time until a fresh might take him off. He told me that he bought his boat at Echuca on the Murray for this business and it took him exactly two years to take his boat from Echuca to Bourke. Imagine spending two years of your life just taking a river boat from Echuca to Bourke! Occasionally you might have to sit down for six months or more and 'wait for a river.' Many of the teamsters lead a sort of nomad life. You may see them accompanied by wife and children and the usual domestic animals. A goat or two supplies the milk; a flock of fowls may be seen perched in crates under the waggons as it goes lumbering along. When the waggons stop they jump down and forage over the plain. When the team is yoked up again the driver cracks his whip vigorously and the fowls come running in and jump up into their crates ready for the next stage.

"Camels are now doing the main part of the haulage in the country beyond Bourke. Five years ago they were all packed. To-day they are broken to harness, and in teams of 14 to 20 they pad along, drawing the great waggons after them. They can live on anything that turns up, and are cheaper to buy and cheaper to keep than horses or bullocks."

## VICTORIA.

## MELBOURNE.

## Synod.

Diocesan Synod, 1917, will commence on the 1st October next.

## Lectures on the War.

Arrangements have been made for a course of lectures upon the War to be delivered in St. Paul's Chapter House. The following are the subjects and the lectures:—

September 3, 8 p.m.—Moral Causes of the War.—The Archbishop. The Duty of the Christian Church To-day.—The Moderator of the Presbyterian Assembly.

September 10th, 8 p.m.—The War in Relation to the Kingdom of God.—Professor Adam. Education and National Character.—Rev. Dr. Sugden.

September 17, 8 p.m.—The Present Time as a Day of the Lord.—The Archbishop. The Christian Church in a Day of Tumult.—The Rev. F. W. Borcham.

## Holy Trinity, East Melbourne.

"The present strike is only a special expression of the general state of feelings between people everywhere," the Rev. H. N. Baker declared on Sunday last, in the course of an address to men on social questions at Holy Trinity, East Melbourne. It did not show, he continued, that the kind of humanity found in the workers was different from that found in the middle classes, but only that the humanity in us all was full of selfishness, malice and unkindness. When "Mrs. B." refused to speak to "Mrs. A.," she was only inspired by the same spirit as dwell in the strikers. The good folk who would like to have the strikers shot were guilty of the very sin they thought they detected. Our personal animosities and private feuds, when multiplied by the thousand, became class war. The roots of pride, envy, and hatred were in us all, and quite prevented the realisation of the corporate ideal. The contrary spirit was that of brotherhood, but that was a hard thing to acquire. It meant an inward conversion. Strength of will could go a long way towards gaining it, but not all the way. Only in

God could we be brothers to those we naturally disliked and those opposed to us. God imparted affection like His own, which surmounted the barriers of class and colour, prejudice and interest.

At present the State was powerless to control industrial forces. But the State represented the general will. It was weak because no will was put into it, and individual responsibility was not recognised. Parliament and the Caucus were blamed. But united interest would make a force of will which would effect something. It was the quality of interest that counted. If the State were regarded chiefly as a machine to straighten out industrial difficulties it would never fulfil its function. The State was really a moral institution, like the family out of which it grew. Its object was the development of positive justice, and it needed men to be willing to sacrifice self for the greater good, both by real interest in politics and by actively devoting themselves to a political career. So long as the ablest men of the State pursued the path of self-advancement in business or profession rather than deny themselves by entering into a career in politics, so long would our politics be in disrepute.

## Mission to Seamen.

## "A Modern Methuselah."

The launch, after her extensive overhaul, has been more useful than ever in enabling us to visit the vessels moored in the stream, and the receptions accorded us have been of the most cordial character. Upwards of twenty French sailing ships have been in port during the past three months, and as they were at anchor in the stream for nearly two weeks discharging ballast, we had many opportunities for definite work amongst the crews, and they were most sincere in their appreciation for what was done for them. Ship visiting is probably the most interesting phase of the work, as we see human nature in all its phases on the various ships. Quite recently on a sailing ship, one of the crew remarked that the old man (the captain) was about 217 years of age, and when questioned, he gave the following novel explanation. He said that he had kept a tally of the skipper's sea years, and the record showed that he had been at sea for 203 years, and assuming that he was 14 years of age when he went to sea, his age would be at 217, as the "old salt" expressed it; surely this is a fair example of nautical humor.

## C.E.M.S. Hut.

The following resolution was passed at the last meeting of the Melbourne Executive Committee of the C.E.M.S.:—"That this meeting expresses its warm appreciation of the cordial endorsement given by his Grace the Archbishop to the War Work Committee's proposal to raise £5000 for a C.E.M.S. Hut for France and extended local work, and earnestly appeals to the clergy and laity of the Church to secure a generous and prompt response."

## Appeal for Funds for Victorian C.E.M.S. Hut for France.

The Committee desires to appeal to all Churchmen for increased support. No appeal was issued in the last financial year, because it was not desired to clash in any way with the Diocesan War Work Committee or the newly-formed League of Soldiers' Friends, which seeks to bind all Church folk—women as well as men—young and old, in one splendid league of true friends of the soldier. But the experience of the past six months has convinced the Committee that it must hold its hand no longer if a glorious opportunity of service to God and the soldier-Churchman is not to be thrown away. It must obtain larger funds for its own special work. Surely the C.E.M.S. and the laity of the Church of England would be traitor to all that is best in their Christian profession if they handed over to undenominational agencies the presentation to the soldier of the noblest ideals of Christian

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## Clergy Retreat.

The Annual Retreat for the clergy of the Diocese of Adelaide will be held on Tuesday and Wednesday, September 11 and 12, at St. Columba's, Hawthorn, at the kind invitation of Archdeacon Clappett. It will be conducted by the Right Rev. Reginald Stephen, Bishop of Tasmania.

## NEW ZEALAND.

## Military Affairs Committee.

The Hon. Financial Organiser reports as follows on July 14:—

"The past month has been by far the best that I have had, no less than £2755 10s. 3d. having been received, the total now being £6053 18s., including £134 8s. 10d. handed over to the Diocesan Office in Napier from Rotorua, to be remitted to the Military Affairs Committee."

"The amounts contributed by each diocese that I have visited are as follows:—Christchurch £1540 0s. 4d., Waiapu £1216 17s. 6d., Auckland £1085 0s. 8d., Wellington £1227 11s. 5d., Nelson £586 0s. 7d., Dunedin £398 17s. 6d. This is very satisfactory, as it shows that our people are at last beginning to realise their responsibilities, and there is little doubt that the £10,000 asked for will be obtained, as committees in most of the dioceses are now taking up the matter in earnest."

## WELLINGTON.

## Church Schools.

Nearly six thousand pounds have been collected for the Church Schools movement, but ten thousand is the sum that should be in hand to launch the scheme worthily.

The Bishop made the following reference to the matter in his Synod Address:—

"It will also be remembered that the Synod of last year established a Church Schools' Board, with authority to raise a fund for the purpose of providing Church Schools in this Diocese. I think that the report of its first year's work, which the Board will present, will be regarded as eminently satisfactory, as a beginning of a most important undertaking. As I said last year, the Church of England has an ideal of education. I think it a noble ideal. All imperfect as has been its embodiment in the schools in England, yet I am sure that all impartial men will admit that it has had an immense and salutary influence upon English life and character. I am sure that if this ideal can be embodied in even a few schools in New Zealand the benefit will be great, not only to the Church, but to the country."

## REVISED LECTIONARY.

Sept. 9, 14th Sunday after Trinity.  
—M.: Pss. 90, 91; Jer. v.; Luke xii. 35, or Rom. vi. E.: Pss. 92-94; Jer. xviii. 1-17, or xvi. 1-37; Luke xiv. 25-30, or Rom. x.

Sept. 16, 15th Sunday after Trinity.  
—M.: Pss. 96, 97, 99; Jer. xxxv.; Luke xv. 11, or Rom. vi. 1-17. E.: Pss. 101, 102; Ezek. ii. 1-iii. 3, or iii. 4-21; Luke xvi. 14, or Rom. viii. 18.

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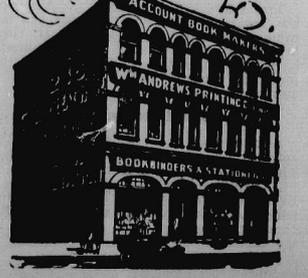
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## Dr. J. H. Moulton's Last Verses.

The following verses by the late Dr. J. H. Moulton have been made public through the kindness of his brother, the Rev. W. F. Moulton, who received them in the last letter which he received from their author. Mr. W. F. Moulton says: "His work at the College at Bangalore stirred him to the depths of his being and these lines evidently were the result."

### AT THE CLASS-ROOM DOOR.

Lord, at Thy word opens your door inviting Teacher and taught to feast this word with Thee:

Opens a book where God in human writing Thinks His deep thoughts and dead tongues live for me.

Too dread the task, too great the duty calling,

Too heavy far the weight is laid on me! Oh, if mine own thought should on Thy words falling

Mar the great message and men hear not Thee!

Give me Thy voice to speak, Thine ear to listen.

Give me Thy mind to grasp Thy mystery;

So shall my heart throb and my glad eyes gleam,

Rapt with the wonders Thou dost show to me. —J.H.M.

Bangalore, February 21, 1917.

## Talks to Sunday School Teachers.

(By Rev. R. G. Nicholls, B.A., Dip. Ed.)

### Systematic Presentation of the Lesson.

A definite order and purpose must be kept in view in preparing the lesson. Some teachers come to school with a "nice bulky package of facts" which they hope to pack away in what they think are commodious intellectual warehouses in the class. Little wonder that it is they themselves alone who go away freighted with the package of facts.

"A store of information is not a lesson, and the question is how to select it, how to adjust it to the individual need of the scholar. If you had a roll of cloth, you would not say 'There is a jacket.' It has to be cut, shaped and fitted first. When you have your stock of material, you have to make it fit the class. The child is not made for the lesson, but the lesson for the child. The late Bishop of Lincoln used to say that teaching was like a game of dominoes. It is no good for you to have your hand full of sixes if your opponent plays a one, for you could not go on. And it is no use for the teacher to be packed full of knowledge of his lesson unless he understands the point of ignorance of his scholars, for the point of contact is missing and he cannot go on."

(H. A. Lester.)  
In present-day educational practice the following is the usual arrangement of the lesson:—

i. Preparation.

ii. Presentation.

iii. Application.

The teacher is recommended to set out his lesson under these headings.

i. Preparation.—Each new lesson brings new ideas into the minds of the pupils. This new knowledge has to be adjusted to the existing mental content of the child. The step of preparation is to make this connection between old and new as simply, as briefly, and yet as strikingly as possible.

It is also directed to secure initial interest—for with interest gained we are sure of attention. Interest in the new lesson is greatly assisted by linking it up with something of interest already in the child's mind. However, we have not only interest to consider. We must also keep in view our new lesson facts. In the first step the mind of the pupil is placed in a favourable position for receiving the new ideas.

The preparation may vary. Familiar conversation is one of the best forms it may take. Now it may be a brief anecdote, now an object or a picture, now a running fire of questions. The aim is always to get the point of contact. Knowledge is not gained by successive groups of facts. It is a continuous stream. It grows like a chain, link by link, each link being related to a prior one. The preparation should be brief, graphic and calculated to arouse curiosity and stimulate interest. It is the preliminary sortie to capture the attention of the class, and as such, it is of great importance.

A lesson on the Sower may well be introduced with a little chat on wheat, a bunch of wheat in ear being produced by the teacher. A lesson on the Lost Sheep may begin with a preliminary talk on animals the children know. Palm Sunday lesson may have as its opening "preparation" a reference to some glad day in the town, such as a welcome to returned soldiers. The singing, shouting and cheering would be intelligible to the children. Of course it will be borne in mind that for younger scholars the preparation will be more elementary than with older ones.

If the preparation can be made to serve as a recapitulation of the last week's lesson, a double aim is achieved. If not, then it is always wise to link up the lessons. A few brief questions will soon gather up the threads of the last lesson. Don't let each lesson be a water-tight compartment. Get continuity and connection between your lessons.

ii. Presentation.—Here the actual teaching of the lesson begins. The new facts and ideas which we wish to be assimilated by the child mind are now to be set forth in their best garb, and their most evident sequence. If possible, the lesson is to be arranged into various "steps," each of which should mark some main feature of the lesson. Many facts and ideas will be presented to the class, but it is surprising how many of them pass away into the rubbish box of forgetfulness. It is better if we centre our teaching around a few solid facts than leave a diffused, chaotic mass of ideas in the scholar's mind.

In such a lesson as the parable of the Lost Sheep we might make the following our "steps":—

1. The story itself.
2. The Shepherd's love for the sheep.
3. How Jesus is the Good Shepherd.
4. Our need of the Good Shepherd's care (application).

In working up the presentation you will bear in mind to jot down all the facts you need. Marshal them in orderly array, work out the sequences as they reveal themselves to your own mind. Here you may make good use of your lesson text books. Some lesson books give you a connected story; others are in the form of a running commentary. The former is best for little children, but both methods are lacking for older pupils.

If possible make your explanation work round the action of the story. It is not a wise plan to merely read a verse and then to explain it. Don't deal with the lesson piecemeal. If possible, keep it as a whole before the minds of the children, not as a disjointed collection of unrelated actions.

"The whole success of your presentation" will depend on the amount of co-operation on the part of the scholars. If you are willing to do all the work, the children will let you. But passivity is not normal or natural in children. If you do not make them active participants in the lesson they will tend to lose interest, and inattention will quickly result. You must forestall inattention by keeping interest and activity awake. It is oftentimes a difficult task. The teacher needs to be very much alive. Interest begets interest. Your enthusiasm will often soon "catch on." But we must bring all our big guns to bear on the fort of inattention. Graphic word-picturing, object models, pictures, illustrations, com-

petition among the scholars—all these devices help us to grip the attention of the class.

The best plan in calling into being the activity of the scholars is to proceed by question and answer. A question is not a complete thought. Its very quality of incompleteness stimulates the desire to supply the answer. The question makes the child's mind act. It arouses trains of thought. Your questions will not always evoke the right answer. But do not be satisfied with any reply. Use every answer if possible. Build on it, if at all relevant. Never ignore it unless quite off the point. And never ridicule an answer or be impatient at not getting just the reply you want. The child's world of ideas is quite a different one from yours. Be patient with him. Draw out of him what is there. Work from what he knows to what he does not know. If you get no answer, then perhaps your question may be at fault. Vary the attack. There's more than one way to express a question. Then you will get diverse answers sometimes. If there is room for varying views, work on them. Arouse the competitive element. Let the class take sides. Competition is one element that makes games so interesting to children. They delight to vie with each other. For instance, in teaching a class of girls a lesson on Martha and Mary, a happy device would be to take sides as to which character they prefer. It gives them a direct interest in the lesson.

There are certain fundamental principles underlying all teaching that we should remember when preparing and giving our lesson:—

1. Proceed from the known to the unknown.—Each lesson introduces the child to some new facts. No ideas stand isolated in the mind. All ideas are related. Everything we imagine or perceive calls up many associations to the mind. We interpret the new by what is already existing in mind. If a child saw an aeroplane in the distance, it would most probably exclaim, "Look at the big bird!" The best approach to a lesson on the aeroplane would be through the bird. The child in actual known experience understands something about the bird. That knowledge is the base on which we build further new information re the aeroplane.

We will later discuss certain fundamental factors in child psychology which will further illustrate this important principle. At present we are content with emphasising it. Build on what a child knows. Don't imagine he knows what you know. His world of ideas is far less extensive and more undeveloped than yours. You must descend from the heights of "adulthood." Try to find out what is already there in the pupil's mind.

Further, the child is interested in what he knows. Thus, in pursuing the above principle, you are best able to hold his attention. If we are teaching a lesson on the Nativity of Christ our best means of attack is from what they already know of a little baby. The question "Who has a little baby in his home?" will always arouse immediate interest and expectation.

(2) Work from the Individual (Particular) to the General.—You may be discussing the parable of the Good Samaritan. From the individual instance work towards the general rule—our neighbour is "anyone who needs our help." We must bear in mind that a

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general rule cannot be proved by one individual case, but from the individual instance we must work towards a rule that will apply in all cases.

(3) Proceed from the Concrete to the Abstract.—The abstract is almost altogether foreign to the mental content of the child. He deals with the concrete, the real things sensed by eye, ear touch, etc. His world of ideas is the mental substratum of real objects, feelings and desires. He will not understand the abstract quality of goodness or beauty, but he soon learns to think of people as good and pictures and sights as pretty. Abstract conception of love he will not know, but he understands in a way words cannot express how mother loves him and how he loves mother.

But the child must not be allowed to remain in the concrete too long. He must gradually be led to form general ideas and conceptions. We must form abstract generalisations which will meet not only individual concrete cases, but will apply in all circumstances.

iii. Application.—The last step is most important. The dictum of Socrates that "knowledge is virtue," is not tenable. Knowledge must be treated as a means towards right living. To do is more important than to know and to believe. The Sunday School lesson must not come to a "dead end" in the presentation. It must have a practical bearing on the life of the scholar. Compare our Lord's parting admonition to the lawyer to whom he told the story of the Samaritan—"Go and do thou likewise."

We must therefore devote special attention to the application when preparing the lesson. Set forth as simply and as briefly as you can the working of the lesson truths in the life of the child. The presentation will tend towards unfolding some general idea. Try and get the class to make the inference from facts to general rule themselves. Let them discover the real meaning of the lesson if they can. Whatever you do, don't substitute for the application dry sermonising or moralising. Indeed, I have sometimes found it wise to make the application as the lesson proceeded. But if the threads of the lesson are skilfully gathered up and woven into a brief, pointed, suggestive application, much worth while will have been achieved.

We teach not merely to impart instruction, but to mould plastic lives. Let us therefore seek to plant ever more carefully and thoroughly the seeds of eternal life in the hearts of our scholars that they may spring up and bear fruit to the glory of God.

## Young People's Corner.

### A Missionary Alphabet.

(By Mrs. A. C. O. Hann.)

A for ST. ANDREW to whom the Call came; He heard and obeyed it. May we do the same!

B for the BIBLE which we should all search; It teaches us plainly of God and His Church.

C for the CONVERTS the missionaries make; They bear many hardships, and all for His Sake.

D is for DUTY in spreading the Word; We know, but don't do it, although we have heard.

E for EXCUSES one frequently hears From young, middle-aged, and those well on in years.

F is our FATHER. His children are we, And all men our brothers in one Family.

G is the GOSPEL the missionaries preach, A Gospel of Love to the hearts they would reach.

H is the HELP we can give if we will By prayer and by almsgiving. (Some folk give nil!)

I is the INTEREST shown by a few; Their keenness is surely a lesson to you.

J is the JOY you will feel in your heart At helping our Master, how'er small your part.

K is for KINSHIP with all, black or white, For I, you, and they are all one in God's sight.

L is for LANDS which have never yet heard Of God and His Christ. Is your heart still unstirred?

M is the MONEY we give to the work Of spreading the Gospel, which some people shirk.

N for the NURSES who go out abroad To care for the sick and to tell of their Lord.

O for OURSELVES. What have we done, I say? Very little, I fear; then let's start from to-day.

P is for PRAYER, most important of all— You cannot leave that out, whatever befall.

Q is for QUESTION. The big one for you is, "What work is waiting for me to do?"

R, RESOLUTION, that's all you will need; If your heart's in the work you are happy indeed.

S is for SOLDIERS. Christ's soldiers are we; Then obey His Command, "Unto all men go ye."

T is the TROUBLE we're ready to take; We will pray, work, and give and do all for His Sake.

U is for UNION, our oneness with others; Have we realised yet that all men are brothers?

V is for VISION, a Church wholly one, Universal, complete, then the work will be done.

W is the War we are waging meanwhile With Satan and sin, and with all that is vile.

X is the sum (yet unknown) you'll agree To give up for Mission work annually.

Y is for YOU, who will have to decide What is your part in Missions. Don't put it aside.

Z is for ZEAL. Don't forget what I say, Be zealous for Missions and—START FROM TO-DAY!

—Adapted from M.U. Journal.

### A Member of the Humane Society.

A coal cart was delivering an order the other day, and the horse, after two or three efforts to back the heavily loaded cart to the spot desired, became obstinate. The driver began to beat the animal, and this quickly collected a crowd. He was a big fellow, with a fierce look in his eyes, and the bystanders were chary about interfering, knowing that would follow.

"I pity the horse, but don't want to get into a row," remarked one. "I'm not in the least afraid to tackle him," put in a young man with a long neck; "but by the time I get him down, a policeman will come up and arrest us both."

The driver was still beating the horse, and nothing was being done about it, when a little girl about eight years old approached, and said:—

"Please, mister," "Well, what ver want?" "If you'll only stop, I'll get all the others, and we'll carry every bit of the coal to the manhole, and let you rest while we're doing it."

The man looked round in a defiant way, but, meeting with only pleasant looks, he began to give in, and after a moment he smiled, and said:—

"Mebbe he didn't deserve it, but I'm out of sorts to-day. There goes the whip, and perhaps a lift on the wheel will help him." The crowd swarmed round the cart, many hands helped to push, and the old horse had the cart to the spot with one effort.

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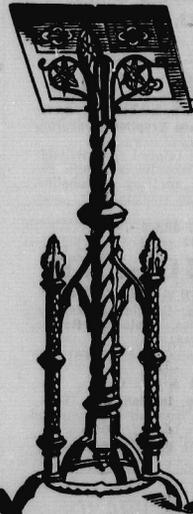
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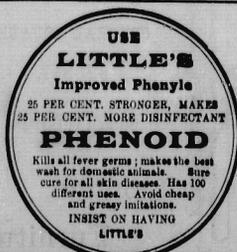
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