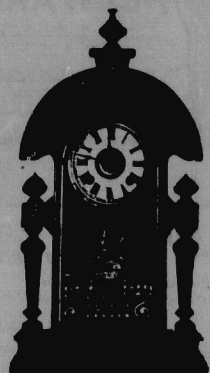


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Printed by William Andrews Printing Co. Ltd., 200 Castlereagh Street, Sydney, and Published by The Church Record Limited, at 64 Pitt Street, Sydney.

The Church Record

For Australia and New Zealand.

A Paper issued each week 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. I., No. 30.

JULY 24, 1914.

Price 1d. (6d. per Year.)
Post Free.

Current Topics.

On the Seventh Sunday after Trinity we remember that all good things come from God. In the Gospel (St. Mark viii. 1-9), we read of the Feeding of the Four Thousand, a miracle which strikingly illustrates the opening words of the Collect:—

"Lord of all power and might, who art the Author and Giver of all good things." It is from Him alone that we derive the daily bread which we need both for our souls and bodies. The Epistle (Rom. vi. 19-23) reminds us first of the condition of the natural man, the fruit of whose life is death, contrasting him with the spiritual man, who, being made free from sin, and having become a servant of God, has his fruit unto holiness, and the end everlasting life. These wonderful results are not received as wages for work done, but by accepting a free gift: "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." All this is summed up in the Collect in which we acknowledge that we must look to God for all good things, and pray that He may graft in our hearts the love of His Name, increase in us true religion, nourish us with all goodness, and of His great mercy keep us in the same.

We have heard recently of an Australian Diocese where clergy arriving from another State, have been told that Evening Communion was not permitted in the Diocese to which they had come. In other Dioceses in Australasia Bishops are doing all they can to prevent the practice. The most recent instance is in Christchurch, New Zealand. The Bishop has published in the "Church News" a letter to Rev. A. H. Norris, of Temuka, in reply to a request from the Annual Meeting of parishioners asking him to sanction celebrations of the Holy Communion, in that parish, in the evening.

The Bishop in the course of his letter, says: "In the words of St. Paul, 'We have no such custom, neither the Churches of God.'" "I cannot sanction Evening Communion in this Diocese." He also says that "the practice of Evening Communion was an innovation of the last century, unknown to the Church for nearly 1,800 years," and that at the Reformation "no other than a morning hour was ever contemplated."

We do not wonder that holding the views he does, Bishop Julius should re-

fuse to sanction Evening Communion in his Diocese. But the important point to be remembered is, that, in the case of benefited clergy, no sanction is needed. So long as they act within the limits of the Prayer Book, they have a perfect right at their own discretion, to hold services (including the Holy Communion), at any hour which may be suitable and convenient.

The Bishop says that to celebrate the Holy Communion in the evening "is inconsistent with the spirit of our worship." We are irresistibly reminded of the words of a writer on this subject in the "Church Times" some years ago. He said "The only argument which can be adduced for the practice of Evening Communion is the time of its institution." We should have thought that no other argument was needed. If, as the Bishop of Christchurch says, the celebration of Holy Communion in the evening "is inconsistent with the spirit of our worship," does it not follow that "the spirit of our worship" is in some way very different from the spirit which pervaded the worship of the Apostolic band in the Upper Room, when our Blessed Lord Himself instituted the Holy Communion in the evening, after supper.

The importance of providing financial assistance for suitable men in their training for Holy Orders has been already dealt with in our columns, and we have received some donations for a Candidate's Ordination Fund. An old student of Moore Theological College, Sydney, has made a generous offer to the Principal (Rev. D. J. Davies, M.A.). He is willing to give £5, if nine other persons will give £5 each. He is prepared to increase his donation to £10, if nine others will provide the same amount. The money would be held by the Principal for suitable students, who would be able to join the College, if they had some financial assistance. We trust that nine other donors will soon come forward. They need not necessarily be former students of the College. Communications should be addressed to the Principal, Moore College, Newtown, N.S.W.

There is not the slightest doubt that in this twentieth century a desire has arisen for unity among Christians such as has never been known since our unhappy divisions began, and we feel that it is God the Holy Ghost, Who is drawing together those who love the Lord Jesus Christ. All Christians can unite in one respect; we can all

pray "that they all may be one; that the world may believe."

But when we pass from the realm of intercessory prayer, to that of practical life, and ask what can be done towards the realisation of our prayers, there is by no means the same measure of unanimity. Bishop Peel, of Mombasa, recommends one method, Bishop Weston, of Zanzibar, another. The Roman Church welcomes unity on the condition of absorption into her communion, the Reformed Churches will have no union on such conditions.

We commend to our readers a thoughtful paper on the subject, which we take from the London "Record" and publish in this issue. We have also read with much interest the Bishop of Rockhampton's words at his Diocesan Synod, and are much impressed with his earnest spirit. He is most anxious "to secure that such a union shall not be on a basis which would make it almost impossible to include the great Churches of the East, and the Roman Catholics, which have maintained unbroken their continuity with the earliest days of Church life." We agree with the Bishop here, if he means that the "basis" of union should include all things which are Scriptural or Apostolic in their origin. We believe in "continuity" with the Apostolic Church.

But there are different "elements of continuity." The Roman Catholic Church has a continuity of Order, but her doctrines are of such a character that our Prayer-Book describes some of them as "blasphemous fables and dangerous deceits," and concerning "transubstantiation" says, "it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions." The great Churches of the East, though not claiming infallibility like the Roman Church, are equally sunk in superstition. Until these Churches materially alter their teaching there can be no question of the possibility of our union with them.

On the other side are the great Protestant Churches, without the continuity of the Historic Episcopate, it is true, but one with us in loyalty to Scripture in accepting the Nicene and Apostles' Creeds, in using the two Sacraments, in preaching the simple Gospel of Christ, as we ourselves have received it; Spiritual Churches, full of spiritual life, free from all superstition, ready to draw nearer to us in closer union.

Which is the better continuity? A continuity of Order, steeped in error and superstition, or a continuity of Evangelical Truth, even if there be a breach of Apostolic Order? By all



means let us proceed carefully, and give up lightly none of the precious heritage we have received from the past, but wherever possible let us draw closer to the Reformed Churches of Christendom. We are one with them in spirit, let us seek, where no conviction is at stake, to be one with them in glad co-operation in the great work of winning the world for Christ.

We read in the Old Testament of a time of coming peace, when the nations "shall beat their swords into plowshares, and their spears into pruning-hooks," and we heartily desire that the prophecy may soon be fulfilled, and the time arrive when "nation shall not lift up sword against nation, neither shall they learn war any more." In Sydney there has recently been accomplished a transformation quite as remarkable as the beating of swords into plowshares, and spears into pruning-hooks, for the old Darlinghurst Gaol has passed away, and a High School is to take its place. For 73 years the prison has stood on its commanding site with the idea, we presume, of striking terror into incipient criminals. And now it is closed, the last batch of prisoners is gone, and shortly boys and girls will pursue their studies, where for so many years were only associations of vice and crime.

It is a transformation for which we devoutly thank God. It marks a new era. No less than twenty gaols have been closed in New South Wales in recent years. The prison received those who had failed in the duties of citizenship, and had become a menace to society; it was meant to reform them, but in this its success was not great. The school, which takes the place of the prison, begins at the other end, and seeks to train young people as worthy citizens, and educate them to be a blessing, not a curse to their country. This is well, but it will not be effective unless care is given to train them, not only in body and mind, but also in soul. The prisoners were provided with Bibles, which was well, for in them they could learn of the loving Saviour who called them to repentance. How much more valuable is the teaching of God's Book to those whose characters are unformed, and whose lives are yet before them. It is still "righteousness which exalteth a nation, and that righteousness can only be based on a knowledge of the Word of God.

There is an idea abroad among moral people that they should make their neighbour good. One person I have to make good—myself. But my duty to my neighbour is much more nearly expressed by saying that I have to make him happy—if I may.—R. L. Stevenson.

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Our London Letter.

(From Our Own Correspondent.)

A Period of Transition.

Just now it is easy to be pessimistic, the quiet of Whitsuntide seeming to deepen the sense of trouble which appears to pervade society. The loss of the "Empress of Ireland" has acutely bereaved many English homes, while the burning down of Churches by wild women, who fail to see the great wickedness of such action, is angering in the extreme. The imminent disestablishment of the Welsh Church and of setting up Home Rule for Ireland are revolutions the effect of which cannot be foreseen and cannot help producing problems which most of us would rather not have to face. There are commercial unrest and heavy failures which bring a good deal of trouble in their train to individuals, and cause general distrust. Spiritually and ecclesiastically we seem to be living in a period of transition. Attacks on the Faith from one quarter, and against the Reformation from another, threaten to obtain the mastery by their very persistency in wearing down the defence. The whole tendency of the time is destructiveness without a corresponding assurance of reconstruction.

Need of Church Reform.

The death of Prebendary Shelford, the Rector of St. Martin's in the Fields, reveals another instance of the need of Church Reform in the matter of endowments. The benefice is of the value of £2000 a year with a house, and is in the gift of the Bishop of London. Its position, as well as its money worth, distinguishes the Church, which is situated close to Charing Cross, Pall Mall, and other central places. The late Rector was a broad minded Churchman who showed favour from time to time to Evangelicals, as in giving the use of his Church for the Annual Service of the National Church League. It is natural that considerable interest should be felt in the appointment of a successor. The income is equal to the Deanery of St. Paul's and a vast influence could be exercised by the right man.

National Church League.

The National Church League is the rallying point for Churchmen of the Evangelical School. Some hold aloof because they do not like controversy, but it has a strong body of supporters who last year provided the war-chest

with £3000 for its operations. Its principles are stated in the memorable description of the Church of England uttered by the late Archbishop Benson, viz. Catholic, Apostolic, Reformed, Protestant, and without it Evangelical Churchmanship would be without any corporate expression. It is of course counter to the English Church Union whose President, Lord Halifax, views the Reformation as "a thing to be lamented of in tears and ashes." We have on our side as well the Church Association, the principles of which are practically the same as the League, but representing a more extreme type of Protestantism. Many consider the two bodies should be amalgamated, and this may come about in time. The League's strongest point is its educational work, bringing out many books and tracts that are really valuable, "English Church Teaching," the joint work of Bishop Moule, Bishop Drury and Canon Girdlestone, and Mr. Hole's "Manual of Church History," being two of its leading publications. The re-issue of the works of the late Rev. N. Dimock and of Dr. George Salmon's "Infallibility of the Church," are examples of their educational work. The Right Hon. Sir Edward Clarke, K.C., is President of the League, with Dr. Wace (Dean of Canterbury), and Prebendary Webb-Peploe, Chairman of the Executive Committee and of the Council respectively. Its monthly organ, the "Church Gazette," is an able publication which I hope and think reaches you in Australia.

The Evangelical Memorial.

Sir Edward Clarke is to preside at a meeting in the Church House, Westminster, on June 29, which is being organised by the Committee of London Lay Churchmen to support and give emphasis to the principles of the Evangelical Memorial lately presented to Convocation in the matters of the supremacy of Holy Scripture, Prayer Book Revision and Christian Unity. Being in the heart of the summer it would not be usually thought to be the best time to call a large meeting together, but with the work of Convocation entering on its final stage, and Convocation and the Representative Church Council both meeting in the second week of July, an urgent situation exists which must be met. The Committee of London Lay Churchmen consists of some Evangelical members of the London Diocesan Conference with a small executive Committee, and being independent of any society, steps in to do things which other bodies might find it difficult to undertake.

Modernism.

Dr. Sanday's reply to Dr. Gore is a further encroachment of Modernism on the Faith of the Church as expressed in our Creeds and other formularies, albeit as Sir Edward Clarke has recently pointed out, there is no one in the Church of England who has done so much to weaken the authority of Holy Scripture as the Bishop of Oxford. The tone of Dr. Sanday's reply is unexceptionable, and he is doubtless expressing the views of a great many cultivated modern men for whom he claims liberty to think in a modernist direction. Can this claim be conceded to those who are paid officers of the Church, and who occupy their positions only after solemnly subscribing to the Creeds and Articles? The position exactly corresponds to that of the Ritualists, who

have turned the Prayer Book inside out for the purpose of establishing their position, while in some cases, such as Bishop Gore's own case, they have advanced views of Biblical criticism which though perhaps not exactly the same as those stated by Dr. Sanday, are just as subversive of the Christian Faith. There is not, however, likely to be any definite outcome or result of all these matters. Prosecution, deprivation, excommunication, are out of date in things either of belief or doctrine. Bishop Gore himself is one who has seriously disturbed the foundation and authority of the Christian Faith, yet remains the most influential member of the episcopal bench, apart from the Archbishops.

The Churchmen's Union.

The Churchmen's Union is a body frequently in evidence, rallying together many Broad Churchmen. Their object is stated to be the advancement of liberal religious thought, maintaining the right and duty of the Church to re-state her belief from time to time "as required by the progressive revelation of the Holy Spirit." Shortly, this means their belief is up-to-date, that is, according to their own ideas. They have been strongly affected by Kikuyu questions which gave them an opportunity to make themselves and their position known. The report presented this week at their Annual Meeting stated that the Council had watched with anxiety the questions arising out of the Kikuyu incident, which was natural, as Bishop Weston had in his Open Letter unsparingly condemned Modernism besides dogmatically asserting episcopacy as essential to a Church. On this latter point they are at one with Evangelicals, who, however, had surprised them by the firmness and determination with which they had driven back the Zanzibar attack. They claimed, however, that the issue would not have been so successful but for the help given by the members of the Broad Church School, which is probably true. Nevertheless, there is a clear line of demarcation between the two schools, which must ever act independently of one another, even when they are in agreement. The Report referred to speaks of the "strong influences at work to narrow the National Church into an Ecclesiastical sect, intolerant, exclusive and out of sympathy with the intellectual life of modern times." Amongst the names connected with the Churchmen's Union are Sir C. Thomas Dyke-Acland, the President; Professor Gardner of Oxford; the Rev. Dr. Morrison, Rector of St. Marylebone; Dr. Page Roberts, Dean of Salisbury; Canon Glasebrook, of Ely, late Headmaster of Clifton College; Canon Danks, of Canterbury; and Dr. Foakes-Jackson, of Jesus College, Cambridge; a by no means insignificant group.

HE CHANGED HIS MIND.

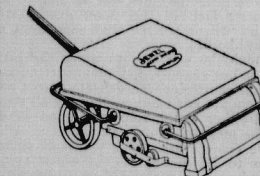
A good story is told of Bishop Watts-Ditchfield, of Chelmsford. On one occasion he was endeavouring to persuade a bootmaker to attend public worship at Church. The shoemaker replied that he did not intend to go to Church to hear about the Ten Commandments, as they were abolished long since. The Bishop found it impossible to argue with such a man, and, acting upon the impulse of the moment, he said, "I am very glad to hear that the eighth Commandment is abolished, for I am in need of a new pair of shoes," and snatching up a pair the future Bishop hurried out of the shop. Immediately the shoemaker changed his mind about the eighth Commandment, and trotted after the Bishop to reclaim his property.



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Jesus, Saviour, draw Thou near,
Help me feel Thy Spirit's cheer,
Take all terror from my heart;
Jesus, Saviour, ne'er depart.

Jesus, Saviour, close to Thee,
I can brave and fearless be;
Take my trembling hands in Thine,
Help me feel Thy clasp Divine.

Jesus, Saviour, Thou didst spend
Wakeful nights to me befriend;
Help me when I sleepless lie,
Thee to praise and glorify.

Jesus, Saviour, Thou dost know
All I have to undergo;
Thou canst make me strong in Thee;
Jesus, Saviour, strengthen me.

Jesus, Saviour, Thou dost share
All my load of pain and care;
Help me this to realise,
Keep Thy Cross before mine eyes.

—E.M.R.

The Importance of Little Things.

"Little things make perfection." In nothing is this more true than in character and conduct. There are many people who in great matters of principle and in the cardinal virtues are without fault; yet the lustre of whose life is dimmed by countless little blemishes and infirmities. One man who is upright and steadfast, with the firmness of a rock, is hard to live with because of his irritability or his despotic disposition. Another, who is faithful in all his dealings with men, whose word is as good as his bond, is so harsh and ungentle in his close relations with others, that he is anything but a comfort and help to those with whom he comes in personal contact. Another is full of great benevolence and philanthropic schemes, doing good in many ways, yet those who know him most intimately discover in him an almost utter lack of the sweet graces and amenities which are the true adornment of a Christ-like life.

It should be our care to watch the little things in our conduct, the minute attentions, the small courtesies, the delicate graces and refinements of our manner, since by all these we add either to the volume of good we do or to the measure of pain we cause.

There come every day a thousand opportunities to be thoughtful, in which are a thousand possibilities of giving happiness or hurt. In the mere tones of the voice in which we speak lie the widest opposites of gentleness or harshness.

"It is not so much what you say,
As the manner in which you say it;
It is not so much the language you use,
As the tones in which you convey it.

"The words may be mild and fair,
And the tones may pierce like a dart;
The words may be soft as summer air,
And the tones may break the heart.

"For words but come from the mind,
And grow by study and art;
But the tones leap forth from the inner self,
And reveal the state of the heart.

Whether you know it or not,
Whether you mean or care,
Gentleness, kindness, love and hate,
Envy and anger are there."

It is not enough, therefore, that we seek to be true, honest, and just in all our life; we should learn all the lessons of love, so that in every disposition and temper and word, in every shade of expression, we shall be Christ-like.—J. R. Miller.

Personal.

Rev. J. C. Rae, recently Vicar of Rotherham, N.Z., has been appointed Vicar of Lockhart, N.S.W., to fill the vacancy caused by the death of Rev. W. H. Beer.

We regret to hear that Mrs. Stretch, wife of the Bishop of Newcastle, has met with an accident. She has, for some time past, not been in good health, and while moving about in her room, she slipped and fell, fracturing her right hip.

Mrs. Gribble will shortly join her husband, Rev. E. R. Gribble, at the Forrest River Mission. She will be the first white woman on the station.

Rev. A. B. Wyrill, Organising Secretary of the Home Mission Fund in the Rockhampton Diocese, is resigning his position next month.

The Archbishop of Melbourne has appointed Rev. H. T. Langley, M.A., Vicar of St. Mary's, Caulfield, to be one of the Diocesan Missioners.

The Sunday school children in Newcastle have raised the money to place a window in the Ambulatory of the Cathedral in memory of the late Bishop Pearson. The window is expected to arrive from England shortly.

A Thankoffering window is also to be erected in the Newcastle Cathedral to commemorate the work of Dean Golding-Bird, now Bishop of Kalgoorlie.

Canon Hart, Vicar of St. Martin's, Hawksburn, Melbourne, has been appointed to succeed Dean Stephen, Bishop Elect of Tasmania, as Warden of St. John's College, East St. Kilda. In consequence of his acceptance of this position he has declined the offer of the Deanery of Newcastle, N.S.W.

Rev. H. Wallace Mort, Rector of All Saints', Woollahra, Sydney, has announced his intention of retiring from parochial work in September next.

Dr. John R. Mort regrets very much that it will not be possible for him to visit Australia next year, as he had hoped to do.

The Bishop of New Guinea was to arrive in Sydney from Melbourne yesterday, and will leave for Samarai on July 29, by the Matunga.

Canon Flower, Rector of St. Mark's, Darling Point, Sydney, who has been absent from New South Wales for six months, returned home this week. He has visited Egypt, Palestine, Italy and England.



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Christian Re-union at Home and Abroad.

By Rev. G. H. St. P. Garrett, B.D., in the "Record" (abridged).

The Church of England, whilst adhering with passionate earnestness to her own rule for her own children, as out and away the best, the most primitive, and the most effective, has never refused to recognise the status of other Christian bodies.

We can recall a whole catena of honoured names of those who have taken this line. One has only to think of Jewel and Hooker, of Cosin and Ken, of Andrewes and Beridge, of Bancroft and Sharpe, of Burnett and Hall, the great supporter of Laud—and in more recent times of Tait and Benson, Temple and Creighton, MacLagan and Wordsworth, who have all recognised our affinity with other Protestant branches of the Church of Christ and the benefit which mutual recognition must bring.

Our Reformed and Protestant Church.

Say what we will, our Church is "Protestant." Our position as a Reformed Church, our declared doctrines as to the supremacy of Holy Scripture, as to the right of private judgment, as to the freedom of access for each individual soul direct to God through Christ—these proclaim us "Protestant" as well as "Catholic." We claim with Archbishop Benson that we are "Apostolic, Catholic, Protestant, and Reformed," and in harmony with this the saintliest of our divines have ever been ready, while holding tenaciously to our own principles, to recognise the status of other Protestant Christians.

One testimony may be quoted from across the Atlantic: Bishop Phillips Brooks wrote as follows: "There is not a line in the Prayer Book, in support of any theory of Apostolic Succession, which would 'unchurch' non-episcopal bodies"; and formal acceptance of that theory would doom our Episcopal Church to become a small fantastic sect."

Experience is commending this attitude in the Mission field; the Bishop of Madras has just told us that he went out to India averse to united work with Nonconformists, but thirty years' experience has made him a complete convert to the other side. The S.P.G. Bishops of Northern China have determined to admit Christians of other denominations to the Holy Communion as guests, though not as members. This has been our traditional policy. Shall we abandon it now, in deference to modern Anglican ideas, and shall we allow ourselves to be driven into a narrow, isolated position of comparative importance?

That this would be the inevitable result of such a policy seems clear for this reason. Of every twenty Christian missionaries today, thirteen are Roman, six are Protestant Nonconformist, and only one is Anglican. Our missionaries, however, hold a position and exercise an influence out of all proportion to their numbers, and this gives us a unique opportunity at the present time. This influence is illustrated by the Kikuyu resolutions. We can see there, on the part of Nonconformists, an immense advance towards Anglican ideas.

We find on their part a frank acceptance of the Apostles' and Nicene Creeds; a readiness to adopt Liturgical worship; a regular

using of their administration of the Sacraments; and, most significant of all, we have the testimony of earnest Nonconformists who are qualified to judge that when the goal is at last reached, and a united African Church has emerged, that Church will be ordered on the basis of the Historic Episcopate.

If the Historic Episcopate were added to the Kikuyu scheme, would it fall far short of the Lambeth quadrilateral?

Thus the Church of England can and does exercise a large influence on non-episcopal bodies. Surely her primitive purity, her Apostolic order, her Scriptural doctrine, her splendid comprehensiveness, her world-wide organisation fit her and proclaim her worthy to become a central "rallying-ground," no an isolated witness.

The Need for Consolidation.

Such a narrow line were deplorable at any time, but especially now, when the need for consolidation is so urgent, and when unifying influences are so strong. Think of the Edinburgh Conference and its Continuation Committees; think of the influence of the Student Christian movement working on inter-denominational lines; think of the British and Foreign Bible Society, which is the handmaid of all Missionary Societies, itself the "symbol of unity." This is no time surely for lessening our comprehensiveness and narrowing our views.

Besides, can we say that when our Anglican friends pronounce so emphatically on the validity of orders and Sacraments they are logical or consistent?

They allow, we all allow, the validity of baptism by a layman or even a laywoman; for conceivably a devout midwife might baptise a new-born infant seeming in danger, and if the child recovered the Sacrament must not be repeated. While we hold this as to the administration of one Sacrament, are we justified in enforcing rigid requirements as to the administration of the other, and that not for ourselves only, but for other bodies as well?

As to this one very much fears that these "rigid requirements" are really put forward to support a certain view of the Eucharist, the extreme sacerdotal view, which our Church has never either explicitly or implicitly declared as hers. Again, is it consistent to deny all validity as a Christian Sacrament to the "breaking of bread" by a duly accredited Presbyterian minister, but to cast no slur upon a "Roman Mass," which, according to our Article, is repugnant to the plain words of Holy Scripture and overthrown the nature of a Sacrament?

But what are we to look for from a more comprehensive view, and the encouragement of such movements as that at Kikuyu?

Obviously, if such a "federation" were possible, there would be a linking up of forces; there would be an avoidance of overlapping; and a more economic and scientific disposal of available resources would result. Unity and co-operation would bring strength and encouragement to the scattered workers, and so the evangelisation would proceed more quickly and more hopefully. This would be a great gain.

Effect on the Future.

But what effect would such federation be likely to have on the future of the Anglican Communion?

Anglicans contend that by federation with non-episcopal bodies we should forfeit all

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chance of reunion with the great Churches of the West and the East; and we should lose the hope of becoming the "rallying-ground" of which I have spoken. But is this so? If it were, I confess it would be a strong argument for caution. But so far from this being the case, I fully believe that the drawing together of Protestant Christendom, would greatly help, and not hinder, the ultimate reunion of all. Were all the Churches of the Reformation confederated in a comprehensive unity, on such a basis as we would cordially accept, they would then present such a force as even proud Rome would have to reckon with; and while the hierarchy of Rome might persist in their autocratic claims, reforming movements from within might well set free the rank and file of the Roman Church from the intellectual barrenness and the superstitious bondage of the Papal domination, and then they would be ready to cast in their lot with a great comprehensive Communion which retained all that is essential of Apostolic doctrine and Scriptural truth, and of which our beloved Church would have become the inspiring and dominating centre. Is such a dream impossible of realisation? I cannot believe it, nor do I think it.

But how shall such a consummation be hastened? The first condition is a sympathetic attitude towards everything which makes for unity. The first steps must, I believe, be toward federation with non-episcopal Protestant bodies. For this we ask no Anglican either to make little of his orders or to discount his distinctive doctrine. No, but we ask him to recognise the status of others, and to view with sympathetic consideration, not with angry criticism, such movements as Kikuyu. "Federation," when it comes, will be on the basis of "interdenominationalism, not undenominationalism"; it will be by "comprehension," not by "compromise." As Canon A. W. Robinson once said, it will be a case of the "least common multiple," not the "greatest common measure."

The Prospects of Reunion.

The prospects, in the first instance, are brighter abroad than at home. There is at the present time all over the Mission field a deeply-felt need, as well as an earnest desire, for closer union. If this is fostered and realised abroad, can we doubt that it will react at home, and that when the present bitterness and political antipathy have passed away, a new spirit will unite Christian bodies, even here, in a way we hardly conceive possible? It may not come in our day, but it will assuredly come. We must look for it, work for it, and, above all, pray for it. Often on the Atlantic seaboard of the West of Ireland have I seen a spectacle which led me to dream dreams and to see visions. When the tide is low there are many separate pools and crannies in the rocks, and each has its own little occupant, and he, all unconscious of his limitations, fancies he has the whole ocean to himself; but as the great incoming flood arises, all the pools become one, and all the occupants are swept into a fuller life and a larger liberty than they dreamed of before. The lesson is obvious. We need the flood-tide of spiritual power, we need the incoming flow of brotherly love and Christian charity. This alone will bring all together in the unity of the Spirit and the bond of peace. In a word, we need a new Pentecost. May God hasten it in His time.

Wouldst shape a noble life? Then cast No backward glances towards the past. And though somewhat be lost and gone, Yet do thou act as one new-born; What each day needs that shalt thou ask, Each day will set its proper task.

—Goethe.

Correspondence.

Evolution.

(The Editor, "Church Record.")

Sir,—You assert that "all reasonable people admit that there has been an evolution from inanimate matter, through vegetable and animal life, to man." This theory of evolution is, I submit, but a theory, which has not been established by observed facts. You say, "The first chapter of Genesis sets forth in simple form the story of that evolution. There was an orderly progress from the lowest to the highest." But the progress was that of the creative activity of God, not of an evolution "from inanimate matter, through vegetable and animal life, to man." God is not represented in Genesis as creating man from a vegetable or from an animal organism, but from the earth. There was no "evolution through vegetable and animal life to man."

As to the attitude of scientific men to-day, I have found that German scientists who accept this evolution, such as Dr. Dennert, do so simply as a workable or probable theory; and that others, men of the greatest learning and highest position, wholly reject it as a "romance." I will give one quotation from the preface to a large and important work by Prof. Fleischmann, Professor of Zoology and Comparative Anatomy in Erlangen. He says: "I believe I may the more challenge to myself personally the right to an opinion on this question, since during many years I was reckoned among the 'enthusiastic disciples' of evolution, and have 'written a series of works on the history of evolution, which wholly rest on the foundation of the descent-theory (E. Haeckel, *Jenaische Zeitschrift*, 1898, Bd. 31, S. 470). But the more I buried myself in the supposed proofs, and sought through special investigations for positive points of support for the relationship of species of animals, the more clearly did it present itself to me, therefore, that this theory, after all, is more an ensnaring romance, deceptively promising results and explanation, than a doctrine built upon a positive foundation."

I have, Sir, studied this subject for many years, and, with your kind permission, I would like to say how I came to my present conclusions about it. It was thus: Gal. i. 4—Jesus Christ "gave Himself" for our sins, that He might deliver us out of this present evil age, according to the will of our God and Father—was vividly impressed on my mind; and the immense popularity of this doctrine aroused my suspicion that possibly it was simply a feature of the "age," the "evil age," from which we Christians are being delivered. On investigation I found it was even such. I now hold that man has not come into existence by any, even a telological, or anti-Darwinistic, "evolution from inanimate matter through vegetable and animal life." I believe this evolution to be, in Professor Fleischmann's language, "an ensnaring romance."—Yours, etc.,

MERVYN ARCHDALL.

Liberty was infinitely precious to our fathers, because it bore the marks of sacrifice. It was crimsoned with the red stain of their own blood. We are inclined to hold our liberties cheaply because they cost us nothing.—J. H. Jowett.

No aim is too high, no task too great, no sin too strong, no trial too hard, for those who patiently and humbly rest upon God's grace, who wait on Him that He may renew their strength.—Bishop Paget.

Death of Canon Flower.

We much regret to learn, just as we go to press, that Canon Willoughby Flower, Rector of St. Mark's, Darling Point, Sydney, who only returned home from a trip to Europe last Monday, was found dead in his bath on Tuesday afternoon. He had not been in good health lately, and the change had not benefited him as much as his friends had hoped.

The late Canon Flower was 56 years of age. He took his B.A. and M.A. degrees at Cambridge in 1880 and 1884. He came out to Australia in 1886 to be Vicar of St. Peter's, Ballarat, where he exercised a successful ministry for nine years. He was elected Canon of the Ballarat Cathedral. He became Archdeacon of Grafton in 1895, and retained the position until 1897, when, on the death of Canon Kemmis, he was appointed Rector of St. Mark's, Darling Point. He was a man of conspicuous ability, deep spirituality, and wide sympathy. He was especially interested in the work of the British and Foreign Bible Society.

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HOADLEY'S JAM

The Woman's Page.

The Ministry of Work.

Yesterday I reached my "age limit,"—three-score years and ten," and the three remaining chums of my childhood came to bring me loving greetings and presents, one having journeyed from Parramatta, another from Manly, and the third from Chatswood. Lunch over, we repaired to my "winter parlour," a broad, partially-glazed balcony, from which the cold westerlies are excluded, while the winter sun shines into it gloriously, and perfume from jonquils and violets fills the atmosphere with sweetness.

As soon as we were seated, my friends opened their handbags, and took out their work. One unrolled a strip of broad knitted lace nearly as fine as cobweb; the second unfolded a large square of linen almost covered with Mount Mellick work, while the third, with a mischievous smile, produced a velvet smoking-cap.

"And pray," said I, "who are to become the fortunate owners?"

"Mine," replied the knitter, "is to trim a supper-cloth for Amy, my youngest daughter."

"Mine," said the second, "is for my eldest granddaughter's dressing-table."

"And mine," added the cap-maker, "is for the father of my first grandchild."

"Well," said I, folding my hands on my lap, "I am very thankful I have neither children, grandchildren, nor even great-grandchildren, to wear out my sight, though I love to see you three working away."

Then the knitter, the widow of a clergyman to whom she had been a true help-mate for 35 years, said: "Bless the dear children, they are the sunshine of our lives, and, although, of course, they give a lot of extra trouble, yet, they afford us love and healthy employment for mind, as well as body. My dear husband used to say that employment, especially for those they loved, kept women from regrets for the past, and forebodings for the future, and you would always find that an elderly woman who is fond of little children, fancy work, a garden plot, or even a pet animal, anything, in fact, that affords her occupation for mind and body, is as a rule saved from falling into invalidism or premature old age."

"Now, that's strange!" said the second friend. "I picked up a little book called 'Blessed be Drudgery,' on the Manly Wharf this morning, and it bears out what you have just said. Listen to this: 'When our first parents were expelled from Paradise, for disobedience, and the verdict was added, 'And by the sweat of thy brow, thou shalt eat thy bread,' it was very terrible for poor Adam and Eve; but a merciful Providence ordained that the rule should have its compensations, and this rule obtains till the present day.'"

Then my third friend spoke. She was the widow of a squatter, and for nearly 40 years lived on her husband's sheep station in the backblocks, and as servants were an almost unknown quantity in those parts, her life was a very strenuous one, and nearly all the education, as well as clothing of the children, fell to her share, and yet, now, although she is not many years below 70, and can boast of a great-grandchild, there are few grey hairs among her thick dark locks, while she is straight as a dart, as agile as a boy, and as blithe as a bird. She said: "I had a lecture upon the very same subject coming along this morning. When the tram stopped at the top of King-street, a woman got in poorly but neatly dressed. She had a sweet face, but it was nearly as white as chalk. When she saw the car was crowded, she reeled, and would have fallen, had I not jumped up and put her into my seat. Some people opposite made room for me, so I was

all right. As soon as there was space enough the woman came across to sit next to me, and said: 'I can't thank you enough, madam, for your great kindness in giving me your seat.' 'Oh,' I replied, 'that was only a trifle.' 'Yes,' she answered, 'but life, for good or evil, is made up of trifles, and if more people acted as you did, this world would be a very different place. It is easy to do kind things for those we love, but not so easy to deny ourselves for others.' Then she left, and my thoughts travelled back to past years, and my laborious life in the bush, which almost overwhelmed me, and made me wonder why I should be doomed to so cruel a fate. But, as I walked briskly up the hill to this house, quite enjoying the rapid motion, I could but feel thankful for what had been the means of my retaining so much physical vigour in spite of my years."

"True," I said, "and your loving ministry for others, us three included, has kept your heart young, and your spirits buoyant. Another proof of the truth of Portia's assertion—'Mercy is twice blest: it blesseth him that gives, and him that takes.'"—"Athensville," in the "Sydney Morning Herald."

The Women of Finland.

Finland is one of the countries which have drawn the eyes of the world towards them for their advanced ideas and institutions with regard to women. The women of Finland share practically every privilege with the men. They vote, of course, and sit in Parliament; and they are eligible for all professions except the Church, and for all positions except that of judge or magistrate. The leading surgeon in Helsingfors is a woman, and in the same town one of the most successful barristers is a woman. In the schools, co-education is the rule, the teachers being both men and women; and at the university at Helsingfors, the only one in the country, men and women students share all the same privileges; while the professor of history is a woman. But while sharing in men's pursuits, the womanly arts are by no means neglected. There is a society for teaching home arts to the women of the country districts, and lectures are given on domestic industries in out-of-the-way places. There are two continuation schools for boys and girls, which are greatly appreciated by students, and most youths and girls who are employed in trades make an effort to save enough to pay for a year or so at the continuation schools.

THE PRAYER OF THE NATION.

God, give us men. A time like this demands 'Strong minds, strong hearts, true faith, and ready hands.
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honour, and who will not lie;
Men who can stand before a demagogue,
And scorn his treacherous flatteries without winking.
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.
—Josiah Gilbert Holland.

THE VALUE OF PATIENCE.

"Patience under adverse circumstances will often bring about favourable results, while complaint only accentuates and fixes the cause of complaint. Avoid mention of the disagreeable things that may come into your life. If you cannot be patient, you can at least be silent. The secret of success lies not so much in knowing what to say as in what to avoid saying."

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The Church Record.

JULY 24, 1914.

THE BOY AND THE CHURCH.

It is admitted in all sections of the Church that one of the most pressing problems with which the Clergy and Christian workers are to-day faced, is that of gripping and holding the growing lad. Not only is the problem to be faced here in Australia, but also in every progressive country abroad. Like the poor, the boy is always with us. We cannot escape him. The boy demands attention. He calls to-day with an imperative positiveness which the Church must heed. For whatever is a problem to the Church must of necessity be a problem to the nation. Here are the lads of our cities and suburbs. They meet us on every playing field—they are in small groups or "gangs" on Friday and Saturday nights—a few of them cluster around our Sunday Schools and Church Clubs—but here they are, great bundles of nerves, forces, ambitions, aspirations, and possibilities. What is the Church doing to hold them and mould them for their life's work? It has been said that "the boy is father to the man." He is that and more. He is a foundation stone of all the world's progress. And the effective work that we do among our boys will be the measure of the advance that we are able to give to civilisation.

Now, throughout the United States and Canada, the Church has developed to a high degree of efficiency, an organisation known as the St. Andrew's Brotherhood, for work amongst men. Linked with that organisation, there is a subsidiary department called the Junior Chapter—with the sole object of organising the young male life of the Church, and giving it some definite objective. Already the movement is marked by efficiency and progress. Has not the time arrived for a somewhat similar move in Australia? The crying need of the C.E.M.S. in some parts of our land is for a progressive policy with definite lines of campaign and action. Is it not possible for the C.E.M.S. to at once begin to study the boy problem, devise means of tackling and handling it, and thereby give a lead of which our Church will be proud?

There are several directions in which lines of advance can be realised. So

far the Church, with her Sunday School methods, antiquated and cramped, has not worked with satisfactory results amongst her lads. She loses a tremendous percentage each year. But it is gratifying to know that modern methods of Sunday School grading and management are being accepted—if ever so tardily—for it is, in the application of scientific principles and methods to our Sunday Schools, that we will get one of the solutions to our difficulty. We must study and arrange for the adolescent periods of life. For it is only reasonable at this stage, when sex instinct and social impulses are manifesting themselves; when intellect begins to dawn and get strong; when new characteristics are struggling for development, that our methods of handling and teaching boys should be on the most scientific and approved lines. But is such the case? It is feared that it is not. Yet it is undoubtedly in the segregation of boys in our Sunday Schools, and the development of Boy Departments that one of the potent factors for the holding of our lads will be realised. Deep down in the life of everybody is the consciousness of strong yearning after better things. These yearnings are simply the prophecies of the fruits of holy living that may blossom in their lives.

Having merely hinted at the possibilities of the Sunday School and the lad, we pass naturally to the consideration of the boy and Confirmation. It is only necessary to glance at the Confirmation figures and to compare the number of male and female candidates, to realise that boys as a rule, are far less effectively dealt with by the various parochial organisations, than girls. But this is only the natural corollary of an unscientific and inefficient Sunday School. Is the Confirmation preparation a matter of such deep and vital concern as it might be? Is the opportunity taken for searching out and instructing lads as vigorous and impressive as the greatness of the occasion demands? It is felt on many sides that too little is made of Confirmation. Its seriousness, its strategic import, have not been sufficiently realised. But if our Confirmation results have not been eminently satisfactory the statistics of attendance at Holy Communion, would, if available, force the Church and her leaders to a similar unfavourable conclusion. The comparatively small number of young men who go on to be regular and devout communicants is even more to be deplored than the unsatisfactoriness of the figures concerning Confirmation. There is no need to burden this phase of our subject, but the whole thing needs the closest scrutiny and consequent reevaluation, if the Church is to maintain a hold upon her young male life.

Another phase is the after work with lads. What of the clubs, and guilds for Church boys? Are they as statesmanlike in their outlook, as vigorous in their activities, as potent in their results as we would desire? Here again it must be admitted that very largely ineptitude marks the Church's organisation amongst lads. To put it mildly the club work of the Church is unsatisfactory. But here we touch another difficulty. The problem to be faced is leadership. The average managers, secretaries and helpers in our Church clubs are usually young business and working men, full of good in-

tentions, and sincerely anxious to help their fellowmen, but often with very inadequate knowledge of the best way to bring these good intentions and enthusiasms to bear. Is there not here a field in which the C.E.M.S. should prove invaluable as a development school of leadership, as an organisation providing efficient leaders. The lad has got to be reached. He has come to the age when he demands a rendezvous, when he wants a place of recreation, where he can satisfy his desire for sociability, and where he can develop and rationalise the latent possibilities, which only lie dormant within him. To get such a club, to manage it successfully, the right man must be at the head. He must be in entire sympathy with boys and boy life. He must be a godly man, who knows what discipline is, who knows how to manage, and who can devise, inspire, and develop leadership. There must be no shoddy, showy insincere work, it must be that of one who is content to learn, to use the genius which consists of an infinite capacity for taking pains.

So far we have laid emphasis upon the Church's work amongst boys—the need throughout the Church of re-estimating the forces at work, and the setting of a higher standard, and more progressive policy before her leaders. Those who are concerned with the Church's welfare must take this matter seriously to heart. The Church must study the boy. She must justify the existence of her lads' clubs and organisations. Are their aims and functions clear and definite, or are they vague and indefinite? Never will work amongst boys arrive anywhere, or accomplish anything until there is set clearly in the mind of clergy and leaders, a definite goal. It is not sufficient to keep boys off the streets, or to pleasantly occupy their leisure hours, or encourage them to specialise in athletics. The work of the Church is to relate them to Christ, and therein is found the only justification for boy organisations in the Church. Every boy has God given feelings, and he has to come to realise his individual responsibility to the Giver of all things. And if Christianity is ever to gain the mastery over human life and conduct, it must gain it in the days of childhood and youth—through the early study of the Scriptures and personal association with godly teachers.

The problem of the boy and the Church is difficult, not because the boy is hard to reach and to win to religious life and ideals, but because the Church has approached the problem from the (shall it be said) ecclesiastical and theological point of view, rather than from the point of view of the nature and needs of the boy.

So we plead for the study of the boy. On all sides the Church is faced with glorious opportunities, whether in the homelands or in the Mission field. These opportunities are the voice of God calling us to hold and develop the young life, for the strengthening and building up of His Kingdom.

Do not act as if thou wert going to live ten thousand years. Death hangs over thee. While thou livest, while it is in thy power, be good.—Marcus Aurelius.

Every noble life leaves the fibre of itself interwoven for ever in the work of the world.—Trench.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

New Children's Home.

The trustees of the Church of England Deaconess Institution, Newtown, have purchased a good property in Harrison Street, Marrickville, for a new Children's Home, and the children are moving there from their old home in Balmain. Over 40 children, left in pitiable circumstances, are given a happy home life and trained for service. Lady Helen Munro Ferguson has consented to open the new home on Tuesday, August 4.

Social Problems Committee.

The Anglican Social Problems Committee has arranged for a course of four lectures to be given at the Central Hall, Walker St., North Sydney, on August 3, and three following evenings. The arrangement of subjects and lecturers is as follows:—"The Social Aspect of the Gospel," Dr. Radford; "The Message of Economics," Principal Davies; "Can Democracy Work without Religion?" Mr. Meredith Atkinson; "What is the Church Doing?" the Rev. C. E. Curtis. Later, similar courses will be given at various centres in city and suburbs.

Authenticity of the Gospels.

Speaking at a meeting of the Students' Christian Union at the University last Friday, Professor Macintyre, of St. Andrew's College, gave a brief outline of the historical proofs of the authenticity of the four Gospels on which the Christian faith is founded. He traced back the links from the oldest manuscripts now extant, of about 350 A.D., to the writings and testimonies of the Apostles themselves. "If," he added, "we acknowledge the honesty of the Apostles, and no reputable critic has ever for a minute doubted that, then the authenticity of the Gospels as being true accounts of the doings and sayings of Jesus Christ is beyond question."

Lay Readers' Association.

In the Report of the Lay Readers' Association for the Diocese of Sydney, presented at the Annual Meeting this month, it is stated that over 1,000 services had been conducted by Hon. Readers during the year. "This brings the number of registered services conducted by members of the Association up to 81,662, during the 30 years of its existence, a noble record of self-denying service which should act as a stimulus for still greater efforts in the future."

"At the opening of Synod, held in October last, His Grace the Archbishop alluded to the work of the Lay Readers as follows:—

"The work of the Lay Readers has gone far to undertake work beyond the scope of our understaffed ministry, and we are most thankful to God for the self-sacrifice of Laymen, who have thus often spent a laborious Sunday, after an arduous week. But I feel we need to reconsider our plans. We need more Lay Readers; we also want regulations as to the revision of the lists, and the duties to which Laymen are called."

In accordance with the spirit of this pronouncement, it hoped, during the coming year, with the loyal support and co-operation of our members, to devise such means as will raise the status of Lay Readers, and tend to greater efficiency in their work. A course of study is being adopted, and examinations will be held prior to the issue of licenses. Readers will readily see the benefits to be derived from such a course. It is proposed, if possible, to hold meetings of the members quarterly, when addresses will be delivered, and subjects of interest to Readers discussed."

St. Stephen's, Penrith.

The services held last Sunday at Penrith to celebrate the 75th Anniversary of the Church were most successful. Canon Vaughan, at the morning service, unveiled a tablet to the memory of Rev. Henry Fulton, the first Rector.

Before unveiling the tablet, Canon Vaughan read an extract from a report of the Diocesan Committee, dated at Sydney, October 1, 1841, which gave an estimate of the character of the Rev. Henry Fulton as formed by the men of his day.

The inscription on the tablet is as follows: "To the Glory of God, and in Memory of the Rev. Henry Fulton, B.A., first

Incumbent of this Church, who died 16th November, 1840. Erected by his descendants on the occasion of the 75th anniversary of the Church, 1914."

Rev. George Brown (a former Rector of St. Stephen's) occupied the pulpit in the evening.

Church Missionary Association.

The C.M.A. reports a slight increase in the contributions of the first quarter of the financial year, as compared with 1913. An increase of at least eight per cent. is needed to finance the forward movement which is being arranged for this year.

The 21st birthday of the Young People's Union will be celebrated in the Sydney Town Hall on Saturday, September 19. Revs. G. H. Cranswick and S. Kirkby will be the speakers.

The 24th anniversary of the Gleaners' Union will be commemorated by a meeting in the Concordia Hall on Tuesday, November 3.

Mr. F. R. Semple, of Mosman, has been received as a candidate for training, and will take a theological course.

Prayer is asked for Rev. G. H. Cranswick's Missions as follows:—St. John's, Glebe, August 2-12; Holy Trinity, Orange, August 16-26; St. Paul's, Redfern, Sept. 5-15; St. Oswald's, Haberfield, Oct. 3-13; Grenfell, Oct. 24-Nov. 3; St. James', Croydon, Nov. 14-24.

GOULBURN.

(From a Correspondent.)

The Bishop.

On Saturday, July 25, the Festival of St. James the Apostle, the Right Reverend C. G. Barlow, D.D., third Bishop of Goulburn, enters upon the twenty-fourth year of his consecration, he having been consecrated Bishop of North Queensland on St. James' Day, 1891, in St. Andrew's Cathedral, Sydney. The Bishop was translated to Goulburn in 1902, and enthroned in the Cathedral Church of St. Saviour on the Festival of St. George in the same year. In that year there were 35 parishes, as compared with the present 42, and 41 clergy, as compared with the present 52.

St. Saviour's Cathedral.

A contract has been let for an electric motor to replace the oil engine that now works the organ-blower. This, it is hoped, will prove a great improvement on the present system, and eliminate the noise and dirt associated with the former apparatus. The question of electric lighting the Cathedral has been postponed for further consideration.

Parishes Definition Ordinance.

This Ordinance, passed at the last Synod, will shortly be put into operation. Its effect is this: Any Parish not providing a Rectory and a minimum stipend of £250 a year, automatically ceases to be a Parish, and is liable to be proclaimed a Parochial District by the Bishop, who may license a Clerk-in-charge, or may hand the District over to the Archdeacon in whose Archdeaconry it may be. It has had the effect already of stimulating local efforts to accord a living wage to their clergy.

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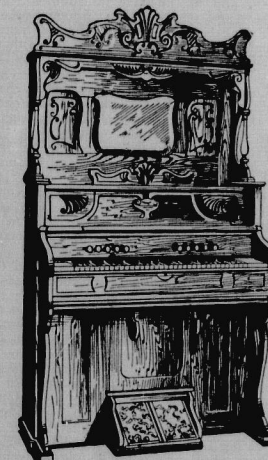
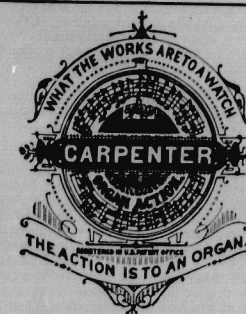
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Binalong.

The parishioners of Binalong are bravely shouldering their new responsibilities, and hope to commence the building of their Rectory very soon. The work among the railway navvies is most encouraging. Quite spontaneously (and to the Rector, Rev. W. S. Price, unexpectedly), the men engaged on the railway works presented him with a pony the better to accomplish his difficult task.

Barmedman.

A sale of gifts in aid of the Rectory Fund



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has just been held in Barmedman, and has been highly successful, about £200 being received, from which very little will have to be deducted for expenses. Since the opening of the Rectory, new stables, coach-house, harness and feed rooms, a laundry, division fences, and other improvements have been made. It is now proposed to enclose the whole property—seven acres—with wire netting, so as to protect the garden and shrubbery (which have been made by the Acting Rector, Rev. W. Parkes) from rabbits, which are plentiful in an adjoining Government reserve. A block of land next to the church ground has recently been purchased. This makes a valuable addition to the Church's property. At the annual meeting of the parishioners, it was decided that an effort should be made to add £50 per annum to the Rector's stipend.

ARMIDALE.

(From our own Correspondent.)

Diocesan Synod.

The first session of the Sixteenth Synod of the Diocese of Armidale (formerly known as Grafton and Armidale), was opened at Tamworth on Tuesday, July 21. The Bishop, in his Presidential Address, reviewed the changes which had taken place during the year. Under the head of Statistical Returns, he said that there had been an increase of 500 in the number of communicants, a decrease of 252 in baptisms, and of 37 in marriages, and an increase in Sunday School teachers and scholars. The Bishop spoke at some length upon the question of Sunday Schools, asking: "Who is satisfied with the attendance, the instruction, or the results?" and advocating the adoption of the best methods and the careful training of teachers. Dealing with the New England Girls' School, and the efficiency of the religious instruction given there, the Bishop pointed to the satisfactory results as "evidenced by the success of the pupils in the Diocesan Examination, and more by the large number of reverent, well-instructed candidates for confirmation every year, and their regular communions in Bishopscourt Chapel." On the approaching visit of the British Association to our shores, the Bishop dwelt at some length, especially noting the improved relations between scientists and theologians; as compared with fifty years ago. "We hear little, then, to-day," he said, "of the conflict of science and religion; the students of each pursue their separate paths, each bent upon the pursuit of truth." "No one has the whole of truth, which should make us charitable. Sections of it are revealed but gradually, which should make us patient." After dealing briefly with the legislation of the Synod, which mainly consisted in consolidating the ordinances of the Diocese, the Bishop commended the "Duplex Envelope" as a method of parochial finance, providing, as it did, for an offering each week, both for the "Church at Home" and the "Church Abroad." In conclusion, the Bishop spoke of the results of the division of the Diocese, remarking that in the lessened area there were exactly as many clergy as were in the undivided Diocese when he came to it thirteen years ago. He called for a "Forward Movement," and urged that Evidential and Evangelistic crusades must be undertaken to influence the many Church people who did not avail themselves of the Church's ministrations.

Diocesan Paper.

The first number of the new Diocesan paper for Armidale is awaited with expectancy on August 1. The paper is to take a different form to the old "Diocesan News" of the undivided Diocese, which was not pleasing in appearance. It is now to be issued in pamphlet shape with a tinted cover.

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The New Church at Duri.

The Bishop journeyed to Tamworth on Saturday last to re-open the Church at Duri, which was destroyed by the cyclone in January last. The people worked hard; many friends have shown practical sympathy; and the restored Church is better and stronger, we understand, than the original building. The Duri Church people are to be congratulated on once more having a Church in which to worship God. At night the Bishop preached at St. Paul's, West Tamworth.

VICTORIA.

MELBOURNE.

Men and Missions.

Twenty-three members of the Mission Study Council of Victoria had dinner together last week, after which the annual meeting was held. Representatives were present from the Australian Board of Missions, the Church Missionary Association, the Baptist Church of Christ, Methodist, and Presbyterian Foreign Missionary Societies, as well as the British and Foreign Bible Society, the Young Women's Christian Association, the Young Men's Christian Association, the Student Volunteer Movement, and the Christian Endeavour Union. Rev. G. J. Williams, of the London Missionary Society, presided. The officers for the current year were elected as follows:—President, Rev. G. J. Williams; Vice-President, Rev. F. H. L. Paton; Secretary, Mr. J. Olden; Treasurer, Mr. H. J. C. Forster; Registrar, Rev. Maurice Kelly; Press Agent, Mr. J. E. Poppins; Junior Mission Study Secretary, Miss M. Thatcher.

Religious Instruction in State Schools.

The work of religious instruction in the State Schools of Victoria is being effectively carried out. From the report of the Elders' Association of the Presbyterian Church, we learn that altogether there are 522 persons giving Scripture teaching in the schools, 373 clergy, and 149 laity. Of these the Church of England provides 105 clergy, and 30 laity; total, 144. The Presbyterian Church has a higher number, viz., 98 clergy and 58 laity; total, 156. The Methodists are not far behind with 71 clergy and 34 laity; total, 105; and the other denominations fall very far behind. Mr. Fry, the organiser, says:—

"The work in its varied branches has been very cheering, and much commendation has been expressed at the extent of our operations, which, though gratifying, does not obliterate the sad reflection at the tens of thousands of children who are still untouched by the Living Word of the Living God."

Christ Church, Hawthorn.

Last year the parish of Christ Church, Hawthorn, kept its jubilee, and spent £200 on Church improvements; but the call of the poorer districts and of the non-Christian world was not forgotten, and more than another £200 was contributed for Home and Foreign Missions.

Jubilee of St. James', Dandenong.

From Sunday, July 26, to Sunday, August 2, the parishioners of St. James', Dandenong, will celebrate the Jubilee of their Church, the foundation-stone having been laid by the Governor of Victoria, Sir Charles Darling, on August 1st, 1864. Great preparations are being made for the event by the Vicar, Rev. E. G. Veal, and his workers. The Archbishop is to preach on July 26, and will dedicate the Jubilee gifts, and on the following Sunday Rev. J. Carrington,

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of Daylesford, who is the only clergyman living (except the present Vicar) who has been connected with the parish, will be the preacher. A Jubilee Fund is being organised to liquidate the debt, and pay for a new organ. A special fund for a brass lectern has been raised by those baptised, confirmed, and married in the Church.

BALLARAT.

New Church at Glenhompson.

The foundation-stone of a new Church at Glenhompson, in the parish of Dunkeld, was laid recently by Rev. A. R. Giles, assisted by Rev. F. Williams, of Willaura, and S. Cragg, of Heywood, and Dr. Irving, of Glenhompson. The building, which is of brick, will be opened free of debt.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

The Cathedral.

On the first Sunday after his return to the State, the Bishop of North Queensland (Dr. Feetham) preached in the Brisbane Cathedral. Home papers tell us that the Archbishop preached an able sermon on Whit Sunday at the University of Cambridge on Church expansion, and its quickening and stimulating effect. He anticipates a strengthening and purifying of faith, a more intelligent organisation, a revival of the sense of worship, a more careful training of workers, and "a far more widespread recognition of the vocation to what is technically called the religious life."

Archdeacon Rivers will occupy the Cathedral pulpit to press home the claims of the Half-million Shillings Fund.

Dr. J. D. Jones.

Dr. Jones, the eminent Congregational minister, has been on a visit to our city. Though coming as a special Commissioner to his own Church, he has yet found time to address the various other denominations. We have hitherto shared our good things—this has been done in the present instance. Dr. Jones has proved himself to be a deeply spiritual and earnest speaker. His meetings have been well attended, and his hopeful and well-thought-out words will be long remembered.

ROCKHAMPTON.

Christian Unity.

The Bishop of Rockhampton, in his address to the Diocesan Synod, dealt with the question of Christian unity. Speaking first of the amazing change in the outlook towards unity in the last 10 years, he referred to certain dangers arising from this condition of things. "The unity we pray for in Christ," he said, "is not the union of some English-speaking bodies of Christians, but the unity of the whole body of Christ, of the whole Church, a unity which includes the millions of Roman Catholics and the millions of the Orthodox Eastern Churches. It may be that God will bring this about by effecting first the union of those portions of the Church which are neither Roman nor Greek; but the greatest care is needed to secure that such a Union shall not be on a basis which would make it almost impossible to include

the great Churches of the East and the Roman Catholics, which have maintained unbroken their continuity with the earliest days of Church life. The first work is to create an atmosphere favourable to union; and this means that we must try honestly to understand each other. We must refrain from destructive criticism of one another; and we must once for all put an end to competition, and seek co-operation wherever it is possible without sacrifice of principle."

CARPENTARIA.

(From a Correspondent.)

The Roper River Mission.

The Bishop of Carpentaria recently paid a welcome visit to the Roper River Mission to the Aborigines, which is carried on by the Victorian and New South Wales Church Missionary Associations. The Bishop spent a week at the Roper, and inquired into every detail of the work. The staff were greatly helped both in spiritual life and also in practical matters by his counsel. The Bishop has reported very favourably on the condition of the Mission.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

Synod.

Synod will meet on September 1. On the preceding Monday evening the annual missionary meeting will be held at the Victoria Hall. On September 7 the Bishop's Home Missionary Society demonstration will be held, and the annual retreat for clergy will take place on Tuesday and Wednesday, September 8 and 9, and will be conducted by the Rev. W. Wragge, M.A., Warden of St. Barnabas' College.

Bishop of New Guinea.

The Bishop of New Guinea has just paid a short visit to Adelaide. A public meeting was arranged in the Victoria Hall for the evening of July 13, at which the Bishop of the Diocese presided, and a meeting for missionary workers was held at St. Mary Magdalen's Mission Hall on the following afternoon. The meetings were well attended.

Y.M.C.A.

His Excellency the Governor presided at the Annual Meeting of the Y.M.C.A. on Friday, July 17. The speakers were the Rev. T. Tait and Dr. Digges La Touche. His Excellency expressed his personal thanks for the addresses.

Home Rule.

The great Exhibition Building was thronged in every part on Thursday evening, July 16, at the great Anti-Home Rule Rally of Citizens. Many were not able to gain admission. Mr. Robert Wemyss, J.P., presided, and stirring addresses were given by Dr. E. Digges La Touche and Archdeacon Clappert (Church of England); Rev. T. Tait and Rev. G. R. Love (Presbyterian); Rev. A. Morris (Methodist), and Pastor Thomas. The enthusiasm was intense.

The following cablegram was sent to the Hon. Walter Long by the Loyal Ulster League of S.A.:—

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NEW ZEALAND.

The Marsden Centenary.

The arrangements for the Marsden Centenary are now quite complete. On Christmas Day, 1914, a Christian service will be held on the spot where, one hundred years earlier, Rev. Samuel Marsden conducted the first Christian service in New Zealand. Special Centenary Services will also be held in every Anglican Church in the Dominion on that day. A great meeting, to inaugurate the celebrations, will be held in the Town Hall, Auckland, on December 11. A Church Congress is to follow, at Auckland, in February, 1915, at which leaders of the Anglican Communion throughout the world are expected to be present. An appeal is made for a special Thankoffering Fund to raise £20,000 for educational purposes, and £30,000 for Church extension.
In the Diocese of Christchurch, a Diocesan Memorial is being arranged for. It will take the form of new and permanent buildings for the Maori Girls' School at Ohoka, which will then be named the Marsden Memorial College. The cost will be £4,000.

The Books of the Bible.

In Genesis the world was made by God's creative hand;
In Exodus the Hebrews marched to gain the promised land;
Leviticus contains the law, holy and just and good;
Numbers records the tribes enrolled—all sons of Abraham's blood.
Moses in Deuteronomy records God's mighty deeds,
Brave Joshua into Canaan's land the host of Israel leads.
In Judges their rebellion oft provokes the Lord to smite,
But Ruth records the faith of one well pleasing in His sight.
In First and Second Samuel of Jesse's son we read.
Ten tribes in First and Second Kings revolted from his seed.
The First and Second Chronicles see Judah captive made;
But Ezra leads a remnant back by princely Cyrus' aid.
The city walls of Zion Nehemiah builds again,
While Esther saves her people from the plots of wicked men.
In Job we read how faith will live beneath affliction's rod,
And David's Psalms are precious songs to every child of God.
The Proverbs like a goodly string of choicest pearls appear.
Ecclesiastes teaches man how vain all things are here.
The mystic Song of Solomon exalts sweet Sharon's rose;
While Christ, the Saviour and the King, the "rapt Isaiah" shows.
The warning Jeremiah apostate Israel scorns;
His plaintive Lamentations then their awful downfall mourns.
Ezekiel tells in wondrous words of dazzling mysteries;
While kings and empires yet to come, Daniel in vision sees.
Of judgment and of mercy Hosea loves to tell;

Joel describes the blessed days when God with man shall dwell.
Among Tekoa's herdsmen Amos received his call;
While Obadiah prophesies of Edom's final fall.
Jonah enshrines a wondrous type of Christ, our risen Lord,
Micah pronounces Judah lost—lost, but again restored;
Nahum declares on Ninevah just judgment shall be poured.
A view of Chaldea's coming doom Habakkuk's visions give;
Next Zephaniah warns the Jews to turn, repent, and live.
Haggai wrote to those who saw the Temple built again,
And Zechariah prophesied of Christ's triumphant reign.
Malachi was the last who touched the high, prophetic chord;
Its final notes sublimely show the coming of the Lord.
Matthew and Mark and Luke and John the Holy Gospel wrote,
Describing how the Saviour died—His life, and all He taught.
Acts proves how God the Apostles owned with signs in every place.
St. Paul in Romans teaches us how man is saved by grace.
The Apostle, in Corinthians, instructs, exhorts, reproves.
Galatians shows that faith in Christ alone the Father loves.
Ephesians and Philippians tell what Christians ought to be;
Colossians bids us live to God and for Eternity.
In Thessalonians we are taught the Lord will come from Heaven.
In Timothy and Titus a Bishop's rule is given.
Philemon marks a Christian's love, which only Christians know.
Hebrews reveals the Gospels prefigured by the law.
James teaches without holiness faith is but vain and dead,
St. Peter points the narrow way in which the saints are led.
John, in his three epistles, on love delights to dwell,
St. Jude gives awful warning of judgment, wrath, and hell.
The Revelation prophesies of that tremendous day
When Christ—and Christ alone—shall be the trembling sinner's stay.
—"Troy Times."

ONE HYPOCRITE MORE.

A clergyman was arguing with a friend of his on the desirability of attending church. At last he put the question squarely, "What is your personal reason for not attending?" The gentleman smiled in a quiet way as he replied, "The fact is, one finds so many hypocrites there." Returning the smile, the clergyman said, "Do not let that keep you away—there is always room for one more."

Whether a life is noble or ignoble depends not on the calling which is adopted, but on the spirit in which it is followed.—Lord Avebury.

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The Glory of the Church.

Those of you who have been to Glasgow are acquainted with the magnificent water supply they have there, and you will remember that they get their water from beautiful Loch Katrine, far up in the Highlands of Scotland. It is said to be one of the most beautiful lakes in all the world. It has been called "a poem in water." It has so often been immortalised in story and song that it seems almost to be transfigured with a glory far beyond its natural charm. Now what is the beauty of that lake as you stand by its side and look upon its waters? You do not see its real glory until you get down to Glasgow. There you see it distributing itself throughout the city, coursing through its parks and mansions, its factories, its hovels, and its streets of business; everywhere giving itself to the quenching of thirst and the cleansing of the filth from the streets and of the turning of the great wheels of machinery. All this shows the glory of the lake. So if a man

comes to me and says, "show me the glory of Loch Katrine," I will say, "Come with me to Glasgow, where it does its work."

And if a man comes to me and says "I want to see the glory of the Church," I will not point him to our creeds, to our ritual, or to our liturgies; I will not point him to our cathedrals, to our great choirs, or to our great preachers. I will take him to where men and women live and move and have their being; and I will point to what the church has done and is doing to relieve human need. I will show him how this religion of ours moves in the places of wealth and gives right conceptions to the men who have it. I will show him how our people of rank and position are made willing to lay down their rank that they may the better serve their fellows. I will show him how this religion causes men that have it to treat their competitors as brothers. Oh! yes, I will take him into the slum districts and show how under the Christian religion we are changing these places of sin and making them places of beauty.

Henry Drummond says: "Streams rise in the uplands, but not to stay there. They hurry to the valley that they may feed it and nourish it; for in the valley is where men live." How true to Christian experience. We pray, "Lord Jesus make us like Thee." Why do we pray to be made like Jesus? Is it that we may shine like Him? The world needs something besides shining. The world cannot live on light. There must be labour as well as light. And Jesus is an example to us of this in His dealing with mankind.

Doubtless you have read Longfellow's "Tales of a Wayside Inn." If you have, you remember that the story is built upon a legend, the legend of a monk who had been longing and praying that he might have a vision of Jesus. At length the vision came. His room was flooded with a radiant light, such a light as he had never seen before. And while he was gazing upon it the convent bell tolled. It was the hour for him to give food to the poor, and hence the tolling of the bell. He hesitated when he heard it, for he feared that he would lose the rapture of that vision, and so remained for a time in his room. But finally he went. And Longfellow describes it as follows:—

"Rapt in silent ecstasy
Of divinest self-surrender,
Saw the vision and the splendour.

"Should he slight his radiant Guest,
Slight this Visitant celestial,
For a crowd of ragged bestials?"

But he heard a Voice:—

"Do thy duty; that is best;
Leave unto thy Lord the rest."

He fed the beggars, and returning, found the Vision still there:—

"When the blessed Vision said,
Hadst thou stayed I must have fled."

Rev. L. G. Broughton, D.D., in "Christianity and the Commonplace."

THE KING'S YOUNG SUBJECTS.

The King's post-bag on his birthday morning, says the "Church Family Newspaper," is, as is only natural, of very large and very varied contents. This year over 50,000 letters were received in addition to the usual number. They came from the school-children of the United Kingdom, who eagerly responded to the suggestion made by the editor of the "Teachers' World" that they should write personal letters to the King, to wish him "many happy returns." As the letters were the unpaid work of the children, some of them doubtless are of a more friendly than formal nature; but we can imagine that the King will thoroughly appreciate the very unconventionality of his little subjects' effusions, and will no doubt indulge in some quiet smiles as he reads those that are put before him. His Majesty has a keen sense of humour, and his love for children will make him an appreciative recipient of the good wishes of the little ones.

A story is told of the late Sir James Simpson, who did so much for the world by his discovery of chloroform, that in course of conversation he was asked, "What is the greatest thing you have discovered?" The unexpected reply was, "The greatest thing I ever discovered was that Jesus Christ is my Saviour."

The chemist was wrapping a bottle up quick,
But the boy was as cute as a rat,
For he cried: "I say, mister! you're just a bit slick—

Ho, you don't catch me paying for that! I know what I want!—I was told to be sure To get none but Woods' Peppermint Cure; It's bosker for colds! I our 'lodge doctor' says We'll find it a blessing in various ways."

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8. Do you dominate your surroundings?
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10. Do you think logically?
11. Are you a good and persuasive talker?
12. Can you sell goods?
13. Can you convince people who are doubtful, or even hostile?
14. Do you decide quickly and rightly?
15. Are you in demand as a speaker or orator?
16. Can you rapidly master difficult facts?
17. Can you solve knotty problems quickly?
18. Do you remember everything important you read?
19. Can you remember details as well as main principles?
20. Is your memory perfect?
21. Can you concentrate your brain on one thing for a long time?
22. Can you remember long series of facts, figures and dates?
23. Are you a good linguist?
24. Have you a head for statistics?
25. Have you a good memory for faces?
26. Can you work hard without suffering from brain fog?
27. Do you take everything in at a glance?
28. Are you earning a larger income than last year?
29. Are you successful?

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There are many other names equally impressive, but what interests the average Australian and New Zealand reader is the personal opinion of Australian and New Zealand pupils. In our prospectus are given letters by people living in Australia, some of whom you may know, and to all of whom you can write. These pupils are drawn from all classes.

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Young People's Corner.

An Emperor's Quest.

A little more than a century ago, Alexander I. of Russia and his courtiers were in a state of great excitement on account of the French invasion. There was only one of high rank who appeared to be calm and composed—Prince Galitzin.

The Emperor was quick to notice this, and in conversation one day asked him the reason.

Taking a small Bible from his pocket, the Prince replied: "This is the secret, your Majesty," and handed the book to the Emperor, who accidentally dropped it.

The Bible lay opened at the ninety-first Psalm, whereupon Prince Galitzin picked it up and read aloud the words: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust."

"Oh, that your Majesty would seek that refuge," urged the Prince, placing the Bible in the Sovereign's hand.

The Emperor kept the book, and in a few days issued an order for a day of prayer. On this occasion the Court preacher announced as his text the words: "He that dwelleth in the secret place of the Most High."

Later in the day, Alexander, being in his military tent, sent for his private chaplain, and requested him to read a portion of Scripture to him. That official proceeded to read the ninety-first Psalm!

"Stop!" exclaimed the Emperor; "who told you to read that particular psalm?"

"God!" he replied.

"What do you mean?"

"I was taken by surprise by your Majesty's command," answered the Chaplain, "and, feeling the responsibility which would rest on my choice of a passage from the Sacred Word, I sought Divine guidance, and this psalm was brought so powerfully to my mind that I could not doubt the answer to my prayer."

—George A. Angus, in "Our Boys' Magazine."

Waiting for the Signal.

It was little wonder that Dick and Mollie Dawson loved a chat with old Tom Weston, for his tales of the sea were a delight.

Captain Tom, as the children called him, had some time back retired from active service, and, in consequence, had plenty of leisure for chatting with his little friends. Owing to the loss of one of his legs, which was replaced by a wooden one, Tom's journeyings were limited pretty much to the garden and the village. He and his wife lived in a pretty little cottage just inside the Hall gates, and the lodge was as neat and nice as a new pin.

It was a certain Saturday morning in the month of May, and Dick and Mollie, having no lessons on hand, trotted round for a talk with Captain Tom, who, as usual, was delighted to see them.

The children lived close by, as it happened, at a very pretty house called The Gables. "Hullo, my little dears!" said Captain Tom, as they made their appearance, "and how are you this morning?"

"First-rate," answered Dick, speaking both for himself and his sister. "I say, Captain," he went on, "have you got time to finish that tale about the pirates you began yesterday?"

"Well, little master," said the old salt, "I've got something else to amuse you this morning—a bit of a surprise."

"A surprise!" echoed Mollie, in delight. "Oh, what is it?"

"A surprise!" echoed Dick; "do tell us what it is."

Even little Tray, the children's bright-eyed fox-terrier, seemed to ask the same question.

"Come along with me, then, down to the flagstaff in the drive, and you'll see for yourselves."

(Captain Tom's master, by the way, was a certain Admiral Fortescue, and as grizzled an old "sea-dog" as Tom himself.)

In a few minutes Dick and Mollie did see for themselves. Beside the flagstaff was a mimic cannon, one which Captain Tom had rigged up as a present to the little boy and girl.

Their delight and excitement knew no bounds.

"Oh, Captain Tom, will it really fire?" asked Mollie.

"Yes, little missie," was the amused answer. "Look here at my cannon-balls! I don't say, mind you, that they're dangerous, but we'd better be careful not to hit anybody. Now, then, young sir" (this to Dick), "you and I must play first at this game."

When I fire the cannon, you've got to run up the flag—wait for the signal, mind!"

Dick, his fingers trembling with excitement, prepared to do as he was bid. A minute more, and bang! went the cannon, at the sound of which doggie Tray nearly barked his head off in excitement. It was indeed a thrilling moment!

Then up and up went the Union Jack, until it reached the top of the mast, there to wave proudly aloft in the soft, sweet Maytime air.

A happy hour of playtime followed, at the close of which Mollie declared it was time to go home.

"I'm coming again this afternoon," said Dick. "I think it is a most lovely little cannon, and you were awfully good to make it for us."

"Yes, most awfully good," echoed Mollie. "But, Dick," she went on, turning to her brother, "I don't think you'd better promise for certain about coming this afternoon, because, you see, Mother might want us to do something else."

"I don't care," said Dick, "what anybody says—I'm coming here directly after dinner!"

Here Captain Tom laid a hand on Dick's shoulder. "Young master," said he, "you're a bit too fond of having your own way, if you'll excuse me saying so. Wait for the signal, my boy, wait for the signal. There's a sermon for you, 'in a nutshell'—see if you can find it out."

"I know what it is!" cried bright little Mollie; "the signal you mean is Mother's permission—isn't that it, Captain?"

Captain Tom nodded, and shortly after the children bade good-bye, leaving the cannon in his safe keeping.

"Oh, Dick! we never ought to have come—whatever shall we do? I'm so frightened that I dare not look down!"

Dick's face had lost nearly every bit of its colour, for he, too, had a very scared feeling tugging at his heartstrings.

Unknown to Mother, who certainly would have forbidden the expedition, they had taken a walk along the foot of the cliffs, intending to climb upwards to the top. All went well until they reached half-way up the cliffs, but here difficulties arose. It then became no easy matter either to ascend or descend.

At last, however, they managed to reach a narrow, grassy plateau, and here they were safe for a while at least.

"Oh, Dick!" sobbed poor little Mollie. "I wish we hadn't come. Whatever will happen to us?"

"It was all my fault," cried Dick, now in tears. "I persuaded you—you didn't really want to come." Then for a little while they cried like a pair of babies.

Well, indeed, was it for them that succour was nigh at hand. A sturdy coastguardsmen, chancing to see their plight, despatched a fisherman to their aid. By means of a stout rope he was lowered down the face of the cliff, and within as brief a time as possible, the terrified children were drawn—Mollie first, at Dick's request—in safety to the top.

"Captain Tom," said Dick, one morning about a week later, when once again they were at play with the cannon, "I've thought a lot of what you said the other day about 'waiting for the signal.' Mother says I am not nearly so headstrong and self-willed. I

am trying ever so hard to be a better boy."

"That's right, little master," said Captain Tom, a pleased look coming into his face; "it shows that my little sermon 'in a nutshell' was not spoken in vain."

—Marian Isabel Hurrell, in "The Prize."

JAPANESE AND THEIR CHILDREN.

The Japanese are very exacting about the education of their children, and take much trouble to teach them about the gods, seeking to instil a feeling of reverence for supernatural powers. In some cases, fathers will have marked on the ceiling of a room the four cardinal points of the compass. They will then make their children face first the north, then the south, and so on, at the same time encouraging them to make some good resolve for the day—such as, "To-day I will obey my parents," or, "I will be more loyal to the Emperor," etc. The idea of patriotism is very early inculcated.

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Printed by William Andrews Printing Co. Ltd., 265 Castlereagh Street, Sydney, and Published by The Church Record Limited, at 64 Pitt Street, Sydney.

The Church Record

For Australia and New Zealand.

A Paper issued each week 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. I, No. 31.

JULY 31, 1914.

Price 1d. (6s. 6d. per Year, Post Free.)

Current Topics.

The subject for the Eighth Sunday after Trinity is "Divine Providence." In the Collect we pray to God, "Whose never-failing providence ordereth all things both in heaven and earth," asking Him

"to put away from us all hurtful things and to give us those things which be profitable for us." The Epistle (Rom. viii. 12-17) teaches that to put away all things hurtful to us we must co-operate with God, and through the Spirit mortify the deeds of the body. We cannot live after the flesh and after the Spirit at the same time. The Gospel (St. Matt. vii. 15-21) teaches us that the fruits of our lives will be hurtful or profitable according as we regard or disregard the will of our Father, Who is in heaven. Thus, while we recognise a never-failing providence, we also are reminded of the necessity of bringing our wills into accord with God's will.

The proposal that, at the next election, the people of New Zealand shall be allowed to say whether the Bible should be read in their State Schools has stirred up a noisy and excited opposition. Many of the opponents of Scripture in Schools are strongly in favour of the method of the Referendum, but object to its being employed to settle a religious question. A deputation waited on the Prime Minister, Mr. Massey, on behalf of the National Schools Defence League to protest against the proposal. The interview provides some interesting reading, and the Prime Minister did not hide his own views. He quoted from the report of a speech delivered by him to a deputation a year previously, as follows: "Perhaps he might not be as good a Christian as he ought to be, but he wanted to tell the deputation this: that he believed in the Bible, and stood by the Bible every time. In saying that, he was opposed to everything in the shape of sectarianism in the schools of the country." Mr. Massey added, "I say that now." He said that they proposed to give everybody a straight and a fair opportunity of voting whether they would have Bible Reading in their schools or not.

We shall await with much interest the fate of the Referendum Bill in Parliament, and we ought not to forget to support with our earnest prayers our brethren in the Dominion, who are striving to place the Bible in the hands of the children of their public schools.

As we go to press the situation in Europe is alarming. The Conference at Buckingham Palace on the Home Rule question has failed. The King's action, and his speech, have been severely criticised, but most people feel grateful to him for his effort, on strictly constitutional lines, to avert civil war. On the principle of the exclusion of a portion of Ireland from Home Rule, the members of the Conference seem to have been in agreement, the difference having mainly centred round the special counties to be excluded, and the period of their exclusion. We still hope that peaceful counsels may prevail, and that some other method than war may be found to settle the details of this knotty problem.

The trouble which has arisen between Austria and Serbia is very grave, and we seem to be faced with the prospect of a great European war, such as has not been known since 1870. It is exceedingly improbable that its range will be confined to the two nations primarily involved. The fire is almost sure to spread to other countries.

We can do but little in Australia from the human point of view to influence the course of events either in the United Kingdom or on the continent of Europe, but from the Divine point of view we can do much. The events on which we have commented constitute a call to earnest prayer on the part of Christian people. "Give peace in our time, O Lord."

There are many indications that a section of the British people are deteriorating in their moral standards. This is specially noticeable in the growing popularity of prize-fights. The "Southern Cross" says:—"They attract bigger crowds, carry bigger stakes, and find ampler reports in the daily press than ever. They are growing not only respectable but fashionable." The cables tell us that, at the next great boxing contest in London, hundreds of society women will be present. In Sydney, within the last fortnight, an attempt was made by disappointed backers to burn down the Stadium, because their own champion did not win. In Melbourne a leading daily paper has published an account of a boxing contest two columns in length, and sympathetic in tone, containing many details of a fight exhibiting features which can be described as nothing less than sheer brutality.

The reason for such developments is not far to seek. For years there has

been growing up in Australia (as elsewhere) a class of people whose lives are out of touch with Christianity, who in their outlook are frankly pagan. For the first generation there survived among them a Christian atmosphere, with the ideals of duty, learned from godly parents. But the next generation of parents have lost these ideals, and naturally do not train their children in them.

The problem for the Church to-day is how to reach these people. They never enter our Churches, the claim of Christ on their life is not acknowledged, and even the old standards of morality are not recognised. The Church must go to them, with the old, old story, on the sea-beaches, at the race-courses, wherever it is possible to proclaim the Christian message. If the seed is faithfully sown, some will fall into good ground and bring forth fruit, thirty, sixty, or an hundred fold.

At the recent Synod of the Rockhampton Diocese a report was presented by a Committee which had been appointed to enquire into "the Lack of Definite Churchmanship." They define the phrase "Definite Churchmanship" as follows:—

"An intelligent appreciation of what membership in the Catholic Church means, both as regards the privileges it conveys, and the responsibilities it entails, together with an understanding of the particular truths for which the Church of England stands and a holding fast of the same."

After careful enquiry from the clergy, and members of Synod, the Committee report in detail as to the causes, and the results of the lack of definite Churchmanship in the Diocese, and suggest the following remedies:—

1. The formation of study or reading guilds.
2. The placing of teaching tracts at the doors of the Churches.
3. Lectures by the clergy on Church History and other subjects.
4. Very brief syllabuses enumerating subjects that need to be taught in rotation.
5. Papers supplied to parents and Godparents, and at times of Holy Matrimony and the Baptism of Infants.
6. The celebration of the Sacrament of Holy Baptism in the face of the congregation, as the Prayer-Book directs.
7. Use of interviews before marriage as occasions of instruction.
8. More frequent explanation of the services of the Church and how to use the Prayer-Book.
9. The insistence by the clergy on proper time and opportunity to prepare their sermons.
10. The more careful selection of Sunday School rewards.
11. Gifts of books of private devotion.
12. Simpler and more matter-of-fact teaching in Confirmation Classes.
13. Provision of parents with books from which to instruct their children at home.