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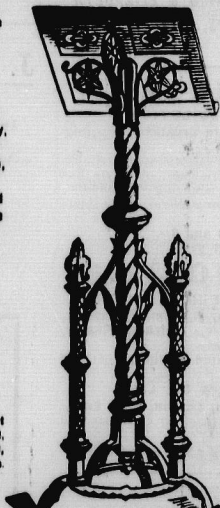
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VOL. IV., No. 16.

AUGUST 3, 1917.

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## Current Topics.

Three years of this unparalleled struggle have passed, and yet there is no end in sight. The War! War!! Russian debacle has given new hope to the Hun, and, if it be not brought to a halt, will, without doubt, indefinitely prolong the War. Russian retreat now means the capture of munitions of all kinds; and a peace extorted from Russia in her present disjointed condition, would give the enemy unlimited supplies of food-stuffs, etc. The potentialities of such a situation are too gruesome to contemplate. And yet the situation is beginning to come within the range of possibility and well-nigh probability. It is impossible to forecast the probable course of events at this juncture. Consequently our minds, as well as hearts, should be all the more centred on Him in Whose knowledge and will the future absolutely rests. We know of no more alarming omen for our Empire than the refusal of the British Government to proclaim a Day of Humiliation and Prayer. It seems as if fear of what the Allies may think, or of the hopes such an act might engender in the hearts of our foes, is keeping our rulers back from doing the thing that the War has all along demanded, and the present situation emphasises as right. Far better for us to risk man's misunderstanding than the loss of the help of God. We have lessons to learn and God means us to learn them. But we are slow learners. We still regard man more than we regard God. We still respect big guns and big numbers of men more than "the Arm of the Lord." We still parley with vices that are spoiling our nation's manhood. It were well for us to open our blinded eyes and recognise and confess our faults with a view to a true repentance that so a speedy peace may safely be granted to us.

We reprint from English Church newspapers two articles of interest and importance on the questions raised by the Reservation Controversy.

The one by the saintly Bishop of Durham will be completed in our next issue, but the part we publish today will be found extremely helpful from a devotional point of view. Those who have the privilege of a personal knowledge of Dr. Moule will understand his beautiful self-restraint in dealing with a matter whose importance he clearly recognises, and upon which he holds the strongest convictions. We know of no one of such splendid resources of intellectual culture, more perfect in love, and more humble in mind than the Bishop of Durham. Consequently his words come to us with all the added force of a truly consecrated and sanctified personality. The other article is culled from "The Church Times," and is indeed one for the times. The writer is a regular

contributor to that paper, and consequently possesses a freedom of utterance which would probably not be given even to the Bishop of Oxford; for, if we remember rightly, our reading of the "Church Times" notes and leaders on the position would reveal quite a different standpoint from that of "The Viator." We are glad to note this, because it shews very clearly that there is an important section of high churchmen who are altogether out of sympathy with the 1000 clergy who signed that "deplorable petition," and who approximate in their teaching that of the Evangelical School rather than that represented by those memorialists.

In connection with the Reservation question, the Bishop of London has received two important memorials from clergy within his diocese—each representing a distinct section of Churchmanship. The aim of each is practically stated in the following words from one of the memorials: "We dislike intensely the necessity which has been forced upon us of dealing with matters of controversy in time of war, but it would not be fair to you to leave you in any doubt as to the deep and widespread opposition which the memorial (i.e., the one in favour of Reservation with Adoration, signed by the thousand priests) has aroused." What may be termed the Evangelical memorial calls the attention of the Bishop "to what is, in our judgment, the serious blow dealt to the unity of the Diocese, if the Bishop should appear openly to sympathise with the extreme position of the Memorialists (the 1000 clergy)." Appreciating, as we do, the value of your spiritual leadership, it is with the greatest regret that we have been compelled, by the action of the Memorialists, and by your own speech in Convocation, thus to lay our views before you." The other petition, which is quite clearly from High Churchmen of the Diocese of London, speaks very strongly against the position taken up by the men who signed the "deplorable memorial." They say:—

"We therefore regard with apprehension such devotional developments as under the Roman obedience have grown up around the Reserved Sacrament, as tending to create an external centre of adoration or resort apart from the Eucharistic Offering, and as likely to draw away the mind of the simple from the recollection of the abiding Presence of Christ within the soul in the fulness of His Godhead and humanity which is ours through membership of His Body the Church, and is perpetually strengthened and renewed in Holy Communion."

"We hold that the Church of England differs from the rest of the Western Church, not only with regard to the principles of Church Government, but also with regard to the principles of devotion; in particular we feel that the Roman authority has allowed itself to be guided to a dangerous degree by pragmatist principles in allowing itself to sanction and approve methods of devotion for which the best theological minds, even amongst its own members, can find little sanction, and we believe that by contrast the Church of England is right in giving the first place to the claim of Truth."

"8. We believe that the Church of England has a great and increasing part to play in Christendom as the champion at once of Catholic principle and of primitive purity."

"9. We fear that if the imitation of Roman Catholic practice, in matters where it is not consonant with the ethos of the Church of England, becomes general, our branch of the Church will be thereby prevented from playing the great part which is open to it, and that all Christendom will be the loser."

On those rare occasions when "The Church Standard" adjusts its spectacles to survey the doings of the Diocese of Sydney, the editorial glasses seem to be still blurred by the dust of old party feuds, and there is generally evidence that the state of the editorial liver has caused "spots before the eyes." Hence, when we pick up our "Standard" and observe that prominence is given to the Sydney Diocesan Commission, we are not surprised that a vein of cynicism and a spirit of splenetic criticism run through the article. The Archbishop is blamed for taking the chair, as presumably his Grace would have been blamed for culpable neglect of the larger issues of diocesan life if he had failed to take the chair.

The editor then kindly comes to the assistance of the benighted commission and suggests a chairman. After this we are treated to an analysis of the personnel of the Commission on the basis of the official position and party of its members. The juxtaposition of these two sentences, following as they do the criticism as to chairmanship—"Of the 18 clergymen, 9 are archdeacons, canons, or heads of educational establishments. Of the 9 untitled clergymen, 1 alone represents any other than the predominant school of thought"—suggests dissatisfaction that there should be such a large percentage of those who are "archdeacons, canons or heads of educational establishments." Now, in what other Diocese of Australia would there not be a similar percentage of dignitaries appointed for such a work? And the unfairness of the reference is emphasised by the fact that while "The Church Standard" has complained that "of the 9 untitled clergymen, 1 alone represents any other than the predominant school of thought," it has given its readers no hint of the fact that neither of the heads of educational establishments belongs to "the predominant school of thought." To any unbiassed critic intelligently aware of the qualifications of the gentlemen concerned, the names of "the 9 untitled clergymen" will suggest the conclusion that they have been chosen for their special aptitude for the kind of work involved rather than from a regard for "the predominant school of thought." They are as follows—Revs. G. A. Chambers, H. Crotty, S. H. Denman, R. B. S. Hammond, H. G. J. Howe, S. M. Johnstone, W. L. Langley, S. E. Langford Smith, and A. A. Yeates."

On one point we find ourselves in



He passes at last out of sight. But he leaves a wealth of promises of Presence, perpetual, intimate, ubiquitous. "I am with you all the days," "all the days and all day long," for so we may paraphrase the original Greek words. "Where two or three meet in my name, I am there"; "My Father will love him, and I will come to him, and make my abode with him, and I will come to him and will sup with him and he with me." Mediated by the Spirit, yet none the less personal and near, the Presence is always assured. As Lord of the Church Christ walks in the midst of the golden lamps. As Shepherd He is always with the flock. As Redeemer He is one in an ineffable intimacy with the Bride, as the Father is with the person of her member: "He that is joined to the Lord is one spirit." He lives and moves only just behind the veil of sense, and so,



times He lifts it, as if to remind the soul that that it is so. Saul hears His actual voice, uttering a homely proverb of the farm, from within the sudden glory. Then again at Corinth, and in the castle at Jerusalem, his Lord is with him. And at last, before the bar of Nero, the servant is sensible of the Master's Presence: "The Lord stood with me, and strengthened me."

Take the New Testament as a whole, and does it not shine and move all over with the word Immanuel, "God with us"? God, incarnate God, absent normally to sense, is yet always and everywhere present with His Church and people, by the Holy Spirit who effects the contact. Inscrutably but surely He is with us.

And this is not fact only. To us it is light and life. To Him it is love and joy. His delights are with the sons of men, whom He has redeemed, and to whom He has manifested Himself.

It is to us life. The withdrawal of the Presence would leave the Church a body without a soul, without a spirit. It would leave the disciple unutterably alone, with his enemy and with himself.

It is not too much to say that a sure grasp upon the promises of the Presence of the Lord Jesus Christ with a watchful use of them gives us the inmost secret of peace, patience, and success, in the individual Christian life. The often-quoted experience of Brother Lawrence, a precious and luminous illustration of Gospel principles from within the shadows of the Church of Rome, is an experience of the widest application. The deliberately formed and developed recollection that the Lord is here, wherever the here may be—the temple of worship, hushed and solemn, or the noisy kitchen with its stir and scolding—was that man's talisman for a quiet and happy state of soul. He lived by the recollection put into use; by the fact of the Presence turned into the widest application, active application to the heart in faith. That record is a lesson for every Christian man at every turn of his existence. Which of us does not know something of the validity of it? Which of us does not long to know it more, and ever more? The Presence of the faithful Christ, of the whole Christ, the all-blessed God incarnate, one with the Father, one with us with, with thee never divided, never a part of Himself but always all; this, recollected and used in worshipping faith, transforms the outlook, inspires the surroundings with a breath of heaven. This makes the lonely hour, the loneliness physical or spiritual, full of infinite companionship. This lays the temptation dead beneath the faithful and weary feet. This sheds a nameless brightness from beyond the sun on our happiness of heart and home. This can not only soothe and solace sorrow but can transfigure it by giving the stricken soul an initiation into the fellowship of His sufferings, till the heart-broken pilgrim can even love the wound that would be mortal if the Presence did not turn it into an avenue of life hid with Christ in God.

The recollection and application of the Presence will surely prove without the inmost school of the spirit of Worship, without which true religion can never for a moment be itself. For such is the Lord, the Christ of the written Word and the revealing Spirit, that precisely with the growth of experience of His radiant proximity, with the intimacy of the soul with His love, grows its passion for adoration. The nearer to Him, in spirit and in truth, the more the happy and wondering disciple finds rest only at His feet, under His feet, adored before His unutterable betterness, His absoluteness of goodness and of glory, while yet, and only all the more, he reposes upon His Saviour's heart.

As with the man, so with the Church, the spiritual organism of true discipleship. For it too worship, adoration, the holy fear which is holy love upon its knees, is absolutely vital to its true life. Let the Church grow slack and cold in her principle and practice of adoration, and the mischief will be felt through all her faith and all her life. Let the maxim "Adorate est orare" be misinterpreted, as if the mechanism and bustle of Church activities were the main thing; let the simplicity of faith and the liberty of oneness be so travestied as to allow the Bride to forget to adore as well as to embrace the Bridegroom, and experience tells us that disasters to faith itself are sure to follow. The spirit of humblest worship is vital to the Church. And this is best assured by a perpetual recollection of the Presence, a God far off may be talked about, may be an interest, may perhaps be a dread. It is the Lord very near, robed in His promises, laying His right hand upon us, who draws out all the hallowing bliss of adoration.

(To be continued.)

#### MY BIBLE.

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## "Localization of God."

Striking Article in "Church Times,"

by  
The Wayfarer.

A superior person has commented on the story of the Prophet Jonah as illustrating the crudeness of the religious ideas proper to the Hebrew Scriptures, according to which a man could escape from the presence of the national God by an overseas voyage. It appears to me that one object of the story is precisely to show the absurdity of that idea; but the prophet is, no doubt, represented as infected by it, and the narrator appears to make a shrewd estimate of some common inclinations of humanity. For this crude notion of getting away from God is not peculiar to the Hebrew Scriptures, to Semitic religions, to Fetichism, or to any pagan habit of fixing the Presence to a local habitation. Relics of it may be found in the most cultured circles; I doubt whether even Broad Churchmen escape from it altogether.

You are advised, when preparing a meditation, to put yourself in the presence of God. If that means an endeavour to put yourself subjectively in touch with the Presence which is omnipresent, but from the thoughts of which you are so easily distracted, the procedure is unimpeachable. But I suspect that many take it in another sense. You enter into your closet and shut your door; you mount a hill commanding a wide horizon; you seek the deep shade of the woods; you go into a church and kneel before the Tabernacle in the one place or the other; you imagine yourself nearer to God, more remote from the world. In what respect do you differ fundamentally from the educated Hindu gentleman, mentioned by Sir Alfred Lyall, who said his prayers before five pebbles which he conceived to be in some special way divine, or from the multitude in Florenz dancing before the Golden Calf? You go from your place of prayer, feeling with regret that you have left something behind you, or possibly relieved of a certain restraint which it would be awkward to carry with you to market or into the smoking-room; will you reckon yourself much superior to Jonah, fleeing from the face of Yahveh?

No, I am not denying the use of oratories and sanctuaries. Neither am I suggesting that sacraments have a purely subjective value as moving men to acts of faith, which I take to be the chief Lutheran heresy. Whether I have myself had dreams and visions there or not, I am prepared to say: "How dreadful is this place!" I know that God is specially manifested in certain ways and in certain spots. I am not disposed to ridicule even the Hindu gentleman's pebbles, not knowing how they acquired their mystical value. God has made us flesh and spirit, and it does not fret me in the least to be told that objects of sense have a spiritual efficacy. Indeed, I should rather be surprised if spiritual effort were so dissociated from fleshly energy as to be entirely independent of it; I should see there an activity less than completely human, a maimed and partial exercise of our nature. A religion without sacraments seems to me inhuman, and by so much the less divine. I am troubled only about the use that we make of shrines and the apparel of worship. Let it be allowed that the Church has wisely ordained separation from some things of the world on holy days. Let it be allowed that places of worship are rightly consecrated, set apart from profane uses. But let it be remembered also that profane uses are in their proper way just as sacred as any liturgy, and just as much subject to the ordering of God. The danger is that men should think there is no Presence in a counting-house. There are things that should not be done in the House of God.

deceit forbidding: there are things that should not be done anywhere. The mischief is that some men who observe the one rule neglect the other. They respect the local habitation of the Presence; elsewhere they throw off restraint. Some will practise a literal hypocrisy, playing their part admirably in church on Sunday. Others act with robust consistency. I once knew a collier in Yorkshire who excused his constant absence from divine worship by the plea that he occasionally got drunk: "And a don't like to mix un," he added. He fled perseveringly from the presence of the Lord.

This kind of reverence runs to strange and subtle varieties. There is the man who will not say his prayers within a few hours of doing a base action. Lapse of time releases him from the inhibition. His queer conscience stands in effective contrast with what Kipling saw in one of the dens of infamy at Calcutta: an image of our Lady, with votive candles, set up in a room devoted to the grosser forms of vice. One is inclined to wonder whether the image was veiled on certain occasions. There is a strange book of Miracles of Our Lady, dating from the early years of the sixteenth century, which betokens even greater obtuseness, and one remembers that Alexander VI. had a singular devotion for the Mirror of Chastity. He engaged an artist—I think it was Perugino—to paint a Madonna with the features of Giulia Farnese, the mother of his last-born offspring.

The Borgias seldom used a veil, the manners of their time not demanding it, but men of another stamp in other times have hankered after it. There is a curious letter of Newman's, to which attention has lately been drawn. Newman had no gross vices; his faults were few, and they were of the cleanest kind; yet once at least he seems to have been uneasy about the Presence. He was preparing his Lectures on the Difficulties of Anglicans, which were to be delivered at the church of the Oratory in King William St. "I am perplexed," he wrote to Faber; "either some of them will be most impressively dull, or they will be too much on the other tack; and I am frightened at the chance of being satirical." He had reason to be afraid; not of the dullness, but of the other fault. The lectures were a marvel of polished sarcasm. Mr. Wilfrid Ward calls them "brilliantly witty." Indeed they were far too witty to be persuasive. Newman's delicate conscience was stirred, and perhaps his delicate taste took alarm; but why? Why should he shrink from the use of satire? He explains: "I am frightened at the chance of being satirical before the Blessed Sacrament." One understands that. Satire is a legitimate weapon, but so reverent a soul as Newman's might shrink from using it in religious controversy. To use it in the presence of the very Mirror of Divine Charity would be undurable. You may think that the lecturer would welcome the Presence as a restraining power. But no. "Would a curtain be possible?" he asks.

I do not know whether a curtain was supplied. If it was not, Newman certainly overcame his fears. But why ask for it? Observe that there was nothing ridiculous in the request. The curtain would really shut out the Blessed Sacrament. There are natural and appropriate conventions in these matters. A sacrament is essentially a visible sign, and when it is not present to sight you may count it absent. Where the Blessed Sacrament is shown by accepted indications to be present, there you worship, but you do not genuflect in the street when you pass a church where you know the Holy Gifts to be reserved. A curtain is just as effective a screen as a stone wall. There was no bad theology in Newman's request. Why did he make it? I can find but one answer. To indulge his vein of satire, he would flee from the presence of the Lord.

VIATOR.

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## Personal.

Rev. J. W. A. Watkinson, Curate of St. Michael's, Surry Hills, has accepted the Curacy of St. David's, Surry Hills, and will have special charge of that parish.

Rev. A. A. Yeates, M.A., Organising Secretary of the H.M. Society, Sydney, has been offered the parish of St. Stephen's, Willoughby. The Church-people of Willoughby are to be congratulated upon their choice, as Mr. Yeates has deservedly won for himself the affection and esteem of his many friends by his transparent sincerity and spirituality of purpose. His work as secretary of the H.M.S. has tended to the raising of the whole plane of that Society's appeal. Formerly as Rector of the parish of Wallsend (diocese of Newcastle), he came into close touch with the labouring classes of the community, and has been a sympathetic student of the great social problem—a problem that the Christian Church will have to face more unflinchingly and with greater enterprise if she still desires to be worthy of Him, her Divine Master, who was known as "the Carpenter of Nazareth."

Rev. A. J. Gardner, of Forbes, has accepted the Curacy of St. Paul's, Chatswood (Sydney).

Rev. H. K. Gordon, of Goulburn, is with the mounted Australian troops on the borders of Palestine.

Very deep regret has been expressed at the death, in action, of Sergeant Coleridge Richmond, youngest son of Mr. and Mrs. F. H. Richmond, the Lay Secretary of Synod of Nelson, N.Z.

Very general sympathy will be felt with Mrs. Cooper, widow of the late Bishop of Armidale, who has just received word that her only son, Lieut. Arthur E. H. Cooper, has been killed in France. On the same day Mrs. Cooper received the sad tidings, she also received advice of her son's promotion on the field.

We regret to learn that the Primate has had a severe attack of influenza, and his medical adviser has ordered him a complete rest. His Grace left for Dubbo on Monday, and will remain away about ten days, during which time his engagements will be cancelled.

The death has occurred of Mr. Alfred Barry for 48 years organist at St. John's, Parramatta, N.S.W. He is survived by a widow and three sons, one of whom is a lieutenant at the Front.

Rev. H. S. Buntine, of Armidale, is

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in receipt of a cable message advising that his son, 2nd-Lieut. H. Murray Buntine, has gained his second star, and is on leave in London.

Archdeacon Tress, Vicar of Alstonville (Grafton), has been unanimously elected to the parish of Kempsey.

Rev. A. G. Creswell, Rector of George's Plains, has been appointed by Bishop Long to the charge of the O'Connell parish, in succession to the Rev. F. J. Harris, who has gone to Blayney. Archdeacon Howell has been transferred to Grenfell. The Rev. H. I. Morrington, of Wyalong, has been appointed rector at Forbes.

Rev. A. J. B. King, Rector of St. Stephen's, Kurrajong, has been appointed to a continuous chaplaincy with the A.I.F., and will shortly leave for the Front.

We congratulate Rev. A. R. Shaw, of Belmore (Sydney), on the recommendation of his son, Sapper F. R. Shaw, for a military medal for conspicuous bravery in assisting a wounded soldier back to the trenches. Sapper Shaw has since been recommended for a Commission by the Major of the Royal Engineers. He has been unfortunate enough to dislocate his knee while engaged in some military sports.

Rev. Richard Adderley Campbell, B.A., has been appointed to the charge of the North Yorke's Peninsula Mission.

The Very Rev. Dean MacCullagh, late of Bendigo, has had an attack of pleurisy and his condition is considered very serious.

In succession to Rev. H. J. Velvin, Rev. J. H. Kittell, at present assistant curate at Camden, and lately precentor of Hobart Cathedral, has been offered and accepted the parish of Mullumbimby. Mr. Kittell will take up his duties early in September.

Rev. Charles Hughesdon was inducted as Rector of St. Hilda's, Katoomba (N.S.W.), on July 31, by the Archbishop of Sydney.

Colonel Sir R. Williams, M.P., has been elected to the Presidential Chair of the C.M.S. in succession to Sir J. H. Kennaway, who resigned some weeks ago.

Rev. E. A. Dunn, of St. Michael's, Quebec, has been elected Bishop of British Honduras. The Bishop-Elect was a scholar of Pembroke College, Cambridge, graduating 30th Wrangler in 1892.

Rev. W. Greenwood has been the recipient of a pleasing presentation, in the shape of a gold watch, from the parishioners of Little Coogee, Sydney. Mrs. Greenwood was also presented with a handsome handbag. Mr. Greenwood has just completed 20 years' faithful work in the parish. Too often appreciations of this kind are kept for farewell gatherings.

Rev. F. R. Elder, B.A., of St. Michael's, Surry Hills, Sydney, and the Rev. A. E. Morris, who is Chaplain of the State Penitentiary at Long Bay, have arranged a permanent exchange of duties, to take effect from the 1st instant. Mr. Elder will also assist in the work of the parish of Coogee, at the Long Bay end.

Rev. W. E. Godson, M.A., was the recipient of many tokens of appreciation and goodwill on his departure from Katoomba.

We regret to record the death of Canon Allen Edwards, one of the best known Evangelical clergy of South London.

Mr. R. L. Driver has resigned the office of Lay Reader in the parish of Port Adelaide after faithful service extending over more than 21 years.

Bishop Sadler, of Nelson, N.Z., has declined the See of Gippsland.

## Notes on Books.

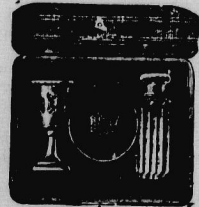
**Men to Men.** This is a pamphlet issued by the Melbourne Social Questions Committee for the War Work Department of the C.E.M.S., and contains four useful talks to soldiers concerning the evils of Drinking, Gambling, Impurity and Profanity, with a closing appeal to the Churchman Soldier to join the C.E.M.S. The subjects are dealt with briefly but strongly, and will be found very useful for distribution, not only amongst our soldiers, but the men of the community generally. The contributors are Revs. F. Lynch, B.D., H. T. Langley, M.A., C. W. T. Rogers, and G. E. Lambie.

**The War and Future Problems.** A pamphlet containing a paper by the Ven. Archdeacon Boyce, read at the first Diocesan Conference, Sydney, August 24, 1915, and just now published. The emphasis of the problems the War has revealed for us justifies the publication of this helpful paper. The writer truly says, "The panacea for the ills of humanity is in the teaching of Jesus Christ," and from that point of view refers, of necessity briefly, to the problems of War, Militarism, Arbitration and Repatriation. The pamphlet may be obtained from the author, St. Paul's Rectory, Sydney.

**An Index to Reports of Proceedings of the Provincial Synod of N.S.W., Sessions 1869 to 1912.** This will prove a useful adjunct to these Reports, enhancing their value as books of reference. It contains lists of motions, questions and ordinances of Synod, with year or years, page or pages, in Report where same may be found. Also list of principal matters dealt with in the Presidential Addresses. Copies may be obtained direct from compiler, E. C. Crane, c/o Sydney Diocesan Registry, or from Messrs. Angus and Robertson, Castlereagh St., Sydney. Orders may now be booked for delivery on 1st August, 1917. Price 2/-, posted 2/1.

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## Our Melbourne Letter.

(From Our Own Correspondent.)

Boundary riders, £2 8/- per week and found! This is the latest instalment of Utopia emanating from the Commonwealth Arbitration Court. Pastoralists are squealing, and so would we all if, good season or bad, we had to pay the piper. But the learned Judge's decision as to the value of the boundary rider's weekly services must in due course provoke comparisons. Now, comparisons are odious, nevertheless they will assert themselves. According to the returns for the new Year Book of Melbourne Diocese, there are 23 parishes where the average stipend is £163, in some cases without a house. Now the comfortable boundary rider is generally housed and provided with horses, saddles and tools. He is therefore much better off than one of these 23 clergy in one of the wealthiest Australian Dioceses. The figures for the country Dioceses are not before us, but we know of cases where the stipend is as low as £120 or £130. Out of this the parson has to keep a horse, buy his tools of trade, in the shape of books, dispense charity, perhaps entertain, and live like a gentleman. In the opinion of churchmen, who make no attempt to see that their over-worked and under-paid minister receives an adequate living allowance, the ministry ranks lower in the scale of values than the profession of a boundary rider. As Mr. Walter West pointed out at the Sale Diocesan Festival, the clergy do not go to arbitration courts. They have no unions, and they do not strike. A pastoralist who is a churchman, will pay his boundary rider well because he must, and sweat his parson because he may. It is time the Church insisted on ordinary justice being meted out to her representatives. The action of Bishop Pain in appointing Archdeacon Pelletier as his "Messenger of Finance," is a move in the right direction. The Archdeacon is to interview committees and preach to congregations with a view to raising the stipends in Gippsland to at least the level of a living wage.

"W.L." in the "Messenger," writes a highly controversial article on "Our Message in the Mission." We don't want to incur the charge of party feeling on the eve of the mission, but we feel that in justice to the truth—let alone the evangelical section of the Church—the "Messenger" should publish a rejoinder. We have no space to discuss an article which eliminates "Faith" from the terms of the Gospel. We are satisfied that the missionaries will have a better gospel than this to give the people.

The long-looked-for Mission of Repentance and Hope opens this week. The Rural Deaneries of Malvern and East Melbourne are the first to begin, and many prayers are going up that the results in ingathering and edification may be such as to encourage those parishes beginning later to expect great things from God. The Rural Deanery of Malvern, under the leadership of Rev. H. B. Hewitt, has left no stone unturned to prepare the way. Bishop Green has given valuable assistance at preliminary rallies. The Diocese of Melbourne owes a great debt of gratitude to him for his leadership in spiritual things. He has true prophetic insight into the needs of the times and preaches a gospel which is available power for every need of the Church. The service with which the Mission is to be inaugurated will take place at the Cathedral on Saturday, at 11 a.m. The notices betray a mixture of motives in holding the service. Is

it to be primarily an appeal to public patriotism in the interests of religion? We have had enough of services of this kind. A crowd at such a service has little religious significance. The danger is that the Church should mistake such demonstrations for evidences of spiritual revival. Let the public come in by all means, but to see the Church organising her warfare. A striking feature of the service will be the solemn commendation of all the men, near enough to attend, who are due to conduct missions in the Diocese before the end of the year. The general wish is that this should be the dominant feature of the service. We are devoting attention at present to our own need of repentance and beginning a campaign against the devils of sin and unbelief at home, which have been disguising themselves as angels of light. At the beginning of the fourth year of war we can leave the Kaiser to his master, Satan has him now on the brow of a precipice and somewhere and sometime below is the depth of the sea.

The Bendigo Theological Hall seems likely to go into liquidation. Rev. F. B. Kilbey, B.A., the Principal, has resigned, and the future of the Hall is under consideration. It is a consummation devoutly to be wished for that most of the country Theological Seminaries should close up in favour of better training in a larger centre. The Church needs to give its men the broadest culture and the best intellectual equipment obtainable for its men. This no provincial Theological Hall can provide. A Church House, where students can reside while in active work round any main country centre, would seem to be the ideal. But as far as Victoria is concerned Trinity College and Ridley College offer the best training obtainable at present. It is largely a matter of cost. Let the laity supply scholarships for likely men and the Bishops will readily send their best men to either of the above.

Great disappointment is felt that Bishop Sadlier has not been able to accept the See of Gippsland. He would have been a great strength to the Church at this juncture, and a worthy successor to Bishop Pain. It was, perhaps, too much to expect that he would leave Nelson after only about five years' episcopate, but we may still hope that eventually he may be persuaded to return to Australia.

### What Makes the City Strong?

What makes a city great and strong?  
Not architecture's graceful strength,  
Not factories' extended length;  
But men who see the civil wrong,  
And give their lives to make it right,  
And turn its darkness into light.

What makes a city full of power?  
Not wealth's display, nor titled fame,  
Not fashion's loudly-boasted claim;  
But women rich in virtues dower,  
Whose homes, though humble, still are great,  
Because of service to the State.

What makes a city men can love?  
Not things that charm the outward sense,  
Not gross display of opulence;  
But right that wrong cannot remove,  
And truth that faces civic fraud,  
And smites it in the name of God.

This is a city that shall stand  
A light upon a nation's hill,  
A voice that evil cannot still,  
A source of blessing to the land:  
It's strength not brick, nor stone, nor wood,  
But Justice, Love, and Brotherhood.

—Charles M. Sheldon.

### ACKNOWLEDGMENT.

£2 for Syrian Fund, from an anonymous subscriber at Leichhardt.



Mr. W. E. Morris.

Melbourne Diocese has just been celebrating its 70th Anniversary, and naturally there came under review some of the men who helped in the laying of its foundations. Mr. William Edward Morris joined the Diocesan Staff in 1854, six years after Bishop Perry's consecration. "From that date," says the "C. E. Messenger," "for a period of 55 years the Church had the benefit of his business capacity, his ever-ripening judgment, and his consistent Christian character. . . . Mr. Morris resigned the office of Registrar of the Diocese of Melbourne on the 31st December, 1909, having more than completed his 55th year of service, during the major part of which he had been at the head of a staff that always found in him a sympathetic and inspiring chief." During his term of office Mr. Morris was personally responsible for the foundation of what is now known as the Melbourne Church of England Girls' Grammar School. In the evening of life he and his devoted partner, Mrs. Morris, are living at Wahroonga, N.S.W., where, by the devotion of a truly Christian life they still foster the work of the Church and the Church's Lord. Mr. Morris quite recently attained his 87th year of age.

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### THE CHURCH OF ENGLAND HOMES. GLEBE POINT.

The Annual Meeting

will be held at

The Homes, on Thursday, 9th August, 1917,  
at 3 p.m.

His Grace the Archbishop will preside.  
Speakers: The Hon. G. W. Fuller, M.L.A.  
(Acting-Premier)

The Rev. Horace Crotty, M.A.

Inspection of Homes. Afternoon Tea.

ROBERT ROOK, Hon. Clerical Sec.

(Mrs.) R. TRINDALL, Hon. Treas.

Take Glebe Point Tram to Forsyth St.

### PROTESTANT CHURCH OF ENGLAND UNION.

The Series of addresses on the History of  
the Church will (D.V.) be continued at St.  
Barnabas' School Hall, George St., West, on  
the first Tuesday in each month as follows:

Admission Free.

August 7th—The Dawn of the Reformation.  
Rev. R. B. Robinson.

September 4th—The Reformation. Rev. S.  
M. Johnstone, B.A.

October 2nd—The Evangelical Revival. Rev.  
H. M. Archdall-Pearce.

November 6th—The Oxford Movement.  
Rev. S. J. Kirkby, B.A.

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

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## BUSINESS NOTES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Lepistrier, 64 Pitt Street, Sydney. Telephone City 1847. Subscribers are asked to write at once if they do not receive the "Church Record" regularly.

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## The Church Record.

AUGUST 3, 1917.

## FACING THE DAWN.

The third year of the War has seen problem after problem of tremendous urgency arise with startling suddenness. Problems which before the War would have daunted the bravest of our Allied statesmen, coming in these days of crisis and danger, instant in their demands for solution, have been solved or are being solved. If one desired to describe the third year of the War in a few words one might well call it the year of the Unexpected. Mr. Lloyd George, in a recent speech, said, "There are times in history when this world spins so leisurely along its destined course that it seems for centuries to be at a standstill. There are also times when it rushes along at a giddy pace, covering the track of centuries in a year."

Crisis after crisis has arisen, and through it all there has been a slowly rising tide of confidence, passing into a sure belief that Germany has lost the War.

Naturally prone to pessimism, the British people still temper their confidence with doleful predictions of what will happen if Russia fails, or if the submarine menace cannot be defeated, but nobody in his heart expects anything but complete victory to crown the tremendous sacrifices gloriously made by the Allies. The swaying of the emotional pendulum by the alternating impulses of hope and despair has steadily given way to a surer patriotic feeling of hope and confidence. We are living "in a stream of national thought and sensibility which is not of this or that day, or conditioned by this or that triumph or vicissitude, but permanent, possessed of motive-power drawn from the riches of our past, and which stretches beneath the surface of the present into the hope and aspirations of our future."

Old methods of government have given way to new methods, which, if attempted in the years before the War, would have caused bitter political feuds and years of wordy warfare. The large unwieldy cabinet of some thirty members has given place to a small War Cabinet, and Great Britain is at this moment being governed by an oligarchy of five. Business men have been placed over the heads of men grown grey in the service of their country, and have attained Cabinet rank without passing through weary years of party strife. A young lawyer expert finds himself First Lord of the Admiralty, with the honorary rank of Vice-Admiral, having recently resigned an honorary rank of Major-General

when engaged in organising railways in France. A school teacher makes his maiden speech in Parliament when bringing forward as Minister for Education a great scheme of far-reaching educational reform. The new methods have led to such an efficiency of management that the Empire now stands armed at all points, strong and confident, but not boastful. The Old Land's practicality or, if you wish, her power to "muddle through," has proved supreme.

France, "bled white," is seen either meeting attack with a splendour of courage and devotion worthy of her glorious history, or sweeping forward with all the old and incomparable dash and self-sacrifice. To hurl the bestial defilers out of la belle France is a sacred duty. To fight for the peace of the world is a privilege.

Russia struggles on with her grim task of restoring order in the State and presenting an unbroken front to the enemy. When all is known it is more than probable that what Russia has done and is doing will prove to be a stupendous feat of statesmanship and courage of the finest sort, worthy of her great soul.

The end of the third year sees the Allies, small and great, undismayed and together stronger than at any time during the War, illustrating the victorious truth of Bergson's great oration of December, 1914—the question is not in doubt, Germany cannot win. "On the one side there was force spread out on the surface, on the other there was force in the depths." On the one side mechanism, the manufactured article which cannot repair its own injuries; on the other life, the power of creation, which makes and re-makes itself at any instance." The spiritual has conquered the material; it could not be otherwise.

The entry of America into the War has undoubtedly added to the confident anticipation of eventual victory, but is not the source of it. The Allies did not spring from despair to confidence when the mighty force of America was finally thrown on to their side. They were serenely sure before, but they are thankful that the way to victory is made shorter and easier. They never doubted the victory.

Herein lies great assurance and hope to the world. The spiritual forces called upon and used will remain after the War to the nations who seek after righteousness and judgment. To the Christian, what is the lesson of the past year but that God is mightier than his enemies. That "the Supreme power, when it is brought to the proof, putteth to confusion the foolish."

If the Church will face the future in this same confidence of final victory, sure of two things at least: that the world is God's world and not the devil's, and that man is made in the Divine image, prone to sin, but still possessing hidden depths of goodness and nobility of character, we shall surely see a hastening of the process by which the kingdoms of this world are becoming the kingdoms of God and of His Christ. For the rest, what can we do better than to follow the advice of the veteran Thomas Hardy—

"Up and be doing, all who have a hand  
To lift, a back to bend. It must not be  
In times like these that vaguely linger we  
To air our vaunts and hopes; and leave our land  
Untended as a wild of weeds and sand.

—Say, then, 'I come,' and go, O women and men,  
Of palace, ploughshare, easel, counter, pen!  
It will array your names to dates unannounced.  
Would years but let me stir, as once I stirred,  
At many a dawn to take the forward track;  
And with a stride plunged on to enterprise,  
I now would speed like yester wind that whirled  
Through breaking pines; and serve with never a slack,  
So loud for promptness all around outcries!"

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Provincial Synod.

Synod is to meet on August 15th, and will probably close on the 18th. Members of Synod are to be entertained at dinner on the Wednesday evening by the Archbishop and Mrs. Wright, and on the Friday by the Committee of the C.M.S. at their new rooms in Warkton Buildings, 51-53 Elizabeth-st.

## Lay Readers' Association.

The 42nd Annual Meeting of the above Association was held at Trinity Grammar School, Dulwich Hill, on July 14, 1917.

Prior to the meeting, on the invitation of the Chaplain for Lay Readers, Rev. G. A. Chambers, M.A., afternoon tea was partaken of and time afforded for social intercourse. The hon. secretary (Mr. W. H. Jones) presented the annual report, which showed that during the year 1730 services in 41 parishes, embracing 106 centres, had been conducted by Diocesan Readers.

During the past three years the work has almost doubled, as will be seen from the following figures:—1917, 948; 1915, 1247; 1916, 1306; 1917, 1730. The total number of registered services conducted by members during the 42 years' existence of the Association was 24,148—a splendid record of voluntary work for God and humanity. The above figures do not include the work of Local Lay Readers, which must number several hundred services each year, and bears eloquent testimony to the value of the layman in the conduct of services of the Church.

Rev. P. A. Micklem, M.A., addressed the gathering on "The Qualifications of a Lay Reader." This proved most interesting and instructive, the points enlarged on being: Carefulness in reading the Scriptures; The importance of a clear and intelligent grasp of our Religion; Necessity of an intelligent study of the Bible, Church History, and Prayer Book; a higher level of instructive Churchmen needed; Readers must be men of prayer.

An announcement was made that the badge authorised by His Grace the Archbishop to be worn by all Licensed Lay Readers during their ministrations, as an outward token that they are duly licensed for the work of Lay Reader, is now ready for distribution, and obtainable on application to the hon. secretary. The badge is of bronze, vesica in shape; around the margin is the inscription "Lay Reader, Diocese of Sydney." The centre contains the arms of the Diocese surmounted by a mitre, the intervening space being filled in with tracery. The ribbon is of black corded silk, 1½ inches wide. In addition to the badge, a tippet or shoulder cape of royal blue material has been authorised for the use of Diocesan Readers.

The question of ways and means of developing the work of the Lay Readers was discussed, and Messrs. Stocks, Tuckwell, and the secretary were appointed as a committee, in conjunction with the Chaplain, to deal with the matter.

The meeting over, the Readers sat down to tea, at the invitation of Rev. G. A. Chambers, to whom a vote of thanks was accorded for his hospitality and the interest shown in the welfare of the Association.

After tea the members adjourned to the Church, where Evensong was said by the Chaplain. This ended a most pleasant and profitable day. (Communicated.)

## A Generous Gift.

A kind friend, who wishes to remain unknown, has given the generous donation of £1000 for missionary work—£500 of which has been given to the A.B.M. and £500 to the C.M.S.

The information was conveyed to us in the following letter from the Rev. S. M. Johnstone, of Parramatta:—

St. John's Rectory,  
Parramatta,  
June 20, 1917.

The General Secretary,

Australian Board of Missions, Sydney.

Dear Sir,—The sum of £1000 having been given to me (by a donor who desires to remain unknown) "for the furtherance of the direct work of foreign missions," I, after consultation with my friend Mr. C. R. Walsh, have decided to send you a cheque for half that amount (£500). You will please find my cheque enclosed herewith, which I shall be glad if you will allocate as follows: For the New Guinea Mission, £250, for the Melanesian Mission, £250, for the Pacific Islands Mission, £250. Will you kindly send the receipt in duplicate embodying a statement of the foregoing allocation. Praying that God may abundantly use and bless this gift in the field of your labours, and with all good wishes for the success of your work.

This letter was read at the A.B.M. Annual Meeting, referred to elsewhere, and a most hearty vote of thanks was accorded.

We should like to express our most grateful thanks to the kind donor and to the gentlemen who decided on the allocation. It greatly encourages the hope that the drawing together of all missionary activities is much nearer its consummation than it has been apparent—not the support of one type of work but the support of varieties of methods by a united Church—the unity being that of brethren of the one Body inspired by the Spirit of Christ. It is indeed a happy augury for the new Board of Missions.—A.B.M. Review.

## Ordination of Deaconesses.

The Archbishop held an Ordination of Deaconesses in the Cathedral on Wednesday, when the following ladies were set apart for that office:—Miss Elizabeth Atwater Faber, to work at St. Silas's, Waterloo; Miss Ida Evelyn Holdship, to work at Ultimo; Miss Cordelia Mand Moberly, to work at St. David's, Surry Hills; Miss Winifred Mary Shoobridge, to work at Miller's Point.

## Woolloomooloo.

The first of the services in connection with the jubilee of St. Peter's Church, Woolloomooloo, was held on Wednesday week. There was a large congregation, and many of the old parishioners were present. Rev. S. H. Denman conducted the service. Rev. F. Elder, who was the first curate of St. Peter's, being called to the ministry there in 1878, preached. He mentioned the very large congregations at St. Peter's in the early days, also the splendid attendance at the Sunday School, the scholars numbering 1000. At the jubilee service on Sunday the Archbishop preached in the morning, and the Dean of Sydney in the evening. On Tuesday the jubilee tea and public gathering were held in the Parish Hall. Mr. Justice Pring presided.

St. Peter's has seen the usual changes of a near residential district of a growing city, and to-day provides some of the toughest problems the Church has to face. It is a parish in which, if properly managed, there should be several assistant clergy; but so far is the Church from facing her problems, that the rector has to tackle his difficult work almost single-handed.

## St. James' Church, Hazelbrook.

Extensive alterations are being carried out in the above Church building, so as to further increase its usefulness. A chancel and vestry are being added to the East, in order that by shutting off that portion of the building by large doors (which, when open, form part of the chancel walls and can with difficulty be detected), the remaining portion may be used as a hall for various parochial purposes. The alterations are being carried out by Messrs Hall, of Lidcombe, and Smith, of Hazelbrook, and will cost about £100, of which £50 is already in hand.

## Mosman.

Captain-Chaplain Brewer, accompanied by Rev. W. H. Croft, visited the Mosman Commercial School on July 19. The Chaplain delivered a most interesting, instructive and telling address to the teachers and some 120 senior scholars, on his experiences as Chaplain with the Belgian Forces, 12,000 strong, in the German East African campaign. He also dwelt on his 12 years' missionary labours in Uganda, and by the very definite interest created and the impression made by his strong personality, we feel sure that his visit will be productive of some real fruit in the lives of those to whom he appealed so earnestly. Chaplain Brewer left three days later for West Australia, where he hopes to join up with an outgoing battalion as Chaplain.

## Coogee.

A memorial to the late Sapper A. Bryce was unveiled last Sunday. He had been en-

gaged in the Sunday School work at Little Coogee before his enlistment.

A farewell presentation was made to Rev. and Mrs. A. E. Morris, who took up their duties at St. Michael's, Surry Hills, on August 1.

## Artarmon.

We understand that the Archbishop is forming the Conventional District of Artarmon, which formerly belonged to Willoughby. Rev. H. J. Chivers, who has done 5 years of good service in the parish, will probably be Minister-in-Charge.

## NEWCASTLE.

## BRANXTON.

Last Sunday week the Ven. Archdeacon Tollis, of East Maitland, and formerly rector of Lochinvar-cum-Branxton, dedicated an oak pulpit and chancel rails in St. John's Church to the memory of Thomas Harry, son of Mr. and Mrs. Joseph Hatcher, who fell in France. There was a very large and sympathetic congregation.

## CRAFTON.

The Diocesan Council, at its last meeting, dealt with a considerable amount of business in connection with the administration of the Diocese. It was thought that on account of the press of business connected with the Diocesan Mission between April and September of this year it would be best to hold the next meeting of Synod early in 1918. At that time, too, it seemed probable that the Bishop would be leaving Australia to attend the Lambeth Conference in England in June, 1918, but on account of the war this conference has been indefinitely postponed by the Archbishop of Canterbury. The council felt that the matter should be decided by a ballot of the members of Synod and members will, therefore, be invited to vote by post upon this important matter. A movement has been set on foot to build a church to serve the residents both of Tweed Heads and Coolangatta, on the Queensland border, the Archbishop of Brisbane having requested the Diocese of Grafton to take over the spiritual oversight of that portion of the Diocese. The Bishop of Grafton intends to pay a visit to Tweed Heads shortly in order to encourage the project.

The Rev. H. D. Salmon, M.A., of London, has been continuing his work as advance messenger for the Mission of Witness. He has visited Lismore, Dunoon, Clunes, Eureka and Bangalow, and to-day goes to the parochial district of Nimbin. This will be followed by a comprehensive tour of the brotherhood area, where he will hold about fourteen services, travelling some 250 miles in this sparsely populated district.

The missionary work of the church has occupied the close attention of churchmen. A system of voluntary assessment of parishes was adopted, with most encouraging results. The interest in this primary work of the church shows a decided increase.

## The Mission.

The next group of missions (group 5) will have no less than three bishops as missionaries, namely, the Bishop of Bathurst, at Lismore; the Bishop of North Queensland (Dr. Halford), at Casino; and Dr. Drunt, at Murwillumbah.

## Casino.

St. Mark's Church was consecrated by the Bishop in the presence of a large congregation. The Bishop stated, in the course of his sermon, that it was exactly 12 years since that Church building was dedicated by the late Bishop Cooper.

## VICTORIA.

## MELBOURNE.

## Archbishop's Letter.

To the Clergy of the Diocese of Melbourne.—On Saturday, 4th August, 1917, we shall reach the third anniversary of the Declaration of War, and we shall all wish to remember our Empire's needs at the Throne of Grace. The prayers and intercessions already sanctioned will supply all that is needed in any services you hold.

There will be a service at St. Paul's Cathedral on 4th August at 11 a.m., and I invite the clergy of the diocese, as well as any of the missionaries who may be in Melbourne, to be present at the service in their robes. I propose at this service specially commend the missionaries to the Grace of God, and to speak of the task before them all in the Mission of Repentance and Hope which will then be beginning.

I shall be glad if the clergy will make known this service, as I desire to combine our thoughts upon the war with the special hopes of the Mission.

On Sunday, 5th August, I hope the clergy

will speak on the increasingly solemn duty of our Church as the time of peace we hope approaches, and all that is said will blend our hopes for the Special Mission which starts at that time in some parishes of the Diocese.

## St. Paul's, Canterbury.

The semi-jubilee of the above Church is being celebrated. Twenty-five years ago, when the Rev. Reginald Stephen (now Bishop of Tasmania) was the vicar, the first church was opened. Last Sunday the Right Rev. Dr. A. V. Green, formerly Bishop of Ballarat, preached in the morning and the Rev. Canon Hart in the evening. The Archbishop will preach in the morning of Sunday, August 5, and the Rev. J. H. Dewhurst in the evening. Mr. A. E. Floyd, of St. Paul's Cathedral, will give an organ recital on Thursday evening, August 9. Former parishioners are cordially invited to these celebrations. St. Paul's Church was originally a wooden building. The cost for land and buildings was £1251. The Sunday School and Guild Room, built in 1905, cost £423. The vicarage, which was built in 1907, cost with land £748. The new brick church, built in 1915, cost £2883, and there is a debt of £1090 on it. When the building is completed, by the addition of three extra bays to the aisle, it will be a credit to the Church-people of Canterbury. The Rev. J. H. Dewhurst is the present vicar. Mr. F. C. Parry has been superintendent of the Sunday School for 25 years. He started with 40 scholars in 1892, and there are now 212. To meet the needs of this increased attendance efforts are being made to provide a Kindergarten room for the younger children.

## Missions to Seamen.

Speaking at the re-opening of the Port Melbourne Branch Institute of the Missions to Seamen, Captain Shefford commented the work of the Mission from the sailors' point of view. "There is no better place for a sailor to frequent when he is in shore," he said. A residence for the Assistant Chaplain has just been added to the building, and a short dedicatory service in the Chapel was part of the function on Monday week last. The Assistant Chaplain, Rev. C. L. Crossley, said the prayers, and the Rev. A. Law (St. Andrew's, Brighton), gave a short and inspiring address. The Senior Chaplain, Rev. A. G. Goldsmith, offered the dedicatory prayers at the close of the service. A concert was held in the concert hall, at which Mr. R. J. Bleok (hon. treasurer of the Mission), Peter's Coffee and refreshments were served during the evening. Lieut. C. A. Holmes proposed a vote of thanks, and the proceedings were brought to an end with hearty cheers and the singing of the National Anthem.

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## QUEENSLAND.

## BRISBANE.

(From Our Own Correspondent.)

## The Archbishops' Engagements.

The Archbishop has left Brisbane for Townsville, where he is to spend a few days on his way to the Diocese of Carpentaria. During his stay at Townsville he will speak at a missionary demonstration, conduct a Retreat for the clergy of the diocese of North Queensland, and preach the opening sermon of the Diocesan Synod. His Grace will then leave for Thursday Island.

## All Saints', Brisbane.

The Rector, Rev. F. M. Nightingale, has been duly welcomed home; he came back from England with a number of wounded and invalided soldiers. Mr. Nightingale is feeling well and fit for duty. The Rev. Cecil Smith came in for hearty thanks for his work as Locum Tenens during the Rector's absence. Mr. Cecil Smith has been offered and has accepted the living of St. John the Baptist, Bulimba, vacant by the Rev. A. H. Barlee's translation to the Rectorship of the Rockhampton Cathedral.

## ROCKHAMPTON.

## A Thankoffering.

A generous and beautiful gift has been made to St. Barnabas' Church by Mr. and



Library, C.M.S., Sydney.

Those of our readers who have visited the new premises of the Society at Warkton Buildings, 51-53 Elizabeth-st., Sydney, will appreciate the wonderfully up-to-date conveniences that are in evidence for the promotion of the Society's work. The offices for the Staff are arranged on a plan convenient to them and their clients. Instead of having to wait outside on a balcony, or in the midst of teas, etc., for an interview with one of the staff, there are comfortable resting places, where one can quietly wait. Wary parsons and other clients have at their disposal a library furnished with books and lounges, where they can spend a quiet hour or half-an-hour between the business spaces of their city trip, or meet some friend. The refreshment room, with its cheery and attentive staff, leaves nothing to be desired, and their prices are the most moderate in town. Even the smoker patrons have a convenient and airy roof space on which to burn their incense and engage in quiet chat or reading.

In the book room will be found probably the best selection of up-to-date missionary literature in the State or perhaps Commonwealth.

We are glad to find that amongst other new departures, they have just imported a very large shipment of books, suitable for prizes, both in Sunday and Day Schools. The C.M.S. is fortunate in having received safely such a splendid stock of up-to-date literature, in view of the possibility of the prohibition of such imports in the near future. The book room is large and conveniently situated and offers every facility for selection of prizes with the greatest ease and comfort. The books have been specially selected by competent persons, and comprise all the best authors and publishers. The prices are certainly moderate. We hope our various Sunday School Superintendents will rally round the Society and purchase their prizes from the excellent book-room. A liberal discount is allowed.

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Mrs. J. Robson, who have been living in this parish since they came from England three or four years ago. They came from the Tyne side, in the North of England, where they were regular worshippers in their own parish church of St. Peter's, Jarrow. In their own words the pulpit is a gift from God as a thank-offering to God for His many blessings bestowed on them since their arrival in this country. The pulpit was dedicated by the Bishop at a service held in St. Barnabas' on Tuesday evening, June 26. The pulpit is from an English design, and was made by the firm of Tucker and Tucker, Rockhampton.

## CARPENTARIA.

## The Conference.

The Conference will meet in Thursday Island about August 14, all being well. The clergy from the Eastern Coast line will arrive about that date by the Gulf boat, and will return to their parishes by the return boat. The clergy from the Mission Stations are independent of steamers, having their own boats to travel by. It is hoped that there will be representatives from the Mitchell River, and perhaps one from the Roper River Mission. The Archbishop is expected to arrive about August 10, and will conduct a Quiet Day during Conference week. The Archbishop will spend about four weeks in the Diocese, and every effort will be made to get him to the Torres Straits Islands and to the Mitchell River.

## TASMANIA.

## Missions.

The missions in Holy Trinity and St. John's parishes have both been very successful, and should have a lasting impression not only in the parishes but on Launceston itself. From the beginning the attendances were most encouraging, and increased rather than diminished on each succeeding day. It was a great spectacle to see eight hundred present at the first men's services at St. John's to hear an address on "War and Faith," and the same evening a congregation of fully one thousand at the mission service. The attendance at the women's services was always good, and occasioned no surprise; but the response of the men and children exceeded all anticipation. The latter came in great force. Holy Trinity was well filled at their services, while at the daily rallies at St. John's there was never less than five hundred children. Fortunately, the weather was fine, with the exception of one wet day.

The missioner at Holy Trinity was the Dean of Hobart. St. John's had two missioners—the Rev. Horace Crotty, M.A., and the Rev. L. Charlton as assistant (both of Sydney), and so were able to have daily services for the women and children, in addition to the evening mission services. The fact that the interest was maintained so well throughout is evidence that the missioners' addresses were helpful; that they reached down to real needs, and supplied spiritual food to hungering souls. The absence of anything that could be called controversialism in the preaching was most marked, but yet the messages were clear, far-reaching, and inspiring, and found their mark. The response elicited so far is most encouraging, and steps have been taken to ensure that it will not be lost through indefiniteness of resolve. Both parishes are issuing resolution cards, and are urging those influenced by the mission to have inscribed on them a definite resolution. Personal interviews with the missioners have proved to be very useful towards this end. In St. John's, tables were placed in the chancel, and the missioners interviewed anybody who cared to see them after the service. It proved that people were not nearly so shy of this method as the vestry interview. Another means of obtaining an acknowledgment of the influence of the missions' message, adopted by the Rev. Horace Crotty at St. John's, was the renewal of the baptismal vows. In the presence of the whole congregation, those who had decided to do so came up to the Sanctuary while a verse of "Just as I am, without one plea," was played, and kneeling at the rails solemnly renewed their baptismal vows. They were then handed the memorial card of the mission, on which they were to have inscribed their particular resolutions, and bring them back for the signature of the missioner. This act of renewal was most solemn and impressive. A large number has already done this, and it is expected that very many more will respond.—"Church News."

## NEW ZEALAND.

## DUNEDIN.

## War Memorial.

The Synod has pledged the Diocese to establish and maintain a Home for Boys, and has empowered a Committee to carry out this work. The Committee has been strengthened by the inclusion of a number of business men, who will formulate a scheme of action.

There can be no doubt that the project is one which will make a very wide appeal.

## NELSON.

## Mothers' Union.

The monthly meeting of the Mothers'

Union was held on June 19. In the absence of Mrs. Sadlier, Mrs. Mules presided, and opened and closed the meeting with prayer, special intercessions being made on behalf of the many families who are suffering bereavement owing to the war. Miss Bachelor, a missionary on furlough from China, gave a most interesting account of the work carried on there, and told of the large M.U. branches that have been formed in China as a means of teaching the Chinese women, so that their homes may be conducted on Christian principles. There was a fair attendance of members.

## REVISED LECTIONARY.

Aug. 12, 10th Sunday after Trinity.  
—M.: Ps. 68; 1 Kings xxi. or Wisdom v. 1-16; Matt xxv. 1-30 or 1 Cor. xii. 2.  
E.: Pss. 71-72; 1 Kings xxii. 1-37 or 2 Kings iv. 8-37, or Wisdom vi. 1-11; Luke iv. 16-37 or 1 Cor. xii.

Aug. 19, 11th Sunday after Trinity.  
—M.: Ps. 73; 2 Kings v. or Wisdom vi. 12-21; Luke v. 17, or 1 Cor. xv. 12-28.  
E.: Pss. 75-77; 2 Kings vi. 8-23 or xvii. 1-23, or Wisdom vi. 22-vii. 14; Luke vi. 20, or 1 Cor. xv. 35.

## Correspondence.

## The Problem of Empty Pews.

(The Editor, "Church Record.")

Dear Sir,—Will you open your columns to correspondence from some earnest-thinking men who desire to ventilate the question whether there is any remedy in our Church for the failure to secure good attendances, especially of men at our Sunday services?

I feel certain from occasional chats with some of the clergy that they are anything but satisfied with the present state of affairs. Many of them feel that it is no use their speaking out on the subject, because they are so tied down by rules and customs that they see no hope of improvement unless the laymen take sufficient interest to move in the matter themselves.

That the attendances at services and Sunday Schools are falling off they have manifest proof of, and many of them acknowledge that complaints are made of the length of services which is unfortunately one of the main causes given by men for not attending Church.

Occasionally, one of the clergy may feel that the longer the service the less time there is for him to preach, but I hope there are not many such. At lunch the other day I heard a clergyman suggest that the sermon or address might be about the first item, and he quoted where men had got tired of the service and gone out before the sermon. The services suited for the climate of England are not necessarily suitable for Sydney or country districts. Why not have a shortened form of service which the clergy could use if they desired? Their parochial councils would soon advise them whether the adoption of such would be beneficial in regard to church attendance.

We are bound to learn many lessons from the war. Let us see whether we cannot profit by the experience of some of our most earnest Chaplains who can tell you how the soldiers dread long drawn-out services, but in many cases appreciate a short bright service and a good earnest address by a genuine padre.

The nearer we get to the example of Our Master, Who took any and every opportunity of "speaking" to the multitude around Him, the better will be the audiences. Why not have services in the Cathedral grounds every Sunday afternoon, where the best of our preachers could take part, and give men what they want, a little more of the Gospel which many long for, but cannot get without attending long services. It often happens that dreary Psalms are recited and sung through, simply because it is the rule of the Church to wade through the whole 150 Psalms, some of which are totally unsuitable for present-day Christians.

Many people will say, "It will be dangerous to begin any alterations in our service, for fear of this or that." Are we to wait till all the Churches are empty before we make the attempt? Let the laymen speak.

Yours truly,

LAYMAN.

## War Shrines.

(The Editor, "Church Record.")

Dear Sir,—In this Diocese a number of parishes have erected war shrines, which consist of a wooden cabinet bearing the

names of those serving with the forces, and with vases and flowers standing on a ledge in front. They generally bear a request for prayers for the fallen. Can you tell your readers if these shrines are in accordance with the law and customs of the Church of England, or are they contrary to them?

Yours, etc.,

ADELAIDE SYNODSMAN.

[We are afraid that the use to which War Shrines are being put, in almost the majority of cases, is not in accordance with the custom and intentions of our Church as ordered or implied in her formularies.—Ed.]

Condensed Correspondence: We have received an "omnibus" letter from Anglo-Catholic, dealing with three "thorny" subjects, which is too long for insertion. We agree with much that he says, but still hold that our Church gives us no authority to pronounce irregular the orders, etc., of Non-conformists; and, pace Anglo-Catholic, we give no if these shrines are in accordance with the bounds of truth. Our correspondent thinks that 9 and 10 are the best years for confirmation; and does not agree with "Churchman" in dreading to allow his children to come under the influence of ritualistic Anglican clergymen, so long as they are men of real spirituality; but adds, "but of course 'Churchman's' parish priest may be an unsupervised ritualist; if so, then I pity 'Churchman,' but his vicar a great deal more."—Ed.

## "RHYMES FOR LYN."

What the Sun says in the East:—

"Good morning, good morning,  
I come to tell  
The God above  
Is full of love,  
And loves you well."

What the Sun says in the West:—

"Good-bye, good-bye,  
I leave you here  
In Jesus' care;  
Tho' no more light,  
You're in His sight,  
Good night, good night."

Larras, Wentworth Falls.

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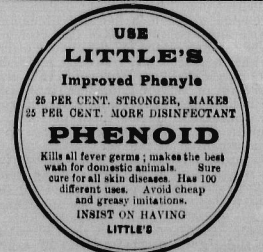
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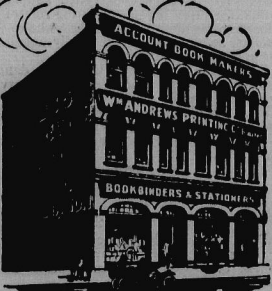
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## A Soldier's Soliloquy.

Near Gaba Tepe, Gallipoli, September, 1915.

I was weary and tired-eyed as I stumbled out of No. 5 Tunnel, where I was a listening post underneath the Turkish line near Gaba Tepe. How good it was to be out in the open again, after four hours in that noisome tunnel. What a beautiful scene was beneath me, the silvery moon sinking down into the Aegean Sea between the islands of Samothrace and Imbros, the smoke from the heavy bombardment on Kithia that day still hanging like a pall on the Aegean Sea, turning from it a dark grey colour, gradually changing from blood-red to gold and silver; its shadows on the sea made it appear as if marble-grained. As I sat down by some blood-stained stretchers and watched that silvery moon, my thoughts went back to the dear home-land and to the dear ones who would soon be mourning for five\* brave lads who were killed near by with a high explosive shell, and would their dear ones be able to say, "They will be done," as I had said at their rude grave that morning. "Killed in action!"—these words would be their only solace. But to me those little shot-riddled crosses will be ever present in my mind, as the last earthly resting place of "the bravest thing God ever made." I watched that dear old moon sink down into the sea and wondered if my dear little ones would be watching that silvery moon in Australia, where they prayed so constantly for their daddy's safe return. How I yearned for that simple faith that made them strong, and could I only send a message by that silvery moon how pleased they would be.

Dear old moon, since you crossed the sky, What have you seen since the world passed by?

What have you seen since yesterday, Since you crossed the sky on your silvery way?

Have you seen my dearest in Southern lands?

Did you hear them pray? did they clasp their hands?

Is my home as bright as it used to be, Since I shouldered arms and crossed the sea?

Did you hear the orphan's cry for Dad? Or the sweetheart pray for her soldier-lad?

Do they pray in vain for him to guide? Do you hear them call as the skies you ride?

Can you see our brave Australian Sons As they laugh 'mid the smoke of crashing guns?

Can you hear the screaming hiss of shell? Can you see the stains where our heroes fell?

Do you turn your head as you pass the Huns?

Do you smile on them with their gas-charged guns?

As they drink "The Daff." on land and sea,

Do you smile on them as you smile on me? Tell those bereft of sons who fell,

On Sari-Bair 'mid Turkish shell— You flood their graves with your silvery light,

And angels guard them through the night. And the sky-lark sings his song of love,

As he soars so high to the skies above; Need he soar so high that God might hear,

His love-song to those buried there? When you cross the skies to our hemisphere,

Give all my love to those so dear, Who wait and watch and pray for me,

In that sunny land across the sea, I must leave you now, you dear old moon,

You will surely shine on my loved ones soon;

While we hold our guns on the Turkish lair,

On the blood-soaked hills of Sari-Bair. Dear old moon, I must say good-night,

While my loved ones share your silvery light;

Tell them we hold that shot-torn plain, And will win as sure as you shine again,

JOHN T. NUGENT.

Woolgoolga.

Late No. 569, 12th A.L.H., C. Squadron. \*The shell referred to killed Capt. Richardson, Lieut. Buskin, Corp. Matthews (N.S.W. Mounted Police, Gloucester), Trooper O'Neill, Trooper Young (Deniliquin), all 6th Light Horse A.L.F., 10.21 p.m., 16th September, 1915.

The whole Christian life consists in dying to self and living to God!—Fenelon.

## Church Furniture.

## The Modern Labour Movement.

By Archdeacon Davies, M.A., Th.Soc.

(Being the third of a course of Lectures On "Social Aspirations, Ancient and Modern.")

This is, of course, a mere outline of the Syndicalist programme. It is very much open to criticism.

1. In the first place society cannot be permanently reconstructed by methods of industrial barbarism. In fact, wholesale reconstruction is impossible at one fell swoop. A new social order is not to be made like a suit of clothes. Society is a growth and not a manufacture.

2. Again, "Direct Action" would meet with enormous resistance. In Australian Trade Unions there is a strong feeling against it. It is contrary to the best traditions of Trade Unionism. The P.L.L. has discovered the I.W.W.—rather late in the day. Syndicalists have greatly underestimated the moral, intellectual and financial resources against them. Modern business is really international as we can feel in this war. Again, though the wage-earners may desire to protect even their hot-heads from outsiders, they will deal with them in their own way. The Australian worker is not such a fool as to throw away his improved position in order to attempt a wild scheme that begins by taking away what he has already got.

3. Syndicalism would not really abolish the wage-system. The Trade Union would become the employer and thus invert its functions. The Industrial Committees would have to exercise political functions. No society can exist without government. Organisation means obedience to orders. The workers would be their own masters, but the failure of Co-operative Production shows they have not yet learned to control each other. There must be authority and management in every kind of business. Orders must be given and obeyed. The workers must receive a regular income. The wage system might be modified, but it would not be abolished.

4. Too much is expected from a one-sided economics. Syndicalism would merely establish a series of producers' monopolies. The gas workers would compete with the electricity workers. The coal miners would find the oil workers against them. The cotton weavers would want to check the woollen workers. In fact, Syndicalism places undue emphasis on the producer's interest which is too narrow a basis and would only perpetuate the competitive system. It would repeat the worst mistakes of modern capitalism by trying to crush rival interests. The consumers' interest provides a more satisfactory principle of distribution and control and in this respect Socialism is superior to Syndicalism.

5. Again, Syndicalism limits the idea of production to one particular type. The manual worker is not the only producer. No room is left for the poet, the thinker, the teacher, the artist, and the spiritual leader. It limits wealth to material necessities and comforts. After all, "there is no wealth but life." Life is much more than workshop antagonisms.

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workers have won they have gained by their own organised efforts.

These are the two great facts that stand out in the course of modern economic history, social injustice, and progress achieved by the united efforts of the workers themselves.

But Syndicalism not only reveals facts of history, it points to present conditions and declares them unsatisfactory. It is a call to study the economics of distribution, not merely of production. It is not enough to ensure that the natural resources of a country shall be so fully developed that the greatest possible amount of wealth is produced. There must be a fair distribution of that wealth. This is a matter of social arrangements. It is a scriptural principle that the labourer is worthy of his hire. I commend to you the study of what St. James has to say on this point, and also the great prophets of Israel. Read afresh the message of Amos and Isaiah.

It is here that the Christian thinker and worker comes in. The weak point of Trade Unionism, Socialism and Syndicalism is that they rely too much on merely material means. They aim at securing plenty of material necessities and comforts. Their object is to arrange for a fairer distribution of material possessions. But it is not what a man has that matters so much as the use he makes of it.

The science of economics shows us how we may produce and distribute wealth under certain conditions. But it relies almost entirely on the economic motive. It regards men as moved only by self interest. The "economic man" is guided merely by the desire of personal gain. It is not so much what is right as what pays in cash and comfort that is sought for.

The real social problem is not going to be solved by the individual pursuit of cash and comfort. That is to reduce society to a state of war. Industrial and social unrest is due not so much to economic as to spiritual causes. It is greed of gain that is the root of the trouble. In a word, the social problem is really a moral problem, that is, it is fundamentally a religious problem. It is really the question, "What am I doing with my life?"

The Trade Unionist, the Socialist, the Syndicalist, the whole Labour Movement, do seem to be striving mainly for the merely material things of life. That is their expressed purpose. That is what they talk about and work for and fight for, and that is why they are always suffering disappointment. But, though they may not be conscious of it, the real thing they are seeking, is a full and satisfied life. It is really a problem, the problem, of personality: What am I to be? What am I becoming? What am I to do with my life?

The real question is a question of personal and social aspiration. Economics cannot answer that question, neither can politics. Only religion can answer it. The real question, then, is, What sort of life is that which is most worth living? The only satisfactory answer to that question is that given by the Gospel of Jesus Christ. "What shall a man give in exchange for his soul?" But it is more than a personal, it is a social question. What is the ideal state of society in which man may find his true home, full scope for his personal development, full satisfaction for his personal energy? The answer is the gospel of the Kingdom of Heaven. Our citizenship is in heaven—that is, our true des-

tiny is that state of society in which the will of God is fully obeyed. This is no mere Utopia, it is a present fact. The Kingdom of God is here and now, but it is far from being fulfilled because men will not enter into it.

The disappointment of the wage-earners suggest the opportunity of the Christian thinker and worker. The Christian thinker has to take stock of these movements among men that he may understand what is going on around him, and point men to what will meet their needs. The Christian worker has to study these movements that he may be able to apply the message of the Gospel of the actual condition of life. The thinker must study the movements that he may distinguish within them the true from the false, the eternal from the temporal. The Christian worker must study them that he may be able to sympathise with them. The Church is out of touch with the masses. She must regain the point of contact with them. This can only be done in the way our Lord Himself followed—by entering into their circumstances, reading their thoughts, understanding their actions, and then from that point of contact bringing the message and the power to work upon them.

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"Be Very Courageous—Trusting in God's might.

Very Cheery—Believing God is with you always.

Very Courteous—In humility before God—everyone is your brother.

Very Constant—In prayer to God.

Very Content—Knowing God does all things well.

Very Clear—As to your being led by King Jesus.

Very Cautious—Knowing God's eye is ever finding you.

Very Careful—In all you think, and say, and do.

Very Considerate—To weaker comrades, and help them all you can as a cup of water given in Jesus' Name never goes unrewarded.

Very Chary—As to the wives of the wicked one and his confederates. He that is for you (Jesus) is greater than all that can be against you.

"A soldier having the above V.C.s is better off than having much fine gold."

Lines in MSS. picked up on a dead soldier in France, and given to the Editor by the finder:—

"They say that War, the great accuser, The sin impossible to be forgiven; But I can look upon it at its worst, And still see blue in Heaven.

"For when I note how nobly nature's form Under the war's red rain, I deem it true That He Who made the Earthquake and the Storm, Perchance made Battles too."

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## Current Topics.

The Great Mission of Witness and Repentance and Hope is gradually working its way through the Australian Church. In the Melbourne Diocese an auspicious day was chosen for the inauguration of the Mission, a beginning that was well calculated to impress the imagination of all who are at all capable of serious thought: for the opening of the fourth year of this devastating War may well make men pause in the midst of the pursuit of business, pleasure and other earthly concerns to ask whether there be any word from the Lord Who created all things and under Whose controlling hand the world goes forward in the accomplishment of its tasks and aims.

Some dioceses have finished with the actual carrying out of the Mission; some, like Grafton and Rockhampton, are nearing the close; others are just beginning, and others again still looking forward in the work of preparation. The Church of the whole Commonwealth is intimately interested in this work, consequently there should be increasing prayer ascending to the Throne of Grace, each for all the others, that there may be showers of blessing, that the power of the Lord may be revealed in our midst in the way of a truer repentance, living faith and more complete devotion of our Church to its special task of making ready, here in Australia, "a people prepared for the Lord."

It is one of the grimmest ironies of the War situation that the extreme Socialistic teachings which Labour and have caused very great misunderstanding and suspicion among the great masses of our Empire, and which have done and are doing so much to hinder our strong conduct of the War, have been "made in Germany," and foisted generally upon our own and other lands; whereas in those countries with which we are at war, and in which the upper classes keep such a tight hand on the other classes, so far as we can tell, the extreme Socialists are certainly joining in the struggle and carry little weight against the War so long as it is being successfully waged. It should be fairly patent even to "the man in the street" that German ideals would not make for the betterment of social liberties and conditions. And yet this grave state of events, evidenced by the many strikes that have taken place, constitutes one of the gravest dangers to our winning of the War. It is the old story of Troy and the wooden horse being repeated. The enemy in our midst is working his hardest and his subtlest to bring about our Empire's downfall; and if he be not recognised and dealt with the situation will be grave in the extreme. The present position calls for wise and

tactful leadership, both in England and in Australia. It must be frankly recognised that a large proportion of the community is labouring under a grave misunderstanding of the true situation, and great care must be taken to relieve the strain without leaving behind an aftermath of class-hostility such as will only provide greater troubles at some future date.

In view of a recent controversy in the Church in England in which, so far as our remembrance goes, the "Church Times" did not clearly reveal an attitude of opposition to the defiant attitude of the supporters of the modern "Millenary Petition," we hail with a certain measure of satisfaction the following Editorial Note from the Church newspaper:—

"We have received a glowing account of a procession of the Blessed Sacrament on Sunday last in the parish of St. Saviour's, Hoxton, with Exposition at the high altar throughout the day, and Benediction after Evensong. It appears to have been, as we can well believe, a magnificent and edifying ceremony, a genuine act of worship, in crowded and gaily decorated streets. These streets are normally the meanest and most depressing in London. The description is instructive and suggestive. It shows what a real help to evangelic religion these ceremonies may be. But it provokes comment of another kind also. All was done, not only without ecclesiastical authority, but in open defiance of authority. Regarding it in this light, we cannot abstain from severe condemnation, and we fear that all the good which may have been done by the stimulation of devotion will be more than counterbalanced by the harm that is done to the cause of sacred obedience, and by the further weakening of that spiritual authority, which is already in deplorable estate."

At the same time the openly-expressed approval of the Procession in itself, in an organ which has a very large circulation among Anglicans, is not ominous of good, and reveals to what extent many clergy, professing of the Church of England, are harking back to pre-Reformation idolatry.

The phrase is fast becoming stereotyped in a way that may or may not be for the advantage of the "The Lord's Christian Church. En Own Service," tiredly for its advantage if the service really represents the Lord's intention, for then it is the seal of His New Covenant of pardon and power for His people, rich in blessing for them because of His own blessed presence in their midst, dispensing to them, through the hands of His ministers, the pledges of His love and life; warming their hearts and strengthening their lives by the indwelling of His own Holy Spirit—the Friend and Comforter Who more than compensates His people for the Divine Master's bodily absence by communicating to them the power of that Master's spiritual presence. The richest title of that service is "The Holy Communion," for there the Lord's people meet in brotherly fellowship with one another and their Lord, while sharing together in outward sign and pledge and in inward reality all the precious

benefits of the Breaking of His Body and the Shedding of His Blood; their "souls refreshed by the Body and Blood of Christ as their bodies are by the bread and wine." Well may hearts that thus realise the Love that impelled His wondrous sacrifice for us glow with a responding love, and break forth into praise and singing. Consequently it was a true instinct that led the Church to make the Lord's Own Service—the Holy Communion—an occasion of thanksgiving in which those who had been just partaking of the "pledge of His love" might have the opportunity of pouring out to Him the praises of their hearts and offering the oblation of their lives.

But there is a use again becoming more and more prevalent as in the days preceding the Reformation, which practically obliterates the Sacramental idea, as defined by our Church, and erects the Holy Communion into the offering up to God of a sacrifice which in some way is to gain for our prayers a reader hearing from the Father. Thus in the Rockhampton "Church Gazette" we are told that in one parish at least "the 10 o'clock Eucharist on Sunday is specially offered for the Mission."

Where in the New Testament is there any indication of such a purpose in the institution of this Holy Feast? The writer in the said "Gazette" is complaining of the absence of men and boys from the service and proceeds to deal with possible or actual objections. "I do not like the service, is another excuse. Will such objectors press their objections further. Do they mean seriously that they do not like the service ordained by Christ Himself?" We query the writer's justice in commenting thus. In the first place, on his own showing, he is using the "Lord's Own Service" for a purpose quite distinct from the fundamental idea of the Lord's institution; and we are inclined to think it very likely that the concomitants of its celebration, with the ornate ceremonial which is so customary in some Churches, would make it rather difficult for the plain man to identify it with the simple rite of that Upper Room in Jerusalem.

The World Tragedy is the direct result of materialism, and materialism is the unconfessed creed of the nominal Christian. It is upon materialism that he builds his life. Deep down there are spiritual forces at work, and occasionally the nominal Christian yields to them when in moments of strain or distress they more urgently force themselves up into his consciousness. All institutions are to-day under the searchlight of persistent examination and criticism, and amongst them the Church. All that is best in the Church welcomes the efforts put forth to find the reasons of the weakness and the failure of the Church. With

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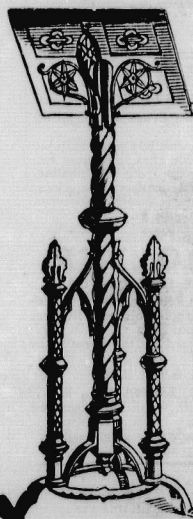
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