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gines and Chinese in Australia.

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the Young), Mercy and Truth (Medical Missions).

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## Current Topics.

The need of the "Guidance of the Holy Spirit" is set before us on the Nineteenth Sunday after Trinity. The Collect reminds us that without God's aid we are unable to please Him, and prays that the "Holy Spirit may

in all things direct and rule our hearts." The Epistle (Eph. iv. 17-32) shows how we can please God, viz., by putting on "the new man, which after God (i.e., in the likeness of God) is created in righteousness and true holiness." But this can only be effected by placing ourselves under the guidance of the Holy Spirit, Whom we are here bidden not to "grieve." The Gospel (St. Matt. ix. 1-8) records the healing of the man sick of the palsy. As he, who had lost the use of his limbs, was, at the word of Jesus, enabled to rise from his bed and walk, so they who are spiritually paralysed may, by seeking the help of the Holy Spirit, walk by His power in newness of life.

Next Sunday is also St. Luke's Day, and we are reminded of the need of "Medicine for the Soul."

St. Luke's Day, October 18.

The Collect commemorates the call of St. Luke to be an Evangelist and Spiritual Physician, and asks that all the diseases of our souls may be healed by the wholesome medicines of his teaching. The Epistle (2 Tim. iv. 5-15) refers to the Evangelist as being the companion of St. Paul in his imprisonment: "Only Luke is with me." It has been conjectured that he attached himself to St. Paul with the purpose of ministering to his physical infirmities. The Gospel (St. Luke x. 1-7) records the mission of the Seventy, of whom tradition states that St. Luke was one. This is highly improbable, as his Gospel implies that he was not an eye-witness of the events he records.

St. Luke's Day is widely observed as a day of intercession for Medical Missions, and we commend such a use of it to our readers. St. Luke combined the exercise of his medical skill with his work as an Evangelist. In the same way doctors and nurses are now ministering to the body, with the desire at the same time to bring peace and comfort to the soul by the wholesome medicine of the Gospel.

The fall of the City of Antwerp, which was supposed to be impregnable, after a short and terrible bombardment of 40 hours, came upon the world as a great surprise. It was a wit-

ness to the overwhelming power of the German siege guns. As we read the details of the scenes of horror which took place in the city, our hearts went out once more in deepest sympathy to the brave Belgians. They should have had no part in the war; their one desire was to go peacefully on with their normal occupations. But, through the German disregard of honorable treaty obligations, Belgium has been forced into the fray, and the worst results of war are felt within her borders. The whole country has been devastated, city after city (Liege, Louvain, Brussels) has fallen into the hands of the ruthless invader, and now Antwerp has suffered the same fate. When the reckoning time comes at the end of the war the disasters which have affected Belgium will be remembered, and so far as is possible compensation will be exacted. But nothing can compensate for the destruction of art treasures, still less for the suffering and death of so many innocent people. We rejoice that our Commonwealth Parliament has voted a gift of £100,000 to meet the needs of our Belgian allies, in addition to what has been given, and yet will be given by private individuals.

As regards the ultimate issue of the war, the fall of Antwerp will have no great significance. For a time the German troops will hold it, but not for long. The taking of such a city seems a dramatic and glorious victory, but the campaign will be fought out, so far as the west is concerned, not at Antwerp, but where the two great armies have been confronting each other for weeks past. As we go to press, slowly but surely the allies' left is circling round the German right, and possibly before this paper is published the decisive stroke will have been delivered, a stroke which means the beginning of the end, though that end may be for a while deferred; the victory of honour, liberty and truth, and the establishment of an abiding peace among the nations.

It is expected that the elections for the State Parliament in Victoria will take place next month, and the question whether the Bible shall or shall not be read in the State Schools will have an important influence on the voting. On the one side is the Catholic League, which says: "First and foremost we are concerned in stopping the aggressiveness of the little knot which wants its brand of religion taught at the public expense. Whether Liberal or Labour, the man who stands for that outrage on equity must expect the

opposition of the Federation." On the other side is the "Scripture in Schools League," which has put two definite questions to every candidate for election, viz., whether he is in favour of Scripture lessons in State schools, such as are given in New South Wales, Queensland, Tasmania, and West Australia, and whether he will favour a Scripture Referendum Bill providing for remitting this matter to the electors by a single question. Between these two fires the Parliamentary candidates who desire to sit on a rail will have a bad time. They will be compelled to get down on one side or the other and openly express their convictions.

As to the question at issue, it is hardly an "outrage on equity" to allow the electors to say whether the children of the State shall have the opportunity of reading the best of all books, the common heritage of all who name the name of Christ. No particular "brand of religion" is proposed to be taught, but only the truth which is common to all Christian Churches, with a conscience clause to meet the honest scruples of a minority. The system works admirably in the four States in which it is established. It is surely a thoroughly democratic method to let the people decide the issue by answering a single question, the meaning of which none can mistake. We trust that the valiant supporters of the Bible in State Schools will win a great victory in Victoria, and that similar victories will follow in due course, both in South Australia and New Zealand.

### CHRIST AT THE BOUNDARY-LINE

Not many years ago the South American States of Chili and Argentine were on the verge of war. An old boundary dispute caused the nations to become increasingly hostile, and vast preparations for war were made. The clergy, however, as well as the representatives of the English Government in both countries, laboured earnestly to avert the disaster, and pleaded for some tangible expression of peace between the nations in the form of a monument on the boundary-line. This movement it was which gave focus to the peace sentiment. The plan to erect a statue of Christ between the nations rebuked the clamour for war, and at last the boundary dispute was settled.

On the boundary-line on the very summit of the Andes the statue of Christ, 26 feet in height, now stands. In His left hand the Christ holds a cross, rising five feet above the statue, while His right hand is outstretched in blessing. Below are two tablets. One gives the history of the monument, and the other says, "Sooner shall these mountains crumble into dust than shall the people of Argentina and of Chili break the peace to which they have pledged themselves at the feet of Christ the Redeemer." It would be a great thing to have the figure of Christ, not in stone, but in thought and imagination, at the boundary-line of every dispute between nations or men.



## Notes on Books.

## MAGAZINES AND REVIEWS FOR SEPTEMBER.

In the *Churchman* the Bishop of Sodor and Man (Dr. Denton Thompson), concludes his series of three valuable articles on "Missions—Parochial and General." Archdeacon Moule, whose long residence in China gives him a right to speak on problems connected with the Mission Field, writes on "Re-union at Home and Abroad." The Editorial Notes are chiefly concerned with the war, but also comment on aspects of the Kikuyu question, and on the Welsh Church Bill. The writer of the Missionary World ably deals with the momentous subject of the effect of the war on Missionary Enterprise. There are some good reviews of books, and other interesting articles. We commend the "Churchman" to our readers. It is a good Monthly Review, thoroughly Evangelical from the constructive side. It may be ordered from Robert Scott, Roxburghe House, Paternoster Row, London. 7/6 per annum, post free.

**C.M.S. Magazines.** Copies received from C.M. House, Salisbury Square, London.

The *C.M. Review* is, as usual, full of interest. The Editorial Notes are, as might be expected, entirely taken up with the war, and with the policy of the C.M.S. in this time of crisis. The nature of that policy is made clear by the heading over the first two articles, "How Advance?" followed by the answers to this question, "Pray," and "Prayer for Workers," by Canon Harford Battersby, and Rev. Sidney Bott respectively. Our friends in N.S. Wales and Victoria, remembering their missionaries, Rev. and Mrs. E. W. Doulton and Miss Miller at the front, will read with interest about "Mission Work

in German East Africa." Dr. Ernest Neve completes the second part of his article on "Fifty Years' Work and Witness in Kashmir." The Far Eastern Notes by Archdeacon Moule are of special importance, as they give up-to-date information about the present position of China. The *Gleaner* is an exceptionally good number. We are glad to hear latest particulars of the building of Mengo Cathedral in Uganda, and of the projected advance of C.M.S. into the province of Yunnan, in China. There is a bright article on a "Missionary's Fellow-Voyagers," and the pictures are specially good. In *Meroy and Truth* are published two striking addresses on Medical Missions by Drs. E. N. Cook and H. White. In *The Gazette*, Canon Hoare continues his series of articles on "What Missions do for Me," the subject being "A Blessing I Enjoy." We have also received *Awake* and *The Round World*.

## RUSTIC LOGIC.

A country parson, on first going to his parish, resolved to farm his glebe for himself. A neighbouring farmer kindly offered the parson to plough one of his fields. The farmer said he would send his man John with a plough and a pair of horses on a certain day. "If ye're goin' aboot," said the farmer to the clergyman, "John will be unco' weel pleased if you speak to him, and say it's a fine day, or the like o' that; but dinna," said the farmer, with much solemnity, "dinna say anything to him aboot ploughin' and sawin' for John," he added, "is a stoopid body, but he's bin ploughin' and sawin' all his life, and he'll see in a minute that ye ken naething aboot ploughin' and sawin'." And then, said the sagacious old farmer, with extreme earnestness, "if he comes to think that ye ken naething aboot ploughin' and sawin', he'll think that ye ken naething aboot anything!"

## An Evangelical Stronghold.

## Diamond Jubilee of St. Matthew's, Prahran.

## History of the Parish.

The Parish of St. Matthew's, Prahran, Melbourne, has just celebrated its Diamond Jubilee. On Jan. 2, 1854, Rev. J. D. Brennan was licensed as Curate of Prahran. In that same year in the schedule of the Diocesan Conference, Prahran had one representative. Land was purchased in May for the site of a Church, and the Church was opened on Aug. 14, 1854. The building cost £4805, of which the Denomination School Board contributed £2000. On July 18, 1855, Rev. J. H. Gregory was licensed to Prahran, Mr. Brennan going to Castlemaine. Rev.



Rev. W. T. C. STORRS, M.A.,  
Incumbent of St. Matthew's, Prahran.

J. H. Gregory, towards the end of 1862, was inducted as the first Incumbent of All Saints, St. Kilda. He was succeeded in Prahran by Rev. John Watson. In 1860, Mr. Watson went to Coburg, and Rev. John Fulford was chosen as his successor. He resigned to return to England in 1875, and Rev. B. S. Walker took his place. During his Incumbency, the memorial stone of the present Church was laid on Sept. 1, 1877. On April 14, 1878, Mr. Walker was suddenly taken ill during the morning service, and on the following day passed away. On June 30, 1878, the first services were held in the present Church, Bishop Moorhouse and Dean Macartney being the preachers. On Sept. 1, 1878, Rev. H. A. Langley preached his first sermons in St. Matthew's. Between 12 and 13 years Canon Langley ministered in the parish, being beloved of all. On his appointment as Archdeacon of Gippsland, he was succeeded by the Rev. A. R. Blackett, who, after five years, went to Persia as a Missionary under the Church Missionary Association of Victoria. On May 1, 1895, he was succeeded by the present Incumbent, Rev. W. T. C. Storrs, who will commence his 21st year of ministry, if spared, on May 1, 1915. Three things have especially marked the character of St. Matthew's; its large

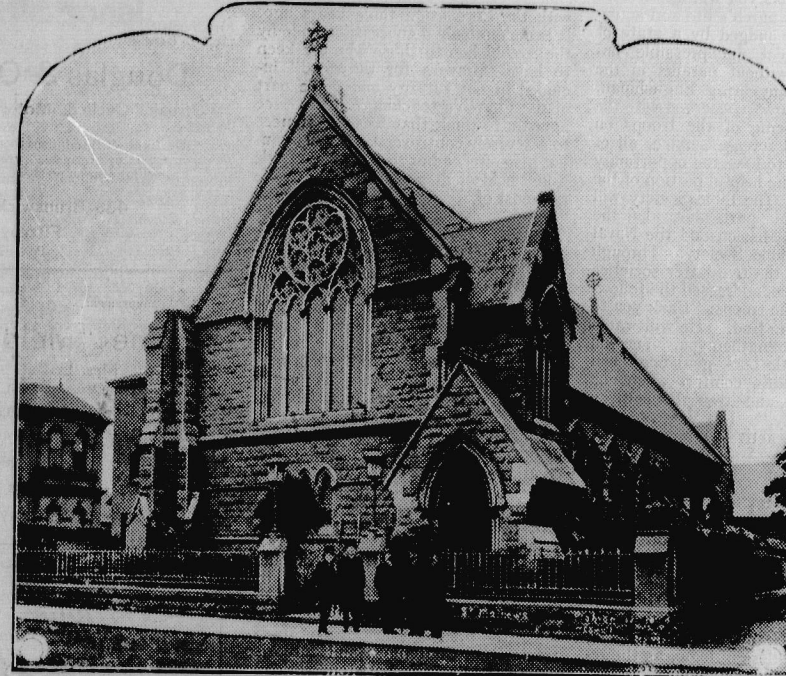
and successful Sunday School, the number of those who have entered the ministry or gone to the Mission Field, and its splendid liberality to the cause of Missions.

## Equipment of the Parish.

The Parish is now equipped with a Church, capable of holding over 1000, a Sunday School which has cost several thousand pounds, a weatherboard Gymnastic Hall, and a fine Parsonage, which cost over £1,500 to build. The only debt on the buildings is on the Parsonage, and the Fund being raised to commemorate the

was most helpful and stimulating. On the second Sunday, Sept. 13, the Sunday School Choir again led the singing, and the hymns were all old favourites. The preachers were the Rev. E. D. Fethers, Rev. J. H. Raverty, and Rev. John Carrington. On these two Sundays the preachers were either former teachers or scholars of the School. The engagements of these two weeks were: a Sunday School Concert on Sept. 7; a re-union of former teachers and scholars, present teachers and senior scholars on Sept. 9; an afternoon of games and refreshments for the infant classes on the 12th; on the 15th a re-union of the mem-

Church Choir rendered Maunder's Song of Thanksgiving. Mr. Richards, the Organist and Choirmaster, is greatly to be congratulated on the success of this effort, and also on the great improvement in the Choir during recent months. On the following day a Re-union of the Church Choir was held, and a pleasant evening spent. The final service of the celebrations was the Holy Communion on Wednesday, Sept. 30, when the Incumbent gave a brief address on the words: "With desire have I desired to eat this Passover with you." It was a quietly happy and reverent ending to a month of services and social gatherings, on all of which the



St. Matthew's Church, Prahran.

Diamond Jubilee of the Parish is for the purpose of paying off this debt. A sum of £200 has been paid within the last few weeks, and there is in hand about £300 more. There only remains a debt of about £400 to be liquidated. It is hoped that a large portion of this amount will be raised before the close of the year.

bers of the Sunday School Choir, at the invitation of Mr. and Mrs. W. Davies; and on the 16th a Social for the Intermediate and Elementary Classes. Each one passed off splendidly, the only matter for regret being the absence of Mr. Davies on the 15th, owing to his health.

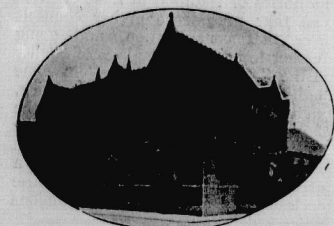
## Church Anniversary.

The Church Anniversary was observed on Sept. 20. The preacher in the morning was an old Curate, Ven. Archdeacon Smith, of Gippsland. There are still left some who remember his ministry here with gratitude. In the evening the Bishop of Gippsland spoke helpful and inspiring words on the Christian as a witness for Christ. On Monday evening, St. Matthew's Day, the Bishop of Bendigo encouraged and strengthened us all with memories of "the days that are past." On Tuesday, the 22nd, an experiment was tried. A reception for the parents of scholars was held. Though the number attending was smaller than had been hoped for, a most pleasant evening was spent. Mr. Buntine, of the Caulfield Grammar School, gave an excellent address on "Home and Home Influence." The Parochial "At Home" and Re-union of former Parishioners followed on the next night. There was a good attendance and a hearty spirit throughout. Brief addresses were given by Rev. W. S. Rolland, who, for 32 years has ministered at the Prahran Presbyterian Church, and has just retired, and by the Rev. H. T. Langley. A flash-light photograph was taken during the evening.

## The Closing Services.

On the last Sunday of the month the Archbishop preached in the morning, dealing with the times and the war. The Incumbent preached at night, taking as his text: "Unto Him be the glory in the Church and in Christ Jesus." On the Monday, the

blessing of God had rested, and to Him many hearts were uplifted in thanksgiving. The Church had been beautifully decorated under the active guidance of Mr. Geo. Bell, one of the members of the Choir, and the Ladies' Guild had specially prepared a text for the windows and other decorations of a similar kind. There was no lack of willing helpers, and all worked in the most perfect harmony.



St. Matthew's Sunday School.

## THE PRAYER OF CHRISTENDOM.

Christ taught His disciples to come to God in seven different ways:—

As children—Our Father which art in heaven.  
As worshippers—Hallowed be Thy name.  
As subjects—Thy kingdom come.  
As servants—Thy will be done.  
As suppliants—Give us each day our daily bread.  
As sinners—Forgive us our sins.  
As sinners afraid of falling into sin again—Lead us not into temptation; but deliver us from evil.

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## Our London Letter.

London, August 27, 1914.

### Dearth of Church News.

It is a death rather than a dearth of Church topics from which we are suffering. They are like our debts, dead, for a time. Everyone is hanging on events, looking out for what is to happen at the seat of war. By the time you read this you will know more about it. The Church's life and activities have to be judged by a state of things of almost unexpressible importance and without parallel in the experience of any living Englishman. They are, of course, concerned with the spiritual well-being of the troops on both home and foreign service, all of whom are sure to have the opportunity of receiving some helpful portion of the Word of God. The Bible Society will be active in this particular, also the Scripture Gifts Mission and the Naval and Military Bible Society. Through the medium of the two latter societies Lord Roberts has addressed the following words to the troops: "I ask you to put your trust in God. He will watch over you and strengthen you. You will find in this little book guidance when you are in health, comfort when you are in sickness, and strength when you are in adversity." The Veteran Field Marshall, still active in his old age, thus shows the source of his own strength and character.

### Dr. Wace's New Book.

In the "C.M. Review," this month is a highly appreciative notice of a new book by the Dean of Canterbury, Dr. Wace, on "Some questions of the Day." A series of mighty articles on such questions have appeared in our "Record" week by week for a long period, remorseless in logic, as the reviewer says, and supplying "an exceedingly valuable contribution on many subjects which have been prominent for some time." The Dean possesses a wealth of knowledge which is perfectly remarkable. With it all he has a very level judgment, and necessarily, therefore, a sane outlook. Hence when he deals with matters concerning the authority of Holy Scripture, maintaining that no authority or tradition in East or West can take precedence in her counsels over that consideration, and going further to point out the lack of finality in the "assured conclusions" of some higher critics, he is a very safe guide, and one whose counsel it would be dangerous to ignore. The Dean is the finest orator in Convocation, where some of his speeches have made a great impression on many whose ecclesiastical and theological opinions differ widely from his.

The Dean in the last few years of his life has dealt some particularly heavy blows at the pro-Roman influence, which even in these sad times is ever at work to score points in its disloyal attitude to the teaching of the Church since the Reformation. It appears in the Service of Intercession prepared and published "by authority" in connection with the war in which we are made to pray for the comfort of the "dying and the dead." This is just the sort of thing that happened in the Official Service issued in connection with the Coronation three years ago. It is undoubtedly a concession made by the Archbishop to those who are keen to have "prayers for the dead" included in our Liturgy and made part of the Church's teaching. His Grace appears to think that these references to a severely controversial subject cannot give offence but they are sure to be taken hold of at some time and made the most of.

### Revision of the Prayer Book.

The Australian correspondent of our "Record" mentions the apprehension which is being felt among you as to the proceedings in the Convocation of Canterbury, some of which I think I have referred to in one or more of my letters. If some of the proposals were adopted, he says, it would give a new aspect to the "nexus" question, the Church in Australia being bound by the law of the Church in England. It is a point, I believe, that I have already mentioned and is of the first importance. The Colonial Churches in union with us must have a voice, and it will be a deciding voice, in any change or revision. The Home Church should be given to understand that she cannot, without risking the unity of the Anglican Communion throughout the Empire, and indeed all over the world, make the proposed concessions to extreme High Churchmen and authorise practices utterly inconsistent with the definitely expressed principles of her own formularies. The headstrong "reformers" over here need to be plainly told this and it is to be wished that they could be told direct from you.

### The Bible Society.

It will encourage Australian friends of the Bible Society to know how sincerely their work is valued over here. The tokens of deepening interest and growing activity and devotion on its behalf throughout the Commonwealth; the very words used in the Society's magazine are, "the improved organisation in the various States bringing forth fruitful results; the increased intelligent sympathy and more practical co-operation with the Society's world-wide service; the steady increase in the contributions, which have risen from £5629 in 1911 to £8493 in 1913; the circulation of the



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Cecil Le Gassick.

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WEDNESDAY - Misses Vance and Stainsby; Misses Adams, Bloomfield, Macalister, Wallace.  
THURSDAY - Misses Hilla, Whiffen, Israel; Misses Kitchen, Bray, Kiteley, Davis.  
FRIDAY - Misses Vance; Misses Ball, Grogan, Adams, Malet, Symonds, Liley.

EMERGENCIES—Mrs. Newton, Miss Richardson, Miss Southwell.  
Lunch and Afternoon Tea. Missionary Books and Periodicals. Curios, Plain and Fancy Needlework, etc.  
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Scriptures within the limits of the Commonwealth, which reached 116,882 copies last year, mainly Bibles and Testaments; and the pressing forward of colportage with sustained and systematic zeal in every State." This is one of the things, only one, which go to deepen the oneness of feeling which exists between England and Australia. Australia's support of C.M.S. is another. The 28,000 men sent to co-operate in the war is yet another.

## Personal.

A stained-glass window is to be placed in St. Matthias' Church, Paddington, Sydney, in memory of the late Dr. Zachary Barry, who was Rector of the parish for many years. The present Rector, Rev. S. G. Fielding, is communicating with old parishioners and others with a view of making the movement a success.

From New Zealand comes the news of the sudden death of the Venerable Henry George Gould, Archdeacon of Dunedin, and Vicar of the Cathedral Parish. He was found lying face downwards on the floor of his dining-room. A doctor was called in, but life was extinct. The cause of death was heart failure. The late Archdeacon has spent his whole ministerial life in New Zealand, having been ordained deacon in 1874, and priest in 1877, by the Bishop of Christchurch. He joined the Diocese of Dunedin in 1890, and has been Vicar of the Cathedral Parish since 1908.

Rev. Charles Lawrence Riley, son of the Archbishop of Perth, who was ordained in England in 1912, and has since been working as Curate at Stoke on Trent under Canon Stuart, has returned to the Diocese of Perth.

Rev. H. B. Haynes, of Kyabram, Victoria, has been appointed by the

Bishop of Bendigo to the oversight of the new Archdeaconry of the Murray, comprising the Rural Deaneries of Echuca and Kerang.

Rev. Joshua Hargrave, at one time Rector of Shoalhaven, N.S.W., unveiled in All Saints' Church, Nowra, a stained-glass window erected by the members of the Glanville family to the memory of their father and mother (the late John and Mary Glanville), pioneer residents of the district, and active Church workers in the early days. All the surviving members of the family were present at the service.

The Archbishop of Brisbane, who has been on a visit to England, returned to Australia by the Themistocles last week. The Archbishop had two objects in view (besides his great need of rest) in his visit, viz., to secure funds for the Church of England College at the Brisbane University and to obtain clergy for his Diocese. He was fairly successful in the latter object, but failed to obtain the necessary funds for the College.

Rev. R. B. S. Hammond, Rector of Surry Hills, left Sydney by the Marama on Saturday for New Zealand in connection with the forthcoming prohibition campaign in that country.

Canon Hart, who after seven years as Vicar of St. Martin's, Hawksburn, Melbourne, is leaving to take up his new duties as Warden of St. John's College, was, with Mrs. Hart, entertained by the parishioners of St. Martin's at a social evening, and Mrs. Hart with several large framed

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pictures of a religious character. Mr. Wheeler made the presentations, and the Sunday School was filled to its utmost capacity. Canon Hart's successor at Hawksburn, Rev. S. A. Maund, of Mount Lofty, South Australia, is to take up his duties on the first Sunday in November.

Rev. W. P. Bainbridge, who was chosen to succeed Rev. A. H. Constable as Rector of St. Peter's, Eaglehawk, Victoria, was inducted on October 2nd, by the Bishop of Bendigo, assisted by Canon Watson and Rev. F. A. W. Kilbey.

Rev. E. J. Stannage has been appointed assistant to Rev. C. P. Brown, Warden of St. Columba's, Theological Hall, Wangaratta, Victoria.

Much sympathy is felt with Rev. D. M. and Mrs. Deasey, of St. Columba's, Hawthorn, Victoria, in the sad loss of their only son, a child of three years.

Rev. T. Lawrence preached at St. Philip's, Collingwood, Melbourne, on October 4th. He was formerly a scholar of St. Philip's Sunday School. He hopes eventually to go to the Mission Field.

Rev. A. R. Raymond has left Gippsland, and has begun work as Rector of Ross, Tasmania.

Rev. Karl Hamilton, Curate of St. John's, Launceston, Tasmania, is to succeed Rev. A. R. Raymond as Rector of Wonthaggi, Gippsland.

Rev. F. W. R. Newton has given £300 towards the building fund of the new vicarage which has been opened in connection with Holy Trinity, Coburg.

The Archbishop of Melbourne has appointed Rev. J. W. Ashton, of All Saints', St. Kilda, a member of the Council of the Diocese, and Messrs. R. J. Alcock, W. Croft, and W. J. Roberts have been re-appointed lay members.

Miss Margaret Bechervaise, who is joining the staff of the New Guinea Mission, has been adopted as Our Own Missionary by St. Paul's, Geelong. Her dismissal service will be held at St. Paul's shortly.

Mrs. Stephen, wife of the Bishop of Tasmania, was presented with a handsome silver entree dish by the Mothers' Union on the eve of her departure from Melbourne, for Tasmania.

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The installation of Archdeacon Lewis as Dean of Ballarat will not take place till February next.

Rev. E. C. Frewin has been appointed Curate to his uncle, Rev. J. H. Frewin, at St. Mary's, North Melbourne.

Archdeacon and Mrs. Hindley will return to Melbourne from their trip to England in November. The Rev. W. Green of Eltham, Victoria, is expected home a little later.

Rev. Principal Aickin spent last week in Bendigo, giving instruction to the candidates for Holy Orders.

For the past few months the Rev. G. Harward Cranswick has been conducting Evangelistic Missions under the auspices of the N.S.W. Church Missionary Association. In this work he has been much blessed, but he has found the strain so great that he is unable to continue his duties as Missioner. He has therefore sent in his resignation to the C.M.A. Committee, which was accepted by them with much regret. Mr. Cranswick has undertaken the charge of the Conventional District of St. Alban's, Darlington, Sydney, together with a lectureship at Moore Theological College. Both positions were held till recently by Rev. S. J. Kirkby, now Rector of St. Anne's, Ryde. Mr. Cranswick hopes to go back to his missionary work in India, as soon as the health of Mrs. Cranswick and himself permits them to return. His resignation as Missioner will take effect on November 6th.

Rev. E. R. Harrison, B.A., and Mrs. Harrison, the first missionaries to the Australian Board of Missions to Japan, were farewelled at the A.B.M. Rooms, Sydney, last Friday. A special celebration of the Holy Communion, in connection with their departure, was held at St. Andrew's Cathedral last Monday morning. Mr. Harrison will take up work under Bishop Boutflower of South Tokyo.

Rev. Percy Baker, B.A., who is now on the staff of St. James', Hatcham, London, and formerly a worker under the present Bishop of Chelmsford, Dr. Watts-Ditchfield, at St. James' the Less, Bethnal Green, will take up work as Curate of St. Peter's, Woolloomooloo, Sydney, on January 1. Mr. Baker comes with a splendid record.

The Rev. M. J. B. Bennett, B.A., B.D., Incumbent of Holy Trinity, Oakleigh, Melbourne, has received word by private cable from London that he gained second class honours in Theology in the University of London at the examination held in Melbourne in June last, simultaneously with the examination in London. The Branch of Theology in which Mr. Bennett was examined was

Greek New Testament and Apocrypha, embracing also Jewish History and Literature and Patristics, and is one of the most difficult groups of Theological Honours subjects of London University. Mr. Bennett is lecturer in Trinity and St. John's Colleges, Melbourne.

The Archbishop of Sydney has appointed Archdeacon D'Arcy Irvine to act as Examining Chaplain during the absence of the Dean, who is going as Chaplain with the Expeditionary Force.

Rev. L. S. Kempthorne, B.A., of Nelson, N.Z., has gone to Nigeria as a missionary of the N.Z. Church Missionary Association. A most impressive Dismissal Service was held in the Nelson Cathedral on the eve of his departure, when Mr. Kempthorne was commended to God for his work in Nigeria by the Bishop. He is the son of Rev. John Pratt Kempthorne, now Administrator of the Diocese of Nelson during the absence of the Bishop, and is a kinsman of the Rev. Josiah Pratt, who, 116 years ago was one of the founders of the Church Missionary Society.

## Correspondence.

### Sunday Observance.

(The Editor "Church Record.")

Sir,—The leader in your issue of October 2 contained statements of an unfair nature about the people who travel in the trains and trams on Sunday for the "religious luxury" of worshipping in some favourite Church. May I, as an onlooker, ask, how far do the clergy themselves pander to this love of religious luxury? Our own Sydney papers for some time contained an advertisement from a clergyman (not Church of England, we may be thankful to say) that included the extra inducement to Churchgoers, "the tram stops at the door." Then, again, your leader, which must have been written by a clergyman surely, is careful to make no reference to the clergymen who travel frequently in the trams and trains on Sunday for the religious "luxury of preaching" in a strange Church. The question of Sunday observance is a vital one, but surely it comes upon the clergyman to keep it holy as well as the congregation.

Sydney.

"PETRO."

### Sydney Synod—Missionary Hour.

The Editor, "Church Record."

Sir,—In your issue of last week you referred in your Sydney Notes to my address during the Missionary Hour in connection with Synod. I make no comment on your personal remarks, as I prefer to trust myself to the members of Synod. I should like, however, to remove a false impression which in your brief notes you have succeeded in giving. You stated in brackets, whatever that may mean, that I "imagine" A.B.M. and C.M.A. to be opposing organizations. I made no statement to that effect, nor did I imply it. Your suggestion is contrary both to the letter and to the spirit of my address.

J. JONES,  
General Secretary, A.B.M.

### "The Proposals of Convocation for the Alteration of the Prayer Book."

To the Editor, "Church Record."

Sir,—In your report of the Sydney Synod you say "it was rather a pity" I did not "state in clear terms what they were." I did so—so far as I considered it necessary, after quoting the resolution re the vestments, I said: "That means that 'by whatever process' the Bishop may be able to bring it about, the law of this Church and Realm shall be changed, and the Vestments which for about 1000 years have been associated with the Mass, shall at last be 'authorised.' That is No. 1 of the resolutions which I ask you to consider."

I then set forth the proposals for the taking of the consecrated elements from the Church, and for their reservation, and I added: "This is point No. 2 which I submit to you."

Then followed: "The 3rd point to which I wish to draw your attention is to the doing away with what Lord Halifax calls the 'dislocation of the Canon.'" And I explained what it was, its history in 1552, 1559, and

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TWO WALTER AND ELIZA HALL EXHIBITIONS will be open after Christmas to the daughters of Clergy in N.S.W. Apply to the Principal, C. of E. G. G. S., Forbes Street, Darlinghurst, not later than November 4th. A free Scholarship is also open to Day Pupils from a Church Primary School to the C.E.G.G.S. Applications to be sent to the Principal by December 1st.

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1661, its doctrinal significance, and concluded: "By the grace of God we will keep what we have in our unique and assuredly God-given Communion Office."

Lastly, by quotation from the Dean of Canterbury, I set forth the objectionable proposals in a Rationalistic direction. That I did not set forth all the proposals of the Canterbury Convocations is quite true, but my resolution did not deal with them all. Those to which I did relate, I simply and distinctly enumerated.

MERVYN ARCHDALL.

### Reverence in Worship.

To the Editor, "Church Record."

Dear Sir,—Will you explain why in our Melbourne Churches in which it is the custom for the congregation to stand when the minister and choir enter the Church, the people, as a rule, almost immediately resume their seats instead of kneeling with the minister and choir in silent prayer? More especially is it the custom in those Churches which are termed "Evangelical." In the Cathedral a fair percentage of the people kneel, and on several occasions when worshipping in Churches which have a leaning towards "ritualism" I have noticed that the congregation as a whole reverently knelt with the minister in silent prayer.

Do they not set a good example? I take it that we stand in token that we receive the minister as the "ambassador for Christ," and God's messenger to us; and also as a sign that the worship of God has begun. Then surely it is fitting that we too bow our heads in silent prayer and ask God to "command His blessing from above," instead of gazing around while the minister of God is so occupied.

It may be argued that we have already knelt and prayed on entering the House of God; but so have pastor and choir, as the "Amen" which comes forth to us from the vestry signifies. Yet they kneel again. And who shall say but that when pastor, choir, and people reverently kneel together in silence and ask God's aid in the worship of the sanctuary He will indeed command a very special blessing, and those who question why we rise will no longer be perplexed about the matter, for the multitude bowed low together in God's presence will be answer sufficient.

Personally, I have always felt we should be able to give a reason, not only as to why we worship, but as to the way in which we worship, to those who ask us. But I have no answer to give when asked why our people rise when the minister enters the Church, and then sit down, only to gaze around, or, as is often the case, to make remarks to one another while the servant of God is making his petition.

Let us practise everything that will make for spiritual worship, and that only, to the glory of God.

G.A.C.

### A Burial Font.

To the Editor, "Church Record."

Dear Sir,—May I appeal through the "Church Record" to the Church people of Sydney for a sufficient sum of money to place a Burial Font in the new Parish Church of Dulwich Hill. Such provision would supply a great need for the administration of Adult Baptism by immersion, whenever this method is desired in any of the parishes in or near Sydney. Clergy could make use of the Font as occasion arose, and all things could be done decently and in order.

So far as I know there is no Church in the Diocese where a Burial Font exists, and it would be most convenient to have the opportunity within the Church for the due observance of the Baptismal Rubric. We have, of course, the ordinary stone Font in the Church for Baptism by affusion, but there are times when clergy are asked to baptise adults by immersion, and a Burial Font would add greatly to the reverence and solemnity of such service.

Should any of your readers desire to see this provision made within the Diocese, I should be glad to acknowledge any subscriptions. Anything from £50 to £100 would cover the cost.

G. A. CHAMBERS.

The Rectory,  
Dulwich Hill, Sydney.

### Candidates' Ordination Fund.

Towards the fund for training Candidates for Ordination in our Evangelical Colleges, we have received the following donations:—L.H., 5/6; F.A., £1. Total to date, £51/6.

## J. N. M.

In Memoriam—Dr. J. N. Manning.

1 St. Peter, v., 4.

The silver locks are crowned with gold,  
The bending form is upright now;  
The trembling voice is strong and bold,  
While amaranth enwreathes his brow.

Those who had gained their rest erewhile,  
Saved by the message he had given,  
With grateful heart and radiant smile  
Welcome their pastor now to heaven!

Around him press the happy band  
Of loved ones lost erewhile, but now  
Rejoicing in that promised land,  
Where streams of joy forever flow.

There now the shepherd and his flock  
Are safe within the heavenly fold;  
No fears distress, no tidings shock  
The saints within those gates of gold.

On! happy meeting there above  
With Father, Son and Holy Ghost;  
May realise heaven's perfect love,  
And wait for us to join their host.

Y.

### AN ASTONISHING SURGICAL DRESSING.

So much has been written of late about China's eagerness to acquire Western civilization that the following incident related by Dr. C. F. Strange, of the C.M.S. hospital at Hangchow, comes as something of a surprise: "A case in this hospital worth recording was the result of a young carpenter apprentice refusing to carry out the instructions of his master, whereon a quarrel ensued, and the apprentice, lifted up his sharp carpenter's adze and smote his master on the left arm, breaking both bones of forearm and leaving an ugly gash, and cutting open his abdomen. Whether his friends made a religious sacrifice of it as well I do not know, but their tentative treatment is worthy of record for its rarity and uniqueness: A live chicken was caught and killed—flesh, feathers and bones all chopped up, massed together, and applied to the abdominal wound as a chicken poultice. Three days' journey to the hospital did not improve the appearance or the odour of that astounding surgical dressing, but I am glad to record that notwithstanding its awful odour and its septicity both wounds healed perfectly, and he went out cured—a happy man."

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All literary matter, news, etc., should be addressed, "The Editor, 'The Church Record,' 64 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of correspondents, or in articles marked "Communicated."

## BUSINESS NOTICES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Leplastrier, 64 Pitt Street, Sydney. Telephone City 1687.

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## The Church Record.

OCTOBER 16, 1914.

## A CHURCH TOTAL-ABSTINENCE SOCIETY.

It was a grave indictment that the Archbishop of Sydney made in his recent synodal address, when he said "The official position occupied by our Church in temperance work is unworthy of her." His Grace was evidently thinking of the Commonwealth as a whole, and not simply referring to his own Diocese, for he went on to say "I desire to see the Church speak with a united voice that will be heard. . . . No one who knows Australia can deny the crying need for a great Social Temperance Reform."

We find ourselves in hearty agreement with these sentiments, and our hope and prayer is that they may be the means of arousing the conscience of the Church of England throughout Australia on this vital subject.

All over the civilised world during the last fifty or sixty years, and particularly in the progressive land of America, there has swept a wave of far-reaching temperance reform. Men's minds have become better informed as to the awful havoc that alcohol is causing in the life of the community, the blighting of brilliant careers, the wrecking of homes, the accidents, the tragedies, the degradation, the suffering and poverty. And with hearts touched by this sad spectacle of human wreckage they have been roused into determined and self-sacrificing activity. Miracles of reform have already been wrought.

In the United States over 40 million people are living under Prohibition, in Canada about two millions, and in New Zealand, 12 electorates enjoy the benefits of No-License. In Australia a solid beginning has been made, and while perhaps the only notable advance has taken place in N.S.W. and Victoria, where there has been some reduction in the number of licensed houses and some measure of stricter supervision secured, yet the grim earnestness of temperance reformers has at least forced the Governments of all the other States to face the question seriously, and provide some legislative machinery of reform.

To take up the Archbishop's point, however, how much has the Church of

England in Australia officially done to help matters forward? As a Church we have largely gone on as if nothing at all was happening. While thoughtful men were seeing how much of the trouble was due to bad social customs which should be definitely antagonised, and to wrong legislation on the subject which could be corrected when the public conscience was educated up to the necessity of reform, we as a Church have largely gone on still trusting entirely to the imparting of the catechism injunction "to keep my body in temperance, soberness and chastity."

No one, least of all the so-called temperance fanatics, would deny the value of that teaching, but the question remains, is there nothing for us to do, while outside the Church there is such earnest activity.

The day has gone by when earnest-minded reformers can look with patience still less with respect, on the attitude of those Churchmen whose zeal for temperance reform goes very little further than a superior shrug of the shoulders at the position of those they please to term extremists. The merely critical and superior attitude can no longer be tolerated in a day when something positive and practical, is possible. If we are not prepared to fall into line with existing organisations, the question is, what are we prepared to do.

We leave legislative effort out of consideration in this present article. If we were dealing with this aspect of the matter we should be compelled to express our disagreement with the Archbishop's reference to No-License as "a Utopian ideal." The American people are not given to living and working on Utopian ideals, and millions of them have lived for years under it, and are asking for more. But we wish to address ourselves to the educational side of the matter. Here the Archbishop puts a definite proposition before the Church. He desires the abolition of the old Church of England Temperance Society with its dual basis, and in its place a new Temperance Society created upon a total abstinence basis. What will be the answer to this challenge?

Why should not the Church commit herself definitely to such a policy?

The answer that will be given by many is that total-abstinence is not temperance. It seems to be an article of faith with some Churchmen, that no matter what condemnations medical science may utter against even the moderate use of alcohol, no matter how much increasing knowledge and the claims of human progress may necessitate its abolition from our midst as a beverage, they must insist on being moderate drinkers in order to vindicate their claim to apply, in its full connotation, the word "temperance" to themselves. For ourselves we should gladly forego this distinction if we could sweep "alcohol" and its attendant horrors from our midst.

Undoubtedly during the past twenty years the medical world has swung completely round on the question of alcohol. It is now conceded by leaders of the profession like Sir Frederick Treves, and Sir Victor Horsley, that alcohol acts as a poison in the system, and has no value as a food, and that its stimulating qualities are, except in urgent cases illusory. Whereas, too, alcohol used to be prescribed very generally in sickness; it is now only in a very few cases that it is employed.

Professor Anderson Stuart, of Sydney University, a year or two ago referring to the tremendous decrease in the amount of alcohol used in the leading hospitals of the world, pointed out that the total cost of the alcohol prescribed at the Royal Prince Alfred Hospital was less than 2d. per head per annum. Surely the weight of increasing evidence that is forthcoming, ought to make the most obstinate moderate drinker, at least willing to carefully review the stability of his position.

But apart from the scientific aspect of the subject, there is the ethical side. And this is what should weigh most with Christian people. Many are concerned that "the liberty of the subject" is being interfered with. But the liberty to be prized and striven for is not the liberty to please ourselves, and suit our own personal convenience, but the liberty to enter into the community's point of view and accommodate our life to its legitimate claims. Such was the liberty the Saviour taught us. "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself."

While total abstinence may be a necessary precaution for some, it is not for that reason that we should urge it on the body of the faithful. Its advocacy does not mean to impute lack of self-control, or the desire to curtail personal freedom. The appeal and the compelling motive lie in the vision of the "weaker brother." St. Paul holds up the ideal when he says "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Surely alcohol has made and is making millions of our brothers to offend. Its practical value under even ideal conditions is being more and more discounted by the best authorities, and it can no longer be regarded as a necessity, or even of any lasting benefit. Is it too big a price to pay, too serious a sacrifice to make, for Churchmen to be willing to forego even the moderate use of alcohol, and acquiesce in its relegation to the shelves of the chemist's shop, in order that our weaker brethren may be sheltered, and that the community may be spared the tragic continuation of the history of alcohol's influence on the civilised world?

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## University Christian Union.

The following officers have been appointed to the executive committee of the Sydney University Christian Union, for the year 1914-15:—President, Mr. R. A. Noble; Vice-Presidents, Mr. G. F. Cranswick, Miss J. Alexander, Mr. H. S. Cocks; Secretaries, Mr. R. A. Dart, B.Sc., Miss J. Mitchell, Miss K. Whyte; Treasurer, Mr. C. O. Hamblin; Librarian, Miss G. Newbery.

## St. Paul's, Redfern.

The Acting-Rector, Rev. H. J. Noble, in his "Church News" invites parishioners to send in questions about difficulties, etc., which he will deal with on Sunday evenings from the pulpit. This is an admirable plan, and we should like to see it more widely adopted.

## Cleaners' Union Anniversary.

We would remind our readers of the 24th Anniversary of the Cleaners' Union, to be held next Tuesday, October 20, at the Concordia Hall, Elizabeth Street. The afternoon meeting will commence at 4.30, and the evening meeting at 7.30. Tea will be provided in the Basement at 6.15 at a charge of one shilling. Miss Marshall, Miss Kendall, and Miss Jackson, who are returning to the Mission Field, will be farewelled in the evening. It is hoped that there will be a large attendance of friends.

## Two Important Parishes.

Two important parishes in the Sydney Diocese are now vacant, viz., All Souls', Leichhardt, and St. Michael's, Wollongong. The Boards of Nomination met last week and conferred with the Archbishop. With regard to Leichhardt, another meeting will be held to-day (Friday), when it is expected that a nomination will be made to the Archbishop. Steps will also be taken very soon to nominate a new Rector for Wollongong.

## St. Stephen's, Lidcombe.

A handsome marble tablet, to the memory of the late Rev. James Archer Cawdell, was unveiled and dedicated at St. Stephen's Church, Lidcombe, by Archdeacon Gunther, on Sunday, October 11. The Archdeacon referred warmly to his worth and work during some eighteen years of his ministry. It is just over 40 years since a large block of land was given, and a building fund for the Church, initiated by Archdeacon Gunther, who was supported by an enthusiastic body of working men. A large congregation attended, and the Rector, Rev. J. Bidwell, assisted in the service.

## C.M.A. Clergy Union.

The Annual Meeting of the C.M.A. Clergy Union was held in the Diocesan Registry on Sept. 30, at the close of the Annual Conference, reported in our columns last week. Canon Charlton presided. Rev. F. C. Hall, Hon. Sec., read his report, which disclosed a successful year's work, and the Hon. Treasurer, Rev. K. B. Robinson, presented his annual statement, which showed a large debit balance due to printing expenditure, which will not be repeated. The report and balance sheet were adopted. The elections resulted as follows:—Patron, His Grace the Archbishop; President, Rev. Canon Charlton; Vice-Chairman, Rev. A. J. A. Fraser; Hon. Treasurer, Rev. R. B. Robinson; Hon. Sec., Rev. A. M. Levick; Committee, Revs. F. C. Hall, A. E. Morris (elected), and Rev. P. J. Bazeley (appointed by C.M.A. Committee).

## Deaconess Institution.

The Annual Sale of Work for the funds of the Church of England Deaconess Institution was held in St. James' Hall, Phillip Street, on Thursday, October 8. The Sale was opened by the Lady Mayoress, Mrs. Richards, who, in a few words, expressed her sympathy with the work of the Deaconesses. The Chaplain, Rev. W. L. Langley, in introducing the Lady Mayoress, said that amid the activities carried on by the Deaconesses, the Home in which they lived should not be neglected. A site for a new Home had been secured in Bligh Street, Newtown, and a sum of £1200 was available towards the building. Now is the time for Churchmen to come forward with generous donations to make up the remaining £3800 required to complete the Home. Canon Charlton proposed a vote of thanks to the Lady Mayoress, and spoke appreciatively of the ladies who were always helping the Deaconess Institution. The Hall was tastefully decorated, and there were many stalls well filled with articles for sale. The sum of over £100 will result from the effort.

## GOULBURN.

From a Correspondent.

## Our Bishop.

The Bishop continues to make good progress towards recovery, and hopes to be back to the Diocese in two or three weeks' time.

## WAGGA WAGGA.

Wagga and the Diocese have lost a sterling Churchman by the death of Mr. E. P. Henningham, on October 3. Mr. Henningham held many parochial offices until quite recently, when ill health forbade it. He identified himself closely with the C.E.M.S. work in the Diocese, and quietly and unostentatiously was a living example of its rule of life.

The Rt. Rev. Bishop Stone-Wigg, D.D., acting for the Bishop of Goulburn, will administer the Rite of Confirmation in St. John's, Wagga Wagga, on All Saints' Day.

## TUMBARUMBA.

The Patronage Board for the Parish of Tumbarumba, vacant by the appointment of the Rev. A. Phillips to Germantown, will meet on October 28.

## ARMIDALE.

## Bishop's Visit to the North-West.

The recent visit of the Bishop to the North-West of the Diocese, says the "Diocesan News," was characterised by fine weather throughout, and by the number of motor-cars generously placed at his disposal. The fine weather, disastrous to the country which sorely needed rain, made the use of the cars possible, and no less than fifteen were used to cover 679 miles; railways, including, mirabile dictu! one from Mungindi to Ashley, accounted for 462; and skulries were responsible for 60 only.

## BATHURST.

## St. Thomas', Mulgoa.

A brass mural tablet, recently placed in the old Church of St. Thomas, Mulgoa, has been dedicated to the memory of the late Dr. James C. Cox. Rev. William Holliday, Rector of Mulgoa, conducted the service on the anniversary of the death of Dr. Cox, and the Rev. W. K. Bowers, of St. Mary's, dedicated the tablet and preached the sermon. Miss Cox, Mrs. Arthur Cox, and Miss Valerie Cox were present on behalf of the late Dr. Cox's family. Another branch of the old historic Mulgoa family was represented by Mrs. D'Arcy Lowe, the wife of a grandson of the late Mr. G. H. Cox.

## Holy Trinity, Dubbo.

The Bishop of Bathurst solemnly consecrated the Church of Holy Trinity, Dubbo, on the evening of September 29, St. Michael and All Angels' Day. The Church was crowded, and the Bishop in his sermon pleaded for beautiful surroundings in our Churches as an aid to reverent worship. The removal of the debt of £360 remaining on the Church has been accomplished mainly by the efforts of the Rector, Canon Lea. The consecration of the Church is a fitting close to his ministry, before he leaves to take charge of St. Mark's, Darling Point, Sydney.

## RIVERINA.

## New Church at Culcairn.

The ceremony of laying the foundation stone of St. Paul's, Culcairn, was performed on Sunday, October 4, by Dr. Anderson, Bishop of Riverina, assisted by Rev. J. N. Ward. There was a good attendance of members of the congregation, and general public. The Bishop addressed the assemblage, congratulating the committee on their efforts. He also referred to the effects of the drought upon the district, and to the European crisis. A collection was taken.

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## VICTORIA.

From Our Own Correspondent.

## Pastoral Letter.

The following Pastoral Letter on the Church's Duty in Time of Dearth and Want,

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has been addressed to the clergy and laity of the Province of Victoria, by the Archbishop and Bishops:—

We, the Metropolitan and other Bishops of the Province of Victoria, send greeting to our well-beloved in Christ, the Clergy and Lay Members of the Dioceses within the Province. Grace, Mercy, and Peace from God the Father and our Lord Jesus Christ:

We hereby appoint Sunday, 18th October, 1914, as a day throughout the Churches of the Province on which prayers and intercessions shall be offered to the Eternal Father, through our Lord Jesus Christ, because of the loss and suffering caused by the want of rain in our land.

We send herewith forms of service for your use, and we invite you to call upon all the faithful in Christ Jesus to join with you in prayer to the Most High God that He will be gracious to us and forgive us our transgressions, and will visit the earth and bless it with His gifts.

This Province has, according to His promise, enjoyed many years of plenty. "I will give rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. . . . Ye shall eat your bread to the full, and dwell in your land safely" (Lev. xxvi. 4-6). For these blessings we owe God thanks, and yet we have so oft forgotten Him. Now in many parts we are hearing another voice which speaks to us from heaven—"I will make your heaven as iron, and your earth as brass, and your strength shall be spent in vain, for your land shall not yield her increase, neither shall the trees of the land yield their fruit" (Lev. xxvi. 19, 20). All the gifts we possess come to us from God, and we turn now to Him in penitence and prayer, asking Him to forgive our iniquities, and to lead us to Himself, and to grant us those blessings which our sins have withheld from us.

We wish you to speak to your people in the spirit of these gracious words of promise—"If ye shall hearken diligently unto my commandments, which I command you this day to love the Lord your God, and to serve him with all your heart and with all your soul, I will give you the rain of your land in its due season, the first rain and the latter rain, that thou mayest gather in thy corn and thy wine and thine oil, and I will send grass in thy fields for thy cattle, that thou mayest eat and be full" (Deut. xi. 13-15).

#### Diocesan Synod.

The Archbishop has summoned the Diocesan Synod to meet in the Chapter House on Monday, November 30, at nine p.m. The Presidential Address will, as usual, be delivered by the Archbishop in the Cathedral prior to the opening of the business of Synod. Among the elections the most important is the choice of a Clerical Canon in the place of Canon Godby, who is now Dean.

#### Prayer for Absent Friends.

The Archbishop has authorised the following prayer to be used at the Public Services of the Church and privately:—

O Lord our God, Who art in every place, from Whom no space or distance can ever separate us. We know that those who are absent from each other are still present with Thee. Defend, O Loving Father, those friends and dear ones of ours from whom we are separated. Keep them in body and soul; and grant that both they and we, by drawing nearer to Thee, may draw nearer to one another, bound together in the unseen chain of Thy love, in the communion of Thy Spirit, and in the holy fellowship of Thy Church. That whether or not we meet together here on earth, we may surely be reunited in Thy perfected heavenly Kingdom, through Jesus Christ our Lord. Amen.

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#### Coburg, Holy Trinity.

The opening of the new Vicarage took place on Saturday, September 26. The Archbishop performed the opening ceremony. The Vicar's Warden, Mr. A. J. Hardy, presented the Archbishop with a key with which he opened the front door and then pronounced the words of dedication. The Rev. J. Woods and the Rev. F. W. R. Newton, Vicar, read the prayers, and the choir helped much with their attendance at the service. After the service the Vicarage was thrown open for inspection, and it was much admired. During the afternoon, tea was partaken of, the members of the vestry, assisted by the ladies of the parish, being the hosts. Besides the clergy already mentioned, the Revs. J. B. Sharp and G. E. Aickin and also the Registrar of the Diocese were present. The building is not quite finished, but the Vicar hopes to be in residence next week.

#### St. Michael's, N. Carlton.

The Vicar of St. Michael's, N. Carlton, Rev. C. W. T. Rogers, has installed a free circulating library of pamphlet literature in his Church Porch. Copies of the C.E. Messenger and the Church Record are also taken there, with the request that those taking them will put the price thereof in a box provided for the purpose. The handsome cabinet and notice-board is the work and gift of Mr. H. Quinton, an earnest C.E.M.S. man. A commencement has also been made in the direction of an "Ember Pence Fund" for the training of Ordination Candidates.

A Valedictory Social was tendered recently to the members of the Expeditionary Force, who had been associated with St. Michael's. The Committee of the 2nd Troop Carlton Boy Scouts, of which Mr. Fairnie was Scoutmaster, assisted. Several presentations were made to Sergeant Fairnie, Signaller Cohen, Privates Sissons and Poynder. Patriotic speeches were delivered by Councillors Brunton and Gardiner, Rev. C. W. T. Rogers, and Messrs. Clarke, Nickson, and Pomroy.

#### St. John's, East Malvern.

Special offertories were given to the Belgian Fund on Sunday, September 20, at St. John's, East Malvern. The sum of £31 was contributed for the distressed women and children of Belgium.

Mrs. R. Tinsley and Mrs. C. Wheeler, hearing that the Boy Scouts (of whom there are about 50) required funds to pay for their Christmas Camp, very kindly arranged a social evening for the purpose. The entertainment was most successful, and brought in £27. The full amount was presented to the Scout Master, Mr. W. Robins, by the Vicar, Canon Gason, in the presence of Mrs. Tinsley. The boys gave three hearty cheers for the ladies. The money will be expended in tents, camp utensils, etc.

#### Church Missionary Association.

The Anniversary of the Gleaners' Union will be held on Monday afternoon and evening, October 26, in St. Paul's Cathedral Chapter House.

King Daudi Chwa, of Uganda, reached the age of 18 years on Monday, October 5, when a Coronation Service was held at Mengo. The General Committee of C.M.A. in Melbourne met that day for their monthly meeting. The members readily subscribed amongst themselves and sent the following cable to Bishop Willis for transmission to His Majesty:—"Committee salutes King Daudi. Prays God abundantly prosper him."

All friends of the Association are being invited to give themselves to intercession that all indebtedness which at present ap-

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proximates (with deficiency of £1220 to December 31 last) to £2000, be removed by the end of the year. A special meeting for prayer was held yesterday at C.M.A., with this as the chief objective.

Doctor Charles H. Kellaway hopes to go to the Cairo Medical Mission next year. A circular is being sent to members of the medical profession and others, telling of the requirements—passage and outfit, £20. Annual allowance, with insurances, £100. Doctor Ethel Good is expected on furlough at the end of the year.

An important Bible Mission Study School will be held at C.M.A. rooms each evening of next week, October 19 to 24, from 7.4 to 9.30. The study book is Lawton's new booklet, "The Missionary Message of the Bible."

Rev. A. R. Ebbs visited Cobram last week end, and he will go to Yackandah for tomorrow and Sunday.

#### BENDIGO.

#### DIOCESAN SYNOD.

The First Session of the Fifth Synod of the Diocese of Bendigo was opened on Monday evening, October 12. In his presidential address the Bishop alluded to the "time of grave anxiety" through which the Diocese was passing both with regard to the war and also the drought, and then noted the changes which had taken place during the year both in and beyond their own borders.

#### Students for Holy Orders.

Referring to the important question of candidates for Holy Orders, the Bishop said: "Nineteen young men are now in training for the Ministry. Of these, ten are Australians, five have come to us from England, and four from Ireland. Two students are studying at Ridley College, Melbourne, eight at the Theological Hall, and nine are Readers in charge of districts."

"Our great difficulty is that which applies, not only to the Church in Australia, but even more pressing in England, the lack of suitable men to train for the sacred ministry. We need the very best young men, possessing not only earnestness and zeal, but also mental capacity and power. I think that much more could be done in attracting the right persons if the Clergy everywhere made a point of keeping before their congregations our need, and putting before parents and guardians and the young men themselves the career of usefulness and happiness open to those called to the Ministry of Christ."

#### Foreign Missions.

Concerning Missions, the Bishop spoke as follows:—"It is a remarkable sign of the times in which we live that everywhere in Christian lands a growing interest appears to be taken in the work of missions to the heathen. It is so in this Diocese. During the past year the total contributions amounted to £420. Of this sum £103 was given to the missions to New Guinea, Melanesia, and the Australian Aborigines, and £317 to the Church Missionary Association for its world-wide work."

#### The G.F.S.

The Bishop dwelt upon the need of a G.F.S. Hostel in Bendigo:—"The work of this Society, he said, is distinctly encouraging; but its progress is greatly hindered by the lack of a G.F.S. Hostel. During the early part of the year, when on a visit to Hobart,

I was much impressed with the admirable work which the Society was doing there. The Associates have a Lodge in active operation. The excellence of its management and its value as a home for girls obliged to live in the city, was the subject of universal commendation. We need such a Lodge in Bendigo, a real Christian home where girls coming from the country, away from family life may have loving care and the companionship of those like-minded with themselves. Its establishment would of course be an experiment, but it would be an experiment well worth making. Miss Emily Craig, the Diocesan Secretary, is enthusiastic in the matter, and I trust that when the time for action comes the clergy and laity will give her every support and encouragement."

#### A New Archdeaconry.

The importance of suitable provision being made for the celebration of Holy Communion in the Deacons' or Readers' Districts having been raised at last Synod, the Bishop said:—"To this subject I have given much consideration. In the Northern portion of the Diocese there are at the present time no less than four districts in charge of Deacons and five ministers, to be by Stipendiary Readers. I have endeavored, as far as possible to provide for the administration of the Sacraments for them. But the matter requires careful organisation, and these districts ought to have a supervision such as they do not at present possess. This can only be done by the creation of an Archdeaconry for the North."

"The Archdeacon so appointed must be a resident in his Archdeaconry and still retain his parish, receiving such help as the Diocese may be able to afford him. I have therefore established this Archdeaconry or appointed the Rev. H. B. Haynes Archdeacon of the Murray. I feel sure that he will faithfully discharge all such duties as may be committed to him."

#### Reform of General Synod.

On the important question of the Reform of General Synod, the Bishop thus expressed his view:—"The General Synod for Australia and Tasmania will probably be held during the ensuing year, and you will be called upon to elect your representatives during the present session. Two subjects will most likely create animated discussion: 1st, Increased independent powers for the General Synod; 2nd, Change in the representation of the Dioceses. On the first of these subjects proposals have been again and again submitted, but so far have been rejected. Under the present constitution, every Rule or Ordinance passed by the General Synod can become the law of the Church only by securing approval by a large majority of the Diocesan Synods. The proposal now to be submitted is to give the General Synod absolute independent powers of legislation. They could make what rules and regulations they please, alter the Rubrics of the Book of Common Prayer, or adopt any laws or regulations they pleased without any reference to the various Dioceses. I should greatly regret any such legislation. It would destroy diocesan independence and would tend to disruption. If new laws are to be adopted, or changes made, it should be only with the approval of the whole Church. Such is the constitution as it now exists, and I believe that any change would prove a grave mistake."

"The other proposal likely to be submitted is a change in the representation of the Dioceses by increasing the clerical and lay representation of the larger Dioceses,

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and reducing that of the smaller. A suggestion upon this subject has been made by our Metropolitan, the Archbishop of Melbourne, which I shall lay upon the table of the Synod, and I trust we may have the subject debated during the present session."

#### WANGARATTA.

##### New Rectory at Benalla.

The Bishop of Wangaratta, in opening the new Rectory at Benalla, recently, said: "You have the proud distinction of having the finest Rectory in the Diocese." The building has been in course of erection during the past seven months; it is substantially built of brick, and is furnished with all modern conveniences. The Bishop, assisted by the Rector, conducted a short service in the dining room, and spoke strongly on the importance of the clergy having comfortable homes, and cheerful surroundings.

#### QUEENSLAND.

##### BRISBANE.

##### From Our Own Correspondent.

##### Foreign Missions.

Mr. and Mrs. Edgar Walker have again placed their house (Camden House) and grounds at the disposal of the Committee for Foreign Missions on October 31. A Garden Party and Gifts Tea is being arranged for that date in order that the usual Christmas gifts may be sent to the missionaries and natives at New Guinea, Melanesia, Yarrabah, and Mitchell River Missions. Camden House is delightfully situated facing the river, and the attendance is sure to be large.

##### New Farm.

The Parish Festival Service at St. Michael and All Angels', New Farm, was held on September 20. On the following Sunday there were three celebrations of the Holy Communion. Rev. W. J. B. Scott, Rector of Toowoomba, preached at 11 a.m., from Rev. xii. 7; Rev. W. Thompson, the Rector, conducted a Children's Service at 3 p.m., and preached at Evensong from Psalm xci. 11. Mr. A. Barrett presided at the organ, and the choir rendered the anthem, "The sun shall be no more" (Woodward). The Church was prettily decorated. The offerings for the day were nearly £40, which is to be devoted towards the reduction of the parish debt.

##### Nanango.

Canon Micklem, Principal of St. Francis' College, was the special preacher at the festival services in the Parish of Nanango. On the Sunday he preached at Kingaroy at 11 a.m., at Memerambi at 2.30 p.m., and at Wondai at 7.30 p.m. The congregations were good throughout the day. At the early celebration of the Holy Communion, a special feature was a golden offering devoted to the Building Fund.

#### SOUTH AUSTRALIA.

##### ADELAIDE.

##### From Our Own Correspondent.

##### Summer School.

A C.M.A. Summer School has been arranged for Brighton, Dec. 28 to Jan. 3. The Bishop of Adelaide has kindly consented to give the opening address. The Rector of Brighton is taking the matter up very wholeheartedly. Students are now being enrolled.

##### Slums.

Mr. Reade, of the Town Planning movement, has created quite a stir by accusing

Adelaide of having "slums." The Acting-Mayor has taken public exception to the term being applied to any part of Adelaide.

#### WEST AUSTRALIA.

##### PERTH.

##### Movements of the Clergy.

From the "W.A. Church News" we take the following:—

St. John Beverley Groser, son of Canon Groser, who has just completed his course of six years at Mirfield, will be ordained this month in Newcastle Cathedral, England, and will accept a Curacy with Mr. Carr, in a slum parish in Newcastle.

Rev. E. Makeham will probably be one of the Chaplains to accompany the Second Contingent of the Expeditionary Forces when it leaves our shores for service abroad. Mr. Makeham has been greatly interested in the work of Military Chaplains and has for some years worked hard for the spiritual welfare of our soldier citizens.

Rev. C. L. Riley has returned to the Diocese, and we extend to him a hearty welcome. It is an interesting coincidence that just at the time when the Archbishop's work of creating a Province was complete, the number of the clergy licensed within the State should be raised to 100 by the return of his eldest son, When (in the near future we hope) the time arrives for Mr. Basil Riley to join our forces in the ranks of the Clergy may there be not only the North-West Diocese included in the Province, but also a long step onwards made towards 200 clergy in the Province. Rev. C. L. Riley has been doing temporary duty at the Grammar School, and also has been helping Mr. Makeham at West Perth.

##### Miss Hill, of the Roper River Mission.

Miss Hill, one of the C.M.A. Missionaries at the Roper River, has been visiting her home in Leederville, after an absence of five years, and was entertained at a social gathering in St. Barnabas' Schoolroom, which gave her an opportunity of meeting many old friends. The Rector, Rev. T. Secombe, on behalf of the congregation, extended a cordial welcome to Miss Hill, who delighted all present by giving an account of what was being done at the Mission Station, and the conditions under which the Missionaries work. Miss Hill had brought samples of work done by the boys and girls at the Mission, which she asked those present to inspect. The general verdict was that the work was far better than was thought possible by young natives.

##### KALGOORLIE.

##### The Bishop's First Ordination.

On Sunday, September 20, the Bishop held his first ordination in the Cathedral of St. John's, Kalgoorlie. Rev. W. H. Blight, and Rev. T. H. Barratt, were admitted to the priesthood. The Bishop was vested in cope and mitre; the sermon was preached by Rev. A. R. Edington.

##### NON-COMMUNICATING ATTENDANCE.

Owing to lack of space in this issue the article on Non-communicating Attendance containing the opinions of eminent High Churchmen is held over till next week.

A sacred burden is the life ye bear,  
Look on it, lift it, bear it solemnly;  
Stand up and walk beneath it steadfastly;  
Fail not for sorrow, falter not for sin;  
But onward, upward, till the goal ye win.  
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## The Bishop of Chelmsford.

By Sarah A. Tooley, in "Home Words."

Dr. Watts-Ditchfield has entered upon his duties as the Bishop of the newly-created See of Chelmsford at the height of his physical and mental powers, and with a marvellous record behind him of strenuous work in East London.

He is a wonderful organiser, a powerful and attractive preacher, and gifted with great personal magnetism. His sympathy is abounding, and during the seventeen years of his ministry in the parish of St. James, Bethnal Green, he was extraordinarily successful in winning working men to the Church.

#### Bishop of the Evangelicals.

He has been described as the "Bishop of the Evangelicals," and is the recognised leader of the younger men of that school. He has devoted himself very specially to the training of Evangelical candidates for the ministry, and started a Million Shilling Fund for that purpose. The London College of

Divinity and St. John's Hall, Durham, owe much to his influence and untiring energy. Though an ardent social reformer, Dr. Watts-Ditchfield has always placed spiritual work first.

Amongst the thousands of congratulatory letters and telegrams which Dr. Watts-Ditchfield received on his appointment as Bishop of Chelmsford, was this characteristic note from one of his poor parishioners in Bethnal Green.

It was addressed "Mr. Ditchfield," and ran, "My Lord Bishop,—I am glad you are going to a good new situation with better wages. You deserve it."

"Yours truly —,"

The new Bishop, one surmises, has often addressed similar words of congratulation and cheer to parishioners who have been leaving his fold for a "new job elsewhere."

The simple humanness of the letter was a significant tribute to the place which Dr. Watts-Ditchfield occupies in the hearts of the toilers of East London. He has made them feel that he was a brother man, not a being on an ecclesiastical pedestal out of touch

with work-a-day life. Even the shaving of the Bishop's moustache occupied the attention of Bethnal Green. His old friends regretted the change in his appearance, but the moustache had to be sacrificed to convention.

He has an unique claim, for he is the only Bishop who has been arrested and handcuffed. This experience befell him in a case of mistaken identity, but instead of spending the night in the cells, he supped with the superintendent of police who had been responsible for his arrest.

In his "new situation" Dr. Watts-Ditchfield will find many old faces, for during the period of his ministry in Bethnal Green there was a steady exodus of tradesmen and artisans to the great towns over the London border like Romford, Leyton, and Walthamstow. During the last three months of his ministry in Bethnal Green Dr. Watts-Ditchfield lost 300 communicants by migration to the outer ring.

The Bishop has practically followed in the exodus himself, and has before him the great task of organising a Bishopric for London-over-the-border. From Chelmsford he has to minister to a million and a half of people, but the ministration is on different lines from those of his parish work in Bethnal Green, where he was able to come into personal contact with men and women.

He relates that when a youth, before he had any thought of entering the ministry, he had underlined, in a book by Frances Ridley Havergal, the words: "O God, prepare me for the work Thou art preparing for me to do."

#### A Fisher of Men.

The whole life of the Bishop has been one of preparation for spiritual work. Born in 1861, he received his early training in Manchester, where he was brought under strong religious influences. As a young man he came to London, and began to devote himself to Christian work. Dr. Watts-Ditchfield had not then any intention of entering the ministry, but as a lay worker in Chelsea he devoted every moment he could spare from a busy life to work for his fellow men and women. Then came the desire to consecrate himself to the work of the Church, and he devoted every spare moment to study, often sitting up with his books far into the night. Finally he entered St. John's Hall, Highbury, and after two years' training he was ordained, in 1891, by Dr. Temple, then Bishop of London.

Dr. Watts-Ditchfield began his ministry as a curate at St. Peter's, Highgate Hill, under the late Rev. J. F. Osborne. He entered upon the work with rare enthusiasm and devotion. It had been his intention to read for a degree, but the work with which his name was destined to become most widely associated was already exercising his mind, and the winning of a scholastic honour was abandoned, that he might become in a literal sense a "Fisher of Men."

The net of the young curate was deftly spread in the parish of St. Peter's. It was not easy to resist an earnest seeker after souls who spoke as "man to man" to the men who held aloof from religious services, and he was soon hauling in his "catches," with remarkable success to the special meetings which he established for men. At this time Men's Services were practically unknown in the Church of Eng-

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22. Can you remember long series of facts, figures and dates?
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24. Have you a head for statistics?
25. Have you a good memory for faces?
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There are many other names equally impressive, but what interests the average Australian and New Zealand reader is the personal opinion of Australian and New Zealand pupils. In our prospectus are given letters by people living in Australia, some of whom you may know, and to all of whom you can write. These pupils are drawn from all classes.

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## of MIND and MEMORY



land, and to Dr. Watts-Ditchfield belongs the honour of pioneer work.

He had the genius to see the weak spot in the Church's home mission scheme. The men were not tackled. He held that the key to the home is in the hand of the "man." Win the husband and father, and the wife and children will follow his lead. He was not unmindful, however, of the devotion of women to the Church, and their efforts to bring their children within the fold, but the fact remained that men were disposed more and more to leave these things to women and to regard church-going as effeminate. The future Bishop put the matter on an attractive manly basis by starting special services for men. The results exceeded all expectations. The problem of reaching men was solved. The experiment attracted the notice of Church leaders, and was quickly followed in parishes all over the country.

Dr. Watts-Ditchfield subsequently published a handbook on "Men's Services," under the title, "Fishers of Men," which has become the classic of the movement. He also compiled a special liturgy for the services.

#### A Remarkable Record.

After some six years in his curacy, Dr. Watts-Ditchfield entered upon the important charge of St. James-the-Less, Bethnal Green. The seventeen years of his work in that populous district of East London is indeed a remarkable record. At Easter last year the communicants at St. James' numbered nearly 1,000, as against some thirty communicants when he celebrated his first Easter service.

The Vicar remained true to his first love, "the men." The loungers at street corners in Bethnal Green became aware of the puzzling fact that they had suddenly become of importance. At first there was a disposition to turn down the nearest alley when the new Vicar was seen approaching. "Chuck the game, mate," said one man, "for parson'll nubble you, if you was down fifty blind alleys!"

One can only touch briefly upon the magnificent work done by Dr. Watts-Ditchfield in Bethnal Green. He is a prince amongst religious organisers. The disused churchyard of St. James' was transformed into a recreation ground, and at one end was erected a group of parochial buildings which are amongst the finest in the country and the scene of a constant stream of activities. He succeeded in making the Church a "home" to the people. Every man, woman, and child in the parish could always find something at St. James' specially suited to his or her need.

His Men's Service was the largest connected with the Church of England in East London. A new feature was an Open Sunday, when women were permitted to cross the threshold of the Men's Service. There was also a special Service for Women, and at that, and the various classes and clubs for women and girls Mrs. Watts-Ditchfield was ever an active worker.

The most unique feature of Dr. Watts-Ditchfield's work in Bethnal

Green, and one which forms the coping stone of his efforts on behalf of men, is Ridley House, the headquarters of a settlement for University men and others. Connected with the settlement is a Medical Mission attended by 10,000 out-patients each year, a Men's Club, and a Working Men's Hotel, which accommodates seventy-five lodgers.

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Teach me, Thou greatest teacher earth has known,  
Thy wondrous wisdom has been fully shown.  
I am so dull and slow to understand  
The lessons sent in mercy by Thy hand.

Teach me, my Lord, as Thou did'st long ago,  
Thy followers, anxious then Thy will to know;  
I sit a learner at Thy sacred feet,  
Like Mary, I would take a humble seat.

Teach me, when far from home and those I love,  
To lay up treasures in the realms above;  
When forced to live in uncongenial spheres  
Let me take care that bright my light appears.

Teach me, in times of suffering, grief and pain,  
To look to Thee for strength to bear the strain;  
Nerve me for work, give courage, hope and power,  
Love, joy and peace, the Holy Spirit's dower.  
—L. R. Halstead.

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#### BEARING ONE ANOTHER'S BURDENS.

God has furnished us with constant occasions of bearing one another's burdens. For there is no man living without his failings; no man that is so happy as never to give offence; no man without his load of trouble; no man so sufficient as never to need assistance; none so wise but the advice of others, may at some time or other, be useful for him; and, therefore, we should think ourselves under the strongest engagements to comfort, and relieve, and instruct, and admonish, and bear with one another. —Thomas A. Kempis.

Contentment does not depend so much on the things you possess as on what kind of man possesses them.

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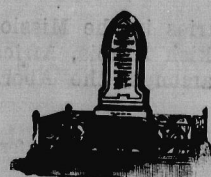
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## Current Topics.

Our subject for the twentieth Sunday after Trinity is "Cheerful Obedience." The Epistle (Eph. v. 15-20) is full of joy, and teaches us that the Christian's life should be one of cheerfulness, "singing and making melody in your heart to the Lord."

The secret of this joy is to be found in the fulness of the Holy Ghost, "Be filled with the Spirit." The Gospel (St. Matt. xxii. 1-14), sets before us the parable of the Marriage of the King's Son. The Lord invites us to a feast, not to a fast, to cheerfulness, not to gloom. But many refuse the invitation, and despise the servants of the king. Worldliness begets indifference, and sometimes hostility, to things spiritual. "Many are called, but few are chosen." May we be ready to obey the Divine behests, and come to the feast clothed in the wedding garment freely provided for us, the righteousness of Christ. The Collect gathers up in prayer the teaching of the Sunday, asking for God's protection from evil, that we, being ready both in body and soul, may cheerfully accomplish those things which God desires should be done.

The leading article in our issue of October 9, on the subject of Non-Communicating Attendance, closed with these words, "The Reformers abolished the Mass, and restored the Holy Communion to its rightful place; if we are not careful we shall shortly find that everywhere in our beloved Church, under another name, the Mass will become the great central act of worship on each Lord's Day." Some of our readers may possibly have thought this view to be exaggerated. If so, they do not know what is going on in Australia. Sometimes we have to go from home to hear the news. In the "Church Times," published in London on August 28, the Australian correspondent gives an account of the progress of the Diocese of Adelaide. He does not even trouble to call the Mass by another name, but publishes abroad the objects which his party have in view. For the benefit of the uninitiated we think it necessary to mention that the "Church Times" is a Church of England newspaper. The correspondent says:—

The Restoration of the Mass.

"The Diocese of Adelaide is showing a good example in the matter of Church building, and there are at present three Churches in process of erection in the suburbs, which, when completed, will be a credit to the community. There is a sad lack of suitable Church buildings in the Diocese, but with these three new Churches there are signs of a growing desire to express more clearly the Faith that is in us. The Diocese of Adelaide is certainly an advanced Diocese in many ways, and the outward expressions of worship are more manifest there than in any other Diocese in Australia. There is only one Church where there is Evening Communion, and the fact that in a very good proportion of the Churches the Mass is the chief service of Sunday, and that there are four Churches with a daily Mass and no Church without a Mass on Holy Days, speaks for itself."

After a tirade against the Diocese of Sydney and its Archbishop, in which he describes Christ Church, St. Lawrence, as "an oasis in the desert which his Grace watches eagerly, that the Vestments are not brought forth from the cupboard whither he consigned them," this interesting writer continues:—

"The new Bishopric fund in the Diocese of Adelaide is nearing completion, and it is still hoped that the first £11,000 will have been subscribed by the time the Synod meets in September, and that the new Bishop will be elected then. There is an attempt being made by the Protestant section to secure the election of a Bishop who will, as they hope, prevent progress rather than encourage it, but their attempts will probably prove quite futile, for whatever the religion of Australia is going to be, I fancy it is generally recognised that the Protestant Anglican is a back-number, and that the attempt to arouse enthusiasm for his cause is flogging the dead horse."

All this is delightfully frank, and should leave Evangelical Churchmen in no doubt as to the object of the campaign which is being carried on to squeeze out "the Protestant Anglican" from his rightful position in his own historic Church. We should not forget in this connection, Dr. Headlam's words, published in our issue of October 2, concerning this same Diocese of Adelaide. After noting that in South Australia the Methodists are very nearly as numerous as the Anglicans, he concludes: "I cannot help believing that these figures must be partly accounted for by the fact that Low Churchmen cannot find what they want in the Church of England."

The Australian correspondent of the "Church Times" also remarks that "Australia is ready and eager for a Catholic Revival, yet the Primate can only see things from the Erastian standpoint, and Rome is making great advances, and English Church folk are allowed to drift." If it is true that in Australia "Rome is making great advances," it is to such leaders as the Archbishop of Sydney that we look to protect the Church of England from aggression. There is no Diocese in Australia where the Church of England is either numerically or spiritually stronger than in the

Diocese of Sydney. The blame of Roman "advances" rests on those who like the Australian correspondent of the "Church Times," are desirous of what they call a "Catholic revival," which means that the people attracted by it, are taught nearly all the doctrines of Rome, excepting Papal Infallibility, and are familiarised with the ceremonial of the Mass. A Roman Catholic preacher, Monsignor Howlett, in a recent sermon, reported in the "Universe," spoke as follows:—

"The children of the Reformation are looking over that wall—looking with wistful eyes to the unfading beauty of the devotions, the undying harmony of the worship of the Church which once was theirs. Witness the revival of Catholic practices among a large section of our separated brethren, practices for which our Catholic forefathers were hanged, drawn, and quartered."

What Monsignor Howlett says is quite true, and it is also true that for refusing to accept these "Catholic practices" and the doctrines symbolised by them, many of our Bishops, clergy, and lay people were burnt alive. And yet to-day many of our clergy believe and teach that the Reformation was a great mistake, or that it involved a sad breaking away from Catholic doctrine and worship, and are seeking to bring our Church back into bondage. We do not believe that the lay Church people in Australia are in sympathy with such a Romeward movement, and we look to them, as well as to our Bishops and clergy to assert with all their power the Protestant and Reformed character of our branch of the Catholic Apostolic Church.

The drought which has prevailed in many parts of Australia, seems to have broken up, and, as we go to press, joyful news is coming in from several States, and many districts, telling of a satisfactory rainfall.

In the present stress caused by the war this deliverance from the added scourge of drought is doubly welcome, for it brings financial relief to the country in a time of crisis. We should not forget, however, to lift our hearts in thanksgiving to God, Who has sent a gracious rain upon His inheritance, and has refreshed it when it was dry. Many prayers have been offered for the break up of the drought; in some States special days of intercession have been appointed, and God has graciously heard and answered prayer.

There are Christian people who believe in prayer, but cannot see how it can be effective in bringing rain. They are troubled by the thought of "unvarying law." Rain, they say, is due to certain natural laws, and we have no right to expect that these laws will

