

# The Church Record

For Australia and New Zealand.

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## Current Topics.

Te Deums may well ascend for the good news of the past few weeks.

The constant pressure of our armies has caused an altogether unexpected withdrawal of the Germans in France, with slight loss to our men. It is good to know of the release of harmless people from the durance vile of the German occupation, and we hope for a continuance of the retreat. Then in Mesopotamia, success is still attending our arms and the Turkish forces are in process of disintegration. The welcome the British have received shows the slender hope for a Mohammedan rally to the help of the "unspeakable Turk." It may not be long before the forecasted separate peace with Bulgaria and Turkey is an accomplished fact. But almost best of all is the news from Russia. German intrigue has been causing the chariot wheels of Russia to run heavily, and too long has German influence and political power frustrated the will of Russia by sending huge supplies through Finland for the support of the German armies. Dr. E. J. Dillon's illuminating book, "Ourselves and Germany," in which he describes in detail Germany's policy of interpenetration, has been confirmed by the recent happenings and discoveries in Russia. It may well be expected that so soon as internal matters can be placed on a proper working basis we shall see such a Russian offensive as will tend to a quick collapse of all German armies and holdings. The internal condition of Germany is so persistently rumoured as critical that we dare to hope that the end of the war is not very far off.

We print elsewhere the rousing call of the Bishop of Chelmsford to Evangelicals, and trust that it will be carefully read and digested. It has naturally called forth some correspondence in the English "Record," and there is one letter which makes a suggestion so practical that we give it in extenso. The writer says:—

"The tragedy of Evangelicalism is that Evangelicals, in many cases, are not Evangelists. Genuine convictions, personal devotion do not necessarily lead to soul-seeking and soul-winning. Is there not abundant need that God's people should set themselves 'with all their might to cry to Him for their ministers and storm Heaven with their humble and incessant prayers' (Jonathan Edwards) that clear vision, a new inspiration, a due estimate of the preciousness of souls, an unconquerable passion for them, with a deep sense of the urgency of the opportunity, be granted to those whose commission it is to 'seek for Christ's sheep that are dispersed abroad and for His children that are in the midst of this naughty world that they may be saved through Christ.'"

"Shall we not resolve to make this a

sacred business, especially in our private prayers as we enter God's House?"

The writer has without doubt got his finger on a weak spot. There is not the soul seeking and soul winning that in other days there used to be. But instead of the usual exhortation, "ad clerum," the writer correctly makes a claim upon the prayers of the godly laity. He calls them off from words and acts of criticism to sympathetic and humble prayer. How urgent for any people it is that the Lord's servant in their midst should be sustained in high ideals by his people's expectations and his people's prayers. We believe that our General Missions are bearing fruit in leading the Lord's people to higher ideals of service. It may be that they will accept this call to prayer both for their ministers and themselves, that there may be granted to all "that clear vision, a new inspiration, a due estimate of the preciousness of souls and an unconquerable passion for them with a deep sense of the urgency of the opportunity."

As was only to be expected, the Primate's remarks at the Bible Society meeting called out some correspondence in the Roman Domination. One Sydney papers. One Roman ecclesiastic joined in the issue, but retired discomfited because the editor of the newspaper cut out some rather discourteous phrases from his letters. The Primate returned to the attack in the Cathedral on the following Sunday. His Grace sought to make the issues of the State Elections plain. In speaking of Roman aggression, he said that we did not want in any way to interfere with the Roman Church in the rightful exercise of its faith amongst its own people, but we did object to their domination, which we did not trust. We had too many signs of their domination in many parts of our lives, and we would especially object to their domination of the Government. We regretted many of the utterances of many of their leaders, such as Archbishop Mannix, which had been repeated, and which, so far as he (the Primate) knew, had never been repudiated by the authority of their Church. These were things which would make him vote for the Nationalists, and he hoped that everyone would consider them when they cast their votes.

We are averse to any merely political preachments from the pulpits of our Church, and much more any attempts at direction as to voting. But here we are faced with an issue fraught with grave national and religious peril. We have, no doubt, on opposing sides men imbued with true patriotic ideals and desirous of seeking the empire's safety—but, on the other hand, we have men who are openly disloyal to the flag that shelters them and gives them freedom—men unwilling to bear the burden of empire and aided, if not urged on, by an organisation that has the

hardihood to call itself a Christian Church, which persistently pushes its own sectional ends, plays into the hands of the Empire's foes, and in some cases gave evidence of relentless animosity against the Empire. This is no merely political issue, but of absolute right or wrong, and we indeed deplore the fact that in many electorates these unpatriotic ideals have secured a representation in our Legislature.

Some time ago we published an interim report in connection with this great Conference, that seems to have great potentialities in the direction of effecting a better understanding between the varying elements of a divided Christendom. We hope that the questions that are bound to arise will receive a general discussion. In the hands of a commission truly representative of the Anglican Church, there would be good grounds for hope of some betterment of the present unideal situation. At the outset we must join issue with the terminology used in the secretary's letter, in which he draws a distinction between Anglicans and Protestants. If we are to have as representatives of our Church men who scorn the description of, Protestant for the Church of England, we say at once that they are not truly representative of the best traditions of our Church, and it seems to us their presence on any commission of enquiry can only be productive of injury to the great cause of re-union.

In the language of the Coronation Oath the religion of the C. of E. is described as "the Protestant Reformed Religion." Our sister Church in America is the Protestant Episcopal Church. As so representative a Churchman as Bishop Christopher Wordsworth puts it, "The Church of England became Protestant at the Reformation in order that she might be more truly and purely Catholic."

No true advance in a re-union of Christendom can take place without strict adherence to the truth as it is in Jesus Christ; and no matter what a man's profession may be, he must be judged in his actions and doctrines by the canon of that revelation of the truth as we have it in the pages of the New Testament.

It is gratifying to know that the P.L.L. party failed on Saturday last to terrify the electors with the ghost of the No-Conscription issue. A more satisfactory feature still is that the return of the Nationalist Party with a handsome majority, at the hands of a State which last elections sent the Labor Party back into power with flying colours, means that the people have registered an emphatic protest against the high-handed tyranny of the P.L.L. Executive in expelling so many of its trusted leaders for daring to have convictions of their own on matters out-

State  
Elections  
in N.S.W.



side the Labor platform. The principle of responsibility to the electors, rather than to what Mr. Hughes termed "a secret junta," has been vindicated. There is every reason to hope now that the verdict of the people of the Commonwealth will be on parallel lines at the Federal elections, and that Mr. Hughes will return triumphantly with a working majority in both Representatives and Senate, to give vigorous effect to his win-the-war policy. We deprecate a subtle attempt made in the "Daily Telegraph's" leader to construe the result of the elections as a victory for Liberalism. As a careful analysis of results show, thousands of erstwhile P.L.L. supporters threw in their lot with the Nationalists, and are likely to continue to do so as long as Mr. Holman leads that party along thoroughly national lines. While considering the welfare of all classes of the community, he must not fail in his new relationship to strive for full justice for the workers with the same zeal as he showed before. If he leads on from wild extremism and sectionalism to a sane and balanced Nationalism, a party combining the best elements of Liberal and Labor, he will command increasing support. But if under cover of Nationalism he were to deliver the people of N.S.W. from one form of sectionalism to betray it to another, then he would be playing into the hands of a party whose interests in the war, and whose Imperialism would be shown to be rather dubious.

### A Lenten Hymn.

(Translated from the Greek by E. Parry, Ryde.)

The solemn day approaches  
Whose vivid lines record,  
With travail and temptation,  
The passion of the Lord.  
And over all our vigil,  
Beholding earth as loss,  
There falls on hearts and spirits  
The shadow of a cross.  
Yet Faith, with keener vision,  
Sees under shade and shroud  
The star of Easter glory,  
That burns behind the cloud.

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## English Church Notes.

### The Principal Service.

At a specially summoned meeting of the London Diocesan Clerical and Lay Evangelical Union for January 30, the subject for discussion was "The position of the Lord's Supper in Divine Worship." The selected speakers were the Bishop of Manchester and the Dean of St. Paul's (Dr. Inge).

### Australian History.

An illustrated lecture on "Australia Past and Present" was recently given by Mr. Herbert Garrison at the Kensington Town Hall in aid of the funds of the Australian League, an auxiliary of the Colonial and Continental Church Society. The Australian League was formed ten years ago to extend the work of the Church in the remote parts of the Australian bush. The riches and support brought to the Mother Country by Australia were graphically described by the lecturer. He impressed on the audience the necessity of helping forward the good work of the League. The lecture, which was well attended, was presided over by the Earl of Meath, who, in thanking Mr. Garrison for his generous and illuminating help in the cause, touched upon the ignorance which even now existed among those at home concerning the Overseas Dominions.

### Admiral Jellicoe.

"It was my privilege the other day at Fishmongers' Hall to hear Admiral Jellicoe speak. It was immensely impressive to see him—simple, unembarrassed, full of quiet cheerfulness and unaffected dignity—stand up to say in a few plain, unpretentious sentences what he had in his mind. He indulged in no rhetoric; he said little of the exploits of the Fleet; he spoke very clearly of the amazing conditions of modern naval warfare. There was not a word of self-glorification; indeed, his one aim seemed to be to praise the devotion and faithfulness of all but himself. He did not minimise difficulties nor magnify performances, but every word he said breathed a sturdy courage and hopefulness. A more refreshing contrast to the staid and florid outcries of the Kaiser could not possibly be imagined. What was to me most impressive of all was to realise that on the shoulders of this modest man, with his friendly glance, his sincere and kindly utterance, had rested the tremendous responsibility for our vast battle-fleet—the Fleet that has saved the Empire and Europe—and that he was now bearing an ever heavier responsibility of direction and control. The perfect simplicity of it all made it memorable and even awe-inspiring beyond anything of the kind that I had ever seen. I thought of the description of the Duke of Wellington as "perhaps the greatest man who was ever sincerely content to serve," and I felt that we had here another instance of the same British tradition of entire devotion and dutifulness. He would go where he was sent; he would do his best; he would claim no reward."—A. C. Benson in C.F.N.

### Deaths.

The C.M.S. has lost an able and faithful worker by the death, after a long illness and much suffering, of Miss Irene Barnes, who

had for fifteen years been Assistant Editor. She was the daughter of a former Vicar of Christ Church, Lowestoft, and had done literary service under Mrs. Pennefather, of Mildmay, and for the Church of England Zenana Society. When Dr. Mullins, who had been Assistant Editorial Secretary to the C.M.S., became Secretary of the C.C.C.S., Miss Barnes was invited to take the editorship of the "C.M. Gleaner" and other publications; and the work she accomplished in that capacity was highly valued. She had already written books for the C.E. Z.M.S., "Behind the Purdah" and "Behind the Great Wall"; and for the C.M.S. she wrote a number of capital books for young folk, "Pip and Co.," "Dr. Alec," etc. The last one, "The Honeybun," only appeared the other day. Miss Barnes was emphatically a believer in prayer and its practical power. She acted as Secretary to the Subcommittee that lately produced the valuable Prayer Manual of the C.M.S.

Sheffield has been greatly shocked and grieved to hear of the death of one of its most earnest Vicars, the Rev. Ernest Everard, Vicar of St. Philip's. He passed away with painful suddenness while rising to address a soldiers' meeting at the Y.M.C.A. at Newcastle. The deceased was a son of the well-known writer, Rev. George Everard.

### Two Great Conferences Postponed.

The War conditions have made it desirable that the great gatherings of the Islington Conferences, and the "Missionary Week," in connection with the National Mission, should not be held. We are not, however, to miss the benefits of Islington, as all the papers prepared for the Conference have been published in "The Record." The two subjects dealt with are "The Church's Worship" and "The Church's Witness." The first section includes papers on the basis, obligation, ordinances, and characteristics of Worship. In the other section we have the Church's witness in its corporate capacity, and in individual life. Among the writers are the Bishop of Sheffield, Principal Tait, and Canon Allen Edward.

### Honour for Bishop's Daughter.

Miss Dorothy Eden, second daughter of the Bishop of Wakefield, has been "mentioned" in Sir Douglas Haig's latest despatch for "distinguished and gallant services and devotion to duty." Miss Eden is a nurse attached to the Special Military Probationers, and has been at work for some time.

### Australia's Foundation Day.

On January 26 the Annual Commemorative Service of Australia's Foundation Day was held in the City Church of St. Dunstan-by-the-East, E.C. The Rector, the Rev. A. G. B. West, A.C.F., and the Churchwardens invited again, as they have done for six years past, all friends of Australia to celebrate that anniversary with thanksgiving and confident hope. Not in this crisis of the world's fate could such a remembrance be omitted without grievous loss to our sense of Imperial Mission and Unity.

### No Suffragan for Liverpool.

The Bishop of Liverpool announces that he applied to the late Premier through the

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Archbishop of York for the appointment of a Suffragan Bishop to assist in the work of the diocese. Mr. Asquith, however, replied that he was unable to consent to the application, "the number of parishes in the diocese being only 224."

### C.F.S.

The resignation of Mrs. Chaloner Crute, after sixteen years' able and arduous work as president of the Central Council of the Girls' Friendly Society, took place at the November meeting of Council, and the Hon. Lady Cunliffe, who has been for nine years President of the Society in Chichester Diocese, was elected to fill the vacant post and entered upon her new duties with the New Year.

## That He Might Redeem Us.

By the Bishop of Durham.

We have again come to the day which commemorates the death of Jesus Christ. For myriads of people in England and elsewhere the day will be coloured with just one thought, the Cross. They will see with the mind's eye the scenes enacted on that great Friday long ago, when

"The deed was done  
That shook the earth and veiled  
the sun."

They will follow the Victim from the priest's house to the governor's. They will think of the horrible scourge, the yet more horrible Cross, and the yet more horrible railings and gibes around it, till the weird darkness at noon hushes the roar, and a great cry breaks through the cloud, "Why hast Thou forsaken Me?" Then the sun, about three p.m., flashes out again, and with two more exclamations, final and triumphant, "It is finished!" "Into Thy hands I commend My spirit!" Jesus Christ expires. Before that sun sets His body, swathed in grave-linen, is entombed, absolutely lifeless—for a little while.

### Their Watchword and Glory.

So Christians celebrate, as an infinitely great event, their Leader's death. From that day till now His Cross has been their watchword, their glory, their hope and joy. Strange paradox! The worst judicial murder of history. Yes, on the lower side. But what on the upper? The mighty sacrifice which blots out, wholly and magnificently, for all who will join themselves to it by loving trust, the sin of man. And also, the ransom price, which has secured for ever to those who come to the Crucified that they shall be more than safe; they shall be His own, now, here, and in immortality.

### The Porch of Resurrection.

Then also, that death was the porch of resurrection. Nothing but the third day's surpassing triumph, when that grave was left empty, could possibly have made the Cross, horrible in itself, so glorious and so dear to faith. Every song of the Crucifixion, "When I survey," "Rock of Ages, cleft for me," is a testimony to the massive fact of the Lord's victory for us over "the dreadful tomb."

O man, child of this hurrying and secular age, use Good Friday for the blessing of your immortal inmost self! Look at Golgotha, till you see your sin, which there helped to slay the Lord! Look at Golgotha, and see the eternal personal love which, wanting you safe, pure, happy, and its own, "did not abhor" the Cross! And begin to-day to live as a man "in Christ," a man indeed, who possesses in the Crucified "pardon and holiness and heaven."

## Our Melbourne Letter.

(From Our Own Correspondent.)

The preparations for the general mission are being pushed forward earnestly and practically. A band of clergy has met regularly for prayer and conference for nearly a year, and as a result a good many are making definite arrangements for the mission in their parishes. The Rural Deanery of Malvern has agreed upon a plan of sectional services for men, children and helpers, to be held in different centres. Already some have been held with distinctly encouraging results. Bishop Green has promised to address the workers and the meeting of men.

War Chaplaincy matters are not so satisfactory as many of us wish. It is a great disadvantage that the Chaplain-General resides so far from the centre. The War Council is controlled from headquarters in Melbourne, and while Archbishop Riley was away on inspection at the Front, Archbishop Clarke was acting-Chaplain-General. Now the former conditions exist, and every offer for chaplaincy work has to be sent on to Western Australia. This has also been responsible for the undue preponderance of clergy of an extreme type of Churchmanship being sent on chaplaincy duty. There are clergy whose work amongst men has been very successful, but whose Churchmanship is not in agreement with that found in the Diocese of Perth and who have been declined. We do not object to a proportion of the extreme men being sent, but we are certain that they do not represent the Church of England doctrine or practice, and are not acceptable to a very large proportion of the Church of England men who are serving the nation. When the history of the War is written, we are not at all sure that the spiritual work of the Y.M.C.A. will not stand out as the greatest of all religious factors in the field. The boys do not want officialdom in their religion, but a genuine manly effort to help them to keep straight, and to bring them into contact with the power that alone can help them.

Speaking of chaplaincies in general, we have often felt that there is a good deal to be desired in regard to the chaplaincies of hospitals and institutions. No doubt the ideal chaplain is hard to find, and the work not one that many would take from choice, but most of those holding the positions are of the same type of churchmanship. Of course we do not know what men are available for such work, and possibly other clergy are happily and successfully occupied in parish work; but whenever the work comes under review we think that no one section of the Church should have the monopoly.

A great change has taken place in the internal arrangements as well as in the services of St. John's Church, Latrobe St. For nearly half a century, under the ministries of Rev. J. Barlow, Dr. Torrance, Canon Chase, and Cadwalladr Thomas, the services were marked with reverence, high-class music under Messrs. S. Greenwood and Dunlop, organists, congregational worship, and evangelical preaching. Under the more recent control the interior has been re-modelled, the stations of the cross with pictures put up, the rituals

Anglicised, and the doctrine advanced beyond the limits of the prayer book. The latest innovation is the embroidery of a eucharistic vestment by some lady friend, to be used for the first time on Easter Sunday. We suppose it is called modernising a church and services, but it appears to us moving back to medievalism. What the people think we do not know, except that those who were associated with the Church thirty or forty years ago, would scarcely recognise it as the same building.

## A Call to Evangelical Churchmen.

(By the Bishop of Chelmsford.)

To Evangelical Churchmen the Islington Conference has meant, and still does mean, much. Its abandonment in 1917, after being held for some ninety years, will mark the year, to them, as unique. Are they prepared to make 1917 a year also of closer communion with their Lord, of more saintly life and of more strenuous and devoted labour in His service? The National Mission is about to commence. In its preparation and in its Message it has been blessed of God to the whole Church. The average spiritual life of the Church and of individuals both among the clergy and among the laity has been distinctly raised, but the outsider has not been reached or apparently greatly influenced or exercised by the Mission. A lead is wanted, a lead in an aggressive and Evangelical effort that will result in winning England for Christ. Is the Evangelical School of Thought prepared to give such a lead? Can it? Has it the Vision? Has it the power? If it is true to say that the Church of England is on its trial it is equally true to say that Evangelicals are equally so. If, in their own special line of work, they fail the nation and the Church at this time, then they will cease to be a power in either. We thank God that the principles and the fervour of Evangelicalism have so largely affected other schools of thought in the Church. A striking illustration of this fact may be noted in the sermons of Father Stanton recently published. Amid all the surroundings of St. Albans it may appear to some incongruous and yet a cause of real thankfulness to hear the famous preacher say (page 59): "God grant that this Christ may be your Christ; this Saviour, your Saviour. Talk about your different religions; be an Anglican, Roman, or Nonconformist, be what you like, as long as you are Christ's and Christ is yours for ever and ever. That is the point. That is the kernel, that is the Eternal Salvation." These are true words bravely uttered, but such teaching in what may be called the "Mecca" of the High Church Movement in London is surely begotten of the traditions and the teaching of the great Evangelical revival. The English Church has not been able to throw these off, and has largely incorporated them into its changed aspects during the last seventy years. But if this is to be maintained and if the Tractarian Movement is not to end in the formal and mechanical worship of Roman theology and practice, the Evangelical position in the Church must be maintained and strengthened. Here is the great opportunity of Evangelical Churchmen. The call to them is serious, loud, and urgent. Are they prepared to listen and to respond? The Evangelical must be true to his calling. He must believe in—live out and constantly proclaim the "glorious Gospel of the Blessed God" committed to his trust. May I venture, therefore, to make an urgent appeal to those who have been present with me at many an "Islington" in past years? The call is three-fold, yet only one. It is a call to reality—reality in belief, reality in life, reality in purpose. I. **Reality in Belief.**—We stand essentially for belief in the spiritual rather than in the materialistic. That is one of the fundamental principles of Evangelicalism. God is a spirit. The Holy Spirit is the minister to us of cleansing, of strengthening, and of witnessing to the deep things of God. Do we believe this? Have we to-day the view of Salvation that our fathers held? How many of the younger Evangelicals have read the Homilies? Are they so out of date? Is the "Sermon on Salvation" found there

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unworthy of consideration? Do we all believe and teach, for instance, that saving faith is "a sure trust and confidence which a man hath in God, that though the merits of Christ his sins are forgiven and he reconciled to the favour of God"? Do we show our belief in sins forgiven by singing

"Happy day, happy day,

"When Jesus washed my sins away?"

Is the doctrine of Assurance preached by us because we know it to be true in ourselves? We maintain and hold fast the right of every believer to enter into the very Holy of Holies and to hold communion with his Lord without the necessary intervention of man, priest, or angel, but do we act as if these things were true? Are we seen constantly passing through the open door into the Presence of the Most High? Are Evangelical clergy noted for their prayers and intercessions? Do they meet together and wait upon their God? Keswick is held once a year, and is of blessed memory to many, but many a Keswick is needed if the Church and the nation are to be shaken and both filled with the Spirit of God. Lately many Retreats have been held. Some may have been of such a nature that Evangelicals could not have breathed freely within their atmosphere, but the Retreat is their natural home. The Creation Retreat of Thomas Jones, conducted by Simeon (until stopped by the then Bishop of Peterborough) was one of many such gatherings which made the Evangelical revival such a force in the nation and in the world. The present-day Evangelicals, both clergy and people alike, must not merely value the parochial prayer-meeting, but resort to the Upper Room and tarry till the Blessing comes. They must show their belief in prayer by practising it constantly and persistently. The true Evangelical is one who hungers and thirsts after righteousness. He believes in the Holy Communion, for he of all men believes in the Real Presence. It is to him the Lord's Supper, the Lord's Table, the Lord's Service. He fully endorses the beautiful words of the Bishop of Durham: "If our eyes, like those of Elisha's servant, were opened to the unseen, we should indeed behold our Lord present at our Communion, not on, but at, the Holy Table, taking the Consecrated Bread and wine and giving them to us. He presides over the feast and is the Supreme Minister of it." The Evangelical must show to the world and to the rest of the Church that to him the Holy Communion is the principal service, not because of its choral character or its many accessories, but because there, in a wonderful way, he feeds upon his Lord in his heart "by faith with thanksgiving." The best antidote to unscriptural teaching on the Holy Communion is the constant evidence of its right and proper use leading to growth in grace and power. The Evangelical creed regarding the means of grace must be proved to be true by the fact that it produces holy lives. "By their fruits ye shall know them." There is therefore:

**2. A Call to Reality in Life.**—Holiness through the blood and by the power of the Holy Ghost was the doctrine proclaimed by the great Evangelical leaders. Newman, in his "Apologia," recognised his great debt to Scott's "Commentaries," and declared that their teaching had become to him as proverbs "Holiness rather than peace," and "Growth the evidence of life," and when Voltaire was challenged to produce a character as beautiful as that of our Lord, he pointed to Fletcher of Madeley. It was not merely

#### PROTESTANT CHURCH OF ENGLAND UNION.

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May 1st—Primitive Christianity and the Witness of the Catacomb. Rev. A. R. Shaw.  
June 5th—Christianity, First Three Centuries. Rev. R. Nelson Howard.  
July 3rd—The Nicene Church in Relation to the Medieval Ages. Paper by Rev. Canon Archdall, M.A.  
August 7th—The Dawn of the Reformation. Rev. R. B. Robinson.  
September 4th—The Reformation. Rev. S. M. Johnstone, B.A.  
October 2nd—The Evangelical Revival. Rev. H. M. Archdall-Pearce.  
November 6th—The Oxford Movement. Rev. S. J. Kirkby, B.A.  
December 4th—Problems of To-day. Rev. C. G. Dunstan.

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the sermons of our forefathers that stirred the hearts of men and turned them to their Lord, but sermons made to live by the illustration of a holy life made possible by the Gospel proclaimed. The emphasis needs to be laid to-day upon the life. The highest act of worship in the Communion Service, and one which must be for ever proclaimed, is that contained in the words: "Here we offer and present unto Thee, O Lord, ourselves, our souls, and bodies to be a reasonable, holy, and lively sacrifice unto Thee." The purpose of the teaching of the eleven chapters of Romans is revealed in the first verse of the twelfth chapter: "I beseech you, therefore, brethren . . . that ye present your bodies a living sacrifice . . . and be not conformed to this world . . . but be ye transformed." Have not Evangelicals occasion to re-study the doctrine of holiness or Christian perfection as embodied in the supreme command of our Lord: "Thou shalt love . . . with all thy heart . . . with all thy soul . . . with all thy strength . . . with all thy mind, and thy neighbour as thyself." This is to be evidenced by the disciple denying "himself," being ready "to lay down his life for his brethren," by his lifelong abstinence from anything which makes "his brother to offend." Let all Evangelicals live this out in the daily life of home, business, and in their social relationships, and then there would never be occasion to discuss the failure of either the Evangelical party or of the Church, for both would reproduce in the world to-day the Life which died upon the Cross and is alive for evermore, and such a Church would be impregnable and the gates of Hell would not prevail against her. In such a paper as this, or anywhere else, the discussion of mere party triumphs is out of place, but if to-day the sceptre of real power in the Church has passed out of the hands of the Evangelicals, it is not true to say that it is not so much because of the strength of other schools of thought, but owing to the lack of spiritual life within their own ranks manifested by the lack of conversions and the failure to cast out devils and to raise the dead? The signs of them that believe are largely absent, but let the faith in, and the old practice of, prayer lead to consecrated lives, and then 'Evangelical Churchmen will take the lead and reveal:

**3. A Reality of Purpose.**—What purpose can the Ambassador of Christ have but that which dominated the life and death of his Lord, "to seek and to save that which is lost"? and if souls are to be saved it can be only through the Cross and the Cross alone. The regeneration of England can be only by and through the regeneration of the individual. Yet the Clapham Sect, who so strongly realised this, were incessant in proclaiming national righteousness. Amid all the talk on the reconstruction of England after the War, and with all our preaching of the Cross, Evangelicals will do well to remember that it was a Wilberforce that freed the slave and a Shaftesbury who was a President of the Church Pastoral-Aid Society who became the great pioneer of social reform. The Evangelical must again take the lead in all that concerns the righteousness of the national life—his belief in justification by faith must be proved by his work in removing the slums, destroying the evils of the drink traffic, cleansing the streets of our large towns of pollution. As our nation emerges from this gigantic struggle as the victor, she will appear as the greatest and most powerful nation the world has ever seen, and she will have drunk more deeply of the pride of empire than ever a Caesar or a Napoleon dreamed of. It will be the business of the Church of Christ to see that this mighty power is used not for selfish ends nor for the mere expansion of trade, but for the benefit of humanity and the extension of the Kingdom of Heaven, and so the C.M.S. and other kindred Societies must be re-organised, prayed more for,

and given (in spite of the war) more largely to than ever before.

Yet, amid it all, we must remember that our primary work is not to multiply organisations, build churches, or even to hold so many services within them. It is to save souls. It is to teach men the doctrine of Christ. It must ever be remembered that the greatest Evangelist is the truest Teacher. What are we to teach? What is the teaching the Church needs to-day? Take the average manual issued to-day on this topic and compare it with the teaching that the great Apostle gave to the Church at Rome, Ephesus, and Corinth. In those Epistles Evangelicals will find the kind of teaching needed to-day. It built up the Church, it made it aggressive; it caused its adherents to face persecution and death. Let Evangelicals make themselves capable and willing to give Church teaching, but let that teaching not be the modern theory of it diluted with the tradition of the ages, but let it be that pure Word of God for the dispensing of which they were ordained.

But the Evangelical must be the Evangelist above all else. He must not preach merely to give good advice nor to make a good impression which may bear fruit some day. He must preach to convince men of sin, to lead them to renounce it and to seek Christ, and to look at the Cross and live, there and then.

My brethren of the ministry, forgive me. Saved ourselves, it must be the work of our life to save others. As you preach, think of the value of the soul of any one person hearing you. As you see your congregation, think of the hell to which they are going and of the Heaven which is opening to receive them. Think of what Christ has done for them. Tell them that God loves them all, Christ died for them all, that the Holy Spirit is present to renew and sanctify them all. Be miserable if souls are not saved. Tell the Old Story with the old power, and you will see the same results. "Be instant in season and out of season." Preach Christ in the church, in the open air, at the street corner, at the door of the slum, in the drawing-room of the wealthy—remember, neither rich nor poor can do without Christ. Neither will uphold you throughout eternity for being faithful to your Message. The greatest Evangelical Preacher was "in labours more abundant," and you must never cease your labours till there is "no room" left in your parish "for error in religion or viciousness in life." Seek until you find. Earn a right, humble and glorious, to the title your Lord held as the "Friend of Sinners."

Lead your people in worship, reverent and spiritual, but teach them that your Lord left the worship of Heaven to save men, that He refused the Tabernacles on the Mount of Transfiguration to heal a lad, and so lead your people from their worship into the streets and homes of your parish to seek the lost.

Evangelical Churchmen have before them an unparalleled opportunity—they have boundless resources in the promises of God, the efficacy of the Cross, and the power of the Holy Ghost. Will they use them? Nay, rather, "Will you use them?" The answer rests with you. What shall it be?

You may have grown old, lost power and keenness, and your ministry become barren, but it is you whom the Lord is again calling. He can restore all these things to you. Will you get alone with Him—think of Him—confess and pray to Him? Then shall the power come in your life and souls shall be saved.

Who will fail the world, the nation, the Church, and, above all, his Lord, in this terrible year 1917? Will you? Shall I? God forbid for we can do all things through Christ that strengtheneth us. Shall we make the effort.—"The Record."

## Personal.

Rev. J. Howell-Price, of Sydney, has been notified by the Base Record Office, Melbourne, that his son, Captain Philip L. Howell-Price, D.S.O., 1st Battalion, is reported wounded (second occasion), and remaining on duty. He has also received word by the last mail that the captain has been mentioned in Sir Douglas Haig's despatch. This makes the fourth mention since the war began.

Rev. S. L. Buckley, of Ivanhoe (Vic.), has been appointed continuous chaplain to the Forces, received as a parting gift from his congregation a set of communion vessels, a wristlet watch and an envelope containing £50.

The late Mr. Walter Henry Davidson, has left a legacy of £200 each to the following parishes:—Castlemaine, Taradale, Malmesbury, Kyneton and Chewton, in the Diocese of Melbourne.

The mother of Canon Hughes, of Melbourne, was knocked down by a motor car on Monday, February 26th, and, owing to her great age—81—her condition was very serious, but she is improving.

Word has been received that the Rev. L. M. Gorrie, of Ballarat, who enlisted as a private, has been seriously wounded in the fighting in France.

Miss Ohlson, of Deaconess House, Newtown, Sydney, has been appointed to succeed Mrs. Hall (Miss Newton) as organising secretary of the Ladies' Home Mission Union of New South Wales.

Dr. Mervyn Archdall, son of Canon Archdall, the principal tenor soloist at St. Andrew's Cathedral, has left Sydney in order to proceed to the front on active service.

Owing to chronic laryngitis, and acting under medical injunctions, Dean Archdall, of Newcastle, has had to revoke his promise to conduct missions during the present year in Queensland and Tasmania.

Rev. W. Reay Campbell, of Cessnock (Newcastle), has been appointed rector of the parish of North Waratah. Much regret at Mr. Campbell's approaching departure has been expressed not only by the parishioners, but by the general public.

Sergeant Lionel Rose, who is officially reported wounded (slightly), is the youngest son of the Rev. (Chaplain) H. I. Rose. Mr. H. I. Rose, his eldest brother, was lately promoted to a commission on the field, and received the D.C.M. "for great gallantry." His remaining brother died of pneumonia at the evacuation of Gallipoli. Sergeant Rose was educated at Hayfield School and the Sydney Grammar School. He is 18 years of age, and went straight from school to camp.

The Right Rev. Anthony Mitchell, Bishop of Aberdeen and Orkney, died

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at Aberdeen on Wednesday, the fifth anniversary of his election to the see. Dr. Mitchell, who was in his forty-ninth year, was one of the most distinguished scholars of the Scottish Church.

The Bishop of Uganda (Dr. Willis) is undertaking the episcopal supervision of the vacant see of Mombasa at the request of the Archbishop of Canterbury.

Rev. W. H. MacFarlane, of Sea Lake Home Mission district (Vic.) has been accepted by the Australian Board of Missions as a missionary for Torres Straits Mission. His headquarters will be Darnley, east of Thursday Island. Mrs. MacFarlane, who is accompanying her husband, will stay for a few weeks at Thursday Island. The new missionary, who is the second from St. Aidan's College, Ballarat, to undertake frontier work, will be engaged chiefly in supervising the labours of native teachers, the hope of the mission being that inside ten years there may be a native priest stationed on every island.

Rev. J. Howell-Price has received the following letter from the War Office:—

"Sir,—I have it in command from his Majesty the King to inform you, as next-of-kin of the late Lieutenant-Colonel Owen Glendower Howell-Price, of the Australian Infantry, that this officer was mentioned in a despatch from General Sir Ian Hamilton, dated December 11, 1915, and published in the supplement to the 'London Gazette' dated January 28, 1916, and also in a despatch from General Sir Douglas Haig, dated November 13, 1916, and published in the second supplement to the 'London Gazette' dated January 4, 1917, for gallant and distinguished services in the field.

"I am to express to you the King's high appreciation of these services, and to add that his Majesty trusts that their public acknowledgment may be of some consolation in your bereavement.—I have, etc., Herbert Sutt, Lieutenant-Colonel, Deputy-Assistant Military Secretary."

Rev. B. C. Wilson, of Newcastle Diocese, wrote recently from the Front:—"We have just suffered a loss which is the greatest of any that could possibly have happened to us, viz., our Colonel, Lt.-Col. Howell Price, M.C.—a gallant soldier and a Christian gentleman—was fatally wounded, and succumbed a few days later. He was the only officer left to us who left Sydney with the battalion in 1914, and he had never been away from his unit during its active operations. To his personal gallant leadership and wise guidance the battalion owes very much of its fine record of service in France and elsewhere. As a churchman he set the highest example I have been privileged to witness on service. He never missed an opportunity of making his

communion, and was the greatest possible help to me in all matters pertaining to the spiritual welfare of his men. We all admired, respected and loved him, and would follow him anywhere. He died at the age of 26, and his name and record will last as a permanent inspiration to us all."

Prebendary Wilson Carlie, D.D., attained the Psalmist's allotted span of human life on January 14. He founded the Church Army in 1882, so that just one-half of his life has been devoted to the active service of this Society, which has become a power in the Church and the nation. The C.A. is doing a remarkable work amongst our soldiers in France and England.

Rev. Canon Taylor, C.F., returned to New Zealand by the "Maheno." A few days after his arrival he underwent a minor operation and then proceeded to Rotorua. He writes:—"It is worth while to have borne much pain if only to have come into close touch with the Army Nursing Staff. They are wonderful people—doctors, nurses and orderlies do all they can to make life bearable. Sleepless at night, they rearrange pillows and give hot drinks. Fractious over a bandage, they will remove it and put it on again: nothing is too big or too small for these dear people. Whilst we honour the soldiers, let us not forget the medics and their assistants, specially the nurses. There are no exceptions, wherever you go it is the same, just an unassuming attention to every need. Not in the limelight does such heroism shine, but the angels see it and take notice. Lastly I would like to assure all who have wounded or sick soldier relatives that they may be content that all that human skill and care that can help will be lavished on their dear ones."

An address of sympathy and appreciation has lately been presented, through the Archdeacons of Chester and Macclesfield, to the Bishop of Chester. The signatures to the address, of clergy, church officers, and principal laymen, numbering in all 1529, from 228 parishes, were obtained within a fortnight without systematic canvass in three parishes. The Bishop has been seriously ill. Bishop Mercer, late of Tasmania, is assisting him.

Friends of the C.M.S. everywhere will learn with deep regret of the death on January 21 of the Rev. Ernest Millar, whose name is so closely associated with the growth of the Church in Uganda. He was Chaplain to the Bishop of Uganda, and had been Secretary of the Mission since 1912.

The Dean of Durham was announced to preach last Sunday (March 25) at the City Temple, one of the leading Non-Conformist places of worship in England. Some people are wondering what action the Bishop of London will take.

## Notes on Books.

The East and The West.—The current number of the admirable missionary Review is to hand. It contains much interesting reading and studies on the problems of the Mission Field. Social problems are more in evidence than usual. Bishop Byrnes, discusses "Missions and Labour." A Mr. John Lee, who visited India on Government business, deals excellently with social reform questions in their relations to missionary work, more especially in India. He deals with a problem that demands most earnest attention on the part of all friends and organisers of missionary work. He writes:—"Rebellion has been merely economic unrest again and again in the history of the world. It is a heavy responsibility for English Christianity that trade follows both the flag

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and the Cross. Were our missionary Christianity more instinct with social fervour, more enlightened with knowledge and experience of the full meaning of economic progress, we might make trade and industry into the sacrament of visible human relationship. . . . In the penetration of the lives of Indians and others with the Spirit of Christ, we shall do little so long as industry appears to them to be an un-Christian thing. . . . For the expansion of industry on an enormous scale is imminent, and if we allow it to expand by methods which in justice to our brethren we have long discarded in England, what time those whom we employ know quite well that we are trying for our kith and kin far different methods, we may rely upon it that our Christian work will be largely undone." Bishop Montgomery writes, in his usual manner, a description of the Conference of the Protestant Episcopal Church of America. Other articles deal with the Chinese Church, Training of Indian Missionaries, Polynesia, and the Conversion of China.

**Sydney Diocesan Directory.**—The Registrar has issued the "Sydney Diocesan Directory" for 1917. As usual, it contains much that is of interest and use to Churchmen, since it contains the more important Acts of Parliament and ordinances of Synod. The directory contains also lists of the names and addresses of all clergymen officiating in Australia, Tasmania, New Zealand, Melanesia, British New Guinea, and Polynesia. Important alterations have been made in the regulations regarding faculties for alterations in churches and the erection of memorials. The regulations, approved by the Archbishop in Council, and instructions and regulations relating to other matters will be found in the book, together with extracts from various ordinances, which will prove valuable to both clergy and laity. In addition to this there is useful information concerning the various activities of the Church, e.g., the Church Schools and Colleges, the College of Theology, Home and Foreign Missions, C.E.M.S., Mothers' Union, etc. And all this for the modest sum of one shilling. (Our copy is from the Diocesan Registry, George St., Sydney, from which copies may be obtained.)

## Correspondence.

### "The Need of Evangelists."

(The Editor, "Church Record.")

Dear Sir.—Your Melbourne correspondent cuts right to the quick when he says that "the Church is in sore need of men to evangelise the Churches" (vide "Record," Mar. 16.) This reveals a weakness in our modern Church life. But does it not also reveal the sorry fact that Evangelicalism is failing to realise one of its own great ideals. As Dr. Griffith Thomas well says, "The Church that ceases to be evangelistic ceases to be evangelical." Now all are thankful to your correspondent for drawing attention to our need, and also for his practical suggestions. We must follow his lead and go deeper. To deplore the dearth may be proper, but to seek for the causes, with a view to a remedy is profitable. Permit, then, a humble contribution on the subject.

One cause may be found in the fact that in the Church of England we are not so sure of our Gospel. Second-hand opinions of a variegated character on all sorts of questions are entertained everywhere. Clear-cut convictions, and the courageous expression thereof, are deplorably absent. One of the cant phrases of our day is that this is the age of tolerance. Our tolerance is not the outcome of a true large-mindedness, but of a fear of offending the susceptibilities of other folk. Pulpit utterances are pleasing, but not powerful. Hell, Judgment, Lost, Need of New Birth, are words and phrases not frequently used in the hearing of our wellbred worshippers. They have lost their meaning to the preacher. The facts which they represent are not too clear in his own mind. He is not too sure of the Cross and all it implicates. Therefore the tendency is to deal with a subject of passing and popular interest. He is courageous and bold as he does so, but he is not evangelistic. Dr. Denny says that "we are afraid to speak as the Bible speaks about personal responsibility—we are afraid to say the tremendous things it says about sin and sinful men." Our need, then, is that we should know and feel our Gospel. A clear vision of the Holy God as revealed at Calvary is what the Church lacks.

We find another cause in the fact that our Church fails to seek out and specially train men for evangelistic work. Our few missionaries are men who have been compelled "to pick up" their knowledge and experience. Perhaps the process has been valuable, but it represents a waste of much time and a likely waste of material. The curricula of our theological colleges afford no

direct help and guidance to potential evangelists. It may be urged that the lamentably short course (generally two years, or three at most) does not permit of specialisation. This may be true, but it is no excuse. The foregoing quotation from Dr. Griffith Thomas is sufficient answer and warning. Nay more, we would add that St. Paul's injunction to Timothy, "Do the work of an evangelist," is something of more than merely personal or temporal character. In fact, evangelistic work is the business of the Church. She justifies her existence (dare we say, only maintains her existence) as she realises that she is out "to seek and to save that which was lost." Our Bishops must assist by searching for men for this much-needed ministry. Our colleges must assist by developing the evangelistic gift by means of special and definite course of training.

Then, are we not bound to confess that our "sore need" of evangelists arises from the mistaken notion that only parsons can conduct a mission? Is the evangelistic gift conferred only by touch of episcopal and presbyteral finger-tips? Your correspondent suggests the employment of laymen for children's missions. But should we stop there? Is there not a place in the wider fields of adult congregations, for the layman with his practical grip of the Gospel, with his intimate knowledge of the thoughts and the ways of men, who understand that some of the best work ever accomplished by the brothers Henry and John Langley, was that of their evangelistic efforts before their ordination. We must take heed. In our Church we are losing much in repressing lay evangelism. If a more generous spirit pervades our clergy and our congregations, there doubtless will be revealed many more prophets among the Lord's people.

One final word. Perhaps there is also something wrong with the spirit of modern evangelism. It is very proper and conventional. It is concerned over much with "brightening" its services—always, we note, in one direction only. It is seeking for a place in the officialdom of the Church. It is apt to become influential rather than spiritual. In a word, its ministry is in danger of losing its personal note and its personal touch with the individual soul. Not only is "personal dealing" a small quantity in our present-day ministerial training, but it has not its full place in the present-day ministerial life. There are many reasons for this, yet the solemn fact remains. Now the man who learns to deal with the single soul generally learns to deal with the larger crowd. Given, then, a recovery of an intense missionary spirit, of a keener sense of the value of individual work, it will not be long before our pastors find themselves to be prophets also, and our preachers to be evangelists.

Yours,

SIMPLEX.

### Church Endowments.

The Rev. F. W. Reeve writes:—I should be glad if you will publish the following correspondence, as it refers to a matter of vital importance to the diocese.

A few weeks ago I was in a parish not 60 miles from Sydney, the Rector informed me that that parish comprised an area of one thousand square miles, and this fact was vouched for by a Licensed Surveyor in the district. The only assistance that clergyman receives is the occasional help of a brother priest, and a Moore College student. That district is not an inland sea neither is it a desert. There are scattered over it little homes, where many souls of men, women, and children are neglected by our Church. The Rector is doing almost superhuman work in holding services at 16 centres, and giving instruction in public schools as far as his time will permit. When asked why there were not more clergy at work in a district so vast, his answer was, "there are no funds available."

The £3000 recently taken from the Moorebank Trust would help somewhat in such cases, but the Standing Committee, who cannot be ignorant of the undermanned state of the Diocese, has told us that "it has become inexpedient to carry out or observe the particular purposes to which the said amount of interest is by the said trusts devoted."

When these facts are known, I feel certain that the members of Synod will vigorously oppose any further attempt to violate the wise and pious provisions of the late Thomas Moore, for the maintenance of the preaching of the Gospel and the administration of the sacraments in this land.

To the Members of the Standing Committee,

Dear Sirs, As a member of Synod, I venture to make the request that you will introduce legislation to repeal the "Moorebank Estate Compensation Money's Partial Application Ordinance, 1916," and to restore the three thousand pounds to the original trust for the following reasons:—

(1) That the passing of the said ordinance, though legally done, was unwise, and has caused a loss of confidence in the governing body of the Church.

(2) That the Trust was varied by hasty legislation in a deplorably thin Synod; the time occupied in passing it through all stages being less than half an hour, and at a time when about 300 members were absent.

(3) That at the last Synod, held in December, 1916, the mere suggestion to request the Standing Committee to draw up an ordinance to vary the same Trust, provoked a discussion occupying portions of three days.

(4) That, as the result of that discussion, there was, apparently, an overwhelming opinion, that to vary the object of the Trust was to perpetrate a grave injustice, although there was a diversity of opinion as to the advisableness of varying the administration of the Trust.

(5) That the Archbishop has been placed in a very unenviable position by giving his consent in writing to this Ordinance which deprives the large number of under paid clergy of certain financial assistance, provided exclusively for them by the late Thomas Moore.

(6) That the unwise action of the May Synod has caused a large amount of indignation among the laity and depression among the clergy who are not receiving a "living wage," and who should have benefited by the increased value of the Trust.

I make this appeal entirely on my own responsibility. As many of you know I belong to no party in the Church, and for that reason I am sometimes in a better position for gauging the true feeling abroad, than others.

I wish you to believe that I write solely, out of love to the Church, and a sincere desire for her highest welfare, which sentiments, I am sure, are yours also.

I am, gentlemen,

Yours faithfully,

FRED. W. REEVE.

Diocesan Registrar,  
26th February, 1917.

Dear Sir,—

With reference to your letter of the 19th ultimo, re "Moorebank Estate compensation money's partial application Ordinance, 1916" I am desired to say that the Standing Committee think that they should not be called upon to discuss in detail with an individual member of Synod the matters of general concern referred to in your letter.

Your request is that the Standing Committee should introduce legislation to repeal the ordinance above mentioned, but I am asked to point out that in the opinion of the Standing Committee such repeal will never be either necessary or expedient, though some legislation in regard to the balance of the money not applied in pursuance of that Ordinance will probably in the near future be required.

With regard to the reasons advanced by you in support of your request, the Standing Committee is scarcely charged with the duty of justifying to an individual member the collective acts of the members of Synod.

Yours faithfully,

ROBERT ATKINS.

The Rev. F. W. Reeve,  
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## The Church Record.

MARCH 30, 1917.

## THE PRINCIPAL SERVICE.

Very wisely, in view of a pressure that is being persistently exerted, the London Evangelical Union held a meeting for the consideration of "the place of the Lord's Supper in Divine Worship." The Dean of St. Paul's in his address deplored the fact that a highly organised faction in the Church is working the National Mission not only for its acknowledged ends, but also for undoing the work of the Reformation and assimilating the worship of the Church to that of the unreformed Church of Rome. He did not in any way question their sincerity in striving to do God's service, but he greatly regretted that the efforts of men and women of goodwill in connection with the Mission have been largely neutralised by those who did not cease from ecclesiastical party war. It was sad indeed to find the sacrament of brotherhood made the storm centre of strife, and the very symbol of exclusiveness. The Church Times, by the way, curiously misunderstands the purport of this last phrase, which, to most people, has been shewn to be so obviously true by the Ki-Kuyu controversy.

After reviewing the history of the development of the Sacramentalist view of the Lord's Supper, Dr. Inge went on to make a practical suggestion. He said:—

We must admit that Morning and Evening Prayer are not altogether popular. I do not know that they are really more notorious than the frequent celebration of Holy Communion. But some of the Psalms are not well suited for singing, the Lessons are badly selected, and the State prayers not altogether satisfactory. More elasticity and freedom are wanted, and, although we have it to some extent in war-time, our liberty is a good deal curtailed. Ought we, then, to make any concession to the wish undoubtedly felt by so many, to make Holy Communion a more central part of our worship? Now, I suppose we all of us regret the half-emptying of our churches before Holy Communion. If some of those who leave have communicated in the morning it is all right, but still I do think that the Holy Communion ought sometimes to be an act of worship for the whole congregation, and it loses some of its emotional value when the communicants are a handful scattered about the pews. Therefore I throw out this suggestion, to exhort people as to the duty of becoming communicants, and to beg them to make the habit of all coming to the Communion on one Sunday—the first of the month or any other. On that Sunday there should be a rather shortened Morning Prayer, and then an interval for silent prayer, and the whole of the people should be entreated to remain for that silent interval, whether they intend to stay on for the Communion or not. I believe that course would be followed by a very great many. I dislike the non-communicating attendance, but what I should like to see is the whole congregation who had been confirmed staying sometimes for the Holy

Communion. These, I think, are the reforms I should advocate in place of the proposed suggestion of something like the Roman Catholic Mass for our Morning Service.

Dr. Inge here confirms an impression that we sometimes have, that the frequent celebrations tend to destroy the corporate sense that the less frequent and more largely attended celebrations gave rise to. We agree with him in deprecating the custom of non-communicating attendance, for we hold that "a Sacrament is no Sacrament at all unless it is received." Consequently there is no virtue in frequent celebrations unless they result in more frequent acts of communion on the part of our communicants. And if the more frequent celebrations do not bear this fruit, they will, in all probability, lead to more sparsely attended celebrations resulting in a weakened sense of corporateness amongst the communicants of the particular Church. It deserves to be emphasised more clearly than at present it is, that the Holy Communion is in a very true sense the Sacrament of our unity for "We the many are one loaf for we are all partakers of the one loaf." This aspect of the Sacrament is certainly weakened if not practically neglected by those who erect the Sacrament unto a sacrifice, encourage solitary Communions and make use of separate wafers instead of portions of one loaf. And yet this aspect was so strongly emphasised by St. Paul and the early Christian writers and is probably the true explanation of the primitive practice of reservation for the sick of portions of the one loaf of which their brethren had been partaking. We are thankful that Dean Inge has recalled attention to this in suggesting celebrations more completely congregational. The recognition and emphasis of the Holy Communion as really the Sacrament of brotherhood would surely tend to attract many whose ideal is brotherhood however wrongly they seek its attainment. We could wish that the great demand for the so-called "Principal Service" was indicative of a desire to restore this primitive and beautiful teaching of the Sacrament, but we fear it is quite otherwise, for, as perhaps a natural corollary of their belief, the very men who are most forward in making the demand are the men who are most forward to deplore numerous communicants at Cathedral functions and who sometimes revive an obsolete rubric to achieve their ends in lessening the number. The great desideratum in the Church to-day is to get our communicants to understand that the "Breaking of bread" is for them the most natural service on every Lord's Day; it is not to have a more or less gorgeous service in which the very purpose of its institution would be obliterated to the emphasis of a doctrine and custom not justified by the circumstances and words of that institution. As the Bishop of Manchester said at the meeting referred to:—

"It is incumbent on us to maintain that true doctrine of worship which our Reformers grasped so firmly in the Prayer Book of 1552, which is substantially the Communion Office of to-day. They recognised as the ideal set forth by our Lord the gathering of a band of faithful disciples drawn into closer communion with one another by communion with Him through the Sacrifice of the Cross. 'Of faithful disciples'—for this reason they distinguished between the ordinary service then obligatory by law on all citizens, and the meeting together of those whose hearts were prepared to meet their Lord. Of the Communion so celebrated all present were to be partakers, and the gathering was to be really representative of the whole congregation. Even in parishes where there were only twenty communicants three at least must be present, and presumably in larger parishes a like proportion. The occasions of Communion, with the exception of Easter, were left to

the discretion of the parish priest, who was to give solemn warning of his intention to celebrate. In the service he was to consecrate only enough for those present, and before leaving the Church to consume any portions that remained of the consecrated elements. Of consecration or reservation for the sick, not a trace was left, and even the act of kneeling was explained to be an act of gratitude or humility, and not an act of adoration.

"We are being plainly challenged to take a retrograde step and to restore the Mass. If we do so we shall be guilty of disobedience to our Lord. Under pretext of doing Him reverence we shall go back from the high ideal of worship as an act of communion with God through the Sacrifice offered once for all, which communion cannot be fully realised in solitude but only in fellowship with one another, in the Holy Sacrament which He has given us, of which we can find no better description than in His words: 'The glory which Thou hast given Me, I have given unto them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me.'"

## The Greek Easter Hymn.

(Translated by E. Parry, Ryde.)

Christ from the dead hath risen—  
The Lord has left the tomb—  
By death on death He trampled  
And burst the doors of doom.  
Omnipotent, arising,  
He overthrew the grave;  
To those the tomb had pinioned  
Eternal life He gave.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## A United Communion Service on Good Friday.

A Great United Communion Service will be held in Pitt Street Congregational Church, Sydney, on the morning of Good Friday, at which Presbyterians, Methodists, Congregationalists and Baptists will be officially represented. The Rev. John Ferguson, of St. Stephen's Presbyterian Church, as the oldest city minister, will preach the preparatory sermon, and other arrangements will be announced later. It is anticipated that at least 1000 persons will participate in the communion service, while leading elders, deacons, and stewards of the churches represented will distribute the elements.

## Sydney Mission to Seamen.

That more people in Sydney, and especially Church people, know so little about the Sydney Mission to Seamen is partly responsible for the fact that the Committee always seems to live from hand to mouth, according to their balance-sheets, for the past two or three years. If people really knew what is being done every day and night in the year in Sydney for our brave men of the Marine Service, who are constantly facing perils of the sea to carry our troops to the front and bring us many of the necessities of life, they would not hesitate to support the work conducted at the Rawson Institute for Seamen, George Street North, by the Rev. Allan Pain, Rev. Claude Leplastrier, and a voluntary staff of willing lady helpers, who nightly assist to make the rooms at the Institute happy and homelike for the sailors who yearly visit our shores by the thousands. While the Institute opens its doors to all sailors who have not been paid off for more than two months, yet it is chiefly the sailors from England and foreign countries and New Zealand, who have not friends to go to, who make the Institute their club, which they can use from 10 a.m. till 10 p.m. I think I may on another occasion give a description of an ordinary night at the Club or Institute or Mission House, but what I was particularly struck with was a Sunday evening spent there recently, when I saw such wonderful openings for mission work that I wonder so many of those interested in Foreign Missions fail to appreciate the opportunities open in our midst. A small Bible Class is held every Sunday afternoon at 4 o'clock by a lady who does Deaconess work in a parish throughout the week. Then at 5.30 the ladies, who have been hard at work preparing sandwiches and cutting up cakes, announce that tea is ready. The assistant Chaplain, Claude Leplastrier, who has been taking full charge while the Senior Chaplain

has been relieving Mr. Haire at the Newcastle Mission for some weeks past, then moves quietly among the men in the hall and picks out the genuine sailors who can appreciate a little homely tea and chat in the hall downstairs. It seems hard to refuse anyone, but the man who simply comes in for the sake of the tea is quite different to the quiet, reserved sailor boy or man, who accepts the offer to join the ladies at tea as a compliment. There can be no doubt of the great influence for good these ladies can have over men and boys, who, in many cases, feel that it is like being "at home again" to join the circle of ladies who, week after week, preside at the tea table. The hour soon passes, and the "lads" are ready to go upstairs to the hall again, where they can smoke, chat, or read the magazines till the church bell sounds, when the ladies and men stream up to the chapel, where books are handed to each man on entering, containing the service and hymns as used in the Navy and on board ships.

The service as conducted by the Chaplain is a shortened form of the Church Service, with three or four hymns, and the whole is timed to last under an hour. Once a month a preacher is arranged from one of the other denominations, but they all find that the Church of England Mission Service is most suitable for sailors, and the Mission Chaplain conducts the service.

One noticeable feature is that the Chaplain is very careful to point the men to the page where they will find each prayer, or the Psalm, or the hymn. The congregation seemed most reverent, and we were informed by those who regularly attend that it is a noticeable thing that the sailors are a most attentive congregation.

On the night we were there we noticed a number of Japanese at tea and in the hall. Several had to return on board their ships for duty, but some stayed to service. Then there were a number of French sailors, but they did not go to chapel, but sat reading in the hall. When the service upstairs is over, after a good hearty shake of the hand from the Chaplain, who tells the men he expects them to remain to a Song Service in the main hall, the men file downstairs and begin to smoke and chat with the ladies for about half an hour, and then the remark from the Chaplain, "Fires out and caps off," brings the men together near the piano, where the song service begins. This lasts for about 30 to 40 minutes, and the Chaplain then announces that there is no need to clear out, as the hall will be open till 10 o'clock, but as a rule the sailor wants to get away before 9 o'clock, as he has a long walk or pull off to his ship. The remark made by one man to the Chaplain that he had been walking the streets all day, except when he came to tea at the Institute, because almost every one of the firemen were drunk and fighting on board, struck one as an example of the value the Institute can be to such a man as this who, being a teetotaler, had to be associated with a lot of fighting drunken men on board ship, or else find a refuge in the streets or at the Sydney Mission to Seamen.

One friend offered to provide some missionary literature for the Japanese sailors, as they were enquiring for some to take on board to read in their ships, and the C.M.S. Depot gladly supplied same.

Will the readers of this not realise the importance of this work, and do what they can as individuals to stir up their Rector to have at least one offertory in the year for this grand work, and to pay a visit where possible to give encouragement to the staff, who always welcome visitors.—(W.E.W.)

## Lay Readers' Conference.

The first Annual Service and Conference of the Lay Readers of the Diocese took place on March 17th at St. Mark's Church, Darling Point.

His Grace the Archbishop preached a very impressive sermon from Eph. iv. 11-12, laying emphasis on the qualifications necessary for the efficient discharge of the duties of a reader, viz., Christian character, knowledge, ability, and acceptance of discipline in organization. A personal tribute to the splendid work of the readers in the outlying parishes of the Diocese was paid by his Grace, who expressed a hope that to meet the pressing need of the work, others would come forward and take their share.

An Admission Service was afterwards held, when the Archbishop's Chaplain presented Messrs. J. C. Turner and E. Graham for license as Diocesan Readers, Mr. H. Clapham as Cathedral, and Messrs. V. Penfold, C. Bartlett, C. Coleman, A. Bell, R. S. Ullathorne, and A. E. Austin as Lay Readers.

After the service the party proceeded to Bishops Court, where they were entertained at afternoon tea by Archbishop and Mrs. Wright.

A Conference in the Lecture Hall followed, when a paper was read by Mr. T. A. Stocks on the subject of "Distinctive Badges for the Readers." After discussion a vote favourable to the adoption of a badge was

carried, his Grace announcing that he was prepared to sanction a design drawn by Mr. A. E. Groult, which may be described as follows:—The badge to be of bronze, vesica in shape around the margin are the words "Lay Reader, Diocese of Sydney," in the centre is the Arms of the Diocese.

The same badge will be worn by all the Licensed Readers, but a distinction between that of Diocesan and Parochial Readers is made in the colour of the ribbon from which the badge is suspended.

The Archbishop has also approved of a Tipplet of Royal Blue silk edged with light blue cord to be worn by fully Licensed Diocesan Readers, which was used for the first time at the service.

Mr. E. Graham addressed the Conference on Unity and Co-operation as necessary to the successful carrying out of the work in which the Readers are engaged.

## Mothers' Union.

There was a large gathering of members and friends of the Union present at the Annual Service which took place in St. Andrew's Cathedral, on Monday last. We were especially glad to see that many of the country branches were represented. The preacher, Rev. A. H. Garney, M.A., gave a very practical and earnest address, taking as his text St. John ii. 5, "Whatsoever he said unto you, do it." He said that the thought he wished to impress upon his hearers' minds and which he hoped that they would take away with them as a motto was Loyalty—loyalty to God, based on faith in Him. He showed how loyalty was one of the most beautiful traits in the character of the Mother of our Lord, and how her whole after life was characterised by the loyal attitude shown in her reply to the angel's announcement, when she might well have been startled and afraid. "Behold the handmaid of the Lord, be it unto me according to Thy Word." The preacher urged the members to be loyal to the God and to the objects of their Union, so that they might receive the reward of faithful and loyal service.—(Communicated.)

## Missions to Men.

A tea days' mission to men, under the leadership of the Bishop of Bathurst, was commenced on Sunday last at Holy Trinity Church, Dulwich Hill. The Church was packed with about 700 men who came to partake in the mission. Mission services are being held every night this week, and it is hoped that the lives of many of the men of our Church will be more definitely won for Christ.

## C.M.S.

The Annual Meeting of the C.M.S. of New South Wales is announced for May 1, in the Sydney Town Hall. The Primate is to preside and the chief speaker will be Mr. J. T. McMahon, of Queensland, who will describe the Roper River Mission work with the aid of lantern views. Mr. McMahon, who is a journalist, has been on a special tour of the Northern Territory, and has been publishing some startling information regarding the conditions of the blacks which constitute a scathing indictment upon our own civilisation, not to say our Christianity.

## St. Peter's, Cook's River.

A memorial service to the late rector, Rev. G. Middleton, was held in St. Peter's Church, Cook's River, last Sunday evening. Archbishop Wright dedicated the carved cedar holy table and unveiled a brass tablet erected to the memory of the late rector.

## Cathedral Alterations.

The structural alterations at the Deanery are being rapidly proceeded with. A feature of the new building will be the spacious board-room and church offices, while the new choir school on the northern side will be a great convenience for the Precentor and the Cathedral choristers. At present the choir school assemblies in St. Philip's Hall, Church Hill. Quarters are also being built at the deanery for the chief vergers of the Cathedral.

## Wahroonga.

Under the will of the late Mrs. F. G. Sarkood a sum of £100 has been paid to the Trustees of St. Andrew's for the New Church Building Fund.

## Appointment to St. James's, Sydney.

The presentation by the Board of Nominators of the Reverend Philip Arthur Micklem, M.A., Th. Soc., for appointment and license to the Incumbency of St. James's, Sydney, has been accepted by the Most Reverend the Archbishop of Sydney.

## CRAFTON.

## Bishop's Return.

The Bishop and Mrs. Drutt are returning to Grafton by the Pulgarbar, leaving Sydney this week, and no doubt some of the Church people will meet his Lordship at Maclean

and bring him on to Grafton by motor on Thursday. The Bishop intends taking part in the Three Hours' Service on Good Friday from 2 to 5 p.m., with Archdeacon Seymour.

## The Mission.

Preparations for the Diocesan Mission of Witness to be held throughout the Diocese from next month till September are being quietly and steadily pushed forward. Missioners have been appointed for almost every parish and district in the Diocese. The bulk of the correspondence has fallen upon the shoulders of Archdeacon Tress, of Alstonville, who has taken up the work of corresponding secretary for the mission. It is hoped that missionaries will come from all parts of Australia, as well as at least one from England, and the clergy of our parishes have begun in earnest to urge their people to prepare themselves for great things from the Lord. The Bishop of Goulburn is to conduct the mission at Grafton, the Bishop of Bathurst at Lismore, the Rev. Canon Crotty at Ulmarra. In preparation for the mission the clergy of the diocese are to assemble in Grafton during Easter week, when the Bishop expects to be present.

## VICTORIA.

## C.M.A.

## Annual Meeting.

The annual meeting of the Victorian branch of the C.M.S. was held in the Chapter House, Melbourne, on March 5, with an excellent attendance. Thirteen clergymen and 21 laymen were elected to the general committee.

The following resolution was passed unanimously:—

We, members of the C.M.S., are convinced that it is desirable, for the maintenance and extension of the work committed to us, to secure sufficient new subscribers to increase the funds of the Society by £1000 per annum with the least possible delay. We therefore pledge ourselves, in full reliance upon God, to do all that we possibly can, by prayer and by personal service, to accomplish this objective.

The annual report was duly adopted, of which the following are extracts:—

The committee of the Victorian branch of the Church Missionary Society of Australia and Tasmania desires at the very outset of its 25th Annual Report, in the name of the whole of the members, to offer humble and hearty thanksgiving to our Lord Jesus Christ, the Captain of our salvation and the leader of our missionary enterprise, for His

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presence vouchsafed and His blessing given on the work of missions in general, and upon that part of it entrusted to us, during the period under review.

#### Change of Constitution, etc.

We are deeply thankful, as we look back, to see the manner in which the divine guidance was given, so that fundamental and far-reaching changes were made with perfect unanimity. The results thereof may be summarised thus:—(a) The Associations, having been merged into a common society, have now but one name—The Church Missionary Society of Australia and Tasmania; (b) whilst the respective branches manage their own affairs, they are linked together in the C.M.S. Council, of which the Primate of Australia is the President.

#### Candidates.

There is undoubtedly a new spirit of service within the Christian Church, and this has found expression in the large number of enquiries that have been made relative to the conditions of service abroad, and also in the number of direct offers which have been received. It is a great encouragement to us to know that many young people of our Churches are in various stages of preparation for this work. We view this as one of the most hopeful aspects of our endeavour for the Master.

#### Finances.

This part of our report is compiled with very deep thankfulness—thankfulness for the fact that in a year of unprecedented calls for the carrying on of the European War, the members and friends of this Branch of the Society gave nearly £2000 for the maintenance and extension of the work. The total income was £28967, of which £2621 was for the general purposes of the Branch, and £246 was received in trust for various missionary purposes. The general income includes the sum of £1376, which was contributed in connection with the Extra Revenue Effort. The total expenditure for the year was £28613. The balance sheet shows a deficiency of £2085 on 31st December last. Our old indebtedness to the Parent Society was reduced from £1880 to £1751.

#### MELBOURNE.

##### "The Flying Angel."

The 11th Annual Meeting of the Melbourne Branch of the Mission to Seamen was held on the 21st inst., at the Institute, the Lord Mayor presiding. The Annual Report showed an improvement in the situation for the year, mainly in the building of the new institute. The total cost of this project will be £11,000, but this has been met with the help of various grants, and by the generosity of the business and shipping firms of Melbourne. The Chapel, to cost £1100, is being built as a memorial of the officers and men of the mercantile marine who have lost their lives in the service of their country. The Chaplain, Rev. A. Gurney, reported:—"The attendance at the services on Sundays, as well as on week-days, have been on the whole encouraging, though there is great room for improvement in the attend-

ance of ships' officers at the Sunday morning services. With 17,210 attendances at concerts and socials, there have been 12,365 attendances at Divine Service, which indicates that over 71 per cent. of our sailor visitors have welcomed the opportunities our chapels hold out of prayer and worship."

#### BALLARAT.

##### A Good Idea.

The citizens of Ballarat have arranged a "Home-Coming Week," at Easter, when it is hoped that many persons born in Ballarat, or formerly resident there, may return for a few days to their old home, and renew old associations—religious, scholastic, social, and personal. The Bishop, recognising the value of such a reunion as an aid to the spirit of local patriotism, has issued a public expression of his hope that Church-people who once found in Ballarat their spiritual home, may spend the coming Easter there, and worship on Easter Day in the churches where they worshipped years ago, and visit the Sunday schools in which they learned, as boys and girls, the elements of the Christian religion.

The Church of England Grammar School for Boys is arranging for a reunion of old scholars during "Home-Coming Week," and the Bishop very strongly hopes that the gathering may be large.

#### Additions and Alterations to Bishops Court.

The Council of the Diocese has called for tenders for works at Bishops Court, which will give some additional bedrooms, add slightly to diningroom and study, and improve the domestic arrangements, particularly in the service of meals, and the accommodation for maids. The improvements and additions have been made possible by the generosity of a few churchmen of the Diocese, who have undertaken four-fifths of the cost.

#### CIPPSLAND.

Archbishop Mannix still continues his weekly war pronouncements without, apparently, any restraint or hindrance from the authorities. The latter are probably adopting the "silence of contempt" policy recently advocated in a specious article in the "Ave." This article assumes that because the Archbishop has not repeated his disloyal charge that this is a sordid trade war, he must have repented of his cruel folly. But this assumption is without foundation, for the Archbishop not only made this statement first in Melbourne, but afterwards repeated and amplified it in Brisbane. What people would like to know is why lesser disloyalists are practically silenced and punished, and this ecclesiastical irritant in a loyal community should be allowed to continue his virulent campaign.—"Church News."

#### Sunday School Teaching.

The Sunday School Board recently gave lengthy consideration to the future of the work in the diocese, especially in view of the problem of the country schools. An attempt will be made to formulate new les-

sons for 1918 in connection with Bendigo and Wangaratta, and the Bishop, the Secretary, and the Warden, were empowered to take the necessary steps.

#### C.M.S.

"Important constitutional changes are being made in the Church Missionary Society. The four country dioceses of this State will now have direct representation on the general committee. This generous and large-hearted move will greatly strengthen this grand old Society throughout Victoria, Gippsland will be represented by Revs. A. Bram, H. G. White, H. J. Harvey, A. E. F. Young, and Archdeacon Pelletier."—"Church News."

#### QUEENSLAND.

##### BRISBANE.

(From Our Own Correspondent.)

##### Canon Micklem.

Canon Micklem has accepted the living of St. James', Sydney, in succession to the Bishop of Armidale. His loss will be keenly felt in the diocese, especially as Head of the Theological College, and as one of the Residentiary Canons of the Cathedral, where his sermons have been greatly valued, and have always ensured a large attendance, but we rejoice to think that he has been called to so important a charge in the mother State. Nothing but kindly wishes and sincere regrets for his departure will be upon our lips. It is no new thing for our men to be valued and sought after. When Bishop Webber was in England seeking to fill vacancies here, he approached the late Archbishop Temple, who remarked, "Why, the men with the qualifications you require, we make Bishops of in England!" It is remarkable that no less than five of the Brisbane clergy have been raised to the episcopate.

##### Church Schools.

The Church of England Grammar School for Boys has outgrown its present premises, and a great building scheme has become absolutely necessary. Moreover, it is time that Queensland had a great Church Public School in the metropolis. The Archbishop brought this matter before his people for their prayerful interest. We are glad to state that £4000 has been promised towards securing a suitable site for school buildings. The Diocesan Education Committee decided some time ago to erect the much-needed buildings at St. Hilda's, Southport, at a cost of £10,000.

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#### All Saints' Church.

The Rev. St. John Pugh, formerly Rector of St. Luke's, Toowoomba, and honorary canon of the Cathedral, is visiting Brisbane. He was at one time attached to All Saints', and it has given the old parishioners pleasure to hear his voice again in their parish church. The Rev. Cecil Smith is in charge of this well-known church during the temporary absence of the Rector (Rev. F. M. Nightingale) in England.

#### WEST AUSTRALIA.

##### PERTH.

Letter from the Archbishop.

I was delighted to hear, especially from the General in Command, Field Marshal Sir D. Haig, that all the chaplains with two or three exceptions—which, alas, as we are not infallible, cannot be avoided—had done well and were doing splendid work. It requires special characteristics to be a successful chaplain. A chaplain must be strong enough and hardy enough to stand the physical strain—he must be spiritually strong enough to be a leader, and so full of sympathy that the men will go to him in their troubles. I believe the men wish the Padre, as he is generally called, to keep his own duty, and not to aim at "going over" when an advance is made—but to remain with the doctors and the A.M.C. to minister to the sick and dying. They do not want chaplains to forget that they are protected by the Red Cross and have no right to take up the work of a fighting officer, even if only for a short time. This must be a great trial for some men, but the doctors and the A.M.C. have the same trial to face, and the Padres have to set an example.

I visited, as you know, our men in England, Belgium, France, and Egypt, and I am delighted to bring back a good report. Some men get into mischief—so they do here in Perth—but on the whole we have reason to be proud of our men. It will interest you to hear what I heard said of them over and over again in England:—"Your men are so brave, so cheerful, and so grateful when anything is done for them that it is a pleasure to try to do more." The nurses added, "that your sick don't complain, but if they think they want anything, they ask for it." Of our boys good behaviour in France, I have General Birdwood's word, that he has not had one single complaint from the French or Belgian people, among whom our men have been billeted, that they had never repaid the hospitality extended to them by any wrong conduct. This is a splendid testimony for our men to receive. I feel sure a large number of Australians will be glad to hear this good news.

##### Appointments.

Rev. R. Coverdale, recently of Leonora, has been appointed Rector of Meckering. Rev. R. Smith has charge of the Jarrahdale-Serpentine districts, during the absence of Rev. P. W. Dampire, as troopship chaplain.

##### Officer Missionary.

Rev. H. A. Brewer, of the C.M.S. Uganda Mission has been staying in Perth. He has held a commission in the Uganda Volunteer Rifles, and has seen service in East Africa with the Belgians against the Germans. He was one of the officers in charge of the 15,000 Uganda porters who acted as the A.S.C. to the Belgian Expeditionary Force. Many of the Baganda in that force were Christian, and, while acting as an officer, he was also able to carry on his work as a Christian pastor and Missionary, and minister to their spiritual needs. He spoke at the Missionary Meeting in St. George's Hall on February 27th.

##### BUNBURY.

Bishop's Farewell Letter.

Perth, February 24th, 1917.

To the Diocese of Bunbury—

My Dear Friends,—You will believe me when I say that my heart is very full, as I am about to depart. Once more let me thank you for all your constant kindness to my wife and to myself. I shall never

forget it, nor shall I ever cease to pray for the old diocese. May God give you a wise and faithful Bishop, prosper you in your undertakings for His Glory, reward you for your goodness to me, and bless you in your homes.

F. BUNBURY.

#### NEW ZEALAND.

##### AUCKLAND.

##### Appointments.

Rev. A. H. Colville as Vicar of S. Sepulchre's; the Rev. J. L. Greer to Northcote; the Rev. W. Lambert to Te Awamutu; the Rev. G. T. Robson as Chaplain to the 22nd Reinforcements; the Rev. F. D. Briscoe resigned curacy of All Saints' and joined the Ambulance Service at the camp at Awapuni; the Rev. C. Mortimer-Jones has been appointed Chaplain to the camp at Narrow Neck. Against this latter appointment, the Bishop stated, he had protested as being unsuitable, as a Chaplain in the particular camp should be acquainted with the Native language if possible. He had suggested the appointment of the Rev. W. T. Fraser, of Waipawa, Hawke's Bay, but so far his recommendations on this matter had not been adopted.

The Standing Committee decided that letters should be sent the Primate, the Minister for Defence, and the Military Affairs Committee, asking that the suggestions made by the Bishop should be given effect to.

##### The Bees' Example!

A swarm of bees tried to take possession of the Church at Remuera, and found their way into the lining of the porch. The Church and the porch had to be fumigated. After a fortnight's worrying they took their departure. A parishioner remarked that they were much more persevering in their attendance at Church than many of the congregation.

#### REVISED LECTIONARY.

April 6, Good Friday.—M., Ps. 22; Gen. xxii. 1-18, or Numb. xxi. 1-18; John xviii. E., Ps. 40, 69. Isa. lii. 13-14; John iii. 11-21 or xix. 38.

April 8, Easter Day.—M., Ps. 2, 57, 111; Exod. xii. 1-14; Rev. i. 9-18. E., Ps. 114, 118; Exod. xii. 21-42, or xiv. or Isa. li. 1-16; John xx. 11-18, or Rom. vi. 1-13.

April 15, 1st Sunday after Easter.—M., Ps. 92, 99; Num. xx. 1-13 or Isa. li. 1-12; 1 Cor. xv. 1-28, or Rev. v. 1-10. E., Ps. 103; Numb. xx. 14 or xxii. 1-21, or Isa. liv.; John xx. 24, or Phil. iii. 17.

#### An Easter Prayer.

Oh, let me know  
The power of Thy Resurrection:  
Oh, let me show  
Thy Risen life in calm and clear reflection:  
Oh, let me soar  
Where Thou, my Saviour Christ, art gone before:  
In mind and heart,  
Let me dwell always, only, where Thou art.  
Frances Ridley Havergal.

It is not what a man gets, but what a man is, that he should think of. He should first think of his character, and then of his condition. He that has character need have no fears about his condition. Character will draw after it condition.—H. W. Beecher.

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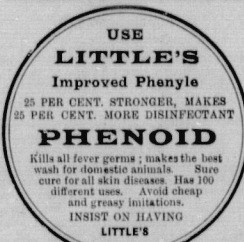
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## What is True Prayer?

After having obtained peace with God by means of most fervent contrition and confession of sin and a sincere, heartfelt faith in Jesus Christ as the propitiation for our sins, by His atoning death upon the cross, we feel that we are at liberty to exercise the next privilege and department of Prayer, namely, that of Intercession. This follows most appropriately after we have given thanks and praise to God for His goodness and mercy to us and for His great glory. St. Paul in writing to Timothy says, "I exhort therefore that first of all supplications, prayers, intercessions and giving of thanks be made for all men: for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God our Saviour." The Old Testament is full of many examples of intercession such as the praying of Abraham for the Cities of the Plain, and of Moses and Aaron for the rebellious children of the house of Israel who were saved in consequence of their intercession. Pharaoh acknowledged his sin and he sought of them also to pray for him and his people.

One of the most signal instances of intercession is that of Moses in behalf of the rebellious people when he prays "Pardon, I beseech Thee the iniquity of this people according unto the greatness of Thy mercy—from Egypt even until now"—and the Lord said I have pardoned them according unto thy word—and as truly as I live all the earth shall be filled with the glory of the Lord. (Numbers 14). For forty days and forty nights, fasting, did this servant of God pray for the people and for Aaron with agonising supplication, as recorded in Deuteronomy 9th chapter, and many other places. Space forbids a multiplication of examples. The wonderful prayer of Solomon on the dedication of the Temple is full of the prayer of intercession. In the New Testament, by precept and example, the same duty is enforced. St. Paul constantly intercedes for those whom he once persecuted. He asks the Philippians, "With all perseverance and supplication for all Saints that they should pray for him that utterance may be given unto him to open his mouth boldly and to make known the mystery of the gospel." St. James teaches that "the effectual fervent prayer of the righteous man availeth much and that if any is sick let him call for the elders of the Church and let them pray over him and the prayer of faith shall save the sick," while he also exhorts all Christians to pray for one another.

Our Prayer Book affords many examples and incitements to Intercession as instanced in the prayers for the King, the Royal Family, and for the "Clergy and People"; for all sorts and conditions of men; and in the Holy Communion we pray for the whole state of Christ's Church militant here in earth. These are but instances. As belonging to the Church we are of the priesthood of believers and one of the offices of priesthood is intercession. Christ as our Great High Priest ever liveth to make intercession for us. His Session at the Right Hand of God is His intercession, as some one has well said. How remarkable are the words of our Saviour to Simon Peter, "I have prayed for thee that thy faith fail not." The prayer was not answered immediately, for Peter's faith did fail him for a time, but eventually, after he had repented and wept bitterly, the prayer was answered and the Apostle was restored to the office of feeding the lambs and the sheep. How fully in the 17th

chapter of St. John do we read in His Great High Priestly prayer the Intercession of Christ for His people, "I pray for them—I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." It is surely right that we should ask Christ to intercede for us and for all those who are dear to us, but not only are we taught that Christ is the one Mediator between God and men, but that the Holy Spirit likewise helpeth our infirmities; for we know not what we should pray for as we ought but the Spirit himself maketh intercession for us with groanings which cannot be uttered." This, however, probably means that the Spirit assists us to make our prayers and intercessions in a true and earnest manner, and guides us as to what we should ask of the Father through the Son. The Spirit intercedes helping us as being the Paraclete, the Advocate—the other Comforter. There never was a time in the world's history when there was more need of intercessory prayer than the present. In the war-litany we intercede for our country that God may give victory to our arms, and that He may shield our soldiers' heads in the day of battle. How many bleeding, anxious hearts are day and night pouring out intercessions in behalf of dear ones now fighting for us at the front! It may be that a fierce, decisive battle may be fought, which will decide the fate of nations, before many months have passed. What need there is of more earnest interceding prayer such as that offered by Moses when his hands were held up by Hur and Aaron and the Amalekites, were conquered. May our consciences never accuse us hereafter of having neglected prayer at this awful time in the world's history.

(To be Continued.)

## World's Conference on Faith and Order.

(The Editor, "Church Record.")

Gladstone, South Australia.

March 19, 1917.

Dear Sir,—I hope you will find room for the following interesting World Conference on Faith and Order. The election of a delegate by the Australian Commission will, of course, be an easy matter, but a more difficult one lies in the background. The Commission recently appointed by General Synod is asked, not immediately, but before the Conference meets, to formulate the proportions of Faith and Order which it considers to be

(a) held in common by its own communion and the rest of Christendom, and  
(b) held by its own communion as its special trust, and the grounds on which it stands apart from other communions. The question arises whether this ought to be done by the Commission or by some larger and more responsible body, but in the latter case it would probably have to be done by General Synod, which may very probably not have met by the time the document is called for.

It would be interesting to have some expressions of opinion on this point. The Commission consists of five bishops, five

priests, and five laymen, and is, I think, very representative of the Church. Several interesting points are involved with which I need not occupy your space just now.

Yours very faithfully,

GILBERT,

Bishop of Willochra,  
Episcopal Secretary to the Commission.

February 13, 1917.  
The Right Rev. the Bishop of Willochra,  
Gladstone, South Australia.

My dear Bishop, I am sending you a copy of the plan for further procedure. On page 10 you will see that each commission is entitled to appoint one delegate and one additional delegate for each half million communicants of its own communion. It would seem well that these delegates should be appointed now. While the Council of Commissions cannot, of course, be finally organised until the Churches on the Continent of Europe, including the Roman and Eastern Churches, have agreed to participate in the Conference, or at least till the invitation so to participate has been presented and urged, still there may be preliminary work which the delegates can undertake before the official organisation.

You will see from the pamphlet that we are undertaking preliminary work in North America, for there seems no immediate prospect of being able to issue official invitations to Europe and the Near East. This preliminary work ought to be of very great value, for it will give us valuable training in the art of conference, as opposed to controversy, and it will make some of us do some new and profound thinking about questions of Faith and Order. One of the brethren said the other day, that his communion would send us, as its statement of Faith and Order, a copy of the New Testament. Apparently it had not occurred to him that his was not the only communion which appeals to the authority of the New Testament, or that differences in understanding the New Testament have been among the most fruitful sources of divisions.

I received the names and addresses of the fourteen members of the Australian Commission, and the later correction of some of the addresses, and I rejoice to hear of the amalgamation of the missionary societies in Australia. Party feeling seems to be disappearing, and disappearing, not because of indifference to a principle, but because the comprehensiveness of the Anglican communion is gradually becoming real to us.

We have been greatly encouraged by the promotion of Mgr. Marini to be Cardinal, and his appointment as chairman of a Commission of Cardinals on Christian Re-union. He has devoted his life to the effort to bring the Roman and Eastern Churches together, and has of late been very cordial about the World Conference Movement. I think it is a further evidence that Pope Benedict XV. has the matter deeply at heart, all the more, because he sees that without a re-union of Christianity its voice can not be made effective to prevent future wars.

I had known for some time that the question of Anglican orders was likely to be reconsidered in Rome. Personally, I should rather deprecate it at this time. An adverse decision would be final, while a favourable decision would leave unsettled many complicated questions of jurisdiction and the like, and I fear that it would tend to destroy the mediating position of the Anglican communion between Rome, the Eastern Church, and the Protestant bodies. The latter might feel that we had left the middle of the road and gone over to the Roman side. It would narrow the discussion of the question of Orders. If that is left to the World Conference, we would probably have a thorough discussion of it from the very foundation, which would be illuminating to all of us—Anglicans, Romans, Easterns and Protestants.

I remain, with warm regards,  
Very sincerely yours,  
ROBERT H. GARDINER.

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## Young People's Corner.

Alolo.

By Mrs. S. A. Hensley.

In a town called Igodo, in West Africa, there is a large mud house, much grander than any other in the town. It was the dwelling of a big medicine man when I first knew it. He was always ready to welcome us as his guests and give us ample room to stay while in the town. As we had to pass by Igodo to reach other towns in our district, we often accepted his hospitality. He was known far and wide as a medicine man; he had several wives and a great position. He did not care about the Gospel. He seemed never to want to hear it, but he always received us kindly when we went. Let me tell you the story of one of his wives.

She was a young, nice-looking woman—always clean, though most other women looked dirty; and, instead of having the sleepy "don't care" look usual among the women, her face was striking in its intelligence. Her name was Alolo. There are women who do the work of medicine men, and she was one of these, and was as clever in the native sorcery as her husband. She had the usual medicine man's charms and a small house of her own in which all her personal idols were kept. The Gospel was not quite new to Alolo. She had heard of the Lord Jesus from Yoruba and Sierra Leone traders, and she wanted to know more. Quite quietly, from our first visit, she attached herself to us whenever we went. She was known and respected everywhere. The kings of the different towns would listen with some respect to what she said, and she always received the honour given to a medicine man or chief.

In 1905, God gave her another little son (she already had a son and a daughter). How proud and happy she was! She set her face like a flint against every heathen custom; she offered no sacrifice in thanks to her idols, and would not allow the little one's face to be cut with the tribal marks. To God alone she gave thanks. It had been said that she would have no more children because she had neglected her idols, and now she could laugh at those who scoffed. If ever a Christian mother gave her little one to God, Alolo did. She rejoiced, she exulted, she laughed all day, and no one could mock her.

But, alas! when her baby began to cut his teeth, he sickened and became ill. She did all she could for him; she appealed for help to her fellow wives and her husband, but they were like stone. They told her it was because she had left her idols and their customs, and they would give her neither advice nor help. So she started out with her dear baby to come to me at Idumuje Igboke for help. I was away and my house fastened up. There was nothing for it but to tramp the six miles back again. A kind woman called her in to rest, and as by the flickering light of the palm oil lamp, they together looked at the little face, they saw the child was dead. The pitying Saviour was with that poor woman as she carried her dear dead baby that night along the winding bush path through the forest to her home. Her dear, dear baby, God's own gift to her! And she had loved Him and thanked Him, and now her heart was nearly broken. She was met with most cruel reproaches from her

husband, and with mocking laughter from her fellow women. She went out into the bush and made a little grave there, and buried her baby herself.

About two months later, she came to me with the request that we would visit Igodo soon, as she wished to destroy her idols. She said they had been nothing to her for many months. She grieved that she had given them a place in her house. She would have destroyed them privately, but thought it might teach some of the Igodo people if they saw them burnt. A few days later we went. Her husband knew the reason of our visit, and, when spoken to about it, said he had no control over Alolo; she always did as she pleased. He carefully absented himself early in the morning, and remained away till the deed was done. There was a remarkable collection of idols for a woman to possess, quite a heap all together in the yard of the house. A crowd of people gathered, and we sang a hymn, "Come to Jesus, just now," and spoke a few words to the crowd. Then Alolo got fire and set the heap alight.

I can only describe one other incident in her life.

Twins had always been thrown away in Igodo as soon as born. Alone, single handed, Alolo fought against this custom. One day she heard of twins being born, and before the parents had a chance to get them away to the bush she was at the house, and amidst a storm of angry protest she carried the twins off to her house. Her husband was indignant. The other women tore their hair with anger and superstitious fear. The whole town gathered before her door, but she withstood them all. She was left at last, cut off from every one, with the entrance to her house strewn with "medicine" to cause her death. The babies had been treated too badly, and she could not save them. Before many hours they were both dead. Then she was seized by a crowd and taken to a town some distance away where a Government official was staying while on a tour of his district. She was charged with upsetting the peace of the town, a charge which has sometimes been effectual in getting a Christian punished. But in this case the truth was found out.

Her husband died about four years ago, and she is now married to a Christian man and has been baptized together with her children. Without doubt Alolo has been the instrument used by God to bring into existence the Church which is in Igodo. What does a story such as this say to us? Does it not fill us with pity for the Heathen who are living in darkness and the shadow of death? And does it not also show us that low and degraded though they may be, they yet can be changed by the grace of God and become the means of blessing to others and honour to Him? The Lord Jesus Christ died for these people and loves them, and if they hear of Him and give their hearts to Him, He can make them vessels "meet for the Master's use." Let us pray, let us work, let us give that this may come to pass.

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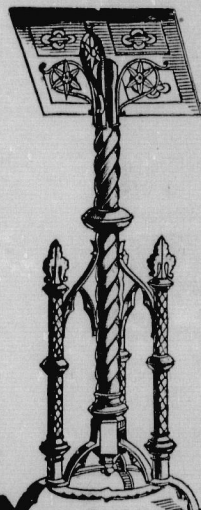
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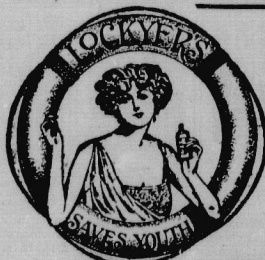
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## Current Topics.

A correspondent from Victoria deserves the gratitude of the whole Australian Church for his endeavour to awaken her to the serious responsibility she bears in relation to the grave and difficult times in which we live. The strong indications of the end of the War enhance the importance of his suggestion for the careful study of the problems the War is producing, or has produced, with a view to a constructive policy of Church leadership in their settlement and solution. There can be no doubt that the work of demobilisation will be attended with the gravest difficulties, and it would be insane to a degree to await that work without having some definite policy as the result of most earnest and prayerful deliberation. The conditions of War have evoked a wealth of enthusiastic and sympathetic service, in a large majority of cases transforming those who were fast becoming mere butterflies of society, into hard and purposeful workers. The brave sacrifice of our lads and the anxiety that affects almost every home, have indeed led to a regeneration of our womanhood. It would be a lamentable thing and a grave scandal upon organised Christianity, if, when the War is over, these lives of such noble possibility were to sink back to the old sadly unideal level. Again, every now and then, hints are thrown out that the ministry and the mission field are going to be enriched by largely increased offers of service; and these offers will come, we believe, not merely from the ranks of the men who have seen visions amidst the hardships of the trenches, but as well from the ranks of those who, in the shelter of the homeland, have responded to the appeal for sacrifice, driven by the desire to attune their lives to those of the loved ones in the forefront of the battle. Now, if the Church really expects this, or if there be any strong probability of this eventuating, it will become her leaders to have to hand wisely laid out plans for the conservation and effective utilisation of such service.

It may well be expected that the over-ruling Head is making provision for the solution of some of these most serious problems the Church has to face to-day in the exercise of her ministry of the Gospel. We have before attempted the suggestion that only the manifestation of a true sympathy, possible through self-sacrifice, is likely to promote that goodwill throughout our social life which is so necessary to counteract the disintegrating forces that are at work amongst us. We do well to hope, and earnestly pray, that the fine spirit of camaraderie manifested in the trenches and, to a certain extent, obtaining in the circles of war workers in the homeland may

become a permanent asset for our country and Empire after the War is over. Such a spirit, under the constraining love of Jesus Christ, would cause men and women to refuse to go on in the hard and fast separation of classes that has for so long persisted and made possible the complete misunderstanding of the present. It would respond willingly and eagerly to an appeal for hard work amidst the congested areas of our community, or for self-immolating isolation among the scattered "way-backs" who live, almost perforce, in something very akin to heathenism. And again we would emphasise what seems to be a mere truism, that only self-sacrificing service, loving and unostentatious, will overcome the prejudices that are at present separating our people and endangering our social welfare if not our national life. Surely here is a call and opportunity for leadership in attempting the solution of two of the most distressing problems the Church of God has to face in this our Australia.

In striking headlines our daily newspapers publish the long-delayed and yet long expected announcement that America is really to enter the War. We admit to some surprise that "The President wants War," because the long procrastination seemed to argue quite the opposite in spite of the impudent attitude of Germany and the desire of the American people generally. We hope that President Wilson has become so convinced of the enormities of Germany as to make him throw in his lot in the determination of utterly destroying the force we call Prussianism, which has shewn itself an impossibility in a civilised world. The President's declaration of his motives and his caustic condemnation of German intrigue leave little to be desired. He said:—

"I must make our motives and objects clear. They are the vindication of the principles of peace and justice, as against a selfish, autocratic Power, and the establishment of a concerted purpose of action which will henceforth ensure the observance of these principles. We are at the beginning of an age which will insist that the same standards of conduct and responsibility toward wrong be observed by a nation's Government as among individual citizens. We have not a quarrel with the German people, but we have for them a feeling of sympathy and friendship."

"Germany entered the war without the knowledge or approval of the German people. This war was provoked in the interests of ambitious men who used their fellow men as pawns and tools."

"Self-governed nations do not fill neighboring States with spies, nor do they employ intrigue to produce a critical state of affairs which will enable them to make a conquest. Such designs, such cunningly contrived plans of deception and aggression, can only be carried out where no one has the right to ask questions. A steadfast concert of peace can be maintained only by a partnership of democratic nations. No autocratic Government could be trusted to keep faith and observe the covenants."

It has been all the time recognised that America will have internal diffi-

America's  
Internal  
Difficulties.

culties to meet which will severely tax the wisdom and power of her administration. The President indicated his appreciation of these when he uttered the following tactful warning:—"The irresponsible German Government has thrown aside all considerations of humanity and right, and is running amok. We hope to prove our friendship for the German people by our sympathetic attitude towards the millions of men and women of German birth in our midst, most of whom are true and loyal Americans. But if they show disloyalty it will be met with stern repression."

The great strength of her German population, if we may judge by the similar difficulties our own Empire has had to face, will probably lead to some measure of civil warfare. All the more is this to be expected, as such warfare might reasonably be expected to impose limitations on American assistance for her Allies.

Probably no department of our Australian missionary enterprise has had less encouragement from the outsider than our Roper River Mission.

The amount of criticism levelled at our methods and results has not seldom led to great heart-burnings and discouragement. Indeed, there is on record, we believe, the written criticism of a northern cleric of the past, that such missions could only end in failure as the Australian natives belonged to a primitive race of men who were not endowed with the organ of spiritual aspiration. All the more welcome, therefore, comes the spontaneous outburst of praise for the work at our Roper River Mission from the pen of "The Queenslander," writer, Mr. T. J. McMahon. Mr. McMahon has been making a tour of the Northern Territory and writing up descriptions of his findings in "The Queenslander." Several times he has referred, in terms of felicitation to the work of that Mission; and now he has devoted a long article to the Mission itself—portion of which we publish in our present issue. Such unprejudiced testimony will encourage those of our readers who are at present assisting that mission, and should win for it many more supporters. The C.M.S. of Australia is responsible for the support and direction of the work, and we are sure the secretaries in New South Wales and Victoria will gladly welcome a large increase in subscribers to that special fund. It would be a great pity if any shortage of funds were to militate against a work which is being so successfully carried out.

We have just recently completed a series of articles by a theological expert on the Revised Lectionary. As was stated in these articles, there is need of a very careful study and use during the two years of experiment,