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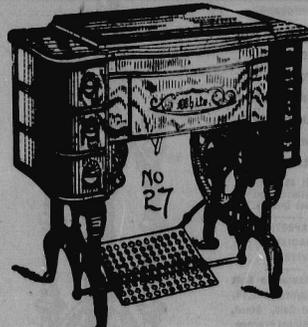
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Current Topics.

The Gospel for the Second Sunday after Trinity (St. Luke xiv. 16-24) brings to us a warning Second Sunday against such absorption after Trinity, in worldly interests as causes us to neglect the things which are spiritual.

The warning is conveyed in the form of a parable, telling of a great supper, and of the invited guests, who, when they heard the gracious invitation, "Come, for all things are now ready," "all with one consent began to make excuse." We may pass over the first and obvious application of the parable to the Jewish nation who rejected the Lord, and look around us in the twentieth century to find a similar condition of things prevailing.

The invitation of the Gospel is proclaimed on all sides, but often falls on deaf ears. Multitudes never enter a place of worship, or seem to take any heed of spiritual things. The feast is provided, but they do not come to partake of the bread of heaven. The excuses are still the same. People are immersed in their property, their business, their domestic life, and can find no time for God.

But even to professing Christians, who, as a rule, seek to honour God, His Day, His Word, and His House, comes the subtle temptation to allow the things of this world to cloud the spiritual vision, and deaden the spiritual life. Who has not observed the danger of riches in this connection? It is still hard for the rich man to enter the Kingdom of Heaven. And the stress of business, does it not sap the spiritual energies of many of God's servants? And what of domestic ties, which in their right place are so great a gift and blessing from God? Are there no parents who, on this plea, keep their sons and daughters from serving the Lord in the Mission Field? Are there no young people who excuse themselves from such service on the same plea of domestic duty, when the circumstances are such as would not restrain them from leaving home to be married, or to take money, or for the service of their country?

We need to examine ourselves lest the lawful interests of our earthly life hinder our whole-hearted service of God; lest our high-sounding reasons for holding back from fuller consecration are only excuses. The Lord says, "Come, for all things are now ready." May we all respond to the invitation, seeking not only spiritual food for ourselves, but longing that we may be privileged to help in bringing in others

to the feast, "the poor, the maimed, the halt, and the blind."

We need to go from home to hear the news. In the London "Record" we are told that the Rev. Charles E. Stocks, The Vicarage, Herne Bay, had received a letter, dated February 24,

A Lively Imagination.

from a relative in New South Wales. In this letter there is testimony borne to the splendid spirit which animates the Australian people, both in sending men to the Front and in making sacrifices to aid the Belgians in their time of need. All this is, of course, perfectly correct, and we have every cause to be thankful that it is so. But when the writer proceeds to comment upon the wonderful religious awakening in Australia, caused by the war, we rub our eyes, and wonder if we have read aright. The passage is as follows:—

"The Churches cannot hold the crowds now going to Church through the influence of the war. The Anglicans have to hold service at the one time in the Church and hall, both full to overflowing. The Methodists have had to close their Church, seating 300, and go to the theatre, where over 1,000 crowd in. The other Churches are in a similar state. This is general throughout Sydney."

We have some knowledge of the conditions of religious life in Sydney, but we have heard nothing of such an eagerness for spiritual things. We only wish that it were so.

Matters economic in the Commonwealth are seemingly approaching the chaotic, and two causes are suggested as responsible for the difficulty—the War and the drought.

The butter, sugar, and meat shortage which is gradually affecting the country is causing a necessary agitation in the domestic sphere, especially as commodities generally are on the ascending plane in regard to price. On the other hand, the conditions of employment, or rather, unemployment, are becoming more and more acute, and one is forced to wonder what the upshot will be. In one State at least a necessary commodity of forage was found to be unduly inflated in price by the policy of keeping back supplies, which would, under normal conditions, have been sent forward. This gives some colour to the suggestion that is sometimes heard, that some person or persons are exploiting the present crisis for their own aggrandisement in utter disregard of public inconvenience and suffering. Of course there may not be the slightest degree of truth in such a suggestion, but the suggestion itself draws attention to the possibility that these

various difficulties have not, after all, come about in the quite natural course of things, but that some clever and unscrupulous tricks of business have been used for individual enrichment at the expense and suffering of a blind-eyed and too tolerant public. We can conceive of no more unchristian, unpatriotic, and unmanly course of action in a community. In fact, men who could be found capable of resorting to such a procedure would be able to give the Germans many points in the game of treachery.

We heard a good Irish Romanist the other day vilifying the Labor Government as being responsible for all the ills from which we are suffering—high prices, heavy debts, and shortage of labour. He must have been, certainly contrary to appearances, one of the bloated Capitalists. We have heard, by the way, much the same complaints of Liberalistic politicians. The man's accusations were illuminating and suggestive; for when we had boiled down all his complaints, and stripped them of the mere accessories of the moment, we found, not an indictment of Laborism, or indeed of Liberalism, but of the pathetic and ever-increasing frailty of human nature. Fallen human nature is itself necessarily self-centred and self-seeking. Consequently whether that nature be found in politician, business man, or ecclesiastic, it will always be found ultimately selfish and completely unreliable. We were interested some weeks ago in a leading article in one of our prominent newspapers in which the fearful crimes of Germany were shown to be traceable to the materialistic spirit and teaching which had obsessed that nation. The writer of the article seemed to be utterly oblivious of the fact that the leading articles of his paper on the two most recent Christmas Days had shewn the same utterly materialistic tendencies. It is just the influence of such a spirit that produces in a man's mind those untrue values which give rise to actions in business life exactly similar to what the Germans are perpetrating in this present war. Present day methods of trade manifest a warlike spirit which threatens to become altogether relentless in the struggle for riches. It is to be hoped, and prayed for, that the stress and suffering through which we are passing in this terrible war may call us back to the true values of life, and purify all the relationships of our common humanity. "If we could only learn to care for others and to put away over-care for ourselves, a good many economic problems would cease to exist."

The Materialistic Spirit.

English Notes.

By the Venerable Archdeacon Boyce.

II.

The Need of Reform.

One who enquires is at once struck with the anomalies or abuses in the Church of England. The worst I consider is in the appointment of Bishops. Very often the best and most suitable men are not selected. The matter rests with the Prime Minister of the day who may be a Presbyterian, a very High Churchman, or something else. Political leanings have time after time caused a selection. Did not Gladstone and Salisbury for nearly 30 years usually appoint men of their own school of thought in the Church?

Another of the worst abuses is, that many livings are owned privately. One lady, for instance, has 20 livings. She appoints the clergymen, the people having no voice whatever. She promotes one of her younger men to a better living of her own when one falls vacant, &c. England sadly needs free Synods with powers like those we have in Australia! If I lived there I should be an ardent Church reformer. It is the inherent goodness in the Church that enables her to live and triumph notwithstanding all her weaknesses. Her Spiritual and sublime Prayer Book, her long and splendid history, and the devotion and learning of so many of her clergy have

been among the saving graces which have enshrined her in the hearts of the millions.

A Wonderful Old Church.

I was attracted to the Temple Church more than to any other in London. Lying at the back of Fleet Street the position does not appeal except that it is wonderfully historic. Memorials of crusaders carved in stone, their effigies with their armour on, are in the Church, and have been there for nearly 700 years. Among the roll of famous Masters of the Temple stands out that of the "learned and judicious" Hooker, one of the greatest of our Anglican theologians. The Church, which seats about 1000 persons, is always more or less crowded. The congregation consists mostly of barristers, members of the Temple, and the rest are usually visitors. But it was the hearty and devotional tone of the service that appealed to me. The prayers were not intoned, nor was there any attempt to imitate intoning, but they were extremely well read. Every word had its true emphasis, and could be clearly understood. There was not too much music, which probably caused it to be the more appreciated. The choir was one of the very best in London, and I thought the anthem and other parts very finely rendered. While the sermon was not great, all could go away spiritually refreshed by the Service. It

may be worth mentioning that on the last morning I was there a gentleman next to me sang without any book every verse of the Psalms of the day. He sang in a low devotional tone, but each word was clear. His example in knowing so much of the Word of God by heart was a refreshing and pleasing experience.

Laymen and Services.

I was pleased to see so many laymen taking a part in the services in the Churches by reading the lessons. I did not know or hear of any layman reading the prayers. The Rubrics direct the clergyman to do that, but it is very different as to the lessons. Leading residents helped in this way. In one Irish village, for instance, I heard the Earl of Mayo read the lessons, and incidentally the Countess sang in the choir.

A Greater Love of History.

I noticed that with the spread of education there was a greater interest in the history of the country. This I thought a good sign. Is not what we have to-day a consequence of the past? There is a warmer appreciation of the efforts made in bygone years, and a desire to honour the heroes who won the battles for the people not only by force of arms, but in the Church in Parliament, in philanthropy, and in science. "Peace hath her victories no less renowned than war." This should result in broader views of life, reduce selfishness and promote reverence.

History in the Cathedrals.

English history may be said to be written in the Cathedrals and Parish Churches of the land. The tomb of Bede in Durham, of Edward the Confessor in Westminster, of Stephen Langton in Canterbury (which reminds us of Magna Charta); of the Black Prince in the same stately fane; of Queen Elizabeth in Westminster; of Nelson and Wellington in St. Paul's; all seem to speak of epochs great with importance in the national life. But what are they among so many? The buildings of our Church I thought stood out as of especial interest to any one visiting the Mother Land, not only because of the splendour of their architecture, but more so, I think, because of the glorious history they enshrine.

A Goodly Heritage.

The sons and daughters of England have a goodly heritage from many points of view. We in Australia, who love this new country, can have a

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pardonable pride in our British ancestry. There is no nobler descent in the world than that of the British race. One loves to think, too, that a great force in the generations of the past, the chief factor in the making of England, has been her National Church. She has been the purifying and uplifting influence. She has pointed to a high ideal, and while leading men heavenward has taught them how to rightly live as well as how to die.

and to the Romans, more helpful than many commentaries.

GERARD D'ARCY-IRVINE.
Rose Bay, Sydney.

An Autograph Letter of Bishop Broughton.

(The Editor, "Church Record.")

Sir,—The attached letter, which is letter and envelope in one, is addressed in the only Bishop of Australia's own handwriting to, Rev. Dr. Molesworth, St. Martin's, Canterbury.

By the Dryade, Canterbury, and bears the post marks, "Paid Ship Letter, Sydney, Nov. 30, 1838," "India Letter, Falmouth," and what appears to be "G. MF. G. 839." The letter was also sealed with a plain seal, which is still on it intact. The original I shall be pleased to show to anyone interested at my office. It only reached me by the last mail from Eng. Sir Guilford Molesworth, in arranging some papers left by my grandfather, the Dr. Molesworth to whom the letter is addressed.

As letters of this antiquity and origin have something more than a private interest and may almost be termed written links in Australia's historical chain, I enclose you this copy, that if you think proper you may publish it for the perusal of your readers. The whole of it is in the Bishop's handwriting, and is in a good state of preservation.

F. H. MOLESWORTH.

82 Pitt-st., Sydney.

[Copy.]

Sydney, 30th November, 1838.

My dear Sir,—I beg with many thanks to acknowledge the favor of your obliging letter of 12th June, acquainting me with the circumstance of a public meeting having been held in Canterbury with the view of raising contributions to be applied, in such a way as I should deem most advantageous to the spiritual interests of the Colony of New South Wales, and that the sum of £272 12s. 1d. had been subscribed accordingly.

The heretofore destitute condition of this part of the world, as to any provision for the due administration of the ordinances of religion, renders it a pleasing duty on my part to acknowledge the important assistance which, in a pecuniary point of view, this act of liberality will render towards the removal of some portion of our wants; but to myself personally this manifestation of kindness has a tenfold value, proceeding as it does from a place where so many years of my life have been passed, and the name of which is connected in my mind with associations which are next to sacred. It is impossible of course to convey to the individuals who composed that meeting any separate expression of the grateful feelings which I entertain towards them, but you will greatly oblige me if you should find an opportunity of expressing to Mr. Lushington, who presided, my sincere acknowledgments for his attention and exertions on that occasion. To yourself, allow me to add, I also

Baptised for the Dead.

(The Editor, "Church Record.")

Sir,—To the interesting answers given in your columns in your issue of May 28 to the question, "What does St. Paul mean when he says, 'What shall they do which are baptised for the dead?' (1 Cor. xv. 29), may I add another?"

I shall do so by simply quoting the translation of the passage made by the late Dr. W. G. Rutherford, formerly Headmaster of Westminster, "Otherwise, what will they gain, these arguers, who receive baptism—to be numbered with the dead! If it is certain that dead men do not rise, why be baptised—to be numbered with them?"

I will only add that I have found Dr. Rutherford's translations of St. Paul's Epistles to the Thessalonians and to the Corinthians,

am most deeply indebted for the gratifying terms in which you have been so good as to express yourself towards me in conveying to me an account of the results of the meeting, and I very earnestly desire a continuance of your prayers on my behalf.

I beg to add that I have drawn upon Messrs. Hoare and Co., a bill for the amount stated in your letter (£272 12s. 1d.) in favor of Mr. Thomas Francis, and I shall have paid down here the same sum, to be applied in conformity with the intention of the meeting. You will oblige me by ensuring the due settlement of the account in favour of Mr. Francis. Allow me to assure you of my sincere and earnest good wishes for the welfare of yourself and family, and believe me to remain,

My dear Sir,
Your sincere friend and
Obliged humble servant,
W. G. AUSTRALIA.

Faith, Hope, and Charity.

(The Editor, "Church Record.")

Sir,—Referring to the letters criticising the leader in the "Church Record" under the above heading, I can assure your correspondents that I have on very many occasions, especially of late, in course of conversation with excellent Christian people, heard it remarked that undoubtedly "the world is getting worse and no better." There is more infidelity, scepticism, worldliness, and immorality than ever. It is taken as an admitted fact that the Church has signally failed in evangelising the masses, as witnessed by empty Churches, and desecration of the Lord's Day. Such opinions have been invariably accompanied with the expression that there is one great comfort, viz., the hope of the speedy Second Coming of Christ. I think that this statement of fact will be borne out in the experience of many readers who have heard similar expressions. The late Dr. McNeile, in his lectures on the Jews, as quoted by Dr. David Brown in his monumental work on the Second Coming, states that the common opinion is that the present is the final dispensation, and that by a more copious outpouring of the Holy Spirit it will magnify itself and swell into the universal blessedness predicted by the prophets, carrying with it Jews and Gentiles, even the whole world, in one glorious flock under one Shepherd, Jesus Christ our Lord. "This," adds Dr. Neile, with evident disapproval, "is reiterated from pulpit, press and platform. It is the usual climax of missionary exhortation, or rather missionary prophecy." Mr. Brooks writes that "Multitudes of professors of religion are under a delusion—that we shall 'glide' into the millennium by the instrumentality of our various institutions for evangelising the heathen. This is a mistake, in the opinion of Mr. Brooks, who adds: 'As regards the kingdom of Christ, which is the millennial kingdom, the testimony of Scripture is most abundant to the fact, that it is to be ushered in by desolating judgments, and that the

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universal prevalence of religion is not to be effected by the present means of evangelising the nations but by a stupendous display of Divine wrath upon all the apostate and ungodly. Similar quotations might easily be multiplied. How contrary are such views to the promise of our Lord (St. Matt. 28:18-20). I do not intend to enter into the discussion of the Second Coming. Any one who has carefully studied the libraries which have been written of late on Eschatology must know the difficulties which surround the whole subject. "Quot homines tot sententiae," and upon no subject ought the sentiment "may difference of opinion never alter friendship" to be more generously held.

THE WRITER OF THE ARTICLE. P.S.—In my article it was the "fact" of the world becoming worse and sin prevailing which I said was regarded with complacency, not the sin itself, which is a very different matter. It is unthinkable that any one should look upon sin otherwise than with the greatest abhorrence. The idea which I sought to convey was that the "existence" of evil is looked upon as in no way to be wondered at and by some is regarded even as a sign of the speedy Advent of our Lord. It is the opinion of many Christian students of prophecy that Missions cannot be expected to convert the whole world in the present Dispensation. I never intended to express pity for any one holding such opinions, although a different view may be held, and I regret that the intention of the article in this respect should have been misunderstood or have caused any pain.

[Other Correspondence held over until next issue.]



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The Dead Soldier.

(By N. W. Byng, in "Home Words.")

We believe this pathetic poem will bring comfort to many who have lost one near and dear to them in the War.

Bear him away, His face is grey, Out from the noise and tumult and the shriek Of flying shell, the roar of guns, the reek Of blood and sweat. His face is set In the last dignity of death; his brow, Though streaked with red, is fair, I trow; No line it frets. Hath he regrets? Look . . . he forgets!

His fiery race is run; His soul is won; Into the calm he goes, and all His being answers to the call Of God Whose arms are spread About the blessed dead.

Think you he would come Back to sound of drum, If his heart could beat again? Back to wickedness and pain, Back to love its loss and gain, If he could, oh, if he could, Would it seem to him so good?

See him growing old, His warm heart waxing cold, Full of crochets, little ills With a smile that nips and chills, And a look that young joy kills. This is true, we know That sweet natures once aglow Have waned so.

But crowned with love he goes To where the river flows Up to the feet of God Who sits enthroned, And all the tenderness in us he owned Goes with him like a song And follows him along Through the unwritten pages Of the far distant ages.

What a grand incentive to growth, development and service, is the thought that life is to go on for ever; that we are not acquiring knowledge for this state of existence only, but that every truth of God which we learn, every experience, through which in the Divine leading we are called to pass, has its part in the building up of a character which shall never die.—F. Thompson.

Personal.

Rev. E. Howard Lea, Rector of St. Mark's, Darling Point, will succeed Dr. Radford as Commissary in Sydney to the Bishop of Bathurst.

Rev. C. M. P. Heath, formerly Vice-Principal of the Brotherhood of the Good Shepherd, Dubbo, N.S.W., who has been absent in England for eight months, has returned to Australia, and has accepted the position of Rector of Beaudesert in the Diocese of Brisbane. He is shortly to be married to Miss Sides, daughter of the late Dr. Sides, of Bourke.

Rev. C. D. Black-Hawkins, who has been working on the staff of Kensington Parish Church, London, will shortly join the Brotherhood of the Good Shepherd, Dubbo, N.S.W. He will take charge of the parish of Brewarrina, in succession to the Rev. T. J. Gibson, who shortly leaves the Brotherhood to seek further experience in a Southern Diocese.

Rev. S. M. Johnstone, Rector of Parramatta, N.S.W., who left recently for Ireland, was detained for a time in America owing to the interruption to shipping resulting from the sinking of the Lusitania. Latest advices stated that he expected to arrive in England by May 30, a few weeks later than he originally anticipated.

Rev. W. S. Thomas is resigning the charge of Hamley Bridge, S.A., and intends to return to England.

The death is announced of the Rev. Bryan Meyrick King, until 1912, Vicar of St. Peter's, Caversham, Diocese of Dunedin, N.Z. He was also Canon of St. Paul's Cathedral. He was ordained in 1878 in the Diocese of Perth, and had also served in Tasmania.

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The Brisbane Synod.

THE ARCHBISHOP'S ADDRESS.

The Synod of the Diocese of Brisbane assembled on June 8. The Presidential Address of the Archbishop was a weighty utterance, and we regret that the limitations of our space prevent us from quoting more largely from it. After referring to Church matters in Australia, the Archbishop dealt at considerable length with the all-absorbing topic of the War. He spoke of the critical situation, and of the duty of the clergy, both in spiritual things and in appealing for recruits. He contrasted British and German ideals, and proceeding to spiritual matters said there was a great danger of the Anglican Church failing in the colonies and in other lands to take account of the forces of liberty and nationality. After applying this warning to those who would bind the Church in Australia "for ever to the English Establishment" the Archbishop continued:—

Schools of Thought.

"The thought of the Judaizing spirit leads me to another topic of great importance. I have spoken of it as affecting the progress of an expanding Church. It is also apt to vitiate the healthy development of a Church already settled. The Judaizing spirit shows itself inside the Church when we fall into the error of believing that our own angle of vision is the only one possible to a loyal Churchman. I must be careful here in expressing myself, lest I seem to discourage something which I greatly value. Schools of thought there will always be in the Church. They are of the essence of its health and well-being and they must always exist where religion is alive, for the simple reason that we are not all made alike. Moreover, it is natural and inevitable that any school of thought, in proportion to its sincerity, will seek to convert others to its view. But this zeal for conversion is a different thing from the intolerance which, failing conversion, seeks to exterminate the rival school. This is party spirit, the bane of the Church of Christ.

I believe that here in Australia, as in the Old Country, it is time we really faced the consequences of our party spirit. The evil is beyond question rife in the Australian Church—though less apparent, I am thankful to think, in this Diocese than in some parts—but I prefer to speak of what I saw last year in England. There it seemed to me last year that people in certain quarters were beginning to give way under the strain. There are individuals in England (I trust it is not more than this) who are losing patience with Anglicanism as we know it at present. Advanced Churchmen feel that the strain of fellowship with some evangelicals is not much longer endurable; while militant evangelicals make no secret of their wish that the ritualists might migrate in a body to another communion. During the early months of last year the strain of party spirit had reached almost to the breaking point, and among the many acute situations in which the war has called a truce, that in our Church stands out in my mind as second to none in possibilities of disaster. The situation for the moment is relieved—but only for the moment; and we may well take

Rev. G. O. C. Bartlett, Rector of the Nambucca parish, Diocese of Grafton, has left to join the Army Medical Corps, having been given 12 months' leave of absence. He was entertained by his parishioners before leaving, and received a presentation from them.

Mr. Arthur Lormer, M.A., a member of the Sunday School Council of the Diocese of Melbourne, and a Vestryman at Christ Church, Hawthorn, has enlisted for Active Service.

At the Diocesan Synod of Rockhampton held last week the Bishop announced that the Rev. C. M. E. Hicks was appointed an Honorary Canon, and also Rector of the new parish of Longreach (formerly under the care of the Brotherhood).

At the Parochial Mission conducted last month at Lismore, N.S.W. by Bishop Druitt, Mrs. Druitt gave two most interesting addresses to large gatherings of women and girls on the two Sunday afternoons of the Mission, the Subjects being respectively, "An Ideal Woman," and "The Life of a Perfect Woman."

Miss Wright, sister of the Archbishop of Sydney, is visiting the North-eastern part of the Diocese of Grafton in connection with the work of the Girls' Friendly Society.

A Tablet was recently erected in St. Paul's Church, Germantown, N.S.W., by the Venerable Archdeacon Bartlett, Vicar-General of the Diocese of Goulburn, to the memory of the late Rev. James Bean, who was for some time Rector of the parish.

With the approval of the Minister of Agriculture, the Rev. J. K. Taylor, of St. Luke's, Dookie, Victoria, has been officially appointed by the Council of the Diocese the official Church of England chaplain of the College.

Rev. William Green has resigned the charge of the district of Eltham, Victoria, in order to accept the position of sub-editor and manager of the "Church of England Messenger." In addition to this work Mr. Green will continue to act as organising secretary of the Clergy Provident Fund.

As we go to press we learn that the Rev. Henry Newton, of New Guinea, has been elected by unanimous vote of the Queensland Bishops to be Bishop of Carpentaria in succession to Dr. Gilbert White. Mr. Newton is a graduate both of Oxford and Sydney Universities.

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the opportunity of considering the situation and bringing ourselves to book with one crucial question.

Is Anglicanism worth preserving?

That is the question I want to ask every vehement partisan to answer in the quiet of his own heart. The partisans of both sides—and what I say is true of Australia as well as of England though the situation is not so acute—seem determined to ignore one another. I do not know that they are conscious of this; both sides imagine themselves to be tolerant; but nevertheless each frames his hopes and ideals of the Church to the utter exclusion of the other. This means, in the long run, the disruption of the Church.

I hold no alarmist views in this matter, but I am simply putting the whole case before you when I ask this crucial question, "Is Anglicanism worth preserving, or would it be better for the cause of Jesus Christ if, like a piece of protoplasm, the Anglican Church were to cleave asunder and seek fresh combinations?"

Of course to ask the question is to find the answer. The vast majority would regard such a proposal as nothing less than a presumptuous rebellion against the clearly manifested will of God. The Church of England stands for something definite and vital and unique in the Catholic Church. It stands for that union of a genuinely Catholic belief and practice together with freedom in the pursuit of truth, which is vital to the Church's well-being and is found nowhere else in Christendom. Apart from the mighty and glorious traditions of our Church in the past, we believe that a still wider influence, a still richer service, a still more vital witness awaits her in the days to come.

But if that is so, we must pay the price. And the price we have to pay is the strain and unrest which belong to the principle of comprehension. Schools of thought other than our own are not to be excommunicated. We are called to live together. Therefore our convictions about our own position must be tempered with humility on account of our limitations; our zeal for the conversion of others must be tempered with the reflection that we, too, have something to learn from those others; and that only through the interaction of differing schools of thought and by their co-operation, so far as possible, in practical things, will the Church grow to her full strength.

I venture here to offer an illustration from a part of the Church's labour which is very near my heart. In the matter of our mis-

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sonary organisation we are living in water-tight compartments. I know that many efforts are being made on both sides to break down the wall of partition, but it has not gone yet, and I believe it will disappear only when we are able to devise a unitary principle by which our missionary organisations may enjoy perfect internal freedom, while they help one another mutually and all own allegiance to a single constitutional authority. It is not to fetter or hinder the C.M.A. that I urge this reform. I want to see that Society's influence wax and grow; but its growth ought to be in a definite relation to our missionary work. I think, in our missionary organisation, as elsewhere, there is a good deal of the Judaising spirit on both sides which needs exorcism.

In Conference.

Questions.

F. E. Melbourne writes: "There are a few points on which I should like your opinion:—
(a) Is there any reason, from the Evangelical point of view, against having coloured stoles, frontals, and book markers at the various Church Seasons? It seems helpful to teach people through the eye, as well as the ear.
(b) Is there any reason why there should not be a cross above the Communion Table, being the sign of our faith?
(c) Is there any reason why people should not bow the head when they sing, "Glory be to the Father," etc.? Does it not tend to reverence thus to acknowledge the glory of the Godhead?
(d) Is there any reason against the preacher saying before the Sermon, "In the Name of the Father," etc.? Is not the preacher an instrument through whom God may show His power, as in the case of St. Peter healing the lame man at the Temple Gate, "In the Name," etc.?"

Answers.

These questions can best be answered from actual experience.
1. There are Evangelical Churches where all these minor points are observed, and there is no question as to the faithfulness of the responsible clergy to Evangelical principles. Examples can be quoted in Australia.
2. The stole of any kind is strictly illegal, but its use is so general that its significance is obscured. The scarf is the proper thing to wear, not the stole. As a matter of fact, strict ritualists now wear the black scarf at all services except the Holy Communion. The use of denote various Church Seasons does not seem to involve any Evangelical principle, and is purely a matter to be decided by local circumstances of taste and opportunity. There is no absolutely fixed system of colours, but it is quite true that people can be taught through the eye as well as the ear.
3. The cross is found above the Holy Table in many Churches which are definitely

Evangelical. It should certainly not be on the Table.
4. There is no rule of the Church as to bowing at the "Gloria," but Canon 18 of the Canons of 1604, which are still in force, says, "When in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life and the life to come, are fully and wholly comprised? This is all that is said of bowing at the Divine name.
5. "There is no warrant beyond that of undisturbed custom for prefacing the sermon with the invocation: 'In the Name,' etc., or for closing with the familiar ascription."
[See Tutorial Prayer Book, p. 309.]

The Rockhampton Synod.

THE BISHOP'S PASTORAL ADDRESS.

The Ninth Synod of the Diocese of Rockhampton has been in Session last week. On Sunday, May 30, the Bishop delivered his pastoral address in St. Paul's Cathedral. He dealt with the steps which made it the duty of our Empire to take part in the great War, and proceeded to meet the difficulties which were felt by many Christians, who regarded the war as a failure of Christianity. In some detail the Bishop examined the Scripture teaching upon the subject, and the relation of the Church, which is a Spiritual Kingdom to the life of the nations. "The Church," he said, "has lost authority to call any war right, because it has never dared to call any war wrong." "The Church, whose sons have shown their patriotism must rise to lead the protest against war. And the protest must be made by those spiritual methods which are alone of any avail to the Kingdom of Christ. It must be made in the Spirit of Christ." "With regard to our foes the Bishop said: "God calls us to preserve and exhibit the character of Christ in our thoughts and words and deeds to-day. It is in the Spirit of Christ that we must think of our enemies." "Another call," he said, "was the call to prayer and intercession for our Empire and Allies, and above all, that God would bring the nations into a true and lasting fellowship so that when our soldiers returned they would find that we have 'risen' to duty and loyalty and sacrifice in the service of the Kingdom of Christ." "Will they see that we have visions of realities too, that we can see a task the noblest of all, which we call on them to share—the winning of the world for Jesus Christ."

PRESIDENTIAL ADDRESS.

The Synod met for business on Monday afternoon, May 31, in St. Paul's School Hall.

The Bishop in his Presidential Address dealt with the various changes in the Diocese during the past year, and described his efforts in England to obtain assistance from the owners of properties in Central Queensland. The result had not been as satisfactory as he anticipated, owing to the outbreak of the war, but he hoped that in the future more support would be forthcoming.

Brotherhood Work.

The Bishop spoke very highly of the work accomplished by the Bush Brotherhood at Longreach (the first to be established in Australia). The result had been that the district of Barcardine had been formed into a parish, while Longreach and Winton were prepared to take the same step. The Bishop viewed with great anxiety the future of the Brotherhood. No priests had joined since the death of the Rev. G. R. M. Roxby. A new beginning in a new centre would have to be made next year. "Brotherhood work," he said, "does not appear to attract Australian priests. There are now six or seven Brotherhoods in Australia, mostly drawing their supply of men from England. Canada has followed the example, and the supply is falling very short. This is not the time to make appeal in England, and the future of the Brotherhood is a very anxious one. I commend the matter to the prayers of the Diocese."

The Queensland Mission.

After dealing with the supply of candidates for ordination, the need of raising the standards of many of the clergy, the legislation which would be brought before the Synod, and the approaching Provincial Synod, which will be held in September next in Rockhampton, the Bishop concluded as follows:—"There is one greatly important matter in the future. Next year there will come from England two priests of great experience to prepare for the holding in 1917 of a general Mission in the Province of Queensland, and in 1917 we expect four able ministers to come from Home to conduct in all our centres Missions for the conversions of the wicked to Christ, and for the strengthening of the faithful. I am most anxious that we should make the most careful preparation for this Mission. I have faith to believe that it is going to accomplish the greatest results for the glory of God in Queensland. But so much depends on the prayers and preparation. I hope to get Missioners from Australia in addition to those from Home that every parish in the diocese may have its Mission and the whole Diocese may feel the effect. Central Queensland is ripe for a Mission. We trust that the war will be over by that time, and our men returned, that so we may all turn to the highest tasks for the glory of God and the extension of His Kingdom."

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The Archbishop's Letter.

In his letter in the "Sydney Diocesan Magazine" the Archbishop, after speaking of the great sacrifice of Australia's sons in the war, continued:—

"The dread visitation of death in so many Australian homes is a loud call to deeper seriousness of life. We are glad to recognise many signs of it. The response made to our appeal for maintenance of our Church Tent in Camp is one evidence of the growing importance attached to the spiritual ministrations amongst our troops. I ask for continued and increased gifts. We want to raise enough to replace our Tent at Liverpool by a more permanent building. It will be needed in time of peace, as well as war.

"The splendid gatherings in the Town Hall to appeal for earlier closing of Licensed Houses and to promote the following of the King in total abstinence during the war are further tokens that men realise the necessity of keener moral discipline amongst ourselves. I could wish that the movement inaugurated by the Archbishop of Canterbury for Revival of Family Prayer could take root amongst us. Home religion is the basis of national religion, and has often unsuspected power.

"The great Festival of the Home Mission Society was proof that the Clergy and Churchpeople of the Diocese realised the importance of this vital diocesan work. I was myself greatly cheered by this splendid response.

"I can not close without a word of reference to the election of Dr. Radford as Bishop of Goulburn. Dr. Radford has taken a prominent part in Synodical and other work in this Diocese since he came as Warden of St. Paul's College. He has deservedly made many friends. To myself he has given great help as Examining Chaplain in his

work amongst Ordination Candidates. He carries with him good wishes from this Diocese for his new and important work of the episcopate."

Chatswood Convention.

The 10th Annual Convention was held at St. Paul's, Chatswood, last Monday. The weather was most favourable and a large number of people attended the meetings, especially in the afternoon, when the Church was well filled. A deep spiritual tone characterised the proceedings. The Holy Communion was celebrated at 9.15 a.m., followed by four sessions of the Convention, with intervals between for rest or refreshment. Rev. H. J. Howe, Rector of Leichhardt, presided, in the absence of the Rev. G. Harvard Cranswick, who is conducting a Parochial Mission in Melbourne. The general subject for the day was expressed in a clause of the Apostles' Creed: "I believe in the Holy Ghost." Rev. A. J. H. Priest traced in the Old and New Testament the progressive teaching regarding the Person and Work of the Holy Ghost. Rev. S. H. Denman dealt with the work of the Holy Spirit in history, especially dwelling on the great results of the Evangelical Revival. Canon Martin's subject was "the work of the Holy Spirit in the individual," and he spoke most earnestly of the great possibilities, both of growth in holiness and of power for service which are available for the believer. The concluding address was delivered by the Rev. A. A. Neates, based on the words "Be filled with the Spirit." He urged all to yield themselves fully and unreservedly to the Holy Spirit of God.

Memorial Service at St. Philip's.

A memorial service was held at St. Philip's Church, on Sunday afternoon last, in connection with the death of the late Capt. C. E. Maguire, who fell in action at the Dardanelles. There was a very large congregation, and the Church was appropriately decorated with British and Australian flags. Some 100 or more of the comrades of the deceased were present with their band, and conducted the musical portion of the service.

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vice, in conjunction with the organist of the Church (Mr. Monk). It was most fitting that the address should have been given by the Rev. H. G. J. Howe, late Rector of St. Paul's, Chatswood, to which Church Captain Maguire belonged; the words of the text being, "Choose ye this day whom ye will serve." St. Paul's Church was represented by the Rev. W. V. Gurnett.
(Continued on page 9.)

PROTESTANT CHURCH OF ENGLAND UNION.

The 17th Annual Meeting will be held at St. Philip's School Hall, Church Hill, on Tuesday, 15th June, 1915, at 8 p.m.
Important resolutions will be submitted to the meeting for adoption and for transmission to England.
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No MS. can be returned to the author, unless accompanied by a stamped, addressed envelope.

The Editor does not accept articles or opinions which are expressed in dogmatic terms, or in the nature of correspondence, or in articles marked "Communicated."

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The Church Record.

JUNE 11, 1915.

PRAYER BOOK REVISION.

The Church is calling for leadership. The call comes home most forcibly in the demand for Prayer Book Revision. Here is the very question on which there is most subdivision in the Church. Some voices cry for a return to pre-Reformation models. Others ask for an appendix of alternative and additional offices, together with a clearing of rubrics and a modernising of what is obsolete. A small but determined and closely organised party demand the restoration of the Mediaeval Mass. They are opposed on the other extreme by a few, equally determined, but not so closely organised, who exclaim "Hands off the Prayer Book." Our Prayer Book was compiled to secure one uniform use. In practice we see Chaos in the public worship of the Church. The man in the street hears the party cries, marks the confusion, shrugs his shoulders, and keeps away from Church.

Meanwhile the Church is waiting for leadership and a practical policy not only in Prayer Book Revision, but in many other directions. Still, Prayer Book Revision serves admirably as a test question to develop the need for leadership and a practical policy, and to suggest solutions in both directions.

In the first place Evangelicals have a duty to the Church. Part of this duty is to be ready for the Revision Question when it comes to the point of practical decision. It is the people who are ready who will have the most say in the revision that will inevitably come. Another part of their duty is to give to persons who differ from them, credit at least for honesty, even if there be linked to it the wisdom of the serpent.

Hence there must be a study (1) of the facts of Liturgical history, (2) of the present day situation respecting the actual use of the Prayer Book, (3) of what other people think and want, (4) of the best practical solution of combining orderly uniformity with a reasonable elasticity. This can only be done by a full, frank, and friendly discussion between different types of Church people. We must ever remem-

ber that Evangelicals do not constitute the whole Church while at the same time they are essential to the Church. A revision that was carried out with no contribution from Evangelicals would prove a ghastly failure. If this occurs it will be the fault of those Evangelicals who were not ready when the time for action came.

What are the facts as to the present use of the Prayer Book?

1. There has been no real revision for two and a-half centuries, that is, not since 1662. Circumstances have vastly changed, but the Prayer Book has not. This may delight antiquarians but it is a serious hindrance to effective organisation of public worship.

2. In no two parishes are the services of the Prayer Book carried out exactly alike. This creates a real practical difficulty.

3. The episcopal dispensing power has been unduly extended to create diocesan "uses" which are often contrary to the law as it stands. Evening Communion, the Eastward Position and the Mass Vestments supply illustrations of this variety of usage. The "divine right" of Episcopacy has been extended to cover unconstitutional decrees such as some Bishops have fulminated against Evening Communion.

4. New needs have arisen and are widely felt as is clear from the prevalence of many unauthorised observances. It is a confession of weakness if such observances cannot be put upon a proper footing.

5. Prayer Book Revision therefore is with us. It is here, in actual practice, and the chief question really is "How far can we legalise it?"

What Guidance can we get from the Prayer Book itself?

The strongest case for revision is that presented in the three prefaces to our Prayer Book. The first one, compiled at the last revision in 1662 by Bishop Sanderson, is most pertinent to the present situation, and its statements are in harmony with the principles expressed in the other two, assigned to Crammer. The revisers of 1662 while commending the Prayer Book as it had come to them, and maintaining its doctrinal standard, yet felt they should make certain changes to meet new needs and secure peace and order in the Church and a greater degree of devotion and reverence in public worship. All Church people should study carefully these three prefaces.

The principles set forth in the Prefaces are supported by Articles XX. and XXXIV. which affirm the right of the Church to modify Rites and Ceremonies and the desirability of adapting old forms to meet new circumstances.

The real case against Revision centres around two points, sentiment, and fear of the risk involved in change. Every possible weight must be given to these objections. Nothing arouses people so much as the unfamiliar in public worship. Still, sentimentality must give way to (1) the plain facts before us that show the Prayer Book is really obeyed by no one, and (2) the demand for efficiency. In some directions Services must be shortened and simplified and new forms are needed for special occasions. These can be, and actually are, provided

without risk of change of doctrinal balance, and so the second objection is again met by an appeal to the situation as it stands. To refuse to consider revision is to deny the principles of the Prayer Book and of the Articles, and is a confession of decadence and failure to realise responsibility. We have to beware of too much stiffness in refusing as well as of too much easiness in admitting changes.

Four pitfalls lie in front of Evangelicals, of which they must take heed. First, there is the danger of Ritualism, not merely that of an over elaborate ceremonial, but of a perverted taste for the ugly and slovenly. Evangelicals must beware lest in attacking Ritualism they become Ritualists themselves, though of a different sort.

Secondly, there is the pitfall of legalism, the hard legalistic spirit which so often embitters controversy. The proverb about stones and glass houses is especially applicable. We should go to Church to worship, not to criticise the ritual, or the absence of it. Yet everything should be so decently ordered that devotion and reverence may be assisted. Finally, revision is the constitutional mode of procedure and the true observance of the law.

Thirdly, there is the non-possimus attitude, which in this case is extremely bad tactics, for all persons recognise the need for revision, and yet there are some who refuse to say what kind of revision they want. They cannot complain if they are left out of account. Lastly, there is the danger of absorption in negative controversy. An ounce of help is worth a ton of criticism. We should study our differences, but in a friendly manner, that we may know how far we can co-operate, and where we must draw the line, and that we may more truly understand one another and give to each his due measure of credit.

Let us therefore (1) stir up our own gifts, (2) study the facts, (3) apply our principles, (4) formulate a practical policy, (5) choose leaders and follow them, (6) be always prepared to put God first, His Church next, and ourselves last.

Here is a tentative sketch of a practical policy based on four broad principles, (1) the doctrinal standard of the present authorised Book of Common Prayer must be rigidly maintained, (2) only such changes must be made as will render the Prayer Book more workable in modern conditions, (3) the laity must have a voice, (4) the whole Church, not only one place or party, must have a say. Prayer Book Revision is essentially a question for the whole Church to decide.

Next we should not reject the Convocation proposals indiscriminately, but study them to choose those we accept, and those we reject, and to add others we desire. Hence these suggestions may prove useful: (1) An alternative form for Evening Prayer, the present form being too much like Morning Prayer. (2) The principle of selector should be extended to the new Testament and the Psalter for Sunday Services. A new scheme of Proper Lessons and Psalms is needed for every Sunday in the year. (3) Certain mistakes and obsolete expressions should be corrected or annotated, and other verbal alterations made to promote clearness, e.g., 2nd Collect at Evensong. (4) The Holy Communion might be taken immediately after the

Benedictus or Nunc Dimittis. (5) The Baptismal Service needs treatment; either (a) a Declaration on Regeneration, or (b) a short and simple explanatory preface or (c) an alternative simplified use on the model of the office for Private Baptism should be provided. (6) Additions to the Catechism are needed. (7) The Visitation of the Sick might be simplified. (8) An alternative and shorter form of Burial Service suitable for use in modern cemeteries with their peculiar arrangements. (9) Additional prayers and thanksgivings, e.g., for Foreign Missions and Home Missions, Schools and Colleges. (10) Skeleton forms of Litany for Missionary, War, and other special intercessions. (11) Authorise special forms for Evangelistic, Children's and Men's Services, Dedications, and Thanksgivings. (12) Clear up disputed points such as the Ornaments Rubric and Eastward Position, and have rubrics stated so that plain men can understand and apply them as they stand. (13) Legal recognition of extempore prayer in ordinary services.

These are suggestions only, but they indicate points on which an unauthorised revision has already taken place. What is needed is a proper authorisation of those changes which are already recognised in practice as desirable. Finally, there arises before us the vision of unity, not necessarily uniformity, and it is the peculiar function and opportunity of Evangelical Churchmen to make the first move towards a really practical policy of revision which will win the support of the majority of our Churchpeople, who are more than content to abide by the substance and principles of that Book which, next to the Bible itself, has been the greatest blessing bestowed on or by the English people.

The Church in Australasia.

(Continued from page 7.)

St. Oswald's, Haberfield.

A most successful Parade and Memorial Service was held on Sunday, June 6, at 3 p.m., at St. Oswald's, Haberfield, in memory of Lieut. Bewicke, who was killed in action. The Archbishop gave a very stirring and helpful address. There were about eight hundred soldiers and members of rifle clubs present, and a congregation of nearly 3,000. The offertory amounted to £19, and is to be used after paying cost of service to provide New Testaments for our troops. The service was held in the Church grounds, and seating accommodation was provided for 1,000.

Wahroonga.

The Annual Report of the parish of Wahroonga has reached us. The gross income for the past year amounted to £137/6 5s. 3d., of which no less a sum than £292 18s. was given for Home and Foreign Missions, being over 21 per cent. of the total receipts. The parishioners of St. Andrew's have decided to build a new Church in front of the present buildings, and a fund has already been started for the purpose. Arrangements are well in hand for building a Hall at St. Paul's.

Mission at Rosemore.

At Rosemore, in the parish of Denham Court, a Ten Days' Mission was conducted last week. The Missioner was the Rev. A. E. Morris, Curate of Coogee. The Mission commenced on Whit-Sunday, and the attendance of the people, considering the scattered nature of the district, was most encouraging. As the Mission proceeded there were many tokens of spiritual blessing, and there is no doubt that a deep spiritual work was accomplished. The Rector, Rev. H. F. L. Palmer, was present at the various services, and both by careful preparation be-

fore hand, and by practical help during the Mission, did his utmost to help forward the work. The earnest addresses of the Missioner were most helpful to those who heard them.

Sydney Missions to Seamen.

At the meeting of Committee it was reported that the Assistant Missionary, Mr. W. E. Cocks, had been appointed at the invitation of the Bishop of Tasmania, to start a branch of the work at Hobart. Mr. Cocks left on June 1, with every good wish for his larger sphere. The Chaplain and staff will miss his help very much indeed, especially in the work on ships in stream where his taking of services afloat was almost unique. Mrs. Cocks will leave later. We wish them Godspeed.

Harbour Lights Guild.

Mrs. T. F. Knox presided at the annual meeting of the ladies' committee of the Harbour Lights Guild, held at the Rawson Institute last Friday afternoon. The report showed a balance in hand of £47, which would be needed for the upkeep of the Guild's launch. Miss Milner Stephen said that the main object of the guild was the moral and spiritual welfare of the merchant seamen. The subscription for a working member was 2s. 6d. yearly, and for a non-worker, one guinea. She suggested that some of the branches might specialise in various things such as making bags for books, getting up concerts, collecting books and magazines, of which the guild was very much in need. Office-bearers were appointed for the current year.

COULBURN.

From a Correspondent.

Cootamundra.

A special meeting of the congregation of Christ Church was held in the Parish Hall recently, to consider the question of the abolition of pew rents. There was a fair attendance, and it was decided that no more seats be let in the Church; and if any seats already let fall vacant they should not be re-let. It was felt that the present arrangement with seat-holders is of the nature of a yearly contract, so cannot be revoked until 31st March next. Therefore it was decided that another meeting should be called a month before the end of the financial year to further consider the matter.

Whit-Sunday saw the male portion of the choir vested for the first time in cassocks and surplices. The boys were received into the choir with a special service by the Rector on Whit-Sunday morning immediately before the service commenced.

ARMIDALE.

The Bishop on the War.

In his letter published in the "Armidale Diocesan News" for June, the Bishop, writing on the subject of the War, concludes as follows:—

"Alas! the time for peace is not yet. As M. Paul Sabatier wrote to Prof. Falcinelli: To use it (the word 'Peace') would be akin to treason. When a quarrel is for money, or for a strip of territory, one can make

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can occur to lookers-on. We are grateful to them for the excellence of their intentions, but we are somewhat embarrassed by the thought that they are more careful of our physical than our moral life."

And so we must continue to put forth all our strength. But if we, too, have seen the spiritual nature of this war, we shall also put forth our strength in prayer. Do not miss a service of Intercession at your Church, do not omit a special prayer in your family worship, do not cease to supplicate the throne of grace in private.

The Roll of Honour.

In our last issue, says the "Armidale Diocesan News," mention was made of four "old boys" of the Armidale School who had taken Holy Orders; now we have to record how bravely others have fought and suffered on the Peninsula of Gallipoli. Amongst the killed are Capt. Geo. Concannon and Lieut. P. S. Anderson; and amongst the wounded Capt. C. R. Richardson, Sergt. T. K. Abbott, and L. Corp. Turton. Many others are at the front, and with anxiety we scan the casualty lists; but of one thing we are sure, that the Old Armidalians will never turn their backs upon the foe, nor do otherwise than enhance the fame of their School.

Of others in the "Roll of Honour," mention may be made of Lt.-Col. Braund, member for Armidale in the Legislative Assembly, killed; and Lt.-Col. C. Rosenthal, formerly Diocesan Architect, and for many years Organist at Holy Trinity Church, Dulwich Hill; and Private W. R. Goddard, an active member of the C.E.M.S. and Sunday School teacher at St. Mary's, Armidale, wounded.

BATHURST.

The Bishop on "The Suffering of our People."

The Bishop, in the "Church News," writes some touching words on the "suffering of our people" through the war. He says:—

"The measure of the suffering of our people is brought home to me when I think of the fifty-seven boys now serving with the troops, whom I had under my care in my old school. What a wealth of parental care, forethought, and sacrifice was poured forth upon the education of those boys! What anxious plans were made for their future! And now all that fair structure that we laboured to build through the years of boyhood is being sacrificed by Turkish bullets. This day as I write there comes to me the sad news of the fall in action of the second of my 'Old Boys,' Captain Rupert Henderson. Just a fortnight ago his brother, Lieut. Alan Henderson, fell among the first of the Australians, and now so soon his parents are called upon to bear this second bitter blow. Just before he fell I had a letter from Alan, written as the transports were leaving Cairo for the Dardanelles. He spoke very highly of the men who made up our forces there, that they were a body of men of whom any country could be proud and ill-deserving of the slurs that had been cast upon them. Among his closing words to me were:—'Sir, I have tried to live like a Christian and a gentleman; we all go to Holy Communion whenever there is an opportunity, and whatever happens I have faith that all will be well.' His use of the words 'a Christian and a gentleman' was to remind me that he had not forgotten an old-time school pledge, that boys would strive to wear the school colours in that way. The spirit in which he went forward to his duty and his earthly end was the spirit also of his noble brother Rupert, the youngest Captain in the forces, and beloved by his men as he had been beloved of all his school fellows. These two lads are but typical of thousands of others who are surrendering all, and are being surrendered by those who love them more than their own lives and would gladly die in place of them if that were anyway possible. Of the lads themselves one can feel that in a short way they have accomplished a long way; that theirs is no broken life but in every sense a finished life, which in one swift-rising arch has reached the highest value of fulfilled manhood. For the shattered home circle no

measure of our sympathy can reach the measure of the sorrow. For the nation that is being robbed of the manhood service of such in the days of peace, we may be filled with dismay indeed unless the rich offerings thus poured out for the preservation of the nation's life is going to vastly cleanse and uplift the lives of those of us who are going to be saved by the loss of such as these. Personally I feel that so far the saddest side of these days of war lies just in the absence of this cleansing and uplifting. The life of so many of our people seems to have been left unmoved by the dread solemnity of the course, and the issue of the struggle.

Holy Trinity, Kelso—80th Anniversary.

On Sunday, May 30, the celebration of the 80th anniversary of Holy Trinity Church, Kelso, took place. The Bishop in his address, said that the Church, was opened for service on Easter Day, 1834, by the Rev. Samuel Marsden, in the name of Archdeacon Broughton. Although the present building had been in use 80 years, a smaller building had been erected earlier on the grounds; in fact, the parish records went back 90 years. An interesting feature was that every part of the building, excepting the mere walls, but including the ceiling and floor, stood as memorials erected by the families of early pioneers for the main part. Further historical interest was added to the old Church because of its association with the name of the Rev. Samuel Marsden, one of the earliest missionaries and the apostle of the Maoris, and because of the fact that the Church was built at a time when it was officially part of the Diocese of Calcutta. Archdeacon Broughton (later Bishop of Australia) under the jurisdiction of the Bishop of Calcutta, in whose Diocese at that time the whole of this continent was included. During the comparatively short history of Holy Trinity Church, the Bishop concluded, growth from no Bishop at all to 23 Australian Bishops to-day had been witnessed, as well as an increase from one archdeacon to 46 at the present time.

RIVERINA.

The Synod.

There was comparatively little business transacted at the Diocesan Synod. There were elections to Provincial Synod, Council of the Diocese, and Panel of Triers. An Ordinance for the trial of clergy was passed, to take the place of an old act which had become inoperative owing to a recent change in State legislation. The proposal was made that laymen should not sit on the Panel of Triers when clergy were charged with theological offences, but only when the charge concerned matters other than doctrinal. In deference to the opinion of the Bishop the amendment was withdrawn. Canon Cue, Rector of Wangaratta, Victoria, conducted a Quiet Day in the Cathedral at the close of Synod. The subject chosen for his addresses was "Personality."

GRAFTON.

Archdeacon Tress.

In his letter in the "Diocesan Chronicle," the Bishop says:—
"It is with real pleasure that I make official announcement to the Diocese of the appointment of the Rev. Arthur Broughton Tress as Vicar of Alstonville, Richmond River, and Archdeacon of the Richmond and the Tweed. The Diocese gains in Mr. Tress a man of considerable ministerial experience. As a native of N.S.W. we welcome him back to this State, and we believe and pray that his presence and labour in our midst will consolidate and build up our Church life in the Northern Archdeaconry of this Diocese. I welcome particularly an enthusiast for the work of the C.E.M.S. I am very anxious about the Society's work in this Diocese. We cannot call it a success in all its branches—only in a very few, in fact—and if Mr. Tress can help us in this matter and show us how to turn the immense possibilities of this men's movement into actuality, we shall owe him a debt of gratitude. Mr. Tress will find

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ample scope for his great organising powers both in the parish of Alstonville and in the Archdeaconry, and we shall find in Mrs. Tress also an example of devotion and enthusiasm from the ties of fellowship which many years of work in the Melbourne Diocese have created, will doubtless be keenly felt by them both, but we shall not allow them to feel that they are strangers in a strange land, but shall surround them at the outset with prayerful sympathy and loyal co-operation."

VICTORIA.

MELBOURNE.

Church Missionary Association.

The 23rd Birthday of the Church Missionary Association of Victoria is about to be celebrated. A series of meetings for the deepening of spiritual life has been arranged extending from Friday, June 11, to Monday, June 21. Gatherings will be held in Melbourne, Wangaratta, Prahran, Geelong and Bendigo. Rev. C. Hughesdon, formerly of India and now of Moss Vale, N.S.W., will be the leader.

The principal meetings will be held in the Chapter House of St. Paul's Cathedral, Melbourne, on Tuesday and Wednesday, June 15 and 16, with addresses by Mr. Hughesdon and missionaries. On Saturday, June 12, a Young People's Service will take place in the Cathedral, when the Rev. C. W. T. Rogers will preach. Afterwards, in the Chapter House, the Sowers will welcome one of their own Missionaries, viz., Miss I. S. McNamara, who has just returned on furlough. Miss McNamara will show limelight views illustrating her work in Uganda.

Broadmeadows Camp.

The complaints that have been made about the Broadmeadows Camp, have, says the "Church of England Messenger," caused the military authorities to take action and the camp is to be moved. We are glad that the pressure of public opinion has been sufficiently strong to bring about this change. It must be borne in mind, of course, that to form another camp will mean a lot of trouble and considerable expense. But all this ought not to be considered when the question of the health and reasonable comfort of our troops is concerned. Some people may think that to live in a camp full of slush and exposed to every wind that blows is likely to make our men fit for the hardships of war. The real effect of it seems to be to make many of them sickly and incapacitate them for their necessary training. They are more likely to be ready to endure the stern conditions of actual warfare if they have been spared unnecessary discomforts and privations during the period when they are learning their new trade. Moreover a camp far removed from the many temptations of a big city has something else to be said in its favour besides suitability of soil and situation. The serious complaints that were made about the conduct of some of the troops some time ago might never have had to be uttered if a camping ground in the country had been chosen at the first.

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various religious institutions which are looking after the interests of the soldiers are being greatly inconvenienced. It is intended by the Church of England to remove the large tent now in the Domain to the new camp. The Y.M.C.A. has erected two fine, permanent structures at Broadmeadows which are well suited and equipped for winter work by the addition of a heating system. There was to be a public opening ceremony, but this has been deferred. The Y.M.C.A. will utilise its two big marquees, (with which it pioneered its work) at Seymour.

Farewell to Archdeacon and Mrs. Tress.

In the hour of the many farewell gatherings in honour of Archdeacon and Mrs. Tress took place on Monday, May 31, in the C.E.M.S. rooms in the Cathedral precincts. The meeting consisted of the C.E.M.S. Executive and a few other friends. Mr. Burd Connell presided. Kind words about the guests were spoken by the chairman, the Revs. Canon Hancock, H. B. Hewett, F. Lynch, Messrs. Phillips, Biggs and Parkes, Mr. and Mrs. Tress's splendid services in the Diocese were fully recognised. Canon Hancock's chief congratulations were tendered to the Bishop of Grafton, on his securing so able an Archdeacon. The chairman said that the Archbishop sent a kind message, and greatly regretted his inability to attend.

Missions to Seamen.

The annual meeting of the Victoria Missions to Seamen was held in the Central Institute, Australian Wharf, on May 28, having been postponed for a week in order to ensure the presence in the chair of Sir David Hennessy, the Lord Mayor. The proceedings opened at 7.45 with a short service in the Chapel. An address was given by the Rev. Charles Hudson, R.A.N., who spoke of the "trials, difficulties and infinite temptations" of the sailor when ashore.

A meeting was then held in the Hall. The Archbishop was present, and many friends of the Mission. The Lord Mayor congratulated the port of Melbourne on what it was able to do for the comfort and the spiritual and moral welfare of the sailor. When our thoughts were so largely with those who were fighting and falling in war, we should not forget the large body of seamen who were going on with their ordinary duties, and whom this Mission was designed to help.

The Archbishop said the financial support had been remarkable and had not been affected by the slight feeling of panic in August last. He noted that the Chapel at the Port Melbourne Institute had been built, "sufficient funds having been collected." He wished he could say the same of every ecclesiastical building, and referred to the hon. treasurer's "persistent policy of having money in hand" before starting new work. Since the outbreak of war the Harbour Trust had not moved very actively in matters necessitating change of the Mission quarters on the Australian Wharf, but a site near the present Institute appeared to be under consideration. Statistics showed over 18,000 attendances at Divine service, and 33,741 at concerts, etc.; over 9,000 letters had been written by seamen.

Addresses were delivered by Messrs. Howard Berry, Mr. W. J. T. Clarke, Miss Godfrey, Mr. Swanton and Mr. R. J. Alcock. The collection amounted to £12/12/10.

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BENDIGO.**The Dean.**

Dean McCullagh celebrated his eighty-third birthday on the 6th of June. The years seem, says the "Bendigo Church News," to bring him further youth and, to many it is a marvel to see him active in all his duties and as eager and strenuous in his life as he was more than a score of years ago. Truly hard work does not kill, as some indolent people seem to think.

Synod.

At a meeting of the Diocesan Council, held on May 25, it was decided that the next meeting of Synod should be held on Monday, September 20.

BALLARAT.**Ballarat Grammar School Chapel.****Memorial Tablet.**

At Evensong on Trinity Sunday, the Bishop unveiled, with suitable form of dedication, a brass memorial tablet to the memory of Mrs. Robin, wife of the Headmaster, Dr. P. Ansell Robin. The tablet, which is the grateful tribute of boys of the school, is placed above the organ, where Mrs. Robin presided at the chapel services. It bears the following inscription:—"To the Glory of God, and in affectionate remembrance of Beatrice Robin; entered into rest 4th January, 1915. From the inception of this School to the time of her lamented decease, she watched over the boys with maternal care. She being dead yet speaketh." The service, which was most impressive, was conducted by the Rev. Walter Green, the Bishop's son, and a former chaplain of the school. The congregation, which completely filled the chapel, included past and present scholars and the lay members of the School Council. The Bishop also dedicated a beautiful frontal, a gift from England.

QUEENSLAND.**BRISBANE.**

From Our Own Correspondent.

Synod.

The Synod will meet for its Annual Session on June 8, and representatives from the country parishes have already begun to arrive in Brisbane. The sermon at the Synod Service will be preached by Canon Hay. The members meet for their corporate Communion on Tuesday in Synod week, and will afterwards breakfast with the residential Canons. The Synod itself will open at 4 p.m. on Tuesday, when the Archbishop will deliver his presidential address. In addition to the actual legislative business of Synod it is expected that there will be an interesting debate (probably on Wednesday evening) on some resolution dealing with the issues raised by the war. On Thursday the Archbishop, assisted by the Archdeacons of Brisbane and Toowoomba, will officiate at a solemn celebration of Holy Communion in commemoration of those who have fallen in the war. At this service it is proposed to sing the Greek Kontakion of the Faithful Departed (Kieff Melody). The Consular representatives of the Allied Powers have been invited to attend the service, and an invitation has also been extended, through the Russian and Hellenistic Associations, to any members of the Holy Orthodox Eastern Church who may desire to take part in this solemn act.

C.E.M.S.

The C.E.M.S., through its Brisbane Federation, has lately been doing some excellent work at the military encampments. In conjunction with the Y.M.C.A., the Federation undertook to provide a fortnightly con-

cert for the men in camp, the not inconsiderable expense being defrayed partly by the committee of the Federation, and partly by the private generosity of individual members. The concerts were of a uniform excellence, and were greatly appreciated by those for whose benefit they were given.

SOUTH AUSTRALIA.**ADELAIDE.**

From Our Own Correspondent.

C.F.S. Lodge.

The Girls' Friendly Society, in South Australia, which has now about 1,400 associates and members banded together in 50 branches in various parts of the State, has received a most generous and valuable gift of a house and land for a new lodge. The present lodge, which has been established in Ker-mode-street, North Adelaide, for about two years, has for some time been inadequate for the needs of the society, and the new lodge is much larger, being a substantial two-storey house, of eight rooms, exclusive of three underground rooms, with various outhouses, &c. The land has a frontage on Pennington-terrace (near the Cathedral) of 52ft., and on Abbott-lane of 210ft. The price of the property was £1,300. The position is excellent. The gift was announced at the half-yearly council meeting of the society, which was held at Bishops-court on Monday, May 31. The president (Mrs. Thomas) occupied the chair, and there was a large attendance. The Bishop was present and expressed his pleasure at this development of the society, and his appreciation of its work throughout the Diocese, both in its parochial and its diocesan aspect.

Petersburg.

The Bishop inducted the Rev. J. W. Stringer to the position of Rector of St. Peter's Church, Petersburg, on Tuesday, June 1. Mr. Stringer, who has acted as Curate to the parish for some time past, has succeeded Archdeacon Samwell, as Rector.

TASMANIA.**A Generous Gift.**

For many years, says the "Church News," Mr. and Mrs. Gilchrist Watt, of Augusta Road, have been among the most faithful and generous of the parishioners of New Town, and Mr. Watt—who died about a year ago—also liberally supported diocesan objects. Mrs. Watt has now made the munificent gift of £1,000 towards the building of a Church for the southern end of the parish, and also heads with £100 the subscription list for buying the Church site. It has been felt that a Church is much needed for the people round about where Hobart joins New Town and along Augusta Road, and Mrs. Watt could not have more practically helped the Diocese than by applying her gift in the way she has done. We are glad to know that having regard to the growing neighbourhood it is proposed to erect a dignified building of considerable proportions. It is always best to do this, even if it means that a good deal of completion work must be left to be done in the future. The Diocesan Council very warmly thanked Mrs. Watt, at their June meeting, for her generous donation towards Church extension in one of the most progressive of our suburbs.

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The Evangelical Movement.**XXXI.—LATER DEVELOPMENTS.**

Some of these later developments have been already indicated in the articles dealing with the great societies, Education, and Economic Aspects of the Movement, and these are sufficient to show that a truly religious revival is bound to affect every other department of human activity.

The Tractarian Movement.

It is the custom to say that when the Oxford or Tractarian Movement began, Evangelicalism had had its day and was decadent. The facts are against this sort of statement, which is doubtless due to the wish that so often fathers the thought.

There is no doubt that the development of the Tractarian Movement profoundly affected Evangelicalism. In its early stages the Evangelicals found no fault as a whole with Tractarianism. But as the Oxford Movement grew and developed, a fundamental divergence of principles was revealed,

and a period of controversy opened which is not yet closed, and does not seem likely to be closed for a long time to come.

The dividing line is marked by the issue of Tract xc. in 1840, in which Newman tried to prove that the Thirtynine Articles, though "the product of an un-Catholic age," were "patient of a Catholic interpretation," and that the Roman doctrines of purgatory, pardons, images and the mass were not condemned by them, but only certain perversions of those doctrines which all instructed Roman theologians themselves repudiate. [Balleine-Evangelical Party, p. 144.]

A storm of indignant opposition burst. But the leaders in the outcry were not the Evangelicals. Old-fashioned High Churchmen, Low Churchmen, and Broad Churchmen rushed to the attack. Evangelicals took their share as loyal Churchmen, but they were not so prominent. Nevertheless, they did the most useful work of the Opposition by forming the Parker Society in 1840, which re-printed the works of the Reformation Divines, and provided an armoury of facts and argu-

ments to meet the ingenious speculations of the Tractarians.

Ritual Troubles.

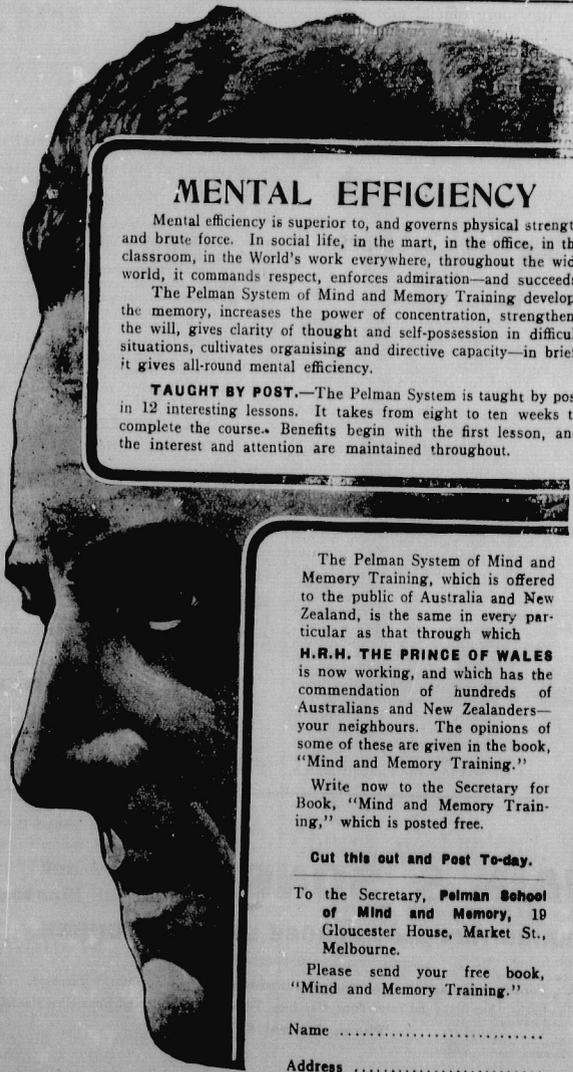
Ritual troubles began with the attempt to enforce the use of the surplice in preaching. The Tractarians began the change. Hitherto the surplice had been used for the service, but it had been the custom for nearly three hundred years to preach in a black gown. Bishop Blomfield accepted the Tractarian innovation, and tried to insist on its observance. The Evangelical clergy had no objection to the change, and their press organs, the "Record" and the "Christian Observer," had said as much. But the laity strongly objected to it, and many disturbances arose. The use of the surplice in preaching came to be regarded as a party badge, and the attempt to enforce it by episcopal jus liturgicum failed ignominiously. Time brings strange reversions. To-day it is extreme Ritualists who most often dispense with the surplice in preaching. However, the objection to the surplice in preaching was not a distinctively Evangelical characteristic so far as the clergy were concerned.

The Gorham Case.

The question of principle was first raised by the Gorham case, in which the old-fashioned High Churchman, Henry Phillpotts, Bishop of Exeter, who personally hated Tract xc., tried to refuse institution to an Evangelical incumbent on the ground of Baptistal heresy. The case was sternly fought but the Bishop was eventually defeated, and the Evangelical doctrine of Baptistal Regeneration, as conditional on the keeping of the promises, was vindicated, and it was conclusively shown that the Evangelical view had been held by some of the greatest divines of the English Church, including Hooker and Jeremy Taylor. The Gorham case is most important as marking a critical stage in the Oxford Movement. When the final judgment was delivered several leading Tractarians seceded to the Roman Church rather than remain in a Church which was proved not to enforce the Roman doctrine of Baptism.

An Aggressive Ritualistic Policy.

The gulf between Tractarians and Evangelicals widened when the younger men of the Oxford Movement initiated an aggressive Ritualistic policy. The earlier leaders of the Tractarians had confined their efforts to doctrine, and had avoided ritual changes. Even Pusey confessed that the Eastward Position seemed against the rubric, and said that Newman himself had consecrated at the North End until he left the Church. The new ritual policy was marked by the formation, in 1859, of the body now known as the English Church Union. In opposition to the militant propaganda the Church Association was formed, and the interpretation of the rubrics, especially the Ornaments Rubric, became the battleground of a long struggle in Convocation and the law courts. The E.C.U. were the first to utilise the machinery of the law, but when the law was declared against them, they turned round and denounced the courts, and adopted a policy of passive resistance. The result is obvious in the state of the Church to-day. The Ritualists were defeated in the law courts, and persisted in their practices, and proved themselves ready to suffer in their defence. The imprisoning of several clergy for ritual offences created such



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a scandal that it defeated the purpose it was intended to serve. The real victory lay with the ritualists. The policy of prosecution proved a dead failure, and the Evangelicals found themselves blamed for the scandals that occurred and were held responsible for acts of outrage and profanity with which they had no connection.

Unfortunate Results of Controversy.

The general outcome of the period of controversy on the whole was unfavourable to the Evangelicals. They unjustly incurred the odium of being persecutors, and they were thrown into the arms of the Low Churchmen. The unfortunate and wholly unwarrantable identification of Evangelicalism with Low Churchmanship dates from this period. The excesses of the Ritualists alarmed the conservative instincts of Evangelicals, and checked their initiative for some time in improving public worship, while the controversial habit created a chilling atmosphere of suspicion and caused an aloofness that resulted in the ousting of Evangelicals from their proper and legitimate position in the counsels of the Church. They lost for a time their say in Church affairs, and so arose that unfortunate condition illustrated by the recent proceedings on Prayer Book Revision in Convocation, wherein a series of changes is proposed, and threatens to be carried out, altering the doctrinal balance of the Book of Common Prayer in sheer defiance of the cherished convictions and reasonable beliefs of Evangelical Churchmen. Such is the penalty of too much absorption of energy in fruitless and negative controversy. About the year 1900 it seemed as if a blight had fallen upon Evangelicalism, and Evangelicals were regarded by those in authority and the man in the street as curious survivals of a worn-out past. The splendid services of Evangelicals in the foreign field were grudgingly allowed, but their equally splendid work in slum areas and crowd-

ded artisan districts was overlooked, and they were regarded as of no account in diocesan or provincial affairs. Evangelicals paid a heavy price for withdrawing from the official positive activities of the Church.

A Great Revival.

But a great revival has taken place since then, and the Evangelicals, in England at any rate, have shown a marvellous recuperative power, as might be expected from their principles, and they have managed to shake themselves free to a large extent from the incubus of Low Churchmanship. But this is another story, and demands an article to itself.

Three developments must be noticed. That associated with Keswick has exerted an incalculable influence in stimulating personal spiritual energy among Evangelicals. Then there was the organisation of Parochial Missions, to which the great Moody and Sankey evangelistic tours gave great impetus. Last, and by no means least, there has been, and is, the Student Christian Movement in which Evangelicals have taken a leading part. In these three directions the Evangelicals showed that though they may not have been prominent in the more official activities of the Church, they were very much alive in other spheres, and in these ways they were conserving and renewing stores of spiritual energy that were preparing them to take that place in the organic work of the Church, its diocesan and provincial institutions, to which their history and their principles entitle them.

Young People's Corner.

The Other Victory.

Little Jimmy came home one day looking very glum. His side had lost the football match, but he had shared that experience before, and mere defeat hardly seemed sufficient to account for Jimmy's utter depression. Mother wisely made no comments, but waited for the situation to develop, and at last the tale of woe was told. "Mother, God helped the bad boys and they won. Our side didn't get angry or use bad words, and we kept the rules, but the others swore and cheated, and they beat us by three goals to one. God must have been on their side, and I don't call it fair." Ordinary comfort and explanation proved unavailing. The boys who had done right had been beaten by the boys who didn't care. God was on the side of might, not the side of right, and Jimmy continued to smart under the injustice. Presently father arrived home, and before Jimmy had seen him, mother took the precaution of explaining how matters stood. Father was thoughtful for a few moments, and then, calling Jimmy, said cheerily, "Well, Jimmy, I hear you won all right to-day." Mournful and tragic were the tones of Jimmy's voice as he replied, "Well, you heard wrong, because we didn't." "Oh, but I heard there were two victories, and you won one." "But I don't know what you mean, daddy." "You see, mother told me all about it. She told me you lost the football match,

but you won the bigger thing: you didn't win with your feet, but you won in your hearts, and conquered all the anger and cheating and bad language. You won after all, didn't you? I'm proud of you, my boy." The clouds began to clear from Jimmy's face, and after a minute's thoughtful silence a much happier little boy said, "I see now, daddy. God was on our side after all, wasn't He?" "Jimmy," answered his father, with a smile, "there's a wonderful old Book which has this sentence in it—'Better is he that ruleth his spirit than he that taketh a city.' You rule your spirit, keep your temper, and God helped you to win." That night, when Jimmy knelt down to pray, he put these words on at the end of his prayer, "Please God, I'm sorry for the way I thought about You this afternoon. I didn't understand at first."—From "The Wingless Angel."

Dr. Grenfell's Advice to Boys.

I was reading, to-day, a letter from a man called Tertullian. It was written to his school, and the letter is nearly eighteen hundred years old. I suspect you will hardly believe it, but the letter was really and truly prepared for the scholars to meet martyrdom bravely and not flinch at the suffering. Here is a thing he says: "An over-fed body may be good for the beasts, but it is no use to God." If you are to be plucky and brave and worth while when trouble comes, you must keep yourself hard and fit.

In Labrador we have no penny blood-curdling novels and five editions of a newspaper a day. Lots of our boys cannot read and write. But they can endure hardness like good soldiers.

Last winter one boy of fifteen was left with two teams of huge wolfish, Esquimaux dogs, while the doctor and his men travelled off to kill some deer. He was warned not to move, or they would possibly be lost. As it happened, the men got parted by heavy snow-storms, and only found a house fifty miles away on the third day after. They at once sent a gang of men to look for the boy. Do you think he had run away in all that long time and during those dark, cold nights? Not a bit of it! He was just where they had left him.

I have had to look death in the face once or twice, and there is nothing in the world that helps you to keep cool and give him the slip like not having the skeleton of an impure life to weaken you and trouble you. The best thing in the world is not gold and silver or food and clothing—no, not by a very long way.

If I left a watchword with you, it would be: "Learn to keep your eyes open and to see chances where you can be useful. You will have a life, then, and a career behind you that kings will envy."

That Bag of Heavy Stones.

If a boy should try to run a race with a bag of heavy stones hung over his shoulder, he never could hope to win against those who were running without any such hindrance to keep them back.

Someone has said that bad habits are like a bag of stones. Every bad habit that a boy forms keeps him down and prevents him from doing his best. Stop your bad habits, boys, and then you will be able to run a good race in the journey of life, and will not be ashamed of your record.—"Pacific Methodist Advocate."

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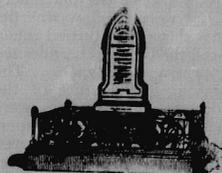
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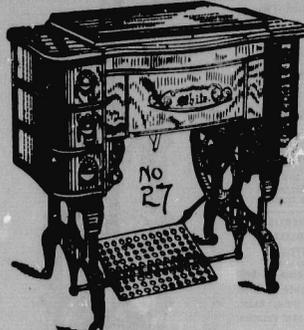


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JUNE 18, 1915.

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Current Topics.

Nowhere in the Bible is God's mercy to sinners more strikingly set forth than in the 15th chapter of St. Luke's Gospel. Two of the three beautiful parables recorded in that chapter (The Lost Sheep and The Lost Coin) are brought before us in the Gospel for the Third Sunday after Trinity (St. Luke xv., 1-10). They are thus presented in one special narrative, apart from the third, because in them we have a picture of God seeking the lost, while in the Prodigal Son we see the lost seeking God.

Each of the two parables tells us something of the condition of a lost sinner. Like a sheep that strays from fold or pasture, the sinner, in straying from God, leaves safety for danger, a rich provision for alarm and disquietude. Isaiah says: "All we like sheep have gone astray," and our Church teaches us to say: "We have erred and strayed from Thy ways like lost sheep." Again the lost coin sets forth the value of each individual soul, which, like a piece of money, cannot, while lost, fulfil the purpose for which it was made. The soul of a sinner is a thing of great price, bearing upon it like a coin the image of a King, and lost through sin to the true purposes of its being.

But in the case both of sheep and coin the owner took pains to recover what was lost. The human soul could not, in the first instance, find its own way back to God, but He, in His great love, has made provision for its salvation. Each of the two parables before us deals with a distinct method of the great Owner's mighty working for man's recovery. Christ is the Good Shepherd, who seeks the wanderers from the fold. He Himself declared the purpose of His coming into the wilderness. "The Son of Man is come to seek and to save that which was lost." But after His great redemption was accomplished He gave the Holy Spirit to His Church that she, like the woman in the parable, might light a candle and sweep the house, and seek diligently till she find the piece that was lost. The Church, using the light of God's Holy Word, should ever be earnest in her efforts to seek and find lost souls, and to bring them back to the Lord to whom they belong. And, we are told, the angels in heaven delight to join with the Good Shepherd and with His Church in rejoicing over every sinner that repenteth.

At the end of April the Archbishop of Canterbury published in pamphlet form his decision with regard to the questions raised in connection with the Conference held at Kikuyu in British East Africa, at which tentative proposals were made for a federation of various Churches working in that territory. A summary of the Archbishop's pronouncement was cabled to Australia, and we published it in our issue of April 30. Unlike many cable messages on theological questions it proves to be substantially correct. The full report of the Archbishop's statement has now reached us, together with the opinion of the Consultative Committee of the Lambeth Conference, whose advice was sought by the Archbishop.

Generally speaking the decision is in favour of the Bishops of Mombasa and Uganda, and the Bishop of Zanzibar has not only failed in making good his charges of heresy and schism but his narrow view of the Anglican Communion is not endorsed. The Archbishop affirms that to arrange when possible for occasional Conferences of an interdenominational kind is "positively enjoined by successive Lambeth Conferences." "It amounts to something like an obligation everywhere, but the obligation is greatest and most urgent in the Mission Field." He says that it is in the working out of details that difficulties present themselves. The threefold Ministry comes down to us from Apostolic times, and we reverently maintain it as an essential element in our own historic system. But to maintain that witness with all steadfastness is not the same thing as to place of necessity, "extra ecclesiam" every system and every body of men who follow a different use, however careful, strict and orderly their plan.

Such views reflect most definitely the teaching of our Prayer Book, which, while safeguarding the Historic Episcopate for the Church of England, nowhere condemns those Churches which have adopted other forms of Church government.

The Archbishop considers that for such a Federation as was proposed at Kikuyu "sanction must be more than local." "The matter," he says, "is exactly one of those which the Lambeth Conference of Bishops can appropriately discuss with a view to the enunciation by that large and representative body of the principles which in its judgment must be authoritatively safe-guarded, and perhaps of forms of rule and usage, wherein a new departure may advantageously be made." This is as it should be, for the Kikuyu proposals were only tentative, and sub-

ject to the general approval of the Anglican Communion.

Three "items of special difficulty" in the proposed scheme of Federation are dealt with by the Archbishop. He sees no objection to the recognised ministers of other denominations preaching in Anglican Churches if "the preacher, whether he be minister or layman be duly accredited by the Bishop." On the second question, concerning the admission to Holy Communion of those who are full members of other denominations. The Archbishop thinks that "a diocesan Bishop acts rightly in sanctioning, when circumstances seem to call for it, the admission to Holy Communion of a devout Christian man to whom the ministrations of his own Church are for the time inaccessible."

Both these decisions will commend themselves to our readers as being in full accord both with the teaching of Holy Scripture and the Prayer Book, and also with the principles of Christian charity and common sense. We regret however that on the third point the Archbishop could not have seen his way to definitely sanction a similar adaptation to the pressing needs of the Mission Field. With regard to the question of Anglicans, residing in districts where only Churches of other denominations are to be found, being advised to receive the Holy Communion in such Churches from the hands of ministers not episcopally ordained, he says: "The result of giving such advice in general terms, would be not only to create perplexity in administration but to hamper and retard such measure of co-operation as is now happily in progress." He adds that the Bishops of Uganda and Mombasa "are so conscious of the difficulties and perplexities which might arise that they have no wish or intention to give that advice to African Christians belonging to their Diocese."

In these words there is, of course, no explicit condemnation of the practice under review, and of this we are glad. Under normal conditions, where Anglican ministrations are available, all loyal Churchmen would of course communicate in the Churches of their own Communion, but when no such ministrations are available the question arises as to whether it is better to obey the Lord's command, "Do this in remembrance of Me," in a way which is not, to our mind, quite regular, or to live in disobedience to that great command, which was not accompanied by any definite instructions as to those who should administer the Lord's Supper.