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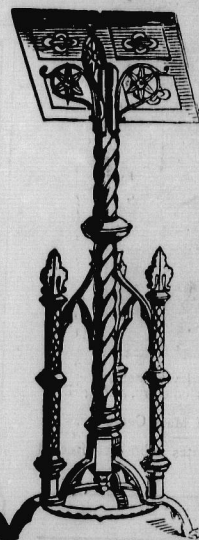
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VOL. III., No. 21.

OCTOBER 13, 1916.

Price 2d. (is. per Year, Post Free.)

## Current Topics.

It is never an easy matter to maintain a Church paper, but the difficulty is much greater in time of

War. The increase in the price of paper is in itself a heavy burden, and many other difficulties have to be faced. As a natural result of these conditions, the "Church Record" has been passing through critical times of late. We are glad to be able to inform our readers that, by the blessing of God, all obstacles in our path have, for the present, been removed. We desire to thank the many friends who have shown their devotion to the great cause of Evangelical Truth by coming to our help in time of need, and who have made it possible for the "Church Record" to continue its useful work. The great necessity now is an enlarged circulation. There are many Evangelicals throughout Australasia who have never heard of the "Church Record," and who would gladly become subscribers if it were brought under their notice. We invite each of our readers to endeavour to procure at least one new subscriber. If we could double our circulation the "Church Record" would be well on its way to self-support.

"The Cause of Missions is the cause of Jesus Christ Himself," and so it was befitting that the General Synod of the Commonwealth should be inaugurated by the great Missionary Demonstration of Monday last.

Such a meeting, under such auspices, tends to place the emphasis where it ought to be placed in regard to the activities of the Church of Jesus Christ; and is well calculated to drive home into the hearts of Christians, clergy and laity alike, the great truth that what are termed foreign missions are the primary work of the Church. There was a time, easily within the memory of living man, when such a demonstration would have been regarded as something almost foreign to the purposes for which a Synod was assembled. But, thank God, those times are gone. The Church of God is more awake to-day than in any age of her history since those earliest days of clear vision and self-abandoning love. She is still growing in the conviction that her life becomes more intensive as its sympathies and activities become more extensive. She is by God's grace entering more and more into the heart of the compassion of her great Head, and may we dare to hope, fulfilling in the world to-day the true functions of a Body as the means of

manifestation of the Great Spirit that possesses her in the filling up the measure of her Master's work and suffering. May the results of the present gathering together of our General Synod in the name of the Lord Jesus, further demonstrate the alertness of the Church to the issues that are of the first importance.

"With God there are no Foreign Missions." What a pity the term ever needed emphasis in the Body of Christ. The work is one wherever it is carried on. To make Jesus

Christ known is the Church's great aim whether among the masses of so-called Christian lands or amongst those of the other lands. The great National Mission, which is in course of working, the General Mission of Repentance and Hope, is the Church's activity in the home lands to make Jesus Christ really known, whom truly to know is eternal life.

Many of the reports to hand of Missions which have been held or are being held, evince a certain failure in objective. Much quickening of those already in touch with the Church's organisation is being realised; but the outsider is still practically untouched. The problem is difficult of solution: but we have to do our best and give our best to solve it. Prayerful, patient, persistent effort is needed; more trust in the Holy Spirit's power, and less in our own plans and organisation; more consecration on the part of all of our personality to the Lord's service. "This kind cometh not out but by prayer and fasting." It may be that the solution will only come when we, by the mighty constraint of the Holy Spirit, shedding abroad in our hearts the love of God, come to the position of the Christ Who 'emptied Himself and became obedient even to the death of the cross.'

Reading the English Church papers, we have come across some strange statements, which ought to open the eyes of Church-people to the tendencies which are only too evident within the Church of England in our day. Thus the Rev. A. E. Monahan, Vicar of Monmouth, speaking at an E.C.U. meeting on the National Mission, and asking, "What are the sins of which the Church has to repent?" said that "she had for years deprived the people of their proper services. Leaving the Catholic use of the Mass, she had turned instead to the services of the synagogue

—reading the Testament and singing Psalms: things edifying in themselves, but no true substitute for Catholic worship. Then she had allowed and encouraged that essentially German product, Protestantism." It is a pity that a National Mission should thus be exploited for party purposes at a time when all should unite to win souls for the Lord Jesus Christ.

Another statement to which we desire to draw attention is that of the Rector of a Church in Leicester, who (as recently reported in the "Church Record") stated in his parish magazine that "Black Masses" for the souls of the departed would be celebrated at a charge of half a crown each. The Bishop rightly objected to the practice, and now the Rector says that "in deference to the wish of the Bishop" it is thought best that in future there should be no fixed charge. He adds the following curious sentence: "It is, however, customary for relatives to place a contribution in the Poor Box, and it will be given to the Requiem Fund."

## Our London Letter.

(From Our Own Correspondent.)

London, August 23, 1916.

The Holiday Season.

August is maintaining its character as the holiday month, but without the holiday atmosphere and spirit. People go away to the seaside or the country, but one only knows it by their absence—there is a sort of stealth about it. It is not that they feel they ought not to go, but that they feel they must have some change, and that they must have it quietly and without fuss. London streets therefore have a deserted look rather more than usual, because the bulk of the younger men are with the colours as well.

Dr. Eugene Stock's Book.

It is rather by necessity than by choice or arrangement that Dr. Eugene Stock's supplementary volume of C.M.S. history has come to be published this month. It was intended to bring it out in May, but the adverse labour conditions of the time prevented earlier publication. It may be, however, that many have subscribed to the book in advance, and if on holiday may take advantage of their leisure to read it. Every chapter is of real interest to the C.M.S. man who has some knowledge of the Society's work. To produce such a volume would be a wonderful thing for anyone to accomplish, but when we consider that the



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veteran author is in his eighty-first year it is marvellous. But no one in Dr. Stock's company can realise that he is old at all. He is as alert in every faculty as he ever was, and I have known him for more years than I should like to record here. At the critical and important Committee Meeting of the C.M.S. on July 11 it was Dr. Stock who brought the discussion to an issue, and drafted on the spot the resolution which expressed the general view of the large number of delegates present.

#### The National Mission.

Church news has been thinning out lately; naturally, with Bishops and clergy away, to say nothing of the laymen. The Bishop of London is at St. Andrew's, Fife, a place sacred to golf, a pastime in which the Bishop finds his best recreation. He has been working tremendously hard for several months, for, in addition to his ordinary episcopal duties, which can never be light, he has paid visits to the Fleet and to the Western Front, besides visiting some twenty-three Dioceses, addressing conferences and public meetings in connection with the National Mission. He and the Bishop of Chelmsford, Dr. Watts-Ditchfield, are two of the most active and keen spirits

of the Mission. In one matter their zeal has led them into some trouble, for, after a discussion in the Committee of the Mission on the subject of Women's Work or part in it, they publicly announced their intention to give permission to women to address women in Churches under certain clearly defined conditions. Unfortunately, there is a small extreme section of those who lead the women's movement in Church circles, who make no secret of their determination to work for the right of women to be admitted to the priesthood. Some of these ladies occupy places on the National Mission's Committee, while their principles and objects in the women's question are regarded by many, in fact by most, with profound distrust. The English Church Union particularly fulminated against the decision of the two Bishops, while Bishop Gore publicly stated his view that no such action should have been taken except on the corporate act of the Church, meeting in a representative session, presumably the Representative Church Council. In the end the position seems to have become so "warm" that the two Bishops had to withdraw and cancel what they had proposed. The most serious part of the opposition

consisted in the announcement of a large number of clergy that if the proposed permissions were given they would certainly take no part in the Mission. This outcry has been due, I should say, not to lack of sympathy with women's part in the Church's work, but to fears arising from the exaggerated claims of the more advanced section of the women's leaders. St. Paul's teaching also seems to most people to discourage, if not to prohibit, women speaking in Church, at all events this has been advanced by some very serious people.

#### Church and State.

Another book of importance brought out, oddly enough, in the dead month, is that on "Church and State," being the Report of a Committee, appointed by the two Archbishops on that subject after a debate in the Representative Church Council, at which I was present. In official words, the Report "proposes a method by which, while protecting the right of the State to a veto on Church legislation, the Church may secure a real power of self-government. It deals with the historic relationship of Church and State in England, and with the grounds of the claim of the Church to spiritual independence." There are certain appendices dealing with the constitutions of the other Churches of the Anglican Communion; the Established Church of Scotland; Canonical Legislation and Parochial Church Councils. More will be heard of this Report; in fact the House of Laymen for the Province of Canterbury is being called to meet in London on November 1 to hear an address about it from Lord Selborne, who was Chairman of the Committee which drew up and presents the Report, and some sort of debate or discussion is sure to follow. Nevertheless it is the opinion of some important persons, who are by no means party Churchmen, that the Report will not carry us very far; it will be largely still-born. There were many honoured names on the Committee, but it is difficult to reconcile the irreconcilable, and that is practically what the Report endeavours to do. Disestablishment is the only way by which the Church will be able to secure what the Committee calls, "a real power of self-government." The case of Scotland, which the Committee adduces in support of its findings is not to the point at all, for Scotland is almost wholly Presbyterian and of one way of thinking, whereas the Church of England is itself a divided body and apart and aloof from the Free Churches.

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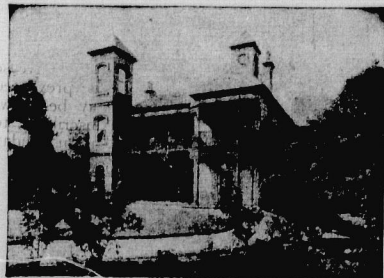
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October 13, 1916.

## Our Melbourne Letter.

(From Our Own Correspondent.)

The meetings of the clergy for the deepening of the Spiritual Life amongst themselves, which have been held now in the Cathedral buildings for some three months, are beginning to bear fruit. These meetings have been in some ways the most remarkable ever held in this Diocese; meetings which a few years back would probably have been a priori pronounced impossible; at which men of very different types and schools of thought have met together week by week to seek from God a new strength for and a new blessing upon their work. Lately a feeling was apparent amongst some that the time of preparation had been sufficiently long, and that some definite programme should be placed before us.

As though in response to this feeling, though not, we believe, in any definite way connected with it, there have come two distinct calls for work. The first is the "Go-to-Church Sunday." This effort had its origin in the executive of the C.E.M.S., and was by them brought before the Archbishop, who very willingly fell in with it, and appointed October 29 as "Go-to-Church Sunday" for this Diocese. The matter is being taken up very warmly in most of the parishes, and machinery is being organised in order to bring the invitation before all Church-people. As the idea had its origin with the C.E.M.S., it is naturally felt that the society should take a prominent part in carrying it out. And if the work is carried out in the right spirit with a full realisation that it is a spiritual effort for spiritual ends, it may have far-reaching effects for good, not only in persuading many non-Churchgoers to attend their Church, but also in revitalising many branches of the C.E.M.S., which for lack of definite work, had been in danger of collapsing.

The other call is found in a circular which has just been sent to all the clergy from the Archbishop appointing June 29, 1917, as the date for a series of special Mission Services to be held throughout the Diocese. Here, too, as in the former case, there is probably no direct connection between the issuing of this circular and the meetings in the Cathedral Buildings, but we cannot but believe that the connection is very real, and that this step which has been taken is really God's answer to the prayers of His servants in these meetings. For many have felt for weeks past that the only logical outcome of these meetings amongst the clergy would be a Mission to the parishes in which those who had received a blessing for their own souls would have the opportunity of handing on that blessing to others. The results of the proposed Mission will depend, of course, very largely on the manner in which the ground is prepared beforehand by the parish clergy. The call throws upon them a heavy weight of responsibility which, added to the strain entailed by the War, makes their load at the present time no light one.

In order to seek for fresh strength for the bearing of this load a large number, between 60 and 70, we understand, have signified their intention of being present at the Retreat which is to be held at Mornington from October 24 to 27. The Archbishop of Brisbane is to be the Leader, and under the guidance of one so wise in spiritual things

we may confidently look forward to God's blessing to a time of real spiritual refreshment.

The enrolment of those who are called to the colours at this juncture goes on quietly and peacefully. Our Church, through her representatives in Synod, has already given her voice on the question of Conscription, and we feel confident that on October 28 an overwhelming majority of her people will give the answer "Yes" to our Prime Minister's question.

## Thoughts on the Church Seasons.

17th Sunday after Trinity (October 15).

#### OUR VOCATION.

The Epistle (Eph. iv. 1-6) speaks of our "Vocation," of which we are to "walk worthy." What is our vocation? To what are Christians called? All are called to holiness, to follow the example set by Christ. All are also called to service, although the manner in which they are to serve their Master varies in each individual case. But in St. Paul's mind there was another vocation, the call to unity among members of the Christian Church. Such fellowship, then as now, was difficult of attainment. Varying characters were welded together in the Church. Divisions and disputes were not uncommon. So the Apostle urges lowliness, meekness, forbearance, long-suffering, and he points out that the uniting force to bind Christians together is the Holy Spirit of God; "the unity of the Spirit." As in each member of an earthly family flows the same blood, so in all true members of the Church dwells the same Spirit. Among all the many Christian denominations are those known only to God, who are born of the Spirit, partakers of the same divine life, one with God, and therefore, whether they realise it or not, bound to each other by ties which cannot be broken. This unity, created by God, should be "kept by us, guarded as a prized possession, made effectual by love. We should give diligence to keep the unity of the Spirit in the bond of peace. It is well for us to seek always to see the good in those from whom we differ, remembering that they, as we, are baptised by the one Spirit into the one body, redeemed by the one Lord, created by the one Father. Children of the divine family should seek to live together in unity and love.

St. Luke's Day (October 18).

#### THE MEDICINE OF THE SOUL.

St. Luke the Evangelist is only mentioned three times in the New Testament. He is supposed to have been born at Antioch, and we know that he was a "physician." The Gospel (St. Luke x. 1-7) records the mission of the Seventy, of whom tradition says that St. Luke was one. This is contradicted, however, by the fact that in the introduction to his Gospel he distinctly states he was not an eye-witness of the events he records. He was a close companion of St. Paul in many of his journeys, and during his two imprisonments at Rome. Tradition says that he was crucified at 80 years of age. His great work was that of an Evange-

list. He preached the Gospel, and also wrote it. The Collect commemorates his call to be an evangelist and physician of the soul, and prays that the diseases of our souls may be healed by the wholesome medicines of his teaching. The Epistle (2 Tim. iv. 5-15) refers to him as the companion of St. Paul in his imprisonment. "Only Luke is with me." Probably he ministered to the Apostle in his physical infirmities.

18th Sunday after Trinity (October 22).

#### WAITING FOR THE COMING.

In the Epistle (1 Cor. i. 4-8), which is very brief, St. Paul sets before the Corinthians that great hope of the Church of which his heart is ever full. They are "waiting for the coming of our Lord Jesus Christ." It would be well for us all if that great expectation of our Lord's Return occupied the same prominent place in our hopes and teachings as it does in the pages of the New Testament. It is ever set before us as a powerful incentive to holy living. So is it here with regard to the Corinthian believers. St. Paul thanks God for the grace given to them. They are enriched in utterance and knowledge; they come behind in no gift; because they are "waiting for the coming of our Lord Jesus Christ." As servants, waiting for their Lord they are watchful, faithful, zealous. Surely here is a lesson for us. The Lord will return; He may come soon; there are many signs of His coming. Let us be watchful that when He does appear we may be ready, and not be ashamed before Him at His coming.

St. Simon and St. Jude's Day (October 25).

#### THE SPIRITUAL TEMPLE.

St. Simon is called in St. Matthew x. 4, "the Cananite," and in Acts i. 13 "Zelotes." Both words are probably used to denote a member of the sect of the Zealots, a fanatical party who took upon themselves to punish all infractions of the law. After his conversion the name may have been retained to denote his zeal in Christ's service. He is said to have met his death by being sawn asunder in Persia. St. Jude, otherwise called Judas, Thaddaeus, and Lebbaeus, is said to have suffered martyrdom with St. Simon in the reign of Trajan. Simon and Jude were both Apostles, and their names are probably coupled together because they were brothers (see St. Matt. xiii. 55).

The Collect consists of a commemoration of the Apostles and Prophets as the foundation, and of Christ as the head corner stone of the Church, and also of a prayer that we may be joined together by their holy doctrine into a holy temple acceptable to God. The Epistle (St. Jude 1-8) assumes that "Jude the brother of James" is to be identified with Jude the Apostle. The Gospel (St. John xv. 17-27) predicts the persecutions which the Apostles were to expect. "If they have persecuted Me, they will also persecute you."

#### A GOOD BOOK BUT BAD EGGS.

At Cairo, a Moslem who had no money gave four eggs in exchange for an Arabic Gospel. Next day he stopped our colporteur and said: "Your Book is very good, but the eggs I gave you were not fresh. Therefore I desire to pay the price for the Book." Which he did.—Bible in the World.



## Sons of Clergy at the Front.

Archdeacon Martin (Marrickville, Sydney) sends us for publication the following list of sons of the Anglican clergy in Australia who have enlisted in the A.I.F. He will be obliged if other names can be forwarded to him. The Roll of Honour includes only the names of those who have given their lives for their country.

## Roll of Honour.

Arnold, William Arden Egerton, son of Rev. J. W. Arnold, Pannure, Vic.  
Atkinson, Lieut., son of Rev. J. C. Atkinson, Clayton, Vic.  
Champion, G. S., son of Rev. A. H. Champion, Bungendore, N.S.W.  
Elliott, Angelus Basil, son of Rev. R. Elliott, Bombala, N.S.W.  
Gribble, Norman, son of Rev. A. H. Gribble, Coonamble, N.S.W.  
Kelly, —, son of Rev. R. H. D. Kelly, Milthorpe, N.S.W.  
Kemmis, William Scott, son of Canon Kemmis, Glen Innes, N.S.W.  
Lane, —, son of Rev. H. W. Lane, Coburg, Vic.  
Phillips, —, son of Rev. W. A. Phillips, Glen Huntly, Vic.  
Penty, Robert Eric, son of Rev. R. Penty, Sydney, N.S.W.  
Rushforth, Norman, son of Canon Rushforth, Murrumbidgee, N.S.W.

## On Active Service.

Aldis, V. de Lisle, son of Canon Aldis, Westmead, N.S.W.  
Baglin, Eric W. (Senior), son of Rev. J. T. Baglin, Footscray, Vic.  
Blackburn, Lieut. Arthur Seaforth, V.C., son of the late Canon Blackburn, Woodville, S.A.  
Bryant, Stephen; Bryant, John, sons of Rev. H. Bryant, Burwood, N.S.W.  
Carver, Bartram; Carver, Ashley, sons of Canon Carver, Goulburn, N.S.W.  
Champion, C. H. D.; Champion, G. S., sons of Rev. A. H. Champion, Bungendore, N.S.W.  
Claydon, S., and Claydon, E. S., sons of Rev. E. H. Claydon, Burwood, N.S.W.  
Clark-Kennedy, Allan Gordon; Clark-Kennedy, Frank George, sons of Rev. W. F. Clark-Kennedy, Mulgoa, N.S.W.  
Corlette, Major Ino. C., son of late Rev. Dr. Corlette, Ashfield, N.S.W.  
Corlette, Bernard Christian, son of Rev. C. E. Corlette, Sutton Forest, N.S.W.  
D'Arcy-Irvine, Tom G.; D'Arcy-Irvine, D. C., sons of Archdeacon D'Arcy-Irvine, Sydney.  
Elder, Eric R.; Elder, Kenneth R.; Elder, Colin R., sons of Rev. F. R. Elder, Surry Hills, N.S.W.  
Ellis, Gover Blom, son of Rev. Walter Ellis, Auburn, N.S.W.  
Edwardes, Hugh Basil Knox; Edwardes, Cedric Alban Napier, sons of the Rev. W. Harry Edwardes, Newcastle, N.S.W.

Eva, Rev. A. F. (Chaplain), son of the late Canon Eva, Maryborough.  
Garbett, Lieutenant Alan M., son of the Rev. Montague G. H. Garbett, Raymond Terrace.  
Glover, Lieut. Harry, son of the late Rev. Jas. Glover, Goulburn, N.S.W.  
Gribble, Rev. A. H. (Chaplain), son of late Rev. J. B. Gribble, Yarrabah, Queensland.  
Gribble, Clement, son of Rev. A. H. Gribble, Coonamble, N.S.W.  
Gribble, Jack, son of Rev. E. R. Gribble, Forrest River Mission, W.A.  
Hancock, J., son of Canon Hancock, Escondido, Vic.  
Haviland, E. C.; Haviland, Athol C., sons of Archdeacon Haviland, Coburg, N.S.W.  
Holliday, Rev. W. M. (Chaplain); Holliday, H. A. S., sons of Rev. H. T. Holliday, Besley, N.S.W.  
Heffernan, William Benjamin, son of Rev. E. Heffernan, Mittagong, N.S.W.  
Hough, J., son of late Canon Hough, Randwick, N.S.W.  
Jobson, Hubert Clifton, son of Rev. H. Jobson, Warialda, N.S.W.  
Kellaway, Lieut. F. G., son of Rev. A. C. Kellaway, Victoria.  
Kemmis, Geoffrey Scott, son of Canon Kemmis, Glen Innes, N.S.W.  
Killworth, George, son of Rev. A. Killworth, West Maitland, N.S.W.  
King, Sergeant R. V., son of Rev. R. R. King, Gordon, N.S.W.  
Louch, Thomas Steane, son of Archdeacon Louch, Albany, W.A.  
Martin, Roy; Martin, Cyril, sons of Archdeacon Martin, Marrickville, N.S.W.  
Mullens, Cedric Southcott, son of late Rev. F. B. Mullens, Ryde, N.S.W.  
Newth, O. A., son of Rev. J. A. Newth, Sydney, N.S.W.  
Oberlin-Harris, J. R., son of Rev. J. Oberlin-Harris, Pymble, N.S.W.  
Regg, Cyril, son of Archdeacon Regg, Morpeth, N.S.W.  
Ritchie, Harold, son of Rev. W. J. Ritchie, Newcastle, N.S.W.  
Stretch, Lieut. Noel; Stretch, Sergeant Hubert, sons of the Bishop of Newcastle.  
Sutton, Robt. E., son of Canon Sutton, Kew, Vic.  
Thomas, C. C. E., son of Rev. C. M. Thomas, Epping, N.S.W.  
Todd, Charles Ord Pym, son of Rev. R. O. Todd, Lidcombe, N.S.W.  
White, Selwyn H. V., son of Rev. W. M. White, Mortdale, N.S.W.  
Wright, Corporal Eric T.; Wright, E. Marsden, sons of Canon Wright, Merewether, N.S.W.  
Williams, H. B. and J. H., sons of the late Rev. J. H. Williams, Peak Hill, N.S.W.

## WHO SOWED THE TARES?

An Irish clergyman tells the following incident:—A Sunday School teacher was explaining the parable of the tares. She asked a little boy who sowed the tares. The boy thought she was looking at the patches on his trousers, and promptly replied: "My mother."

Troubles are compared to a bundle of faggots, far too heavy to carry at once; but God will untie the faggots and only give us one or two at a time—but alas! we often choose to carry yesterday's faggot over again to-day and so we increase our burden.—F. Newton.

## Blessed are the Merciful.

Somewhere in France, a mile or more behind the British Lines, there lies amidst gently rolling hills and shady woods a village which, in days of peace, must have been a pleasant place indeed. A year ago, however, it was the scene of a desperate and long-continued struggle between French and German troops, and to-day the one-time pleasant village is a howling wilderness: from Church and chateau to humblest cottage not a building but is a broken ruin, while every corner is littered with the debris of the battle. The inhabitants have long since departed and the place is wholly deserted, except by the staff of an advanced dressing station and by little parties of English soldiers who from time to time spend a few comfortless days in cellars and dug-outs beneath the ruins.

In what was once the garden of a house upon the main street the Germans, during their occupation of the village, had made a little cemetery in which they had laid to rest the bodies of some forty or fifty of their fallen comrades. There they had laid them, far away from the Fatherland for which they had died and from the loved ones to whom they would not return. A year has passed since then and an unkind Nature has been at work. Great masses of weeds have grown up everywhere, the wooden crosses have decayed and fallen, the graves have lost their outline, half-hidden by the vegetation which has sprung up around them. In a very short time all trace of the cemetery would have disappeared had not some men of an English regiment, who were quartered in the village for a few days last month, devoted their leisure hours to repairing the ravages of time. Weeds were pulled up, graves levelled and neatly edged with tiles or bricks gathered from the ruined houses near by, crosses were cleaned and re-erected, until what had been a scene of grim and dreary desolation became under their hands a true God's Acre.

When the work was done the Sergeant-Major of the regiment was inspired to place at the head of the cemetery a wooden cross, some six feet high, and on to it nail a board with this superscription:—  
"FORGIVE US OUR TRESPASSES AS  
WE FORGIVE THEM THAT TRES-  
PASS AGAINST US."  
"This cemetery was put in order and  
cleaned by the — Regiment, 30.6.16."

It was the happiest sight the present writer has seen in France. May it long remain as evidence of the Christlike spirit of our British soldiers.—D., in "The Challenge."

## WHAT THE ANCIENTS KNEW.

The Greek poet, Homer, depicts Hector refusing wine:—

Hector was going to battle, and his father thought he would be the better for what moderns call "Dutch courage." Though after South Africa it becomes no one to speak with disrespect of the genuine article.

Cried Hector:  
"Wine, no! I should misplace my troops,  
Wine, no! I could not march before.  
I could give no command, and do no duty.  
Put it all aside, and give me simple water."

Thus a thousand years before the Christian era, Hector is depicted as knowing more about wine than Australian military authorities know to-day.

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## Personal.

Miss White, sister of the Bishop of Willochra, who for some weeks has been in a private hospital in Adelaide, has recovered her health sufficiently to return to Petersburg.

The parish of Jambaroo, N.S.W., is, for the present, to be worked in conjunction with Kiama, under the new Rector, Rev. Arthur Reeves. Rev. Thomas Knox, Curate of Ryde, has accepted the Curacy of Kiama and will reside at Jambaroo.

Many of our readers will doubtless remember Mr. P. Broughton, C.M.S. missionary in North America, who visited Australia some years ago. He had passed through terrible experiences at Lake Harbour in 1912, having lost his way and being severely frost-bitten. We regret to hear that he has died from the effects of his injuries.

Rev. A. J. H. Priest has been appointed Rector of Berry, on the South Coast of N.S.W., in succession to the Rev. J. W. Upjohn.

Rev. C. L. Crossley, of Trafalgar, in the Diocese of Gippsland, has accepted work under the Rev. A. G. Goldsmith, in connection with the Melbourne Seamen's Mission. Rev. A. Banks, of Bunyip, has been appointed to Trafalgar.

A new porch and a brass tablet were dedicated by Archdeacon Tollis recently at South Singleton Mission Church (Diocese of Newcastle), to commemorate the work of the late Rev. John Kirkland as Rector of the parish.

Miss Thorp, a C.M.S. candidate, left Sydney last week for New Zealand. She has been in training at the Deaconess House, Newtown.

Rev. H. R. Cavalier has been elected Rector of Glenelg, S.A. Mr. Cavalier came to Adelaide some three years ago as Vice-Principal of St. Barnabas' College, and Special Preacher at the Cathedral, subsequently he was appointed to Renmark, on the Murray.

Rev. W. Corner, Curate of St. Matthew's, Botany, Sydney, has been appointed to the charge of Kangaroo Valley in succession to the Rev. E. Shipley.

Rev. H. T. Fowler, of Lara, Victoria, has been appointed to the charge of Winchelsea.

Rev. R. H. Simmons, Curate of St. John's, Footscray, Melbourne, has been appointed to the charge of the parochial district of Modewarre.

Dean McCullagh, of St. Paul's, Bendigo, was seriously ill on Sunday, October 1, the Bishop taking his place. He has been recuperating in Melbourne, and if his health permits hopes to attend General Synod.

Rev. E. Finnie, of Murchison, Victoria, has been appointed Locum Tenens for Capon Rowell, at Echuca.

Flight-Lieut. W. H. C. Buntine, of the Royal Flying Corps, eldest son of Mr. W. M. Buntine, Headmaster of the

Caulfield Grammar School, Melbourne, who was recently wounded in an aerial combat, has been awarded the Military Cross for bravery. Lieut. Buntine is now in Hospital in London, and is progressing favourably.

## The General Synod.

## MISSIONARY DEMONSTRATION.

The first public meeting in connection with General Synod was a great Missionary Demonstration held in the Sydney Town Hall last Monday evening. About 1300 people were present, including 18 Archbishops and Bishops and many clergy. The Primate, who presided, heartily welcomed the visitors to Sydney (deploring the absence of the Bishop of New Guinea). He said there could be no better preparation for General Synod than into a spiritual atmosphere. The missionary call was the greatest inspiration to make us forget ourselves, and to think of the Master and His work. Missions were the strongest call in this day of War; what "kultur" could do, the gospel of Christ could efficiently accomplish.

The Bishop of North Queensland spoke of New Guinea, and told of many Christian villages each with 300 or 400 communicants, and where Jesus Christ obviously had a foremost place in the hearts and lives of the people. But vast tracts of the hinterland were untouched and needed the Gospel. Here was a field of adventure and service for the youth of Australia, unparalleled in the world.

The Bishop of Carpentaria pleaded earnestly for the aborigines, who had the first claim upon us. We had taken their country, and ought to protect their interests. The 50,000 aborigines still left in the north, if rightly cared for would help to solve the problem of peopling tropical Australia. Our duty to God called us to give them the Gospel. Christ died for the human race, and we should see that God's purpose was fulfilled. The Bishop also spoke of the successful work on the Torres Straits Islands.

Rev. G. H. Cranwick said that voices were calling from all parts of the globe to new adventure for Christ. There was the voice of triumph, because the cause of Missions was never so victorious as within the last 10 years. In Japan, in India, in China, and in other lands the Gospel had won many victories. Then there was the voice of hopelessness and despair in non-Christian lands, calling for the Gospel, and finally there was the voice of the Australian Church. A spirit was abroad among us seeking closer unity, and the more we obeyed the Master's command to "Go into all the world," the more we forgot our differences.

The Bishop of the North-West described the founding of the present Forrest River Mission, its difficulties, and its wonderful progress. He paid a glowing tribute to the Rev. A. R. Gribble, who refused the position of Protector of Aborigines in Queensland at £800 a year to take charge of the Mission at £150. Now there were 400 natives close to the Mission, and at least 1000 had visited it; 30 or 40 children were in the schools, and both industrial and religious work was progressing favourably.

The Archbishop of Brisbane was the last speaker. He said it was a joyful meeting, drawing them all closer together. His subject was "Obligation." The future had to be faced after the War. There was the world's great need, which brought Christ's last command before us with a new urgency. Force had failed, and nothing could change the hearts of men but the religion of Christ. People had learned to make sacrifices and to render service during the War, and afterwards would want worthy work. There was no appeal to equal that of the Mission Field. We must pitch our appeal high, and people would respond to it. We were passing through critical times in Australia, and learning to make sacrifices as citizens, and as Christians we should be ready to do the same, and we should pull together, all for Christ and none for party. A true missionary Church was only born in unity.

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## SYNOD SERVICE.

On Tuesday morning the Holy Communion was celebrated in St. Andrew's Cathedral. The procession of choir, many clergy, Archbishops and Bishops with their chaplains, was most imposing. The sermon was preached by the Bishop of Adelaide, on the subject of the Healing of the Cripple at the Beautiful Gate of the Temple, showing how in the Gospel there is power for all the deepest needs of the world.

## THE PRIMATE'S ADDRESS.

The Synod assembled for business on Tuesday afternoon. In his address the Primate alluded to the present crisis, "a time when greater responsibility was laid upon us as the leaders of a great Church." He spoke with deep appreciation of the work of the Bishops who since 1910 had been called to their rest, and reviewed in detail the work which had fallen to him as Primate during the last six years. He then outlined the more important matters to be dealt with by the Synod, viz., The Legal Nexus, The Constitution of General Synod, and the A.B.M. Determination, concerning which last he said: "I give my adhesion to it, because I believe that it will produce that harmony of spirit throughout the Dioceses of the Commonwealth without which we can never offer as a Church the effective service that we would fain render to our Divine Master."

The remainder of the address, which we give below (with a few omissions), dealt with the larger issues which in this time of War, and in view of the peace which will some day come, call for the vigorous action of the Church.

## The Church on Trial.

But behind and beyond all that we can specify as organisation or machinery, there remains the solemn fact that in these unexampled days of the War our Church is as never before upon its trial as a spiritual force. It is for us to estimate how we expect to stand the test. In an age of transition when forces that held society together have largely lost their grip and when Society itself is in the melting pot, what contribution can we make to resettlement, what prospect is there that we as a Church shall count in the remoulding of the life of the future? It is our own fault if we have not a most responsible share almost appalling in its responsibility.

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October 13, 1916.

politanism, and the gospel of individual comfort as the great end of life has been shattered. Some new order is to take its place. Who can prophesy what that new order will be? But indubitably men of widely contrasted types have been learning that the spiritual is more than the material even though they may not have formulated their impressions. Old idols have been dethroned. Ideas like patriotism which had been largely lost in those easy days before the War, have revived. Deeper truths also are beginning to find unsuspected adherents. Men have been so taken out of themselves that they are the more ready to realise what is meant by "spiritual." The opportunity calls to our Church. We have behind us our inheritance of the ages linked so closely through so many generations with the root springs of our national life. We have also in Australia a strength of numbers which alone should make us a powerful factor in spiritual reconstruction. Are we able to fulfil our function of possibility? All depends upon our fitness as a spiritual agency to-day. The primary qualification for ministering to the world to-day is to be able to give it a living working creed. The world consciously or unconsciously wants God. Can we be its prophets? Men will judge our commission chiefly by the type of character that we produce. Does our Communion evidence vitalising spirituality elevating wherever it touches? We must confess that we need first a spiritual revolution if we are to be the spiritual dynamic that we ought to be.

#### Need of Spiritual Revival.

Our Communicants must be a moral force amongst ourselves before they can stimulate those outside. The love of God in them should make an end of lethargy in Church attendance, of degradation of God's Day into social holiday, of the lack of workers for spiritual efforts, of the smothering of signs of religion in homes of Churchmen, with scanty family prayer, and apology even for grace at meals. Something has been at fault when our Communicant life, judged by these standards compares unfavourably in its proportion with some infant missionary communities.

What is lacking? What must be redressed?

There may have been defects in our public worship, due neither to a cult of simplicity, nor to a cult of elaboration. Each cult might cause equal paralysis, if it encouraged the soul to worship by proxy instead of offering its personality to God.

Sometimes we may have over secularised our spiritual organisations so easily changed from a new tool to work with into a fresh burden to carry. Our first duty as Bishops, Clergy and Laity is an intensive cultivation of the elementary spiritual faculties of our soul. This is the aim of the different great missions held or projected in so many of our Dioceses. May God richly bless them. So alone can we fulfil the first need of the age, exhibiting that the power of God in human life is a fact to-day and not a fable.

#### A Social Message for the World.

Then we are ready for our second duty which, as I interpret it, shows that the Church of God has a social message for the world. Not that we presume to be an imperium in imperio. Still less do we adopt one side of political partisanship against another. But we boldly insist on great spiritual principles that ought to interpenetrate social life. Where these are ignored, no matter by whom, silence on our part is sin. The world is judging Christianity by this Criterion to-day as never before. How do we stand the test?

#### The Call of the War.

We have been tested by our attitude to the defence of our fatherland, and we say thankfully that our Church has found herself in the eyes of the Nation. From no section of the Community has the response been more ready or more satisfactory than from ourselves. The homes of the clergy have given their sons without stint; the clergy of our Church throughout the Commonwealth have put themselves at disposal to go or stay as they were bidden. Of the devotion of our laity time would fail me to speak. From Province and Diocese and Parish, from City and Bush they have gone forth. Our Synods, our Committees, our Diocesan and parochial organisations are the poorer for

their absence, and yet infinitely the stronger. Many have fallen. We bear them in our hearts before God this day, and our sympathy goes out to those who sorrow for them. But our duty calls us onward. Our Commonwealth must not stay its hand in this supreme hour of our Empire's need, and therefore, as it seems to me, we must call upon Church-people to maintain on Referendum Day as a binding pledge the offer that was made at the outset of the War, "To the last shilling, and the last man, we are for the Empire in whose life alone we stand." I could wish that the proposals of the Government were not so frequently called in the press. Conspicuously. That phrase makes antagonists where the phrase Universal Service would find friends. We must explain the proposals of the Government which are often misread or not read, and not infrequently misrepresented. We must also do our utmost to convince the pseudo-democrat that it is strange liberty for a man to claim the use of the country that shelters him, but to leave its defence to another man who has no more interest in it than himself.

#### The Test of Peace.

We shall also be tested by our attitude towards the day of peace. We must set our face against any peace that is premature, and the strain on our endurance may be great. We permit no hatred of our foe. But for the sake of those who come after we must not release our grip until the viper spirit in our antagonists is dead.

Another problem that will test us is our attitude towards the other races of the world. To many we shall be bound by new ties of gratitude and national honour. The settlement of inter-relationship will involve complicated issues known only to experts. But two principles surely should guide us: insistence upon recognition of their own self-respect as well as of our own; and also the refusal to allow any mere selfish wish for national aggrandisement on our part to deprive them of such opportunities for self-realisation as they can with justice claim. It is to God that we must turn in the face of almost insurmountable obstacles to unity, and we may believe that somehow again as of old in His own time God will show to the Church how to use its trust of the leaves of the tree that are for the healing of the nation.

#### The Inner Life of the Nation.

But above all it is in the inner life of the nation that our chiefest opportunity and test will be "a little leaven leaveneth the whole lump," is as true of good as of evil, within certain limits. Too often in the past our laity have demurred against the claim that their religion must be applied to keep secular life wholesome, and the clergy have been content to let them have it so. Are we to have again the old world that abdicated its soul in so many public matters? Grave responsibility lies at our own door if that occurs.

Everything demands that we set ourselves to promote the cult of what is loftiest in sentiment or in life. Dare we in any other spirit cross the threshold of a new life, brought so dearly by the blood of our bravest? Our task is made the easier by what is achieved already. It remains for us to foster the new spirit which has in it so much of the Spirit of Christ. The devotion of our manhood, which is far beyond anything we ever dreamed, must not be allowed in peace to sink back from its standard of the war. Should we not endeavour to preserve all we can of it, by efforts such as the League of the Spiritual War, a work amongst our soldiers as they return, initiated by Rev. E. A. Burroughs. The strenuous service that our womanhood has given to a great idea, and that has taught many women their joy of living, ought somehow to be enlisted in the service that never ends and never disappoints. The acknowledgment of God by our Commonwealth in the provision of Chaplains for the forces, and in the call to prayer on the first Sunday in this year, is, to my mind, an asset of the utmost value, and we do well to express the expectation that no lower level may be ever adopted. Is it too much to hope that the foundation-stone of the new Federal Parliament House will be laid with prayer? Ought not the men who have been pillars of the religious fabric of Australia to be commemorated in this new Capital City of the Commonwealth? I hear that the Roman Catholic Church has re-

ceived permission to erect a statue of Cardinal Moran, why should we not equally have leave to erect a statue of Bishop Broughton, who was not only the pioneer of Episcopacy in Australia, but also a highly-placed Government official, and a leader in movements for social purposes, and as we hope soon to read in the biography which the General Synod would do well to enable the Archdeacon of Hobart to complete and publish. Then, again, when the spiritual has been so constantly recognised by acknowledgment of public men as essential for national welfare in this crisis, why should not the Universities of Australia be urged to apply to their respective State Parliaments where needed, for such amendment of their Acts, as would enable them to embody Theology among the subjects for which they give degrees, and so incidentally emphasise the importance of the spiritual in the general scheme of knowledge. . . . Side by side may we not hope that the new Brotherhood established even by the War, between man and man has come to stay. Rich and poor who have shared tents together, and faced the ordeal of battle as true comrades, in their thousands, will surely not resolve themselves again into antagonistic camps in peace. Much has been learnt on either side. A great Trades Unionist Statesman told me how a transcendent idea such as that of the fatherland had led many workers to drop suspicious and temporary insistence on rights and had brought many capitalists to be considerate in judgment and unselfishly ready to share another's burden. We as a Church must extend the work thus begun by laying deep and wide that spiritual foundation on which alone can be raised the fabric of true brotherhood.

It is these things and such as these that constitute the call to us as a Church to do the armour of God, and to go forth into the open in the might of the Spirit of God. Opportunity is brief, and must be used now or never. Memory of the blood and tears of to-day is soon lost in the re-action of peace and the passion of trade. Said an American bitterly the other day (Wister, p. 120), "In 1865 we had found our soul indeed. Where has it gone?"

#### Unity of Soul.

One great hope that shines in front of us as a star to-day is the unity of soul that has emerged often unexpectedly in these dark days as we have striven on our knees to learn how, penitent ourselves, to lead our people back in repentance to God. Some of us are ready to admit that we have rediscovered our brethren in the Church of late, and that there are men with whom one differs widely in doctrine or theory, and yet at whose feet we would now thankfully sit as they teach us the way to the Saviour in personal prayer and faith. May we thus close ranks as a Church, respecting each other's convictions, but finding the power of faith in each other's faith. The goal is worth any sacrifice of preference or prejudice, Australia for God, Australia with its big heart, Australia with its virile independent stock whose virility has been proved on stricken fields, whilst the world wondered, by brave young sons whose blood ought to mark our future with an indelible cross; Australia with its infinite resources which that stock ought to use for God. Australia planted in its far corner of the world, to develop a new treasure of humanity, unhampered by the old-world scars; yet Australia so set that in the new development of East as well as West, she can if won for the truth of God, by the life of the Church of God, do more than any other race to complete the establishment of the Kingdom of God on earth.

We may if we choose make the worst of one another. Everyone has his weak points; every one has his faults; we may make the worst of these; we may fix our attention constantly upon these. But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others and ask what we should wish to be done to us, and thought of us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us.—A. P. Stanley.

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In Australasia . . . . . 5s. per annum (post free).  
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## The Church Record.

OCTOBER 13, 1916.

## AN OLD THING UNDER A NEW NAME.

"There is nothing new under the sun," said the wise man, and the present controversy that is raging throughout Australia is a case in point. "What's in a name?" to be sure, and yet people are really getting excited over nothing more. To hear some people talk, one would think "Conscription" was the newest of novelties in British history. As a matter of fact, it is one of the very oldest institutions of our race when analysed down to its root idea. Long before the Norman Conquest we find the "trinita necessitas," the three-fold obligation, recognised and enforced by the earliest codes of laws. Every free man was bound, when called upon, to take up arms and serve in the fyrd, or national army, to maintain fortifications, and to keep bridges in repair. The obligation on every citizen to bear arms when called upon is not only part of the "common law" of the Empire, it is an essential feature of the common law of all nations. Throughout history, military responsibility has been indissolubly linked with effective citizenship. There are numerous statutes enforcing the first duty of patriotism. In the earliest times every man had to provide himself with arms suitable to his degree and substance. The precise requirements are defined in such ancient laws as the Assize of Arms, 1181, and the Statute of Winchester, 1285. Compulsory service was required by Act of Parliament during the Napoleonic Wars, when England saved Europe from the tyranny of a military despot. The great "volunteer" movement which began in the middle of the nineteenth century was a spontaneous recognition of this civic responsibility. In the stress of the present crisis the ancient principle has been re-affirmed and re-applied in the Mother Country. It has been part of the law of Australia for several years that our young men should be trained for military service.

But the object of this article is not in any sense political, as that term is usually understood. These facts, and this controversy which is going on, are bringing into fresh prominence a fundamental principle which is vital to the effectiveness of our Church as the

instrument of God's purpose, a principle which is enunciated by our Lord Himself, and which is expounded more than once by St. Paul. It is the great principle that man is man only in society. Our boasted liberty arises from the fact that we are dependent on other people. We have liberty to do the thing we like because other people are doing the things we don't like, but which nevertheless must be done. It is the man who does the most for society who really gets the most out of it, though he may do his duty for a very different reason.

If this is so in our political life and in our social intercourse, it is equally true in the Church—our religious fellowship. The Church is not merely the company of believers, it is God's school of grace, and it is the active, the working members of the Church who really benefit the most by it. It is those who most fully discharge their obligations to their Church who really enjoy the greatest liberty. Man is man only in Society, and this is most true in the heavenly society which is nothing less than the Body of Christ.

We have too much discussion of rights and not enough fulfilment of responsibility. This is true of the State, but is also true of the Church. Too many of us are eager to get all we can and give as little as we may. What we need is a mobilisation of all the spiritual forces in the Church. It is a fine phrase, but it simply means that every Church member should ask himself if he is really a sleeping or an active partner in his Church. It is of little use for one to know I am "saved" unless I know for what I have been saved. We are saved to serve, and the obligation to service is upon us by our Baptism and by our Confirmation. It is useless to grumble that the Church is not doing what she should; the real question for each one is: "Am I showing my practical sympathy as effectively as I can?" The events of the world of politics ought to serve as a speaking parable to all members of our Church, and set them thinking whether they have really grasped the fact of their obligation to service. "The children of this world are in their generation wiser than the children of light." Surely we of the Church may learn a lesson from the keenness and eagerness of those who are conducting the great controversy on behalf of Universal Service and apply that principle to the fulfilment of our spiritual duty to the Body of Christ who died not merely to rescue us from sin but to redeem us into a new service.

## THE COUNTRY OF SURPRISES.

Archdeacon A. B. Hutchinson, who has been a C.M.S. missionary in the Far East for 45 years, and has spent 34 of those years in Japan, writes:—"Japan is a country of surprises. We have only just learned that the Shinto temples and also the railway stations are graded by Government as 'first-class,' 'second-class,' and so on, according to their importance! The famous Osuwa Temple at Nagasaki has quite recently held a great function, at which all the leading county officials were present, on the occasion of the conferring upon it, by an Imperial Commissioner, of the coveted 'first-class' rank in commemoration of the Coronation of the Emperor. It is very difficult for Western minds to understand the application of such considerations to religious matters." The Archdeacon, whose headquarters are at Nagasaki, adds: "Nagasaki railway station having also been exalted for the same reason, it is satisfactory to know that when we have to travel by railway, we henceforth start from a 'first-class' station!"

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## The General Mission.

Writing in the "Sydney Diocesan Magazine," the Archbishop says:—"The General Mission is now launched. Some parishes have had their missions, and missions will be held in others continually during the next two months. We are thankful for news of hearts stirred, but we must persist in our prayer that those who are moved to resolutions by these special services may be helped by sympathy and effort to fight the good fight which is never so severe as in the return of the normal and ordinary. May we never return to that spiritual deadness which was recently so ordinary because we wrongly accepted it as normal."

## Sunday before General Synod.

On the Sunday before General Synod many visiting Bishops and clergy occupied the pulpits of the Churches in Sydney and suburbs. At the Cathedral the Archbishops of Melbourne and Brisbane were the preachers. The larger Churches for the most part rejoiced in the presence of two Bishops, and that Church was indeed unfortunate which did not secure a dignitary of some kind. The ordinary clergy seemed, for the moment, to be like silver in the days of Solomon, "nothing accounted of."

## L.H.M.U. Annual Sale.

The Ladies' Home Mission Union will hold their Fifth Annual Sale of Work in the Sydney Town Hall, on Friday, October 20, 1916, from 12 noon to 10 p.m. Her Excellency Lady Helen Munro Ferguson will officially open the Sale at 2.45 p.m. The charge for admission will be sixpence. A grand display of useful household and fancy articles will be on view at moderate prices. The profits will, as usual, be for the Home Mission and Mission Zone Fund. It is hoped that there will be a large attendance at the Sale.

## St. Luke's, Mosman.

The congregations at St. Luke's, Mosman, have increased so much that it has been found necessary to enlarge the School-Church by the addition of a Chancel and Organ Chamber. The Archbishop is to dedicate these additions on Saturday, October 21, at 3 p.m. This parish was formed seven years ago, and has steadily progressed. Land has been purchased at a cost of £1300, sufficient for the erection of a large Parish Church and Rectory, in addition to the present building, which will seat 350 people. An English pipe-organ has been installed and a handsome oak pulpit has just been presented by an anonymous donor. While the needs of the parish have been supplied, the claims of diocesan and missionary work have not been neglected. St. Luke's supports its own missionary in German East Africa, and a boy at New Guinea, and also at Yarrabah. The missionary contributions have averaged over £120 per annum for the last few years. The parish consists of about 400 Church of England families. It has been worked from its inception without pew rents.

## Deaconess Institution.

The Annual Sale on behalf of the Deaconess Institution was held in the Oxford Hall on Wednesday, October 4. The weather was most unpropitious; rain fell literally in sheets all the afternoon, slackening a little at night. The attendance was in consequence much affected. Mrs. Drutt, wife of the Bishop of Grafton, opened the Sale, and spoke a few appropriate words commending the admirable work of the Deaconesses. In spite of the inclement weather, the Sale was successful, the sum of £104 being realised.

## The late Mr. Robert Chadwick.

On Monday, September 25, there passed to his rest Mr. Robert Chadwick, of "Althorne," Edgecliffe Rd., Woollahra, at the ripe age of 80 years. For many years he served the parish of All Saints', Woollahra, as churchwarden and in other capacities. He was known and respected by all as "a good man and full of faith," whose greatest joy was to be found in the services of God's House. Until quite recently he attended his Parish Church twice on Sunday and was also present at the mid-week services. Prior to his coming to All Saints' parish, he was

associated with St. Andrew's Cathedral, both as a member of the Chapter and as Superintendent of St. Andrew's Sunday School. Up to the time of his death he was a member of Synod, and took the keenest interest in its business. He was a man of broad sympathies, always ready to give his practical support and counsel to all movements that made for righteousness and social betterment, particularly the Young Women's Christian Association, and the Deaf and Dumb Institution. Rev. W. L. Langley (Rector) and Canon Mort conducted the burial service in All Saints' Church, and at the graveside at South Head. For the simplicity of his faith, for his belief in the power of prayer, for his devotion to his Master, whom he served so faithfully, for his broad sympathies, for his generosity to all movements for righteousness, we give thanks, and pray that we may ever follow his good example. "Having served his day and generation, by the will of God, he fell on sleep."

## Rectory at St. John's, Balmain.

The Archbishop laid the foundation stone of a Rectory in memory of the men who had served at the Front from the parish of St. John's, North Balmain, last Saturday. He said that the foundation stone would stand as a record of the men who had left the parish when the Empire called, and that it was an inspiring thing to know that they had gone to fight in the name of God and liberty.

## Presentation to Canon Wilton.

At the Protestant Hall, on the evening of Tuesday, October 3, a presentation was made to Canon Wilton, lately Precentor of St. Andrew's Cathedral, on the occasion of his leaving to take up duties as Canon-Resident and Sub-Dean of All Saints', Bathurst. The Archbishop presided, and amongst those present were the Dean of Sydney, Archdeacon D'Arcy-Irvine, and members of the Cathedral Chapter. Canon Wilton was presented with a case of cutlery, and a cheque from the Cathedral congregation, and an illuminated address from the Chapter, and books on behalf of the clergy and C.E.M.S. Miss Wilton was presented with a gold wristlet watch, and Miss M. Wilton with a brooch, on behalf of the Cathedral workers.

## NEWCASTLE.

## Diocesan Churchman.

The Newcastle Diocesan Churchman appears this month in a new form. It has shrunk to the size of the "Cathedral Magazine," although retaining in many more pages. Its aim is "to combine the largest amount of freedom with the fullest recognition and help by the Authorities of the Diocese." Its contents are varied. In addition to diocesan news and notes, we find articles on "The Departed and Christian Piety," "The Sacredness of the Secular," "Dr. Pennell," "The National Mission," etc., etc. We wish the Newcastle Diocesan Churchman a successful career under the new conditions.

## ARMIDALE.

## The Synod.

We regret that the report of the Armidale Synod sent by our own correspondent was delayed in the post, and did not reach us until we had gone to press. At this late date we only can give the following summary of the proceedings:—Two Sessions of Synod were held on September 20 and 21. The first was summoned to receive the re-

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port of the Bishopric Augmentation Fund, and to make provision for the widow of the late Bishop. The treasurer reported that £1700 had been received, and efforts are being each session of Synod, a meeting of lay White promised to give £1000, and other promises were received. A resolution was passed asking the president to convene, during each session of synod, a meeting of lay members to discuss any matters of interest, and the Synod also pledged itself to support conscription. The second session of Synod dealt with the appointment of a Bishop. At a secret conference the names of eight men were submitted, and nearly seven hours were spent in discussion. After this the ordinary session of Synod was resumed, and nominations were formally made. The two names receiving the most votes were re-submitted to Synod, resulting in a majority for the Rev. W. F. Wentworth-Sheilds from both orders, and he was formally declared to be elected.

## BATHURST.

## A Cenerous Gift.

The foundation stone of the new Rectory at Condobolin was laid last week by Mr. Charles Butcher, of Euglo station, who is defraying the entire cost of the building. Despite frequent rain, there was a large attendance. During the ceremony subscriptions for the purchase of ground and improvements outside the building totalled between £30 and £40.

## GRAFTON.

## Brotherhood of Our Saviour.

The Report of the Brotherhood of Our Saviour for the 16 months ended August 1, 1916, has been issued, and gives a good record of faithful work. The Brotherhood embraces an area of over 3000 square miles, with a population of about 6000. There are only eight miles of railway within the whole area. Services are being conducted in 50 centres, 22 of which have been started since the establishment of the Brotherhood. Eighty-three candidates have been confirmed during the period under review, and 120 children baptised. There are now six lay brothers working under the Warden (Rev. G. Watson). The lay brothers have facilities for study, in addition to parochial experience. All of them give good tokens of fitness for the ministry of the Church. The drought of last year had a disastrous effect upon the work in many centres, and without external aid the Brotherhood would have been in a serious financial position. Every effort is being made to foster a missionary spirit among the people, and to teach them that having "freely received," it is their duty to "freely give."

## Summer School.

The Second Missionary Summer School of the Diocese will be held at St. Andrew's-tide (November 30), at Byron Bay, at the invitation of the Rev. R. Woodger. It will be preceded by a Clerical Conference on "Diocesan Mission Problems." The A.B.M. and C.M.A. are co-operating in the arrangements for the School, which is under the leadership of Archdeacon Tress and Canon Ware.

## Diocesan Mission.

The arrangements for the Diocesan Mission are being carried forward. It will be held from April 25 to September 3, 1917. The Bishop of Bathurst will be the Missioner at Lismore, and the Bishop of Goul-

burn at Grafton. Over 30 clergy from other Dioceses have been invited to assist, and there have been but few refusals.

## Appointments.

Mr. F. S. Boyce, Barrister-at-Law, has been appointed Chancellor of the Diocese of Grafton, in the place of Mr. H. Minton Taylor (resigned).

## VICTORIA.

## MELBOURNE.

(From Our Own Correspondent.)

## St. George's, Parkville.

Despite teeming rain, the foundation stone of the new Church was laid by the Archbishop in the presence of about 50 parishioners. The special services on the day following were well attended, considering the inclement weather.

## All Saints', Kooyong.

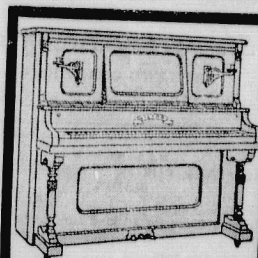
A fine Church Hall, with accommodation for about 250 people, was opened for Divine Service by the Archbishop on Sunday, September 24. Many articles of furniture have already been given, which will in time be transferred to the actual Church. There remains, after an expenditure of about £1800, the sum of £800 still to be paid.

## St. Andrew's, Clifton Hill.

For weeks past many and varied have been the speculations of passers-by as to what was happening to the Church of St. Andrew's, Clifton Hill. A complete and satisfying answer was made by the gradual erection of a fine Gothic building, which was dedicated by the Archbishop on Saturday afternoon, September 30. At the opening services on Sunday, October 1, the Archbishop and the Dean preached.

## St. James', Melbourne.

With Archdeacon Hindley in the chair, a welcome was given to the Rev. E. J. Durance, the new Curate in Charge, on Friday, September 29. The Archdeacon gave a timely and forceful address on "Virtue Christianity." The Governor-General attended the



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Morning Service on Sunday, October 1. The preacher's text was, "I will do better unto you than at your beginning."

#### Jubilee Celebrations.

The fiftieth anniversary of St. Jude's Church, Carlton, falls on Sunday, October 15. Bishop Green will preach morning and evening, and will administer the Rite of Confirmation in the afternoon. On Sunday, October 22, Archdeacon Hayman at 11, and Archdeacon Hindley at 7 p.m., and on Sunday, October 29, the Bishop of Gippsland, are the special preachers. A 10,000 shilling jubilee fund has been opened.

#### Successful Fete.

In connection with the Anniversary of St. Agnes, Glen Huntly, an Allies Fete was held on September 29 and 30. The financial result was very satisfactory, amounting to about £125.

#### St. Mary's, North Melbourne.

Following the example of the diocesan function, the recent Parish Festival was "dry"; the usual donations for tea tables going straight to the funds. A very excellent musical programme was provided by the generosity of Mr. Green, the Church organist, who engaged the artists at his own expense. It is expected that about £20 will be netted. The present Vicarage, after a useful career of over 50 years, is rapidly becoming dilapidated. It has, therefore, become necessary to face the problem of ways and means to obtain a new house. The local gifts already total £120.

#### St. John's, Heidelberg.

Instead of a Sale of Work to provide the funds (£200) needed for interest on the Vicarage debt at Heidelberg, a "free-will offering" was decided upon. The phenomenal rainfall rather affected the effort on the day appointed, but £34 was donated and subsequent gifts have brought the total to just upon £30.

#### Forward Movement.

The Archbishop has issued a letter to his clergy in which he urges two steps in a Forward Movement. Sunday, October 29, has been appointed as "Go-to-Church Sunday," and the Archbishop asks the clergy to appeal to their congregations for more personal devotion in the religious life. As June 29, 1917, will be the 70th Anniversary of the Foundation of the Diocese of Melbourne, the Archbishop suggests that a series of special Mission Services, culminating about that time, should be held throughout the Diocese, and that the clergy should, without delay, gather together their parishioners to prepare them patiently and gradually for the coming Mission.

#### Church Missionary Association.

Rev. C. W. T. Rogers, of St. Michael's, North Carlton, and President of the Sowers' Band, has been elected a member of the C.M.A. General Committee.

Rev. W. T. O. Storrs, of St. Matthew's, Prahran, has been appointed a Trustee of the Association, in the place of the late Archdeacon Allnutt.

Rev. H. S. Begbie.—A delightful meeting of welcome was held at the C.M.A. Rooms on Wednesday afternoon, September 27, when the friends of Mr. Begbie were invited to meet him as he passed through Melbourne after conducting a Mission at St. Luke's, Adelaide. Addresses were given by Revs. R. Long, H. Collier, J. English, H. T. Langley, H. J. Raverty, and Mr. James Griffiths, Mr. F. Thompson, and Mrs. Mickleburgh. Mr. Begbie received a most hearty welcome as he rose to reply. He told of the joy with which he met his many Melbourne friends.

#### Victoria Missions to Seamen.

The concrete foundations for the new Church and Institute on the Australian Wharf, in connection with the Victoria Missions to Seamen, are being laid. The cost of the first portion of the building, £11,500, has been provided for. The Harbour Commissioners have allowed a substantial sum as compensation for the original buildings. It is hoped that, through the efforts of the Ladies' Harbour Lights' Guild that the money required for the Chapel (between £1000 and £1500) will be collected in time to allow the work to be commenced without much delay.

The Annual Service for Seafarers in St. Paul's Cathedral in commemoration of Trafalgar will be held this year on Sunday, October 22 (Trafalgar Day is October 21). The preacher will be the Right Rev. Bishop Green. The gallant part taken by the Navy and Merchant Service in the War should lead all who love their country, to thank God for these splendid men. And Church-people

will also recognise the solemn and insistent call for prayer which these critical times demand. The Naval Band, under Bandmaster Underwood, will again take part in the service, and the wholehearted co-operation of both the services as well as of all people connected with shipping is earnestly invited.

#### BALLARAT.

##### Message from the Bishop-Elect.

(For the "Church Chronicle.")

"Please tell the Church-people of the Diocese that I am looking forward with pleasure to meeting them, and to co-operating with them very heartily in work for God and His Church. I am relying upon their prayers at this time. Please ask them especially to remember me at the Altar on Sunday, December 17, and on the Feast of St. Thomas—the day of my consecration. I shall greatly value this."

#### QUEENSLAND.

##### BRISBANE.

(From Our Own Correspondent.)

##### General Synod.

The Archbishop is in Sydney attending the Conference of Bishops, and the General Synod. At the conclusion of the Synod he will proceed to Melbourne, where, in accordance with a long-standing promise, he is to conduct a Retreat for the Clergy of the Diocese of Melbourne. He expects to return to Brisbane the first week in November. The Brisbane delegates to the Synod are Bishop Le Fanu, Archdeacon Rivers, Canon Osborn, Canon Batty, the Revs. H. Gradwell and W. P. Glover, and Messrs. R. O. Bourne, J. Allen, R. J. Morris, W. D. Steele, and R. Kuegg.

##### Honorary Canonry.

The vacant Honorary Canonry in the Cathedral has been conferred by the Archbishop upon Rev. H. C. Beasley, Rector of Christ Church, Bundaberg. Canon Beasley has received many kind congratulations.

##### Missions.

A coin and gift tea, to provide Christmas gifts for Missions, was arranged by Mrs. P. Bancroft (secretary), in connection with the Australian Board of Missions, and held at Bishopsbourne on Saturday, September 30. There was an excellent attendance. The Bishop Co-adjutor explained that, for the first time for many years they had been unable to hold the Mission Tea at Mr. E. Walker's residence, Hamilton, owing to his serious illness, so the Archbishop had invited them to Bishopsbourne, but, unfortunately, was unable to be present. The Bishop spoke of the Yarrabah Mission which, he said, had been very difficult to run, but was now proving in every way a success. The Bishop of Carpentaria spoke regarding the Missions of the Northern Territory.

##### CARPENTARIA.

##### Bequest to the Diocese.

The late Mr. Robert Christison, of Lammermoor, who did much for the Church in North Queensland, left a sum of £600 in trust to the Bishop of Willochra, late Bishop of Carpentaria. The primary object of the bequest was for the support of a Bush Brotherhood in the Diocese of Carpentaria, but the Bishop of Willochra had certain discretionary powers allowed him in connection with the trust, and he has decided that Mr. Christison's wish will be carried out most nearly by applying the interest of the money to grants in aid of the stipends of the clergy in the Diocese of Carpentaria.

#### SOUTH AUSTRALIA.

##### ADELAIDE.

(From Our Own Correspondent.)

##### General Mission.

The results of the recent Mission in the city and suburbs have been, as far as we can learn, everywhere encouraging. The work of the Missioners is spoken of with gratitude and thankfulness. The visitors included such representative men as Bishop Long, Canon Hughes, and Rev. H. S. Begbie. Suitable literature was provided for sale in many parishes. Quite a large number of books and pamphlets were in some cases sold. In other parishes no literature was provided for sale. In a review of the Mission in the parish paper of St. Luke's, we notice the following:—"We had no literature for sale during the Mission. Literature often obscures God's Word. A Mission should bring together these three: The soul of man; God in Christ, the living Word; Holy Scripture, which is the written Word."

In many parishes processions were held of the clergy and choir in their robes, together with other Church workers, through the streets just prior to the evening Mission Service. In some cases this procession was headed by a Band. One Rector is described as heading a procession of quite one hundred and fifty persons, and beating time for the singing with a flag fastened to a pole.

##### Missionary.

The C.M.A. Committee hope the New

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Determination will pass in General Synod, as proposed by the Bishop of Willochra. They also hope that an immediate result of this legislation will be united action in the Adelaide Diocesan Missionary Campaign proposed for November.

##### WILLOCHRA.

##### A Call to Self-Examination and Prayer.

The Bishop, writing in the Willochran, invites all communicants to keep Advent this year as a special time of self-examination, humiliation and prayer. He asks them to keep the three weeks (December 3-24) free from all needless visits or visitors, from all unnecessary engagements and amusements, and to be prepared to set apart at least two evenings (or in the case of mothers, two afternoons) in each week for meetings and services, and one week morning for a celebration of Holy Communion in addition to the Sunday Services. A meeting of Church-people is to be held at Gladstone on October 30 to discuss the best means of advancing the spiritual welfare of the Diocese. One of the subjects to be considered will be the best way of keeping Advent this year.

#### WEST AUSTRALIA.

##### BUNBURY.

##### Synod.

The Diocesan Synod was in session last month. In his Charge the Bishop urged the need of repentance, and a preparation, personal and general, that the Church might be able to meet the altered conditions after the War. A resolution condemning gambling, and also raffling for Church purposes, was carried by a large majority. The Synod also passed a motion affirming the desirability of the State taking over the liquor traffic, and urging that it should suppress "shouting." At the close of Synod a Churchmen's Conference was held. The afternoon subject was, "Our message, and how to deliver it to those outside," introduced by Canon Burns. In the evening, "Ideals of Public Worship" were considered, the selected speakers being Rev. D. Davies Moore, Brother Elsey, and Dr. Prins.

##### Provincial Missionary Conference.

Arrangements are being made to hold the Provincial Missionary Conference at Bunbury. The Conference will centre around Septuagesima Sunday, February 4, 1917.

#### TASMANIA.

(From Our Own Correspondent.)

##### The General Mission.

Preparation for the General Mission goes on apace, all the Churches involved making a great effort to reach the non-Church-goers, as well as having extra meetings for their

communicants for prayer and intercession. The clergy meet regularly for the celebration of the Holy Communion, and also to discuss plans and methods. We trust that the Mission time will be one of richest blessing to many in our city and suburbs.

##### Clerical Society Meeting.

The Clerical Society for the southern Archdiocese meets once a month, and has recently made a somewhat drastic change in its procedure. Formerly members met at one of the Rectories, had a Greek reading in the afternoon, then afternoon tea, after which a paper was read. As may be imagined, this made the afternoon rather overloaded, so a change, which seems to be a very beneficial one, has been effected on the following lines. The Society meets for a Corporate Communion at 10.30, after which members adjourn to the C.M.A. rooms for the rest of the day, having the Greek Testament reading, then lunch (at the C.M.A. Depot), and in the afternoon any business is transacted and the paper is read. It is too early yet to forecast the success or otherwise of this plan, but so far it works very well.

#### Correspondence.

##### Distressed Armenians.

We acknowledge with thanks the receipt of the following donations for the assistance of the distressed Armenians:—Mrs. H. S. Smith 5/- Miss K. Steward 5/-.

##### CHRIST THE TRUE SURGEON.

College students in the university cities of India have to obtain lodgings where they can, and they are surrounded by moral dangers: hence the value of hostels where the men are in a Christian atmosphere. A C.M.S. missionary writes: "I have watched some of the brightest and most attractive of our Hindu freshmen utterly ruined. . . . Coming across a Hindu student in a most desperate plight, I went to one who is recognised as perhaps the greatest moral force among educated Hindus in Calcutta, to ask him under what good influence in Hinduism I might place this lad. 'For,' I said, 'Christ is a mere name to him.' My friend shook his head and said, 'I know of none.' 'Then,' said I, 'what am I to do?' 'Why not take him to your chapel, pray with him, lend him the lives of Christian saints, and read the Bible with him?' (This from an admitted leader of Hinduism!) Asking A— afterwards how this man, a mutual friend and a most true-hearted man, could remain a Hindu, he replied: 'They believe in Hinduism for medical cases; but they know no other surgeon than Christ.'"

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October 13, 1916.

## A Communion Hymn.

"The Holy Communion of the Body and Blood of our Saviour Christ."—Exhortation, Communion Office.

(Tune 322, A. &amp; M.)

O Saviour Christ, we come at Thy behest,  
And here receive the pledges of Thy love:  
While thus we claim in Thee our souls' true  
rest.

We journey onward to our rest above,  
We come, because Thy wondrous Sacrifice  
Has paid, in full, redemption's boundless  
price.

In fellowship with Thee, most gracious Lord,  
May Thy dear Presence chase our fears  
away.

We eat the Bread, we drink the Wine out-  
poured,  
And feed on Thee by faith till break of  
Day.

Draw near to us, dear Saviour, for we crave  
That Thou wouldst make us loving, strong  
and brave.

In blest communion with the Church, Thy  
Bride,

And all the loved ones whom we cherish  
most,

Jesus, we now draw near; with us abide;  
Purge us from guilt: Grant that the Holy  
Ghost

May consecrate our Eucharist of praise,  
While contrite hearts and wills to Thee we  
raise.

We come, and seek a plentiful supply;  
Thou fount of fulness, fill us with Thy  
Grace!

O Saviour, may we feel that Thou art nigh,  
Thy sympathy and kindness may we trace!  
Thus, as we feed on Thee, Thou Bread  
Divine,

We know that Thou art ours, and we are  
Thine. Amen.

W. A. Bathurst, in the "Record."  
St. Albans.

"The greatest of all things is not theology,  
nor controversy; it is saving souls," were the  
dying words of Dr. Lyman Beecher.

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## Notes on Books.

National Mission Pamphlets and Papers  
(2d. and 1d. each respectively). Copies  
from Angus and Robertson, Sydney.

These pamphlets and papers have been  
issued in connection with the National Mis-  
sion of Repentance and Hope in England,  
but for the most part they will be found very  
helpful in Australia where, in many Dioceses,  
a General Mission is being held. "The  
Call of the Kingdom," by the Rev. W.  
Tarpie is especially good, and also two  
papers by Mrs. Creighton, "Change of Heart  
and Outlook," and "What can I do?" Rev.  
Cyril Bardsley writes on "Preparation in the  
Congregation," and Canon Scott Holland on  
"Repentance." Many of these pamphlets  
will well repay perusal.

Sydney Church of England  
Grammar School, North Sydney

An Examination will be held at the School,  
commencing at 9.30 a.m. on Thursday and  
Friday, November 30, 1916, and December  
1, 1916, for the purpose of electing to the  
following Scholarships and Exhibitions:

1. One Church Primary School Scholar-  
ship of £18/18/- per annum, open to boys  
who have been two years at a Church of  
England Primary School.

2. Two Council's Junior Scholarships,  
each of £20 per annum. One of these  
Scholarships is open to boys who entered the  
School in February, 1916, or previously. Can-  
didates must be under fourteen on Decem-  
ber 1, and must be members of the Church  
of England.

3. An Exhibition of £20 per annum, open  
to sons of clergy in the Province of New  
South Wales. A nomination must be ob-  
tained from his Grace the Lord Archbishop.

4. One open Scholarship of £20 per an-  
num.

5. Walter and Eliza Hall Exhibition of £75  
per annum, for sons of country clergy in  
the Province of New South Wales. Full  
particulars will be forwarded upon applica-  
tion to the Headmaster.

Names of candidates should reach the  
Headmaster before November 20.

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Australia. Candidates must furnish Medical  
Certificate of fitness for service (for five  
years) in any Mission Field of the Can-  
didate's choice, and also general testimonials  
as to character, ability, etc.

Applications must be in my hands on or  
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October 13, 1916.

## For Sunday.

## WHAT IS TRUE REPENTANCE?

(Communicated.)

Repentance is a word familiar to us  
all, but one which is by many misun-  
derstood. Some associate it with pen-  
ance, which means doing certain acts,  
or paying penalties, or suffering in  
some way in consequence of some par-  
ticular sin or offence. There is no  
such idea connected with repentance  
as taught in the New Testament or in  
the Prayer Book. Repentance is the  
contrition and deep sorrow for sin of  
such as are truly "penitent." In the  
"Absolution or Remission of Sins," we  
are exhorted to beseech God to grant  
us "true repentance." In the General  
Confession, which precedes the Absolu-  
tion, we have confessed our faults,  
have acknowledged that we have of-  
fended against God's holy laws, and  
have prayed earnestly that He will  
have mercy upon us. Again and again  
in the Prayer Book we acknowledge  
ourselves to be "miserable sinners,"  
and especially those who take the Holy  
Communion always say (in the Confes-  
sion) that they acknowledge and bewail  
their manifold sins and wickedness,  
which they most grievously have com-  
mitted by thought, word and deed,  
provoking most justly God's wrath and  
indignation against them, adding, "We  
do earnestly repent and are heartily  
sorry for these our misdoings, the re-  
membrance of them is grievous unto  
us, the burden of them is intolerable."  
Notice especially these last words.  
This is the strongest expression of re-  
pentance, probably, in the Prayer  
Book.

Now this sense of deep sorrow and  
even remorse for sin does not arise  
from mere dread of the consequences  
of sin. A man may be deeply grieved  
that he has done wrong because he has

to endure suffering in consequence of  
his sinful actions. He may be con-  
demned for crime by a court of law,  
and even sentenced to death or long  
imprisonment. He deeply regrets his  
sin because of its retribution, but let the  
same temptation come to him again  
and he will again sin. This shows that  
there has been no true repentance.  
The word for repentance in the original  
Greek means a complete change of  
mind and heart: a becoming a "new  
creation." How is this great change  
brought about? Only by the opera-  
tion of the Holy Spirit convincing and  
convicting the conscience of sin. A  
poignant sense of imperfection and sin-  
fulness is produced, similar to that  
which is expressed in the experience of  
Job when he had a near spiritual vision  
of God, "I have heard of thee, O Lord,  
by the hearing of the ear, but now mine  
eye seeth Thee, wherefore I abhor my-  
self and repent in dust and ashes."

Unhappily it is in the power of man  
to resist the influences of the Holy  
Spirit and to grieve Him by turning a  
deaf ear to His solicitations, but when  
these are yielded to, then the man be-  
comes truly turned away from sin, so  
that he hates the very thought of in-  
iquity and regards it with the keenest  
abhorrence. The result is that the  
man is born again; he has a new spir-  
itual life; he shrinks with horror at  
the very slightest approach of tempta-  
tion, and even if in an unguarded mo-  
ment he grieves over the offence with  
bitterness of heart. He gives up the  
sins of which in the past he has been  
guilty. He renounces the devil and all  
his works and begins to lead the holy  
Christ-like life. He is justified imme-  
diately when he believes with all his  
heart, like the penitent publican who  
smote upon his breast and cried, "God  
be merciful to me a sinner." The  
work of salvation, which is sanctifica-  
tion, has commenced in his soul and  
he grows in grace as the years roll on.

And how much have all individually  
to confess! What lack of constant  
prayer and watchfulness over every  
thought, word and deed. How much  
of self and pride, and how little of per-  
fect consecration. Although we may  
be justified and be robed in the perfect  
righteousness of Christ, yet our con-  
stant daily faults need repentance.  
These have been likened to the wash-  
ings of the feet—soiled in our earthly  
journey heavenward. St. Paul, in  
writing to the Corinthian Church,  
draws the distinction between godly  
sorrow for sin, which works repent-  
ance never to be regretted (R.V.),  
while the sorrow of the world works  
death. Mere suffering in consequence  
of sin is not true repentance.

"They say repentance fails to save  
a soul,  
Except there follows true upon its  
train

A firm determination to retrieve the  
past,  
And starting, there begin the book  
again."

## Let us be kind.

Let us be kind:  
The way is long and lonely,  
And human hearts are asking for this bless-  
ing only—

That we be kind,  
We cannot know the grief that men may  
borrow,  
We cannot see the souls storm-swept by  
sorrow,  
But love can shine upon the way to-day,  
to-morrow—  
Let us be kind.

Let us be kind:  
This is a wealth that has no measure,  
This is of heaven and earth the highest  
treasure—

Let us be kind,  
A tender word, a smile of love in meeting,  
A song of hope and victory to those retreat-  
ing,  
A glimpse of God and brotherhood while life  
is fleeting—  
Let us be kind.

Let us be kind;  
Around the world the tears of time are fall-  
ing,  
And for the loved and lost these human  
hearts are calling—  
Let us be kind,  
To age and youth let gracious words be  
spoken,  
Upon the wheel of pain so many weary lives  
are broken,  
We live in vain who give no tender token—  
Let us be kind.

Let us be kind:  
The sunset tints will soon be in the west,  
Too late the flowers are laid on the quiet  
breast—

Let us be kind,  
And when the angel guides have sought and  
found us,  
Their hands shall link the broken ties of  
earth that bound us,  
And heaven and home shall brighten all  
around us—

Let us be kind.  
—The British Weekly.

WHAT ARE TEMPERANCE REFORMERS  
OUT FOR?

To make safe paths for little feet; to  
remove traps and snares from the way of  
the weak; to take the light of hope to the  
desolate home of the drunkard, joy to the  
heart of his wife, and laughter to the faces  
of his children; to arrest the harvest of  
drunkenness, vice, crime, immorality, dis-  
ease and death, which springs perennially  
from the liquor traffic; to reduce the sum  
total of human misery, by subtracting that  
part occasioned by alcohol. Surely if they  
who have the objects enumerated in view  
are "fanatics," "extremists," and "Wow-  
sers," we may say in the language of a  
well-known hymn—

"With them numbered may I be,  
Now, and through eternity."

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Stores.

Quickly Removes the Effect of Sunburn.

**Young People's Corner.**

## Ten Young Heroes.

Lieut. Roger Fenton had a lump in his throat when he said good-bye to his boys. There they were in a bunch on the station platform, the ten cheery and wayward lads, into whom he had sought to instil the feat of God on Tuesday evenings in winter, and with whom he had rambled and played cricket every Saturday afternoon in summer. Boys of fourteen to seventeen are a tough proposition, and though Fenton would answer for their bowling and batting, he was not over sanguine about their religion. But they had filled a big place in his lonely life. The great call had reached him, and he bore the King's commission.

Now the chaff and the parting words of good luck were over, and the train was panting to be off. "Boys," he cried suddenly, "I want you to do something for me, something hard." "Anything you like, sir," they answered eagerly. But their faces fell when they heard their teacher's words. "Look here," he said, "it's this. You'll meet in the old place every Tuesday for a few minutes, and pray for me that I may do my duty, and, if it please God, that I may come back to you all. And I'll pray for you at the same time, even if I'm in the thick of battle. Is it a bargain?"

I wish you had seen the dismay on those ten faces. It was any odds on their blurring out a shame-faced refusal, but Tom Harper, their acknowledged chief, pulled himself together just in time, and called out as the train began to move, "We'll do it, sir; I don't know how we'll manage it, but we'll do our best. We'll not go back on you."

And sure enough, the boys did their part. It was fine to see them starting out in the wrong direction, and twisting and doubling till they worked round to the Mission Hall, and then in with a rush and scuttle, that as few as possible might see. The doings of the Fenton crowd were the talk of the town in those first days after Roger departed.

Would they meet? Would they keep it up? Would they bear the ridicule of the other boys? And how in the world would they pray? Time answered these questions except the last. They met, they continued to meet, they faced ridicule like heroes. But how did they pray?

I was the only one who ever knew, and that by chance. Harper had borrowed "Fights for the Flag" from me, and when I got it back there was a soiled piece of paper in it with this written in Tom's ungainly hand: "O God, it's a hard business praying. But Roger made me promise. And you know how decent he's been to me and the crowd. Listen to us now, and excuse the wrong words, and bring him back safe. And, O God, make him the bravest soldier that ever was, and give him the V.C. That's what we all want for him. And don't let the war be long, for Christ's sake. Amen."

The boys on whom the fatal lot fell the previous Tuesday were bound to appear with their written devotions a week later. This war has given us back the super-natural, but no miracle seems more wonderful to me than those ten lads and their ill-written prayers. That liturgical service lasted six months, and never a break in the Tuesday meeting. What a grand thing a boy's heart is when you capture its loyalty and its affection!

It was a black day when the news came. The local Territorials had advanced too far on the wing of a great offensive and had been almost annihilated. When relief came, one man was left alive. He was wounded in four places, but he was still loading and firing. That solitary hero was Lieutenant Roger Fenton, V.C.

When his wounds were healed, and the King had done the needful bit of decoration, we got him home. We did not make the fuss they did in some places. Our disaster was too awful, and the pathos of that solitary survivor too piercing. But some of us were at the station, and there in the front row were the ten men of prayer. Poor Roger broke down when he saw them. And he could find no words to thank them. But he wrung their hands till they winced with the pain of that iron grip.

That night I got a chance to talk with him alone. He was too modest to tell me anything of his own great exploit. But there was evidently something he wanted to say, and it was as if he did not know how to begin. At last he said: "I have a story to tell that not one in fifty would listen to. That Tuesday evening when I was left alone, and had given up all hope, I remembered it

was the hour of the old meeting, and I kept my promise and prayed for the boys of my class. Then everything around me faded from my mind, and I saw the dear lads in the Mission room at prayer. I don't mean that I went back in memory. I knew with an absolute certainty that I was there, invisible, in that night's meeting. Whether in the body or out of the body, I cannot say, but there I was, watching, and listening. 'How wonderful!' I said. 'That's not all, there's something stranger still,' he went on. 'They were kneeling on the floor, and Ted Harper was reading a prayer, and when it was done they said 'Amen' as with one voice. I counted to see if they were all there. I got to ten right enough, but I did not stop there. I counted again, and this is the odd thing. There were eleven of them. I was vaguely troubled by this unexpected number. I saw the ten troop out in their old familiar way, and I turned back to find the eleventh and to speak to him. I felt his presence still, and was glad of it, for the trouble and perplexity were all gone, and in their place a great expectation. I seemed to know the very place where he had been kneeling, and I hurried forward. But there was nothing to be seen, nothing but the well-remembered text staring down at me from the wall—For where two or three are gathered together in My Name, there am I in the midst of them.' I remembered no more, till I found myself in the Base Hospital. But of course I knew then how I had been saved, and what my boys had done for me.

"It makes a man feel strange to have his life given back to him like that; it's as if God would expect a great deal in return. But there's a stronger feeling still in my heart. I believe the lads got their answer not for my sake but for their own. Think what it means to them. They've got their feet now on the rock of prayer. They know the truth of God. I'm not sure, but I don't think I'll tell them that I saw Christ in their midst. They know it in their own way, and perhaps their own way is best."

And as he said it, I saw that Lieutenant Roger Fenton was prouder of his boys than of his Victoria Cross. St. Paul's Gazette (Chatswood).

**Bishop King and the Germans.**

A correspondent to the "Church Family Newspaper" sends the following extracts from letters from the late Bishop King, of Lincoln, to his sister. They show how accurately the saintly Bishop had gauged the German character. Writing from Dresden on July 14, 1875, Dr. King says:—

"They are very simple and work very hard at their books, but not very much more, I think. I think in England we have a wider-reaching and better-balanced work than the Germans have; they have confined themselves almost to the cultivation of the intellect. I don't think it will hold the whole man. He needs cultivation of heart, feelings, affections as well."

On September 5, 1875, Dr. King wrote:—"I have been in Dresden this Long Vacation, working at German. It is very interesting seeing the wonderful upgrowth and power of the German nation, but the unbelief is very sad; only 3 per cent. they say go to any sort of church in Berlin; and unbelief is quite open. . . . This seems to be the leading danger now, that people will try to be respectable, but without God; to separate morality from religion, to devote themselves to civilisation and culture and forget God. The results of physical science are so directly beneficial to society that it pays in the eyes of the world, and yet one ought to know by this time, after the example of Greece and Rome, that culture may exist without morality."

## A NEAT REJOINDER.

The following story is related of a popular Archdeacon, who was of a sporting turn of mind: While out one day, with his dog and gun, he met a parishioner. "I hope," said the Archdeacon, "you attend Church regularly and read your Bible?" "I do read my Bible," replied the parishioner; and added, in a severe tone, "but I nowhere find that the Apostles went out shooting." "No," said the Archdeacon, "the shooting was very bad in Palestine, so they went fishing instead."

Peace is what all desire; but all do not care for the things that pertain unto true peace.—Thomas à Kempis.

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Vol. III., No. 22.

OCTOBER 27, 1916.

Price 2d. (6s. per Year, Post Free.)

## Current Topics.

It was Shakespeare, who, with a true insight into, and sympathy with human life, said:—

The  
Redemption  
of Woman.

"Sweet are the uses of adversity,  
Which, like the toad, ugly  
and venomous,  
Wears yet a precious jewel  
in his crown."

And in many ways we can see that the present War, with all its frightfulness, is developing within our people new visions of life and life's purpose which cannot fail to strengthen our character—individually and nationally. Especially is this to be seen in what we may well term the redemption of our womanhood. Before the Great War began, the butterfly life was asserting itself so strongly that even in the Christian Body the sense of duty, stern duty, had been well-nigh crushed out. Worldly values were openly flaunted and, unfortunately, too often tacitly and openly accepted by a large majority of those who called themselves Christians. It has been because the real claims of God have been so lightly regarded by members of the Christian Church that the world has been so difficult to impress with any claims of God at all, and therefore there has been and is manifest in our midst, now for a long time, a studied attempt to obliterate the tokens of God in a public life almost utterly materialistic. But the War seems to have galvanised into vociferous life again that sense of duty which had well-nigh been destroyed. The brave response of our manhood to the call of duty and their patient and strong submission to hardship and death for humanity and country's sake have claimed an answering response in the womanhood of our land. There is a new purpose in the woman's soul today: and hearts are repenting, some in bitter loneliness, those old bad days when love of self and lust for ease and comfort and pleasure overcame and banished the God-given instinctive love of motherhood and children. For a large majority of our women the old butterfly days have gone, we trust never to return, and the woman's soul is filled with the desire of loving service, a desire that manifests itself in the many activities that fill her life for the sake of the boys at the Front, or at the great resting Base "where no clang of arms disturbeth nor sin corrupteth." Those manifold activities bear witness to the sense of duty that possesses her—whether it be in the Red Cross Leagues, the quiet sewing parties that meet in private homes, or

in the noisier sphere of political strife, as she seeks to move the manhood and womanhood of her country to that cause which alone can preserve her Country's honour in this hour of the Empire's trial.

With this renewal of life in the womanhood of the nation we shall reasonably expect, and surely not in vain, a renewal of the life of womanhood in the Church of God. From those earliest days when men's hearts failed them, and women disciples were gathered near the Cross of the Redeemer, women have always been found amongst the most devoted of workers in the Christian Body. The concomitants of a woman's life, and the tenderness of a woman's nature seem to make for a readier response to the appeal of the Crucified to follow in the path of self-forgetful service. Such a service has almost always been readily accepted by the Church's leaders, though with but a casual acknowledgment of the claims that such service provides of official recognition in the Church. No doubt a true expediency may well withhold the enjoyment of privileges or the appointment of responsibility until such may be allowed with but scant offence to the weaker consciences of others; but in the case of the rights of womanhood, prejudices, of barbaric origin, often prevail, and deny to woman her rights in responsibility and privilege in the Church of Christ. Some such old-time prejudices are at present troubling the Church in England and threaten division at a time when the National Mission claims absolute unification of all Christian forces against the forces of evil. The proposal of some of the Bishops, including the Bishop of London, to allow women to address gatherings of women and girls inside the Churches, though not from any recognised place of official ministration (e.g., the pulpit, etc.), is meeting with an opposition that threatens to disturb the peace of the Church. We trust that the belated prejudice behind such opposition will give way to a more reasonable and Christian attitude of mind. We rejoice to note that our own Australian Church, as represented by the General Synod, has given a recognition, tardy though it is, of the value of women's work and influence, by granting them representation on the Council of the newly-constituted Australian Board of Missions.

We note that the devoted work of the late Bishop Peel in East Africa is

An Ideal  
Bishop  
Wanted.

to be suitably commemorated in a way which will support the work dear to his heart. A Diocesan Fund is to be

formed, available for building Churches and for assisting the missionary enterprise. The Fund is to be administered by the Bishop of the Diocese; but who is that Bishop to be? The problems confronting the missionary episcopate seem to be even greater than those in the Homelands, which are by no means easy of solution. Here is a recital, taken from the official organ of the neighbouring Diocese of Uganda, of the qualifications necessary in a Bishop of the Mombasa Diocese, vacant through the recent death of Bishop Peel:—"He must be a missionary leader, physically strong enough to travel, often on foot, the thousands of miles that must be traversed in visiting the scattered stations; young enough to learn a new language, yet old enough to speak with the weight of experience; wise enough to deal with wide questions of missionary statesmanship, laying the foundation of the Christian Church in two Protectorates; evangelical in doctrine, if he is to lead the body of C.M.S. missionaries; yet broad in his sympathies, if he is to deal on friendly terms with the independent missions on the one hand and the Diocese of Zanzibar on the other. While necessarily in the closest touch with the missionaries and with the Native Church, he must be in no less close touch with the European community. Socially he must be in a position to entertain, in Nairobi or elsewhere, in accordance with his position. For this it is practically essential that he should be married. It is scarcely less necessary, in view of the exhausting journeys that must be taken and the constant absence from home, that he should be single. Ideally, he must combine the knowledge and the influence that can only come from a successful ministry at home with the practical insight into African problems that can only come from long experience of African life."

The India Office has recently published an official recognition of "the important and self-sacrificing work that is being done in India by many American Missions, and by Missions of neutral countries in Europe," further stating that the Indian authorities will "continue to welcome missionaries of societies which have deserved well of India in the past, and bear an honourable record of good faith towards the British India Government," and thus in little more than a