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Current Topics.

The Parable of the Pharisee and the Publican (St. Luke xviii., 9-14), which is the Gospel for the

Eleventh Sunday after Trinity, to certain which trusted in themselves that they were righteous and despised others." It is not only a condemnation of the Pharisees, but of the self-righteous Pharisaic spirit, wherever it may be found.

The Parable takes us into the Temple at Jerusalem, at one of the fixed hours of prayer, and shows us two worshippers, a Pharisee and a Publican. The Pharisee was an eminently respectable man, and the Publican had probably been just the reverse. All seemed in favour of the former, yet the Lord commended the latter. The reason for this judgment is found in the prayers of the worshippers. The Pharisee thanked God he was not as other men were, and recited his many virtues, evidently thinking that he had done more than could be expected of him. He felt no need of Divine forgiveness or aid; he asked for nothing and obtained nothing. The Publican, on the other hand, had come to God's House with a dire sense of sin and need. He "would not so much as lift up his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner" (or, "the sinner"). He craved mercy and found it. He went down to his house "justified" with the sweet sense of pardon in his heart.

The story has been thus quaintly summarised:—

"Two went to pray: oh, rather say
One went to brag, the other to pray.
One stands up close, and treads on high
Where the other dare scarce send his eye.
One nearer to God's altar trod,
The other to the altar's God."

What is the lesson of the Parable for us? Who is the modern Pharisee? Is he the Ritualist, with his ceremonial and vestments; or is he the Puritan separating himself from the world? He may be either, or he may be both. The Pharisaic spirit may be in any Christian to-day, and we all should beware of it.

The Pharisee was not condemned because he attended to his religious duties and lived a moral life, but because he trusted in these things. The Publican was not commended for his evil living, but because he had repented and by God's help intended to live differently. The lesson is gathered up for us by St. Paul when he says: "There is no difference, for all have sinned and

come short of the glory of God." There is of course much difference in the moral standard and attainments of different human beings; there are many degrees of guilt, but there is no difference in the fact that we are all sinners, unfit for God's presence, unless cleansed in the precious blood of Christ, and accepted in the Beloved.

St. Paul, a Pharisee of the Pharisees, who had always been a moral and conscientious man, was willing to take the standing-ground of the Publican. He says:—"Christ Jesus came unto the world to save sinners, of whom I am chief." Let us be ready to take the same position. Realising our sin, let us trust in our Saviour; glorifying not in what we are, but in what He is; coming to Him for pardon and power. So shall we, like the Publican, be "justified before God," "for everyone that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

To put it mildly, the large number of clergy which met in Melbourne last month to confer on their duty with regard to the war, were astounded to hear that the Church of England had only been allowed the same number

of chaplains as the Roman Catholics, Presbyterians, and Methodists. No information could be obtained as to the principle upon which chaplaincies had been allotted. The delightfully simple rule of treating all alike may commend itself to the official mind, but it ignores the obvious fact that about one-third of the population is Anglican, and nearly one-half of the soldiers belong to the Mother Church. If the appointments had been made with strict regard to the religions of the men, nearly one-half of the chaplaincies should have been Church of England. Instead of eleven, we ought to have at least twenty chaplains at the Front. The true explanation of this anomaly seems to be that the Chaplains-General of the Roman Catholic, Presbyterian, and Methodist Churches are on the spot in Melbourne, and can deal personally with the authorities, while the Chaplain-General of the Church of England is, unfortunately, hundreds of miles away at Perth, and must do all his business with the Defence Department by correspondence. We understand that representations have been made that a Chaplain-General, or someone representing him, should be appointed in Melbourne, who can personally supervise all that concerns the Anglican Church in connection with the troops. The sooner this change is made the better for our men.

A Memorial against the use of "the Vestments of the Roman Mass" in the Communion Service of the Church of England, was presented to the Archbishop of Canterbury during the month of June.

The Archbishop in acknowledging its receipt speaks of it as "a very important Memorial." It was signed only by 95 laymen, but laymen who each represent an important sphere of service. They were drawn from the Committees of great Evangelical Societies, the Councils of Evangelical Colleges, and the membership of Evangelical Trusts. These bodies are representative of the Evangelical School of Thought as a whole.

The terms of the Memorial are brief, but to the point. The Memorialists express the hope that the proposals now before Convocation for authorising the use of "the Vestments of the Roman Mass" may not be approved. They affirm that such use defaces the primitive character of our Communion Service and gives countenance to the introduction of other Romish doctrines and practices, while its formal sanction would render "increasingly painful the position of large numbers of communicants of the Church of England."

Commenting upon the Memorial the London "Record" says:—

"The position of the great body of Evangelical Churchmen on this question could not be more accurately or more succinctly stated. In describing the Vestments, which it is now proposed by Convocation to authorise, as those of the Roman Mass, the Memorialists have gone to the heart of the question. We have never been able to understand why those who favour the authorisation should be so upset by the use of the term Mass Vestments. If it is urged that it is calculated to prejudice the issue, it may quite fairly be retorted that to describe them in any other way is to conceal their true meaning and significance. They are 'the Vestments of the Roman Mass'; the fact cannot be explained away; and as such they have no rightful place in the Church of England because the Church in its service and worship knows nothing of the Mass. The effect of their use cannot seriously be questioned by anyone who has ever attended a celebration where the full Vestments are worn. More than the use of lights, more even than the use of incense, they serve to assimilate the appearance of the English to that of the Roman Rite. Leaving aside the question of their doctrinal significance, upon which much might be said, we ask: Is it wise, is it right, that such a complete transformation should be made in the English Service? The break with Rome in the sixteenth century was believed to be final and complete, and for more than 300 years 'the Vestments of the Roman Mass' were not used in the Church of England. This is a fact of tremendous significance, of which too little account is taken in the present day; and when some fifty years ago the attempt was first made to revive the use, they were declared to be illegal in the Church of England. Why, then, should Convocation now seek to authorise them unless it is intended to authorise the approximation of the Eng-

lish Communion Service to the Roman Mass? We hold that such authorisation would be a retrograde step of the most deplorable significance, paving the way for a return to the position from which the Church was happily delivered three centuries ago. The Memorialists are evidently not unmindful of this aspect of the question, since they say that the authorisation would give countenance to the introduction of other Romish doctrines and practices. The demand would, of course, soon be made for official recognition of these doctrines and practices, and thus in the character of its worship the Church of England would become indistinguishable from the Church of Rome."

We are not surprised at the general outburst of indignation against the hoodlums responsible for the recent disgraceful scene at the Sydney stadium. The Premier of S. Australia voiced the sentiments of a very large proportion of the community when he said that his answer would be to close down the stadium, and he hoped it would be Mr. Holman's answer too. "Not only should Mr. Holman do that, but he should tell those people of the stadium that if they wanted to see a fight, they would be given free tickets to Gallipoli, where they would witness a true fight." All over the State of N.S. Wales motions of indignation and disgust are being carried unanimously against the disgraceful and disloyal display. Perhaps, after all, lasting good will be the result: public opinion is being crystallised against the class of so-

called sport which is responsible for such an atrocity. The Minister for Education of N.S. Wales referred to the action as "a blot upon the fair name of Australia that would never be effaced," and described the perpetrators as "noxious social vermin." "I would not think," he said, "of sending such scum along with our brave boys who are behaving like men and heroes. Let them loaf and rot round the 'pubs' of Sydney where they belong."

No doubt these are expressions with which many people will agree. But we have to face the sad fact that these men who are now "noxious social vermin" are the product of our own social life; and the gravest danger they constitute to the community at large is not the breaking out occasionally into such scenes as disgust the public sense of decency, but the probability of their perpetuating and increasing their species to such an extent as to really dominate the situation. If they are really plague-bearing vermin let them be dealt with as such, by common sense methods. The war on plague-rats, carried on so strenuously some years ago, resulted in the cleansing of the seaport towns from their filthy haunts. And in time the pestilence disappeared. And so in this case, instead of letting these men "loaf and rot round the 'pubs' of Sydney where they belong"

why not clear away their haunts? Why not do away, as far as possible, with the poisonous surroundings which breed, intensify, and spread the infection? These "social vermin" are abnormal human beings, who in very many cases are not beyond hope of restoration. These "social vermin" were thought worthy of a place in the redemptive plan that culminated in the death of Jesus the Son of God.

Therefore we, as Christian men and patriots, are not content that they should be allowed to "rot round the pubs of Sydney." We claim in the name of Jesus Christ, the Redeemer of all mankind, that the Christian public should respond to the appeal of Christ and humanity and enter more fully into His redemptive plan which demands the seeking and saving of even those "noxious social vermin."

Old-time Church-going.

A Reminiscence.

From "The Guardian."

Some sort of record—even if it seem to protest against modern ways—should surely be made of customs which actually obtained in the Churches of our grandfathers. Not of our High Church grandparents only. I was brought up in the neighbourhood of what Archbishop Benson called the "Evangelicals' Beulah," and can testify to what I saw and heard. Nowadays, were some of these customs reintroduced, they would be put down as "Popish innovations." Nevertheless, as reminiscences of what the Church of England, even at its lowest, was, these jottings may be worth the printing. First, as to the Sacraments. Of Baptisms I knew little, for I saw scarcely any. There was, of course, no use of a shell: it was a matter of sprinkling. And often a miniature font was brought down and placed in the Font for the use of the minister. Relic, that, of very ancient feuds, for it was Laud who caused a 'decent font of stone' to be set up in all Churches, so as to avoid the use of ordinary household vessels—he succeeded, here as elsewhere, but lost his good fame and his head for his pains.

But of the other Sacrament, even when not admitted to it, I can tell much. We used to have the full service—Morning Prayer, Litany, Ante-Communion, with sermon falling little, if any, short of an hour's duration—every Sunday morning. People were supposed to stand it then, and they

stood it well—very little fainting; and as for going out—the forthgoer was indeed the cynosure of neighbouring eyes." One circumstance as to the minister I will recall—how he always gathered the folds of his voluminous surplice into his hands, and so covered his face for preliminary private prayer. The prayers were all read towards us. During the hymn before the sermon (which was always lengthy, to suit the preacher's needs) he changed his surplice to a voluminous Geneva gown with belling sleeves. The bands were always worn. Now must be mentioned three practices which much concerned the congregation, all of which I, for one, am sorry to see disappear from our Church observances. The first was that if during the reading of the Lessons the recitation of the Lord's Prayer occurred the congregation with one consent rose and remained standing till it was finished. I have reason to remember this, for one Sunday not long ago, attending Matins in a "Moderate" Church, the reading occurred in the Second Lesson. I instinctively rose, and found myself, a little to my confusion, alone in so doing, with the exception of one other man, in a distant part of the nave. I am happy to say we both stood our ground.

Another invariable practice was really solemn and touching—the greater frequency of celebrations has destroyed it. In the old times, once a month came "Sacrament Sunday," and I can only say that its observance left on me, as I doubt not on many others, an indelible impression of sanctity and awe. On the preceding Sunday, at the appointed place in the Ante-Communion Service, the various notices were given out to the seated congregation. For be it noted, in passing, that the Old Evangelicals were far more conservative in Church customs than their Ritualistic decriers, until lately, perceived. Take, for example, the invariable red velvet cover on the Communion Table, the Cushions upon it, even the central piece of plate—all reminiscent of Sarum or Laudian uses. In the like manner, the notices were given out in their rightful place. The beautiful fact was this, that on the Sunday preceding Sacrament Sunday the minister read the first paragraph

(true, so far, to precedent, again) of the First Exhortation, "Dearly beloved, I purpose with God's assistance . . . kingdom of heaven." At the first word all the congregation rose and stood reverently, resuming their seats at its close. Nowadays, if the Exhortation be begun, at Easter or Whitsuntide, say, no one rises. Something is irretrievably gone from the instincts of our bright-services-short-sermon-loving congregations.

But on Sacrament Sunday itself, how changed was the sanctuary! The Holy Table draped entirely in white linen, the sacred vessels in the midst clothed from public gaze in a veil of linen; the curious impression when, after the Grace, the minister or ministers moved, during the singing of a hymn, to their north and south ends of the Holy Table (could it be a far-away instinct of the Introit?), and then the pleading loveliness of some of the old responses to the Commandments—for so far the service was sung—was it all a mistake, and when we saw it, was there nothing to be desired in it? Each must answer according to his convictions, but this I know, that the intensity of awe and devotion with which the Evangelical of old approached his Communion had nothing in it of a resort to mere bread and wine, but spoke at every stage of a meeting, under whatever veils, with his Lord. It is a curious thing how matters which we may think make for beauty in worship do not really so strike numbers of our poor and old-fashioned fellow-Christians. Take the introduction of the employment of servers, for example. It looks beautiful, this service—whether of young boys or of men—within the sanctuary. Yet I know of one case when a Godfearing, Church-going working-man refused because of the innovation to attend any further his Parish Church or to serve on his Vicar's Council. He was a Low Churchman. "None," said he, "save God's Ministers ought to serve within the Communion-rails."

Among lesser matters which I remember after becoming a communicant is the Christian good sense which attended those old Evangelical Communion services. In High or "advanced" circles nothing but kneeling throughout seems to be permitted—

until, indeed, the "advanced" man suddenly perceives that the arrangements for the "Mass" itself do allow for bodily endurance! But I recall that at the words "Ye that do truly, &c.," all intending communicants rose to their feet; all rose, I think, at the concluding "Gloria in Excelsis," and, especially among the elderly and infirm, sitting in one's place after Reception was fully allowed. And really, why not? Cannot one sit, as a Saint of old did, "and speak unto God?" Are the Quakers the worse for their practice of sitting and waiting upon God? Two other absolutely liturgical practices may be mentioned here where the Evangelicals were right and their severe critics wrong. One—that after the alms have been given, it is the duty of the Churchman to stand until they and the elements are presented. The presentation of the elements is now, alas! often postponed by Evangelicals until after the Prayer for the Church Militant; but the duty as to the alms is manifest—they are the gift of the parish of the Lord, and none should engage in private prayer till the gift has been made. The other point is the sitting for the Epistle. If the priest reads the Epistle away from the people, or if the people kneel to hear the Epistle—well, neither he nor they are justified. And the older Evangelicals did neither. It may be said: All this is a glorifying of Evangelicalism. Rather, it is an attempt to recall a little of the sober and sacred beauty of demeanour—some details, of course, excepted—that characterised a past too hastily despised or left to oblivion.

MORNING HYMN.

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

My soul, my soul awaken!
Cast slumber's dreams away,
Already rosy-fingered
Appears the dawn of day.

Be sober and be earnest,
Wash off sin's sloth and slime,
Prepare, as prudent steward,
Exact account of time.

Go forth, go forth, to labour,
For toil will soon be o'er,
Perhaps this night shall witness
The Master at the door.

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The Bystander.

PRAYERS FOR THE DEPARTED.

A Correction.

It is always wise to verify quotations, even if the passages are familiar. Through neglect of this precaution I fell into a serious error in my article on "Prayers for the Departed" in the "Church Record" of July 30. The quotation referred to was as follows: "That we and all Thy whole Church may obtain remission of our sins and all other benefits of His Passion." This is of course taken from the First Thanksgiving in the Communion Service after the administration, whereas I said in my article that it was "found in the Burial Office." I was thinking of a somewhat similar passage, viz.:—"That we, with all those that are departed in the true faith of Thy holy Name, may have our perfect consummation and bliss, &c." It is with regard to this latter passage that we have such clear evidence as to the intention of our Reformers with regard to Prayers for the Departed. I quote from the Tutorial Prayer Book:—"In the First Prayer Book of Edward VI., '1549 this prayer was wholly for the deceased; in the Collect the phrase occurs 'both we, and this our brother departed,' &c. The words 'We, and this our brother,' include the latter in our prayer. The change of 'and' to 'with' is very significant, and the omission of the mention in 1662 of the words 'this our brother' removes all ambiguity. The faithful dead are remembered, but the prayer is that we may share their assured destiny. (For a similar alteration of language see Prayer for the Church Militant)."

'It is perfectly clear that every word and sentence which plainly expressed Prayers for the Departed were removed from our Prayer Book in 1552 and have never been restored. In the light of this fact it is only special pleading to affirm that such prayers as:—"That it may please Thee to have mercy upon all men," or "That we and all Thy whole Church may obtain remission of our sins, &c.," were intended as petitions for the departed as well as for those who are living on earth. In the light of such misinterpretations it is plain that "no expression is safe from the imputation of a meaning foreign to the mind of those who uttered it."

F. L. A.

God has not promised skies ever blue,
Flower-strewn pathways ever for you,
God has not promised sun without rain,
Joy without sorrow, peace without pain;
But he has promised strength from above,
Unfailing sympathy, undying love.

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"A Right Judgment."

Preaching at Canterbury Cathedral on Whit Sunday last, the Dean of Canterbury, Dr. Wace, gave one of his luminous and very able sermons, his text being, "The Comforter which is the Holy Ghost Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (St. John xiv. 26). He said that never at any time in the world's history was there so much need of that which the Collect for Whit Sunday prays, viz., "that God would grant us to have a right judgment in all things." The terrible war is the most tremendous illustration ever afforded of the awful consequences which ensue from the absence of a right judgment and the prevalence of a wrong judgment, on the part of some person or persons. Nothing but a great misjudgment of the circumstances which caused the war could have precipitated the nations of Europe into such a deadly and disastrous conflict. When we see such wrong judgment on the part of rulers and statesmen is there not need that we should cry to God to give us a right judgment in all things? Tens of thousands of lives are sacrificed because of wrong judgment. A right judgment is the great result which can be given to us by the whole work of Redemption—the teaching of the Holy Spirit. The peace of the world depends upon it. All the accumulated knowledge and experience of twenty centuries are insufficient of themselves to insure a right judgment: it must be the gift of God. "If any man lack wisdom let him ask of God and it shall be given him."

The most terrible and grievous proof of the liability of human nature to want a right judgment is Germany—the moral perversion of one of the greatest of European nations, possessed as it is of an utterly false un-Christian and inhuman judgment. Dean Wace quotes the Dean of Exeter as follows:

"Women outraged, treaties broken, inoffensive citizens, women and babes, murdered wholesale by land and sea, wells poisoned, deadly gases taking the place of manly conflict, Houses of God ruthlessly destroyed, fair lands desolated, noble cities destroyed without provocation, without reasonable object or purpose, the world filled with abominable lies, the hymn of hate chosen as a national anthem, and a baleful curse placed, as a nation's prayer, on the lips of children, and placarded in the streets, a fit sequel to the hymn of hate"—this is the moral and religious spectacle which Germany now exhibits, and its rulers and guides not only allow these things to be done,

but have pleasure in them that do them. It is not merely that these un-Christian and inhuman things are done, but that they are justified, that they are treated as lawful and meritorious, that the spirit which promotes them is recognised and applauded as the right spirit—this is the amazing and appalling exhibition of wrong judgment which Germany now offers to the world.

Let us, moreover, if we would duly appreciate the lesson to be derived from such a spectacle, bear in mind the character and capacities of the nation by which it is exhibited. We should bear in mind that Germany is probably the most highly educated country in Europe; its science, its literature, its arts, its industry have been among the finest that the world has seen. In religion it gave Europe the Reformation; and the great Protestant nations of the world, alike in Europe and America, recognise the immense spiritual debt they have owed to it in the past. Our own theological literature, during the last century, has acknowledged an immense debt to it, and German scholars have, in our own time, been in the front rank of the

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learning of the world. It is a country which was proud of its culture, and in such matters as I have mentioned, with full justice. No thoughtful man can treat the Germans, as a nation, as inferior to any other in Europe, in all the achievements of such culture. All the acquisitions of past history, all the acquisitions of Christian civilisation, lay open before them, as much as before ourselves, and they are bound to us by intimate ties of blood and of common interests. It is a nation, in short, with every equipment which human intellect, and art, and Nature can bestow; and yet, notwithstanding all this, the nation, as a whole, has formed a judgment so false and inhuman, on the very elements of moral duty, that we are forced to recognise that in fighting it we are not fighting merely a political foe, but a moral outlaw from Christian civilisation.

If such an awful perversion of judgment is possible, have we not reason to tremble at the possibilities of human perversion? The horrors I have recalled are a disgrace to Germany; but let us not disguise from ourselves the lamentable fact that they are also a disgrace to human nature. To this, we must realise, human nature can come, in spite of literature, and science, and art, and the traditions of generations, and profound religious capacities. One cannot divide the Germans from all other human races, or even from ourselves, and say that they have a human nature of their own. It is our common human nature which, in this case, has succumbed to such a degraded judgment, and which has become false to the inherited principles of Christian civilisation. What we ought to learn from so distressing a spectacle is the absolute need of some influence higher than any that mere human nature, when left to itself, can exert, if the moral judgment of nations is to be kept true to the moral standard revealed by our Lord Jesus Christ, the eternal standard established

by God. German philosophy and criticism producing distrust of the Scriptures have made them abandon the authority of God's Word. Among the humbler classes of Germany the simple faith will yet subsist, among those who still venerate Luther's name. But these classes do not govern Germany. The Dean concludes by exhorting prayer for a right judgment in our own country by reading the Bible, family prayer and devout attendance at Church and the exercise of all Christian virtues, and so thus obtaining a right judgment in all things. (Abridged from the "Record").

AN EPISCOPAL FRIEND IN NEED.

A good story is being told, says the "Church Family Newspaper," in which the heroes are the Bishop of Norwich (Dr. Pollock) and a young Honourable Artilleryman who was at Wellington College when the Bishop was head-master.

The first scene is laid at Liverpool Street, where the young member of the famous company was tearing his hair in despair at having lost the last train which would carry him to the junction at which he could catch a connection to his depot on the Norfolk coast and thus escape a reprimand for overstaying his leave. He found there was a train to Norwich, but the problem was how to get from Norwich to his ultimate destination.

It was then that the thought came to him of his former head master, now Bishop of Norwich, and the valedictory address in which the Bishop had said to his boys that "in future years if they were ever in trouble and he could be of assistance to them, they might depend on his doing whatever he could."

With the courage born of desperation he rang up the palace, found the Bishop there, reminded him of his promise, and told him of his trouble. The Bishop, who had not forgotten his former pupil, said that he must certainly keep his word, and asked what he could do. "You can lend me your motor car," was the prompt answer, and the Bishop instantly acquiesced.

The motor car was at the station in time to meet the train with a cordial message from the Bishop that a hot supper was waiting at the palace. The supper was duly eaten, the car re-started, and the artilleryman answered reveille.

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MAKING UP THE COLLECTION.

An amusing incident took place at the social gathering following the consecration of St. Luke's Church, Ilford, England. The Bishop of Chelmsford announced that the collection for the day amounted to £85, and he wondered whether it could be made up to £100. Immediately the Bishop received an offer from a friend to make up the balance, and this was followed by another offer to make the collection up to 100 guineas. "Now, then," exclaimed the Bishop, "are there any more offers? Going at £105! No more? Well, I think we have had a very happy tea party. I shall want to come again."

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

No. 18. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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

BUSINESS NOTICES.

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The Church Record.

AUGUST 13, 1915.

EXTREMISTS IN THE CHURCH.

There is no doubt that the present condition of the Church of England is such as to cause much anxiety. The tension between parties in the Church is nearly at breaking point, and we often wonder what lies before us in the future. In Australia this question has been discussed by several leading men from different points of view. Thus Dr. Headlam, a visitor to our shores, plainly stated his opinion that party domination was not confined to one side or to one Diocese. Then the Archbishop of Brisbane at his Diocesan Synod propounded the important question, "Is Anglicanism worth preserving?" and dealt in detail with the difficulties resulting from party spirit. We have already considered in the "Church Record" the issues raised both by the Archbishop of Brisbane and by Dr. Headlam.

Within the past few weeks, at Port Pirie, the Bishop of Willochra, preaching on the occasion of his enthronement, has dealt with the same question. Bishop White's apostolic labours and devoted service for the work of the Church in Australia have won him the respect and admiration of all, and he has always shown a loving spirit towards those who do not see things from his own point of view. Any utterance of his will be received with respectful consideration. The Bishop's words are a call to unity:—

"How can we help to lay the foundations of peace at home, how influence the religions of other countries, how evangelise the world, unless we are united?" "Let us all strive to realise that it is only by brotherly union and concord that we can do the work God has given us to aid advance the Kingdom of Christ."

We are in full agreement with the Bishop's desire for unity. When, however, it is asked what causes the discord in the Church, we find that we cannot fully agree with his solution of the problem. In his opinion it is due to extremists on both sides. He has much appreciation of the good points of extremists.

"It is to extremists," he says, "that we owe nearly all the great reforms that have purified the Church and State. Extremists have shown a valour, a self-sacrifice, a consuming love of the truth as they see it, a sustained and sustaining enthusiasm which often puts utterly to shame the coldness of more balanced minds. We ought to thank

God for all the lovable qualities of our extremists, but be very careful that they do not guide our policy. A man may be a splendid officer to lead a charge, but a very poor person to direct a campaign."

It is when the Bishop begins to define the position of extremists within the Church that we part company with him. He says, "Personally, I do not pretend to be an impartial observer. What we know as the Oxford Movement appeals to me more deeply than even the sober Evangelicalism of my boyhood, but I would resent and deprecate any attempt to unduly narrow down the Church from the one side or the other." In our opinion, there is little doubt that the Bishop's own views have led him quite unconsciously, while desiring to be impartial, to cause the scale to dip on the side to which he personally leans.

Thus he describes the extremists in the following words:—

"On the one hand there are those, not very numerous in Australia, but sufficiently so to be disquieting, who wish to narrow the Church down to one particular school of thought in it, who not only repudiate other schools of thought even when most spiritually worthy of respect, but who pour scorn on the great mass of sober and loyal Churchmen, as not sufficiently Catholic to suit ideas which are often valued apparently chiefly because they are foreign to our own communion. On the other hand, there is a much larger and more noisy body of extremists who are for ever vituperating everything that they do not understand, and greedily exploiting, often with an extraordinary forgetfulness of the charity that thinketh no evil, every foolish word or act of the extremists on the other side."

May we venture to put the matter in a different light. The Evangelicals, who are described as a "noisy body of extremists," doubtless have their limitations, but so far as they are known to us they are, in belief and practice, in full sympathy with the doctrine and practice of the Reformed Church of England, as expressed in the Prayer Book and Articles. Whereas the Anglo-Catholics who, in our opinion, are exceedingly "numerous in Australia," are not satisfied with the Prayer Book, intensely dislike the Articles, and are introducing into their services all manner of such innovations as (according to the Royal Commission which met in England a few years ago) are on the other side of the deep cleavage which separates the services of the Church of England from those of the Church of Rome.

There is no comparison between the extremists on the two sides. The Anglo-Catholics are trying to change the whole character of the Church of England. In many parts of Australia the Communion Service is being turned into a Mass, at which people are encouraged to remain, without communicating, to "assist" in offering a sacrifice for quick and dead. In some Dioceses there is great rejoicing where in parish after parish the Mass Vestments are adopted, and many of the clergy are teaching the necessity of private confession to a priest as part of the normal life of a Christian. The blame for all the dissensions in our Church to-day rests upon those who have re-introduced practices which were discarded at the Reformation as un-Scriptural, un-Primitive, and un-Catholic.

The Evangelicals are being attacked, their heritage is being taken from them. It is idle to talk of a truce while the other side are only too successfully sapping and mining our position. We must fight for our very existence in the Church, which is seriously threatened. It is not a question of "vituperating

everything that we do not understand." We understand only too well. We only have to read the history of the Church during the last fifty years to understand whither we are tending, and it is not to be wondered at if those who are anxious to maintain their Protestant heritage are suspicious of changes which appear on the surface to have no great significance. Step by step changes have been made, until the romanising party within our Church no longer hide their light under a bushel, but boldly proclaim their opinions to the world.

The Confraternity of the Blessed Sacrament, a Church of England society containing very many clergy and laity, recently held its Annual Meeting in London. Rev. T. J. Hardy, M.A., of St. Peter's, Bournemouth, delivered the address. Its heading, as reported in the "Church Times" of June 18, is, "Intercessory Prayer at Mass," and we give a few extracts from the address, to show its character:—

"The Church's true sphere of activity is centred in the holy Mass. It is then that, gathering up all her forces in one, she obeys the Divine Command: 'Do this,' and in that supreme act of obedience enters into union with the Divine Will."

"In addition to this our holy faith teaches us that under the species of bread and wine Jesus is really present, present on our altars as on a throne of love and mercy to dispense grace, and reveal Himself in pity and pardon for all whom we bring before Him."

"How can we use this wonderful privilege to better advantage? Bishop Grafton said it was lack of method that made our assistance at Mass so far from what it might be in this respect. Most of us have some method of ordinarily hearing Mass which is endeared to us by many associations. Please do not think I have come here to suggest any substitute for it. But we are thinking especially of intercessory prayer at Mass. What I have to suggest I put forward with the utmost deference to those whose experience is much greater than mine, and further, what I am submitting refers only to an occasional Mass—perhaps once a week."

If such language can be used in public without rebuke by a clergyman of the Church of England, it is very evident that the Church is very different now to what it was in the days of the Reformation. Our forefathers went to the stake "because they would not go a-massing. Are we, their descendants, to be blamed because we oppose these things."

With the aspirations of the Bishop of Willochra for unity we are in full accord, but we do not think that he fully realises the position of Evangelicals in the Church to-day. We notice with alarm that slowly but surely throughout Australia the services of our beloved Church are being so changed in their character as to make it more and more painful for us to take part in the worship. We have tried "the more difficult but more useful task" which the Bishop recommends, "of influencing by sober argument the great body of the Church," and we hope to keep on trying it. But protest is needed also, for "the great body of the Church" has become so tolerant on the Anglo-Catholic side that it is very seldom that any limit is put upon romanising doctrines or practices, while, as we have often pointed out, there is, on the other side, a most successful campaign being carried on with the object of slowly but surely squeezing out Evangelicals from many of the Dioceses of Australasia.

Our anger and impatience often prove much more mischievous than the thing about which we are angry or impatient.—Marcus Aurelius.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Quiet Afternoon for Men.

Under the auspices of the C.E.M.S., and at the invitation of the Rector (Rev. A. C. Mosley), a Quiet Afternoon for Men was held at St. Thomas', Enfield, last Saturday. About fifty men responded to the invitation extended to them, and a profitable time was spent. At 3 p.m. the War Litany was said, and Principal Davies, of Moore College, who conducted the devotions throughout, gave his first address on the subject of Sin. He showed that sin was a universal fact, for which man was responsible, and that in the light of God's holiness the only safety lay in the acknowledgment that all have sinned and come short of His glory. After a short interval, during which all the men remained in the Church, Evensong was said, and the second address, on the subject of Salvation, was given. The preacher emphasised the need of salvation, and God's provision for it in the Cross of Calvary, followed by Christ's Resurrection from the Dead, a pledge to us of our resurrection from sin here, and to everlasting life hereafter. God's remedy for sin could only be applied to each individual by faith, which brought peace in the soul and perfect union with God. After Evening Prayer there was an interval, during which the visitors were entertained at tea by the Enfield branch of the C.E.M.S. At 7 p.m. a Prayer Meeting was held in the Parish Hall, at which Principal Davies gave his third address, on the subject of Service. He said that we were saved to serve, that the life of service was the only complete life, and that the whole life should be dedicated to God. Such consecration was a great privilege, and brought its own reward.

The opportunity for quiet prayer and meditation was most helpful for those who took part in it, and it is to be hoped that similar efforts will be made at other times to deepen the spiritual life of the members of the C.E.M.S.

St. Clement's, Marrickville.

A Confirmation Service was held at St. Clement's, Marrickville, on August 5, when 104 candidates were presented by the Rector (Canon Martin). The Archbishop's address was most helpful, and the service impressive.

The room recently erected for the use of the Young Men's Bible Class was officially opened on Friday evening last. A Young Men's Union has been formed under the leadership of the Rev. F. W. Tugwell. At the opening of the new room a number of the young men spoke, and outlined the proposed method of work to be undertaken by the Union. The spiritual welfare of the men of the parish and district is to be their first consideration. Special attention is also to be given to the older scholars of the Sunday School in order that they may be enlisted eventually into the ranks of the Bible Class, and become full and useful members of the Church.

A large number of men of the parish are already at the Front. Some have given their lives for the Empire, and others have been wounded, a number are in camp, and others have offered themselves for enlistment. At the close of the Evening Service on Sunday last, Mr. Hipwell, a member of the Choir, who was on final leave prior to embarking, was wished God-speed on behalf of the choir by Rev. H. G. J. Howe (in the absence of the Rector), and commendatory prayer was offered on his behalf.

Australian Board of Missions.

From the "Editorial Notes" in the "A.B.M. Review" we take the following:—The "Walter and Eliza Hall Trust" have this year made a grant of £50 to the General Fund of the A.B.M. We are grateful for this recognition of our work in and near Australia.

We have received more offers of service during the past few weeks than in any corresponding period for some years. Laus Deo.

Social Evils.

The Sunday Observance and Social Reform Committee think the time is opportune for a General Educative Campaign in connection with certain pressing social evils. They have invited the clergy to provide in their Churches on Sunday evenings (or on other suitable evenings), a series of special addresses or lectures on the following subjects:—The War and Race Suicide; The War

and Wild Oats; The War and the Red Plague; The War and Gambling; The War and Sunday Observance (in relation to Worship and Trade); The War and Trade Ideals. The Committee suggest that certain of the addresses might be delivered by medical men of standing after the conclusion of the ordinary Services.

Early Closing of Liquor Bars.

A great public demonstration in support of the six o'clock closing of liquor bars will be held in the Sydney Town Hall on Monday, August 16, at 7.45 p.m. Addresses will be delivered by the Rev. S. J. Hoban, Rev. R. B. S. Hammond, and Mrs. Edgeworth David. Archdeacon Boyce will preside. All are urged to attend.

NEWCASTLE.

St. Mary's, West Maitland.

Mr. Thomas Dimmock died at West Maitland last Monday from the effects of a paralytic seizure. He was a native of Maitland, and was 73 years of age. He has been associated with St. Mary's Church for many years, being the oldest member of the Choir, and also a Churchwarden and Sunday School teacher. By his consistent Christian life and earnest service, he has won the respect of all who knew him, and has done much to advance both the material and spiritual interests of St. Mary's Church.

Missions.

The Bishop, writing in the "Newcastle Churchman," says:—

It has been said that not enough interest is taken by Sunday Schools in the subject of Foreign Missions, and that not enough services are held in most parishes to enable the scholars to get the information on which interest necessarily depends. There is, I fancy, quite another side to this, and I fear that in many parishes the main active interest in missionary work is that which is shown by the scholars of our Sunday Schools. Still I would suggest that when in any parish there is a regular Children's Service, the opportunity should be taken of giving addresses on some part of the Mission Work of the Church. It must be borne in mind that this implies careful study and preparation. The subject is most varied, and can be made most fascinating; but it can also be made quite dull. There is one thing quite certain, that if this is so, the fault is not in the subject, but in unduly conventional handling. If we use our magazines wisely, the addresses should be a delight to all.

GOULBURN.

(From a Correspondent.)

Anniversary of the War.

The anniversary of the declaration of the War was observed with intercessions throughout the Diocese. At the Cathedral the hourly services described in our last issue were well attended throughout, despite the inclemency of the weather. At Wagga, there was a celebration of Holy Communion with special intent in the morning, and in the evening

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Canon Pike preached to a crowded congregation. At Temora the Mayor and Aldermen and public bodies marched to the Star Theatre, where the Rev. B. D. Bryant preached from Acts xvi. 9, "Come over into Macedonia and help us." An intercession service, largely attended, was also held in the evening at the same place.

Consecration of Dr. Radford.

The Vicar-General has addressed a letter to the clergy of the Diocese asking that in

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Taroutta.

The Vicar-General is visiting the parish of Taroutta. He will preach in the Mate Memorial Church (St. Mark's) on Sunday, August 8, and will dedicate the new Communion vessels and ornaments.

BATHURST.

The Bishop's Mission at Liverpool.

The Bishop of Bathurst, writing in the "Church News," says:—

"One thing I want to ask of you all. From the 13th to the 23rd of August I shall be taking a Mission for the troops at Liverpool who are preparing to go forward to the Front. Will you all pray for the Mission? The Sydney Committee are doing everything to perfect the arrangements. They are hastening on with the erection of a permanent hall for our men; they are visiting and organising. A very large part of the men now in camp are from our own and other country Diocese. You can help with your prayers. Do not fail us. The men keenly appreciate the efforts the Church is making on their behalf. At the suggestion of our Chaplain, all other religious bodies working at the camp have agreed to hold Missions at the same time, so that for those ten days the message of the camp will be one of religion. Each Chaplain and his assistants will provide for his own people. There are from seven thousand to ten thousand men generally in the camps, and the great bulk of them are Anglicans. I shall try to carry a message from the Diocese to them. Meanwhile I want the support of your prayers."

Bible Society.

Rev. Edward Walker, Rector of Grenfell, has been asked by the N.S.W. Auxiliary of the British and Foreign Bible Society to speak on its behalf at Bathurst, Orange, Blayney, Carcoar, Millthorpe, Spring Hill, Cowra, Young and Grenfell. He will visit these places as occasion offers before the end of the year.

GRAFTON.

Memorial Window at Murwillumbah.

A window in memory of the late Mrs. Higgins was recently unveiled in All Saints' Church, Murwillumbah, by the Rev. Canon Whyte, of Lismore. The window, which cost £125, represents our Lord in the Garden of Gethsemane.

Diocesan Notes.

Archdeacon Tress will represent the Diocese of Grafton at the consecration of the Rev. Henry Newton as Bishop of Carpentaria, at the Brisbane Cathedral, on St. Matthew's Day, September 21.

Rev. Harris Walker has returned to Ballina after his visit to the Macleay.

Rev. H. M. R. Rupp has been on deputation work for the A.B.M. in the Diocese, having visited Ballina, Alstonville, Lismore, Grafton, and other parishes.

ARMIDALE.

The Bishop's Illness.

Writing in the "Diocesan News," the Bishop says:—

"In last issue it was announced that before that number was in your hands, I should have started on my North-Western visitation, which would include services at 26 centres which were enumerated. 'Man proposes, God disposes.'"

"During the whole time I should have been upon that journey I have been in bed; and am most thankful that the necessity for this was discovered before I started, or I might not have returned. For there was serious heart trouble which needed immediate treatment. That treatment, blessed of God, is proving effective, and there is good hope, if the Lord will (let us never forget this) that in a week or ten days I may be able to leave

home for a couple of months' complete rest and change."

"After referring to the help promised for Confirmations by the Archbishop of Sydney, the Bishop of Grafton, and the Bishop of Riverina, the Bishop concludes his letter as follows:—

"Need I say how thankful I am for all this kindness; thankful, too, for the many assurances of sympathy, and most of all for the many prayers. Pray on, dear people, and it may be that God, in His great goodness, will enable me to resume my work amongst you benefited spiritually as well as physically by its cessation for a time."

Cathedral Parish.

The collections for the Parish Hall building fund, both by members of the Cathedral Council and others, is proceeding fairly satisfactorily, and it is hoped that the £1000 mark will soon be in sight, after which it is proposed to take steps for commencing the erection of this much-needed building, which is an absolute necessity to comfortably accommodate the Sunday School children.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

St. Luke's, North Fitzroy.

Following on the splendid beginning made in the neighbouring parish of St. Philip's, Collingwood, St. Luke's, North Fitzroy, was on fete last Saturday, celebrating the laying of the foundation stone of the new Parish Hall. The success of the efforts of these two parishes, containing many poor, and few affluent parishioners, is marvellous considering the stringency of the times. On Saturday last £180 was laid on the foundation stone, leaving a comparatively small part of the considerable cost of the fine building projected yet to be raised. Rev. A. E. Britten has been a most successful incumbent, and in his work he has been greatly aided by Mrs. Britten, of whose influence the parishioners speak in glowing terms. The three former incumbents were Rev. B. Rodda (1877-1886); Rev. G. I. Armstrong (1887-1899); Rev. E. D. Fether (1899-1908). The new Parish Hall is to replace the very inadequate wooden building at the back of the Church which has done good service for a long time. In recent years the Vestry of St. Luke's acquired a fine site on the opposite corner to that on which the Church stands, and here a very handsome brick building is to be erected with a two-storied front containing class rooms and a fine Hall at the rear. Rev. H. E. Britten is superintendent of his Sunday School and is keenly interested in the children. He is well supported by a staff containing a good proportion of men. The size of the School may be judged from the fact that there are 77 teachers on the staff, and 513 scholars on the roll. Mr. Blacklock, a former Superintendent, was present to witness this advance in the work of his old School. The Archbishop of Melbourne laid the foundation stone. Other speakers were the Hon. W. J. Beckett, M.L.C., Hon. J. G. Membrey, Councillors, J. A. Boell and Ottery, and Rev. Roscoe Wilson, Diocesan Director of Sunday Schools.

Church Missionary Association.

The Bishop of Ballarat.—The Committee at its meeting held on Monday, August 1, passed the following resolution:—"The Committee has heard with great regret of the impending resignation of the Bishop of Ballarat. It desires to place on record its keen appreciation of the unfailing sympathy and constant help which the Bishop has always given to the work of the Association within his Diocese. It trusts that his remaining years will be rich in blessing for the further upbuilding of the Church within the land of his adoption."

The New Bishop of Tinnevely.—The following resolution was also passed:—"The Committee has heard with keen satisfaction

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of the appointment of the Rev. E. H. M. Waller to the Bishopric of Tinnevely, and it desires to assure him of its intercession for him. We rejoice to observe that Mr. Waller is the fifty-seventh missionary of the C.M.S. who has been raised to the episcopate."

Mrs. T. Williamson.—The Honorary General Secretary of the Gleaners' Union has offered to go to China as an honorary missionary. The offer has been accepted with thankfulness, subject to the approval of the governing body of the Fuhkien Province.

Special General Meeting of Members.—A most interesting and helpful meeting of members of the Association was held in the Chapter House on Monday evening, August 2. The object of the meeting was to consider the suggested alterations of Clause xi. of the Constitution, which proposed to enlarge the Committee from 18 to 33 members, for the threefold purpose of having a stronger country representation, of including more of the younger clergy, and of adding three women representatives of the Women's Missionary Council. It was decided after a full discussion, to refer the matter back to the General Committee for further consideration, and if thought desirable by them the subject to be dealt with at the ordinary Annual Business Meeting in March of next year.

The C.M.A. Chinese Mission.

Last year two converts of the C.M.A. Chinese Mission in Melbourne returning to China for a visit, called upon Archdeacon Barnett, Secretary to the C.M.S. at Hong Kong. He had a long conversation with them, and afterwards wrote to the C.M.A., expressing his great satisfaction with them, and saying that if only a few converts like them were produced from time to time it was well worth all the labour which their teachers bestowed upon them.

BALLARAT.

Farewells to the Bishop and Mrs. Green.

In all parts of the Diocese great regret is being expressed at the pending resignation of the Bishop. The Council of the Diocese are arranging for a great Farewell Demonstration in the Alfred Hall, Ballarat, to take place on Tuesday, September 28, when a gift will be presented to the Bishop, including donations from all the parishes. The Bishopric Election Board met on July 30, when the resignation of the See was officially conveyed to them in writing by the Bishop. No further action will be taken by the Board until the See becomes vacant on September 30.

Members of the Mothers' Union and of the Girls' Friendly Society, of which Mrs. Green is President, and with whose work she has been long associated, are arranging to present her with a tangible expression of the great affection and esteem in which they hold her. The "Church Chronicle" says:—"As with all students of St. Aidan's, so with the members of the Mothers' Union and the G.F.S., and so again with a great number of private friends, Mrs. Green holds a place in their hearts which will be hers as long as memory lasts."

Effects of the War.

The losses to our staff through the War (says the "Church Chronicle") have been augmented by the temporary absence of Rev. M. C. James (Chaplain), Rev. S. A. Beveridge (Chaplain), Rev. O. C. Esperson (Army Medical Corps), Rev. L. M. Gorrie (Army

Medical Corps), and Messrs. Greene, Hayman, Hughes, Taysom, Teasdale, and Robinson, from St. Aidan's Theological College.

BENDIGO.

(From Our Own Correspondent.)

A new Church Hall was opened on Tuesday, July 27, at the Antimony Mining township of Costerfield, within the parish of Heathcote, by the Bishop of Bendigo. A Church Service was held at 3 p.m., the new building being well filled with an attentive congregation. During a sermon on general Church life, based on the words, "Where prayer was wont to be made," the Bishop paid a high tribute to the work of the Rector, Rev. W. M. Madgwick, in the parish. The Hall is constructed of wood, and is comfortably furnished for Church Services. The opening was followed by a tea and concert. On the previous Sunday, the Bishop preached twice at St. John's, Heathcote, to very large congregations, and took opportunity to compliment the parishioners on the much needed and splendid renovations recently effected to the Church and the Sunday School, which cost over £200, and are clear of debt. The Bishop's visit, extending over four days, was highly appreciated.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Visit of Rev. A. C. Goldsmith.

Rev. A. G. Goldsmith, Missions to Seamen Chaplain at the Port of Melbourne, is paying a brief visit to Brisbane with a view to ascertaining the possibilities of future development in the work of the Missions to Seamen in Brisbane. Mrs. Proctor's good work in our midst has been subsidised by the Missions to Seamen Society, and it is largely due to her energy and devotion that the prospects of Missions to Seamen work in Brisbane are so encouraging. Mr. Goldsmith will preach in the Cathedral, when he will speak particularly about the work of the Society in Australia.

St. Paul's, Cleveland.

On a recent week-day afternoon, an ideal day, the Archbishop administered Confirmation in Cleveland Church. This pretty little white-walled House of God with crimson topped spire nestling amid its bower of Norfolk Island pines, the blue sea in the background, is one of the oldest and most picturesque Churches we possess. The Archbishop gave earnest and affectionate addresses, urging the candidates to decide for Christ, and loving service for His Church. Mr. J. C. Porter, F.S. Sc. (Catechist-in-charge), ably assisted by Mrs. Porter, and their kind helpers, could not but carry away the happiest recollections of the reverent and beautiful service. Dr. Donaldson was attended by one of the Cathedral clergy.

ROCKHAMPTON.

Appointment.

Rev. Charles William Bernard, B.A., Sydney College, Cambridge, who has just arrived from Stourbridge, Diocese of Worcester, was licensed to the Parochial District of Emerald by the Bishop on Monday, July 26.

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SOUTH AUSTRALIA.

WILLOCHRA.

The Need of Spiritual Power.

The First Synod of the new Diocese of Willochra was held at Port Pirie on July 29. In his Presidential Address, the Bishop dealt in detail with the problems connected with the War, and spoke of the work before the Synod. Especially he emphasised the need of spiritual power.

All Church legislation, he said, is barren and unsatisfying unless it is the expression of a true vital force, a living and working spiritual power within. The Church's main object is not organisation or Church building, but to conform men to the pattern of the Lord Jesus Christ. The spiritual life must come first, and there are four ways in which it will especially show itself:—

(1) Missionary Work.—We have, I hope, outgrown the pur-blind selfishness which sees in money given to Missions only a diminution of funds better expended within the parish. We know now that parochial funds, as a mere matter of fact, do not decrease but increase in proportion to the amount given to fulfil the primary work of the Church in heralding the Gospel of Christ on earth, though that is not the reason why we support Missions. It is because Christ desires it with a deep desire, and we long to do His will.

(2) Readiness to Give.—I have a profound disbelief in the reality of a Churchmanship which makes no sacrifices. To the man whose religion is a reality, giving for it is not a burden but a joy. It was one of the most spiritual of the sons of the Church of England, Bishop Wilkinson, who said, "Pounds, shillings, and pence are the measure of the love of men and women for Jesus Christ."

(3) Common Worship.—I do not deny that there are, and have been, spiritually aristocratic souls of all schools of thought who were so completely in communion with God as to hardly need the help of common worship. But for ordinary men like me, and I hope I am not wronging any such by saying, like you, the grand old democracy of the Church's worship wherein all bear part, is the greatest of aids. The true aristocrats of the spirit may be above it in the very presence of God, the pseudo-aristocrats who are so common, may despise it, but in the unity, the brotherhood, the uplift, and the joy of worship, the spirit of man finds one of its noblest and most inspiring expressions.

(4) Life.—A Church with pure lips and unclean hands deserves only the contempt of the world. Christianity is not so much a doctrine, nor so much a ritual, nor so much an association, needful as all these are, as a life. The failure of the Church to impress the world is not because the world believes its doctrine to be false, or its ritual to be harmful, or its association to be unchristian, but because it sees how few Christians there are who lead the Christian life and are conspicuous by their purity, their unselfishness, their charity and their humility. If we are to win the world, we must show the world how Christ lived, and what He taught, by the way, in which we, His children, live.

WEST AUSTRALIA.

PERTH.

Provincial Synod.

The Provincial Synod of West Australia was in Session last week. In his Presidential Address the Archbishop, referring to the "nexus" between the Church in Australia and in England said, "All we want is to know exactly where we are, and what can be done to put the Church in Australia in a lawful and logical position." Dean Mercer moved a resolution affirming: (1)

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The Synod's deep and unalterable attachment to the Church of England; (2) That both principle and expediency demand that the Church in Australia should have full power to legislate for itself in accordance with the 34th Article of Religion; (3) That the General Synod take the necessary steps for concurrent action in the States and Commonwealth to obtain autonomy, in accordance with Councils' opinion. After considerable discussion Clause 2 was amended to read: "That the General Synod be requested to consider what steps should be taken to secure autonomy for the Church in Australia," and the resolution was carried.

KALGOORLIE.

Appointments.

The Bishop of Kalgoorlie has made the following appointments in the Diocese:—
Rev. A. R. Edington, M.A., Rector of Boulder, to be Locum Tenens in charge of the Cathedral Parish.

Rev. F. J. Boxall, Priest-in-charge of Leonora, to be Locum Tenens in charge of the Parish of St. Matthew's, Boulder.

The Bishop has received Mr. E. Wolstenholme, late Congregational Minister of West Boulder, into the Church, and appointed him Lay Reader in charge of the Laverton Mission District.

Rev. L. V. Caldwell, Th.L., late Assistant Curate at Newcastle Cathedral, N.S.W., to be Priest in charge of Leonora.

TASMANIA.

Diocesan Tea-Meeting.

The Bishop's primary visitation of his Diocese has impressed upon him the need of strengthening the Home Mission Fund. He suggested to a meeting of ladies at Bishops Court the desirability of having a Tea-Meeting in connection with the Annual Demonstration of the H.M.U. in September, and his suggestion will be acted upon. The "Church News" says:—

"We confess to a sneaking regard for the old-fashioned tea meeting, as against the more modern 'social,' that so often belies its name. Account for it as you may, the Britisher has an odd penchant for feeding in public with his friends, and we have many a time seen this national characteristic apparently thoroughly gratified at long and crowded tables whereat the guests consumed hot, weak tea, and buttered scones and sweet cakes which might well arouse the gastronomic anxiety of anybody over fourteen years of age. Therefore, we wish all success to the Bishop's tea party, and beg our Churchwomen to at once notify Mrs. Stephen—to whom we feel sure the information will be most welcome—of their readiness to provide whole tables or half tables, as the case may be, for the great occasion, which we shall look forward to so justifying itself that it will become one of the annual, and most pleasant, fixtures of our diocesan life."

NEW ZEALAND.

AUCKLAND.

Diocesan Notes.

Rev. W. E. Gillam, Vicar of St. Matthew's, Auckland, has been appointed Chaplain to the Hospital Ship, and has obtained the necessary leave of absence.

Rev. A. J. Greenwood has been instituted as Vicar of the Parochial District of Paparoa. Rev. G. H. Morse is returning from Norfolk Island and hopes to obtain work in the Diocese.

Rev. F. A. Crawshaw has resigned the Curacy of New Pl-mouth and rejoined the Melanesian Mission.

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Seventh Day Adventism.

(By the Rev. R. Noake, B.A., Rector of
Christ Church, Enmore, Sydney.)

I.

INTRODUCTION.

The title of this paper suggests two distinct ideas, which (I think) ought to be dealt with separately and in order. One is the Seventh Day question; the other is the question of Adventism. In approaching the subject at all however, I would like to preface the paper with the statement that it is not written from any unkindly motive, nor, I trust, in an unfair or narrow-minded manner. As far as many of the members of this system are concerned, I am persuaded that they are sincere in their belief and exemplary in their conduct; even though they adopt methods to increase the number of their adherents which no loyal member of our own Communion could countenance. They believe in their doctrines; and their convictions are so strong that they feel justified in doing all they can to make others do so, lest souls should perish everlastingly. I think it would be the

same with ourselves. If we felt that eternal fire and deathless torment were the destiny of all outside the Church of England, who of us would hesitate to try by every means possible to persuade the whole world to join us? So though Seventh Day Adventists differ from us in faith and form, let us give them at least credit for good and kindly intention.

Need to Safeguard Our Church People.

But at the same time, while we charitably regard them as sincere and well-meaning, it behoves us to safeguard our own Church people from being won away from us, and led to embrace doctrines that we believe are inconsistent with the clear teaching of the Word of God. In loyalty to our own Church, and her interpretation of Scripture, we have a right to defend her against all proselytisers, whether they be Adventists or any others who differ from us. I have to confess that it has been my unfortunate experience to see a few of the weaker members of my own Church in other parishes won away from the faith of their forefathers by the seductive methods and

plausible arguments of the leaders of this modern movement. I have known other simple-minded Christians to be greatly disturbed and perplexed by its subtle teaching. The suggestion that they are living in error as to the Sabbath Day observance,—an error that has been age-long and wilfully persisted in, to the eternal destruction of countless human souls, has created a panic in the minds of some, and set them wondering whether in spite of all their former faith and love and service, they are doomed as disobedient children to a similar fate.

One very sad instance of this comes to my recollection. A dear old Christian lady, over 80 years of age, who from her girlhood had been a loving disciple of Christ and as long as she had strength had devoted her energies to the work of the Master, now that she was helpless and infirm was humbly and peacefully waiting for the home-call. I see her now, this sweet, saintly woman, full of faith, greeting with a smile every friend who visited her, not a shadow of doubt ever darkening the bright vision of future glory. To be with her for an hour, to listen to her conversation upon spiritual things was to feel oneself in the presence of one exceptionally Christ-like, one fully meet for the Kingdom. Yet there was in store for her a period of soul agony as dreadful as it is possible to conceive. What was the origin of it? A Seventh-day Adventist had one day called upon her. She was a lady of gentle manners and sympathetic address and won her way into the heart of the unsuspecting Christian by the very warmth of her approach and friendship. One visit led to another with the result that in course of time the fellowship of spiritual converse opened the way for the visitor to lodge a doubt in the mind of the other as to whether she had been living in error about the Sabbath. And whether under such conditions she could confidently expect to be received by her divine Lord, here at His second advent, or hereafter, should she die before hand. Her perplexity and fear became most pitiable. Had she been guilty of the sin of disobedience to one of God's express commands all her life? Was she to face eternity an unsaved sinner, instead of a joyous believer? Had she been following a man-made and not a God-made ordinance, and so forth. It required several visits from pastor and fellow Christians, frequent prayer and considerable argument before the doubts could be eradicated, and the peace restored.

[The Sabbath question will be considered in our next issue.]

OBEDIENCE TO ORDERS.

The post of honour in wars is so called because attended with difficulties and dangers which but few are supposed equal to; yet generals usually allot these hard services to their favourites and friends, who, on their part, eagerly accept them as tokens of favour and marks of confidence.

Should we therefore not account it an honour and privilege when the Captain of our salvation assigns a difficult post, since He does what no earthly commander can do—inspires His soldiers with wisdom, courage, and strength, suitable to their situation?—John Newton.

Britannia gave a cheer or two
When Wellington won Waterloo.
If Bounaparte had won the fight
Britannia might have bid "good night."
When winter coughs and colds are rife,
And each is battling for his life,
Wise Britons make the victory sure
With bottles of Woods' Peppermint Cure.

Alcohol in Small Doses

By T. D. CROTHERS,

Physician to Walnut Hospital, Hartford, U.S.A.

The theory so confidently asserted in many sections, and believed to be beyond question, that alcohol in small doses has a tonic action on the body, giving it additional strength and vigour, has no support in modern research; but, on the contrary, its so-called good effects are found to be due to its narcotic action and sleep-producing properties. The progress of science has made it possible to measure and test the power and strength which come from drugs and food on the body, and alcohol, judged by this standard and modern instruments of precision, is found to be a narcotic.

Thus, for example, a man, temperate and well, is carefully measured from day to day to determine the capacity of his senses—sight, hearing, taste, smell, and touch; also his muscular power, fatigue, sense, rapidity of thought, memory, and capacity of endurance. When these capacities are determined from an average of many days' examination, a basis of comparison is formed. Then the man is given a half ounce of spirits, usually ethylic alcohol in water, for the reason that this form of alcohol is the purest and most uniform of all spirit drinks. One hour after the use of the alcohol he is measured for the purpose of determining what effect, if any, the spirit has had on these various functions. It is found that they are all depressed and lowered, the senses are diminished in acuteness and capacity, and this can be stated in figures. Thus, the eyesight is diminished in acuteness to the extent of so many inches or feet, the hearing the same. The muscular output is lowered by so many pounds, the fatigue point is increased, showing diminished capacity for exertion and endurance. The brain has lost its quickness, and moves more slowly, and this is measurable in seconds. The power of comparing one thing with another is diminished, and the percentage of mistakes in memory tests has increased to nearly double, and so on with every function of the body. The heart's action has been raised, but has fallen as far below the normal as it was forced above it.

These facts are all strikingly confirmed in intoxicated persons, but it is new to most persons that a small dose of spirits has precisely the same effect, only differing in degree and unobservable.

The reason for these facts is not far to seek; as alcohol is a narcotic poison its tendency is to partly paralyse everything with which it comes in contact.

—The White Ribbon, April, 1913.

Young People's Corner.

Passed by the Censor.

By Rev. T. B. Allworthy, B.D., in "Our Boys' Magazine."

Many of you lads who read this will have seen envelopes and postcards from the Front stamped with an official red stamp, square in shape, and with the King's Crown in the middle, bearing the words, "Passed by No. — Censor." All the letters which the soldiers write are examined and read before they are allowed to be sent off. Names of places and other pieces of information which it is not desirable should be known, are scored through and made illegible; even the place from which the letter is written must not be mentioned—it is just "Somewhere." And all this in order to prevent news becoming public which would be to the advantage of the enemy. Very carefully and strictly do the Censors carry out their important task. Nothing is overlooked. Nothing escapes them. Then each letter, when it is quite certain that there is nothing in it which could bring harm to our cause and benefit to our enemies (if discovered), is approved and "passed." It receives the authoritative stamp of the King's officers and the sign of the King's right to have it inspected and "censored,"—viz., his royal crown.

Long ago a missionary, writing to his converts in a big, wicked city, called them his letter—a letter that was known and read by everybody who saw them. The letter which at the moment he was writing to them was written on parchment and with ink, but they were a living letter. The missionary was St. Paul, and his converts were men and women, girls and boys, in Corinth. But it is just as true now as it was then that professing Christians are like letters which other people may read—and do read.

A Chinaman was asked, "Have you read the Gospel?" He replied, "No, but I have seen the Gospel." And then he explained that he had been watching the lives of Christians. He had been reading the living letter. "Of all Epistles," said good General Gordon, "the living Epistle is the most striking and the most easily read by all." Many people who do not read the Bible read you. They get their idea of Christianity—perhaps even of Christ—from what they see in your life, your character, your conduct. Is it not tremendously important that there be nothing there which could injure the sacred cause of the King we serve or bring help or advantage to the enemy!

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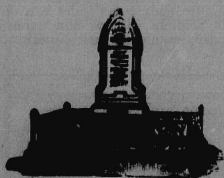
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What does the eye of the Great Censor see when He reads the living letter? He has indeed the right to examine it and to scrutinise it. He searches the very heart. He knows our thoughts. "There is not a word in my tongue, but lo, O Lord, Thou knowest it altogether." (Psalm cxxxix. 4). "All things are naked and laid open before the eyes of Him with whom we have to do" (Heb. iv. 13, R.V.). What does He find?

There is no British soldier at the Front to-day who would willingly and intentionally aid the enemy by giving information in a letter which, if it fell into the enemy's hands, or the news got out, might be of benefit to him. But sometimes a soldier is careless or forgetful, or thinks, "This can't matter," and the Censor has to blot out part of his letter.

There is no Christian lad who wants to help the enemies of Christ. He would never do that wilfully. But sometimes he, too, is careless and forgetful, and thinks, "This little thing won't matter." And the eye of the Divine Censor falls upon it, and He shows the lad his mistake, and, when he is sorry, He "blots out his transgression"—forgives it and removes it—that it may not be "read" by those who watch so closely the lives of His professed soldiers and servants, and thus bring harm to the Cause.

What a grand thing it would be if the living letter could be "Passed by the Censor" and stamped with the seal of the King's approval! There is only one of whose life that could be said only One in whom nothing wrong was found, nothing that might not be "known and read" by all. That was Jesus Christ Himself. Of Him God the Father could say, "Thou art My beloved Son, in whom I am well pleased" (St. Mark i. 11). But, cleansed from all our sins by His blood, and strengthened by His grace, we—even we—may be acceptable in His sight and receive His commendation.

The Boy With a Pea-Rifle.

The leaves on just peeping over the hills, the sun on the trees stirred gently and a sleepy voice among the branches said, "Mother, I am so hungry. When may we have something to eat?"

"Yes, mother, dear," came a chorus of voices, "we are so hungry. May we have some breakfast?"

"Yes, my dears," replied the little brown mother bird, "you shall have something just as soon as I can go out and get it."

Poor little mother! She had five hungry mouths to fill. But they were a happy family. Soon each of them would be able to fly away and get his own breakfast.

"Oh, mother," cried out the little ones, "you said you were going to teach Bright Eyes to fly to-day."

"Yes," said the mother, "I am. When I return and we have eaten, I will teach your sister, Bright Eyes, to fly."

"Oh!" cried Bright Eyes, "how happy I shall be, for then I may help our dear mother to feed the rest of you until you are strong enough to fly."

"Good-bye, mother dear!" cried the birdies, as she kissed each of them before leaving.

"I'll return soon, children," and away she flew, as happy as could be.

A little boy stood by the roadside. He had a little pea-rifle in his hand.

"Oh, I see something at which I may shoot!" he cried, and pulled the trigger.

There was a soft flutter, and down fell the poor mother bird with a shot through her brave little heart.

"Oh, oh, oh!" cried the birdies. "Why doesn't mother come? We are so hungry."

They waited until the sun was very high.

"Oh!" they cried, "What is keeping our dear mother so long?"

The sun went down in the west, and still she had not returned. Poor little birdies!

How they cried. At last Bright Eyes, who was the strongest, said she would try to fly and find the mother. But poor little Bright Eyes fell over the edge of the nest and lay very still upon the ground. She never opened her bright little eyes again. Then, one by one, the others grew too weak to cry any more, and they tucked their little heads underneath their wings and lay quietly in the nest. They never woke again.

The little boy who made all of this sorrow was not really cruel; he was thoughtless. If you see a little boy who is thoughtless, dear children, just tell him about the poor little mother bird and her babies, and beg him to be kind.—Exchange.

REVIEWS FOR JULY.

The International Review of Missions is full of interest. Mr. Sherwood Eddy contributes a short article, summarising the results of his recent evangelistic tour in China, and showing how at last the officials, the "literati," and the commercial classes are ready to listen to the Gospel. In a thoughtful paper, Rev. E. C. Moore brings out the need of both the individual and social aspects of missionary work. Mr. Oldham sympathetically reviews "The Jubilee Story of the China Inland Mission," which has just been published, and Dr. Weibrecht deals with the life and work of Raymond Lull, whose sixtieth anniversary is being celebrated this year. The Bishop of Uganda writes on "The Presentation of Christianity to Primitive peoples," and in other articles the following subjects are considered, "Christian Ethics and the Preparation of Missionaries," "Co-operative Agricultural Banks," "The Value of Industrial Education," "A Survey of Roman Catholic Missions," and "The Importance of the Catechumenate."

In The Churchman the series of papers by X on "Liberal Evangelicalism" is continuing, the subject being, "The Sacraments and the Ministry." The Editorial Notes deal with the War, Kikuyu, Mass Vestments, and Dr. Sanday's views on the Virgin Birth. Bishop Moule continues his articles on "The Seven Epistles." An interesting paper on "Some After-War Problems" is contributed by Canon Lillingston, and Professor Dyson Hague, in a second article on "Anglican Teaching and the Twentieth Century," smites Professor Sanday and other advanced Broad-Churchmen hip and thigh. The Missionary World is always interesting.

"GOD IS ABLE."

[The following lines were written by a mother while her son (a soldier in the Australian Imperial Force) was so ill as to be in imminent danger of death, and she was not even permitted to see him.]

My boy is adrift on a perilous sea.
No help can I render, beloved, to thee.
O Guide of mankind, keep close to his side.
Pilot him, pilot him over the tide.

My boy is nigh lost in the wilderness drear.
No word can I speak my beloved to cheer.
Consoler of men—be his succour and stay,
Comfort him, comfort him on his lone way.

My boy gropeth blindly—no light can he see.
O would I might light all thy pathway for thee.

Revealer of light, illumine his sight.
Shine through the darkness, and let there be light.

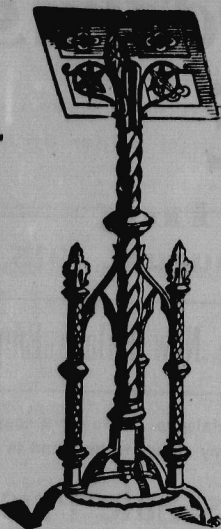
Beloved of my heart—in impotency—
My soul reaches forth to give solace to thee.
O Infinite Love, Thine arms be his rest,
Cherish him, cherish him, safe on Thy breast.

May, 1915.

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Current Topics.

The cure of the deaf man in Decapolis, which is the subject of the Gospel for the Twelfth Sunday after Trinity (St. Mark vii., 31-37), was effected in a Gentile country, and among Gentile people. It occupies a middle position in the Gospel story between two narratives which have already had place as Sunday Gospels, viz., the healing of the daughter of the Syro-Phenician woman, and the feeding of the four thousand, and like those two events it is very rich in spiritual teaching.

We read of a man who "was deaf and had an impediment in his speech," brought by his friends to Jesus. Two points are remarkable in the Lord's dealing with him: (1) Jesus "took him aside from the multitude." So God took His people Israel unto the Wilderness when He would commune with them and train them for His service. So He takes many people aside by sickness and sorrow and misfortune when He would open their ears to hear His message of love. (2) The Lord used means. He "put His fingers into His ears and spit, and touched his tongue." In many cases He healed the sick with a word, but here He acted differently. So is it to-day. He can cure bodily diseases in answer to prayer alone, and sometimes does so, but more often does He bless the skill and labours of physicians. Yet the cure is no less His. In spiritual things also the Lord can, and does, deal directly with each human soul without any need of minister or outward ordinance, and yet through the ministry of His Church and the use of Sacraments He continually brings blessing to His faithful people.

We learn from this miracle several lessons concerning the spiritual needs of all men everywhere. It is the same Divine Healer, whose "Ephatha" (spoken in His written Word, by His ministers, or in the dispensations of His providence) now opens the ears of those who are spiritually deaf to hear the things which belong unto their peace. His gracious touch unlooses tongues, which have long been dumb, to witness for Him, and to sing His praises. In working these spiritual marvels the Divine Healer still blesses the use of outward means, and although we cannot ourselves work these miracles of spiritual healing, we can, like the friends of the deaf man, help by prayer and effort to bring those who need His aid unto the presence of Christ, the great Physician.

The announcement that the business of General Synod was to be postponed for at least a year (published in last week's issue of the "Church Record") has been received with mixed feelings by Church people. For our own part, while we are sorry for the necessity, we think that the wisest course has been taken. The Synod must meet, for the Constitution makes a session imperative, but the representatives of the Dioceses outside the borders of New South Wales, and even of the more remote Dioceses in the Mother State, will not attend. Bishops and clergy from a distance have been busy during the past week cancelling their engagements to preach and speak in Sydney in October. The General Synod will no doubt have a quorum, the Primate will deliver an address, resolutions with regard to the War will be passed, and necessary formal business transacted. Then in the absence of the majority of Synod Representatives there will be no alternative save to adjourn until a more favourable opportunity.

There is naturally much regret that in this time of national crisis the Church of England in Australia, through her General Synod, could not have spoken with a united voice and given her message to our Commonwealth with regard to the issues arising out of the War. The hearts of our people are touched, and many are ready to follow a spiritual lead. On that ground we are sorry that the Synod cannot meet. But the business which would have been transacted can easily wait for a year or more. Reform of the representation of Dioceses in General Synod, and the question of its autonomy, are important for our Church in Australia, and a new Constitution for the Australian Board of Missions is a worthy subject of discussion, but we have first to settle the more important questions whether the British Empire is to retain its place in the world, and whether Australia is still to be free to develop on lines of liberty and democratic government. To secure these desirable results we need to make great efforts in prayer, self-sacrifice, and service, and with God's blessing the victory will be ours.

For the representatives of distant Dioceses to attend the Synod would have meant not only considerable expense in these hard times, but also an absence of several weeks from their homes. At such a crisis when Bishops are needed to be leaders in their Dioceses, when parochial clergy ought to be at hand to comfort the bereaved, and to minister to the sorrowing, and

when the laity also should be doing all they can to help the Empire in the prosecution of the War, it is not desirable that, save for urgent reasons, they should absent themselves from the place of obvious duty. The great interests of the Kingdom of God, both at home and abroad, must, of course, be maintained with the same determination as we exhibit in the maintenance of our Empire, and Christ's soldiers at the Front must not be allowed to suffer; but the ordinary business of General Synod does not come under this head, and we think that the decision to postpone it has been a wise one.

The condition of the military camps have evidently been most unideal from every point of view. The charges made in the Federal Parliament by Mr. Orchard were unfortunately too true. We are glad to know that immediate steps are being taken to remedy the evils. But even more deplorable than the evils that were thus made manifest are the disclosures concerning the numbers of and arrangements concerning the men who are suffering from what is popularly known as the Red Plague. In one camp the medical officer said that there were 278 patients at one time. As this statement was made before a Parliamentary Committee it may be taken not to overstate the case. As one of the daily papers points out, the matter is very serious; not merely because of the large numbers of escapes from the segregation quarters, but because of the very large number of young men who are gaining experience of the world in the camps for the first time. Large sacrifices are being made at this time for the sake of the Empire's call. Men are placing their lives at their country's disposal, and thousands of parents are giving their consent to their sons' enlistment, and giving it in the majority of cases with very anxious hearts. These lives are put in trust with us as a people, and we have a right to press home upon our representatives in government our expectations and demand that no expense nor care should be spared in order that these men may be sent to the Front in the fittest possible condition physically, morally and spiritually, and with the secure conviction that their country, in accepting their sacrifice, is determined to stand by them in every way possible. Our military camps must not be breeding places for physical and moral disease. If perchance social lepers are enlisted, the utmost care must be taken for their rigid segregation from the clean members of the camp.

