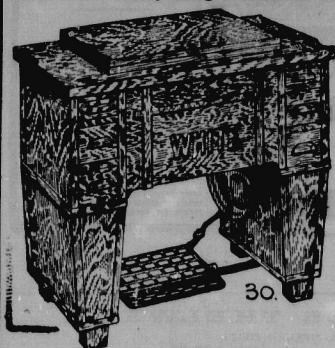


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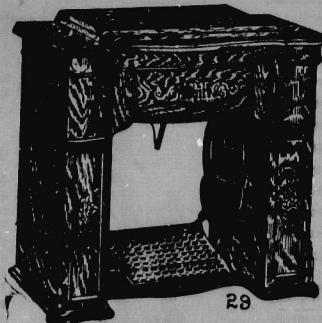
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Current Topics.

The Parable of the Unjust Steward (St. Luke xvi. 1-9) which is the Gospel for the Ninth Sunday after Trinity is, at first after Trinity, sight, not easy to understand, but a little thoughtful consideration

will convince us that the lesson conveyed by it is simple, clear, and practical.

The steward was in a position of great responsibility, closely analogous to that of the manager of a station in the Australian Bush. His master was not always on the spot, and the steward was invested with large discretionary powers. He had been careless and wasteful and was called to account, receiving notice to quit. His future looked gloomy; he could not dig and he was ashamed to beg. Then a bright idea struck him; he would make friends among his master's tenants. They paid their rent in kind; a certain proportion of their crop, like those who farm "on the halves" in Australia.

The amount due varied from year to year, and was known only to the tenant and to the steward. One by one the men were called into the latter's presence; their debts were reduced; they altered their own accounts and were thereby involved in the fraud. The steward was dismissed, and instead of being friendless he had always a comfortable home among the tenants over whom he used to rule. There is no reason to suppose the master knew how this result had been accomplished, for all concerned would naturally be silent about the fraud. He only saw the results, and while doubtless suspicious of the steward's honesty, he admired his wisdom. "The lord (i.e., the earthly master) commended the unjust steward, because he had done wisely, for the children of this world are in their generation wiser than the children of light."

One quality alone is held up for imitation, the steward's wisdom. He was dishonest and false, but from his own point of view he was wise. He looked forward to a future in this world and prepared for it; how much more should we who profess to be children of light, prepare for a more glorious future beyond the grave by surrendering our lives to Christ here, by always putting the claims of God first, seeking a home in "a city which hath foundations, whose builder and maker is God."

The general lesson of the parable is the need of wisdom. To this the Lord adds a special precept which in the Revised Version, reads as follows:—"And

I say unto you, make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles." Mammon of course stands for money. It is called the mammon of unrighteousness, because so much evil is connected with its making and spending. The Lord teaches us the right use of our money. The instinct to make friends is a good one, if rightly directed. Our money and other gifts should be used to provide us with friends in heaven. Our entrance into heaven depends solely upon the merits of Christ and our faith in Him, but our position in heaven will depend upon our stewardship of God's gifts on earth. Let us use our money to help those in distress, and to spread the Gospel throughout the world, and then, "when it shall fail," and through the grace of Christ we enter the "eternal tabernacles" our hearts will be gladdened by a welcome there from some of those whom we have been privileged to help on earth.

The feeling in England is growing stronger in favour of conscription. Sir Frederick Milner, of South African fame, voiced the sentiments of a large section of the thinking men and women of the Empire when he said—

"If the slackers are not made to do their duty, what will be the condition of the country when the war is over? It is dreadful to contemplate. Every possible inducement has been tried to persuade these men to do their duty, but in vain. Stern measures are now imperative. Let there be no more shilly-shallying. Let the new Government see to it that every able-bodied man in Great Britain is forced to do his duty either on the field of battle or in the workshop. If this be done, and done promptly, Great Britain will emerge from this war purified and regenerated."

There are men in our own land who are not unwilling to serve the Empire, but they are asking for the command to serve; and there are parents as well, who, perhaps not unnaturally, shrink from the responsibility of consenting to their sons' enlistment, not because they are in any way unwilling for a full response to the Empire's appeal, but because they feel unable to give the final word that may lead to the loss or injury of another's life. Such people would welcome conscription. At the same time, few thoughtful people can see the thousands of the best and noblest of Australia's sons going to the Front without sometimes a feeling of dismay for their country, whose future will be left largely in the hands of the shirkers who, in their thousands, crowd the "ring" or prop up the verandah posts of the country's drinking shops.

The Bishop of London Ordination Candidates' Council has given a strong lead in the direction of recruiting. It quite recently passed the following resolution:—"That no application on behalf of any candidate be considered unless the candidate proves to the satisfaction of the Council that he is unable to serve in the War." This action will serve to lend a right proportion to the action of the Archbishop of Canterbury in his discouraging the clergy from joining the fighting ranks of the army or navy. Where men have been definitely set apart for the sacred ministry by the "laying on of hands," it may well be questioned how far they are justified in the laying aside of their sacred functions for purposes of war. At the same time, if Christian men are justified in taking up arms in defence of freedom and the preservation of the weak and oppressed, we cannot be surprised that men, whose lives are to be examples to the flock of God feel called upon to consecrate themselves in the most definite way to the same high purpose. The Bishop of London's action will help the "man in the street" to understand that the Church has no wish to have the ranks of her clergy recruited from men who are wilfully shirking their manhood's responsibility.

At last America has spoken in language that alone becomes the true dignity of a civilised and powerful nation. She asserts that "the rights of neutrals are based on principle, not on expediency." She claims the freedom of the seas for herself, and declares that she "will continue to contend for that freedom, from whatever quarter it may be violated without compromise, and at any cost." "Illegal and inhuman acts," she says, "against an enemy, however much deemed justifiable, are indefensible when they deprive neutrals of their rights, and particularly when such acts violate the right of life itself. If a belligerent cannot retaliate without injuring the lives and property of neutrals, humanity and justice should dictate a discontinuance of the practice." Germany stands utterly condemned by this stern remonstrance; and as, unfortunately, she has sinned and continues to sin most arrogantly, and, in fact, seems to glory in the barbarisms inflicted so relentlessly on the poor Belgians, we can well understand that America sees good reason, with the issue of the Note, to begin to prepare for a part in this struggle for the freedom of the world. There can be no doubt but that the United States will have a hard task to accomplish if

she joins in the war. Her population is so heterogeneous, and the German portion of the conglomeration so important, that it will be no easy matter for her to get her own house in order before she begins the work of conflict with her enemies in the outside world. May God guide and strengthen her for the struggle that seems so imminent.

There are evidences that the terrible experiences of the war are deepening the spiritual life of Christian people and are leading them to depend more humbly upon their God. Among other tokens of this increased earnestness we note the effort which is being made in England to bring about a National Revival of Family Prayer. The movement began, when after the death of Earl Roberts, Lord Curzon read in the House of Lords a letter from the veteran Field-Marshal, written a fortnight before his death, in which he stated that it had been his practice for 55 years to conduct Family Prayer in his home. The Vicar of Leeds then suggested that, as a Memorial to Lord Roberts a great movement should be started to restore Family Prayer to its rightful place in the homes of our people, and some earnest and successful efforts were made in this direction in England and also afterwards in Australia.

The movement has now entered upon

another phase. At the Queen's Hall, London, on Monday, June 7, a great meeting was held to advocate a National Revival of Family Prayer. Every seat in the great hall was filled; the Archbishop of Canterbury presided, and the President of the National Evangelical Free Church Council was among the speakers. Altogether it was a most inspiring occasion, and it is hoped that similar meetings will be held in all the chief cities and towns of the Empire.

The Primate said he was certain that there was a feeling abroad among the best of our fellow-countrymen that we had at present an opportunity of helping to bring back into ordinary home-life that religious spirit of which Family Prayer was the outward, tangible, and concrete expression; we felt that something was slipping away, and we were resolved, please God, to get it back. Among the other speakers were the Bishop of Winchester, Bishop Taylor-Smith, and Lord Kinnaird. But the greatest impression was made by the address of Field-Marshal Lord Grenfell, who in a few simple words, bore testimony to the inestimable value of Family Prayer, and his desire to see the practice more firmly established.

In Australia as in England the custom of Family Prayer, at one time general in Christian households, is gradually dying out. It will certainly

be a great blessing, if through the terrible discipline of war, we are led as a people to restore the practice in our homes, so that families may meet together each day in united worship—to hear the Word of God, to acknowledge their need of divine help, and earnestly to seek it from the Lord.

Another sign of increased earnestness of purpose is visible in the effort being made in London for the better observance of the Lord's Day. "The London Sunday Defence Union" has been formed,

to federate the Christian forces of the Metropolis in order to arrest the further disintegration of the liberties of its citizens. The Bishop of London has accepted the position of President, and in that capacity has issued an appeal to the people of London under the heading "God's call to the Nation." It is an inspiring document and ought to stir the people to seek a better observance of the Lord's Day. The Bishop refers to his recent visit to the Front and says that nothing impressed him so much as "the earnestness with which our men of all ranks are turning to God, and in many cases coming back to the faith of their childhood." He adds: "We can best prepare for their return if we, as Christian men and women set our wills to restore Sunday—the Lord's Day—to its true place in our national life. It is common knowledge that Sunday no longer holds the place which it ought to take in the hearts of the greater number of the people, and we shall never have so great an opportunity to quicken the religious life of the nation, as we now have in this great Day of God."

We feel that the Bishop is right. At present hearts are touched by the tragic issues of the great world-conflict. Into many homes sorrow and bereavement have come. Now is the time for an appeal for the better observance of the Lord's Day. There are evidences on every side that in Australia, as in London "Sunday no longer holds the place which it ought to take in the life of the people." It is more and more being desecrated, and being turned into a weekly day of pleasure.

"Sunday," said the late Archbishop Temple, "is the one institution which binds all Christians together." "Sunday," the Bishop of London adds, "stands for those great central facts which inspire the common faith and hope of all sections of the Christian life of our Country." Amid our many differences here is a reform for which

we may all strive and pray together, so that the Lord's Day may be observed as a day of rest and as a religious festival to develop the spiritual and moral instincts of our people, instead of being (as alas it is to many), a mere secular holiday.

The Bystander.

PRAYERS FOR THE DEPARTED.

It is my privilege to read all the Church of England papers published in Australasia, and as a result, I have been much impressed by the way in which the Anglo-Catholic party are making use of the conditions created by the war to bring back our Church to doctrines and practices abandoned by our reformers. I refer more particularly to Prayers for the Departed. The papers to which I have alluded provide abundant evidence of this campaign. There have been articles advocating the use of such prayers, in one case asserting that there is "a popular demand" for them. Bishops, by virtue of a misuse of their "jus liturgicum" have included prayers for the dead in authorised services of intercession for the war, and one has publicly asserted that one of the objects of the Memorial Services is "to pray for the fallen." "Requiem Celebrations" are of quite common occurrence, and the Russian "Contakion of the Departed" seems on these occasions to have found an abiding place in our Communion Service.

The Witness of Scripture

When we ask upon what foundation all this superstructure of prayers and Requiem Celebrations for the departed is built up it does not seem quite firm enough to bear the weight put upon it. As our Church always refers to Holy Scripture as the final basis of authority, and says that "whatsoever is not read therein nor may be proved thereby is not to be required of any man to be believed as an article of the Faith," we naturally ask what proof from Holy Scripture of Prayers for the Departed is available.

The answers are distinctly unsatisfactory. One writer quotes with

triumph the words "Lord, remember David in all his trouble." St. Paul's pious wish for Onesiphorus is made much of, although there is no evidence that he was dead. The most microscopic search of the Scriptures only produces these two most unconvincing texts, and when asked to show where the Bible authorises the practice, several writers turn round and ask "Where does the Bible forbid the practice?" We might as well ask, "Where does the Bible forbid the invocation of Saints?" It would be possible to teach many corrupt and erroneous doctrines by the simple method of saying that the Bible does not explicitly forbid them. We are not concerned here with the question of what individuals may, or may not, pray for privately, or in their own homes. "To their own Master they stand or fall." But when it is a question of forcing prayers for the dead on unwilling people by using them in the Public Worship of our Church, we have a right to say that this practice is not "read in Holy Scripture" neither can it be "proved thereby," and as loyal Churchmen we protest against this unlawful alteration in our Services.

The Evidence of the Prayer Book.

But is it an alteration in our Prayer-Book Services? Our Anglo-Catholic friends say "No." They examine the Prayer Book as microscopically as they have examined the Bible, and come to the conclusion that while the Prayer Book does not pray for the dead *alone*, it prays for them *together with the living*. For example, in the Litany we pray "that it may please Thee to have mercy upon all men"; "Remember not, Lord, our offences, nor the offences of our forefathers." What could be clearer than these two supplications? And the crowning proof is found in the Burial Office: "That we and all Thy whole Church may obtain remission of our sins and all other benefits of His Passion." This phrase "all Thy whole Church," we are told obviously includes the dead. It is significant in this connection to compare these words with those used in the first Prayer Book of Edward VI. In the latter the Collect was wholly for the deceased, including the phrase "both we and this our brother departed" &c. The words "we and this our brother," &c., include

the latter in our prayer. The word "and" was changed to "with." "We, with this our brother" &c., and the omission of the mention in 1662, of the words "this our brother" removed all ambiguity. "The faithful dead are remembered, but the prayer is that we may share their assured destiny." (Tutorial Prayer Book).

To any unprejudiced person one thing is clear about our present Prayer Book as compared with that of 1549. The reformers carefully and deliberately expunged every word and sentence which distinctly implied prayer for the departed. They doubtless were not prepared for the subtle reasoning of the modern mind else they might have made further excisions. They were only dealing with plain men who accepted words according to their obvious meaning. Evan Daniel, a High Churchman, says of the Burial Office: "It will be observed that all the expressions in the older service which involved prayer for the dead are struck out."

The Danger Ahead.

Our contention then is that Prayers for the Departed have no warrant in Holy Scripture, they are not mentioned by the Apostolic Fathers, and they have been deliberately excised from our Prayer Book. It is of course lawful for Anglicans who desire their restoration to ask that this may be done by lawful authority in the Revision of the Prayer Book. We should resist such a change by every legitimate means at our disposal. But for Bishops and clergy who have solemnly assented to the Prayer Book and Articles to insert in the Public Services of the Church prayers and hymns which are not in accord with the letter and spirit of the Book of Common Prayer is an exercise of arbitrary power which ought not to be tolerated. The use of Prayers for the Departed in the Public Worship of the Church led to many of the worst abuses of the middle ages. There is every reason to fear that some of these abuses are again gaining a foothold within our Church, and that more will follow. The practice is based on pure suppositions which have no assured foundation. At the present time when many homes have suffered bereavement people are asking for guidance and help. "To the Word and to the

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In Conference.

"Delta," Sydney, sends the following three questions:—

1. I have been told that when the Lord said "Do this in remembrance of Me" that the Greek word for "do" means "offer." Is that correct? Is there any evidence in the New Testament that in the Holy Communion we offer, or re-present the sacrifice of Christ's death before God?

2. Seventh Day Adventists tell me that Saturday is the weekly day of rest and worship, and that this is clearly taught in the Bible. What evidence is there to justify the substitution of Sunday for Saturday?

3. How would you answer a person who stated that there was no specific instance in the New Testament of infants being baptised, and that, therefore, they should not be baptised?

Answers.

1. The Greek word translated "do" is found about 500 times in the New Testament. Not once does it mean "offer." The rendering "do" is ample and fitting to the context. The rendering "offer" does violence to the context and circumstances. No Greek scholar has ever adopted it, and modern as well as patristic commentators decisively prefer the rendering "Perform this action." See Plummer's St. Luke (I.C.C.), p. 497, and also his 1 Cor., p. 245. Westcott is very decisive on this point (in a letter quoted in his life, II., p. 353).

There is no evidence in the New Testament that in the Holy Communion we offer or re-present the sacrifice of Christ's death. St. Paul's language in 1 Cor., xi., 24-26, is quite clear, and the teaching of the Epistle to the Hebrews, especially chapter ix., is emphatic against any repetition, or even re-presentation, of the sacrifice of Christ's death. The whole argument of Hebrews is directed to show that Christ's work on the cross was a finished, full and complete work. This is asserted in the Consecration Prayer of our Communion Office.

2. The evidence that justifies the substitution of Sunday for Saturday is primarily

contained in the New Testament. There is evidence in the New Testament that Christians met regularly on the first day of the week. There were some Christians who kept both days, but just as Christians ceased to observe circumcision, which was binding on the Jews, so they ceased to observe the seventh day and kept the first, thus obeying the principle of the fourth Commandment, and creating a distinctive Christian usage. Just as baptism has replaced circumcision as the Covenant Rite, so the Lord's Day has replaced the Jewish Sabbath as the vindication of Christian liberty. The New Testament evidence may be found in Acts xx., 7, and 1 Cor., xvi., 1, 2, and Rev. i., 10. Sunday is the weekly festival of the Resurrection of our Lord, and its observance is a strong historical confirmation of the Resurrection fact.

Finally, our Lord's exposition of the law in the Sermon on the Mount and His practice perfectly justify the substitution. The ceremonial obligations of the law are not binding on Christians. The moral principles stand good forever, and the moral principle of the fourth Commandment is completely observed by regarding Sunday as the Christian Sabbath.

3. (i.) There is no restriction of age or sex in the Lord's command to baptise, and there is no indication in the New Testament that infants are excluded from Baptism.

(ii.) The Lord's example in receiving the children and blessing them (St. Matt. xix., 13-15).

(iii.) Whole households were baptised—e.g., the gaoler at Philippi (Acts xvi., 33).

(iv.) The analogy of circumcision, which admitted Jewish infants into the Old Covenant.

(v.) Infant Baptism was the Christian antidote to the heathen practice of infanticide. This is the case to-day in various parts of the mission field.

(vi.) Dare anyone assert that infants are excluded from the Christian Covenant?

(vii.) The objection to Infant Baptism arises from a twofold error—(a) an inadequate view of the meaning of the Sacrament; (b) a fear of countenancing the ex opere operato fallacy.

(viii.) Article 27 is the best answer to those who object to Infant Baptism. (See Mozley's "Baptismal Controversy.")

[Questions for this column, marked "In Conference," should be addressed to the Editor, "Church Record," 64 Pitt Street, Sydney.]

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Personal.

The Archbishop of Brisbane has consented to preside at the Annual Gathering of the Young People's Union of the N.S.W. Church Missionary Association, which will be held in the Sydney Town Hall on Saturday, October 16.

Rev. Maurice Kelly, Curate of Christ Church, South Yarra, Melbourne, has been offered the charge of Meredith in succession to the Rev. H. P. Finnis.

Rev. H. T. Boulton of the North Queensland Bush Brotherhood was thrown from his horse recently and sustained a compound fracture of the arm just above the wrist.

Dr. Radford, Bishop-Elect of Goulburn, left Sydney last Saturday by the s.s. "Cooma" for a brief holiday. He will travel as far as Cairns, returning to Sydney by August 16.

Rev. F. S. Love, Curate of All Saints' Cathedral, Bathurst, is relinquishing his charge to proceed to Norfolk Island.

Rev. W. L. Langley, Rector of All Saints', Woolahra, Sydney, will preach the Synod Sermon in the Grafton Cathedral on Sunday, September 5, and give addresses at services for men, and for women, on the same afternoon. On Friday, September 3, Mr. Langley will conduct a "Quiet Morning" for the clergy of the Grafton Diocese.

Rev. W. B. Beaver, Rector of Mansfield, Victoria, has enlisted as a private in the Army Medical Corps.

Miss F. E. Coleston, Missionary of the Victorian C.M.A. at Fukien, China, has returned home on furlough.

Rev. Henry Karow Archdall, B.A., late of Corpus Christi College, Cambridge, was installed as Dean of Newcastle in Christ Church Cathedral last Monday evening. The installation ceremony was conducted by the Bishop of Newcastle.

Canon Pattinson has reached Sydney from Brisbane, and has commenced his new duties as Acting-Warden of St. Paul's College.

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The Romeward Movement.

From the London "Record" of June 10 we take the following:—

A Bishop Blesses a Censer.

"The Bishop of Birmingham is one of the most broad-minded and tolerant of prelates on the bench, but it is possible, even in these days, to allow one's love of toleration to degenerate into weakness or something worse. A local correspondent sends us a cutting from the 'Birmingham Weekly Post' of last Saturday, which contains a short report of the Bishop's visit on Trinity Sunday to St. Patrick's, Bordesley. We there read that 'his Lordship, vested in cope and mitre, pontificated at the solemn Evensong and himself filled the censer and blessed the incense used at the Magnificat.' We are quite aware that actions may be misunderstood, but if the report is correct in regard to the words we have italicised we venture to say that the Bishop did a very unwise thing. The use of incense is not legal in the Church of England, and the Prayer Book Revision proposals do not—at present—include any suggestion for its authorisation; how, then, can we possibly expect the restoration of law and order in the Church when a Diocesan Bishop takes it upon himself to fill a censer and bless the incense? It is a new departure of very grave significance, and is liable to endanger the truth which so many Churchmen of all schools—and not least of the Evangelical school—are sincerely anxious to preserve unbroken during this time of war."

An Anglo-Catholic Stronghold.

"While others are anxious to avoid controversy just now, the extreme wing of the High Anglican party seem disposed to take advantage of the opportunity to consolidate their position. The 'Church and Parish Paper' of All Saints', Margaret Street, London, gives a painful revelation of the character of the services held at that Church. The announcements include 'High Mass' on Corpus Christi Day; 'Sung Mass' at 9 a.m. and 'High Mass' at 11.45 a.m. on June 6; 'Vespers of the Blessed Sacrament and Procession' on June 10; 'Sung Mass' on June 11, and so on. We read, too, that 'Father Sharpe will be in the confessional on Friday, June 25, at 3 p.m. and 8.30 p.m.; and on Saturday, June 26, at noon and 3 p.m.' in addition to which members of the regular staff of clergy, five in number, attend at different times during each week to hear confessions—the Vicar four times, three of the curates three times each, and the fourth curate twice. It is not surprising that the Vicar feels that 'difficulties' arise out of the publication of the pamphlet by the Archbishop of Canterbury entitled 'Kikuyu,' and is proposing to submit a statement of them to the Bishop. But before complaints of this kind can be listened to, is it not reasonable to urge that the Vicar should be asked to consider the 'difficulties' to the whole Church which 'arise out of' these strange doings at All Saints'? These are the things which make one realise the hopelessness of any scheme of Prayer Book revision to produce peace. One cannot imagine any scheme going through which will cover such services as those at All Saints'. If not, what is to happen? Will the attempt be made to bring such a Church into line, or will it be allowed to continue to enjoy immunity from episcopal interference?"

When tender babes, oppressed by croup,
Lie gasping in their little cots,
Their anguished parents o'er them stoop,
And strive to save the tiny tots,
To such as these there comes a boon,
Which needs no doctor but a spoon,
A syrup, soothing, safe, and sure—
World-famous "Woods' Peppermint Cure."

FIRE INSURANCE.

Correspondence.

"Evangelical Churchmanship."

The Editor, "Church Record."

Sir,—For the benefit of those who wish to teach, or be taught the essentials of our faith, I should like to recommend a special article by Dr. Griffith Thomas in pamphlet form, "What is Evangelical Churchmanship?" (reprinted from "The Churchman," April, 1914), published by Robert Scott, Paternoster Row, London, E.C. It gives a clear, concise, constructive statement of our position; affords excellent subject matter for sermons, and would be a welcome addition to the book racks to be found in many of our Church porches. Two quotations from it are worthy of note. "During the nineteenth century 450 Anglican clergy joined the Church of Rome, 10 went to non-conformity" (it makes one ask who are the real Churchmen?); the other, who are the real Churchmen? (it makes one ask who are the real Churchmen?). "Recently I was told by a friend that a Bishop, not of our school, had lamented to him the fewness at present of candidates for orders trained in Evangelical homes. Such candidates had, as a rule, in the speaker's opinion, so much Christian backbone."

YOUNGER EVANGELICAL.

[We cordially recommend Dr. Griffith Thomas' pamphlet to our readers. We reprinted a considerable portion of it when it appeared in "The Churchman" in our issue of May 15, 1914.—Editor.]

The Bible Society.

(The Editor, "Church Record.")

Sir,
About this time last year you were good enough to insert an appeal on our behalf. A friend of the Society has offered £5 towards the Funds, if nine others would subscribe a similar sum. I regret this response was very limited, only three donations of £5 being received. In this case we could not, of course, claim the original offer. Our friend, however, has renewed his offer, and the Committee is desirous of showing its appreciation of such generosity by complying with the conditions. What we need is six special donations of £5 each, and surely the Society can depend on its many adherents, who, for the love of the Word of God, and a desire for its continued distribution, will come to its help at this time.

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In New South Wales we have distributed over 14,000 copies of the New Testament to our own troops, at a cost of over £500. We are still £200 short of this amount in special donations, and the Committee is anxious not to trench on the general fund. It therefore appeals to its friends for special help at this time.

C. E. BOWEN,

General Secretary.

B. & F. Bible Society,
N.S.W. Auxiliary,
242 Pitt Street, Sydney.

Vestments and the Ornaments Rubric.

(The Editor, "Church Record.")

Sir,—In your issue of June 25th, Mr. Sanders attacks my remarks on the Ornaments Rubric. He quotes the 58th Canon—with which he is evidently in full accord—but omits to add the 24th and 25th, which order—in equally plain English—the Cope to be worn in Cathedrals at Holy Communion by the celebrant and assisting ministers. Possibly Mr. Sanders' books of reference are at fault.

Your correspondent's dissertation on the Ornaments Rubric is ingenious, but unconvincing. That the "Catholic" interpretation is correct is shown by the following considerations:—(1) The character of the Prayer Book revisers of 1559, 1604, and 1662. Elizabeth—who, in 1559, had the Rubric inserted—was notoriously in favour of the old ceremonial. But of what had been "restored" in the previous reign, she "retained" only "such ornaments as were in use by authority of Parliament in the second year of the reign of King Edward VI."—which certainly included the Eucharistic Vestments. The Caroline divines, who gave the Rubric its present form in 1662, were out and out "High" Churchmen, and they removed all ambiguity from the Rubric by deleting the words "according to the Act of Parliament set in the beginning of this Book," and to the words "Ornaments of the Church" adding "and of the ministers thereof." Cosin, who took part in the revision of the Prayer Book, interpreted the Rubric just as modern Ritualists do, but space forbids quotations. (2) The Puritan objections to the Ornaments Rubric. Archbishop Sandys, who disliked the ornaments, wrote in 1559:—"The last book of service is gone through with a proviso to retain the ornaments which were used in the first and second years of King Edward. Our gloss upon this text is that we shall not be forced to use them"—rather a different gloss to that of the modern "Evangelical." And in 1662 the Puritan divines said:—"Forasmuch as this Rubric seemeth to bring back the cope, albe, etc., and other vestments forbidden by the Common Prayer Book 5 and 6 Edward VI. . . . we desire that it may be left out." So I am in excellent company in affirming that our Church, in plain English, orders certain Vestures, i.e., albe, chasuble, etc., to be used. It is the "other side" whose reading of the Rubric is "fallacious," "unfair," and "unjustifiable."

It would be interesting to learn what Bishops between 1559 and 1662 "officially destroyed" the Eucharistic Vestments as "monuments of superstition." Undoubtedly they were officially abolished in 1552, but as I have said, they were "restored" by Mary.

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and "retained" by Elizabeth—in law—how much they fell into disuse during the long period when the Bishops had great difficulty in enforcing even the surplice—the minimum which Canon 58 insisted on, so Mr. Sanders' "chomely illustration" falls to the ground, methinks.

That history is "taboo" with Ritualists is a slight on the many "Catholic" historical scholars which our Church possesses. That "law"—of the Privy Council—is "taboo" with them is no doubt true. Referring to the Privy Council decision on the Eucharistic Vestments, Bishop Stubbs—who had no liking for the Vestments, said: "The judgment is a disgrace to the English lawyers. It is a falsification of documents." The judges themselves were not unanimous. One of the Judicial Committee—Lord Justice Amphlett—as "impartial as any judge could be," declares an anti-ritualistic historian, Mr. Paul, said emphatically: "It was a flagitious judgment"; and Chief Baron Kelly is said to have remarked: "It was a judgment of policy, not of law." On the other hand, Lord Cairns—the Chancellor at the time, who forced the matter through—was a leader of the "Low" Church Party, and as Mr. Paul says, "a man of narrow mind and arbitrary temper. Could any reasonable and liberal-minded person wonder that such 'law' is 'taboo.'"

Mr. Sanders says that the ritualistic clergy misrepresent the Rubric to their people; really the Puritans and "High" Churchmen seem to be the only ones who understand "plain English."

A PENNEFATHER-ALLRICK.
"Baskerville," Old Beach, Tasmania.

[Mr. Sanders' letter was part of a correspondence on "Prayer Book Revision," which was closed in our issue of June 11. We think, however, that it is only fair to publish Mr. Allrick's letter in reply, but for the benefit of our readers, we append a note setting forth the facts on the other side.—Editor.]

"Vestments and the Ornaments Rubric."

The so-called "Catholic" interpretation of the Ornaments Rubric is based on a perverted reading of some facts and a total ignoring of others. It is an interpretation that was not followed by the authorities who were responsible for framing the Rubric as it stands. Here are the facts: The Elizabethan Act of Uniformity in 1559 restored the Second Prayer Book of Edward VI. with three minor alterations. This is laid down in the leading clause of the Act. A proviso was inserted to prevent misuse and destruction of Church property until other order was taken. A proviso must always be interpreted in accordance with the leading clauses of an Act. This is a fundamental legal maxim of interpretation. The Mass Vestments were prohibited by the Second Prayer Book of Edward VI. The Act restored that edition of the Prayer Book, and, therefore, only such ornaments as were consistent with the use of that Book could be meant.

In any case, the "other order" was taken in 1560, when Parker's "Advertisements" were issued with the Queen's sanction. He dared not have issued them without her consent, but she never showed her hand more publicly than was necessary. That Vestments dropped out of use, and no attempt was ever made by any authority to enforce them from that day to this. The "Advertisements" were recognised as of authority by the Canons of 1604, which were passed by Convocation and signed by the King, and which are, therefore, still binding on the clergy. That was the view held by Bishop Wren, who was one of those who supervised the last revision of the Prayer Book in 1662, and who was a High Churchman. It was also the view of the other Bishops, including Cosin. Cosin was the man most responsible for the retention of the Rubric in its present form. He was Bishop of Durham, and was in a unique position, as head of a palatine district, to enforce the Rubric to its full extent. Popular sympathy was with the Anglican reaction after the Cromwellian regime. We have records of Cosin's visitations. He enforced the surplice only, and never enquired whether the Vestments were used. Here, then, is a man who had every opportunity to enforce the Vestments, if the Rubric meant him to do so. What does he actually

do? He leaves them alone and enjoins the use of the surplice. The talk about a minimum use does not apply to him. He evidently understood the Rubric to prescribe the use of the surplice, and not to include the Mass Vestments.

Other facts bear this out. The Caroline Act of Uniformity, which prescribed the Book of 1602, re-enforces the Act of Elizabeth, which was placed in the forefront of the Book. The Elizabethan Act enforced the Second Prayer Book of Edward VI. The Mass Vestments were inconsistent with that Book, and, indeed, were forbidden in it. The wording of the Rubric was changed in 1662, and the word "retained" was inserted in it from the Elizabethan Act. But the word "retained" had a different force in 1662 from what it had in 1559. In 1662 the Mass Vestments had been disused for nearly a century, but the surplice had been in use all the time, and the law enforcing the surplice still held good. It is nonsense to speak of "retaining" what had not been in use for a century. Evidently the Rubric meant that the surplice was to be used and not the Mass Vestments. This is the interpretation adopted by the revisers of 1662, and presumably they know what they were about. They had full power to enforce the Rubric as they understood it and intended it to mean. It remained for a later development of the Tractarian Movement to discover another meaning, and this discovery is of a piece with the other discovery in the famous Tract 90 that the plain statements of the Thirty-nine Articles convey an esoteric meaning, known only to the initiated, which is directly contrary to their straightforward utterance. The Ornaments Rubric was "plain English" to the men who put it there, and they acted on it accordingly. They never used the Vestments, and never expected others to use them. They enforced the surplice.

As to the remarks about the Privy Council judgment, it is a bad case that needs the support of abuse. The Tractarians were the first to appeal to the Privy Council, and their "conscientious" objection to it only appeared when its decisions went against their casuistical interpretations.

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The Chaplain-General to the Forces.

By Sarah A. Tooley, in the "Church Family Newspaper."

The spiritual work of the Army is emphasised to-day as it has never been before in the history of the country. Though our men may not go to the war with the same outward zest of religious fervour with that the priest-blessed Cossack rides forth from his village in "Holy" Russia, there is evidence of a deep and serious note in the attitude of our soldiers at the Front, facing this terrible life-and-death struggle. They are appreciative of the various agencies at work for the welfare of their souls as well as for the needs of their bodies.

It is fortunate that there is at the head of this work a Chaplain-General of such wide knowledge, ripe experience and robust, spiritual insight as Bishop Taylor Smith.

In West Africa.

After taking Holy Orders, he spent five fruitful years of work as curate at St. Paul's, Upper Norwood. He was, however, longing for mission work, and refusing offers of livings at home, went to West Africa as Sub-Dean of St. George's Cathedral, and Canon Missioner of the Diocese of Sierra Leone. This was a very arduous and adventurous period of his life, and his health suffered from the deadly climate, but he would not give up. While holding a mission on the Gold Coast, he was asked by the Governor to act as Chaplain to the Ashanti Expedition, and in that capacity he began his acquaintance with our "Tommies."

During the campaign he was sent for to Prince Henry of Battenberg in what proved to be his fatal illness, and he was the bearer of his last messages to his wife and Queen Victoria. Later he was appointed one of the honorary chaplains to the Queen, and frequently preached before Her Majesty. His heart, however, was in the mission field, and he refused preferment at home, and accepted the appointment of Bishop of Sierra Leone. When eventually he returned to this country he was appointed Chaplain-General to the Forces at the time of the Boer War. The Bishop regards his work as the choicest Diocese in the world, for he ministers personally and indirectly through his chaplains to the soldiers in every part of the Empire, with the exception of India, and has at various times visited the garrisons in all parts of the world. He has visited the Front in the present war, inspecting, confirming, and cheering those committed to his care.

A Haven of Peace.

To-day, his room seems like a haven of peace in the midst of khaki throngs and hurrying scouts and messenger boys which one encounters in the endless staircases and corridors of the War Office. There the Chaplain-General sits at his desk, a man of fine presence, with shrewd and kindly face and sympathetic manner, interviewing recruits for his spiritual army. Over 2,000 clergy have offered for service. "An Army chaplain," says the "Chaplain-General," "should be a man of God, a man of the world, spiritually minded, but with a saving sense of humour, and he must be a quick, spiritual operator who knows how to deal with the man who, perhaps, has only three minutes to live."

The Bishop is much cheered in the midst of his arduous work day by day at the War Office, and his Sundays are spent in holding services at the camps and garrisons—by evidence of the responsive attitude of the men to the things which really matter. There is a great demand for copies of the New Testament and for the special prayer card composed by the Bishop. He hit upon the happy idea that the men should carry this in their caps, their pockets being al-

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The Church Catechism.

We are never weary of urging our clergy and laity to stand by the Catechism of the Church. The perpetual longing for something new cannot be gainsaid. But as the Bible is the circle in which the best truths for this world and the next are compounded, so that splendid epitome of Divine truth, the Church Catechism, the very pith and marrow of Bible teaching, stands peerless and unequalled for shaping Christian character and directing Christian life. "I believe," said Archbishop Benson, "that there never has been in the hands of any Church any manual representing the doctrines, the true spirit of the Bible, to compare with the Catechism of the Church of England." A later witness Canon Newbolt, has given this eloquent testimony to its worth and power: "Nothing is more wonderful in Christianity than its applicability to the shifting circumstances of our ever-changing world, and to the various types of humanity which come under its sway. So will it be found with this Catechism which embodies its precepts, that while suitable for a child, it appeals to the grown man; while drawn up in the 16th and 17th centuries, it has a clear message also to the 20th. Complex life in cities as well as the quiet life in the country are alike calmer and fuller if based on an intelligent appreciation of these elementary truths, which begin in the Christian name of the individual and end with 'charity to all men,' as the Creed also begins with 'I' and loses itself in the Catholic Church and the Communion of Saints in that life which is everlasting."—The Canadian Churchman.

"It did all it was meant to do for me." The Bishop constantly receives letters through soldiers' relatives which show the fine spirit of the men. One wrote: "If I, I should call it promotion."

Another, in a farewell letter on going out, wrote: "I sat on the quay and thought about the future, and wondered what it would bring forth. What a comfort our faith is at a time like this! Let us remember whether we live or whether we die we are the Lord's. He suffered more for us than we can be called to suffer for Him or for our country. I look upon this war as a holy one, a war for righteousness, for liberty and for peace, and one that it is a great privilege to be able to take part in."

The Roll Call.

We have tendered the toll, we have paid the price, we have braved and battled and bled, And set in the shrine of our brothers-in-arms are the name of Australia's dead; We have given our share of the grist that goes to grind in the War god's mill— But every place that another has left is a place that you can fill!

Oh! some were killed in the open boats before they had time to land, And some were killed in the rally and rush across the sloping sand, But whether they died in the breaking surf, or whether they died on the hill, Yet every gap in the ranks this day is a gap that you can fill!

Do you remember the day they left, that day they passed through town, When the bayonets glanced like a spray of steel on a river of rolling brown? And now? . . . In the same old town to-day there are slackers who're slacking still, All blind to the fact that the place that's left is the place they've got to fill.

The far-off note of a bugle call and the pulse of a distant drum Tell not the tale of the men who've gone but the men who have got to come; Oh! duty is calling, and vengeance is calling —their cry shall never be stilled, Till the last of the gaps in Australia's ranks by Australia's sons are filled! —From the "Newcastle Churchman."

"Be not anxious about to-morrow. Do today's duty, fight to-day's temptations, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them. Enough for you that the God for whom you fight is just and merciful, for He rewardeth every man according to his work."—C. Kingsley.

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

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The Church Record.

JULY 30, 1915.

MOBILISATION.

Mobilisation is the word of the hour. In the present world-crisis the whole British Empire is crying out for the organisation and utilisation of all the personal forces and material resources at her disposal. This is imperative if this War is to be brought to a successful issue. The secret of the enemy's strength is the fact that for over forty years she has been steadily organising for "The Day." Each man to his job; and the world stands appalled at the remarkable front she is presenting to the Allies.

Mobilisation is the need of the hour to-day in the life of the Church if she is to fulfil her mission in our midst.

One of the essentials for successful mobilisation is to form some estimate of the task that confronts her. There are two strong forces in opposition—hostility and indifference. The hostility of intellect which denies the truth of God, and regards Christianity as a spent force; and the hostility which springs from an absence of moral character; from a conscious indulgence in sin, or from the social conditions of life. The widespread character of indifference is only too apparent. In spite of the challenge of the War can we say that there has been a manifestation of less indifference to God and His Church in the community? Here and there are signs of revival, but do not the crowds still drift placidly past all the places of worship, and the sound of Church bells, and the beat of the Salvation Army drums? Non-attendance at Church is not an infallible sign either of hostility or indifference, but we must admit that Christianity is not in possession. We are still lovers of pleasure rather than lovers of God.

But the world is indifferent because the Church is passionless. Take the average parish to-day, and you will find that but a handful of the worshipping congregation are in active definite service.

We are—

"Faultily faultless,
Icily regular,
Splendidly null."

There is no gladness, no pain, no travail, no suffering, no tears. Pro-

test is made against anything sensational. Church people everywhere are afraid lest they should overstep the bounds of propriety, and do something that evinces a heart of passion and fire. What does this issue in? Very little aggressiveness, very little attractiveness, and almost no authority. The Church has lost much of her proper sense of indignation with sin. In her eagerness to be fair, in her anxiety not to be narrow, in her fear of hurting her Lord's cause by being harsh, has she not suppressed that jealousy which is the instinct of self-preservation in all great love? We should not remain calm or get used to things as they are. We need a consuming passion that God should get His Own. The great work of the Church is to make indifference to spiritual things impossible. How?

The genius of the Church of England is her parochial system, and it has yet to be proved that it, if properly worked, has broken down and is only fit for the "scrap heap." True, to "scrap" some of our parochial machinery would be the best thing that could happen. The front page of a parish paper fills one with amazement. The Rector needs to be an ecclesiastical juggler in his vain attempts to keep everything in working order. "Mobilisation of forces," someone exclaims. Disintegration rather! Concentration, rather than diffusion of effort in multiplication of organisation, is our present need. So much to attend to that nothing can receive full and adequate supervision from parish leaders, and the parish is lost in the many details of organisation. Better far to have fewer organisations and meetings if the Church is to render the service she is called to do. Less talk, more deeds. Let each parish definitely settle, through her constituted authorities, what is absolutely essential for active service, and "scrap" the rest. Every organisation should go which cannot be definitely engaged in winning men to Christ. The Church's prime duty is to seek and save the lost; and for this she must reflect the Spirit of Jesus. She must look to her personal character. She has largely failed because of failure here. How is it that the masses refuse to listen to her message, and are treating her in so marked a degree as if she were not, and often with contempt? Because the masses see perfectly well that she is not obedient to her Master's ideals, and does not realise His purpose. This is the severest criticism, but we must face the facts.

We are to be witnesses, evidences, credentials, proofs among men of the Gospel which we believe and preach. Every congregation should be not the clergyman's field, but his *foros*. His Church is not a place where he can exercise his gifts only, but where every member is an arm reaching out to do the work of saving men. One of the signs of leadership is that each one is allotted his definite piece of work. The Church needs the consecration of the combined business acumen of her men. If we are to save men we must put brain and muscle, and patient investigation, and thought and constant application into our task. Many a business man will give his cheque or his criticism. The Church needs both, particularly the latter if it is constructive; but she needs more, the *man himself*, with all his ripe experience. But all the mobilisation of our forces will be disastrous unless they are filled with

the right spirit—the Spirit of God. This can only come as the whole of the working force of the parish unites in earnest prayer. For while organisation is essential, inspiration is just as essential. The place of prayer, whether at the service of Holy Communion or in the parish meetings for intercession, is where the forces of the Church receive their real strength. Let us mobilise for work, but also for prayer—remembering that the Church exists to seek and save the lost, and that she is called to watch for souls as one who must give account in "The Day."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Simpler Life.

In many Churches last Sunday reference was made to Australia Day and the need of generous help for our wounded soldiers. At St. Andrew's Cathedral the Archbishop preached at both services. In the morning, speaking from 2 Sam. xxiii. 14-17 (which records the refusal of King David to drink water which had been obtained from the well of Bethlehem by men who went in jeopardy of their lives), the Archbishop said:—"We must realise that in connection with the Australia Day effort we must not forget the solemnity of it all. It should be a call to us for the simpler life—for the observance of a new attitude with regard to luxury and selfishness in living. The cult of luxury, whether the means were large or small, stalked rampant through the land before the war—a spending of money for one's selfish pleasures. We may ask ourselves should this continue when we consider the price others are paying for our safety? We must listen to the call to practise economy in private and public life, so that in doing our duty to those who have sacrificed themselves for us we do not content ourselves merely with providing temporary help, but something of a permanent nature. Our maimed and afflicted should be our constant and permanent care. Let us pray the Lord Jesus, Who has been so patient with us, that we may so use His gifts that they may be a blessing to others; pray to Him to teach us that through these dark days of sorrow and loss we may be made sensible of our obligations to those who risked their lives for us; and that in the end we may realise not only our responsibilities to each other, but also the great sacrifice He made for us."

The Church and War.

Arrangements with regard to the Diocesan Conference on "The Church and War" to be held on St. Bartholomew's Day (August 24), are now nearly complete. There will be sessions in the afternoon and evening. The Archbishop of Sydney will preside. For the first subject, "Is War Justifiable?" the speakers have not yet been finally arranged. The Bishop of Bathurst will read a paper on "The Duty of the Church in the War." In the evening Principal Davies, of Moore College, will read a paper on "Has Christianity Failed?" and the Rev. P. Stacy Waddy will follow as the selected speaker. The final subject, "Problems of the Future," will be dealt with by Archdeacon Boyce, and the selected speaker will be Mr. Meredith Atkinson. In each case discussion will follow in which any persons may take part, the time allowed for each being five minutes. We hope to give the final arrangements for the Conference in our next issue.

Clerical Prayer Union.

About 30 clergy were present at the monthly meeting of the Clerical Prayer Union, held last Monday at St. Philip's Rectory, Church Hill. The Bible-reading (based on Isaiah vi.) was given by the Rev. A. M. Levick, who urged the need of a vision of God, a deep sense of sin, and a true consecration to the Lord's service. After a time of intercession and thanksgiving, various matters were discussed. It was much deplored that in connection with Australia Day gambling had been introduced, more especially with regard to the children of our schools. It was felt that while every effort should be put forth to assist our wounded soldiers, no methods should be em-

ployed which lowered the moral standard of the community. An interesting discussion took place with regard to the Clergy and the War. All were agreed that the clergy should take their full share in the sacrifices now demanded of the Empire. It was felt that more clergy should be permitted to go to the firing line as chaplains, and in the Army Medical Corps, and some were of opinion that they should enlist as combatants. It was generally felt that the supply of Anglican chaplains for the troops was quite inadequate. A paper by the Rev. J. Bidwell on Christian Endeavour work, was (in his absence) read by the Rev. A. M. Levick.

St. James' Dedication Festival.

The Annual Lunch and Re-union in connection with St. James' Church, King St., was held in St. James' Hall last Saturday. There were about 200 guests present, including many clergy. The Rector, Rev. W. F. Wentworth-Shields, presided, and many toasts were honoured, including the Army and Navy, St. James' Parish, Visitors and Absent Friends. Amongst the speakers were the Bishop of Bathurst, Judge Pring, Colonel Wallack, Canon Pattinson, Captain Grandier, Mr. Russell, Mr. Addison, Dr. Corlette and Rev. G. Macdonell. On Sunday, St. James' Day, special services were held, and the Bishop of Bathurst preached both morning and evening to crowded congregations.

Confirmation Candidates and Missions.

At Arncliffe on Thursday evening, July 22, a united meeting of all the Confirmation Candidates in the parish of Bexley and Arncliffe was held. There were over 100 present, and an address was delivered to them by the Rev. A. J. H. Priest, on "God's Call to Service," with the special object of impressing upon the candidates their privilege and duty with regard to the evangelisation of the world. It is hoped that this step taken by the Rector (Rev. H. T. Holliday) will be repeated in other parishes, and an opportunity given for missionary speakers to put the claims of the non-Christian world before the Confirmes.

Six o'clock Closing of Liquor Bars.

No decisive answer has yet been received from the Government in reply to the deputation which waited upon the Attorney-General three weeks ago. In the meantime, the agitation for six o'clock closing is being vigorously carried on. A monster petition is being extensively signed throughout the State.

The closing of this effort will be marked by a public meeting in the Sydney Town Hall on Monday, August 16. The meeting will close at 9.30 p.m. sharp, and there will be a procession from the Town Hall to Parliament House, where the petition will be handed over to the Members of Parliament who are to be entrusted with the presenting of the same to the House the following day.

Mission to Soldiers.

Some time ago a Mission to the soldiers in the Liverpool Camp was conducted by the Rev. P. Stacy Waddy, Headmaster of the King's School. Now arrangements have been made for a second Mission, to be conducted by the Bishop of Bathurst, from Friday, August 13, to Monday, August 23. A committee has been appointed consisting of the Rev. H. S. Begbie, H. J. Noble, R. H. Pitt Owen, H. J. Rose, E. H. Lea, and P. Stacy Waddy to make the necessary arrangements. The outlook is hopeful, and much prayer is asked for the success of the Mission.

C.M.A. Summer School.

It has been definitely decided that the Annual Summer School of the N.S.W. Church Missionary Association is to be held at Wollongong early in January. For some years past it has taken place at Austimmer.

Temperance Work Among the Young.

The monthly meeting of the General Committee of the Young People's Temperance League of N.S.W. was held on July 13. The progress reports were most encouraging. Four successful district conferences have been held, and a number of Juvenile Temperance Societies formed. Six hundred more pledges have been secured from young men and others in the streets, making the total to date 2860. Two halls in slum areas have been placed at the disposal of the League in order that, by means of lantern talks, temperance teaching might be imparted to the children of these districts. It was decided to convene at an early date a conference of representatives of Bands of Hope (as far as they are known) with a view

of linking these together, through the League, for mutual help and encouragement. A sub-committee was appointed to report on how to get the best results out of the opportunity afforded by The World's Temperance Sunday.

NEWCASTLE.

Maitland Mission Study Conference.

The first Annual Conference of the Maitland Mission Study Committee was held in St. Mary's Parish Hall, West Maitland, on Saturday, July 17. The chair was occupied by Mr. J. H. Pincombe, B.A., chairman of the District Committee, who spoke on the aims of the Mission Study movement. A Sectional Conference formed part of the afternoon programme, and in the evening a demonstration circle was conducted by Mr. J. W. Dovey, who also gave an address on "The New Urgency in Missions on Account of the War." Rev. A. Killworth, M.A., spoke on "The Need for Missionary Education." Following the Conference a training circle for leaders has been meeting each night for a week, and a number of circles will be formed in the town and district before the end of the year.

GOULBURN.

From a Correspondent.

Enthronement of Dr. Radford.

Owing to the curtailment of the railway services on some lines in the Diocese, chiefly in the Wagga Archdeaconry, it has been found necessary to alter the tentative arrangements for the enthronement. This will now take place on Wednesday, September 1, at 10.30 a.m., previous to the Choral Communion, at which the Bishop will be sung to celebrate. Festal Evensong will be sung at 7.30 p.m. the same day, at which the Bishop will preach.

Bishop Barlow.

St. James Day, July 25, was the 24th Anniversary of the Consecration of Bishop Barlow. At the Cathedral and most of the Churches in the Diocese this was remembered before God, and prayers offered for his complete restoration to health.

Adelong.

On Sunday, July 18, the Vicar-General inducted the Rev. G. L. Williams to the Incumbency of Adelong. The Vicar-General preached at the Choral Communion and at Evensong, and on the Monday night following met the Parochial Council. He urged upon the parish the necessity of complying with the requirements of the Parishes Definition Ordinance of 1914, which they undertook to do.

C.E.M.S.

The Goulburn branch of the C.E.M.S. are engaged at present on an idea that might well prove useful elsewhere. They are placing in the hotels and boarding-houses neat, framed cards, containing information with regard to the Cathedral services and organisations, together with the addresses and telephone numbers of the clergy. This has been done for some years in some of the Sydney parishes, and there seems no reason

to doubt that the system will prove equally useful in the country.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Military Camps.

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ceeded all expectations, some 16,000 men being accepted for service. Such an ingathering taxed to overflowing the available military camps at Broadmeadows, Seymour, and the Domain, and with admirable promptitude the Defence authorities arranged with the Royal Agricultural Society for the use of the Show Grounds and buildings. The latter make very comfortable quarters for the men, of whom there are about 8000 in camp. The Church is again doing her part nobly, thanks to the Chaplain, Rev. G. E. Lambie, of St. Stephen's, Richmond. He has secured from Messrs. H. Wertheim and Co. the use of their large piano showroom as a Church Hall, and as this has now been comfortably fitted up, it is largely used by the troops. Mr. Lambie will be very glad to receive any magazines, newspapers, etc., that may be of general interest, for use in the Hall.

During the past week Mr. C. Langford has replaced the large marquee in the Cathedral grounds by a more permanent edifice. The new Hall, which is built of fibro-cement, covered with an iron roof, will be a great acquisition to the good work being done.

The Archbishop's request that Church bells should be tolled daily for one minute at noon, has given general satisfaction. It will be an inspiration to our men to know at that time that many hearts are interceding for them before the Throne of Grace.

Society of Sacred Study.

The Annual Meeting of the Society of Sacred Study was held on Tuesday, July 27, when the office-bearers for the ensuing 12 months were appointed. The Archbishop gave an interesting lecture on "Demoniacal Possession."

Home Mission Fund.

At the great meeting of clergy on July 13, the Archbishop announced that the Council of the Diocese had decided to make a 20 per cent. reduction of all H.M.F. grants unless the amount received in subscriptions reached £4000. This appeared to be the only way of enabling the Council to meet the extra demands that have been made upon the Fund through Church work in military camps. It is earnestly hoped that Churchmen, who have already contributed liberally to patriotic funds, will not overlook the urgency of the position, and that a great effort will be made in every parish to obviate the necessity of a step that will in many cases add seriously to existing hardships. It is gratifying to learn from the Organising Secretary, the Rev. R. J. E. Hayman, that such parishes as have sent in their annual returns have contributed a little in excess of last year's amounts.

Association for Missionary Service.

The Mission Study School at Camberwell, held under the auspices of A.M.S., proved very successful, 33 enrolling in Study Circles. The increase of Study Circles is a pleasing feature of the missionary progress at the present time. Notwithstanding the exciting calls that are being made just now, the Secretary for A.M.S. reports that the general receipts for the first quarter of the year showed a commendable increase of £200 over those of the similar period in the previous year.

Church Missionary Association.

A cable message has just come to hand from the C.M.S., London, saying that the Rev. T. Lawrence, of St. Luke's, Adelaide, has been located to Uganda, and that Miss Hilda Beevor, of Adelaide, and late of St. Hilda's Training Home, has been designated to educational work in Calcutta. The Committee is most desirous that both of these workers should go out this year, and invites monetary gifts towards passages and out-fits, and promises of support towards the maintenance.

It is deemed expedient to increase the number of members of Committee from 18 to 33, in order to provide for a stronger country representation, and also to permit of the appointment of three women representatives of Women's Work. A special meeting of members of the Association will be held in the Chapter House on Monday evening next, August 2, when the alterations and the elections will be made. The latter part

of the meeting will be devoted to intercession.

Japanese Midshipmen.

The Melbourne Auxiliary of the Bible Society, by the generosity of a couple of friends, was enabled to present to each of the midshipmen of the Japanese training ships "Aso" and "Soya" an English Bible. Also to the library of each ship the complete Bible in Japanese and a dozen copies in English for the general use of the ships' crews.

The following letter of appreciation and thanks has been received:—

Imperial Japanese Training Squadron, Flagship "Aso," Port Melbourne, June 17, 1915.

Dear Sir,—I have the great pleasure to inform you that the kind gift of Bible Books which you kindly sent me are all welcomed by the Gentlemen Cadets and Officers with the utmost pleasure, and I am desirous to the Admiral to send you his best thanks to you all. I am happy to say that such sort of gifts are highly appreciated, not only by the receivers, but by the whole nation of our country.

Believe me, yours faithfully,
H. NAKAMURA, A.D.C.

BALLARAT.

(From our own Correspondent.)

Missionary Exhibition.

Canon Colebrook, and the members of the Gleaners' Union of St. Paul's, Ballarat East, have just carried a Missionary Exhibition to a successful issue. It lasted from Saturday, July 17, to Friday, July 23, and was attended by a large number of children and adults. The Medical Missions Court was a distinct feature of the Exhibition. Dr. Ethel Good, of Ranaghat, India, Miss Dines, of Dumagudem, South India, Miss Arnfield, of West China, and Mr. David Unaiwon, the aboriginal deputisation of C.M.A., took part, as did the Rev. A. R. Ebbs. Several local doctors, including Drs. Crawford and Champion, gave helpful evening addresses. The Vicar of the parish, Canon Colebrook, at the closing meeting on Friday last, warmly thanked and congratulated the participants on the successful conclusion of their efforts.

GIPPSLAND.

Special Contributions to Provide Horse Feed, Etc.

The Bishop is glad to learn that in a few districts in the Diocese special local contributions are being made to enable the clergy and readers to meet the heavy cost of horse feed and the increased price of the necessities of life. The Bishop warmly approves of this movement, and earnestly hopes that it may become general throughout the Diocese.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

The Cathedral.

Canon and Mrs. Pattinson have left for the south. The Canon received substantial tokens of regard from the various bodies and associations with which he was connected, who especially appreciated his gifts as a teacher. The truths of the faith never lost their beauty in his valuable and well-thought-out addresses. Rev. F. de Witt Batty has taken over the charge of the Cathedral, as Acting-Sub-Dean.

Enoggera Camp Mission.

There has been much encouragement in connection with the Mission now being conducted at the Enoggera Camp by Rev. S. Watkin (Organising Secretary of the C.E.M.S.). For the last few nights the tent in which the services are held has been crowded to overflowing, and the response to the Missioner's appeal has been marked. Mr. Watkin is receiving valuable assistance from Mr. Miles (superintendent of the Church Mission) and his staff, and also from the members of the C.E.M.S.

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SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

Willochra.

At last the time has arrived in the providence of God for a second Bishop in the work of the Church in South Australia. The Right Reverend Dr. Gilbert White was enthroned first Bishop of Willochra, in St. Paul's Church, Port Pirie, on Wednesday last. The Diocese of Willochra includes the northern and (for the present) the western parts of South Australia.

Patriotic Funds.

The response to the various patriotic appeals has been wonderful. The South Australian Soldiers' Fund looks as though it would reach the £100,000 mark by the end of the month. There seems, however, to be want of leadership and method in the appeals.

L.O.L.

The Orange Celebrations seem to have passed off successfully. They took the form of patriotic gatherings, and resulted in a fairly substantial monetary contribution to the S.A. Soldiers' Fund.

TASMANIA.

C.M.A. Depot at Launceston.

The new C.M.A. Depot at Launceston was formally opened last week in the presence of a very large gathering. The Depot, which is on the first floor of the Commercial Bank of Australia Chambers, has been established with the object of bringing people more closely into touch with missionary work. Among those present at the opening of the Depot were the Bishop of Tasmania, Archdeacon Beresford, Canon de Coetloghen, Rev. H. N. Baker, and Mr. R. C. Kermode, President of the Tasmanian section of the Victorian C.M.A.

Rev. H. N. Baker thanked the Bishop for his presence among them, and for consenting to perform the opening ceremony at the Depot. Continuing, Mr. Baker outlined the work of the C.M.A. in Australia, and of the Church Missionary Society, of which it was a part. The C.M.S. was the largest missionary organisation in the world, having a staff of 1800 missionaries, and an income of £340,000. The C.M.A. in Australasia (New South Wales, Victoria, and New Zealand) had 89 missionaries, and the income last year totalled over £18,000. It had been found that the establishment of Depots increased missionary interest, and it was hoped that this would be the case in Launceston.

The Bishop said he was in rather a difficult position, as he had had no previous experience in opening a tea-room. The best way to open it was to use it, and to continue using it. It was said that the Depot would not pay. Experience in the Australian Depots was otherwise, but, even if it did not pay, it should be remembered that its primary object was to promote interest in missions. Missionary books would be sold there, and such stories as that of Uganda would be found deeply interesting. It was not the time for the slackening of missionary effort. The non-Christian peoples were more ready than ever to listen to the Gospel. He had much pleasure in declaring the Depot open, and he wished it every success.

THE CHURCH RECORD

Archdeacon Beresford and Mr. Kermode also spoke a few words of congratulation.

NEW ZEALAND.

NELSON.

New Vicar of the Cathedral.

The new Vicar of Christ Church Cathedral, Nelson, will be the Rev. George Edward Weeks, M.A., B.D., LL.D., who is at present Vicar of St. John's, Lowestoft, England.

Dr. Weeks, who is 46 years of age, was educated at Queen's College, Cambridge, whence he graduated B.A. in 1890, and M.A. in 1896. He took the B.D. in Trinity College, Dublin, in 1910, and the LL.D. in 1911. He was ordained Deacon in 1892 and Priest in 1893 by Bishop Temple, who was afterwards Archbishop of Canterbury. He was licensed to the Curacy of St. Georges-in-the-East, and in the following year to that of St. James', Hatcham. In 1898 he became a chaplain for a year in the Royal Navy, and served in the Vernon, the Duke of Wellington, and the Victory. In 1899 he was appointed Vicar of St. Paul's, Durban, in the Diocese of Natal, where he did excellent service during the South African War, and where by his tact and energy he healed the breach which had existed between the Church in Durban and the General Synod of the Province in consequence of legal difficulties arising out of the Colenso trouble. After acting for a year as Principal of Hilton College he returned to England in 1906, and became Vicar of St. Luke's, South Kensington. In 1911 he was appointed to his present Vicarage at Lowestoft.

Rev. Dr. Weeks is an active parish worker, and is a very capable preacher. He has a distinct reputation as a missionary, and has had wide experience in the movement for the deepening of the spiritual life. Dr. Weeks is a married man and has three children, two sons and a daughter.

Dr. and Mrs. Weeks with their family will probably reach Nelson about the middle of December. His coming will no doubt add strength to the clerical staff of the Diocese, and the Cathedral is to be congratulated on obtaining so able a clergyman as its new Vicar.

DAY OF INTERCESSION IN CALCUTTA.

It is encouraging to learn from the "Mission Field" that the day appointed for special intercession in connection with the present War was generally observed in Calcutta, not only in Christian churches and chapels, but in Hindu, Mohammedan, Parsi, Jain and Brahmo-Samaj places of worship. In all of these special prayers were offered. Members of the Calcutta University assembled together and sang a devotional song composed for the occasion, praying for the success of the British arms.

MAKE THE BEST OF LIFE.

The common problem, yours, mine, everyone's,

Is not to fancy what were fair in life
What may be, then find how to make it fair
Provided it could be—but finding first
Up to our means—a very different thing.
—Browning.

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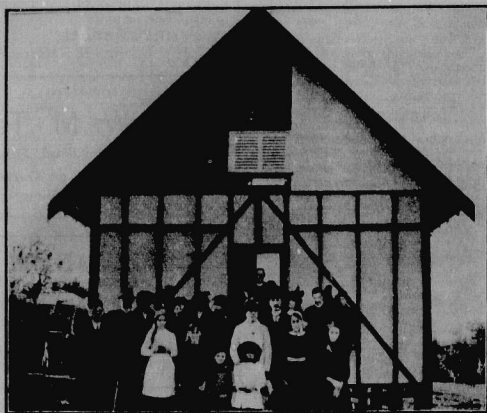
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New Church at Valley Heights, New South Wales.

The new Church at Valley Heights, in the parish of Springwood with Glenbrook, N.S.W., has been lately completed, and the first service was held in it about a month ago. Our photo, taken by a young parishioner (Mr. S. Wagner) shows the building in an unfinished state, with the first congregation assembled for Divine Worship. The structure is of reinforced fibro-cement on brick piers, and the work has been wholly carried out, after the initial stages, by the devoted labours of the men of the congregation, under the practical guidance of Mr. J. Leckie, to whose untiring efforts the result, under God, is mainly due. The Church stands on one of the best sites in Valley Heights, purchased with the help of the Church Endowment Fund for £173, while

£50 has been granted by the Church Buildings Loan Fund. The re-payments of these amounts have been spread over a term of years. The Valley Heights parishioners, who are but a handful of people, have also raised over £40 for this object, so that the total liabilities will not much exceed £200. It is intended later on to finish the outside of the building with rough casting. The gifts include Desk Lectern and Holy Table, front in maple, by Mr. B. Gillman, Good Shepherd Window (Mrs. Roberts), and a tank (Mr. V. R. Colless). The Rector, Rev. F. Kellett, M.A., has been much encouraged by the keen interest of the local Church people in the movement for providing a building for Divine Worship.



The Congregation at the First Service.

Scene in the House of Commons.

Mr. F. N. Charrington, who caused an exciting scene in the House of Commons recently by rushing up the floor of the House and seizing the mace, has, says the "Church Family Newspaper," for many years been an active Temperance worker in East London. When he was a young man he renounced a big fortune in the well-known Mile-End brewery bearing his name, so that he might devote his time and money to Christian work. He has been responsible for a vigorous evangelistic work carried on at the Mile-End Assembly Hall. The story of how he gave up his wealth has been often told. One day, outside a public-house, Mr. Charrington saw a poor woman asking her drunken husband for money to buy some bread for the children. He replied by knocking her down. "The next moment," said Mr. Charrington, in recounting the circumstances, "I happened to glance up at the top of the public-house, and there I saw my own name in very large letters—'Charrington, Head and Co.' As I walked away I said to myself, 'If this is the sort of thing for which I am responsible, if it is my money and my influence that cause this crime and suffering, I will never have anything more to do with the trade.' And from that hour he never entered the brewery again. It seems that his object in going to the House of Commons was to protest against the Government Drink Bill and to draw attention to the inconsistency of the House in not closing their own bar.

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The Key of Paradise.

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

Beside the patient Saviour
The dying robber hung,
And round the three dark crosses,
The shouts of malice rung.

And he beheld in vision,
As hunted spirits pant,
The gates of Heaven fastened
With lock of Adamant.

"Remember me," he murmured,
To Jesus turned his eyes,
Those words became in mercy
The Key of Paradise.

A BRAVE DUTCHWOMAN.

A fine story of a brave young Dutchwoman, Mrs. Pienaar, is sent by Reuter from Cape town. When De Wet occupied Winburg, in the Orange Free State, some of his men hauled down the Union Jack from the Court House, and trampled it in the dust. Mrs. Pienaar snatched the flag from the ground, and bound it round her waist like a sash. "You dare not touch me," she declared. "When decent people return we will hoist it up again." The rebels abused, but did not touch either her or the flag, which was hoisted again when General Botha re-occupied the town.

Those who trust us educate us.—G. Eliot.

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The Weapons of a Missionary

The sermon preached before the Church Missionary Society on its 116th Anniversary, May 3, 1915, at St. Bride's Church, Fleet Street, London, by Canon Barnes-Lawrence was a most striking utterance. The subject was "The Weapons of the Missionary," and was based on 2 Cor. x. 4-5. "The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds, &c." The limitation of space will not permit of our publishing the sermon in full. The preacher described in detail the type of heathenism which confronted St. Paul, and the weapons which he used in his campaign. These weapons would prove equally efficacious to-day, viz.:—(1) Personal Conviction (2) The Christian Doctrine of God, (3) The Preaching of the Cross. The following extracts deal with each of these three 'spiritual weapons' in turn.

1. Personal Conviction.

Can any one study St. Paul without seeing that the secret of his missionary power, the sustained motive of his

'labours more abundant,' was a deep personal conviction as to his relation to Jesus Christ our Lord? I need not argue the point. "I know," said this greatest of missionaries as he felt the world shipping beneath his feet, "I know Him in Whom I have believed." That dying confession sums up the experience of a lifetime. It does more, it accounts for the positive tone of St. Paul's message, it is the secret of its certainty: "As God is true, our word toward you (Corinthians) was not yea and nay, for the Son of God Who was preached among you by us, by me and Silvanus and Timotheus, was not yea and nay, but in Him is Yea." Personal conviction was his first weapon. And I urge the point because the great characteristic common to all heathenism is uncertainty. No gospel will appeal to the heathen that does not meet his innate hunger for certainty. On all the deepest things the heathen is conscious of ignorance, "an infant crying in the dark." A positive message based on personal conviction is his first need.

The first weapon, then, of the missionary is plain—he needs certitude of conviction, a certitude that does not

spring of argument and disputation, because the thing proclaimed lies beyond the region of logic and historic evidence. The true missionary will never tell the heathen that Christianity is simply a higher form of his own religion. He will make it clear that he is proclaiming that on which eternal issues hang for himself, something for which he is willing to lay down his life. If he cannot do that, he had better stay at home; he will never persuade the heathen to exchange the traditions of his fathers for a religion which does not claim to be final and absolute. I believe that one principal reason of the successful work of our Society in every part of the mission field lies in the extreme care of its Committee that the men and women it sends forth from time to time have first and foremost that experimental knowledge of Jesus Christ exhibited so markedly in St. Paul. God give us men of intellectual calibre like his, capable of dealing with the problems of modern thought; above all, may He give us men possessed by "the full assurance of faith."

2. The Christian Doctrine of God.

What was the truth St. Paul began by proclaiming? Were I to define it in cold, theological fashion, I should call it the Christian doctrine of God, and cold indeed it would be as a summary of those burning words in which it was his wont to tear aside the veil and reveal to dim eyes the One living and true God.

We are all apt, I suppose, to think that what appeals most to ourselves will at once appeal to the heathen. I doubt if I should have begun where St. Paul begins. But in studying the Report of the Edinburgh Conference, I was struck by the concurrent testimony that the opening message of the missionary is nearly always the Christian doctrine of God. Christian monotheism lays the axe at the root of superstition, even in Islam. That interested me much, and when so enlightened I turned back to St. Paul I found that our modern method was his also. His message, whether in cultured Athens, or in barbarous Lycaonia, was one and the same: "What ye ignorantly worship, Him declare I unto you."

The missionary's Gospel, then, opens with an unveiling of God. That is something new. The religious knowledge of the heathen comes from his fathers, not from the gods. He is bound and fettered by tradition. St. Paul does not dilate on who God is, but on what God does. The deeds of the living God, Who made heaven and earth, Who gives us shower and sunshine, Who loves men, Who quickens the dead, constitute his opening message. The first conscious need of the heathen is not pardon but deliverance; deliverance from demons, deliverance from the power of sin. His need is a personal, almighty God.

3. The Preaching of the Cross.

I come now to St. Paul's greatest weapon—the Cross. "I determined," says St. Paul, "not to know anything among you save Jesus Christ and Him crucified." The preaching of Christ crucified may be elementary, St. Paul would certainly tell us that it is essential. If he can use no other weapon of his warfare, this is indispensable; if he flings all others aside, he will hold to this. That is a notable fact. It means that the missionary who did most for the world trusted absolutely

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

to the proclamation of the death of Christ. You observe he does not spend his time in explaining how it ought to influence men, it is his business so to present it that it does influence men. He has no particular theory of the Atonement, but he would, if possible, placard the world with "the word of the Cross."

I look down the centuries: I think of the Apostolic fathers, their message is the Cross; I recall the noble army of martyrs, Polycarp, Justin, Petetua, the long bright train of witnesses to the power of that Death which was their life—I think of the missionaries who came West, like our Apostle, and again of their converts who slowly won Europe for Christ, of Ulpilas who freed the Goth and Vandal with no other weapon than the Cross. I recall our own island history, and find that the secret of Columba and Aidan, of Cuthbert and Augustine was no other than this. In the sixteenth century it was the message of the Cross that gave us the Reformation and our Church as it is. In the eighteenth century Wesley and Whitfield evangelised a semipagan England by this same Gospel, and to-day, when half the world is engaged in desperate conflict, do we not feel that its greatest need is the knowledge of the Cross? Were the Christian nations truly Christian, this war could never have begun. The world's greatest need to-day is Jesus Christ.

God is burning into the nations the conviction that civilisation and culture are no substitutes for the Gospel. It was in that conviction that our fathers founded this Society. What a time it was! At home corn laws that made wild discontent, schools few and far between, Bibles hardly to be found, no new Churches, the clergy and ministers sunk in spiritual indifference. Abroad, a great European war, and no missionary work in the regions beyond. The men who founded the C.M.S. in 1799 altered the whole condition of England, and that because they put first things first. It was slow

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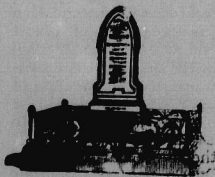
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work; it was not till 1815, just a century ago, the year of Waterloo, that the first three English clergymen sailed. Looking back, we can but cry: "What hath God wrought!" Looking forward, we humbly claim the promise: "Thou shalt see greater things than these." "I, if I be lifted up, will draw all men unto Me." We hold fast by that.

Young People's Corner.

Lieutenant Dimmer, V.C.

By Constance M. Foot, in "Our Empire."

In a small house amid humble surroundings at Wimbledon there lived, not such a great while ago, three little boys whose father had been in the Navy. For many years he had been an invalid, but, nevertheless, the discipline of that house was the discipline of "board ship": when a visitor entered those three small boys stood in a row and saluted!

Jack, the eldest, grew up an ambitious lad. From the first he made up his mind to be a soldier, but no one encouraged him, and he had to go quietly to school like any other boy. Here he did very well, gaining, among other things, a County Council Scholarship for the Rutlish School, where he studied for two years. Upon leaving, at the age of sixteen, he entered the office of a local auctioneer and estate agent, where he got on splendidly, for whatever he put his hand to he did well. His employer recognised his capabilities, and said that if he would stay he would make a good architect of him; but the young man replied that he meant to make a good soldier of himself!

Before this, when a mere lad, he started the Wimbledon Boys' Brigade, which he brought up to a high state of efficiency; he was also for many years a member of the Oakleigh Bible class, and the lady who carries it on tells us that he is now, as ever, an enthusiastic "Oak." But we are getting on too fast. After proving his love of soldiering by the foundation of the Wimbledon Boys' Brigade, his next step was to join the militia, for, being too short for the regular army, this was the only way in which he could become a soldier. Quite unaided he made his way by sheer grit and determination, rising step by step, passing every military examination and distinguishing himself to an unusual degree.

He was sent on several most important foreign missions, for the value of his work had become fully recognised by the Army Council, and in 1908, in consequence of the splendid signalling work he had done, he was recommended for a lieutenant's commission.

When the war broke out Lieutenant Dimmer—for our little saluting Jack is none other than the hero of to-day—knew that the chance of his life had come, and seized it as he had done all other golden opportunities.

He joined the 2nd Battalion of the King's Royal Rifle Corps—a being the personal wish of His Majesty that Dimmer should be in his own regiment—and though only shortly returned on leave from Africa, the newly-commissioned lieutenant was among the first to start for the front with the Expeditionary Force. During fierce fighting in Flanders he gained the Victoria Cross, and this is how he won it.

There had been a sudden attack by the famous Prussian Guards on the English line. Amid a hail of bullets Lieutenant Dimmer got his guns going. The enemy smashed one almost immediately, at the same time

badly wounding our young lieutenant in the face and shoulders; despite his wounds this gallant soldier—who was now left quite alone, last of his battalion—bravely kept on serving the gun by himself, until at last he fell unconscious.

Proud, indeed, must be his widowed mother and his brothers, and proud is England, too, of her young V.C. who has risen from the ranks.

Playing the Game.

Anybody can slouch through life and become a bore to himself and others; but life is real and earnest, and the boy who desires to do the greatest good and carry sunshine and happiness wherever he goes, will not be content with doing less than his best. He will play the game, and play it straight, conscious of the fact that greater than the approval of his parents, masters, and school-fellows is the "Well done" of the Lord God Almighty. Among the forces that are making for the development of a sound, healthy boyhood, none have loomed so largely in the public eye of late years as the Boy Scout movement; whilst the splendid services which are being rendered by scores of Scouts to-day, who are serving King and country, patrolling bridges and canals, guarding telegraph and telephone wires, and carrying dispatches, have called forth a chorus of praise. The Scout movement, initiated by Lieut. Gen. Baden-Powell, is essentially one of peace. Boys are trained to become healthy and useful citizens and to study nature. The Scouts' motto is, "Be Prepared," and they promise to be loyal to God and the King; to help others at all times; and to obey the Scout law.

The last-mentioned clause may be called the foundation of Scouting, embracing, as it does, truthfulness, loyalty, unselfishness, obedience, and kindness to animals.

The charm of the Scouts' training consists in its variety, all tastes being catered for. There are lessons in natural history, swimming, boating, cooking, cycling, map-reading, ambulance work, etc. Obedience, patriotism, and duty are inculcated, whilst the evils of alcohol and impurity are not overlooked.

Scoutcraft is a healthy occupation for boys of all ages; there is nothing dull or dry about it.

A holiday under canvas is a popular feature of the Boy Scout movement. The fortnight in camp with scores of lads marks an epoch in their history. The open-air life, nature study, training in flag-signalling, observation, and knot-tying, not forgetting a fine programme of games, tend to develop the boys in a wonderful manner—and, best of all, those heart-to-heart chats about the highest things are bearing fruit to-day in changed lives.

Proficiency badges (fifteen in all) are awarded for passing examinations in different branches of scoutcraft, such as signalling, music, ambulance, and cookery.

The success of the movement is demonstrated by the thousands of boys now enrolled, not only in Great Britain, but in other countries.—Geo. A. Angus, in "Our Boys' Magazine."

"Where's Our Cat, Boys?"

During the Crimean War the Grenadier Guards found a cat as they were marching across country, and they adopted her as their pet.

The men were preparing to charge at the Battle of the Alma when the colonel called out—

"Where's our cat, boys?"

"Here she is, sir!"

A soldier opened his knapsack and showed her comfortably curled round inside, and then man and cat went on together into battle.

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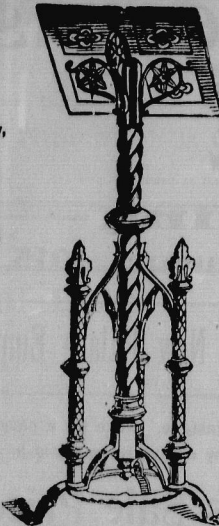
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Current Topics.

The Gospel for the Tenth Sunday after Trinity (St. Luke xix. 41-47) tells us how Christ wept tears of sorrow over Jerusalem. It was on the Sunday before His crucifixion, His one day of triumph before His week of suffering. He entered Jerusalem as a King amid the acclamations of His followers. He rejoiced at the glad hosannas which came from thankful hearts. But He knew that while some loved Him, the Jews as a nation would reject Him. He had taught them, and had done many mighty works among them, but in vain. He had called, and it was for them to answer, yet there was no adequate response. And in the midst of the rejoicing disciples, while their acclamations sounded in His ears, the Lord's thoughts were occupied with other things. Below Him, as He stood on the Mount of Olives, lay the sacred city—Jerusalem in all its splendour, centre alike of the national and religious life of the Jewish people, who, as a people, had rejected Him. "He came unto His own, and His own received Him not." And "He beheld the city and wept over it, saying, If thou hadst known, even thou at least in this thy day the things which belong unto thy peace, but now they are hid from thine eyes . . . because thou knewest not the time of thy visitation."

Think of the opportunities which the Jews had lost and allowed to pass by unheeded. They were God's people chosen by Him to bless the world; they possessed the Scriptures, the "oracles of God"; for centuries they had expected the Messiah of whom the Scriptures spoke, and when He had come, lived among them for years, spake as never man spake, wrought many wondrous works, and fulfilled the prophecies of the Old Testament, they had rejected Him. Through stubbornness they had failed to see the things which belonged unto their peace, and now it was too late—they were hid from their eyes.

Are there any among us like the Jews? Our opportunities and privileges are even greater than theirs. We have the complete record of redemption in the Bible. We know how Jesus the Son of God not only lived an ideal life on earth, but died on the Cross for the sins of the world, rose triumphantly from the dead, ascended into heaven, and poured out His Holy Spirit upon the Church in order that Christians might, in the power of the Holy Ghost, follow after holiness and proclaim the Gospel to the world.

Do we know the things which belong unto our peace? All our privileges will not avail unless we are prepared to make full use of them. Each must ask, like the Philippian jailor, the personal question, What must I do to be saved? and find the answer in a living faith in Jesus Christ, and a life consecrated to His service. Days of Visitation come to all from time to time. In the great world-crisis through which we are passing, God is visiting us now. May He grant to many at this time the grace to find in Christ the things which belong unto their peace, before they are hid from their eyes.

For a whole year our Empire has been at war, taking part in a titanic struggle in which the fate of the civilisation evolved under the influence of centuries of Christian teaching is at stake. Midnight on August 4, 1914 (corresponding in Australian time to 10 a.m. on August 5) marked the entrance of our nation into the conflict. But who can foresee the end, which is not yet in sight?

Those twelve months have been eventful in human history. Germany has lost its good name, for its ruthless policy of pillage, and rapine, and murder has violated every principle of civilised warfare. France and Russia, by their self-sacrificing reform in the liquor traffic, and by their heroic share in the conflict have risen in the estimation of the world. The British Empire has realised its unity as never before. The self-governing Dominions, the Crown Colonies, the Indian Empire have all stood round the Motherland in the hour of peril; party strife has been stilled; lives have been sacrificed, and money has been poured out like water to keep the flag flying and to meet the needs of the wounded and distressed. We thank God for the spirit which animates the British Empire to-day.

The cost of the war has been terrific. First there is the sacrifice of life. Mr. Asquith stated recently that the British casualties to July 20, (excluding German South-West Africa), reached a total of 330,995 (14,428 officers and 316,567 men) of whom 69,313 were killed (4,499 officers and 64,814 men). This terrible total represents the casualties of but one of the Allies engaged in this awful conflict. The cost of the war in money is also immense—to the British Empire alone £3,000,000 per day. And yet, great as are the sacrifices involved, we feel that they are made for a cause which is worthy of any sacrifice. It is not only for the

maintenance of our Empire that we fight, but for liberty, righteousness, and justice throughout the world.

The progress made during the year is not at first sight satisfactory. The enemy's territory is not invaded (except at Gallipoli). Germany holds the greater part of Belgium and the north of France; it has driven the Russians back on the East. And yet, on further consideration we see that much has been gained. The ships of Germany have practically been driven from the ocean; its hopes of a speedy victory have been frustrated; its territory is besieged, and although a siege is necessarily slow, the victory will eventually be obtained. The Allies are knocking at the door of Constantinople, and probably at that point the first advance will be made.

The beginning of another year of war finds us undismayed, prepared for any sacrifice. Our cause is a righteous cause and we feel that we may confidently look for God's blessing upon it. To Him we look for final victory, and pray that as a people we may come out of the conflict purified and ennobled by suffering, and ready to offer more devoted service to our God.

Australia Day has been a great surprise, although we felt fairly confident of a liberal response on behalf of our wounded soldiers. But one part of the surprise to some people was the very large number of young and strong men who formed no insignificant portion of the crowds that paraded the streets of our cities. The great response in money giving shews the wealth of resource we are holding and the crowds of men reveal the welcome fact that our resources in that direction are practically untouched. Of course there is the sad side of it. Evidently an overwhelming majority are really untouched by the strong appeals that are being made to the manhood of our Commonwealth. One would think that the indefinite duration of the war, and the revelations of the barbarisms of our enemies, the sufferings of our flesh and blood and last but not least, the Empire's need would enthrall more rapidly and generally the manhood of our country to a brave and hearty response to the country's call. We are glad that the authorities realise the need and value of prayer in this direction. May the Spirit of Christ work in the hearts of our men that they may hear the call of duty as the call of God Himself, and when they hear, obey it.