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Current Topics.

The Man of the Moment in Australia is undoubtedly the Prime Minister of the Commonwealth, William Morris Hughes.

Placed in power as the leader of a party, he has drawn to himself, at least for the present, and hearty and enthusiastic support of sober and earnest patriots of all parties. He has a great opportunity to strike out a line of really national policy. May he prove the man, not merely of the moment, but of the hour and the age, the man for whom all Australia was waiting. His speeches read excellently. So far there is the right stuff, the right ring, and the right note about them. Patriotism has absorbed party, and righteousness is above everything else. It is long since such stirring and hopeful words have been heard from politicians in Australia. He has given the needed message so far and if his acts fulfil his words he will have the whole Commonwealth behind him.

The men of the hour in the British Empire are both Welshmen, and there is a striking parallelism in their personal histories. Both men started life in obscure circumstances. David Lloyd George was the son of a schoolmaster, William Morris Hughes began life in the same profession. Both became lawyers and both began their political career in unpopular causes. A few years ago Lloyd George was about the best hated man in England. Not very long ago W. M. Hughes was hardly the most popular man in Australia. To-day they are the men to whom the Empire is looking for guidance at this crisis of history. Both are earnest religious men, we shall not forget that it was Hughes who called the people of Australia to prayer at the beginning of this year. Both are demagogues who have become national leaders. May they both fully justify the position they now hold, and receive the support they are entitled to get.

Two Eminent Welshmen. The history of the Church of England Men's Society in Australia provides a forcible illustration of the difficulties attending the transplantation of English institutions into Church life in Australia. At first the Society "caught on," but there was too much mere imitation of the full-grown development of the English Society. Aus-

tralia is in many ways the most English of the Dominions of the Empire, but its development has not kept pace with that of the Mother Country in several respects, while in others it has gone ahead. As regards general and diocesan constitutions, the Church in Australia is far ahead, but in parochial life it is not nearly so fully developed as the Church at home, and it is still in many areas merely in the pioneer stages.

Nevertheless in spite of the difficulties the C.E.M.S. has more than justified itself. After a period of too rapid expansion, for which the time was not ripe, it has established itself on a sounder footing in Victoria and New South Wales, and has survived trials that would have killed anything with less vitality. It is now going ahead strongly, building up afresh on Diocesan and parochial lines. It was kept alive by the bond of brotherhood it had renewed among the men of the Church, and it is now giving them new scope for their energies, first by its insistence on prayer and service, and then by its meetings for Bible study, prayer, and discussion of spiritual topics, thirdly by bringing its members face to face with spiritual issues and impelling them along lines of practical spiritual service such as personal work among men and lads, and particularly at the present time among our soldiers, where the Chaplains have found it most helpful. If the parochial clergy will but encourage the work of the C.E.M.S. they will find in it, if rightly handled, their strongest moral and spiritual support in fulfilling their pastoral responsibility.

In our last issue, commenting on the proposal which has been made in England to celebrate the Restoration Holy Communion as the Principal Sunday Service, we quoted from the report of the Branch Meeting of the English Church Union at Norwich to show the danger of this movement. However innocent may be the intentions of those who are advocating it, there can be no doubt that it is being exploited by many Churchmen with a view to the Restoration of the Mass in Anglican Churches. Further light has been thrown upon the question at the Annual Meeting of the English Church Union recently held in London, where the speakers dealt with the subject with great frankness and left no possible doubt of their desires and intentions. Rev. Arthur Mountford, Vicar of the Church of the Ascension, Laver Hill, said: "Another serious mis-

take was the dethronement of the Mass on the Lord's Day. Gradually it was dawning on people's minds that Matins and Litany on the note G, followed by a sermon, at eleven o'clock on Sunday, were not the highest and best form of Christian worship. . . . He was convinced that it would have been better in earlier days to have fought for the restoration of the Mass before fighting for the vestments—to recover the pearl before the setting. The Mass recovered as the normal Sunday Service, all the rest would have followed by an instinctive and natural demand on the part of the people." In the light of an utterance such as this, which was received with applause at the E.C.U. meeting, it is not surprising that many Churchpeople are opposing the movement which asks that the Holy Communion may be the Principal Sunday Service in all our Churches.

It is not often that English Bishops refuse to institute clergymen to parishes on the ground of advanced "Catholic" teaching. But Bishop Kennon of Bath and Wells (formerly of Adelaide) has courageously taken this step with regard to the Rev. Roscoe Shedden, presented to the benefice of St. Mary's, Bathwick, by the patron, Captain Forester. The cause of the Bishop's action was a sermon on the Virgin Mary preached by Mr. Shedden to which the Bishop took exception. The matter was referred to the Archbishop of Canterbury, and, acting on his advice, Mr. Shedden has withdrawn his acceptance of the living in order not to disturb the peace of the Church.

The "Church Times," which we believe, has a larger circulation than any other Church Paper, says: "The sermon has been referred to several eminent theologians, who all agree that it is in entire accord with the best traditions both of Anglican and patristic theology." The "Church Times" prints the sermon in full in order to show how harmless it is, and says, "We think our readers will find themselves in agreement with the theologians, rather than with the Bishop."

We give a few quotations from the sermon to show our readers what, in the opinion of the "Church Times" and "Dangerous Teaching," is in accord with the teachings of Anglican theology:—"Was it not for the salvation of her people and all peoples that Mary embraced her divine vocation and became Mother of the world's Redeemer? Was it not for that that she accepted the sword that pierced her heart

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with seven sorrows? And now to-day on this Feast of the Assumption we celebrate the perfection of her glory. On a throne in Heaven, a throne set next in honour to the throne of God, she reigns, Queen of Angels, Queen of Patriarchs, Queen of prophets, Queen of apostles, Queen of martyrs, Queen of confessors, Queen of virgins, Queen of all saints.

"But it is not for herself that she wears the crown; it is for God's glory as His fairest and His dearest creature, and it is for her people's needs. In Heaven Mary is the brightest star that reflects the lustre of the Creator; she is also our Mother, the Help of Christians, our Lady of perpetual succour."

"Her influence produces all that is most truly manly or most truly womanly, and there is no stronger shield against the darts of temptation than the sheltering mantle of Mary's prayers."

"The spirit of chivalry is not yet dead, and that owes its genesis to Mary. Would respect for womanhood or care for the weak ever have emerged in the world but for Mary? Contrast the position of woman in the Christian world with that of ancient times, if you would measure what womanhood owes to Mary."

"The very fact that in the Christian world even where chastity is violated it is still honoured is due to Mary's influence; and all lives consecrated to rescue work or to the care of sick and needy children have, even though unconsciously, been inspired by Mary."

"Hail, holy Queen, Mother of Mercy; hail, our life, our sweetness and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy towards us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary Pray for us, O Holy Mother of God, that we may be made worthy of the promises of Christ."

It is indeed a startling sign of the times, and an indication as to the goal whither we are tending, when teaching of this character can be defended by a widely circulated Church paper as being in accord with the best traditions of Anglican theology.

The Church of England has always been notorious for her caution on the part of her leadership. The great movements of the last two hundred years have been quite apart from the Bishops of the Church, and sometimes in opposition to them. Consequently, to-day it is a matter for great thanksgiving and optimistic hope that the Bishops are almost in the forefront of certain movements that are in evidence for the increase of the spiritual efficiency of the Church with a view to increase in the spiritual life of the nation. The General Missions that are being prepared for almost amount to an imperial mission, and never before was so much interest and leadership displayed by our Fathers-in-God. New developments in order to reach the male workers and communicants of the Church are being readily used; Conferences for Churchwardens and Parish Councillors, men whose devotion to the so-thought secular part of the Church's work, sometimes is apt to obscure the spiritual aim of the work, designed to set these things in their right perspective, and Conventions in Cathedrals under the aegis of

the Bishops, all tend to emphasise the deep importance of these Missions and to widen and deepen the interest of a Christian laity in them.

Closely in line with their interest in the General Mission is the thoughtful review of the Church's methods for fostering the religious life of the people. The Diocesan Conference at Canterbury, with the Primate of All England in the chair, has been seriously discussing the alleged necessity for greater freedom and more elasticity in the public services of the Church. One speaker seems to have expressed very largely the views of most earnest thinkers on the question when he said that he had no wish to break with the past, nor suggest any impulsive abandonment of the forces and traditions which are consecrated in the hearts of millions of Churchpeople, believing that stable national Christianity would not be maintained by free and easy methods of language in worship, or P.S.A.'s, or the overstrained excitements of revival missions, but he urged that a rigid and limited uniformity, controlling every act of public worship was not essential or traditional. There should be an elasticity which would make the services of the Church actual to the people. One form of service and one sermon would not meet all needs. The claims of working men should be provided for by special forms of service in the Church. An afternoon men's service of sacred music, rendered by a full parochial orchestra in Church, and associated with a guild organisation, could be truly devotional, and exercise an admirable influence.

The Archbishop of Canterbury, in concluding the discussion, said the subject was no doubt most difficult, though most practical and urgent for the Church. Most of the clergy wanted a great deal more elasticity in their services, and personally he was in favour of this line. The problem was how to get that without really mauling and destroying our liturgical system and our Prayer Book.

If all this be true, and it is undoubtedly true, in the Mother Land, with all her traditions behind her and the large advantage she has over the newer lands by reason of her educational policy, the need must be enormously greater in our own Australian Church. To-day we are face to face with a state of things that is becoming more and more seri-

ous. We have to work among a people who, to a disappointing extent, are wholly out of touch with the Book of Common Prayer; they are the children of parents, in many cases to a second generation, who have completely neglected the ordinances of religion and have taken little care in the religious education of their children. Consequently we do need forms of service that require little or no training in the use of the Prayer Book. Forms that are absolutely simple and straightforward and so framed as to lead up to the uses of our matchless Liturgy. Provision should be made in a regular way for services (which, by the way, are already in use) for the bringing in to the life of the Church those who, at present, are outside, and are shy of using a form which will betray their ignorance or which they cannot well understand.

How to Prepare for a Mission

[In many Dioceses in Australasia General Missions are to be held in the near future. With a view to giving practical suggestions both to clergy and laity, which may be helpful to them in connection with the Missions, we are publishing a few articles by experienced missionaries on important topics. Two, on "The Place of the Prayer Meeting," and "The Equipment of Workers," have already appeared. The third, on "Open-Air Services," we print below. Another, on "Personal Dealing with Enquirers," will follow.]

OPEN-AIR SERVICES.

One method of preparation in connection with the work of a Mission, which has been used in the past, with much profit, is that of the service in the open air. This is particularly suitable in large and populous centres, though there are parishes where this method may be deemed not to be of much practical utility. It cannot, however, be denied that this class of work gives real scope for making the Mission widely known in the parish, and has proved a very effective instrument in arousing many from their condition of apathy and indifference, and leading them to think seriously of their soul's need, and of their responsibility towards God. It is also a good field for the training of workers, and often stimulates them in their Christian activities, as well as making them bolder in their testimony for Christ, and helping them to overcome that fear of man

which is so great a hindrance to real Christian aggressiveness. The open-air work deserves more thought and preparation than many seem to think. A really capable leader may not always be available, but for the true success of the work such a man is essential. So many questions are at times asked by antagonistic hearers that one needs to be quick and ready to answer them, or at once the grip upon the crowd will be to a large extent lost. For leadership, one is needed with a thorough working knowledge of the Word of God, able also to meet the usual "Bible difficulties," and infidel doubts which form the stock-in-trade of so many of the men who congregate at our street corners; above all, he must be one who has had an experimental knowledge of what it means to be "filled with the Spirit." Many a humble man, without any great gifts of learning, but who has a firm grip of the truth of God, and is depending wholly upon the indwelling Spirit, has been mightily used of the Lord in open-air work. It is always advisable to have the speakers all arranged beforehand, so that they may be able to make some adequate preparation before going forth to the work. Not infrequently the choice of speakers has been left until a few minutes before the meeting, and the results are often far from satisfactory. For one to give a simple testimony as to what God has done for his soul may not require so much forethought; such an one can speak out of the fulness of his heart; but when an address is to be delivered, one feels that careful consideration should be given to the message. The souls of men are worth saving, and worthy of all we can give in the way of really prayerful preparation. The workers should be called together for half an hour's prayer meeting before going out into the street, so that they may face the unseen powers of darkness they will have to meet, with the courage, confidence, and assurance inspired by this time of fellowship and communion with God.

Usually the place of holding the service is decided by the fact of numbers. Where the crowd is the greatest, or where there is a likelihood of obtaining the largest audiences, proves generally the centre chosen. But there is much to be said for holding the services in different streets each evening, even where there is apparently no prospect of great crowds. It is astonishing how many who never walk the streets at night will come to their doors, or sit in their verandahs, or balconies to hear what they can of the

addresses of the open-air speaker. Especially when the locality has been visited during the daytime, and those in the vicinity advised of the place and hour of the service, is there manifested a marked interest. This method also more effectively advertises the Mission to which we are seeking to draw the attention of the people, and tends to arouse their interest in this spiritual effort.

Members of the congregation, even when not taking any active part in the meeting, should be urged to stand by the workers in the open-air. A crowd always brings a crowd, and a big gathering of workers and sympathisers leads the people to realise that the Mission is a big thing. Outside folk are usually impressed with the importance of any movement by the numbers who are seen supporting it.

The hymns and choruses chosen should be bright and well-known. Where possible, there should be an organ also for the open-air work, or some instruments for helping the voices. It is a tremendous help during the Mission week, if the Mission choir comes out into the street and takes part in the singing, and we would urge that wherever at all possible this be done. It will be found that few will refuse to help in this way.

The addresses given should be very short, bright and to the point, with as much illustration as possible. Long addresses are a great mistake as a rule, and hinder the effectiveness of the meeting. If a speaker seems to be losing grip, and occupying too long a time, the leader can quietly give him some sign whereby he may know that his time is up. There should be no pauses. Directly one speaker has finished, the leader should be ready with a hymn or chorus, or another speaker at once mount the improvised platform, if any, and begin his address. This is important in retaining the attention of those who may have gathered around the circle of workers and seem disposed to listen. Workers, while, of course in the spirit of prayer, should be on the watch for any who appear to be impressed by what has been said or sung, in order that they may at the first convenient opportunity say a personal word to such, with the view of deepening the impression and leading them to decision. Suitable plain Gospel leaflets should be circulated at the close of the gathering, while all present should be urged to come to the Mission services, in particular when the latter are in progress or just about to begin. The speaker should refrain from arguing with any

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interrupter during the meeting, but tell such an one that he will see him afterwards at the close of the service. While the address is being given, all workers should be upholding the speaker in earnest prayer, believing for a blessing upon the message then being delivered. Should any drunken person keep on interrupting, it will be found that if some worker takes his place by his side, he can generally persuade the interrupter and lead him away from the precincts of the crowd, and thus the meeting is permitted to go on without hindrance. The work may seem difficult, but it is well worth every effort put forth. Let the man in the street see that we are in earnest, and he will generally listen, and very often be led to consider his ways, and think of his soul and his God. Let all that is attempted be done in the spirit of prayer, and in reliance upon the Holy Spirit, and we shall find how true is the promise, "My Word shall not return unto Me void."

Pray, Oh Pray!

[A soldier, who has passed through many scenes whilst being in the Australian Imperial Forces for about a year and a half (six weeks of which were spent at Lone Pine in Gallipoli), sends us the following verses, which, he says, he felt "constrained to write."]

Pray, oh pray, for each gallant heart,
Who has left his home to take his part
In the fight that has changed this land of ours.

To anxious thoughts of destruction's powers.

Pray, oh pray, that their lives may be,
From the snares of sin, kept pure and free;
Their faith be strengthened with courage brave,
Trusting in God their souls to save.

Pray, oh pray, for those left behind,
That their anxious hearts may true solace find
In the thought that where-e'er their dear ones be
Our Father in Heaven their efforts doth see.

Pray, oh pray, for the sick or the dying,
The sad, or the lonely, whether captive or free;
That God, in His mercy, His graces supplying,
May bring them in peace, just where they would be.

August 7, 1916. — S. Pavey.

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In Memoriam.

William Leonard Williams, D.D.
Sometime Bishop of Waiapu.

(Communicated.)

At the ripe age of 87 the abovenamed Servant of God has just been called to his rest. He was the eldest son of the late Bishop Williams, who was the first Bishop of the See of Waiapu. Both father and son were graduates of Oxford.

The late Bishop Leonard Williams was born in 1829 (I believe in the Bay of Islands), where he was the first child of English parentage to be baptised in New Zealand. The service was conducted in Maori, as a native chief's son was baptised at the same time. After studying at St. John's College, Auckland, he matriculated at Oxford, and on graduating was ordained deacon in St. Paul's Cathedral, London. He then returned to New Zealand as a C.M.S. missionary, and in due course became Archdeacon of Waiapu. In the troublous war times of the Hau Hau rebellion in the sixties of the last century, both he and his father often, and literally, carried their lives in their hands.

In 1877 on the resignation of his father Archdeacon Williams was nominated to succeed him, but declined the See on the grounds that at that time the Maori Mission alone required his whole time. The late Bishop Stuart was appointed, but on his resignation about 1894 Archdeacon Williams was induced to accept the Bishopric of Waiapu, which he, in turn, resigned only a few years since. In a letter to the writer, the Bishop mentioned, with regard to his absence from the last General Synod of New Zealand, owing to the weight of years, that it was the first General Synod he had failed to attend since its inception in the 'fifties under Bishop Selwyn.

Bishop W. L. Williams, in addition to being a sound classical scholar, was a skilled botanist, and on the Maori language, Maori customs, and history, etc., he was probably the greatest living authority of his time. Those of a past generation in New Zealand will long miss his wise counsels and venerable and dignified presence. Having known him for over 50 years myself, I may be said to have known him well; and what I wrote in 1878 when his father died equally applies to himself, viz., "How is he numbered with the children of God, and his lot is among the saints."

P. C. A.

Sydney, 25/8/16.

A MISSIONARY AS A GROCER.

The S.P.G. learn from the Bishop of Kootenay, that at a certain Mission in his Diocese—where so many men had left for the Front, and where the financial problem had become serious—it was decided to close the Church. This was too sad a catastrophe for the missionary in charge to contemplate; and rather than see the Church closed, he obtained employment in a grocery store in order to maintain himself and family, and at the same time keep the Church open for worship. Missionaries are never at a loss in face of difficulties, and readily find a way out, rejoicing in any further self-denial they are called upon to make.

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Personal.

The Bishop of Gippsland has been on a short visit to Sydney. He returned to Victoria on Monday last.

The Right Reverend William Leonard Williams, formerly Bishop of Waiapu, N.Z., has passed to his rest at the age of 87.

The Bishop of Bathurst will be the speaker at a series of Men's Services in the Adelaide Town Hall from September 18 to 22 (at 1.20 p.m.), in connection with the Adelaide General Mission.

The Bishop of Adelaide has appointed the Rev. T. H. Frewin, Rector of Hindmarsh, to be an Honorary Canon of his Cathedral, in the place of Canon Girdlestone, who has retired.

Rev. J. B. Kite, formerly Dean of Hobart, has been appointed Vicar of St. Peter's, Ealing, London.

Rev. Seaford Deuchar (son-in-law of the Bishop of Bendigo) returned (with Mrs. Deuchar) from England last week, after an absence of over three years. After working in the busy London parish of St. James', Clapham Park, and also in Maidstone, Kent, Mr. Deuchar went as an undergraduate to St. Catherine's College, Cambridge, and took his B.A. degree with distinction in History and Theology. He has also been an Associate of Ridley Hall, and for three years in full charge of the old Abbey Church at Cambridge.

Canon Lumsden, Rector of Glenelg, S.A., has resigned his parish and is returning to England in November. He has worked in Australia for 27 years.

Private H. A. S. Holliday, son of the Rev. H. T. Holliday, Rector of Bexley, Sydney, has been wounded in France. He previously took part in the campaign in Gallipoli. His brother, Rev. W. M. Holliday, is a Chaplain in Egypt.

During the absence of the Archbishop of Perth, who is visiting the Australian Forces at the Front, the Archbishop of Melbourne has been appointed Acting-Chaplain-General of the Commonwealth Military Forces.

We regret to learn of the death of the Rev. William Fisher, Principal of

Tudor House, Moss Vale, New South Wales (a well-known Preparatory School). Mr. Fisher was operated upon for appendicitis, and passed away on Friday, August 25, at a Private Hospital in Summer Hill, Sydney. He was 54 years of age, and came from England, in the first instance, to take the position of Headmaster of the Armidale School.

Archdeacon Martin, Rector of St. Clement's, Marrickville, and Rev. G. A. Chambers, Rector of Holy Trinity, Dulwich Hill, left Sydney last Saturday by the "Canberra" for a short time of rest in Queensland.

The Bishop of New Guinea has written to say that, owing to pressure of work and shortage of staff, he is unable to come South to General Synod in October.

Rev. E. J. Nash, the new Rector of Laura and Gladstone, S.A., has been appointed Archdeacon of Willochra.

Rev. R. V. S. Adams has been appointed to the charge of Millicent, S.A.

Rev. W. H. Prior preached his farewell sermon at St. Mary's, Caulfield, Melbourne, on Sunday last. For the last eight months he has worked with great acceptance as Curate at St. Mary's. He was presented with some valuable volumes by various organisations of the Church on the eve of his departure. He will be inducted as Rector of Eaglehawk by the Bishop of Bendigo next week.

Rev. Arthur Reeves, of Jamberoo, N.S.W., has been appointed Rector of Kiama, in succession to the Rev. H. A. Pearce.

Rev. Josiah Tyssen, Vicar of Maldon, Victoria, has been appointed to the parish of St. George's, Malvern, in succession to the Rev. C. Dalton, who

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has accepted an appointment in England.

Rev. A. C. F. Gates, Vicar of St. Bartholomew's, Burnley, Melbourne, who enlisted some time ago as a private in the A.I.F., has, owing to ill-health, been obliged to secure a discharge. He has now been appointed Chaplain of the Melbourne Base Hospital, and also Chaplain of No. 11 Australian Hospital, Caulfield.

Our Melbourne Letter.

(From Our Own Correspondent.)

Synod will open on Monday next. Judged by the Business Paper the Session will be short. There are two Bills to be put through—one to set right an anomaly in the Patronage Act, and another dealing with fees payable to Chaplains at public cemeteries. The main interest will centre in the resolutions. Canon Snodgrass is of opinion that Synod speakers talk too much—a common failing it must be admitted. But, after all, talking is the business of Synod, and a large escape of gas is evidence of a pressure of interest, and a desire to see that the work and influence of the Church is adequately maintained. The Canon will allow the mover of a resolution fifteen minutes and the seconder ten minutes, and all other speakers five minutes. The thing, of course, is preposterous, and will be passed out under the influence of the very members whose loquacity is the object of attack. What could the Rev. F. Lynch or Mr. L. V. Biggs do in five minutes? There are other good speakers like Rev. J. T. Baglin and Mr. Raw, but it takes well over five minutes for either of them to get his stride. If the motion is carried (which Heaven forbid!), speakers will have to accept the advice given to a suburban Vicar by his wife—preach the introduction to the sermon to yourself in the vestry and then enter the pulpit at point number one.

Mr. A. F. French is running a tilt against pew rents. Can he suggest a convenient substitute, equally profitable to the parish finances, in place of this objectionable but time-honoured institution? The Dean's motion on

"the present crisis," might have gone further than ask of Christians "deeper devotion and an increase of zeal." The question is, how is this object to be obtained? We are sure the Dean will explain this in his speech. We wish that the motion had mentioned the source of all power and zeal, the Holy Spirit of God. There is a growing feeling of helplessness on the part of the Church. Next will come a strong confidence in God. "It is time for Thee, Lord, to work, for men have forgotten Thy law."

THE POWER OF GOD.

Is the Gospel still the power of God? We are tempted to ask ourselves the question at times, when the thousands round us, un-gripped by its message, impress themselves upon us. Then from the Mission Field comes some record of victory which shames our doubt and quickens faith. Such is the following instance just to hand from an American Mission in Western India. A leading guru, who held sway over nearly 200 villages, and had a following of hundreds of disciples, recently heard an Indian Evangelist preach, was arrested by his teaching, and sought out the missionaries, confessing that he had lost the true way to God. Taking a piece of camphor, he showed them how he prayed. He lit it, and becoming absorbed in meditation as he watched its bright flame, prayed that as it left no ash, so his soul might ascend without a trace of earthliness to God. After some teaching, at great cost and in face of the deep sorrow of his family and disciples, he confessed Christ and was baptised. Next day, when his friends challenged him, he answered, "All my life I have been seeking light and peace—seeking, seeking, but never finding. Now I have found."

PRAYER WHEN SOME SUCCESS HAS BEEN GAINED IN THE WAR.

The following prayer is authorised in England, "when some success has been granted" in the War:—

"O Eternal Lord God, our only Refuge and Strength, who from generation to generation dost receive the prayers of Thy people that call upon Thee. We heartily thank Thee that Thou hast vouchsafed to hear our humble petitions, and to prosper the Forces of our King and his Allies. Bring, we beseech Thee, this present conflict to a speedy close; grant that a just and merciful peace may repair the losses, and heal the wounds of War; unite in the bond of brotherly charity those who have been at enmity, and continually guide the course of the nations, to the promotion of Thy glory and the lasting welfare of mankind, through Jesus Christ our Lord. Amen."

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Correspondence.

Boyce Testimonial.

(The Editor, "Church Record.")

Sir, The Ven. Archdeacon Boyce has been a moral force in New South Wales for over 40 years, and for the last 23 years has been President of the N.S.W. Alliance. He has also been closely associated with the Empire League, and is rightly spoken of as the "Father of Local Option and Old-Age Pensions" in this State. Many of his friends are anxious that the general public should have an opportunity of showing their appreciation of his remarkable record. A public meeting called for the purpose of deciding what shape the testimonial should take, appointed a chairman and treasurer. A sum of £200 will be necessary to have the portrait of the Archdeacon suitably painted in oils and a presentation made to him. Donations should be sent to either of the following, addressed to 321 Pitt Street, Sydney.

(Rev) ROBERT B. S. HAMMOND,
Chairman.
ALBERT BRUNTNELL, M.L.A.,
Hon. Treasurer.
Sydney, August 23, 1916.

The Principal Sunday Service.

(The Editor, "Church Record.")

Sir,—In a recent issue of your paper you criticise the action of Convocation with reference to the above. As far as I can see you admit that the Holy Communion is the Lord's Own Service and the chief act of public worship. What then is your objection? Non-communicating attendance! you say (rightly so) the pre-Reformation practice of the English Church, summed up in a popular and misunderstood but expressive word "the Mass." But it should be more generally known that the best "Catholic" thought in the English Church now is approximating to the Scriptural and primitive conception of the Eucharist. To this school of thought the Holy Communion is most truly a sacrifice, and just as truly our spiritual food, but to join in offering the Holy Sacrifice we must be communicants. "As of us ye eat this bread and drink this cup ye do proclaim the Lord's death till He come." So right thankful should we be that our reformers "turned the Mass into a Communion, when we remember what the Mass really was. And, while we should not discourage non-communicants (such as Confirmation candidates) from attending the Holy Eucharist, yet they must not be satisfied with that, for the Lord's Supper is a Communion, no more, no less. And if the Service were celebrated at an earlier hour than usual—say 9 a.m. or 10 a.m.—there would be little danger of the presence of mere sight-seers; truly we do not want the Lord's Own Service so degraded.

Of course I know that "Evangelicals" do not recognise the sacrificial aspect of the Eucharist, at least in the Catholic sense. But to offer a sacrifice does not mean to immolate a victim, or in any way to repeat the sacrifice of the Cross. To "offer" means simply to bear or bring before, and to offer

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the Sacrifice of the Eucharist means to bring before God (by partaking of the sacred elements) the finished work of the Son. But what about the 31st Article? Our Prayer of Consecration explains that. The Medieval Church held that Calvary was not a "full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." The consequence was "the Mass," and its condemnation by the 31st Article.

It would be an excellent thing if "High Churchmen" would cease from attempting to reintroduce the Prayer of Oblation after the Consecration. The Communion Service would be no more valid than it is, "Evangelicals" would be offended, and the Scriptural order and beauty of the Communion immediately following the Consecration would be destroyed. I for one should be extremely sorry to see the change; undoubtedly so would the vast majority of Churchfolk. What would be a distinct gain in our Communion Service would be the substitution of our Lord's Summary of the Law for the Ten Commandments, additional Prefaces and wider intercession. For these might be added an invocation of the Holy Spirit to hallow us, and the elements to our use. Nobody could call any one of the points "Romish"; our already beautiful Eucharistic Service would be enriched; and no reasonable person could be offended.

The Holy Communion is without doubt the only Gospel Service, and surely we should make it the chief Sunday Service with Eucharistic Vestments or with simply the surplice; with lights or with no lights; with music or with no music. But this cannot be so, universally, until there is mutual trust between us all; hence my apparent digression from the main point. We cannot get rid of the Eucharistic Sacrifice without getting rid of Sacramental Communion itself; neither can we join in the Eucharistic Sacrifice without Sacramental Communion; so surely we may all agree in emphasising Communion as the very central point, and as the very essence of the Service.

ANGLO-CATHOLIC.

[We agree with our correspondent that the Holy Communion is the Lord's Own Service, and the most important service on the Lord's Day. We also think it is only for the Lord's own people, viz., for those who love and serve Him. In this point also our correspondent seems to be in agreement with us. Our objection to the movement for making the Holy Communion the "Principal Sunday Service" is due to the practice of non-communicating attendance which is encouraged in a very large number of Churches both in England and Australia. The danger of this will be realised by reference to our Note (on page 1 of this issue) on "The Restoration of the Mass."—Ed.]

Safeguarding the Young.

(The Editor, "Church Record.")

Sir,—It is admitted on all sides that any method of coping with the liquor problem must be supplemented by educational work amongst the rising generation. The hope of the future is in the children. If this nation is to be saved from selfishness and indifference, attention must now be given to our growing boys and girls. The fact that this class of work has not hitherto been done in an organised way in this State is largely the cause of the growth of drunkenness so noticeable amongst young men during recent years.

Twelve months ago the Young People's Temperance League of N.S.W. was formed to devote itself entirely to the task of instilling temperance teaching and principles into the minds and hearts of young people during the years that they are susceptible to good influences, so that as they reach maturity they may be fully warned of the harmful effects of alcoholic liquors. The first year's operations have proved an unequalled success. An immense amount of effective work has been accomplished. This

includes branches formed in the populous districts of Newcastle, Maitland, Cessnock, Kurri Kurri, Bathurst, and Goulburn; 95 towns visited; 75 juvenile temperance societies formed; 6350 pledges taken; temperance lessons given to 5500 scholars in the public schools; special temperance addresses given to 3500 scholars in Sunday Schools; moving picture entertainments attended by 3800 young people; 20,000 leaflets, etc., distributed; numerous meetings held; 14,450 young people directly reached; foundation work for the future; and much more.

The methods adopted by the League have proved most successful. The scope is boundless. The only limitation is that of money.

This first year of strenuous pioneer work has left us with a deficiency of £100, which is mainly due to the War, with its many claims upon our subscribers. Through the sympathetic columns of your widely-read paper we now make this public appeal for more donations towards this patriotic movement on behalf of our future citizens. These may be forwarded to the headquarters of the League, 283 Elizabeth-st., Sydney.

ALBERT BRUNTNELL, President.
W. J. WALKER, Hon. Treasurer.
G. E. BODLEY, General Secretary.
17th August, 1916.

Girls' School at Katoomba.

(The Editor, "Church Record.")

Sir,—May I ask you kindly to allow me to call the attention of your readers to the advertisement of St. Hilda's Grammar School for Girls, Katoomba. Feeling sure that such a school would help to supply a long-felt want, we have now established it under the capable and careful management of the Misses Lovett. We seek to provide for reasonable terms, a sound education, under home-like conditions, in a splendidly bracing climate.

W. E. GODSON,
St. Hilda's Rectory, Katoomba, N.S.W.

Distressed Armenians.

We thankfully acknowledge further gifts for the Distressed Armenians, viz., Miss Wales 3/-, Miss Kempton 2/-. Other donations may be sent to the Editor, "Church Record," 64 Pitt Street, Sydney.

LORD KITCHENER AND THE CHAPLAINS.

The Archbishop of Canterbury, at his Diocesan Conference, mentioned the fact that Lord Kitchener, only a fortnight before his death, stated that he intended to take the first available opportunity of testifying in 'the House of Lords to the high value that he attached to the work done by the Chaplains throughout the War.

THE BEST WITNESS.

A good old Chinese priest listened to the missionaries, but would not give in. All the village followed suit, and laughed at the idea of becoming Christians. One day the old man came to be baptised. The missionaries were full of joy, but could not make it out. "Why, who has argued with you?" they asked.

"No one has argued," he said, "but my son was a gambler, disobedient, and all that broke my heart, and now he is converted, and his deeds are everything which could give me joy. I have seen the Gospel."

The whole village once more followed suit, and, later, all made their Communion together.

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The Grafton Synod.

THE BISHOP'S ADDRESS.

The Synod of the Diocese of Grafton has been in session. On Friday, August 25, the Bishop delivered his Inaugural Address. He spoke of the death of the Bishop of Armidale, and considered in detail the affairs of the Diocese. After referring to the crisis of the War, Bishop Druitt said:—

"Now, if our holy religion means anything to us, it must mean two things, beyond the satisfaction and comfort which we derive from it personally and individually:—

- The Arousal of our own Church Life.
- The Awakening of our Missionary Zeal.

"Both, of course, are intimately connected. The first is the prelude to the second. The extensive effort to win the world for Christ can only come out of the intensive enterprise of quickening of our corporate fellowship. "Out of the strong came forth sweetness."

"It may seem an inversion of the true order of these subjects, if I approach the latter first, but I do so with a purpose.

The Awakening of Missionary Zeal.

"Is there anything, it is sometimes asked, that can take the place of War to draw out some of the finest qualities of which human character is capable? Mark the self-discipline, the chivalry, the courage, the self-forgetfulness, the willing sacrifice of the lives laid down. Will anything call forth the same on so grand a scale? Can anything? Yes, I answer—passion for Jesus Christ. That has and will again. The Evangelisation of the World is "the moral equivalent of War." And it has no diabolic features in it—War has. The warfare of the Cross is the elimination of the diabolic.

"Do you wonder then that when the representatives of our Communion in Australia and Tasmania gather together next October one of the chief subjects of their deliberations will be this very thing—the Missionary policy of the Church."

The New A.B.M. Determination.

Reviewing in detail the new A.B.M. Determination, the Bishop saw in it two advantages: (1) A keener perception of the obligation of missionary effort, (2) A wider recognition of the missionary agencies of the Church. Under the latter head he said:—

"It is sometimes said by liberal-hearted folk, 'Why cannot we merge all our Missionary activities into one body?' The answer is, 'We are not ripe for it.' 'When shall we be?' 'Later on, if we pray and love.' And in the meanwhile the new Determination makes a forward step towards the ideal. To take an instance. There was in the old Determination no special mention made of the Church Missionary Associations of New South Wales and Victoria, and yet through them last year was raised no less a sum than £15,136 and 81 missionaries were supported in the Heathen and Mohammedan world. And have not they a right to be called Ambassadors of our Church, as well as those who have gone out under the letters A.B.M., the total contributions to which amounted last year to £14,265? We have lately had deputations from the C.M.A. through almost every parish of the Diocese. We have been inspired by the testimony of

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faith. It has not gripped us. "If the Church is not taken very seriously by Christians it will not be taken by the world at all." We have to go back to the fundamentals of religious experience with our own best people. What if we could thus set on fire our 6000 communicants! Our Mission is for this. Nothing else will compensate us for the loss of it. It is Conviction of Sin, Conversion to God, Repentance and Amendment of Life, the Hierarchy of the Cross of our Lord Jesus Christ, Renewal of the Holy Ghost, that can alone sustain the revival of personal religion, and procure the regeneration of our national life.

The Peace of God.

Dr. A. C. Benson writes: "Who is there who has not felt in this time of tumult, and sorrow, and anxiety, the intense longing, if it were possible, to get away from the din and misery of it all? Who has not looked back to old untroubled days with a helpless yearning, and with a sense of regret that one was so unconscious of it all, so ungrateful? And yet side by side with that, who has not also felt the inspiration and the greatness of these fateful months, and a deep gratitude for the high and lofty emotions that have been kindled in every corner of the land? The deep anxieties of the time have lent a reality, a nobleness to life such as it never seems to have had before. There can be no one whose heart has not re-echoed the great words: "It is good for me that I have been in trouble: that I may learn Thy statutes." There is no shrinking then from the hardest of facts; only in weakness can men learn the strength of God.

"So, in days like these, we have a double duty, to perform unflinchingly whatever task comes to us to do, not in haste or fuss, and still less in finding noisy fault with everyone within range of eye or voice, but with a sturdy patience. And behind that all, we must try to keep a quiet haven of trust and hope, believing that the peace of God is not a mere empty dream, a fancy of the tired imagination, but a thing which can be actually present in the heart whatever fury of onset or clamour of battle may be echoing through the air. The peace of God is not an indolent repose which forgets in a dreamful reverie the grievous things which have happened and are happening. It is rather a calm, strong, profound faith that the strife and uproar are things which pass and fade; and that behind it all there lies something far nobler, quieter, wiser, that is in no doubt or uncertainty at all of what the end will be, but waits in an infinite patience and an all-embracing love for the time when men will have found out, through suffering and toil and sorrow, that the further secret of life is, after all, not hate, but love."

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The Church Record.

SEPTEMBER 1, 1916.

GOD FIRST.

In England the suggestion has been made that in connection with the National Mission there should be an effort to crystallise the results, in a pledge-card on which is to be recorded the resolution to put God first in everything.

But let us be sure we go deep enough to discover the real inspiration of the phrase. It certainly will mean that many professing Christians must enlarge the borders of their religious life.

But does it mean no more than that

an attempt will be made to convert formal Churchmen into vital Christians? Is it merely that those whose Christianity at present makes a bare struggle for existence only when sheltered by the walls of the Church, shall be galvanised into such spiritual life that their religion will stand strong and unshaken amidst all the storms of business and politics?

Then again the problem is not merely individual but social. Business men must be won for Christ, but more than that, the business world must be leavened with the Spirit of Christ.

Our analysis would we incomplete if we did not refer to another phase of the matter. It is God who must be put first—the Living God, the God who has revealed Himself in the Person of Jesus Christ.

struggle, according to the principles of Jesus Christ. The German Emperor, in urging his people on to the policy of frightfulness and aggression, vainly imagines he is putting "God first."

There is a phrase used in connection with the Transfiguration of our Lord, "And when they had lifted up their eyes, they saw no man save Jesus only."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Preparation for the Mission.

A Central Convention, in preparation for the Mission, was held at St. Andrew's Cathedral on Monday, August 28. First there was a Quiet Morning for the clergy.

From 11 a.m. to 12.30 a time of devotion was observed, during which the Rev. W. F. Wentworth-Shields gave two helpful addresses.

There was a Conference for the Clergy in the afternoon. Rev. W. L. Langley was the first speaker and his subject was, "How to secure results from the Mission."

In the evening a Convention Service for Church Workers and Communicants was held. Rev. A. H. Garnsey said that the object of the coming Mission was to awaken men and women to a clearer sense of what God could do for the world.

the home, in politics, in commerce, in industrial life. As a nation we must get back to God. The closing address by the Rev. H. S. Begbie was a solemn appeal for Consecration. Taking as his text the words of St. Paul, "Did ye receive the Holy Ghost when ye believed?"

Church Missionary Association.

The Young People's Union Anniversary will be held at the Sydney Town Hall on Saturday, September 2, at 2.30 p.m.

The 26th Anniversary of the Gleaners' Union will take place at St. George's Hall, Newtown (next to the Railway Station), on Thursday, September 14.

Miss Barber, who has been at home on her first furlough, started on her return journey to Pakhoi, South China, by the "Eastern," on Friday last.

C.E.M.S. Conference.

The Seventh Annual Conference of the C.E.M.S. will be held to-day (Friday) at the I.O.O.F. Temple, in Elizabeth Street.

Gifts for a Church Offered.

The Church of St. Luke, Pennant Hills, N.S.W., has been recently enlarged, and, in consequence, several articles of Church furniture are no longer required.

Y.M.C.A.

The 62nd Annual Meeting of the Y.M.C.A. was held in the Town Hall on Thursday evening, August 24. The Governor presided, and the audience was large and enthusiastic.

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erable from happiness and success in this life, and in the next. He spoke appreciatively of the great work of the Association among our troops. The Bishop of Bathurst took as his subject, "Religion and War."

Soldiers' Memorial Church.

A Soldiers' Memorial Church is to be built at Lidcombe, and the foundation stone will be laid by the Archbishop on Saturday, September 3, at 3 p.m.

GOULBURN.

(From a Correspondent.)

Military Notes.

The Bishop has been detailed for duty at Goulburn Camp. A letter from Captain Chaplain Gordon appears in this month's Cathedral Parish Notes.

Synod.

The Bishop has now convened Synod for September 26 and the summonses have been issued.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

The Mothers' Union.

In connection with the Mothers' Union, a Workers' Conference was held at Bishops-court at the invitation of Mrs. Lowther Clarke.

Mrs. Lowther Clarke, after opening the Conference with prayer, introduced and welcomed Mr. Chas. Crosby and Mr. L. Jenner, who had come to speak to the delegates.

stant reminder of the purer and happier life left behind. Mr. Crosby told something of the work which the Y.M.C.A., the Church of England Institute, and the organisations of the other Churches were doing amongst the men.

Mr. Jenner spoke of the work done at the Rest Club in St. Kilda Road, and told how men had been met at the boats and invited to spend the time there until they had to go back to the troopship.

In the unavoidable absence, through illness, of Lady Allen, the following resolution was moved by Mrs. W. M. Buntine (Acting-Diocesan Secretary):—"That this meeting is of opinion that intoxicating drink should not be served to soldiers in uniform, except within narrow limits at strictly defined times, and that shouting or treating should be made unlawful."

Church Missionary Association.

Dr. Ethel Good makes urgent request for

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a nurse to go out to her at Ranaghat (near Calcutta) in October next. We appeal for the nurse, and also for her support which must be from new income. This offers a grand opportunity to two Christian people, the one to say, "Here am I, send me," the other to say, "I will provide the annual allowance of £100." Let us pray that this challenge may be speedily answered.

Bible and Mission Study Schools.—A delightful and encouraging School was held at St. Paul's, Canterbury, at the invitation of the Rev. I. H. Dewhurst, from August 13 to 16. Over 70 members of the congregation attended each evening, and studied that illuminating booklet, "When God came." We are greatly indebted to the local Hon. Secretary, Mr. P. D. Touzel, and to the Study Leaders who conducted the circles. The next School will be held at Christ Church, Warrnambool, from September 10 to 13.

Girls' Missionary Band.—The Quarterly Service and Re-union of the Members of the Girls' Missionary Band was held in August. It was an uplifting sight to see nearly 100 girls assembled in the side Chapel of St. Paul's Cathedral, permission to use it having been graciously given by the Archbishop.

Miss K. E. Erwood (who as one of our missionaries worked for several years in the Palestine Mission) left for military service on August 24. We earnestly commend her to remembrance in prayer. Miss Erwood's address is c/o Church Missionary Society, Bombay.

Rev. T. Law, one of our missionaries at Allahabad, North India, concludes his quarterly letter with the statement, "In closing, may I appeal for more earnest prayer, and even more liberal support than you have given in the past, the need is intensely urgent, as we have now nearly 2000 registered names of those who are waiting for instruction."

Representatives to General Synod.—Through the inability of some of those elected to General Synod to go to Sydney next month, some members of the supplementary list have been called upon to act. As far as is known at present the Melbourne list will be as follows:—Canons Hughes, Hart and Wheeler, and Revs. G. E. Aickin, W. J. Ashton and H. T. Langley; Lay Representatives, Messrs. G. K. Merrit, E. C. Rigby, L. V. Biggs, J. T. Raw, J. Allard, and (probably) Dr. Leeper.

Dean Godby on the War.—"The most important issue of the present crisis is not victory over Germany merely, but that we should hear and obey God's voice coming to us in the troubles of the conflict." Thus the Dean of Melbourne spoke at the Anniversary Conversation of St. Mary's, Caulfield. In congratulating

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the parish on its 58th birthday, the Dean reminded the parishioners they were still laying the foundations of the future. In voicing the need of revival, he asked his hearers to begin each one with himself and ask, "Do I really believe in God? Do I believe in Jesus Christ; do I believe in the Holy Ghost? It was a searching address and created a profound impression. Revs. W. Prior and H. J. Raverty also addressed the gathering.

SENDIGO.
(From Our Own Correspondent.)
Ruri-Decanal Chapter.

The Ruri-Decanal Chapter of Kerang met at Kerang from August 14 to 16. There were present Canon Brydges, R.D., Revs. H. Plumtree, M. Jones, R. Brady, E. Griffith and Mr. S. Greenham. During the session, which proved a very interesting one, the following papers were read and discussed: "Is the World prepared for Peace?" Rev. H. Plumtree; "A Consideration of the position upon the Second Anniversary of the outbreak of the War," Canon Brydges; "The Position of the Holy Communion in the Church of England," Rev. M. T. Jones. It was decided that the next session of the Chapter be held at Coluna commencing on Monday, November 27.

QUEENSLAND.
BRISBANE.
(From Our Own Correspondent.)
Great Convention.

There was a large attendance at the Convention held in the Centennial Hall from August 22 to 24, in preparation for the General Mission. The Archbishop presided, and the Bishops of Rockhampton and North Queensland and Bishop Le Fanu were present, also the Missioners (Revs. Perry Gore and Langford Brown). In his opening address, the Archbishop said that the condition of the Holy Spirit's presence was that they should be with one accord in one place. Their purpose was quite clear and definite to deepen their spiritual life. It was especially necessary now that they were facing the great task of next year, for the sake of the work to be done, if not for their own sakes. This was the time they really ought to deepen their spiritual life. Their method was to try and pass in review, the great spiritual realities of their faith in order that they might improve their own conception of them, and that the truth of them might pierce more deeply into their souls. Accordingly they began with the great subjects of sin and redemption—with the world as they saw it, the world of misery and sorrow, and the deadly sin that was behind them. They Christians had the only, and also the complete, remedy for all that in the Gospel of Christ, so that night their main object was to look again distinctly and deliberately at the cross of Christ.

St. Nicolas', Sandgate.
Mrs. John Hardgrave, one of Sandgate's oldest residents, has presented a silver Communion Service to St. Nicolas' Church, in memory of Bishop Tufnell, and of the days when there was no Church of England at Sandgate, and morning service was held in the dining room of Deagon's Hotel. The great shade trees in Kate-street, which are a feature of Sandgate, were planted by the late Mr. John Hardgrave.


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St. John's Cathedral.

Revs. Langford Brown and Perry-Gore brought their work to a close by preaching in the Cathedral on Sunday, August 27. Mr. Langford Brown gave a series of addresses to men on the previous Saturday under the auspices of the C.E.M.S.

WEST AUSTRALIA.

KALGOORLIE.

The Bishop on Temperance.

The Synod of the Diocese met at Kalgoorlie on August 14. In his address the Bishop expressed in detail his views on the Temperance Question. In view of statements which have appeared in the press of late concerning the Bishop's utterances on this subject the following extracts from his Address will be of interest:—

"In my sermons I have attempted to deal with many subjects. One of these sermons has appeared in another State in so strange a guise that I failed to recognise even the text. I refer to my sermon on Temperance. One can always be responsible for what one does say, but I really must disclaim responsibility for what I neither said nor thought. However, it is all to the good that the most important question of Temperance should have prominence given it.

"No thinking man can deny that the misuse of alcoholic liquor is one of the biggest curses of to-day, and that there is a very great need for reform in the licensing laws as they are at present. There is a real danger of the average man, because he disapproves of and dislikes the manners and methods of amateur and professional advocates of prohibition, disguised as temperance reformers, forgetting that there is a pressing need for legislation to regulate the sale of intoxicants. The whole subject has, in truth, got somewhat out of perspective. The tendency of the statistical and experimental investigations has been to obliterate the distinction between the use and abuse of alcohol, between moderate and excessive drinking, and to bring into relief all the evils associated with excess, while ignoring the other side of the question. It is quite legitimate and desirable to emphasize the evils, but not by one-sided and dishonest handling of facts. But although we may not approve of all that is said or done in the name of Temperance we must not, for that reason, abstain from sincere support of all that really makes for a decrease in the misuse of alcohol. The word Temperance, which, of course, strictly means moderation, has acquired a particular meaning in connection with alcoholic liquor."

After giving a short history of the growth of the Temperance Movement, the Bishop continued:—

"Without doubt the efforts of the various Temperance Societies and organisations have been responsible for much, if not all, of the legislation which has had as its object the lessening the perils of intemperance. But legislation, though it can do much, cannot do all. Advocates of legislation are apt to substitute the means for the end. Those who advocate prohibition regard the adoption by this or that community as an end in itself and a proof of progress. But to me it seems the real point is not so much the law or the number of public-houses, but the habits of the people. At the present time all legislation is, of necessity, experimental. But the experiment is one that is well worth the making, even at the risk of failure, for the evils of intemperance are terrible. Facts

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prove beyond dispute that drunkenness is largely accountable for crime, poverty, and insanity. All thinking people are agreed as to the truth of this statement. But where some differ is as to the best means of combating the evil, and what kind of legislation will best obtain the end desired. Will prohibition do it? We have no proof that it will, but rather the contrary. It seems to me that the ultimate cure lies in education and environment. This does not mean that we should not use legislation as a restraining force. But legislation in itself is not a cure. The desire will remain although means to gratify it are absent. After full and anxious thought I give my opinion for what it is worth, recognising fully the hideous evils of intemperance. I do not think it would be a wise or workable law to entirely prevent the sale of intoxicants. I do not think it is founded on those principles of eternal wisdom and of long experience, which have dictated the laws of past nations. I do not find that the principle underlying such laws enters into the largest and oldest nations of the world. I think that the great principle of law is not to put it absolutely out of the power of a man to do what is wrong, but to strengthen him to resist temptation to do the wrong."

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

The Bishop.

The Bishop has been confined to his room for some weeks with a severe influenza attack. He is, however, now convalescent.

Scriptural Instruction.

The petition asking for a referendum on the question of Scriptural Instruction was last week presented to Parliament. Mr. Smeaton, M.P., in presenting the petition, explained that the 36,000 signatures attached would be supplemented by other names as the returns came in from the outlying districts.

New Canon.

Rev. T. H. Frewin, M.A., Rector of Hindmarsh, has been appointed an honorary Canon of the Cathedral. Mr. Frewin is a South Australian by birth. He was ordained in 1895.

WILLOCHRA.

(From Our Own Correspondent.)

Chancellor.

Mr. G. W. Halcombe, B.A., has been appointed Chancellor of the Diocese of Willochra. Mr. Halcombe is a rising Adelaide solicitor, and an indefatigable worker in everything that pertains to the welfare of the Church. He is the chairman of the Campaign Committee for Religious Instruction in State Schools, and is also a member of the C.M.A. Committee for South Australia.

TASMANIA.

(From Our Own Correspondent.)

Installation of the Dean.

Rev. R. Snowden Hay will be installed as Dean of Hobart in St. David's Cathedral on Tuesday morning (September 5). The clergy of the Diocese are invited to be present in their robes, and arrangements have

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of the Church. Some Churchwardens' barometer was the amount of the offertory and the number attending public worship. They should be men of prayer—constant, patient, believing prayer—and as such their Rector's loyal coadjutors through the winters and summers of parish responsibilities.

Continuing, the Archbishop referred to some length to the forthcoming Mission, asking the men to talk and pray much about it, to support the clergy by their frequent presence at the various meetings, and to endeavour to persuade the people to come so that when the pool of opportunity was troubled many might be persuaded to step into the Kingdom of open Christian discipleship and join themselves to God through His Church, and be made "lively members of the same." The Archbishop's words were lovingly spoken, and there was running through the whole address that wooing note which warms the heart, captivates the mind, and stimulates to faithful endeavour all those who profess and call themselves Churchwardens. The address was listened to with breathless attention, and at the close we were conscious that there went up from the soul of the audience something "like the sound of a great Amen!"

Archdeacon Martin briefly outlined the programme of the methods of the Mission, and said he hoped the Christian Church would be fully prepared to give a warm welcome to our noble lads who were spared to return home when the War was over.

A short litany was recited on behalf of the King, the nation, and the soldiers, the Sydney Diocese, the Church universal, and the Churchwardens in meeting assembled.

The ladies of the Church then took a part and "showed us no little kindness" in passing round tea, sandwiches, etc., which put the finishing touch on the "at home" feeling. The hope was freely expressed that another such meeting would be held, say, quarterly, as the spirit of brotherhood would be strengthened and the many links in the diocesan chain more firmly welded together.

Young People's Corner.

His Sacrifice.

A TRUE STORY.

Charlie was one of a big family who, not being possessed of an abundance of playthings and expensive toys, exerted their inventive faculties and expressed their individuality in their choice of pets and occupations.

Charlie's love was bestowed on a little white chick which he had chosen out from the clutch in his babyhood. His loving heart and gentle hand had so won the little creature's confidence that he could do almost anything he liked with it, and his devotion to his pet was very touching to witness.

It was the eve of Charlie's seventh birthday, and the little preparations in honour of this event were almost complete.

Sitting round the tea-table the children listened while their father told them a sad

tale of a poor old woman he had been visiting. She was seriously ill, and the Doctor had said she must have nourishing food. "But," he concluded, "how is she, out of her poverty, to provide herself with chicken broth or fresh eggs?"

His mother looked into Charlie's earnest brown eyes—now full of sympathy and concern—and asked him quietly, "How would you like to send Mrs. Brown your little chick, Charlie?"

Instantly a pained look came into his face. "Oh, mother, not my chick," he said; "I couldn't spare her."

The mother's reply was simply—"You remember, Charlie, our Lord Jesus said that He accepts a gift given to one in need, like old Mrs. Brown, just as if it were given to Him."

The birthday morning dawned, and as his mother moved about her room she smiled in anticipation of the eager voice she would shortly hear, announcing Charlie's joy over the contents of the little parcels he had been opening. Presently she heard a quick little step outside her door, and she turned to give her boy his birthday greeting.

But ere she could speak, in trembling, hurried tones, Charlie burst forth—"Mother, shall I catch it now?"

His mother looked at him in surprise—"Catch what, Charlie dear?"

"With a sob in his voice he answered—"My chick."

"Oh, Charlie, you said you could not spare your chick!"

"I know I did, mother; but you said if I gave it to old Mrs. Brown, it was just like giving it to Jesus, and I am willing to give my chick to Him."

The little lad was permitted to make his sacrifice, and to part with his much-loved pet; and though every member of his family knew how keenly he missed it, yet the brave heart never faltered, nor uttered a word of regret for his loving deed.

A delightful little sequel is yet left to tell. The story of the white chick came to the ears of a friend, and one day there arrived a small hamper basket addressed to Charlie, out of which hopped a sprightly little bantam cock and hen!

Instantly Charlie rushed to find his mother—his face flushed and excited, and a glad light in those beautiful eyes.

"Oh, mother, mother," he cried, "I gave Jesus one, and He has given me two."—"St. John's Parish Paper" (Parramatta).

A GRAND EXAMPLE.

At a recent conference of missionaries, pastors and chiefs in Samoa, a resolution was passed pledging the native Church to increase its annual contribution to the London Missionary Society to £5000 per annum, in addition to the sum of £4000 raised annually for the support of the pastors of the native Churches.

The Sermon on the Mount is the text book of Duty, the Magna Charta of the Kingdom of God, Christ's manifesto, and the constitution of Christianity.

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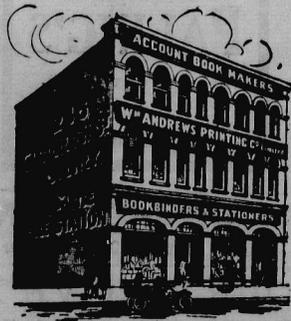
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Thoughts on the Church Seasons.

11th Sunday after Trinity (September 3).

THE GRACE OF GOD.

In the Epistle (1 Cor. xvi. 1-11) we have an instance of the power of the Grace of God, for which, in the Collect, we pray. St. Paul gives us a glimpse of his own spiritual experience. In his case God, of His infinite mercy, had made an Apostle out of a persecutor. What limits can there then be to the divine power? St. Paul can hardly believe that God could have so blessed him. He says: "I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am." From the experience of the Apostle, we can learn our lesson. He is content to take the lowly place, the place of the sinner who has nothing to plead and nothing to give except the love of his heart. All is from God. And God used him all the more because of his humility. All experience shows that God's way is still the same. It is when we are crushed and humbled by a sense of our own unworthiness and insufficiency that God can use us, pour out His grace upon us, and fill us with power. In that divine strength all things are possible to him that believeth; great work can be successfully done for God; and yet there must be in us no pride of achievement, but we should still say

with the Apostle, "Not I, but the Grace of God which was with me."

12th Sunday after Trinity (September 10).

THE LETTER AND THE SPIRIT.

The Epistle (2 Cor. iii. 4-9) sets forth the contrast between the Letter and the Spirit; "the Letter killeth but the Spirit giveth life." By "the Letter" St. Paul means the Old Testament and especially the Mosaic Law. The Jewish religion was the religion of a Book, but at that time the Christian religion was not committed to writing, but was preached by word of mouth, and brought home to men's hearts by a living Spirit. As St. Paul watched its transforming power, he asserts that these new ministers needed no writings to commend them, for the converts themselves were "living epistles, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart."

Things have changed since St. Paul wrote these words. The Christian religion, as well as the Jewish, is embodied in a Book; we rejoice in the Revelation of God in the New Testament. But it is still true, contrasting the two Testaments, that the Letter killeth, but the Spirit giveth life." The Old Testament sets forth the Moral Law. In it God is a Taskmaster standing before each man with His commands, "Thou shalt," "Thou shalt not." But in the New Testament, while the Moral Law is more emphasised than ever, God has crossed over

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Notes on Books.

From Sydney to Delhi, with Cook's Coupons, breaking the journey for a fortnight in Ceylon, by Helen P. Phillips. Paper cover 6d., cloth 2/-.

Copies obtainable from Thos. Cook and Son, 6 Martin Place, Sydney.

Miss Helen Phillips was the first missionary sent from Australia by the N.S.W. Church Missionary Association, and she carried on for some years a faithful and successful work in Ceylon. Of this work and its results the first few chapters of this book tell. Miss Phillips writes for school-girls, and takes her readers on from place to place, and incident to incident, in a bright and chatty way. As we read of the humble beginning of her work at Dodanduwa, and of the results which were visible when she revisited Ceylon, after an absence of eight years, we lift up our hearts in thankfulness to the Lord for all that has been accomplished. The remaining chapters of the volume tell of a journey Miss Phillips took to India, visiting Ootacamund, Madras, Bombay, Agra and Delhi. Here, of course, we have not the same vivid accounts of her personal work, but other workers tell the story of God's dealings with the people through their ministry. The book is illustrated by many pictures and will be of much interest, not only to "Australian School Girls," to whom it is dedicated, but also to readers of maturer age.

We have received from George Robertson Proprietary Ltd., Sydney and Melbourne, **The Spirit of Christianity**, by Frederick Schobohm, and **Spiritual Sacrifice (The Moorhouse Lectures, 1915)** by Canon Hart. We hope to review these books in our next issue.

REVIEWS AND MACAZINES.

The Churchman has much to say, in its Editorial Notes, against the endeavour to use the National Mission for the purpose of making the Holy Communion "the Principal Sunday Service," and thereby stirring up controversy at a time when all Church people should be working together in unity. A paper on "Naaman and Gehazi" by the Rev. A. G. Downer sets that Biblical story before us in a somewhat new setting. Lieut.-Col. Seton-Churchill deals with the question, "Will the War result in a Revival of Sacerdotalism?" To that query he gives an emphatic negative. Canon Vaughan's article on "The Spirit of Archbishop Leigh" is full of interest.

C.M.S. Magazines for July.

The C.M. Review contains a notable article by the Rev. C. E. Tyndale-Biscoe, whose educational work in Kashmir is well-known. In his school at Srinagar out of 1300 boys only 5 or 6 are Christians, and of 75 teachers only three are Christians. Yet in spite of these apparently poor results a great work is being done in Kashmir. "Preparing for the Kingdom." The Editorial Notes comment on the life of Yuan Shih Kai, the late President of the Republic of China, and deal with "Native Races and the Liquor Traffic." Mr. C. A. C. Stratfield writes on "Indian Universities and Colleges." The Cleaner is only eight pages long. Miss Mabel Ensor gives a vivid picture of medical mission work in Uganda, "First Impressions of Mengo Hospital," and Miss Couche, of the Hunan Province, gives a glimpse into the real heart of China. The Gazette, in addition to recent news from the Mission Fields, contains an interesting article on "Possibilities," by the Rev. G. Buchanan, and continues the series of "Interviews by Post," telling of a London Suburban Parish and its work for Missions.

Meroy and Truth is largely devoted to the publication of addresses delivered at the Medical Mission Auxiliary Anniversary, and Dr. Cox contributes an article describing the method of "Travelling on the North-West Frontier of India." **Awake** and the **Round World** maintain their usual high level of interest.

The Bush Brother is always interesting, well printed and illustrated. The Principal, in his letter, writes again on the subject of "Vocation," advocating an extension of what he terms "The Religious Life" in the Church of England, viz., the development of Sisterhoods and Brotherhoods. There is a very interesting article on "Work," by B.M.D., showing the need, above all else, of the "work" of intercession. In addition we have "A Day Off with the M.E.F.," "Feast of the Conversion of St. Paul in Malta," "Some Treasures of the Louvre," "Round the Camp Fire," "A Trip through China," "Early Church History," etc. The Children's Corner contains teaching on the Holy Communion of a very advanced type.

The International Review of Missions. This Quarterly Review is a necessity to all who would keep in touch with modern missionary effort, but it varies much in interest to the ordinary reader. This time more of the articles are of a technical character. We except from the category Dr. Arthur Smith's "Chapter of Experience in China," in which he shows that marvellous changes have taken place in that land. The subject of "Christian Literature" is dealt with in two papers. Those whose thoughts are led towards the Mission Field will be interested to read Miss Small's article on "Missionary Life as a Vocation." Mr. W. J. W. Roome, who has travelled much in the Dark Continent, gives a statesmanlike view of the "Strategic Lines of Christian Missions in Africa." The subject of "Missionary Education in the Sunday School," which is considered by Mr. R. E. Diffendorfer, is an eminently practical one. Other articles deal with "The Conversion of Russia," "The Home Base of Missions in Norway," and "A Sociological View of Religion."

The Failure of the Church of England.

At the annual meeting of the Oxford Mission to Calcutta, held last June in the Church House, Westminster, the Bishop of Madras (Dr. Whithead) reproached the Church of England for its want of zeal for the missionary cause in general, and particularly for its failure in India.

Like the Pharisees.

I hope, he said, that when the War is over there will be a great outburst of missionary zeal such as the Church of England has never yet seen. You are to have a Mission of Repentance and Hope. I look forward to its being a mission of repentance for the want of missionary zeal and enthusiasm which has unfortunately characterised the Church of England as a whole in the past. You in England have lost your hold upon the mass of the English people for precisely the same reason that you have failed to do your duty to your great Indian Empire, because like the Pharisees of old you have enjoyed your privileges yourselves and not tried to share them with those to whom Christ has sent you. There can be no life in a Church which is not truly a missionary church. Hitherto, the missionary work of the Church has been carried on by a few enthusiasts

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God's Crucible.

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What was is passing away,
And what will remain when it cools again,
No man may safely say.

But of this we may be certain—
The Old Things have gone for aye;
The wood and the hay, and the stubble, they
Have passed in the heat of the fray.

And what be the things that are left us?
"Gold and silver and precious stones?"
Or only a world into chaos hurled,
And cluttered with brave men's bones?

Have we added ought to the fuel
Of these fires of the wrath of God?
Have we had no part in the warping of heart
That has deluged the earth with blood?

But whatever our sins, the purging
Has cleansed us and purified,
With heart, and with brain we must build
Again.

Things of proof that shall abide,
O see that ye build securely,
When the time for building comes;
—With square-hewn rocks of righteousness.

And corner-stones of Faithfulness,
And girders strong of Righted Wrong,
And the blood of our Martyrdoms!

And build on the One Foundation,
That shall make the building sure,
The Rock that was laid ere the world was
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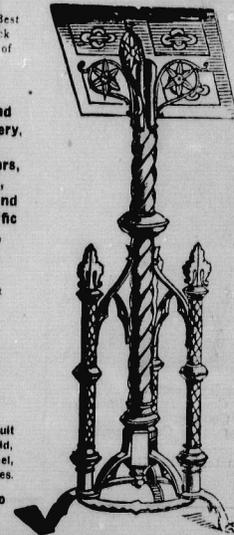
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VOL. III., No. 19.

SEPTEMBER 15, 1916.

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Current Topics.

If one man to-day stands out in the sphere of Australian politics as a statesman worthy of confidence it is the Prime Minister of the Commonwealth. However we may differ from him in his general views, there can be no doubt that he is head and shoulders above, not only his confreres of like political colour, but also the remainder of the political lights of our country. Since his return home there has been no change of attitude on his part in relation to the discharge of our responsibility as a people of the Empire in this time of trial. Many a man of small mind would have been either carried away or made antagonistic by the effusions of a hysterical public, and a more hysterical press, that have sought to force his hand in one of the most delicate of political situations, and would have thereby made sure shipwreck of the procedure to which he is conscientiously pledged—Conscription. It seems strange to us that so many people have completely failed to realise the difficulties that Mr. Hughes has had to surmount even in getting a majority for a referendum on the subject. It is quite idle, in the face of urgent need, to talk of resignation and coalition governments. The delay in such a process would have been much greater, and the country might have had to go through the costly and lengthy process of a general election. We must remember, as well, that the Prime Minister is a firm believer in "Caucus" government, and we may well believe that he cannot easily break away from a system to which he is so completely pledged. At the same time it will almost certainly be found that what seems to some people "the longest way round" will prove "the shortest way home."

The Bishop of Bathurst in his address to his Synod, seems to us to have just hit the mark when

A Reasonable View. "For my part I feel much sympathy with our Prime Minister. I am convinced that his heart is sound, and I am satisfied that he has 'played the game' like a man in taking the course of submitting the Referendum. Obviously the course was not the one he most desired to take, but he has done the next best thing that was possible in the circumstances. He is wise and patriotic not to let Best be the enemy of Good, when the Best was unattainable within any reasonable time. Let us support him wholeheartedly and eschew captious criticism. A world-wide reputation so brilliantly achieved has been endangered at the dictate of collegues of much smaller mental and moral

stature than himself. But I believe he will vindicate and enhance that reputation in the campaign to which he has pledged himself, and the voice of the people will proclaim that he has rightly interpreted the soul of our people."

It would be well for our country if the voice of criticism were stayed and the voice of prayer, earnest prayer, raised for those to whom belongs the responsibility of government.

The General Mission, both in England and Australia has commenced. In some parishes it is in full swing, and the response of the people is encouraging. The preparation time has not been of long duration, but much earnest prayer ascends daily to the Throne of Grace that there may be "showers of blessing." It is much to be wished that the real purpose of the Mission should be kept clearly in mind. "In this great Day of God" we believe that God is seeking us as a people; and therefore by this Mission the Church, throughout its living membership, is endeavouring to extend the kingdom of Christ throughout the great Empire to which we belong. The outsider in every case is the point of attack; and the success of the Mission will be judged by the effect of this appeal upon the nation at large. It cannot eventuate otherwise, if the attempt be rightly made, than in deepening the life of the Church itself, in its present membership, for the divine life is still manifest in operation that "he that watereth others shall himself be watered." In an age like the present, when it is unhappily too true that "worldliness and worldly methods are eating out the very heart of the Church's life," the clearly spiritual appeal and methods of this Mission should do much in the way of clearing men's minds regarding the true aim of the Church of Jesus Christ the Crucified. The cult of human nature has been for years obsessing a quasi-Christian world and obscuring the vision of a semi-Christian Church. Let us pray earnestly and unceasingly that this War which, in its awfulness and dastardliness, has declared the bankruptcy of human nature, may be God's way of deliverance for us from the bondage of so false a worship into renewed consecration to the true God and our Father in Jesus Christ.

The vexed Sunday question is always obtruding itself. It is so difficult to decide in every case between the right and the wrong, the expedient and the inexpedient. Too often resort is made to St. Paul's dictum that "all things

are lawful for me," to the obscuration of its limitation—"but all things are not expedient," and a "teacher of religion" will be found opening wide the door for the wholesale profanation of the Day whose every appeal to us is to lift up our lives above the ordinary and secular, and to emphasise the true environment of man—the living soul. Even so broad a thinker as Kingsley, in an incident recently quoted, only suggested to his lad that the playing of cricket on Sunday by village boys "may be right for them, but it would be wrong for you." The matter has become accentuated by the action of some members of the community who have been devoting and inviting labour on Sundays for the building and preparing of homes for wounded soldiers. The motive is excellent and beyond praise, but what will be the effect on the community at large? The people mainly responsible for this are without much doubt the people who rarely if ever darken the door of the House of God, and freely use their Sundays in looking after their homes, gardens and pleasures. And now they go on doing much the same thing with the accompaniment of much public advertisement, and no doubt freely urge those whose principles are altogether different to join them for the sake of the good cause. We question the expediency of the association thus involved; we question more the value of such an object-lesson "writ so large" for the children who are not able to differentiate so cleverly as apparently some of our religious teachers are.

It seems to us that a more matured judgment would lead to very much caution in action and in utterance. The confusion is great in the coming-ling of the spiritual and the non-spiritual. The great sanction of St. Paul is incapable of application, except to a really Christian community, and yet that sanction is absolutely indispensable from the Christian point of view. "He that regardeth the day regardeth it to the Lord; and he that regardeth not the day to the Lord he doth not regard it." If some of our Church leaders think that such Sunday work, so publicly done, is really expedient and right, why do they not seek to have it, just as publicly, consecrated by some act of religious worship? Such an act would provide a differentiating element that would tend to disperse the cloud of secularity which, otherwise, may well obscure men's vision in relation to that special kind of Sunday work.

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