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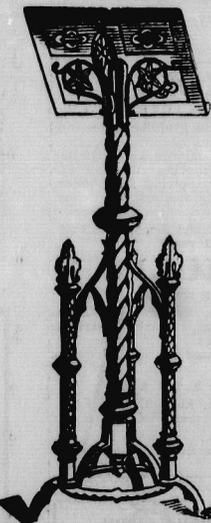
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# The Church Record

For Australia and New Zealand.

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## Current Topics.

Just now it is distinctly encouraging to see so many people eager to serve the Empire in patriotic effort. In fact, one of the outstanding features of this war Patriotism period is the marvellous way in which all classes of the community have endeavoured to serve their country. Their service has been unstinted and in many cases truly self-denying. We cannot, however, but note the grave tendency on the part of so many people, in that they act in these matters, as if serving the Empire was their religion. With them the old dictum, "the end justifies the means," seems to be the one guiding thing. Every day, Sunday and all, are alike to them in fulfilling what they choose to call patriotic duties. Any scheme of raising money will be attempted and carried through. Principles of rightness, morals, do not enter into question apparently.

We are therefore glad that the chairman of the Congregational Union, in his Presidential Address a few days ago, uttered both warning and sound advice relative to this grave tendency amongst us. He called it "the cult of Empire Patriotism," and outlined some of the things done in the name of "patriotic effort," to which the moral and religious forces of our land take strong exception. Now, genuine patriotism is a fine and exalted thing, and we are second to none in our advocacy of it. We are jealous for the strong and successful prosecution of the war. But we are jealous of God's cause if we may humbly say so. His laws cannot be easily set aside. The principles of righteousness cannot be abrogated even for Empire. Indeed the cause of our Empire, and the successful carrying through of the great task before us, will only be accomplished by giving God His supreme and rightful place in all our doings. Let us seek first of all the Kingdom of God and His righteousness and then we shall certainly prosper both at home and abroad.

We notice that a private member in the N.S.W. Legislature is to bring forward at an early date a motion in favour of the introduction of State Lotteries. We sincerely trust that the motion will receive short shrift. It ought to be turned down by such an overwhelming majority that no member will dare in future to bring such a proposal forward. This country has gained unworthy notoriety on account of its gambling propensities. Surely it is not going to add to them by the institution of State lotteries! Of course all kinds of plausible excuses will be raised in advocacy of the proposal, chief of which, no doubt, will be the raising of funds for the depleted State Treasury. But no government with an eye to the future well-being of the community, and having a

desire to promote the highest morality and noblest types of citizenship, will (that is, if it seriously ponders the subject) sanction such a scheme of money raising. Unfortunately, we have the Totalisator. But the amount of money transacted on the machine during the past few weeks, and that in spite of war, strike, and high cost of living, shows the appalling inroads the game of chance has made upon the community and ought to be an eye-opener to our legislators. It is a sad thing to see the vast numbers absorbed in the awful fascination of gambling. It is a disease in our social life of equal malignity and horror to the cancer in a human body, eating into the very vitals. It is ruinous to all that is best and truly worth while. We hope this motion will receive unqualified disapproval. The Churchman in N.S.W. ought to show his resentment by writing in protest to his local member. In fact, it ought to be made known that any politician who panders to the gambling evil ought to cease to have any moral or political right to exist.

If Australia is ever to grow into a great nation the disquieting gulf that at present divides what are commonly called Capital and Labour must somehow be bridged over. If the gulf becomes wider then we may well tremble for the future. And anyone who contributes towards such a widening is guilty of a crime greater than he can measure. Undoubtedly everyone who gives vent to feelings of bitterness on one side or the other is the worst kind of offender in this respect.

That there is such bitterness, and that the recent lamentable strike has been allowed to intensify it in many cases, is manifest to those who move about with eyes and ears open. It can scarcely be doubted that there is much callousness even to the distress of mothers and little children because of their relationship to "the strikers." This is not British and it is certainly far short of Christian. Yet it is to be feared that not a few Church-goers share the feelings of a certain lady who told her clergyman recently that if she had her way she would shoot all the strikers. The smug Pharisaism which is perfectly self-satisfied while it sits in harsh and unmerciful judgment on others is detestable and bad at the best of times. But when it is prompted by a spirit of bitterness and contributes to the spread of the spirit of bitterness then there is no word in the English language strong enough for its condemnation.

The strong criticism to which the Bishop of Grafton gave utterance in his recent Synod charge, was the result of the bitter difficulties under which the country dioceses labour, and which must press heavily upon the soul of any Bishop who realises the

responsibility of his large "cure of souls." In speaking of the loss during the past year of five experienced priests, the Bishop remarked:—

"We are glad to send some of our best elsewhere. There ought to be a more generous reciprocity between the dioceses of our Anglican communion than often exists. The diocese should not be surrounded as it were by a sort of Chinese wall, so that they who would go hence cannot, nor yet they who would enter come. The country dioceses labour under considerable disadvantage in this respect, especially if it be one, like ours, with little variation of climate. The sense of comradeship, which does perhaps really exist, should prevent a man who has served faithfully in one part of the Master's vineyard, from being relegated to the lowest place in another part when compelled from one cause or another to remove. There are many fetters, from which we shall have to shake ourselves free, if we are, as a Church, to be an efficient instrument in the hands of God, and this is assuredly one. It is a thorny subject, but I could not refrain from saying just that."

We sympathise with the Bishop in this criticism, and regret the absence of the wider vision that would seek to overcome this apparent lack of comradeship throughout the Church of the whole

Commonwealth. But, in fairness to the larger dioceses, whose policy seems to be here impugned, it must be said that conditions of Ordination would have to be agreed upon and loyally observed before there could come about that full and free reciprocity which we believe is demanded for the sake of the whole Church as well as every diocese. There is also something to be said from the point of view of the rank and file clergyman: the genius of the Church of England is, under broad limitations, to leave the incumbent of a parish or cure of souls as free as possible, in order that his personality may have the freest scope for development and work. Considering the responsibility and exceedingly solemn nature of that work, and what tremendous importance his personality counts for, this is surely a wise policy and well worth the great risks involved. And besides, it provides an appeal to a man's highest, and will tend to quicken the sense of vocation. Now, the conditions of the Australian Church seem to manifest a tendency to obscure this point of view, even in the larger dioceses; but there is a very common feeling that in the smaller dioceses this tendency is becoming more and more marked, and consequently they will find it increasingly difficult to get or retain their clergy. It amounts to this, it seems to us that there is a danger of our Bishops being so fascinated with their own point of view and their own methods of work, that instead of having men in their dioceses with a proper fulness of responsibility and freedom of working, they prefer to have men who are placed rather in the position of curates. Another cause of this tendency, and perhaps a more frequent one, is an over-anxiety that lacks the divine charac-

teristic of patience, and so becomes so impatient with the material at hand that interference with another's functions takes place, giving perhaps an appearance of success, but inevitably crippling the other's fuller development if persisted in.

If we remember rightly the men who arose to themselves the title of "Modern Churchmen" felt that the position of Germany in the War had placed the exponents of "modern" criticism and thought rather under a cloud of suspicion. So much of that criticism had been "made in Germany" that there was some real ground for the fear. They, however, seem to have recovered something of their former supreme confidence and self-assurance, for at the fourth annual conference, held in Cambridge last August, we are again treated to the old cock-sure assumption that all wisdom is to be found with them and them alone. Sir W. Ashley, Professor of Economics at Birmingham University, expressed his views as follows:—

"The conviction that not only the priest, in the mediæval sense, but also his rival, the pulpit theologian of the Protestant churches, has ceased to be useful to the English people. While preaching could still be of great service in the maintenance of the religious life, the old kind of systematic theology had, he said, been rendered impossible by Biblical criticism. Speaking on the sex question, within as well as outside the marriage state, he said it did not really matter what our Lord said with regard to the marriage except that one was naturally influenced by what so great a soul thought and said. But it had no earthly influence on us. We had better put it on one side and start afresh on what we thought to be good for our fellow men and women.

We confess to a good deal of disappointment that the latter statement seems to have gone unchallenged, as if the rejection of our Lord's authority as a teacher were axiomatic in the view of these "modern" Churchmen. We can only marvel at the huge self-conceit that can so lightly dismiss as not pertinent the words of the Incarnate God in favour of their own wiser counsels.

Some twenty years ago a writer, in discussing the tendencies of Modern Theology, said:—

**The Trend of Modern Theology.** "The Reformation made Scripture the way to Christ. The authority of Scripture, not of the Church, was its fundamental principle. The new suggestion is to abandon this ground, while retaining all that is essential in our faith in Christ. It is said, in effect, 'The authority of Scripture has broken down, but it does not matter as long as we retain Christ.' This sounds very plausible, but is it a tenable position? How long shall we retain Christ? And how much of Christ, and what sort of Christ, should we retain?" It seems as if the fear expressed here has its justification in some of the sayings of the above Conference. When men, recognised as teachers, make statements or accept statements such as were made by Sir W. Ashley, the plain man may well look at his Bible and say, "They have taken away my Lord and I know not where they have laid Him."

The exigencies of modern criticism required that the authority of Christ should be impugned in order to give free scope to the vagaries of the human intellect; the "kenotic theory" was worked for all it was worth in this regard; our incarnate Lord was reduced to the level of an ordinary Jew of the day; a differentiation was sought between His knowledge of things human and divine; the former was

strictly limited to the ideas of His time and His teaching judged by modern critics to belong to that category of things does not matter anything to us, and "we had better put it aside." We are strikingly reminded of a warning said by one of the many Isaiahs to have been sent to a straying people of old: "Thy knowledge it hath perverted thee."

We could wish that those who affect to be able to understand the deep mystery of the Person of Jesus Christ would display more consciousness of the holiness of the ground upon which they tread and a deeper sense of their need of the all-constraining and guiding presence of the Holy Spirit. It were well for the plain Christian man to lay to heart the teachings of the Apostle as of his divine Master, that for the interpretation of the Word or Revelation of God spiritual equipment is of first importance, and without it intellectual powers may only lead astray. In the looking for guidance in these matters too much stress is usually laid upon the expert from the point of view of mentality and not of spirituality. It may be a comfort to many a humble Christian to know that a man of the proved intellectual powers of the present Bishop of Durham, a man who is one of the greatest spiritual forces in the Christendom of to-day, is by no means ready to accept what are sometimes, with questionable humility, called "the assured rights of higher criticism." We say this because it is sometimes rather arrogantly assumed that all the intellectual forces are on one side.

We would call our readers' attention to another item in the Grafton Charge which will be found on page 4. It is so hard to get people who do not live in the back-blocks to realise the difficulties of getting the Church's work going on sound spiritual lines. The "Greater Britain Messenger," the organ of the Colonial and Continental Church Society, in a recent comment on an Australian diocese, hazarded the criticism that the Church here has become accustomed to a dearth of spiritual opportunity that would be regarded as deplorable by the Church at home. And any one at all conversant with the appalling needs of some of the bush districts will confirm the criticism. We hope that the Bishop of Grafton's words will be weighed very carefully and prayerfully by Churchmen in the more privileged parts of the Commonwealth. New South Wales Churchmen would do well to respond to this appeal for help. We are quite sure the good bishop would be delighted to enrol them in the newly-formed Grafton Church Aid Society, membership of which involves the

**The Appeal of the Bush.**

privilege of assisting the work in the bush by prayer and gift. As an illustration of the dire need, we may adduce one instance known to us personally, of a district of a large parish judged of sufficient importance to justify the expense in time and money of a visiting missionary from a distant diocese which had to rest content with a church service about once in six weeks on a week night. We hold that it belongs to the responsibility of the whole church to strengthen the work in the weaker places. To any one who values at all the privileges of public worship the appeal should be undeniable.

Deep concern is still being felt over the advance of sacerdotalism in Melbourne Diocese. Advanced high-churchmanship is quite contrary to the traditions of Melbourne Diocese, and we feel does not represent the views of the Archbishop. The only fear is that an aggressive and intolerant section may be allowed, in the interests of peace, to dominate the Diocese, and so alienate a large body of loyal people from their Church. A drift has been going on of recent years, and if any place is to be left in the Church for those who treasure the principles enshrined in the Prayer Book a determined stand must be made. Rev. E. S. Watsford merits the thanks of the Church for the bold protest he has made against the disloyal character of the ritual and teaching at St. John's, Latrobe St. His protest has drawn public attention to a movement which has been growing in intensity, and has drawn from the Archbishop of Melbourne a statement of the teaching of our Church on the subjects at issue which abundantly justifies the Evangelical position. The "C.E. Messenger," the official organ of that diocese, has followed up the Archbishop's Synod pronouncement by an Editorial which exactly defines that position.

**The Melbourne Controversy.**

**Confession.** "The statement made by the Archbishop on the above subject, in his annual address to the Synod, carried comfort to many members of the Church who have been distressed by statements and letters in the daily press. From some of these letters, it appeared, especially to the uninitiated, that articular confession before a priest was essential for salvation to a normal soul under normal conditions, instead of being a special remedy for a sick soul in special circumstances. Controversialists as a rule quote from formularies and standards of faith only such matter as will support their contentions. The passage, for example, in the Prayer Book relating to private confession is usually mutilated and the qualifying pretext omitted. "And because it is requisite, that no man should come to His Holy Communion, but with a full trust in God's mercy and a quiet conscience; therefore if there be any of you who by this means cannot quiet his own conscience therein, let him come to me, or to some other discreet and learned minister of God's word and open his grief; that by the ministry of God's Holy Word he may receive the benefit of absolution." etc. "The words 'who by this means' imply

that means other than seeking 'further comfort and counsel' are prescribed and should be used faithfully. The opening of grief to a discreet and learned minister is the last means after other means and methods have failed. These are set forth in the preceding paragraph in the exhortation. The 'way and means' to quiet a troubled conscience are, first, self-examination; secondly, private confession to Almighty God; thirdly, reconciliation; fourthly, restitution; fifthly, forgiveness of wrong suffered. When these have been done, and the conscience is still troubled, then the penitent is exhorted to seek further comfort and counsel, and to go to some discreet and learned minister of God's Holy Word and disclose his grief, etc. This is the order and method prescribed by the Church of England in dealing with troubled consciences, which should be observed faithfully as a whole, and by all who speak and teach with the authority of the Church."

## English Church Notes.

### Personalia.

Rev. W. R. F. Addison, C.F., who before the war was Chaplain of St. Edmund, Salisbury, has been awarded the Victoria Cross and decorated with the same by the King himself. It was awarded "for most conspicuous bravery at Sannaiyat, Mesopotamia. He carried a wounded man to the cover of a trench, and assisted several others to the same cover, after binding up their wounds under heavy machine-gun fire. In addition to these unaided efforts, by his splendid example and utter disregard of personal danger, he encouraged the stretcher-bearers to go forward under heavy fire and collect the wounded."

Mr. H. C. Barnes-Lawrence, M.A., has resigned the Headmastership of Weymouth College, which he has filled with conspicuous success since 1902.

The Bishop of Peterborough has appointed the Rev. Edward Arthur Burroughs, M.A., Fellow and Tutor of Hertford College, Oxford, to the Residuary Canonry (No. III.) in Peterborough Cathedral, vacant by the death of Bishop Clayton. The appointment is one which will give great pleasure to a very large number of people, for by his letters to the "Times," and his books—notably "The Valley of Decision"—he has become widely known as a champion of the highest ideals in connection with the war. The new Canon is the only son of the Rev. W. E. Burroughs, B.D., Rector of Everton, and Prebendary of Exeter Cathedral.

The foreign mission field has sustained two serious losses. Archdeacon Dennis died on his way home from West Africa in August, and Canon F. T. Cole, for forty-five years a missionary of the C.M.S., has died at Taljhari, Bihar, India.

The death is announced of the Rev. W. Montagu Manning, Vicar of St. Luke's, Prestonville, Brighton. He was a graduate of Cambridge and a member of Ridley Hall, and took his B.A. degree in 1890. The deceased clergyman was the eldest son of the late Captain Manning, of Cambridge brother, we understand, of the late Sir William Manning, Vice-Chancellor of the University of Sydney. Many Australian Cantabs have grateful remembrance of the kind hospitality shown to them by the Captain during their undergraduate course.

The Bishop of Uganda has promulgated the Letters of Constitution drawn up for the Chapter of the new cathedral at Kampala, now approaching completion. The Constitution has been settled with great care, and it embodies the best result of experience gained in other missionary fields and in the Home Church. The great help rendered by Chancellor Worlledge, of Truro, is specially acknowledged. It is clear that the Bishop has had in mind to make the Chapter a real power in the diocese, and in appointing the first Canons he has assigned to each a definite department of work. The Bishop himself is the Dean, and the Chapter will be his Confidential Advisory Council in matters diocesan. It is interesting to note that it is provided in the Uganda Constitution that "the Bishop may, when he so wishes, by giving notice, take the preaching turn of any member of the Chapter, or other preacher." This new chapter in the history of the vigorous life of the Church in Uganda is opening under the happiest auspices, and its development will be watched with interest.

### A Plea for Reality.

"The Bishop of Chelmsford sends us an extract from a letter he has received from a bereaved mother which claims the serious attention of the clergy. The lady writes in evident distress at what she terms the heart-breaking omission in the services of the Church of all reference to those who have given their lives for the country. It will be noted that she does not ask that they may

still be prayed for, 'the Church of England,' as she says, 'does not admit of this'; but she does ask whether it is not possible to offer Almighty God specific thanks for their devotion to their country's cause, and prayer that He will raise up a new generation who shall profit by their noble example. Deep sympathy will be felt for this bereaved mother. It may be that she has been unfortunate in her experience, but we confess to a feeling of uneasiness that in too many churches up and down the country there has grown up a spirit of war-weariness which has quenched the spirit of prayer and thanksgiving; and yet the number of aching, suffering hearts increases week by week, and there are many open sores which time seems incapable of healing. Has the Church no message of comfort and hope for these stricken souls?" ("Record.")

### C.E.M.S. in Africa.

The Church of England Men's Society has been heard of from Nairobi, B.E.A., where a parochial branch is doing excellent work. The members ran the parish magazine so successfully that it was able from the profits to make grants to various Church funds. They also staff the Sunday School, and successfully established the Boy Scout movement in the protectorate.

### Church Army Huts.

The "Church Army Review" prints the following fine letter from the Prime Minister:—

"I take this opportunity of bearing my testimony to the extreme usefulness of the Church Army Recreation Huts, at home and in all the theatres of war, to H.M. Forces for comfort and cheer.

"The combination of refreshment-bar and games, with the quiet corner shut off for devotion, is a happy blend, directed by superintendents ineligible for the Army, men of high tone, many voluntarily helping from the highest motives.

"In the shell zone these Huts are invaluable. I heartily wish success to the effort to respond to the request for many more portable huts, many to be erected in the devastated region recently taken from the enemy.

"D. LLOYD GEORGE."

The Earl of Derby, Secretary of State for War, has sent the Church Army the following encouraging message on the occasion of the completion of three years of the war:—

"Ever since the beginning of the war the Church Army has been active in many ways for the good of H.M. troops, not only in providing necessary rest and recreation by means of Huts and similar institutions at home and in nearly every theatre of war, but by provision of hostels for men on leave, for housing and training discharged men, recreation rooms, hostels, etc., for wives and families of soldiers, sending parcels to men in the trenches and prisoners of war, providing canteens for munition-workers, and in several other ways. I much appreciate the value of the Church Army's work, which has conducted materially to the physical and moral welfare of the troops, and I wish it every success.

"DERBY."

### The Bishop of Liverpool's Great Loss.

A very general sympathy was expressed with Bishop and Mrs. Chavasse and family at the death from wounds received in action of their son, Captain Noel Godfrey Chavasse, V.C., M.C., R.A.M.C., in August; and now tidings have been received that another son, Dr. F. B. Chavasse, R.A.M.C., has been wounded. Only in July a third son, Lieutenant Aidan Chavasse, was wounded and missing, and tidings from him are anxiously awaited, as it is feared that he is a prisoner in the hands of the Germans. A fourth son,

who previous to the outbreak of war acted as private Chaplain to the Bishop, is still a Chaplain at the Front.

### Archbishop of York at the Front.

The Archbishop of York has been on a visit to the Western Front, and is greatly cheered and encouraged by all that he saw and by what he was enabled to do. He visited the armies along the whole line of the British Front and at the bases, and visited the great battlefields of Messines, Vimy, and the Somme. He speaks in terms of strong appreciation of the "steadfast devotion to duty, the quiet strong confidence, the cheerful endurance of ceaseless strain, the heroic indifference to danger and willing acceptance of sacrifice, the spirit of unity and comradeship in a great cause which mark our fellow-citizens in the army at the front."

### Indian Women and Degrees.

The Zenana Bible and Medical Mission, "Kinnaird Christian College for Women," in Lahore, has just had a gratifying success in the Intermediate Arts Examination for the B.A. Degree. Eight students entered, and all passed the examination, four with Honours. A Non-Brahman Hindu headed the list; the second was a Christian (C.M.S.); the third a Brahman Hindu; the fourth a Christian (Church of Scotland); the fifth a Sikh; the sixth a Christian (C.M.S.); and the seventh and eighth Christians (American Presbyterians). The Punjab papers express great satisfaction at the results.

### The Principal Service.

A Round Table Conference, appointed by the Bishop, has been held in Birmingham, for the purpose of considering the place of the Holy Communion as the central service of the Church. There were eight sessions of the conference, and the main subjects of discussions were: Frequency of Communion, Non-communicating Attendance, Fasting Reception, Evening Communion, and the best time for the service. No very practical result has been attained except that members of the conference have perhaps come to a better understanding of one another's position.

### Bishop Frodsham and Stockholm.

"The Record" says:—"Bishop Frodsham, formerly of North Queensland and now Canon of Gloucester, has been saying some 'straight things to the Labour Party' about Stockholm. He speaks with undoubted authority, for in his Colonial sphere he was brought into close touch with Labour movements, and is a convinced and open supporter of the Trade Union movement. Moreover, since he has been home he has done much to promote good fellowship between Labour and the Church. His counsel is wise and timely. He advises Labour to act with increased restraint and patriotism under the present circumstances 'lest they play into the hands not only of pro-Germans, but revolutionaries, and so the pitiable conditions of Russia be repeated in this country.' Bishop Frodsham is a man of large views, and his well-known sympathy with the cause of the workers gives special significance to his words."

### LARGE VOLUNTARY ATTENDANCE AT BIBLE CLASSES.

The attendance at the daily Bible classes at the Momoyama boys' school of the Church Missionary Society at Osaka is purely voluntary; nevertheless it averages 668, while at other lessons it is 669. This is a really remarkable record.

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Mr. F. H. J. ARCHER, M.A., Dip. Ed.

## The Archbishop of Brisbane and Re-union.

In the course of a masterly Charge to his Synod the Archbishop made some interesting observations on live questions. His Grace said:—

### The War and the Nervous Strain.

"I begin with a comment on the general situation. It is frequently said that the war has not really affected us in Australia. True, its effects are not felt here as in the Old Country; but the nervous, psychological effect upon our spirit is worth noting, lest we add unnecessarily to our troubles. Wise observers have often noted before now that in periods of widespread suffering sentient human nature has a way of adding to its own misery by a sort of nervous reaction. When men's minds are tense with labour and anxiety, the nervous system gets on edge. There arises a spirit of impatience and irritation which magnifies every mishap and brings acrimony into the mildest controversy. Many instances of this might be given. The times call for patience and forbearance. The patience of the citizens will enable the community to weather the worst storms. Here I need hardly point out, is an opportunity for the Church. Loyalty and self-control—loyalty towards the powers that be, and self-control in criticism—are the external expressions of our faith. And our faith is made for trials like this: the nation—restless, irritable, suffering as it is—will weather the storm in so far as there are ever-ready Christians who stand steadfast and unmovable, because they have never a doubt that all things work together for good to those who love God.

### A.B.M. and C.M.S.

"The first meeting of the newly constituted Board has been fixed by the Primate for October 25th, and the whole Church ought to look forward to the occasion with prayerful interest, for although the framework is in existence, the problem before the Australian Church will not be solved until that framework is clothed by the mutual confidence and goodwill of the two main parties concerned into a living, united, freedom-loving, missionary hearted, home base for all our missionary work. The problem before it is to secure on the one hand the genuine ascendancy of the Board, which now represents the whole Church, and on the other, unhampered freedom of movement and self-government for the Church Missionary Society, so far as this is possible within the limits of the larger whole. We have to establish these two principles in practical life. Our task is to show the world that it is possible for the C.M.S. to go forward unhampered in its great work, and at the same time to do so as a loyal and indeed essential part of the larger organization. With due tact and mutual good will we can, and please God we will, achieve our object.

### The Mission.

"I am constantly asked about the results of the General Mission. It is natural perhaps for people to ask; but it is also natural that I should have no answer to give. Sir Douglas Haig is very reticent in his reports when a big push is on, and in this great spiritual offensive of ours you cannot expect much report, still less any estimate of the results. All I can say is that many missionaries, parish priests, and workers, and very many of our people, have found most real and deep encouragement. What more do you want? Not more than this could have been said in the first great days after the Resurrection. Life in Jerusalem followed its normal course. The Roman Empire was quite unconscious and unmoved. Only certain witnesses chosen before of God knew anything about what had happened. It was only afterwards that those same few witnesses turned the world upside down. That situation is repeating itself now. On the one hand the common life of the people shows no sign of change. The world goes on untouched and unconscious; but on the other hand a few people are burning with new conviction and joy. With these the hope lies. They will bear their witness. Because of them, we can say that the work of the Mission has genuinely begun.

### Re-Union.

"In conclusion, I want to announce a great movement contemplated throughout the Christian world which demands our interest and co-operation. It is proposed, in connection with the World Conference on Faith and Order, to appeal to all Christians throughout the world to observe the week, January 18th to 25th, 1918, as a season of special prayer for the re-union of Christendom. I hope that our Church will everywhere observe this date with earnest solici-

tude. The more I ponder over the present distress, and the moral and spiritual bankruptcy of Christendom which has led to it, the more I am brought back to one thing as the cause of all: that thing is the division of Christendom. Division is the blighting paralysis which has destroyed the influence of the Church. Schism has rent the Church for a thousand years, and instead of decreasing, its evil influence has tended to increase in modern times. We know how freedom of thought and the toleration of free thought have grown among us. They have grown because they are the just demands of the human conscience, but we must remember that the complement to mental freedom is the humbleness of mind which knows its own littleness. In shaking off the spiritual tyranny of old days, we have not retained that humbleness of mind, and so schisms and divisions increase among us like the cracks in the drought-stricken earth. And what is the consequence? The Church's influence goes. The war has shown us this indeed. The war has marked the temporary triumph of the enemy forces in human life—the of the avarice which is the besetting sin of commerce, of the pride which is the besetting sin of military strength, of the godlessness (I mean the policy of worldly expediency rather than faith in the unseen) which is the besetting sin of statesmen. These forces have grown because there was no world-wide spiritual force to hold them in check. If for the past thousand years the Church had been one—not indeed with the unity to which one section of the divided Church invites us, but one in its common relation everywhere to its Heavenly King and Head, one in its approach to His faith and Sacrament, one in its zeal for His sovereignty over all mankind—who can tell what the world might have been to-day? Should we have seen Christianity despised and denied in Christendom? Should we ever have reached the present moral and spiritual chaos? I do not say that a united Church could have prevented the war, but at least it would have gripped the conscience of the nations, and the world would have listened as it does not listen to-day.

"If the world complains that the Church has failed, I cannot find it in my heart to stand up in its defence. If it has failed it has failed because it is divided. Nor have I any sort of programme to offer. Certainly no programme of re-union. But I am convinced that the Church will never come into its own again until it has been re-united, and therefore it is that I welcome the great world-wide effort of prayer fixed for next January. One thing only I will add: do let us avoid programmes of re-union, or hasty attempts at rapprochement. We are not ready for anything of that kind. Re-union when it is ripe will come as the spring grass comes over the land. It will not be a matter of programmes at all. Until then it behoves us to pray with penitence and patience and to persevere in hope."

### THE TWENTY-THIRD PSALM.

In "pastures green"? Not always; sometimes He

Who knowest best, in kindness leadeth me. In weary ways, where heavy shadows be.

And be "still waters"? No, not always so; Oft-times the heavy tempests round me blow, And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry Aloud for help, the Master standeth by, And whispers to my soul, "Lo, it is I!"

So, where He leads me, I can safely go, And in the blest hereafter I shall know Why, in His wisdom, He hath led me so.

—Anon.

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## Grafton Synod.

### The Bishop's Charge.

The Synod was held during the week beginning October 9, in Grafton, and was largely attended. The Bishop delivered a very comprehensive Charge, in which he dealt with many subjects of local and general Church interest, including educational policy and progress, Grafton Church Lands Ordinance, ecclesiastical fire insurance, the mission of witness and missionary work, home and distant. His Lordship commenced, as was to be expected, with an acknowledgment of God's mercies to him and the Diocese in his remarkable restoration to his work as Bishop. He said—

"As I look at the programme which we have to crowd into the next two days, if possible, I pray, in the words of John Oxenham:—

God grant you  
In the common ways of life  
Good common-sense!  
And in the larger things  
Uncommon sense!  
And, in the greatest things of all,  
His own God-sense!

"Must not my first utterance be a note of humble gratitude to the Almighty Father that I am permitted to stand here to-night? In this hall, thirteen months ago, you bade me leave the work I love for a season. Obedience is always good, though sometimes hard. But it has been said, 'God hides a blessing in every burden that He calls His own to bear, and He Himself bears more than half the weight,' and I have found it so.

"October 6—whose anniversary has just gone by as some of you will know, is a day of hallowed memory to me. On that day last year in the quiet church of St. Mark, Darling Point, fourteen of my brother Bishops—nearly all my seniors in our so responsible office—gathered round me, and with imposition of hands, sought from the Great Physician such gifts of healing and such alleviation of bodily pain as might be right in His all-seeing wisdom, for us to claim. And oftentimes, I know, throughout the days that followed, you added your intercessions to theirs. God heard and answered! And through the skill and knowledge that He Himself imparts to man, a wondrous measure of restoration has been vouchsafed. No small test of that renewal has been made during the six months since my return to your midst.

O praise the Lord with me,  
And let us magnify His name together.  
I sought the Lord, and He has heard me;  
Yea, He delivered me out of all my fear.

"Some day, when one has had time to think as deeply as one should upon so profound an experience as this, I want to discuss with my reverend brethren the place that this ministry of healing, whether by unction or the laying on of hands, should have in our work for God. A far larger place than actually it does hold to-day in our communion, I hope, is destined for it. Types of thought outside the Church, denying much that is essential and fundamental in our belief, have forced the consideration of the whole subject upon us. To our shame we say this, yet must we thank them for so recalling us. Oh, that the best of scientific skill might be more often linked with the prayer of faith—not merely linked, but closely and intimately allied for the healing of the faithful!"

The Bishop paid a just tribute to the far-sighted policy of Bishop Tyrrell, late of Newcastle, in procuring an abundance of property in Grafton for Church purposes,

forecasting even in those far-off days the formation of the Diocese.

Mission of Witness.—This far-reaching event naturally occupied the Bishop's attention. In this regard the Bishop said:—

"I ask you to reflect with me upon the effort of the past six months—the Diocesan Mission of Witness. The prominent note of this Synod must surely be one of fervent thanksgiving. May I indicate some of the chief grounds for praise to God?

"For the mission's fresh emphasis upon the true functions of our ministry. For my own part, I have never felt nearer the fulfilment of the pastoral ideals of the episcopal office than in the carrying through of the enterprise on which most of my time, thought, and strength have been expended from April to September of this year. The Mission of Witness has put a new meaning for me into the injunction of my consecration:—

"Be to the flock of Christ a shepherd; and to the prayer which precedes the laying on of hands:—

"That he may evermore be ready to spread abroad Thy gospel, the glad tidings of reconciliation with Thee."

"A second ground for thanksgiving is the fellowship and interchange of thought we have enjoyed with the visiting missionaries. In the conduct of the mission we have been assisted by 25 brethren from other parts, and by nine of our own staff.

"But, most of all, must we praise God for manifold blessings vouchsafed, known and unknown. How can we tabulate spiritual blessings? It is impossible. The great day alone will reveal in fulness what consistent steadfast ministries and seasons of revival have wrought. I could mention to you scores of most wonderful demonstrations of the Spirit's manifest workings, such as have been made known to me by the clergy and missionaries.

Missionary Enterprise.—His Lordship pointed out that this had for them a double need—(1) Unshepherded country in their own midst, (2) Unevangelised heathendom. After outlining the present very unideal method of treating new districts in sending out mere tyros to struggle against the difficulties of isolation and meagre finance, with the emphasis too often almost of necessity laid upon the financial aspect of the work, the Bishop laid down the more ideal lines of such pioneer work. The best man, and not the raw recruit, should be sent; he should be perfectly free from the financial problem for at least a year; the Diocese should be at his back in the way of sympathy and help; the consequence would be that he would more quickly win the heart and confidence of the new district.

## Personal.

The Archbishop of Brisbane, in his Synod Charge, made the following touching allusion to a Diocesan loss:—"A more active, if not more prominent member of Synod, has passed from us in Edgar Walker, whose memorable treasurer-ship of Synod still lives in your minds. It is hard to speak in public of one's friends; and Mr. Walker was always so true a friend to me that I cannot but feel his death a personal loss. But many of you are feeling the like. His breadth of mind, his extraordinary lucidity of thought and expression, his buoyant cheerfulness, optimism and good temper were the characteristics we learnt to value in Synod. But better even than that was the true warm heart and the humble piety of the inward man. I don't think it is generally known that when the question of closing the Longreach Hotel was before Synod in 1905-8, it was his strong loyalty, backed by his business knowledge, which nerved me

to go and press upon Synod a measure for which we all of us have been thankful ever since."

Dr. Eric Dark, M.B., Ch.M. (Syd.), of the R.A.M.C., serving somewhere in France, has been awarded the Military Cross. Dr. Dark is the fourth son of the Rev. Joseph Dark, formerly of Mittagong, N.S.W., now residing in Greenwick, Sydney. His brother, the Rev. W. A. Dark, M.A., is Vicar of St. Bartholomew's, Sheffield.

Rev. Thos. H. Goodwin passed quietly to his rest on Sunday, October 7th, at the ripe age of 93 years. This "grand old man" has indeed "kept the faith," and his life has been marked by loving service for others until within a few weeks of his death. For many years he has been a volunteer Braille writer, and his work has brought comfort and light to many blind folk. His last book, finished about a month ago was a missionary one—Rowland Bateman, 19th century apostle. Mr. Goodwin was a parishioner of St. Hilary's, E. Kew.

The Rev. G. H. Cranswick, B.A., Bishop-elect of Gipsland, and Mrs. Cranswick and the Rev. W. V. Gurnett were entertained at a farewell social last night by the members of St. Paul's Church, Bendigo, of which Mr. Cranswick has been incumbent since the resignation of the late Dean Macdonald in January. Mr. Cranswick will leave Bendigo early next week to be consecrated Bishop of Gipsland, while Mr. Gurnett will, on the induction of the Rev. G. Aickin as incumbent of St. Paul's Church, return to Sydney. A presentation of a communion service was made to the Bishop-elect of Gipsland on behalf of the members of St. Paul's parish, while Mr. Gurnett was given a travelling bag. Mrs. Cranswick also received a present.

Rev. R. P. A. Hewgill, M.A., Rector of St. John's, Adelaide, has been elected to the charge of the parish of Walkerville, in succession to Bishop Wilson.

Rev. R. T. Wade, B.A., who has been for some years headmaster of Barker College, Hornsby, N.S.W., is severing his connection with that school at the end of this year. Mr. Wade is opening a school for boys at Pymble, N.S.W., in the New Year. We welcome this new development as it will add another to those excellent Educational foundations in which the position of religion in the training of the child is regarded as fundamental.

We regret to learn of the serious illness of Canon Bellingham, of St. Philip's, Sydney, who is suffering from an attack of acute rheumatism.

Miss Pownall of the Foo Chow (China) Mission, and the Rev. E. C. Gore of the Sudan (Africa), are returning to Sydney on furlough—the latter chiefly for health reasons.

Miss K. M. Boydell of the Gresford (Newcastle) Parish has been accepted for training, and will forthwith enter the Deaconess House for a term. It is interesting to note that Miss Boydell is the great grand-daughter of that saintly pioneer bishop, William Grant Broughton.

Bishop and Mrs. Pain were tendered a farewell at Sale. The Bishop was

presented with a cheque for £200, as a token of the esteem of the clergy and the laity. Members of the Ladies' Guild, of which Mrs. Pain was patroness, gave her a silver jewel case and card case.

The Bishop-elect of Gipsland, the Right Rev. G. H. Cranswick, will be consecrated in the Melbourne Cathedral on November 1 by the Archbishop of Melbourne. He will be enthroned at the Pro-Cathedral, Sale, on November 15.

On Tuesday the Archbishop of Melbourne, the Archbishop of Queensland and the Bishop of New Guinea, arrived in Sydney. During their stay they will be the guests of the Archbishop and Mrs. Wright at Bishopscourt. The Archbishop of Melbourne will preach in St. Andrew's Cathedral at the evening service on October 28.

Rev. W. E. H. Percival (Archdeacon of Bendigo and rector of All Saints' pro-Cathedral) has been elected Dean of Bendigo in succession to the late Rev. MacCullagh. It is probable that Rev. G. E. Aickin will be appointed Archdeacon of Bendigo.

Mrs. C. M. A. Pierce, of West Maitland, whose name is almost a household one in Newcastle on account of her unselfish labours in behalf of the "Mission Field," is making good progress towards recovery, after her very serious operation of August 16 ultimo.

Mr. Edwin Phillips, hon. treasurer of the C.E.M.S., has been nominated for a lay canonry at St. Paul's Cathedral, Melbourne. There are now five candidates for two vacancies in the cathedral chapter.

The Rev. W. V. Gurnett has been accepted for service abroad, and will leave for his new sphere of work early in the year. Mr. Gurnett was ordained in the Sydney Diocese, and has served in the Parishes of St. Paul's, Chatswood, Coogee, and St. Paul's, Bendigo (Vic.).

## Brisbane Synod.

The first session of the 18th Synod commenced on the 9th inst. Holy Communion was administered in the Cathedral at 7.45 a.m., and was attended by a large number of representatives. The Archbishop at the first business session drew the attention of members to the presence of the Bishop of New Guinea, who was accorded an ovation of welcome. The Archbishop in his Charge dealt with matters of general as well as diocesan interest. He referred to the shortage of clergy, and counselled patience on the part of the laity. His Grace also referred at length to the educational policy of the Church, and adduced as illustrations of progress three big schemes upon which the diocese had taken in hand. St. Hilda's, Southport, had entered upon the first instalment of its permanent building at a cost of £10,000. The Brisbane Church of England Grammar School had purchased a site and begun to erect buildings, which would cost eventually quite £15,000. Southport, their oldest and largest public school, would launch upon a still greater building scheme after the war. The Glennie School was building a much-needed chapel; and Warwick had launched a new school for girls, which would be opened after Christmas.

### PROTESTANT CHURCH OF ENGLAND UNION.

The Series of addresses on the History of the Church will (D.V.) be continued at St. Barnabas' School Hall, George St., West, on the First Tuesday in each month as follows:

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November 6th—The Oxford Movement.  
Rev. S. J. Kirkby, B.A.  
December 4th—Problems of To-day. Rev. C. C. Dunstan.

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under the management of the Sisters of the Society of the Sacred Advent.

The Archbishop spoke strongly concerning the social evils that are still effecting for all our national life in spite of the presence of the terrible war. He said: "Men are doing evil with both hands earnestly. Mr. Bonar Law's confession in the House of Commons as to his profits on shipping investments has proved once for all to the plain man that the charges of dastardly, selfish profiteering are only too well founded. The drink bill in Australia is still over 25 millions, the drink convictions 70,000 a year. We all know what a ghastly revelation of sexual vice is involved in the recently-published statistics of venereal disease; and the figures of the Commonwealth Statistician show that well nigh 50 per cent. of the marriages in the Commonwealth are preceded by sexual sin; while the takings of the totalisator at the Albion Park races last June (£4,800 in excess of the previous June), and the shameless encouragement of gambling in almost all our patriotic carnivals and 'white cities,' are an indication of the drift of the popular taste. No, there is no sign of the sobering of the people's spirit. We are not yet worthy of victory or peace."

The report of the Home Mission Fund showed steady progress. The excellence of the work of the Missions to Seamen was emphasised, and the A.B.M. Corresponding Committee's Report showed an encouraging increase in financial support. Some good discussions took place on the questions of gambling and the liquor traffic. The wholesale raffling for war funds was strongly condemned by most of the speakers. A motion was passed unanimously requesting the Attorney-General to grant no further permits for raffles, art unions, etc.

## Correspondence.

The Rev. F. W. Reeve and the Archbishop of Sydney.

(To the Editor).

Sir,—Has Mr. Reeve considered the moral responsibility he has incurred in the attack he has made upon his Ordinary?

Surely it is a sorrowful thing that in order to reiterate his dissent from certain action of the Synod of the Diocese of Sydney he should write unfairly concerning the Archbishop.

Mr. Reeve, in the course of his letter, writes regarding the disposal of the income of the Moore Bank Estate, and after mentioning that it had been the "laudable" custom not to publish the names of the recipients, but the names of the parishes and districts, because "The Bishops in the past who made those grants naturally withheld the special and at times distressing circumstances which influenced their allotment of money," he complains that there is "in the latest report no trace of the destination of the money (over £2000) beyond the fact that it went to clergy grants." He proceeds, "I respectfully asked the Archbishop in Synod for the omitted information and received it not. It was no wonder that men of all shades of thought almost to a man voted to relieve the Archbishop of the annual administration of £1500 of the Moore Bank Funds and to hand it over to the Home Mission Society, which in its report, always mentions each grant."

I shall show that the implication which Mr. Reeves' words convey that the Synod was dissatisfied with the Archbishop's administration of the income of the Moore Bank Estate, or dissatisfied with his Grace's answer to Mr. Reeves' question, and in consequence of such impliedly alleged dissatisfaction handed over the administration of most of the income of the Trust to the Home Mission Society, is wholly erroneous. And first let me state that Mr. Reeve did receive a great deal of information in answer to his question.

He asked—

"Will his Grace the Archbishop, in accordance with the practice of previous years, give the members of Synod a list of the parishes and districts, the clergymen of which have been assisted by grants from the Moore Bank Funds, together with the amounts received in each case during the past financial year?" The President replied: "I thought that we had complied with the desire expressed by Synod at its last Session. The Fund was distributed as follows—

11 at £50, 1 at £45, 3 at £40, 1 at £38/15/-, 4 at £35, 13 at £30, 6 at £25, 10 at £20, 6 at £15, 22 at £10, 3 at £5.

The names are known to the Church Property Trustees who issued the cheques. The above amounts were gifts from the Fund to the respective clergymen personally to supplement their incomes. I express the

hope that the Synod will be satisfied with this reply."

It is difficult for me to write calmly (but I shall do so) with regard to what is implied by the words "It was no wonder that men of all shades of thought, almost to a man, voted to relieve the Archbishop of the annual administration of £1500, &c., &c."

Although Mr. Reeve has written those words, the truth is that his Grace had expressly asked the Synod to hand over the administration of the Moore Bank income, except £500 to the Home Mission Society. Moreover it was stated again and again during the discussion in Synod, that now that the income of the Trust had become so very much greater than it had been, the Archbishop did not desire to administer more of it than £500 annually, and that it was his Grace's express request that the balance (roughly £1000) should be administered by the Home Mission Society. The Synod wished to support the Archbishop in the matter, and voted accordingly.

I have only to add that the Synod had taken this action—the 3rd reading of the Ordinance which embodied the Archbishop's request, and the Synod's response thereto, had occurred, and the date on which Mr. Reeve gave notice of his question, and, therefore a day before it was answered. Yet Mr. Reeve writes, "I respectfully asked the Archbishop in Synod for the omitted information, and received it not. It was no wonder that men of all shades of thought," &c., &c. I refrain from comment.

Is it too much to ask of a clergyman who does not shrink from writing to the press in detraction of his Father in God, that he will at least write carefully and refrain from words which are misleading and mischievous?

The gravamen of Mr. Reeve's charge is his assertion that there is "a distinct loss of sympathy with and confidence in diocesan affairs." This alleged "lamentable state of affairs," he "would attribute largely" to certain recent action of the Synod of the Diocese in dealing with Trust Funds. He has two principal props or supports for the fabric of his assertion.

Now there is a curious confusion of reasoning in his communication. He cannot have it both ways, and whereas the alleged want of confidence is alleged to have been caused by the action of the Synod the first prop or support he has set up is his implied assertion that "the same Synod which by its action caused the 'loss of sympathy and confidence' itself expressed the want of confidence by taking from the Archbishop the power of dealing with a certain Fund. This assertion and argument I have already dealt with.

The other prop remains to be examined, viz., Mr. Reeve's statement and the use he makes of it concerning the income of the Home Mission Society, otherwise known as the Church Society. He informs us that whereas the income "used to be" £6000 it is now £3000. Therefore there has come to be "a distinct loss of sympathy and confidence in diocesan affairs." Such is his argument.

Mr. Reeve is mistaken in writing that the income of the Church Society "used to be" £6000. Once only, in the year 1887 the income reached that sum, the exact amount being £6140/0/7.

Five years later (in 1892) the income was £4506. In 1897 it was £3066. Another period of five years went by, and in 1902 the income was £2846. I am giving the annual income at intervals of five years, because it would be tedious to readers, and would take up too much of your space to give every year's income, but this I can do if Mr. Reeve desires to have the information. The records show that in 1902 the income was £2738, but if we include, as we ought to include, the income of the then new "Mission Zone Fund of the Home Mission Society" the income for that year (1902) was £3906. Another period of 5 years brings us to the year 1912. In that year the income of the free fund of the Home Mission Society was £2060, and of the Mission Zone Fund £1140—a total of £3200, while for the last financial year (ending 31st March, 1917) the total income of the free fund was £4495 4s. 7d.—Home Mission Society £3353 10s. 4d., Mission Zone Fund £1051 14s. 3d. This was, with two recent exceptions, the largest income on record during a period of 24 years, and the amount received (£4495) was entirely apart from the large funds collected by the Home Mission Society for the benefit of our soldiers.

Now, while I should be sorry to assert that success or faithfulness of the fact of the possession of the confidence of the Church is to be gauged in terms of money, yet in view of the figures I have quoted I ask it is quite fair to buttress an assertion in detraction of the Archbishop that there has occurred "a distinct loss of sympathy with and confidence in diocesan affairs," by the statement that "it was announced

in Synod that the income of the Church Society used to be £6000. Now, notwithstanding increased expenditure it is only £3000."

I submit that the two principal props Mr. Reeve has used to support his fabric have been found upon examination, to be as worthless as the fabric itself; before the gentle breeze of honest criticism, both fabric and supports lie prone together.

GERARD D'ARCY-IRVINE.  
Röse Bay, 22nd October, 1917.

### The Archbishop Stands Sponsor.

(To the Editor, "Church Record.")

Dear Sir,—The Rev. H. A. Haslam, to say the least, is unjust to St. John's College, Melbourne. One would think from his letter, that the recent controversy in Melbourne had been centering round the parishes of which old St. John's men had charge, or with which they were connected, but nowhere is this the case. Might we then be permitted to point out that the Wardens of St. John's during Mr. Haslam's brief sojourn there, was Reginald Stephen, now Bishop of Tasmania, who, although a High Churchman, is famous, as a just and broad-minded man. The lecturers, too, have always represented both schools of thought, as the names of Bishop Sadlier and the Rev. M. J. B. Bennett, clearly prove, and we think it may be fairly said that none of the lecturers at any time influenced "the young towards extreme teaching." Among the senior students are the names of Hedley Raymond, appointed by Reginald Stephen, to be the first senior student, W. E. Ramshaw, and W. H. Johnson, who are, at least, not party men in the Ritualistic side, and the last of whom was senior in Mr. Haslam's time. St. John's has always contained men of both schools and no case of persecution has ever been known to us. We regret very much the occasion for this reply.

Thanking you, Mr. Editor.

We are, yours, &c.,

On behalf of St. John's Old Boys' Association.

W. E. RAMSHAW (Chairman),  
HEDLEY RAYMOND } Committeemen  
H. L. CROKER }  
W. H. HENDERSON }  
A. J. WHYTE, Hon. Secretary.

### Ritualism in Melbourne Diocese.

(The Editor, "Church Record.")

Dear Sir,—The Archbishop of Melbourne seems determined to defy the great body of loyal church-people by appointing the most advanced clergymen to new parishes. The latest appointment is that of the Rev. Walter Green to the parish of Toronga. Mr. Green is well known to be an ardent advocate of a distinct loss of sympathy and confidence in diocesan affairs. This parish will be partly supported by the Home Mission Fund of the Diocese. I strongly advise all loyal church-people to consider the question of withholding their subscriptions until they are assured that their money will not be utilised for undermining the Church and its influence.

I am, yours, etc.,

PROTESTANT.

Melbourne, 10/10/17.

### Menangle Camp.

(The Editor, "Church Record.")

"Sir,—May I be allowed to make an appeal through the medium of your paper on behalf of a new development in our camp work amongst the soldiers.

Up to the present our Church has done practically nothing officially for the well-being of her boys at the Light Horse Camp at Menangle. The Home Mission Society, however, recently decided that this state of things should not continue, and consequently I have been appointed C. of E. Chaplain to the Camp.

What we now want is equipment in the way of a chapel tent, general recreation tent, and the requisite furnishings for each. The cost of some will be necessarily heavy, but if some churches as well as individuals will make contributions for this particular work, the burden on the funds of the Home Mission Society will be considerably reduced.

Contributions, therefore, are earnestly solicited and should be sent to the Hon. Sec. of the H.M.S., Diocesan Registry, George St., Sydney.

Yours, etc.,

H. S. COCKS, C.F.

P.S.—The Rev. C. J. King, rector of Camden, has been doing excellent work as Chaplain honorarily in addition to his parochial work.

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

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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.

OCTOBER 26, 1917.

## THE MISSIONARY ENTERPRISE OF THE CHURCH OF AUSTRALASIA.

## THE NEW DEVELOPMENT.

The new Constitution of A.B.M. will, we trust, mark the beginning of a new era in the missionary activities of the Church in Australia and Tasmania. The first meeting of the new Board (how we dislike this term—the Church Synods seem to cling too lovingly to Standing Committees and Boards, names of ill-omen to enterprise and progress) is to be held on Thursday, 25th inst., and we cordially associate ourselves with the sentiments of the Editorial of the A.B.M. Review, where it says:—

"The chief and deciding factor in the successful working of the new Determination will result only from the seeking and following the guidance of the Holy Spirit. It is of the utmost importance that the month of October shall be marked by special and instant prayer that God may lead His Church along the path of service, and that we, His servants, may strive with single aim to extend His Kingdom, working in full accordance with the broad principles underlying the new A.B.M. May the Holy Spirit be present in His power to unite and guide those who are called to the Council of the Church for the extension of His Kingdom.

There are grounds for a genuine hopefulness under the new Determination. In the first place, the world view of the missionary obligation of the Church is emphasised, and churchmen of all shades of theological thought will have an opportunity of hearing of the world's needs and ills, as well as of the wonderful way in which the Gospel is being proved for all men "the power of God unto salvation to every one that believeth." The widening of men's sympathies that will inevitably follow the faithful portrayal of the present need and power of that Gospel in the wider world, will tend to quicken men's faith in that Gospel's power for their own country's needs, and will make them healthier Christians.

Then, again, it is a good thing for a great Church to so realise and frankly recognise its responsibilities as to organise itself for the great world enterprise, and to press upon its individual members that the task of evangelising the world belongs to her responsibility and because of their membership to theirs. It is corporate action of this kind which will impress the imagination of the ordinary, and, unfortunately, easy-going Church-adherent, and probably awaken him to the fact that, after all, "missions to the non-Christian world" belongs to his "job" as a disciple of the World-Saviour.

But there will be called for the greatest care lest this placing of the missionary enterprise of the Church in its rightful position in the activities of the Church should be allowed as a pretext for chaining up in endless and hopeless machinery those splendid individual enthusiasms and activities which have, after long and agonising struggles, awakened the Church generally to its responsibility in the matter. That would be a repetition of the ancient folly of fabular truth, of killing the goose that laid the golden eggs; it is just as well to remember that "the eggs" are the all-important things.

We must be careful of full-sounding phrases that mean little in the present undeal state of the Church. We are told that—

"Practically the action of the General Synod in passing the new Determination amounts to this—the Council of the Church in Australia states its conviction that the best means to enable every member of the Church to do his share in fulfilling our Lord's Command to go into all the world is to form a Board of Missions elected by the whole Church responsible to the whole Church. The A.B.M. is the instrument whereby "the whole that has been entrusted to her shall be given to the whole world."

This sounds excellent, but how is it going to work out in practice? It ought to be sufficiently patent to most thoughtful Churchmen that the sine qua non of successful missionary enterprise is the enthusiasm of a heart which is really on fire with love to Christ, and therefore to the souls of men everywhere. Only the Christian who is definitely missionary hearted will, to any practical degree, influence others for this great enterprise. And, unfortunately we have to say it, because a man happens to be a clergyman, or even a dignitary of the Church, it does not necessarily follow that there is in him this needful enthusiasm, as a matter of fact officialism is such a snare that it too often follows that the vision is limited. And yet when that august body "The Church" proceeds in Synod to elect men for this work that demands men of the highest spiritual and missionary vision, these qualifications are by the ordinary synodsmen, cleric as well as laic, put out of consideration in favour of the other considerations of "gaiters" or "party." We venture to say that the present selection is quite sufficient to make C.M.S. supporters devoutly thankful that their representatives demanded a full autonomy before permitting the Society to be included in the Determination.

What is called "the A.B.M. ideal" will only be practically realised when the Church throughout its membership experiences a Pentecostal revival. We could wish, for the sake of our Australian missions, that the new A.B.M. would delegate full control of those missions to men and women of known missionary and spiritual fire; for we venture to assert that our own Australian Church is still in too un-ideal a stage to warrant her supercession by official committee of the voluntary society with, what the Archbishop of York called its "splendid enthusiasm."

## UNITED LOYAL DEMONSTRATION.

AUSTRALIAN LEAGUE OF LOYALTY  
To Oppose Disloyalty, to Protect the National System of Education and our Civil and Religious Rights generally.

## THE INAUGURAL MEETING

Will be held in the  
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Rev. Dr. Merrington, St. Andrew's, Brisbane.

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## Our Melbourne Letter.

(From our own Correspondent.)

An active campaign is being maintained against the Pew Rent System. Rev. F. Lynch's ardour is in no way damped by the rejection of his notice-to-quit bill. He has written to the papers calling attention to some words by the Bishop of Goulburn condemning the system. The "Argus" last Saturday replied with a sub-leader in defence. It did not deal with the ideal of the free and open church, but was on practical lines, showing the convenience of allotting pews as a provision for families worshipping together and for raising a regular and dependable revenue. Several things of interest were dwelt on in the article. One was to draw attention to the real bone of contention—the allotting of seats with the sign of ownership, the card setting forth the pew holder's name. It is actually proposed in some parishes to get rid of the advantages of the Pew Rent System, and to preserve its faults, by abolishing payment and continuing the names on the seats. But even when the names are not there people will occupy the same seats, and if they are not of a truly Christian spirit will resent anyone else coming in when they have assumed unwritten and unauthorised ownership. One could quote a church near the city which boasts of free seats, but it would cost the verger his billet if he allowed a stranger to drift into certain pews—which all goes to show that what is needed is not so much a new system as the inculcation of a new spirit among church-goers. Let it be felt a real privilege to welcome the stranger, and a crime against the Christian brotherhood to ask anyone to vacate a seat or to make the stranger uncomfortable. In other words, let seat-holders apply their Christianity to the use of their privileges as seat-holders and we will hear no more complaints about the inequities of the Pew Rent System. Further, if Mr. Lynch would succeed in his propaganda, let him bring forward a better system of finance and parishes will not be slow to abandon the old system for the new.

The Day of Prayer is being observed, if not universally, yet with something better, a spontaneous earnestness on the part of the laity of all the churches. There is a type of clericalism which is, alas! not confined to the sacerdotalists, which resents any movement being commended to their acceptance which does not bear a kind of official trade mark. "Who is this self-appointed committee which asks the church to observe a day of prayer? Who asked them to move in the matter?" This is the kind of carping criticism which is worse than sheer indifference, for the critics profess to be in sympathy yet stand in opposition. Let us hope they are few. A sufficient answer to the above would be,—The Holy Spirit of God does not always choose official rulers to inaugurate a spiritual movement—names like St. Francis and Booth are sufficient to warn us that every movement is to be examined on its merits. Does it meet a need? Is it opposed to the central aims and work of the Church? Such questions as these find a most satisfactory answer with regard to the Day of Prayer. We believe the movement is of God, and we thank Him for putting it into the hearts of some men who were brave and zealous enough to issue the call.

## The Church in Australasia.

## NEW SOUTH WALES.

## Day of Prayer.

Wednesday, November 21st, has been set apart by the Church of the Province of N.S.W. as a Day of Prayer, a solemn day of self-abnegation and intense supplication to the Lord of Hosts for a rapid victory and a lasting peace.

## SYDNEY.

## Parramatta Convention.

On October 1, Eight-Hour Day, the Annual Convention for the deepening of spiritual life was held at St. John's, Parramatta. Canon Bellingham presided, and the Revs. H. S. Begbie, S. H. Denman, S. Taylor, W. V. Hilliard, and Mr. G. Jackson gave the various addresses. In spite of the transit difficulties, consequent upon the strike, there was a good number of Christian workers and others present. In the absence of the Rector, Rev. R. C. Blumer was responsible for the arrangements, which were well planned and carried out.

## The Bible Society Demonstration.

(Communicated.)

A crowded and enthusiastic gathering of young folk and adults took place in the Y.W.C.A. Hall on Saturday, September 29, when the winners of the recent Prize Essay Competition connected with the Centenary of the New South Wales Auxiliary of the British and Foreign Bible Society, received their prizes.

Canon Bellingham, being chairman, found himself in very happy surroundings with his youthful audience brimful with expectation. Addresses suitable for the occasion were delivered by the chairman, and also Mr. Fred Corkhill, who made mention of a very useful aid to the young folks in their Bible reading, the Monthly Search Text Competition, which appeals in the monthly "Bible in the World."

The children's Penny Coupon Books—the money collected being the New South Wales gift to provide Scriptures for our brave Allies—have raised so far £900, and each child who collected the 8/4 received a beautiful souvenir Testament. Already 1250 of these have been distributed throughout the various schools.

Mr. J. B. Nicholson expressed his pleasure at so many young folk entering into the competition—seniors 170 and 65 juniors—and was pleased to note that the writers gave a good deal of attention to the origin of the Society and the various details connected with the work of the Colporteur. Mr. Nicholson took the opportunity of announcing that the Competition will be held again this year.

Mrs. Nicholson presented the prizes to the successful competitors. This was done with a kindly word of approbation to each child.

1st prize, Bible and five sovereigns in the senior division was awarded to Myrtle Feek, of Lindfield.

2nd prize, Bible and three sovereigns, Dorothy May Weatherstone, Rockdale.

3rd prize, Bible and two sovereigns, Sheila Rainford, Bexley.

4th prize, Bible and one sovereign, Leslie Tillam, Hunter's Hill.

Sixteen other prize-winners received each a leather bound, silk sewn Pocket Bible and half sovereign.

In the Junior Division, 1st prize, Bible and two sovereigns, Brian Jones, Hunter's Hill.

2nd prize, Bible and 30s., Frona Stark, Roseville.

3rd prize, Bible and one sovereign, Doris Steel, Kyogle.

Seven other prize-winners received a Pocket Bible and half-sovereign.

In addition to the list of prize-winners, there were other essays, both junior and senior, of sufficient merit to entitle the essayist to a neat Pocket New Testament, bound in flexible leather. Over one hundred of these were also presented.

The meeting was closed with prayer. Particulars and subject of this year's competition will be duly forwarded to the various Sunday School Superintendents and Ministers. The subject selected is, "The Bible and its Mission." Eligible competitors: any boy or girl not over 18 who has been living in Australia since June 30, 1917, may compete. Juniors, under 13 years; seniors, under 18 years.

Ten prizes in the junior and twenty in the senior divisions will be awarded.

## Church Missionary Society.

The Gleaners' Union 27th Anniversary, combined with a Welcome to Miss Pownall (G.U.O.M.), and Rev. E. C. Gore, also a Farewell to Miss K. Miller (Africa), and Miss L. Clayton (Punjab, India), will be

held on Tuesday, October 30th, 1917, in the Chapter House. Afternoon session, 3.30, intercession and addresses by Revs. A. A. Yeates, M.A., Miss Devenish-Mearns, Japan, Miss Katie Miller, Africa, Miss Pownall, China. Public Meeting and Valedictory, 7.30 p.m. Chairman: Right Rev. Bishop Fain. Speakers: Rev. Edward Walker, Rev. E. C. Gore, Miss K. Miller, and Miss L. Clayton. Tea will be served in the Basement at 6 p.m.; tickets 1/- each, may be obtained from Local Secretaries or C.M.S., 51 Elizabeth Street.

## Dedication Festival.

St. Thomas', North Sydney, is keeping its Dedication Festival this week. The Festival was ushered in by a first evensong in the Chapel on Saturday evening, the 20th, and is continuing over Sundays, the 21st and the 28th. The Rector this year is having the missionary note sounded throughout the Festival, and Sunday the 21st October, was observed as a special Missionary Sunday. There was a Corporate Communion of all the Guilds at 8 o'clock, with over two hundred communicants, when special intercessions were offered for the Church's world-wide work. The list of Festival preachers at St. Thomas' is always a strong one, and this year includes the Archbishop of Melbourne, the Bishop of Bathurst, the Bishop of Goulburn, the Bishop of Armidale, the Bishop of New Guinea. Last Sunday the Bishop of Goulburn preached at 11, and stirred the large congregation with a profoundly moving missionary appeal. At Evensong the Bishop of Bathurst preached to a very full Church, and pleaded the pastoral needs of the bush.

Next Saturday the Bishop of Armidale conducts a quiet afternoon for Church workers in the Church, and preaches at the concluding Evensong of the Festival on Sunday night next. The Archbishop of Melbourne is to be the preacher at the 11 o'clock Eucharist on Sunday morning. The Festival will end with a great missionary gathering of all Church people in the School Hall on Monday, 29th October, when the Bishop of New Guinea is to speak.

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

The Sixth Annual Sale of Work will be held on Friday, November 2 in the Sydney Town Hall. It is a matter of considerable importance, both to the Home Mission Society, and the Mission Zone Fund that the Sale should be a financial success.

In order to bring the Sale to a successful issue, the hearty co-operation of the Clergy is needed, along with the enthusiastic support of all Church people, and we hope that this will be generously given.

## BATHURST.

## Synod and Church Papers.

At the session of Synod held last week a motion was introduced commending to Church-people of Bathurst the "A.B.M. Review," "Diocesan Church News," and "Church Standard." The motion was amended to include the "C.M.S. Gleaner" and "The Church Record." It was then carried. We appreciate the loyalty of our supporters and the broad-mindedness of the Synod.

## VICTORIA.

## MELBOURNE.

## Moorhouse Lectures.

Archdeacon Davies, of Sydney, who was Moorhouse Lecturer for 1917, delivered, recently, his course of addresses on the subject of "The Church and the plain man." The history of modern civilization was summed up in the two words—organized selfishness. Dealing with "The Progress of Labour," the speaker said that the weak point about trade unionism, socialism, and syndicalism, was that they relied too much on merely material means. It was not what a man had that mattered, but the use he made of it. The problem was not going to be solved by the individual pursuit of cash and comfort. Fundamentally the social problem was a religious one—"What am I doing with my life." Neither economics nor politics, but only religion could answer it. What is the ideal state of society in which every man may find his true home, full scope for personal development, and full satisfaction of all his personal energies? The answer is in the gospel of the Kingdom. The attendances throughout were fairly good though not what might have been expected.

## Nurse Cavell Memorial Service.

The second annual service for nurses was held in St. Paul's Cathedral, on Friday, October 10th, there were about 300 nurses present, but a small ordinary congregation.

The Archbishop spoke on the story of Martha and Mary, and drew the lesson that a nurse's life is a vocation:—"The Master is come and calleth for thee." The prayers were read by the Precursor, and the Lessons by the Revs. R. Sherwood and J. Chowne. The service was fully choral. The anthem was "Comes, at times, a stillness as of even."

## Trinity College.

At a recent meeting of Trinity College Council, Mr. George O'Dell Crowther, LL.B., was unanimously elected to fill the vacancy caused by the resignation of Mr. J. T. Collins. Arrangements were made for carrying on the work of the College and of the Women's Hostel for the year 1918, after the retirement of the present warden. The Horsfall Chapel will be consecrated by the Archbishop on November 24th. The preacher will be Bishop Green, the first member of Trinity College to attain the honours of the episcopate.

## Church of England Hospital.

The St. Ives Private Hospital has been acquired by the Diocese, and will be henceforth a distinctly Church of England Institution. The Hospital is situate in Vale St., East Melbourne.

## S.S. Teacher's Annual Service.

The annual service for Sunday School teachers takes place in St. Paul's Cathedral on Monday, October 29th, at 7.45 p.m. An address on the "Studies, and life of the Teacher," will be delivered by the Rev. G. E. Aickin, M.A., Archdeacon-designate of Bendigo.

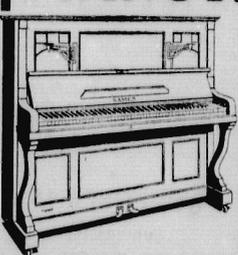
## Diamond Jubilee.

Christ Church, Brunswick (Rev. J. B. Sharp) has just concluded its Diamond Jubilee services. The occasion was marked by great earnestness and enthusiasm. The special preachers were Revs. D. R. Hewton, Captain Chapman, G. E. Aickin, and A. B. Rowed. The various clubs connected with the Church used their combined efforts to raise funds for the renovation of Church property. A Tea-meeting and Concert together with other entertainments produced £120 for the purpose named.

## Day of Prayer.

In response to a pastoral from the Archbishop of Melbourne, and in accordance with a resolution of Synod, Sunday, October 21st, was set apart in all the Churches as a day of special prayer to God in this great hour of sorrow, and of need. Monday, October 22nd was also observed in the

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same way by all denominations. The Melbourne Town Hall being open to the public for prayer from 10 a.m. to 9 p.m. The Hall was thronged all day.

#### 1000 EGGS.

Additional improvements have been made in the surroundings of St. George's Church, Royal Park. New garden beds have been laid out and light wire fences placed on either side of the main path. No less than 1081 eggs were donated by the Sunday School children at the Annual Egg Service in the interests of the Old Men's Home.

The Mission of Repentance and Hope begins on October 27th. The Missioner is the Rev. A. H. Constable, of Melbourne.

#### Sending Forth Missioners.

All of the Missioners, together with the parochial clergy of the Rural Deanery of Melbourne North will meet at St. Mary's, North Melbourne on Friday, 26th, at 8 p.m., when the Archbishop will solemnly send forth the Missioners to their respective spheres. Bishop Green is to be the Occasional Preacher. The Missioners to the Parish of St. Mary's are Rev. L. L. Wenzel (Young People), and Rev. D. Ross Hewton (General).

#### BALLARAT.

##### A Pastoral.

The Bishop has just issued a pastoral letter to his Diocese concerning the new scheme of church finance:—

"This scheme came into operation on the first day of July last, and is based on the following principles:—(1) That the Diocese is not the Parish or District is the Church unit. (2) That one Diocesan Fund be formed to assist each and every Diocesan undertaking, and that every Church man, woman, and child be asked to contribute regularly to it. (3) That the labourer is worthy of his hire, and that living agents have priority of claim on the income of the Fund.

"The scheme is a serious attempt to place the work of the Church upon a sound business basis, and to advance the cause of God and His Church throughout the Diocese."

#### Collation of Archdeacons.

One of the largest congregations ever seen in Christchurch, Warrnambool, assembled on the occasion of the collation and institution of the Rev. T. P. Bennett to the Archdiocese of Warrnambool, by the Bishop of Ballarat (Dr. Maxwell Gumbleton). The following clergy of the Diocese were present: Revs. Canon Colebrook, J. W. Arnold, W. Jessop, A. Stilwell, S. Cragg, E. Lethbridge, T. Cole, W. Reid, and A. G. Horner (Curate of Warrnambool).

The Bishop, in his address, explained that hitherto the Diocese had been divided into five archdioceses, four of which were held in plurality by Archdeacon Tucker, but in future there would be only three archdioceses held by three Archdeacons, i.e., Ballarat, Warrnambool and Maryborough. Referring to the splendid service of Archdeacon Tucker, the Bishop said that what he personally owed and what the Diocese owed to the Archdeacon, he could not possibly put into words. His Lordship commended Archdeacon Bennett and his work to the blessing of God and to the sympathy and co-operation of the clergy and laity of the Archdiocese.

#### QUEENSLAND.

##### BRISBANE.

##### The Cathedral.

Sunday next, the Feast of SS. Simon and Jude, the seventh anniversary of the Consecration of the Cathedral will be kept as the Dedication Festival. There will be addi-

tional celebrations of the Holy Communion, and breakfast will be provided for communicants after the 8 a.m. Communion. Rev. E. Chignell will preach at 11. Canon Hodson at evening; he has also kindly undertaken to give a popular lecture on the architecture of the Cathedral on the preceding Saturday (October 27) at 3 p.m.

#### St. Mary's, Kilcoy.

On a recent Sunday successful services were held at St. Mary's, Kilcoy, in aid of the local District Hospital. This institution is a great boon to the district. The Nonconformist brethren kindly closed their church for the day so that their people could have the opportunity of attending the services. Rev. A. McDonald Hassell is vicar of the local Church.

#### WEST AUSTRALIA.

##### PERTH.

##### Synod.

The Second Session of the 16th Synod met last week in Perth. The Business Paper included Bills for the Appointment of a Council to take general control of our Church Secondary Schools, and the amending of the Cathedral Statute Act (1904).

##### Meeting of Ministers.

The meeting of ministers in St. George's Lesser Hall on September 25, under the presidency of the Archbishop of Perth, was attended by some 70 or 80 ministers of the various churches from all parts of the State, Albany, Bunbury, Bridgetown, and Beverley had each their representative. The subjects upon which papers were read were (a) "The General Attitude of the Community to the Christian Religion," (b) "To what extent are the Churches Responsible?" and (c) "The Ministry and the Demands of the Church in the Future," with (d) a closing address by the Archbishop on the personal life of the minister.

##### BUNBURY.

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

The Right Reverend Cecil Wilson, D.D., in a letter to the editor of the "W.A. Church News," has sent the following message to the Church in the Diocese of Bunbury:—

"I will try God helping me, to be a good bishop to them, and I ask the clergy and laity for these two things:—

(1) Their prayers, that I may come "in the fulness of the blessing of the Gospel of Christ," as St. Paul wrote to the Christians at Rome, whom he had not yet seen—Rom. xv. 29.

(2) That as they have trusted me in my absence, so they will also in my presence, when I come and work with them.

The Bishop writes that he will come as soon as he has finished his work in South Australia, which includes a six days' mission and a confirmation afterwards.

#### SOUTH AUSTRALIA.

##### ADELAIDE.

##### Day of Prayer.

A small committee of representative citizens arranged for a day of prayer in the Adelaide Town Hall on Monday 22nd. The day was divided into hourly sessions beginning at 10 a.m. and ending at 9 p.m. The ten special subjects of prayer were the Empire, Our Allies, The Navy and Army, Our Own Boys, the oppressed peoples, Patience and Comfort in Sacrifice, Our Children, Peace, Repentance and Reformation, The Coming of the Kingdom of God. A prominent layman presided at each session, who was assisted by ministers and laymen. The State Commandant presided at

the first hour. A passage of scripture was read by the Rev. Dr. Davidson (Presbyterian).

The State Governor was present during the first hour, when prayers for the King and Empire were led by the Bishop and Rev. G. W. Halcombe. The building was thronged for the Women's Hour, which was presided over by Lady Holder, and in which Mrs. Nutter Thomas and other ladies took part. In the evening the hall was again quite full—the address was given by the Rev. W. Jeffries on "The Spiritual Call of the War," with the object of gathering up thoughts of the day and applying them personally.

The attendances all through the day were excellent.

(BY WIRE).

##### Deputation.

A small deputation, representing the Scriptural Instruction in State Schools League waited on the Premier to bring under his notice the fact that, although a petition bearing the signatures of thirty-eight thousand persons had been presented to both Houses of Parliament asking for a referendum on the subject, nothing had yet been done. The Premier's reply was non-committal. General elections are expected here next March. The League is prepared to fight the question at the Polls, but cannot well do so while the war is on.

##### The Call to Young Women.

The G.F.S., Y.W.C.A., and the League of Honor were responsible for a fine gathering of girls in the Victoria Hall, Adelaide, at which an inspiring address was delivered by Lady Helen Munro-Ferguson. Canon Hornabrook presided, and Mrs. A. Nutter Thomas was on the platform with the viceregal visitors.

Lady Ferguson, who was accorded an ovation, said:—"I think it is a most inspiring thing to come face to face with such a large company of young women. The Girls' Friendly Society has been extremely wise in that it has not given to its members a roving commission to go forth and reform the world, as that sometimes leads to awkward situations, because young people have a knack of beginning at home, and trying their pretence hands on parents. The G.F.S. has concentrated your attention on three great virtues—virtues that always give dignity and order to life, and are worthy of continuation in the fiery times through which we are passing. But the G.F.S. and the Y.W.C.A. would not be the world-wide associations, that they are, if they merely inculcated virtues. What has endeared the societies to you is that within them you find happy companionship, interesting occupations, and stimulating influences. This is necessary at all times, and especially nowadays when what we call the deliberate occupations of life have become so mechanical that many a girl spends her time thumping out other people's words on a typewriter or doing some other process that makes no call whatever upon her mind or capacities.

Therefore these great organisations have set themselves to cater for the whole girl—to provide things that will develop her mind and body and character, and go to make a strong personality. One feels how important that is just now, because our young men have those experiences which can be gained by striving, and by working and holding fast to a great idea. Then, when the difficult moment of settling back into the old life—when our men have returned to the desk and the shop and the land—then, I think, we must expect that the influence of our young women will be a great asset to the community. Probably some of you have been feel-

ing as if the great call for national service has passed you by; as if the great opportunities of life were not for you. But "when the tumult and the shouting dies," then will be your chance. You must remember that in joining the G.F.S. and the Y.W.C.A. you have enlisted in the great army in which there must be no "exempted," and there should be no "favorites," and that you are called upon to fight other enemies of your country, enemies which go to degrade and debase the national life. You can do this in many ways. You can do it by backing with all your might everything, be it person, society, or movement, that is going to lift us a little nearer heaven or is going to slay evil. You can do it also by appreciating that which is lovely and of good report, by showing your appreciation, and by refraining from that carping criticism which kills other people's enthusiasm, and which, I think, should come under the ban of the Sixth Commandment. You can also do it by honouring patriotism and self-sacrifice, which will be the pearl in the bottom of the cup that the nations have been called upon to drink. Great womanly virtues are not only necessary to the dignity of national life; they make the ordinary moments of life golden.

#### CHURCH OF ENGLAND AUSTRALIAN FUND FOR SOLDIERS.

The Church of England Australian Fund for Soldiers has within a very short time of coming into existence proved its utility. A letter was received by some friends of Chaplain Canon Cue pointing out the need for equipment for the Australian but in France. Some Warrnambool friends of his at once got to work and raised the sum of £25, which they paid into the Australian Fund, and which, supplemented by a grant of £75, was transmitted by cable. Had the fund not been in existence this could not have been done, and our own boys' appeal would have gone unheeded. The maintenance of the Australian hut in France involves the honour of every Church person in Australia. Further grants require to be made, but it is necessary to await proceeds. Armidale has set a good example by remitting straight to the Central Fund contributions as they are received. Some committees already have hundreds of pounds which they are holding; under normal circumstances there would be no harm in this, but the need is so urgent that prompt remittances to the Central Fund will enable relief to be given to our boys at the Front. Amounts may be lodged simply to the credit of "The Church of England Australian Fund for Soldiers," in any branch of the Commonwealth Bank and they will come at once available for the Front where they are needed so urgently.

As giving an example of the work done by the Church of England in connection with Recreation Huts for Soldiers of all denominations at the Front and in England, an appeal has recently been published for 400 men to come forward as volunteers to take charge of these Huts, filling up the gaps and taking charge of the various work as it advances on the Front.

The rule of the Church of England is that only men who are not eligible for active service shall take work in this capacity, and she does not accept "conscientious objectors" for this work.

Information has been received that soon after the capture of Bagdad the Church of England erected two Huts in that city for the use of soldiers of all denominations.

#### NEW ZEALAND.

##### NELSON.

##### The Bishop Presented with a Motor Car.

On 14th September, the Bishop was presented with a motor car, the gift of the people of the Diocese. The presentation was made in the grounds of the Diocesan Office in the presence of a number of subscribers.

The following address was read by Canon Lucas:—"In presenting you with this car as a thank-offering to yourself from the Diocese, we beg to assure you that it was an inexpressible relief to our minds that, in the presence of nomination to a much more attractive sphere of episcopal administration, you yet decided to remain with us. On behalf of the Diocese, we ask you to accept this car as an aid to your work, and we desire to accompany it with renewed assurances of our loyalty and affection. We pray that God may continue to put His seal upon your work in the progressive spiritual well-being of the Diocese."

The Bishop, with members of his family, entered the car, amidst cheers. He warmly thanked all the contributors for their very handsome present. He had no regret about declining to go to Gippsland. That absence of regret was not merely negative, for it was a positive joy to him that he was allowed still to remain as Bishop of the Diocese of Nelson. He had received every encouragement from the loyalty and enthusiasm of the warm-hearted people all over the Diocese.

##### AUCKLAND.

##### The Proposed Diocese of Taranaki.

On July 24 a conference of the clergy from the area to be included in the future diocese of Taranaki was held at Stratford. The Archdeacon of Waitotara was celebrant at the Communion Service, with which the conference opened, and the Archdeacon of Taranaki presided at the meeting afterwards. It was unanimously resolved that the time was ripe to press on with the work of raising an Endowment Fund, and with that object in view it was decided to call a representative conference of clergy and laymen as soon as possible. Owing to the difficulty of securing the presence of both Bishops concerned in the scheme—namely, the Bishops of Auckland and Wellington—this conference will not meet until November, when the Bishop of Auckland will be in Taranaki. It is hoped to formulate a definite financial scheme for raising the Endowment Fund as soon as possible. It should not be impossible to raise sufficient money for the creation of the new diocese by the time the next General Synod meets in 1919. Meanwhile the Ven. Archdeacon Evans (Tirohanga, New Plymouth) and the Rev. F. G. Harvie (St. Mary's Vicarage, New Plymouth) have been asked to act as temporary treasurers until the conference meets in November.

##### A RUSSIAN'S PRAYER FOR RUSSIA.

O Lord, who alone canst order the unruly wills of men, look down with compassion upon Russia in this her hour of her need. Grant, we beseech thee, wisdom to her leaders; enable them to resist all evil influences, and give them courage to put the welfare of the nation before class interest. Restore to her gallant army discipline. Endow the people with insight into the large issues at stake; and grant that this great people may at last come into its own and be enabled to develop fully all the manifold gifts and powers with which thou hast endowed it. Grant that light may shine upon all those who grope like the blind, who waited for light but beheld obscurity; for brightness—but walked in darkness; who looked for judgment and there was none; for salvation, but it was far from them. Establish judgment and justice, and let truth, righteousness, and liberty dwell in the land. Give to us, Russia's Ally, true sympathy so that by word and deed we may strengthen the hands of all those who are striving to bring about law and order; through Jesus Christ our Lord. Amen.

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Bishop of Willochra and Causes of the War.

The Bishop delivered at Jamestown on Monday, October 15th, his Synod charge. Brethren of the clergy and lay met for the first session of the second Synod of the Diocese of Willochra, I bid you welcome in the name of the Holy Trinity. We meet yet again under the shadow of the great world struggle for freedom and justice; and for us in Australia under the yet darker shadow of the fact that as a nation we have failed of our duties and responsibilities, and have left those of our brave sons who have gone to risk their lives for us largely unrewarded and unsupported.

I am not going to venture on the dangerous role of prophet, but I have sufficient faith in God to believe that for the sake of the faithful minority, He will deliver us from the hands of an unrighteous military tyranny, though we may yet have to suffer deeply for our selfishness and folly, but the when and the how is beyond our present knowledge, and therefore no profitable subject for speculation.

When peace is proclaimed there will be a strong tendency to reaction, to slackening of effort, and to acceptance of things as they are. This tendency must be stoutly resisted, for after the war we shall be confronted by a more tremendous problem even than the war itself, a problem on the right solution of which depends the happiness of our children, and the future of the whole world. The problem is how to so alter life that war shall for the future become impossible. The first step in the solution of the problem is to ask what is the cause of war.

The primitive savage goes to war because he wants his neighbour's food and women; the civilized man engages in aggressive war because he wants his neighbour's land and money and trade, and all that money can buy. The root of all aggressive war is the same, the desire for pleasure in some form or another, and it is not pleasant to reflect that, while we in Australia indignantly repudiate the idea that we would ever be guilty of an aggressive war, yet we are notoriously addicted to that which is the root and ultimate cause of all war.

It is this pursuit of money or pleasure as a private end, this calm conviction that this pursuit is a perfectly right and legitimate use of life and powers, that is behind all our social wrongs and injustices, and ultimately behind all war.

Now, our modern method of regarding wealth and its possession differs entirely from that of Christ. We regard wealth as a thing to be desired, Christ regarded it as a thing to be feared, as a subtle temptation that even the very best of men could with difficulty resist.

Christ regarded not the pursuit of wealth or pleasure, but the service of man for God's sake as the main object of his life, and there is little hope for the world until Christ's ideal is re-established in normally Christian civilization. Christ's idea was that a man should live for his fellow-men, that he should bear their burdens, that he should love them and regard their interests as of equal importance to his own. What a caricature of this ideal is our modern life, in which the first and predominant stress is laid on the rights of private property. Christ's ideal was that a man should be willing to give his time, his labour, his means, his very life for others.

Yet this ideal will not of itself save the world from war, for it is also the ideal behind German Kultur, which teaches that a man should give all that he has and all that he is for the sake of the State in order that he and his children may share in the triumph of that State over the rest of mankind.

The true Christian recognizes that something more than devotion to the State is necessary to the prevention of war in the future; nay, he recognizes that this very devotion to the State has been a fruitful source of war in the past. The unit for mankind is not the State, but humanity, and the bond of union is found, not in the fact that men are willing to sacrifice themselves for their State, but in the fact that they are all the common children of one

Loving Heavenly Father, and meant to be brothers in a great society wherein there is neither Greek nor Jew, Barbarian, Scythian, bond nor free, but Christ is all in all. It is needless to say that this is the doctrine that Christian missions have ever been preaching, or if we like better we can sum it up in the remarkable words of Mr. H. G. Wells, in "The War and the Future," namely, "I believe that the impulse to collective service can satisfy itself only under the formula that mankind is one State of which God is the undying King."

The Bishop having spoken of the problems caused by the drink traffic, impurity, inordinate love of pleasure, and the misuse of wealth, concluded his charge as follows: "In the anxieties of war without, and the social and industrial strife within, our borders, amid all the bewilderments of disunion and false doctrine, amid all the evil inheritances of past failures and mistakes, I bid you take courage and strive to rise to the greatness of the opportunity now before the Christian Church. The world is sick of the brutality of materialism and weary of the unreality of false and selfish creeds. Knowingly or unknowingly it is thirsting for the religion of love, power, and unselfishness, the religion of Jesus Christ in its simplicity and truth. Christ has promised to His Church that however the gates of hell may rage against it, and vomit forth all their fury they shall never prevail against it. Let us trust His promise and take Him at His word. Let us go forth to our daily battle with the forces of evil sustained by the thought that it has pleased God to call us to serve Him at one of the greatest crises of the world's history and that in His strength we cannot fail."

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Confession in Relation to the Church of England.

(By "Alpha.")

What History Teaches.

2. Let us now proceed to note what history has to say in regard to this practice.

When we turn to history we find it reveals a gradual departure from the Word of God. During the first 400 years the New Testament practice continued. Men confessed their sins to God directly and personally. They sought His mercy through no Mediator save the Lord Jesus Christ. Even towards the close of this period, when isolated cases of secret confession began to appear, they were strongly condemned by such leaders of the Church as Chrysostom and Augustine.

About the year 400 it became the rule of the Church that those who were guilty of notorious sins should publicly confess them before the congregation before they were admitted to Holy Communion. This public confession was not intended to take the place of confession to God. Those who made the public confession had already privately confessed to God and sought His forgiveness. These public confessions were merely to testify to their fellow-Christians that they had forsaken their sins and turned to God. About 50 or 60 years after this certain scandals arose in the province of Campania in connection with the public confessions. In consequence of this Leo I., Bishop of Rome, wrote to the bishops of that province, directing that in the future, the confession of grievous offences should be made privately to the priest, and not publicly before the congregation. The priest was regarded as the representative of the congregation, and in this capacity he received back the penitent offender. This feature, which at first was confined to the province of Campania, gradually spread to other places, till, by the end of the sixth century, it prevailed everywhere.

From this time onward, one error after another crept into the Church. The priest became regarded not merely as the repre-

sentative of the congregation, but as the representative of God. He was looked upon as having the power to bestow the forgiveness of sins. Not only were grievous offences against the Church confessed in private to him, but all kinds of sins. He was regarded as the Mediator between God and men. Sins were confessed to him and absolution received from him. Matters reached the climax when, in 1215, the Fourth Lateran Council ordered all men to make private confession of all their sins to the priest at least once a year. It may be noted, in passing, that it was this same Council which first proclaimed the doctrine of Transubstantiation, and ordered that all heretics should be put to death, and if there were any princes who were too tender-hearted to burn their subjects at the stake or break them on the wheel, these princes were to be deposed from the allegiance of their subjects. From the time of this Council to the Reformation, men confessed their sins privately to the priest, and sought absolution from him, instead of confessing their sins to God and embracing His mercy as set forth in His Holy Word.

In 1552 this practice of secret confession was abandoned by the Reformers of our Church. They removed it from the Book of Common Prayer, and emphatically condemned it in the homilies, which were directed to be read for the instruction of the people. Of recent years, however, the practice has been revived in our Church, so we must now direct our attention to the third point we have proposed to consider.

3. What is the teaching of our Prayer Book? In consulting this authority we immediately perceive that it teaches direct confession of sins to God. We have this clearly set forth in the public services. At Morning and Evening Prayer, as well as in the Communion Service, we have our General Confession, in which we unitedly confess our sins to God. We do not approach Him through any Priest or Mediator except the Great High Priest and only Mediator between God and men—the Man Christ Jesus. The Absolution we receive at these services is no mere formula pronounced by a man who cannot read our hearts to judge of our sincerity, but it is the promise of God's Word held out to us, "He pardoneth and absolveth all them that truly repent and unfeignedly believe his holy gospel." This absolution is ours, beyond all doubt, if we truly repent and believe. We know it on the authority of God's Own Word.

But does our Prayer Book also teach auricular confession and priestly absolution? In support of this opinion reference has been made to the exhortation in the Communion Office. In this exhortation communicants are urged to prepare themselves that they may be meet partakers of the holy sacrament. To this end certain suggestions are offered. They are advised to examine themselves, to confess their sins to Almighty God, to forgive anyone who may have done them an injury, and to endeavour to right any wrongs they may have committed themselves. After having made these suggestions, the exhortation goes on to say, "If by these means, there is any man who still cannot quiet his conscience, and obtain peace with God, let him come to me (i.e., the officiating clergyman) or some other discreet and learned minister of God's Word, and open his grief, that by the ministry of God's Holy Word he may receive the benefit of Absolution, together with spiritual counsel and advice." Let him come to me . . . open his grief . . . receive benefit of Absolution." This is taken to teach auricular confession, and to justify the existence of the Confessional in the Church of England. But there is no auricular confession here. There is nothing private or secret about what is suggested. It simply deals with the case of a man who is in spiritual difficulty, and needs light and help. Such a man is advised to go to someone who can help him—someone who can open up the Word of God, and bring him the remission of sins—absolution, forgiveness, if we will accept it by faith in Christ.

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In this way every true ministry is frequently conveying the benefit of absolution—not only every ordained minister, but every Christian worker who comes into touch with the sinful souls of men, and shows them how God's word meets their case, and brings them salvation through Jesus Christ. This is a vastly different thing from the Confessional of the Church of Rome, which some would wish restored to our own Church.

There is one other passage from the Prayer Book, which is continually quoted in support of auricular confession. It is found in the Service for the Visitation of the Sick. In this service two statements occur. One is a rubric giving instruction to the minister. It says: "The sick man shall be moved to make a special confession of his sins, if he feels his conscience troubled with any weighty matter."

The other statement is made by the clergyman to the sick person. It runs: "Our Lord Jesus Christ, who hath left power in His Church to absolve all sinners, who truly repent and believe in Him, of his great mercy forgive thee thine offences, and by His authority committed to me, I absolve thee from all thy sins, in the Name of the Father, Son and Holy Ghost."

Both these passages appear at first sight to be very strong. In considering them, however, it is well to remember that the Service of Visitation of the Sick, from which they are taken, is an obsolete service. It has passed out of use—no clergyman would dream of using it now. In fact, at the time when it was first put in the Prayer Book its use was optional. It was only binding on the clergy who were "no preachers," i.e., those who had no licence to preach—who simply read the prayers and the scriptures in the services. As all the clergy are now licensed, this service is not binding on any of them.

We might, therefore, pass over these statements, as being of no consequence, seeing that they are part of an obsolete service. Let us, however—in view of their use made to justify the Confessional—give them some consideration and see what they really mean. Do they teach Auricular Confession? Far from it. There is nothing here but which any minister, of any denomination, might be called upon to do at any time. There is nothing here but what any devout layman might be called upon to do. Look at the circumstances of the case: A man is dying; he is expected to pass away at any moment. The minister does his best to point him to Christ, but still the man fails to get grip of Christ as his Saviour. There seems to be something preventing him from realising His peace with God. So the clergyman says to him—as thousands have had to say in all ages—"Make a clean breast of everything, man! If you've got anything on your mind that is preventing you securing your peace with God, out with it! You'll be in Eternity soon. Don't risk your soul's salvation. Set everything right while you can." How many Ministers, Evangelists and Christian workers generally have testified to having had to speak to dying men in this way. And many men by such means, have been constrained to break through the barrier of their reserve, make their confession to God, and secure the peace of the soul.

To look at the matter another way. The man is dying, but he doesn't seem to be at peace. It is not because he is hiding something back from God. It may be because of physical weakness he doesn't grasp the fact that Christ is his Saviour, and his sins are pardoned. The minister has prayed with him, and he says "I believe in God, don't you?" "Oh Yes!" "You believe Jesus Christ came forth from God?" "Yes." "You believe he suffered and died for the sins of men?" "Oh yes." "You believe He is seated at the right hand of God, where He is interceding for us?" "Yes." "And you believe in the forgiveness of sins and the life everlasting?" "Yes, yes, oh, yes!" "Now," says the minister, "the Scriptures say that through this Jesus there is preached the forgiveness of sins to all that believe, and he that believeth hath everlasting life. Don't you see that you have been redeemed, that you yourself are forgiven?" But the only answer the dying man can give is, "I don't see, I don't understand." The minister is perplexed. He has no doubt of the man's faith, however feeble it may be through his physical weakness. What can he do? At last he says, "Well, if you can't see, let me tell you plainly. Jesus has said that all who repent and believe in him are forgiven for all their sins. And He has given His ministers authority to proclaim this fact. You have repented, you believe in Him, so by the authority which He has given to me, I tell you in His Name you are forgiven. In the name of Christ, I absolve thee." This is the meaning of this passage in the service for Visitation of Sick. It provides the means of dealing with an extreme case. It has no more to do with auricular confession than the passage in the Communion Service. The Prayer Book services of our Church are entirely in line with the Word of God.

They teach us that the confession of our sins is to be made to God and our forgiveness comes from Him alone. We have no need of any earthly mediator, or father confessor. There is one Mediator between God and man—the Man Christ Jesus. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

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The man who is staggering home, having squandered his weekly wage,

May dream of heroic deeds and his name on the printed page;

He may long for the chance to prove, where worse has come to the worst,

That he has the strength to say: "The women and children first."

But why on the sea alone, or only where dangers rise?

Why not where the lights are bright, why not where temptation lies?

Does he who boasts, while he fingers to quench his thirst,

See, shining over the bar: "The women and children first?"

The world will have fewer cares, and there will be few that sigh,

And few who sit in the dark and hopelessly wonder why.

And few will bemoan their fate, or fancy themselves accursed,

When all men obey the law: "The women and children first."

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## Current Topics.

The capture of Beersheba by the British and Australian forces brings into our possession a place of many Bible associations. It was the residence in turn of Abraham, Isaac and Jacob, and probably derived its name, which means "the Well of the Oath," from the fact that it was there that Abraham entered into Covenant with Abimelech, King of Gerar (Gen. 21. 31). It was in the wilderness around Beersheba that Hagar wandered as an outcast with her infant son Ishmael, and here God supplied the well of water when they were dying of thirst. It was here that God drew night to Jacob in the visions of the night when he was fleeing from his brother's wrath, and here that Elijah left his servant when he fled into the wilderness from Jezebel. Beersheba is one of the towns in the territory assigned to the Simeonites in Josh. 19. 2, and it remained a sanctuary of importance. The phrase "from Dan to Beersheba" is frequently met with and gains its significance from the position of the latter—in the extreme South of Israel on the border between the arable land and the desert. "In the tracts around Beersheba," says Dr. Hull, "the Bedawin find ample pasturage for their flocks and herds, which towards evening assemble in crowds around the wells as they did three thousand years ago."

The Conscription issue is again coming to the front. We may say that it was inevitable, for no reasonable citizen could

rest satisfied with the present very unequal condition of things. In the

first-place, there is a distinct shortage in the number of reinforcements that are going forward, so keeping the Commonwealth from fulfilling its engagements, and rendering it necessary for the brave men that have volunteered to be kept in the war zone more continuously than is fair. In the next place we see our great land practically denuded of the best of our young and vigorous life, while there remain a large mass of men who are mostly shirkers and skulkers, many of them absolutely devoid of any loyalty or patriotism towards country or king. It does not appeal to the ordinary man's sense of justice that this disloyal off-scouring of the land should reap the fruits of the sacrifice of the noble lives that are being so freely given, nor that the country should be left to the tender mercies of men who display an utter want of manhood. We don't believe in calling solemn undertakings mere "scraps of paper." But we need to remember that there are two solemn undertakings to be considered, and the first and more urgent must in common fairness be allowed to take its rightful place. Australia is pledged to the last

man and the last shilling, and that statesman who made that promise has been returned to power with a very substantial majority, the country thus confirming the promise that he made. How are we to be saved from breaking our pledged word?

No doubt the Prime Minister and his colleagues are thinking their hardest in seeking a solution of this difficult and urgent situation. They know more than anyone else the tremendous issues involved, and may be allowed to have the honour and welfare of the Commonwealth at heart. In all our endeavours, therefore, to arouse a strong public opinion in support of loyalty to the nation's pledge we must be careful not to give an expression to impatient feelings which may in any way make more difficult the path of our leaders. On the other hand we should back up all their efforts by a ready response to all their calls for help. In this connection it is a cheering sign that there has been such a ready and generous answer in the matter of the "Liberty Loan." Let us hope that there will be the same loyal support given if the Government, acting in the manner indicated by Sir W. McMillan, pass a Conscription Act, and then, in order to keep faith with a certain part of the public, go to the country for confirmation of their action. We are quite sure that a large number of people, who would hesitate to vote directly for Conscription, would willingly again manifest their confidence in the present Nationalist Government. After all, the Referendum method is not a wise method of government; the sooner we return to the truer method of responsible government the better for the whole Commonwealth. We select our members of Parliament for the purpose of careful thought on the problems of government, and because we believe them worthy of our confidence; they have no right to ask the people to decide difficult questions for them; the more difficult a matter is the more reason why those whose business it is to think on such matters should decide the country's policy. If they are in reasonable doubt of their representing the people's will they can easily find out in a constitutional manner by a dissolution. We don't want puppets, but men with minds of their own to legislate for the country's good. God, give us men!

Evidently, although the old style, "the Editor," is retained as a mark of courtesy to conservative readers, the real editorship of most of our daily papers is "composite." It does not require the microscopic analytical power of a "higher critic" to detect it. Most of the important "dailies" are to be found with occasional vigorous notes of condemnation of the place that racing and kindred sports pos-

sess in the attention of our people in this time of disastrous war. Sometimes a whole leading article will be devoted to the subject, and the condemnations expressed in terms that must delight the hearts of all men and women possessed of any spark of love for their country, and jealous for its honour. And yet, if one turns only to the next leaf of the paper, there will be found columns devoted to the enhancement of interest in the very subjects that are elsewhere so roundly condemned. If there were unity of editorship this state of things would be absolutely incomprehensible, for it is hard to conceive of any man, intellectually fit for an editorial chair, who could be so completely devoid of all sense of humour and consistency of thought as to permit the amazing incongruity. Almost the limit of such incongruity is to be found on the page of a recent issue of a daily metropolitan "luminary." There, mixed up on the same page, the reader finds Bowling, Sailing, a column partly devoted to the Racing Budget by "A Worm-Catcher," together with illustrations of "Guns lost by one of the Allies" and "A great war leader and his staff," both connected with a debacle which is causing not only great loss in life and prisoners, but also grim foreboding as to its effect upon the coming of peace. Truly, it is not only a Nero who "fiddles while Rome burns."

So Mr. Holman has returned from his mysterious mission abroad, during which he distributed so much gratuitous advice to the experts. Apparently it was not always received with grateful admiration by those who knew more about the matters concerned than Mr. Holman could, for we read that Mr. Michael J. F. McCarthy, the author of "Priests and People in Ireland," took him severely to task for his remarks on the Home Rule question. He deals very trenchantly with Mr. Holman's utterances which, if they have been correctly reported, deserve all the censure he has heaped upon them. Surely it was as ill-advised on Mr. Holman's part to champion one side on such a question and at such a time as it was manifestly unfair to the majority of New South Wales electors, who are assuredly not Develinites, to do so in his representative capacity. And he could do this even in view of the recent riots and the Casement episode! According to the report, the men of Ulster were informed that any dispersal of the Convention without coming to a solution of the Irish question would do more to wreck the future of the British race than any concession that could be made by the representatives of that province. That is to say, Mr. McCarthy maintains that "if the Ulster Protestants do not join the Ancient Order of Hibernians under the Romanist yoke of a Dublin Parliament, they will wreck the future of the British race." This is indeed rich when we re-