1916

The Church Record for Australia and New Zealand 1916

Church Record for Australia and New Zealand

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The English Church newspapers have printed the following telegrams which showed the Russian Patriarch's sorrow at the death of Lord Kitchener.

The Russian Patriarch Telegrams expressing sympathy to the death of Lord Kitchener.

Vladimir, Metropolitan of Kiev.

Petropavlovsk, Patriarch of Petrograd.

Sergius, Archbishop of Finland.

Golden, Archbishop of Lithuania.

Innovation, Bishop.

Alexander, Archbishop of Petrograd.

Archives of the Imperial Court.

London, June 27. Holy Synod, Petrograd, expressed the sincere sorrow and affectionate sympathy of the Russian Church leaders and people to Almighty God and the people of England, and to the memory of Lord Kitchener, who is now regarded in the Russian Church as a new martyr. The Russian Patriarch, Metropolitan of Kiev, has already sent a telegram expressing his profound sorrow and sympathy to the British people and the leaders of the Russian Orthodox Church.

The Russian Patriarch has ordered the famous St. Petersburg Cathedral, the ancient church of St. Isaac's, to be illuminated with a special service of thanksgiving and prayer for the soul of Lord Kitchener. The Archbishops of Petrograd, Sergius, and Golden, have also sent telegrams expressing their deepest sympathy and mourning.

The Russian Patriarch has also ordered the erection of a monument in St. Isaac's Cathedral to commemorate the memory of Lord Kitchener. The monument will be a replica of the famous St. Isaac's Cathedral in St. Petersburg, and will be adorned with inscriptions in Russian and English, expressing the Russian people's deep gratitude to Lord Kitchener for his services to his country.

The Russian Patriarch has also sent a special congratulatory telegram to the Archbishops of the Russian Orthodox Church, expressing his deep sympathy and mourning for the loss of Lord Kitchener, who is regarded as a spiritual leader of the Russian people.

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THE CHURCH RECORD.  
August 18, 1916.

但不限于所有的教会，都应向教民及教友提供有关这些条件的信息，以帮助他们做出明智的决定。
The opening of the correspondent's 'Church Record.'

August 18, 1916.

Our Melbourne Letter.

Revival, The Need and Possibilities, by Bishop Dr. Lewis. (Our Melbourne correspondent.)

The opening of the correspondent's 'Church Record.'

August 18, 1916.

The Missionary Enterprise.

Note on Books.

Some eighteen years ago the first brave venture of our missionary enterprise in Africa. Founded originally on a misunderstood and misapplied idea, the enterprise was the result of a conviction that there was a need for Christian mission work on the African continent. Many of the missionaries who were associated with it were later drawn to the African continent, for the most part without instruction or preparation for any such work. Their work has been practically confined to the simplest aspects of the Christian faith, and to the elements of the Christian faith. This has been the practice of the Church in Africa and that which is living in memory, is very much more than that. We have a large number of people here who have not yet come to the knowledge of the Lord and who need the benefit of the power of the Holy Spirit to give them strength in the life of the church.

Influence of Missions.

Missions are sometimes thought of as a sort of advertising medium, but I think that it is very important to understand that the work of the missionary is to proclaim the gospel to those who have not yet heard it. The work of the missionary is not only to proclaim the gospel, but to see that it is understood. When a person comes to Christ, his mind is changed. He is no longer a slave to sin, but a child of God. The work of the missionary is to see that this change is made, and that the person is brought to a full understanding of the gospel.

Simple Answers to Great Difficulties, by the Right Reverend H. Russell Wyndham, Bishop of Birmingham.

Cape received from George Robertson and Co., Crystal Palace, London, and Melbourne, 1883 to 194 George St., Melbourne. This book will meet the needs of a great many people here. It is written in a clear and concise style, and it is a great help to the person who is trying to understand the gospel. The writer is a man of great knowledge and great experience, and he has written this book to help the person who is trying to understand the gospel. The book is well worth reading, and I would recommend it to anyone who is trying to understand the gospel.

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High-class Pastry Cooks.

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Perfect foot support in your own home.

We have been treating all kinds of feet for many years. We have treated feet that have been deformed by rheumatism, by diabetes, and by other diseases. We have treated feet that have been damaged by wear and tear, and we have treated feet that have been damaged by accidents. We have treated feet that have been damaged by neglect, and we have treated feet that have been damaged by carelessness. We have treated feet that have been damaged by overwork, and we have treated feet that have been damaged by underwork. We have treated feet that have been damaged by the wrong kind of shoes, and we have treated feet that have been damaged by the right kind of shoes. We have treated feet that have been damaged by the wrong kind of diet, and we have treated feet that have been damaged by the right kind of diet. We have treated feet that have been damaged by the wrong kind of exercise, and we have treated feet that have been damaged by the right kind of exercise. We have treated feet that have been damaged by the wrong kind of rest, and we have treated feet that have been damaged by the right kind of rest. We have treated feet that have been damaged by the wrong kind of climate, and we have treated feet that have been damaged by the right kind of climate. We have treated feet that have been damaged by the wrong kind of weather, and we have treated feet that have been damaged by the right kind of weather. We have treated feet that have been damaged by the wrong kind of clothes, and we have treated feet that have been damaged by the right kind of clothes. We have treated feet that have been damaged by the wrong kind of habits, and we have treated feet that have been damaged by the right kind of habits.

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WANTED—LAZ READER, Melbourne, 50c. per annum.

WANTED—A CURATE (Presbyterian), Wycheproof, Vic., 30s. per annum.

IN DECREASE.

Pfaff, Durlacher and Sons, Brighton. Boots, etc., almost全新. 12s. 6d. Prospectus. Enkshe"
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tones than Ile has, pokell for eentur-tractiveness. We now see as iii' never
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In Aelmlasla So per annum (poet Ire.)

LEST WE FORGET.

Lest we forget the
history of the church people in our Old Testament, and the story of the great deliverances which God has wrought for them, we wonder why it was that Moses should have thought it necessary to warn them, as he does again and again in the book of Deuteronomy, of the dan-
ger of forgetting God. How could they have forgotten the things they had ever owned? And yet, even in Moses' day, danger was a very real one.

Moses knew, and knew it enough to be aware that when God's blessings seemed to be a part of life, and when the old
history of that very prosperity is likely to cause us to forget the world will lose touch with our spiritual inheritance. The world will lose sight of us and the
beings to whom they were sent of the great
ness of Christ and the church. We know, therefore, that if an old Hebrew pro-
RIS. 4. G. Germans were the most
honest, and they had learned what the
church of the future, and their work would be
very great in the future.

The old ideas have faded, failed utterly in the world, and there are
quently that the world is to be
found. Is it not probable that they will be still the same, in its greatest
power then and for ever? We must
make such a state of things impossible for the future.

We must tell them in the world
that there is a God, that He is a
were workers of power, and the
whole work is in the world of today.

There are now thoughtfu
all over the world are seeking for a
people that felt God and the
the world is to be found. It is
clear that the old ideas have utterly failed; civilization and
educational attainment—these have been the world's ideals for a genera-
men honestly believed, and
themselves in order to preserve
power, and depend upon education and
mance, inevitably leads to. It has
before us quite clearly the absurd
nich which will be ours if Christ be
not in the world and in us.

The history of the World
knew it, but it is not very
difficult to work out. An
thinkers will arrive at a conclusion somewhat dangerous for a
people will be inclined to say, on the other hand, that the
God is speaking to the world in clearer
ieries. This has spoken for cen-
ties, and that its great broad lesson is the
which the Prophet tried to
securely, but softened
sciences, that men had begun to think
the old restraints of religion were
become absolute. Our science, our
reform, would take place.

That was, without doubt, one of the
which led to the present War. Our
British nation had so long enjoyed
the fruits of peace and prosperity, but so
long basked in the general benecient
environment and education, they
could not believe that War on the old scale was possible in our modern
world, but so it was refused to make preparations for it.

A natural position, but
by the present War, may lead to the present
trouble. For had England been pre-
arrival of the Great
r, and would have been not
Not, indeed, that to prepare for War
means to us actually in any far sighted idea of
Christian life, from it. But here
stands the point. Our
world, or we
not arre out of our Christianity. It
not been too good Christians to prepare for
It
simply because we were too comfort-
and believed all other people to be
so. It was not that we thought
that to prepare for War was, in any
manner to
the Spirit of Christ that we did not
simply because we had grown so
we did not care. But because we had grown so
so fond of the ease and comfort which
War must destroy, and we believed
other nation; had done the same
would not persuade ourselves that any
could worthier than to War against God.

It was upon a world thus comfort-
and cultured but still a
educated, that this
War burst forth, and a
sort of world which it had
not forgotten, that no amount of educa-
tion and civilization can
reform the man who has
not been brought into the
reality of that life which
sits behind it. The
in the world.

Its

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In the Church on Friday, August 4, the
archbishop gracefully
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and then made several personal
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The contractors for the

August 6, the

The Church in Australasia.

THE CHURCH RECORD.
August 18, 1916.

NEW SOUTH WALES.

SYDNEY.

Protestant Church of Eng. and Union.

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DIAMOND RINGS

Some 40 Branches of the Home Preparation Union in Victoria hope to return to India. Mrs. Sydney A. Moss, a representative, will be in Melbourne early next week when the question of the revival of the Diocesan Notes, will be submitted to General Synod by Mr. Rev. G. Perry Wren. The question contains the names of 224 members of Melbourne Diocese who he...

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Evangelical Churchmanship and Personal Religion.

A paper read by the Rev. St. Kirkby, B.A., Rector of Ryde, N.S.W., at the Annual Meeting of the Anglican Church League in Sydney.

The NEED OF PERSONAL RELIGION.

It will, I think, be admitted by all that there is a need of Personal Religion. How much more powerfully can a whole Church be urged to press its claims in the public mind, if the people of Yezd need us, and we can make the Christian community than if we can show, as we have seen, great power of personal influence? And why not attempt to make the Christian community accepted? The Church is not a thing of the past; it is the Church of the future, and the Church of the present. It is the Church that can save the world.

CANAVERS EVANGELICALS NEED THE!

Convinced of this, we have now to ask ourselves whether this is the Church that we are to press in the public mind. We are not a Church that has a lot of "religious make-believe" in us; we are a Church that is real and vital, that is the Church of the future. We have "Deism"—the dependence of the soul not on the predestination of rank and ceremony, but on the stirring religious experiences of the past. These things are not to be found in the Church at this day.

THE CHURCH AT THE END OF THE CENTURY.

The Pilgrim's Progress is now translated into a hundred and eleven languages and printed from country to country, in English to Fijian.

Jesus now appears ascended and descending, and among the hosts of holy spirits, and should be the mark.

SUMMARY.

The Church is the Church of the future, and the Church of the present. It is the Church that can save the world.

The CHURCH RECORD.

Moore College, Sydney.

Students and the War.

Second Lecture. E. E. Emerson, whose name recently appeared in the list of those who have been called up for service, was another on whom the War had a powerful impression. An important work of interest to the fellows was the recent visit to Smolensk to a Church Assembly there. He received a warm welcome from the assembled clergy and sent a card to the Registrar of the College, stating that they were "very much interested in the work of the Church in Smolensk, and it is desired that the incoming fellows may be introduced to the work of the Church there." He also mentioned a recent visit from the College to a town in the Russian empire, stating that they were "very much impressed with the work of the Church in Smolensk, and it is desired that the incoming fellows may be introduced to the work of the Church there." He also mentioned a recent visit from the College to a town in the Russian empire, stating that they were "very much impressed with the work of the Church in Smolensk, and it is desired that the incoming fellows may be introduced to the work of the Church there." He also mentioned a recent visit from the College to a town in the Russian empire, stating that they were "very much impressed with the work of the Church in Smolensk, and it is desired that the incoming fellows may be introduced to the work of the Church there." He also mentioned a recent visit from the College to a town in the Russian empire, stating that they were "very much impressed with the work of the Church in Smolensk, and it is desired that the incoming fellows may be introduced to the work of the Church there." He also mentioned a recent visit from the College to a town in the Russian empire, stating that they were "very much impressed with the work of the Church in Smolensk, and it is desired that the incoming fellows may be introduced to the work of the Church there." He also mentioned a recent visit from the College to a town in the Russian empire, stating that they were "very much impressed with the work of the Church in Smolensk, and it is desired that the incoming fellows may be introduced to the work of the Church there." He also mentioned a recent visit from the College to a town in the Russian empire, stating that they were "very much impressed with the work of the Church in Smolensk, and it is desired that the incoming fellows may be introduced to the work of the Church there."
Personal Religious will never die. When we as a party put the Word of God in its rightful place, and lead men into immediate contact with that Word, the Spirit will do His gracious work. For the Spirit and the Word are ever in union.

(b) The Relativism to the Church.—To argue that the Church is a thing or system of things, Religion, Evangelism must with all propriety, be regarded as ‘the Body of Christ’ as the Holy Spirit, the ‘co-ordinate Authority of the Church,’ and a ‘gift, which the Church must have.’ In this, the reason why the Church should be so absolutely dependent upon the Word of God. God forbid that this should be the case. In the end, this paper should take away from the Church’s proper place. We are doing nothing to make any contribution to our Church’s needs, and by doing this, we are not setting an example, but we are in danger of falling into the same sin as that which led to the destruction of the Book of Common Prayer.

The Necessity of the Church.

Our second doctrinal principle is the Necessity of Evangelical Religion. Of course all Religion, as someone has said, must be an experience, else it were not religion at all. Where we differ from others is (b) the experience will be real and actual to the individual. However, we cannot discuss differences now. We can only assert what we believe to be the truth. And the primitive truth in this connection is that every soul is brought into saving relationship with God in and through Jesus Christ. This is to be one of the constant personal experiences of each one who can possibly enter.

Then, what is our ministry as Evangelicals if this experience is to be made real?

(a) We must set forth the Centrality of the Atoning of Jesus Christ our Lord. To use our previous phrase, we must be constantly witnessing to the atonement of Jesus Christ. This is the first principle, and the only way in which we can ever hope to be of real service. We must not set forth the atonement of Jesus Christ and crucifixion too clearly the only Way of Salvation. In the latter, we can be of no help to the individual who has not been convinced of his own guilt and need of salvation. We must therefore be careful not to present the atonement of Jesus Christ in a way that may be misunderstood.

(b) The Means of Grace—The Word, Prayer, the Sacraments, will be our means of grace. We must use these means properly, and not allow them to become mere formalities. If we do this, we shall not be of real service to the individual who is seeking salvation. We must therefore be careful to present these means of grace in a way that will be clear and understandable to the individual who is seeking salvation.

(c) The Priesthood of Believers will be fully recognized. And here I enter a caveat. We must never lose sight of the fact that the Church is the Body of Christ. It is the only way in which we can ever hope to be of real service to the individual who is seeking salvation. We must therefore be careful to present this in a way that will be clear and understandable to the individual who is seeking salvation.

SULPHOLINE THE FAMOUS LOTION Quickly removes Skin Eruptions, ensuring Clear Complexion. The highest and safest lotions to use, Sulpholine removes all eruptions, itching, scratch, without the use of tar, coal-tar, or coal-tar, compounds. Sulpholine is prepared by the great skin specialists. Unquestionable testimony, in a case of eczema, Sulf. 2.5 per cent; and in a case of psoriasis, Sulf. 0.5 per cent. Available at any druggist. For use on all parts of the body. A few drops in 8 oz. of water. A few drops in 8 oz. of water.

SULPHOLINE has been the remedy for rashes, dermatitis, itching, scratch, coal-tar. Sulpholine is the only lotion to use, Sulf. 2.5 per cent; and in a case of psoriasis, Sulf. 0.5 per cent. For use on all parts of the body. A few drops in 8 oz. of water. A few drops in 8 oz. of water.

MRS. HODGES

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1. In cases of itching, scratch, or rashes, Sulpholine is the only lotion to use, Sulf. 2.5 per cent; and in a case of psoriasis, Sulf. 0.5 per cent. For use on all parts of the body. A few drops in 8 oz. of water. A few drops in 8 oz. of water.

2. In cases of eczema, Sulpholine is the only lotion to use, Sulf. 2.5 per cent; and in a case of psoriasis, Sulf. 0.5 per cent. For use on all parts of the body. A few drops in 8 oz. of water. A few drops in 8 oz. of water.

3. In cases of seborrhoea, Sulpholine is the only lotion to use, Sulf. 2.5 per cent; and in a case of psoriasis, Sulf. 0.5 per cent. For use on all parts of the body. A few drops in 8 oz. of water. A few drops in 8 oz. of water.

4. In cases of acne, Sulpholine is the only lotion to use, Sulf. 2.5 per cent; and in a case of psoriasis, Sulf. 0.5 per cent. For use on all parts of the body. A few drops in 8 oz. of water. A few drops in 8 oz. of water.

5. In cases of hay fever, Sulpholine is the only lotion to use, Sulf. 2.5 per cent; and in a case of psoriasis, Sulf. 0.5 per cent. For use on all parts of the body. A few drops in 8 oz. of water. A few drops in 8 oz. of water.

6. In cases of eczema, Sulpholine is the only lotion to use, Sulf. 2.5 per cent; and in a case of psoriasis, Sulf. 0.5 per cent. For use on all parts of the body. A few drops in 8 oz. of water. A few drops in 8 oz. of water.

7. In cases of seborrhoea, Sulpholine is the only lotion to use, Sulf. 2.5 per cent; and in a case of psoriasis, Sulf. 0.5 per cent. For use on all parts of the body. A few drops in 8 oz. of water. A few drops in 8 oz. of water.

8. In cases of acne, Sulpholine is the only lotion to use, Sulf. 2.5 per cent; and in a case of psoriasis, Sulf. 0.5 per cent. For use on all parts of the body. A few drops in 8 oz. of water. A few drops in 8 oz. of water.

9. In cases of hay fever, Sulpholine is the only lotion to use, Sulf. 2.5 per cent; and in a case of psoriasis, Sulf. 0.5 per cent. For use on all parts of the body. A few drops in 8 oz. of water. A few drops in 8 oz. of water.

10. In cases of eczema, Sulpholine is the only lotion to use, Sulf. 2.5 per cent; and in a case of psoriasis, Sulf. 0.5 per cent. For use on all parts of the body. A few drops in 8 oz. of water. A few drops in 8 oz. of water.

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14. In cases of eczema, Sulpholine is the only lotion to use, Sulf. 2.5 per cent; and in a case of psoriasis, Sulf. 0.5 per cent. For use on all parts of the body. A few drops in 8 oz. of water. A few drops in 8 oz. of water.

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