

The Church Record

For Australia and New Zealand.

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Current Topics.

Hearty New Year greetings to everybody! We sincerely hope that for all our readers this will be the best year of years. It opens under brighter auspices than have graced any of its predecessors for a long, long time, and we trust that all its bright hopes may be richly fulfilled. We look out upon the New Year as a people who are sheathing the sword after hard-won victory, and facing the pressing problems of reconstruction; let us remember the warning words of Bishop Westcott as we set about our task: "We shall remember that each nation has some ministry committed to it; that its end is not aggrandisement but service; that in the use which is made of the opportunities brought by the close of a successful war is in some sense the measure of its righteousness." Let us prove the righteousness of our cause by the use which we make of the victory. To properly discharge that responsibility will be a very heavy task, and we shall certainly fail in it unless we tread the path of the New Year in the spirit of Enoch, of whom it is recorded that he walked with God.

We have realised the power of prayer these last few months in a very remarkable and general way. The changed conditions under which we have celebrated the last anniversary of the Birth of the Prince of Peace have caused a deeper feeling of gratitude to the "Giver of All" than has been prominent for many long years. It is therefore with a sympathetic interest in the light of the fullness of blessing that we enjoy, that we read the earnest call to unremitting prayer by the Archbishop of Canterbury in these early days of victory. In his message to the Church, dated October 18, the Archbishop said:—

Lambeth, October 18.
"We are passing through days of almost breathless tension. From hour to hour the victory for which we have hoped and prayed is brought nearer by the heroic deeds of our forces and the forces of our Allies. After long years of anxious strain the goal seems to be at length in sight. Our hearts are full of thankfulness, thankfulness above all to God who through the courage of these men has wrought His will.

"Upon all whom my words may reach I would urge the duty of being instant in prayer. Remember before God the statesmen on either side the sea upon whom rests a burden of responsibility greater perhaps than ever before. The issues may speedily become critical beyond all words. On their firm handling of those issues may depend under God the future of the world. Pray, then, that they may be endowed with a large vision of what is just and right, and may act worthily of the trust we hold for the generations yet unborn."

The call to prayer is still necessary—very grave and difficult are the problems that confront our statesmen in seeking a rightful and abiding peace. We do well to keep on praying, that their counsils may be guided by the Holy Spirit for the glory of God and the welfare of all mankind.

Again we desire to draw our readers' attention to the "Call to Prayer" issued by the Commission of the American Episcopal Church on the "World Conference on Faith and Order." January 18-25 is the special season which has been chosen, and it is to be hoped that there will be a universal response to the Call. We recommend entirely the "Suggestions" that have been drawn up by the Hon. Secretary of the Conference, Mr. R. H. Gardiner, which have been reprinted for our Australian Church by our Bishops, and may be obtained at a moderate cost from the Registrars of the various dioceses. It is most important that Churchpeople generally should be interested in this grave concern and urged to join in the intercession, both privately and publicly. We must insist upon the need and power of prayer in this and all other of our human concerns. It has been truly said, "Of ourselves we never can bring about reunion. We cannot even conquer our own wills, much less those of our brothers. It is only God's grace that can enable us to lift our wills to His, and that Grace is given only in answer to soul-compelling, soul-exhausting prayer."

Everybody will agree with these words of our King to President Wilson, speaking at their meeting at the State Banquet in Buckingham Palace on Saturday last. After

"An Historic Moment." in Buckingham Palace on Saturday last. After nearly a century and a half of aloofness from European concerns, and almost proud independence of the nation from which they had sprung, the citizens of the great United States of America have sent their President across the sea to represent them in the common task of building up a new civilisation on the ruins of the old. It is at once a recognition of the ties of brotherhood and of the incumbency upon all Christians of the Pauline injunction to bear one another's burdens, and so fulfil the law of Christ. Truly no event in the annus mirabilis of 1918, as our secular contemporary, the Sydney "Daily Telegraph," brilliantly points out, has more dramatic significance than this presence of the President of the United States as the guest in the capital of the British Empire, for it symbolises the union of two mighty nations bound together by the common inheritance of lofty ideals expressed in practical policy, and the earnest purpose to share these blessings with the world. As the "Telegraph" eloquently puts it, "it was not for the purpose of a sentimental reconciliation that the President came; it was as one brother to another, each of whom had shed his blood for a common ideal, and each of whom solemnly, as it were, shook hands with the resolve to see the ideals for which they had co-operated in the battlefield extended to all the world." All thanks and praise to God for so guiding the hearts of men!

The Annual Week of Prayer has once again been arranged by the World's Evangelical Alliance from January 5 to January 11 inclusive. The British Organisation of the Alliance in its circular points

out "that prayer in these days is instinctive. The forces that have been released are too vast for any man or nation to compass. Yet prayer was never so difficult. Deep is our ignorance. Less than ever can we read the scroll of the future. In much obscurity of outlook and deep confusion of mind we cast ourselves upon the Father of Spirits." The topics for intercession are:—Reunion in the Church of Christ, Womanhood in this day of its new power, the youth of every land and the disruptive ideas which confront them, the many problems of reconstruction, the weakness and wide-felt impotence of the Christian Church. Surely as we look out upon the ever-growing magnitude of the work and problems facing the Church, we are compelled to cry, "Who is sufficient for these things?" Certainly they will appal us unless we take them as the challenge of God to our faith. This drives us to our knees. It is only in dependence upon God Almighty Who has been the unailing fountain of strength throughout all generations that we can venture into the great and momentous years ahead.

We note with pleasure a paragraph in a Parish Paper from the country, and commend to our sympathisers among the clergy the good example thus set. The paragraph runs:—

"The Church Record" is a fortnightly church paper, the most ably edited Anglican publication in Australia, which helps us to give large views of our Imperial and spiritual responsibilities. The Vicar will gladly take orders for it to be posted regularly to any address at a cost of 5/- per annum."

We have entered, Dei gratia, upon the fifth year of our new life, and the position has become much clearer and full of encouragement. What is needed now to keep the "Church Record" in a healthy and powerful position is, most of all, the prayerful and practical help of all those who recognise the urgent need of a strong Evangelical organ and propaganda. We have to thank many kind and generous friends for making our life practicable; now we want all and every of our sympathisers to increase the effectiveness and power of the people by increasing the number of our readers. Get new subscribers; if only each subscriber could by earnest recommendation get another subscriber! Then pass on your own copy to some other reader who, for one reason or another, is not a subscriber. By this means our sphere of influence becomes enlarged, and a wide circle of instructed evangelical people will be formed.

We do not often emphasise our correspondence by printing it out in full in this column, but Mr. Wiseman's letter is so sweet in its naive simplicity that we should not like to relegate it to our ordinary "Correspondence" columns. The crime of which we have been guilty (!) was that we have quoted on several occasions the opinions of Bishop Gott concerning "Non-communicating Attendance"; and we challenge Mr. Wiseman to have the hardihood even to say that we have in any way given a wrong impression of the good Bishop's views upon that subject. We are sorry to have to think that Mr. Wiseman does not agree with the Bishop when he calls the practice referred to "a corruption." For the information of our readers we print the letter, which reads as follows:—

Bishop Gott.

"Dear Sir—Honest men must be tired of your unflattering quotations from Bishop Gott. Why quote an isolated text? Why not insist on your followers accomplishing all that the good Bishop insists on in his excellent book, 'The Parish Priest of the Town?' Suggest to your readers some of the books Bishop Gott tells the priest to have; i.e., Father Rackham's 'Acts, Friers and Procter's 'History of the Book of Common Prayer,' Father Waggett's books, Father Congreve's. Suggest these to your readers, then, and only then, will we believe you are honest."

"S. C. WISEMAN."

This class of "camouflage" reminds us of the definition of mosquito net, "a lot of holes all joined together"—almost transparent, but not in honesty.

The Diocese of Sydney is to be congratulated on the appointment of a returned chaplain for work amongst returned and returning soldiers. The appointment is at once an evidence that the Church really cares for her valiant war-worn sons. There is a wide field of work waiting to be accomplished. The men themselves are constantly seeking advice, and such advice when given by one of their own is doubly welcome. The Chaplain can visit the returning vessels and trains, and is situated at once able to direct men to suitable places where to stay, that is, if they have not friends. Besides, the men are in need of moral and spiritual counsel. This he can give with an experienced touch. There is a big range of usefulness open for such a chaplain, and we doubt not that great use will be made of the opportunity now given. It is for the clergy to be ready with a helping and guiding hand as occasion requires. The call to watchfulness and service in the coming days on behalf of our returned men, is one which the whole Church must heed with strict and keen attention. The men are worthy of our best. Our great land warrants, and the cause of Christ demands it; may we arise and take hold of with both hands the big work to be done amongst the returning A.I.F. In the meantime this appointment is an excellent step in the right direction.

CLEAR THE WAY.

Men of thought, be up and stirring,
Night and day!
Sow the seed, withdraw the curtain,
Clear the way!
Men of action, aid and cheer them
As we may!
There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a midnight blackness changing
Into gray.
Men of thought and men of action,
Clear the way!

Souls must tire upon earth who in Heaven
Laid rest.—Faber.

English Church Notes.

Personalia.

Mr. J. H. Welsford, a Liverpool shipowner, who died in May, 1917, left estate valued at £280,000. After the payment of various liabilities the residue of the estate is to go to the Liverpool Cathedral Fund and a shipping charity. It is said that the Cathedral Fund will benefit considerably.

Rev. John Hind was consecrated as Bishop of Fuk-ken, China, at Lambeth in October last. The sermon was preached by the Rev. C. B. Bardsley, secretary of the C.M.S.

The death of Mrs. Lang, wife of the Bishop of Leicester, from pneumonia, took place on October 18.

Rev. T. B. Hardy, C.F., V.C., a Nottingham schoolmaster, died of wounds in France at the age of over fifty. He served with the Lincolnshires.

The Rev. F. B. McNutt, late Canon Residentiary of Southwark Cathedral and S.C.F., was instituted and inducted as Vicar of St. Martin's, Leicester, on October 15.

We understand that on October 24, at Lambeth Palace Chapel, the Archbishop of Canterbury invested the Bishop of Worcester into the new See of Coventry in the presence of twenty Diocesan Bishops.

Rev. H. E. Stuart, M.A., has been appointed Vicar of St. Mark's, Holloway.

The "Times" says that the Bishop of Hereford opened the Free Church Council gatherings at Hereford this week by preaching in the Congregational Chapel.

The Rev. Sir J. R. L. Emilius Laurie, Bart., who died on December 4 last, at the age of 94 years, left an estate of the value of £100,630, the net personalty being £82,984.

The Very Rev. W. S. Swainson, late Vicar of St. Peter's, South Kensington, was installed as Dean of Manchester on October 18.

Under the will of Miss Sarah Nickson, of Timperley, Cheshire, the C.M.S. is to receive £1000.

The Hon. and Rev. W. Talbot Rice, Vicar of Swansea, has been appointed successor of Prebendary Webb Peplow, Vicar of St. Paul's, Onslow-square. Mr. Rice, who is the son of the fifth Lord Dynevor, was educated at Eton and Christ Church, Oxford. Mr. Rice is well known as the defender of the Church in Wales, a valiant champion of Church Schools and a Keswick leader. Our readers will doubtless remember that Rev. G. A. Chambers, of Dulwich Hill, Sydney, married Miss Talbot Rice last month.

Rev. C. S. Woodward, Canon of Southwark and Rector of the Cathedral Church, has been appointed to succeed the new Dean of Manchester at St. Peter's, Cranley-gardens, S.W.

The resignation by the Rev. E. W. Moore of the incumbency of Emmanuel, Wimbledon, London, after a successful ministry of thirty-one years, will be a great loss to that important residential suburb.

Bishop Frodsham, late of North Queensland has accepted an invitation from the Australian military authorities to give a course of lectures to the Australian soldiers in France upon the History and Character of the British Empire. He left England about November 14 and was to be in France for at least a month.

Lieut. Vernon Douglas Stuart, third son of the late Canon E. A. Stuart, Canterbury, has been killed in action.

A Surprise.

Preaching at Westminster Abbey on October 21, the Bishop of Jerusalem said that the new era in Palestine had begun in a dramatic way that appealed to the imagination of the East. The Turks had arranged to send 700 people away from Jerusalem on December 12 because they were suspected of sympathy with the Allies, but on the day before that date General Allenby entered the city. The news of the entry came as a surprise. In the study of the Bishop's house the Military Governor signed the surrender of the city. The Mayor was told by the Military Governor to give it to the British four hours after they had departed.

Women's Service and Status.

The following Resolutions, moved by Mrs. Creighton, were passed at a recent meeting of the Central Committee of Women's Church Work, held in London:—

"That this meeting of the Central Committee of Women's Church Work strongly endorses the following paragraph from the Evangelistic Report:—'The time has come when the whole question of women's service and status in the Church should be seriously reconsidered, many of the present limitations removed, and permission given to women to speak at non-liturgical—i.e., extra-services in consecrated buildings under a system of authoritative licence, such as exists in the case of laymen.'

"That in the present emergency caused by the absence of so many of the clergy at the front the Bishops be asked, as a temporary measure, to authorise duly qualified women to give addresses, to hold intercession services, read lessons in church, and help in any other ways the parochial clergy may desire, with the approval of their Diocesan. It is to be clearly recognised that such permission is to be given as an emergency measure during the period of the war, and for such time afterwards as the Bishops may determine."

The Australian League (a branch of the C.C.C.S.) held its first quarterly meeting for prayer and fellowship in the New Zealand Club, Stratford Place, on October 11. Mrs. Dyce Alexander was the hostess, and provided tea for a company composed of Australians and others interested in the work of the League for lonely settlers in the Australian bush. Dr. Mullins presided at the meeting following, and gave a very brief address on "Successful Prayer." The Rev. E. A. Colvin (Hon. Secretary, formerly Rector of Dulwich Hill, Sydney) explained that similar gatherings would be held at the Club four times in the year, and said it would be a great thing for lonely settlers in Australia to know that they were thus remembered in the heart of the greatest city of the Empire. Other "Prayer Circles" were being organised in various centres in the country. Miss Ethel Woolmer (Organising Secretary) expressed the hope that all present would join the League and receive the card of membership specially designed for Australia.

The Australian League.

"Cod with us Still."

The Rev. H. L. C. de Candole, Vicar of Clifton, in thanking parishioners and others for their kind sympathy in the death of the Front of his son, says in his "Parish Magazine": "For the boy himself we cannot grieve. We salute him, as we do all those young souls who have given themselves so freely that we may live, and that righteousness and freedom may triumph in the world. May we be found worthy of their sacrifice. Some words of his own will best express what I would like to say, and I know that you will let them stand as the expression of our thoughts at this time:—

"We weep for our own loss, and not the dead.
We wander darkling still, till night has fled;
A nobler morn is shining round their head.
'Tis a blow is God's own love, I think;
Not chastisement, but strength the greater grief,
The greater love of God, the greater chance,
The greater strength.—And God is with us still."

Wycliffe Hall, Oxford.

At a meeting recently held of the Council of Wycliffe Hall it was decided to take immediate steps to reopen the Hall for the training of candidates for Holy Orders. Owing to the war the work was necessarily suspended during the past four years. The buildings themselves had been taken over for military uses by the War Office. Until they are again available arrangements have been made to accommodate future students in a portion of St. Peter-le-Bailey Rectory. In these temporary quarters the work of the Hall will be resumed from the beginning of Hilary Term next (January 19, 1919).

The Council has appointed as Principal the Rev. J. A. Harris, Worcester College, Vicar of St. Andrew's, Oxford, in succession to the Rev. H. G. Grey, who has felt obliged to resign on account of ill-health. It is, however, a source of great satisfaction that Mr. Grey will still remain on the staff as Honorary Tutor.

A Strong Bishop.

Statements have been published to the effect that the Bishop of Manchester has refused to institute the clergyman nominated to the living of the Sacred Trinity, Salford, unless "he made certain promises over and above the legal oaths and requirements every clergyman is bound to take previous to institution." The patron's nominee "declined to make any promise to discontinue the use of vestments and the Bishop refused institution."

The Church of England in Canada.

An epoch-making and epoch-marking Synod of the Canadian Church was convened in Toronto on September 11, 1918. After a prolonged debate carried on under the gracious control of the Spirit of God without acrimony or uncharity on the part of any Bishop, clergyman, or layman, the Church of England in Canada adopted as a National Church the Revised Canadian Prayer Book. It is the old Church Prayer Book, unimpaired in all its dignity and power, adapted to the use of the Canadian Church with its freer and more independent life, and beautified and enriched by many

alterations and additions. The three great outstanding features are these:—

1. The Athanasian Creed is permitted for optional use, and can be used as an alternative at any time for the Apostles' Creed.
2. No definite praying for the dead is authorised by the Prayer Book.
3. The Consecration Prayer in the Communion Service remains unchanged, that is, the permissive use of the American or Scotch form in the Holy Communion Service was ruled out.

Advent Hops.

Anent our recent Leader and some correspondence provoked by it, the following note from a "Book" column in the "Record" will be of interest to our readers:—

"The Rev. W. J. L. Sheppard's book, 'The Lord's Coming and the World's End,' review in the 'Record' of last week, is a bomb-shell thrown into the camps of the prophetic schools, both the historical and the futurist. On these solemn subjects the readers of the 'Record' are not at all at one. Some would follow Dr. Grattan Guinness, and some Sir Robert Anderson; while others will welcome Mr. Sheppard's vigorous attack on all the varying interpretations. In this column I express no opinion; but it may be interesting to some to be reminded that differences on these great questions are nothing new. At the very time, 70 years ago, when E. B. Elliott's great work, 'Horae Apocalypticæ,' was enthusiastically approved as the most learned and complete exposition of the historical scheme of interpretation, Bishop Waldegrave, of Carlisle, a true and spiritually minded Evangelical if ever there was one, took 'Millenarianism' as the subject of his Bampton Lectures, and strongly opposed all such speculation. Perhaps I may venture so far as to say that the Advent meetings recently held seem to have avoided warm controversies and manifested just the right spirit.—R.R."

Prayer Book Revision.

The following weighty manifesto has been issued, signed by nine diocesan bishops, with the Memorial to the Archbishops of Canterbury and York, appended for signatures:—

Dear Sir,—We write to you in view of the proposal of the Convocation of Canterbury to allow the use of an alternative Order of Holy Communion, the alternative being largely borrowed from the First Prayer Book of Edward VI. The exact nature of the proposed alterations is indicated in the Schedule annexed. It must be borne in mind that it is also proposed to permit the use of the Roman Eucharistic Vestments and to allow Reservation of the consecrated elements, and further, to make optional the use of the words in administration "Take . . . Feed on Him in thy heart by faith with thanksgiving"; with a like omission in administration of the Cup. The cumulative effect of these changes is to make optional the choice between two services, the one mainly on pre-Reformation lines, and the other that which was designed to draw up with the object which the Reformers had ever in view, i.e., of turning the Mass into the Communion. Our present service is therefore carefully constructed on scriptural lines, as an administration of the Sacrament instituted by our Lord in remembrance of the sacrifice of His death, and as a means whereby we are made partakers of His Body and His Blood. In the Mass and services framed on that model there is added to the Sacrament the idea, which, once admitted, soon becomes dominant, of a Sacrifice for sin offered by the Priest on an altar, and pleaded before God on behalf of worshippers, of whom it may be that only two or three beside the Priest are communicants.

The authority which is to decide which of the two forms is to be used in any particular church, or at any particular service, has not yet been settled, although this is a most important matter, for it is obvious that any decision on such a question is certain to cause great sorrow to many Church-people in every parish where the question is raised. But it is clear from the proposed changes that certain grave consequences follow:—

1. The Communion service, which should be in our worship the manifestation of our Union, will inevitably become a manifestation of our unhappy divisions. Church-people, moving into, or visiting, other parishes will have no certainty as to the service in which they are expected to join.
2. Our Church will be committed to indecision on the very vital question whether her ministers are or are not a sacrificial order.
3. A change of such a momentous nature ought not to be made by an unreformed Convocation, still less at a time when so many of our best clergy and laity are ab-

sent from England in the service of their country.

4. Although we recognise that many who advocate this change are loyal members of our Church, yet we believe that the cumulative effect of all the changes proposed in the Communion Office will mainly tend to encourage a group of men who have persistently defied the law and discipline of our Church, and are apparently bent on nothing less than an entire submission to Roman authority and the acceptance of Roman Doctrine and ritual by the Church of England.

We therefore invite you to sign the memorial herewith sent, and ask you to obtain the signature of others who you think would be in sympathy.

Yours very faithfully,
Handley Dunelm, G.W. Bath & Well (endorses at the present time), F. J. Cestri; F. J. Liverpool, E.A. Manchester, J.W. Carliol, J.P. Llandaff, J. Sodor and Man, J.E. Chelmsford.
October, 1918.

To their Graces the Archbishops of Canterbury and York.

We whose names are undersigned, being clergy of the Church of England or lay communicant members of the same, of full age, hereby represent to you the deep concern with which we have heard of the proposal to alter the Communion Office at the vital point of the Prayer of Consecration and the immediately preceding and following prayers, that is, at the point which specially distinguishes our Communion Office from the pre-Reformation Mass. We humbly ask you not to press forward such proposals for the following among other reasons:—

1. That such alterations will cause not only deep sorrow to many thousands of loyal Churchmen, but will tend to divide and strife just at the time when the Church ought to be united and strong.
2. That alternative "Uses" for this purpose will have a deplorable tendency to accentuate our unhappy divisions in the service which, of all others, should mark our unity, and that the necessity of deciding which of two services is to be used will introduce doctrinal strife into almost every parish in the country.
3. That this question cannot be considered apart from other proposed alterations such as the permission to use Eucharistic Vestments, to reserve the Sacrament, and to omit in the words of Administration the sentence "Feed on Him in thy heart by faith with thanksgiving." These, in their cumulative force, shift, in our opinion, that careful balance of Doctrine which is characteristic of our Communion Office, in the direction of pre-Reformation doctrine and practice, and rob it of its present faithfulness to scriptural simplicity. The cumulative effect of the proposed changes tends to emphasise the Roman conception of the Mass and thus to undermine that which was the aim of the Reformers, as Bishop Creighton said, viz., to turn the Mass into the Communion.
4. That it is unworthy of our Church to avoid the responsibility set forth in the well-known dictum, "Lex orandi, lex credendi"—"What the Church prescribes in her form of prayer, she prescribes as her form of faith." We submit that our present form of service, while comprehensive, is also consistent with itself, and that on questions admitted to be vital, this consistency will be lost by the establishment of the alternative services now proposed for use.

We therefore call upon your Graces, those whom our Church has entrusted with the grave responsibility of maintaining her sound doctrine which is agreeable to the Word of God, so to use your authority as not to increase our unhappy divisions, especially since there is no evidence in the King's letters of business that any authority

was given or intended to be given to the Convocations to tamper with the doctrinal settlement of the Prayer Books of 1559 and 1662.

The General Committee is formed of some 150 clergy, including Bishops Mercer (late of Tasmania), Hodges, Ingham and Sileman, the Dean of Canterbury, the Archdeacons of Liverpool, Llandaff, Manchester, Norwich, Plymouth, Stoke, and Westminster, Canons Hay Aitken, E. A. Burroughs, R. C. Jovnt, Kempson, Lillingstone, Nollow, D. S. Johnson, Richardson, the Lady Margaret Professor of Divinity of Cambridge, and about 60 laymen, including the Earl of Bessborough, the Lord Gishorouh, the Lord Kinzaird, the Regius Professor of Physics at Cambridge, Sir Mackworth Young, Robert Williams, Robert Lighton, Mr. Sydney Gedge, Professor Beresford Pite, W. Guy Johnson, G. A. King.

The "Church Times" made its usual style of comment on the memorial in an editorial note, with this characteristic ending:—"The memorialists make a more effective point where they deprecate the emphasising of our unhappy divisions by the permission of alternative uses. But the objection comes ill from bishops who are striving by an abuse of authority to compel their clergy to celebrate the Mass without the vestments appointed by the Prayer Book. In the Diocese of Manchester, for instance, there are a few churches where the authorised use prevails; in the great majority there is an alternative use."

Our readers will doubtless rejoice in what the "Church Times" says. We only wish the episcopate was more united on these subjects, both in conviction and action.

A Song for Epiphany.

St. Matthew ii. 11.

God doth now Himself reveal;
Let us then adoring kneel;
East and West now are blest,
He is on His Mother's breast.
Worshipping, let us sing—
Alleluia!

St. Luke ii. 9.

God doth now Himself reveal;
Great and small His influence feel.
So that night shone a light
On the shepherds' startled sight;
Hark! on high, angels cry—
Alleluia!

St. Luke ii. 47.

God doth now Himself reveal,
Heavenly wisdom doth unseal;
What He saith compasseth
All the things of life and death.
Then, again, sing this strain—
Alleluia!

St. Luke ii. 51.

God doth now Himself reveal,
Showing us, with kindly zeal,
How to play our work, and pray,
Simply, gladly, day by day.
Him we praise, as we raise—
Alleluia!

St. Matthew viii. 8.

God doth now Himself reveal,
Love to pardon, strength to heal,
Sin and pride cast aside,
Soul and body fortified.
Shall repeat at His feet—
Alleluia!

C. B. Boulter.

Be the day weary, or be the day long,
At length it ringeth to evensong.
—Old Proverb.

BARKER COLLEGE, HORNSBY

From 1st January this School will be governed by a Council under the auspices of the Church of England, under its direct personal control as Headmaster. Arrangements are being made for the erection of new dormitories.

Particulars upon application. Next Term—Thursday, January 30th, 1919. W. C. CARTER, Headmaster

Sydney Church of England Grammar School for Girls

Forbes Street, Darlinghurst

Under a Council appointed by Synod. Founded July, 1895.

The School stands in its own grounds on the heights of Darlinghurst. Religious Instruction throughout the School, Chaplain, the Rev. Canon Beck. Matriculation, Art and Music Courses. Conversation Classes in Modern Languages.

Tennis, Basket Ball, Swimming and Rowing

PRINCIPAL - - MISS BADHAM

Branch Schools at Bowral, North Sydney and Hunters Hill.
For Prospectus, etc., apply to the Principal.



Are We Ready?

(By the Right Rev. H. E. Ryle, D.D., Dean of Westminster.) (Preached at Westminster Abbey.)

"They that were ready went in with him to the marriage feast; and the door was shut."—Matt. xxv. 10.

A Palestinian Wedding.

The parable is a picture of what took place at every Palestinian wedding. The bridegroom went in the evening to fetch the bride from her parents' house.

Proofs of Membership.

Now, as the lamp indicated the purpose and duty of the Ten Virgins, so there are certain signs and outward proofs of membership in the Church of God.

Human Infirmity.

"While the bridegroom tarried, they all slumbered and slept." Human infirmity, our Lord means, makes it impossible at every hour to be living at the strain of the expectation of the Lord's coming.

duties and responsibilities make it impossible. Our bodily nature could not endure the tension. The Lord seems to say, "I remember that you are flesh and blood."

But when the cry is raised: "Behold the Bridegroom!" only they are found to meet his presence, the light of whose lamps is burning, who had oil in their lamps.

State and Church.

This parable admits of wide application—to the State and to the Church of Christ no less than to the individual.

Position of the Church.

A Church may be possessed of all the glorious traditions of Holy Orders, Sacraments, worship and ceremonial; it may boast a matchless organisation, a superb ritual, but if it neglects that for which it was appointed, the message of the Gospel of Christ, if it neglects the work of love and of truth and be absorbed in questions of doubtful controversy, the lamp which is no longer fed with oil will no longer burn.

way to be ready upon that day, the date of whose coming we know not, is that we be ready every day."

Shrinking from Moral Effort.

People shrink from the moral effort. They put it off from this Sunday to next Sunday, from one year to another, from boyhood to manhood, from manhood to old age, to the time when the first vividness of impression has grown dim and habits have fastened upon character with bands of steel.

Let not us who know our duty and have a knowledge of our responsibility postpone, through heedlessness, through moral sloth, or through fondness for some secret sin, the spiritual effort which Christ calls upon each one to make.

REVISED LECTIONARY.

Jan. 12, 1st Sunday after Epiphany.

M.: Ps. 18; Isa. xliii. 14-xliv. 5, Luke iv. 16-30 or Col. i. 21. E.: Pss. 19, 20, 36; Isa. xlii. 6 or xlv; John iv. 1-14 or Rom. viii. 1-17.

Jan. 19, 2nd Sunday after Epiphany.

M.: Ps. 37; Isa. xlvi.; Luke xvii. 1-19 or 1 Pet. iv. 7. E.: Pss. 39, 40; Isa. xlix. 14-23 or l. 4-10; Matt. xxii. 34-xxiii. 12 or Rom. v. 1-11.

Grant to me now, my God, the spirit to obey. Then shall Thy promise be known in me; And I a vessel of Thy fuller grace shall be.

Personal.

The following resolution bears testimony to the devoted labours of the late Canon John Vaughan:—"That the Standing Committee of the Diocese of Sydney, having heard of the entrance into his rest of the Rev. Canon John Vaughan, desires to place on record its deep appreciation of the late Canon's long and faithful service in the ministry of the Church.

Our hearty congratulations to the Lord Bishop of Gippsland and Mrs. Cranswick upon the birth of a daughter on December 27.

Rev. J. W. A. Watkinson, of Concord West, Sydney, has received news that his brother, Lieut. Vernon Watkinson, has arrived in London from a German prison camp.

The death is announced of Dr. E. A. W. Henley, a prominent layman of Napier, N.Z. As churchwarden of the Cathedral parish and member of the Synod and Standing Committee Dr. Henley's work has been of the greatest value.

Rev. William Bullock, who has been appointed organising secretary of the Church of England Men's Society in New Zealand, is expected in the Dominion at the beginning of January.

We deeply sympathise with the Ven. Archdeacon and Mrs. Tollis, of East Maitland, in their recent bereavement in the death of their daughter, Mrs. Upton, in Fiji.

Rev. P. J. Bazeley will probably leave Singapore for Sydney about the middle of February.

We offer our congratulations to Rev. T. Quigley, M.A., lecturer and acting V.P. of Moore College, Sydney, upon his marriage on December 30 with Miss Mole-worth, daughter of Mr. F. H. Molesworth, a well-known Sydney churchman, who was for some years

the guiding hand of the C.E.M.S. in N.S.W. Mr. Quigley is taking up work early in the new year in the parish of Wahroonga, N.S.W.

Rev. H. E. Warren, the devoted missionary in charge of the Roper River Mission, passed through Sydney this week en route to his home in Victoria.

We regret to learn that the Rev. R. E. Goddard, M.A., rector of Peter-sham, Sydney, has been on the sick list.

The Primate and Mrs. Wright are leaving this week for Tasmania for their annual holiday.

Rev. W. B. Docker, of S. Cyprian's, North Adelaide, is leaving for England shortly, and expects to sail at the end of February.

Rev. H. F. Severn, who has been rector of St. Paul's Church, Port Pirie, for six years, has received a cable message from the Bishop of Bath and Wells (Dr. Kennion), offering him the living of St. Thomas' Church, Wells, on behalf of the Dean and Chapter. He has accepted the offer, and he will resign his charge at Port Pirie next March.

Mr. L. S. Dudley, B.A., Dp. Ed. (Sydney) missionary designate for Educational Work in India, is taking up work for a few months in the Grafton Bush Brotherhood.

The Archbishop of Brisbane is expected to arrive in Adelaide on January 11. He will preach at Walkerville and St. Peter's Cathedral on the following day and will preside over the meetings of the Missionary Summer School at Victor Harbor.

Rev. A. H. Nutting has resigned the parish of Port Augusta (Willochra) owing to ill-health.

Appointments.

Rev. E. Brammall, C. of Wilawa, etc., St. Columbs' Hall District, Wangaratta.

Rev. R. C. H. Crigan, C. of Milawa, etc., St. Columbs' Hall District, Wangaratta.

Rev. E. C. W. Fleischer, P.D. of Brown Hill (Ballarat).

Rev. L. F. Trevor, M.A., P.D., of Beac (Ballarat).

Rev. J. G. Pollard, P.D., of Chirlton (Ballarat).

Rev. A. S. DREWETT, Th.L., P.D., of Murtoa (Ballarat).

Rev. F. H. Ingamells, Th.L., P.D., of Creswick (Ballarat).

Mr. E. C. Butler, B.A., Headmaster C.E.G.S. of Ballarat.

Miss D. L. Poole, M.A., Headmistress C.E.G.S.S., Ballarat.

Rev. H. C. Thrush, B.A., Th.L., to the charge of Penola and Coonawarra (Adelaide).

Applications are invited for the position of ORGANIST and CHOIRMASTER of Newcastle Cathedral.

All information to be had from The Dean of Newcastle, "The Deanery," Newcastle.

Applications to be in before Jan. 31, 1919.

Impressions of Japan.

(By Rev. P. J. Bazeley.)

According to promise, I will now give you more of my impressions of Japan and her people, formed after a month's intercourse on the railways, in the streets and around the institutions.

I had originally planned to spend 14 days in the main island of Japan, but owing to a severe cold I was compelled to cancel my sailing to Shanghai and spend a second fortnight before passage to Tsingtau, North China, could be secured. In Kobe and Kyoto I was most fortunate in having as friend, adviser and guide, Mr. E. Partott, of the B. and F. B. Society, a resident of Japan for 28 years; in Tokyo good Bishop Cecil and Miss Boutflower launched a warm hospitality upon me, and generally assisted me to see the sights and glean information. Instead of giving you an itinerary of my travels in Japan, it might be more satisfactory if I commented upon those things which impressed me most—not in their relative value so much as in the order in which I saw them.

1. The remarkable shipping resources of the country as revealed by the short coastal journey from Nagasaki to Kobe, craft of every description, from the small fishing smack to the large Atlantic liner, and at several places huge dockyards and shipbuilding apparatus, gave promise of additions; one did not dream of Japan being so much equipped and that she possessed a large fishing fleet which gave admirable training in seamanship to the recruits to her navy and mercantile marine.

2. The visitor to Japan must learn to be patient, not in tribulation so much as at interrogation, for no one thinks he will be immune from trouble at the hands of over-zealous and sometimes ignorant passport officials or plain clothes police. Examination may be under the third degree, and questions as irrelevant as they are impertinent, and grossly reflecting upon Japan's consular officers abroad, will be pressed home. One is a suspect, capable of doing a dark deed, therefore he must be frequently questioned in the hope that he will expose himself as liar and spy.

3. The industry of the people is a source of great wonder, everywhere men are busy, and go at their work with a fine spirit; the women also, as farm labourers, factory operatives, or building attendants, display great energy and even enthusiasm in their labour. Of course I saw Japan in its most prosperous day. In numerous centres large factories are being rushed up, and great demands are consequently made upon industrial workers. In Tokyo last year 1500 new factories were licensed; in Yokohama, Osaka and Kobe similar records were achieved, and Japan is already faced with the problem of insufficient labour for her industries.

4. Another pleasing feature which forces itself upon an Australian in Japan is the solidarity and order of its social life; lawlessness does not abound, even though the rice riots were serious they were not indicative of any general restlessness on the part of the people to the social state. No doubt Japan, in common with other nations, will experience internal convulsions, because of the new commercialism and industrialism absorbed into her life through her contact with other nations in the world's markets. As yet there is little evidence of any organised dissatisfaction. One saw no hoodlums—the police were there rather to regulate traffic than arrest the law-breaker.

5. Whilst it may refresh one to see a people working with a machine-like precision and effect, such may become somewhat exclusive of other forces. I should say the task of the missionary in Japan is difficult—provision is made by the state for religion—for Shintoism is under both the patronage and protection of the Emperor, since he is very largely the embodiment of it—as well as for education, and in the face of these obstacles plus the attitude of a people proud in their own history and present position, the servant of Christ must contend. As a result of years of patient sowing in faith along lines of broad and generous education, the Church has Japanese members who are assisting upon the nation's need of Christ, and are seeking to satisfy it with patient effort; but on the whole it is difficult to penetrate the front opposed.

6. No article on Japan would be regarded as sufficient if it did not comment upon her temples, which are being re-furnished for the sake of the tourist as well as for the use of the worshipper therein. I was greatly surprised at the magnificence of some of the Kyoto temples, and here it might be said no sign of decadence could be marked in Buddhism.

Keep this short and complete saying, "Forsake all and thou shalt find all." Forego desire, and thou shalt find rest. —A Kempist.

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Notes on Books.

"A Souvenir of the Church of St. George the Martyr." This is the title of a beautifully executed compilation of photographic views of the Church of St. George at Goodwood, South Australia, and it displays much evidence of a praiseworthy love for their Church on the part of those responsible for it. Still the book reveals a state of affairs which is surely scandalous. We have been rubbing our eyes ever since we received it. Certainly had we not been informed that the rector of the parish in question held the licence of an Anglican bishop we should have unhesitatingly surmised that it emanated from a Roman Church. Our readers will form some idea of our confusion by a perusal of the following titles underneath the plates: "The Reverend Father," "The High Altar," "The Great Road," "The Lady Chapel and Altar," "The Calvary in the Oratory," "Chapel of All Souls," "The Shrine of St. George," "The Crib at Christmas," "Shrine of our Lady, Feast of the Immaculate Conception," "Shrine of Blessed Joan of Arc and Our Lady of the Holy Rosary," "Shrine of Our Lady, Feast of the Assumption," "St. Anthony de Padua," "St. George our Warrior Patron," "Guild of the Holy Child and Our Lady, Procession before Mass on Our Lady's Birthday," "A Group of Acolytes and Members of the Guild of the Holy Child and Our Lady," "The Presbytery," "Holy Altar, Mission Church," "Shrine of Our Lady, Mission Church," "Church Grounds showing the Presbytery," "The Reverend Father in his Garden," "Enlarged Picture of Our Patron." There are nineteen other views, one of which is a wayside Calvary, and another the Mission Church after Mass, 20th Sunday after Trinity, 1918. "Our Soldiers' Shrine" seems to consist of a statue of the Virgin Mary supported by candles and surrounded by flowers, and the "Blyth Chantry" picture bears the information that "The Blessed Sacrament is always reserved in this Chapel." Our readers will not, therefore, be surprised to hear that the Foreword to the book claims that the church in question is "a plain answer to those who say, as some do, that in the Church of England it is impossible to practice the Catholic Religion." Apparently it is not only possible to do that, but also to ape Rome to one's heart's content. In the name of all that is true and honest, surely it is time that this kind of thing was banished from the Church of England. We are sorry to have to write in this strain, but the compiler of the book has asked us for a review, and we think that these things ought to be said, especially in view of our contemporary's astoundingly sympathetic review, which is as follows:—

"A Souvenir of the Church of St. George the Martyr, Goodwood, Adelaide. This is a very beautiful collection of pictures of St. George's Church, with a most artistic coloured design of St. George and the dragon on the cover. There are 36 pages of illustrations introduced by a foreword in which the rector, Canon Wise, explains that the book is due to the kindness and ability of Sergeant E. W. A. Virgo, A.I.F., with whom the idea originated. The proceeds from the sale are to be devoted to the Church school, now well established, which is free and open. All friends of St. George's will doubtless be anxious to possess a copy and so will others who would like to have ocular evidence of the great and good work that has been accomplished at this church by the enthusiastic devotion of its priest and people. Our copy is from the compiler."

A Table of Lessons, 1918-19 (published by S.P.C.K., price 1d., our copy from Messrs. Angus and Robertson, Sydney). A convenient booklet of the Lessons for the year, arranged in accordance with Report No. 501 of the Convocation of Canterbury, "Revision of the Lectionary." This is not the Lectionary authorised by the Australian Episcopate, but a really good revision of it, proceeding upon a better system and with true regard for the genius of our Prayer Book, which emphasises the importance of the Word of God. The other Lectionary seems to us to emphasise the ecclesiastical year at the expense of the reading of the Bible by providing at times very abbreviated lessons incorporating the special teaching of the Day or Season. May we hope that our Bishops will quickly give authority for the use of the newer one. The S.P.C.K. booklet is also dated for the current year and therefore much more convenient for use.

The Birth of the Diocese of Willochra, by G. W. Halcombe, B.A., Chancellor of the Diocese. The Church in Australia is indebted to the Chancellor of the Diocese of Willochra for this most important contribution to our Australian Church annals. Mr. Halcombe has related in a detailed and yet interesting manner the steps that led up to the formation of the diocese and its

constitution. His example may well be followed by others in similar positions of advantage in other dioceses. Bishop White contributes the Foreword, and incidentally gives strange legends that have been given of travel, "for," said he, "I have seen it stated . . . that as Bishop of Carpentaria, I walked across Australia on foot, and built my own palace(!) at Thursday Island with my own hands!" This shows how important it is to have facts set out by those who really know so that accurate annals may be formed. Our copy is from the author.

Late English Notes.

The King has approved the appointment of the Rev. H. L. C. V. de Candole, vicar of Clifton, Bristol, to the Canonry of Westminster and the living of St. John's, Westminster, vacant by the appointment of Canon Gamble to the Deanery of Exeter.

Rev. E. L. Langston, Secretary of the London Jews' Society, has been appointed to the vicarage of Emmanuel Church, Wimbledon. Canon Thornton-Duesbery has been appointed by the Crown to the important rectory of Holy Trinity, Marylebone, in succession to the Rev. Ernest N. Sarge. We record with deep regret the death of the Rt. Rev. W. Boyd Carpenter, D.D., which took place early on Saturday morning at Westminster from pneumonia following upon influenza. He was seventy-seven years of age.

It was eminently characteristic of the late prelate that a few hours before his death he directed that the following message should be sent to the King: "As I pass, I give you my loyal love."

His Majesty on Saturday sent the following telegram to Captain John Boyd Carpenter: "The Queen and I are grieved to hear of the great sorrow which has befallen you and your family by the death of your dear father, and we assure you of our heartfelt sympathy in the loss, which will be mourned by all classes that have known him and have been brought under the influence of his marked personality. The touching farewell message which you have conveyed to me is a testimony to that loyal, devoted friendship which three successive Sovereigns possessed and valued in the gifted, large-minded Bishop."

A message of sympathy was also received from Queen Alexandra.

The death is announced of the Right Rev. William Walsh, D.D., Canon and Archdeacon of Canterbury, and formerly Bishop Suffragan of Dover, which took place on Sunday night, in his eighty-third year. He was at one time Bishop of Mauritius.

Correspondence.

The Call of Advent.

(The Editor, "Church Record.")

Sir,—In your editorial leader on the "Call to Advent" you refer to the book, "The Lord's Coming and the World's End" by W. J. L. Sheppard, as a "very sane contribution to the unravelling," etc., and lest this "very sanity" be absorbed by your readers I respectfully beg to refer them to the unsoundness of his first premise laid down under Appendix I. and styled (1) The character of an "Apocalypse." This is also referred to by the writer in Chapter III, page 33 lines 21 and following. St. John is the apocalyptic who unveils, and consequently as such he has not prophesied therein, and the book is mainly prophetic as the apostle merely unveils his present time and times; but it is not St. John who is an apocalyptic, it is not St. John's Apocalypse, because Rev. I says it is the revelation of Jesus Christ which God gave Him. It is Jesus who is the apocalyptic, but further Jesus is more than apocalyptic, for He is prophet (whom no one will deny) as verse 3 implies, as verse 2, compared with chapter xix. 10, assumes and implies, and as chapter xxii. verses 7, 10, 14, 18, 19 distinctly prove that Jesus is the prophet of God, whose unveiling was transmitted by vision to His servant John, which, if the Revelation record be correct, then the author's statement re interpretation is distinctly an error, which, according to his dogmatic words in fourth line of Appendix I., and which reads: "Any line of interpretation which violates them may be dismissed as erroneous"—this naturally condemns his own criticism as based on unsound reasoning.

There is so much which appears to be dogmatic in his own line of thought and interpretation and open to grave error of judg-

ment, that I will but refer to one on pages 37, 38, viz., "The Great Tribulation." He interprets that our Lord in Matt. xxiv. 21 refers to the destruction of Jerusalem and not His Second Advent, but the author fails (or intentionally omits) to explain verses 29-35, "immediately after the tribulation," etc., which proves the unsoundness of his principles of true interpretation. I hope your readers will take heed.

R. O. TODD.

(The Editor, "Church Record.")

Sir,—In your issue of December 6, 1918, you say a second great truth also remains that "of that day and hour knoweth no man." The natural inference from reading the whole text is, that no one, not even the angels in heaven, neither the Son knoweth that day, which seems incredible when we reflect that the remark was made nearly nineteen centuries ago, and may have applied to that period only. We know that after this the world's history stood in the balances, when Christ said, "but now is my kingdom, not of this world," but it is hard to credit that even now Christ should be ignorant of the date of His own Advent.

We know that certain preliminaries have been taken place, and that we have been told, "when ye see these things coming to pass, know ye that He is nigh, even at the doors." Still that does not quite fix the day and the hour.

Again, Christ was born, and some 30 years later began His mission, which was His Advent? Did it not comprise some 33 years? So, if Christ's second Advent were to extend over 30 years, it would seem to fit the "one and only one" argument.

Now, when Christ disappeared peacefully into a cloud in the presence of His Own disciples only, we were told that "this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven." This does not seem to be the same, as the trumpet shall sound and Christ shall descend from heaven with a shout, and all the holy angels with Him. Further, if all are to rise at once in the twinkling of an eye, how shall one be taken and another left?

The prophecies were stated in Daniel to be "sealed up until the present time of the end," when "many shall seek to enter them, and knowledge of them shall be increased, and the wise shall understand them."

A. W. J. FOSTER.

Coff's Harbour.

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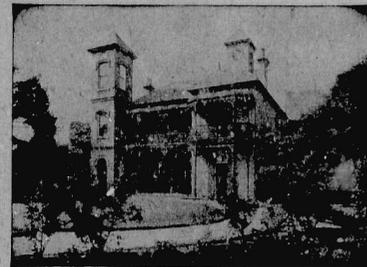
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All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 84 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

No. 105. can be returned to the sender, unless accompanied by a stamped, addressed envelope. The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

BUSINESS NOTES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Lepelstrier, 84 Pitt Street, Sydney, Telephone City 1657.

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The Church Record.

JANUARY 3, 1919.

A NATIONAL VOCATION.

In a previous leader we ventured, following the example of the prophets of old, to try and discover from contemporary history, God's purpose for His church in these tremendous times, and we saw that in the new world of intimacies that the war has revealed, and the strong emphasis it has placed on the value of righteous and spiritual ideals all the necessary conditions are ready to hand for a great world missionary movement, a movement that would make, not for racial suicide, but for racial solidarity. Indeed, the coincidence of these two truths, which we might for convenience call the "Horizontal" and "Vertical" lessons of the war, reminds us that it was a similar conjunction of idea and ideal that appears to underlie Carey's great sermon on Isaiah 54-2, viz., "Lengthening thy cords and strengthening thy stakes," which commenced the modern era of organised missions.

We might here venture to enunciate another self-evident principle. In the divine economy of the world we are forced to recognise the bestowal of natural and national gifts and maturing of national possibilities, and along with this development, the harmonious assignment of distinct national vocations. If we apply this truth to the Anglo-Saxon race, our vocation in the light of the opportunities previously described is as clear and unmistakable as ever came to any nation, and forms an unescapable challenge of God to a particular piece of work. It is a challenge to us of the British race upon whom God has dowered such extensive possessions that our flag flies over one quarter of the world's people, and more than a quarter of the world's surface. Further, as a result of the prowess of our arms we find more territory still added. One has but to mention the changed status of Egypt and the Holy Land and Mesopotamia, together with sixteen additional millions of peoples in the German African and also the Pacific Colonies to catch a vision of new possibilities of missionary activity. Our far-flung possessions constitute vantage points which can be used for many purposes. Vantage points for God as well as for Empire. The writer recently asked a leading missionary bishop which Eastern nation he considered the most strategic in view of the ultimate Christianising of the East? His reply was, "No nation specifically, but the impact of Anglo-Saxon civilisation working from many angles simultaneously on all the Eastern nations."

This is very suggestive and provides food for thought. It is reminiscent of a similar situation that occurred two thousand odd years ago. History repeats itself. Just as under the shadow of the Roman Empire, young nations came into being, bearing the imprint of her laws and customs, destined to play even a mightier part than Rome herself (e.g., our own Britain), so under the tutelage of Great Britain whole peoples in Africa and the East are emerging into nationhood, and will play mighty parts in the world of the future. The same great religious factor which radiated through the Roman organisation of old is still inherent in Anglo-Saxon civilisation, and will, we trust, find a definite place in the crucible of the national life of these coming peoples. For of all the factors that will mould the future, it is this that will ultimately tell most, though at present it attracts scarce attention from a world otherwise occupied. Politicians, scientists, devotees of fashion, etc., give little heed to the comparatively insignificant missionary movement in non-Christian lands, but to quote Lecky, the historian, "No more did the statesmen and the philosophers of Rome understand the character and issues of that greatest movement of all history, of which their literature takes so little notice. That the greatest religious change in the history of mankind should have taken place under the eyes of a brilliant galaxy of philosophers and historians, and that they should have treated as simply contemptible an agency which all men must now admit to have been, for good or evil, the most powerful moral lever that has ever been applied to the affairs of men, are facts well worthy of meditation in every period of religious transition." The telling factor of the future will be the Christian Church with Asiatic and African congregations worshipping the same crucified Nazarene as the congregations Paul brought into being round the shores of the Mediterranean Sea years ago. It is a fact that civilisation ever tends to crystallise round a great sea. The Mediterranean with its 80,000,000 people was the first arena for Christian effort. The centre of civilisation then moved westward to the Atlantic and its adjacent lands, with its 400,000,000 odd; and now the currents of world progress are circling round the Pacific, greatest of oceans, with the 1,200 million odd people fringing its shores, the third and probably the last stage of Christian effort. There is scarcely need to remind readers of the situation of Australia with respect to this new world of the Pacific. As a vantage point of operation we are strategically situated as Palestine was (of old) to the Mediterranean.

This fact should bring home to us the solemn responsibility of our task, especially to us in Australia situated in the centre of a vast semi-circle of non-Christian people. To quote Lord Roberts, "Australia's destiny will force her to take a leading part in all Pacific issues, set as she is within the sphere of Asiatic influences, the central point of interest in any issue between white and coloured races." Why at this momentous juncture of history should there be a fifth continent given over entirely to the Anglo-Saxon race—an outpost of Empire standing for the eternal truths of liberty and justice and, let us hope, Christian principle, located in the very centre of the new world of the East? Surely there must be some divine purpose in it all, especially in view of the recent victory and its glorious vindication of these same principles.

Is it not a clarion call to us in Australia to radiate these principles into the plastic world waiting to be born. If it be said that this is too visionary and impracticable an ideal for a young, and perhaps not an especially seriously minded people, we might remind our readers of two further interesting historical facts—first, that America 200 years ago numbered less than our present population, yet to-day she is responsible for fully half the Protestant missionary activity of the world; secondly, if it be said that Australians are not noted particularly for their religious fervour and therefore lack the requisite qualification for such a high task, we might point to another paradox of religious history. The three great cities of the Mediterranean world were Rome, Alexandria and Antioch. Rome pre-eminent for power, Alexandria for learning, Antioch for self indulgence and pleasure seeking, yet in the providence of God, it was this last city, a bye word for wickedness, that was chosen as the radiating centre of Christian missions. We see, then, no valid objection which might contravene our initial statement, that if God does assign national vocations Australia's world calling is clear, she is called to be the home of a great missionary nation. All that superb patriotism called forth by the claims of empire might well be merged in the super-patriotism of the Kingdom of God, and all that resourcefulness, initiative, and adaptability for which our men have become noted would be a wonderful asset in the great spiritual offensive on behalf of the Empire of Christ. The very weakness of the home tie for which we are often criticised might even pave the way and give greater facilities for our young life to link up to the glorious spiritual "Foreign Legion" that holds the post of honor on the frontiers of His Kingdom.

To sum up our historical lesson. The whole situation to-day is strikingly reminiscent of the birthday of Christianity. Now, as then, a great Imperial power had opened up and made safe the highways of the world for human intercourse. Now, as then, there is a break up of the old religious faiths which have held millions in their vice-like grips. Now, as then, young nations destined to play a mighty part are emerging into being. Now, as then, the religious fate of these nations and of the world trembles in the balance. Now, as then, a life flung into the scales like St. Paul's will alter the destiny of nations, for "Unless Christendom establishes an empire of Christ in the East, the East will establish an anti-Christian empire in the West." We could not find a better expression of the ideal that should now actuate us than in the collect for Thanksgiving after Victory, "And we beseech Thee give us grace to improve this great mercy to Thy glory, to the advancement of Thy Gospel, the honour of our Sovereign, and as much as in us lieth to the good of all mankind." A big forward missionary movement would be the best thanksgiving we could offer as an expression of our heart-felt appreciation of all God's blessings to us in this critical hour of our nation's history. Imperial expansion means Imperial responsibility—may we realise it, and not be numbered among those who have made the "Great Refusal," as Germany did in 1870!

My God, Thou art all Love!
Not one poor minute 'scapes Thy breast,
But bring a favour from above,
And in this Love—I rest.

—Herbert.

On Earth Peace.

The Angels' Song has had a fresh meaning for us this Christmastide, and hearts are full of joy that we begin a New Year in a great world peace—such a peace as we have been longing and praying for during the past four years. Even yet we can hardly realise that it is a fact, and we open our daily newspapers yet with a half expectancy of finding some more news of conflict. But thank God it is a thing of the past. "The Great War" has ended, and the nations of the earth are looking forward to a reign of peace. Surely, say some, it is the last war we shall have now a lasting peace. Ah! if only could we! We are not pessimists, we are sure that a lasting peace is coming—that the Prince of Peace shall reign for ever—"of the increase of His government and peace there shall be no end . . . to order it and establish it with judgment and righteousness." Yes, that is the effect of righteousness—righteousness. "The effect of righteousness shall be peace." Christ Who is our Peace is first of all our Righteousness. Our great Melchisedec is first of all King of Righteousness and then King of Peace. Not until peace is built upon the stable pillars of Righteousness will Peace be lasting. Not until sin is deleted will war be ended. All the while sin is in the world the words of Christ will realise themselves in every age of man. "Think not that I am come to send peace upon the earth, I came not to send peace but a sword."

In view of this the angels' message may seem unreal; only, however, until we understand the great Epiphany message of St. John: "For this purpose was the Son of God manifested that He might destroy the works of the devil." And only when His work is completed will the world have peace. "The work of righteousness shall be peace." Consequently, if we are going to seek after the things that make for peace, we shall seek to be loyal and loving followers of the King of Righteousness. Any true ideals of world peace must be sought along the lines of world righteousness. And the people who are fearing God and working righteousness are the world's peacemakers, although and because, sometimes, they may be embroiled in deadly conflict with the followers of false ideals, ideals of unrighteousness. And how is world righteousness to be attained except in loyal and instant obedience to the King's command to "go into all the world and make disciples of all nations." Here is the basis of inspiration and enthusiasm for the great missionary enterprise of the Church—the Church's primary task—and that for which it exists. Let our heart-felt gratitude and gladness for that peace we delight in this New Year's Day make that peace a symbol and an inspiration for the furtherance of that greater peace when "a King shall reign in righteousness," when "they beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more, for the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

Christmas Hymn.

"The Word became flesh."—St. John i. 14.

Little Babe so lowly,
Thou dost come to be—
Our Redeemer Holy,
Wondrous mystery!

Little Babe, so meekly
Cam'st Thou from the skies,
Scarce our hearts can grasp Thy
Glorious sacrifice.

Little Babe so helpless,
In Thy human frame,
Thou art our Emmanuel—
Ever-blessed Name.

Little Babe so tender,
Thou dost come to teach,
By divine surrender
Love to all doth reach.

Strength with weakness blending,
Thou dost come to bring
Joy and peace unending
To the souls of men. Amen.

—Esther M. Raw.

Grant me, O most sweet and loving Jesus, to rest in Thee, above all creatures, above all health and beauty, above all glory and honour, above all knowledge and subtlety, above all riches and arts, above all joy and gladness, above all fame and praise, above all sweetness and comfort, above all hope and promise, above all desert and desire.—A Kempis.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Ordination.

The usual Advent Ordination took place in the Cathedral on Friday, December 20, when Rev. S. A. Turner, Th.L., was made priest, and Messrs. A. L. Whitehorn, M.A., F.R.G.S., N. Haviland, R. R. Hawkins, Th.L., W. Wilson, and C. R. King, Th.L., were admitted to the diaconate. The sermon was preached by Rev. P. A. Mickletham, M.A., who spoke from the Gospel for the week, urging the ordinands to measure the success of their ministry, not by its share of the limelight but by the faithful diligence with which the pastoral office was discharged. During the few days immediately preceding the Ordination, the Archbishop and Mrs. Wright entertained the men at Bishops-court, where they spent a very helpful and quiet time. Addresses on problems of the elapsing and ministerial life were given them by the Archbishop and Revs. Stephen Taylor and A. J. H. Priest, and two conferences on practical matters were held, the discussions being led by Revs. A. H. Garnsey and T. Quigley.

Christmas Cheer.

Christmas relief and cheer at St. Paul's, Redfern, was given to 253 families, which included about 1165 men, women and children. There were among them many widows, deserted wives, and children; and several cases in which the father was laid aside through illness. Ninety per cent. lived in the parish. The majority were given orders from 7/- to 3/- in value for food and the remainder recommendations to the Benevolent Asylum, where they were well assisted.

Katoomba Convention.

Letter of invitation to all who love our Lord Jesus Christ and wait for His appearing greeting.

Dear Brethren in the Lord,—It is our privilege to invite you to attend the 16th Annual Convention to be held (D.V.) at Katoomba, January 13 to 17, 1919.

We feel that the condition of the world and the Church constitute a call for all Christians to lose no opportunity for witnessing to the truth as it is in Jesus and of meeting together for the study of the things of God, and for mutual confirmation and edification in the faith.

The startling happenings of our day seem to us to indicate that God's plans for His people and His Church are rapidly nearing their consummation, and the long expected and greatly to be desired return of our Lord may be at hand.

The rapid growth of a rationalistic philosophy in the organised Church, the logical outcome of the destructive criticism of the past generation, has seriously undermined the authority of Holy Scripture with resulting conditions in the Church that make for disappearing faith, declining zeal, increasing worldliness and lowered standards of spiritual life.

We believe that the Convention to be held will provide opportunities for fellowship with God which we trust will result in a revival of true spiritual life, an awakening to the special opportunities and privilege of witnessing for our Master in these closing days, and a renewed consecration to His service, and a greater watchfulness in obedience to His repeated warnings and exhortations as the Day approaches.

We therefore cordially invite you to do your utmost to arrange your holidays that you may be able to be present at Katoomba during the Convention week.

We are, your brethren in Christ,
C. ERNEST YOUNG,
H. G. HOWE,
W. H. DIBLEY.

Trustees, Katoomba Convention.

Fifty Years of Service.

On Thursday, November 21, at the close of the week-night service at St. Philip's Church, Camperdown, a large gathering of parishioners and friends of Mr. G. W. Morgan assembled to congratulate him on having concluded his 50th year of service in connection with the above church. Amongst those present was the Rev. W. L. Langley, who for seven years was rector of St. Stephen's, Newtown, of which St. Philip's is a daughter church.

Many of the surviving members of the "Camperdown Mission House" will be interested to know that a former fellow worker has been able to continue in the work for so many years.

Recorded in Stone.

A brick wall erected round St. Cuthbert's Church, Naremburn, in memory of men who have enlisted from the parish, and chiefly of those who fell in the war, was dedicated

on Saturday week by the Dean of Sydney, in the presence of 400 or 500 people. At the corner of the wall facing the main thoroughfare a trachyte slab has been let in, and on this the names of 43 men who have paid the great price will be inscribed.

The Dean, referring to the inscription, said it was good to record in stone the names of the fallen; but we who stayed behind must do more for the soldiers who return. We must try to make life tolerable for them; we must see that they have a chance to make a livelihood; and we must be careful for their welfare. He pleaded for the cultivation of a spirit of social unity in our civil and industrial life, the development of the spirit of comradeship, which was manifested between the men while they were in the trenches together, and the inculcation of a spirit of work for the common good.

Captain-Chaplain Mackenzie ("Fighting Mac"), of the Salvation Army, also delivered an address, mainly of reminiscences of Gallipoli. Some of those whose names would be recorded on the tablet were men whom he had known, some of them he had buried.

Anniversary Services.

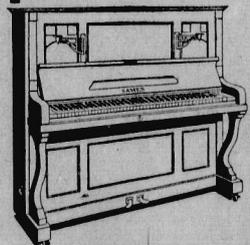
Thirty-three years have elapsed since the first recorded Church of England service was held in Katoomba in the month of November, 1885, by the Rev. E. Symonds, of whose parish Katoomba then formed a part. Anniversary services were held in St. Hilda's on Sunday, November 3. At 8 a.m. there was an early celebration, service with Communion at 11 a.m., Children's Service at 3 p.m., and Evening Service at 7.30 o'clock. The Rev. F. Kellett, M.A., officiated throughout the day.

CRAFTON.

Work Amongst Women.

We are exceedingly glad to hear from the Rev. A. R. Ebbs, vicar of Lismore, that a large hostel for girls has just been opened in Lismore and will be known as St. Andrew's Hostel for Girls. It will supply a long-felt want. There is a large High School in course of erection to which girls and boys will come from all parts of the Richmond River. Young women engaged in banks, etc., often find it difficult to obtain suitable quarters. It is anticipated that the new hostel will accommodate 40 boarders, 20 from the High School and a similar number of teachers and girls in business. Miss Florence Chidzey, recently sub-matron at the Newcastle Girls' Grammar School, is in charge. It is anticipated that the hostel will pay for itself. Any friends of such work can assist it by subscribing

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to the cost of equipping, which will reach
£400. Monetary gifts can be sent to the
Rev. A. R. Ebbs, the Vicarage, Lismore.
The establishment of the hostel is part of
the educational programme of the diocese.**VICTORIA.****MELBOURNE.****Ceolung C.M.S. Women's Union.**At the last meeting of the year, held on
Thursday, Mrs. Quinton presiding, the treas-
urer reported that £23 10s. was available
from the envelopes received each quarter
from the members. It was allotted as fol-
lows:—Our own missionary, Miss Crossley,
£10 10s., blind child at Footchoo £4 4s.,
Roper River steam launch £6 6s., W.M.
Council £2 10s. The full balance sheet
will appear shortly and will show that vari-
ous sums for patriotic and other C.M.S.
funds have been contributed during the year
amounting to £22. This includes a war
bond for £20 for a missionary student at
Ridley College, which we hope to consider-
ably augment next year, so that we may have
our own representative preparing for the
mission field. Thankfulness was expressed
for the love and devotion of the members
during the year, and with happy Xmas greet-
ings for all, the president closed with prayer
and the benediction.**St. Mark's, Leopold.**Steps have been taken to build a sanc-
tuary and vestry to the little stone church
erected some 60 years ago. About £450 is
required, and for the balance that still re-
mains it is proposed to issue £10 debentures
which we hope will be taken up by the
friends, so that there may be no delay in
beginning the work; we commend it as a
good and safe investment.Miss Quinton was the recipient of a hand-
somer framed enlarged group of the Red
Cross workers at their closing meeting of
the year. She has been secretary from 1914,
and was obliged to relinquish the duties.**GIPPSLAND.****Ordination.**On Sunday, December 15, the Bishop of
Gippsland held an Ordination Service in the
Church of St. John the Evangelist, Maffra.
The Rev. F. E. C. Crotty, B.D., examining
chaplain, preached the sermon. The Ven.
Archdeacon Pelletier presented the candi-
dates. There were six ordinands—four ad-
mitted to the diaconate, Messrs. A. E.
Chamberlain, B. C. Gadsden, I. W. M.
Wright, and A. J. Fisher, who was Gos-
peller; two admitted to the priesthood, Revs. L. Saw-
tell and A. G. Powell. The ordination was
preceded by a Quiet Day, which was con-
ducted by the Rev. F. E. C. Crotty. The
rule of silence was observed. In the evening
the Bishop preached in St. John's Church,
and in his opening remarks stated that the
holding of the ordination service away from
the Cathedral was an experiment, which he
considered had been an unqualified success.
The Bishop stated that he purposed holding
one ordination each year away from the
Cathedral in one of the parishes. Hundreds
of our church-people had never seen an or-
dination. Taking the service to them pro-
vided that opportunity. Further, it gave the
church members an enlarged vision of the
work of the diocese in finding and train-
ing men for the sacred ministry of the
Church.**WANGARATTA.****Ordination.**The following were ordained by the
Bishop of Wangaratta in his Cathedral on
the fourth Sunday in Advent—Deacons,
Ernest Brammall, Robert Charles Hamilton
Crikian; priests, Rev. Stanley Henry Bur-
ridge, Rev. Alexander Frederick Falconer,
Th. L. Gospeller, Rev. E. Brammall, preach-
er, Rev. S. O. Seward.**SOUTH AUSTRALIA.****ADELAIDE.****Re-union.**Christians of every name and every land
have been asked to observe the week of
January 18 to 25 as a week of prayer for
Christian Unity. On January 22 and 23 a
conference of representatives of Christian
Churches in South Australia will be held in
the Y.M.C.A. Hall. An invitation was sent
out in the joint names of the Bishop of Ade-
laide and the Bishop of Willochra, and ac-
ceptances have been received from the fol-
lowing:—the Methodists, the Presbyterians,
and the Baptists, the Congregationalists, and
the Church of Christ. The number of dele-
gates from each denomination attending the
conference are to be based on the 1911 cen-sus. Our own representatives are: The
Bishops of Adelaide and Willochra, the Dean
of Adelaide, the Archdeacons of Adelaide and
Mount Gambier, Canon Jose, Rev. H. R.
Cavalier, Rev. S. I. Houston, Rev. J. S.
Moyes, and Rev. H. F. Severn. The two
reports of the conferences between the com-
mittees appointed by the Archbishops of
Canterbury and York and the Commission of
the Free Churches in connection with the
World Conference on Faith and Order will
form the basis of discussion. The Bishop
of Adelaide has invited the members of the
Conference to lunch at Bishop's Court on
the first day.**C.M.S. Summer School.**

(From our own Correspondent.)

The C.M.S. Summer School opening took
place at Brighton on St. Andrew's Day.
The Bishop of Adelaide preached the ser-
mon in St. Jude's Church, which opened
the School. There was a good congregation.
Afterwards in St. Jude's Parish Hall, the
Bishop of Adelaide and the Rev. C. T. Whit-
field, rector of the parish, welcomed the
Bishop of Gippsland (chairman of the
School), the Rev. S. Deuchar, of Victoria,
and the members of the Summer School.
Bishop Crosswick then gave his opening ad-
dress on India, which was fully reported in
the daily press.On Sunday evening, December 1, the
Bishop of Gippsland preached in Brighton
Parish Church to a large congregation. His
words left an impression, judging by com-
ments, not soon to be forgotten.On Monday, December 2, the real work of
the School commenced, and a very happy and
valuable time was spent until Thursday, the
5th, when the School came to a close. Holy
Communion was the first order of the day
at 7.30 a.m., and after breakfast the study
circle on the "Goal of India" engaged our
attention. A missionary from India was a
valuable asset and many points were thus
made clear.The Bible readings given by the Rev. J. S.
Moyes, M.A., were most inspiring, and it
was really good to be there. The readings
were based on St. John, chapters 14, 15 and
16. Intercessions, mainly for missionary
work, occupied three-quarters of an hour
each morning.The Rev. S. Deuchar, B.A., spoke in the
evening on "The Science of Religion," and
the hopefulness of the heathen position was
food for much thought. Christ our Hope
was a great contrast to the dark future por-
trayed.Miss Booth, from China, and Miss Parsons,
from India, were responsible for the mis-
sionary addresses, and their talks were vivid
and appealing.The closing meditations by the chairman
on the "Christian's Source of Power" sent
us home each evening with a sense of God's
Presence and Power, and the need of a com-
plete surrender to God.We had altogether a truly blessed time,
and the fragrance of the School will remain
with us for many days to come. Many re-
ceived definite blessing.On Wednesday afternoon a special meeting
was held for the parishioners of Brighton,
and a most helpful time was the result. Our
General Secretary and Miss Erwood (Palestine
were the speakers. It was one of the best
meetings of the School.On Friday evening, December 6, a thank-
sgiving service was held at Holy Trinity,
when the Rev. F. Webb was the preacher.The Bishop of Gippsland was the guest of
the Bishop of Adelaide for the week-end after
the School closed, and preached at Christ
Church North in the morning and at the
Cathedral in the evening of Sunday, Decem-
ber 8.On the following Monday evening the Bis-
hop was the principal speaker at a missionary
meeting at the Adelaide Town Hall, arranged
by the Adelaide Diocesan Missionary Asso-
ciation.**WEST AUSTRALIA.****PERTH.****Retribution.**"Nothing can ever be done by Germany
to compensate for the cruelties and wanton
damage and the awful losses of the war,
but they should be made, as far as possible,
to repair and pay for the damage, and any-
one proved guilty of unnecessary cruelty,
like the sinking of hospital and passenger
ships, the bombing of hospitals, and the
cruelties to prisoners, should be punished
like any other criminal.""Above all things, we must 'keep our
heads cool,' and show that we understand
playing the game, in victory, as we have
during more than four years of war."—The
Archbishop's Letter.**The Church and Labour.**There was a large attendance at the
Memorial Day Perth, on the night of Mon-
day, November 25, when, under the aus-pices of the Social Questions Committee,
Mr. W. D. Johnson, Mr. J. Curtin, and
others spoke of labour ideals in relation to
the Church. The speakers were introduced
by His Grace the Archbishop, who said that
we had come here to learn, and Mr. J. John-
son then outlined the labour system of re-
presentation in politics, contrasting it with
that of the other party, Liberal or Cap-
italist, explaining how the individual, by
means of trade union, central congress,
selection ballot, election and caucus, had
an opportunity of taking a part in the
framing of the party's policy which was not
given to the individual in the other party.
He pointed out that if the party was wrong
the people were wrong, but rather assumed
that the voice of democracy must be right.
He declared that the Church was not so
friendly to the Labour Party now that it had
grown big and powerful as it used to be
when the party was weak and small, and
thought that the estrangement was due to
the Church's connection with vested inter-
ests. But evidently the uplift of humanity
was the aim of both Labour and Church
and it ought to be possible to find a basis
of union and common action, and yet there
was much need of reform in the Church be-
fore it could win the sympathy of Labour,
and even in Perth itself he could take the
leaders of the Church to places where sweat-
ing was practised and labour conditions
were not consistent with the demands of
humanity and Christianity.**BUNBURY.****The United Thanksgivings and Reunion.**"I have been very much pleased to hear
how the people came to Church everywhere,
to thank God for the Peace. It is delight-
ful to hear of the crowded churches. On
this occasion God was not forgotten, and
happily our own religious divisions largely
were. The fact that on a great occasion we
can all worship together raises stronger
than ever the desire for the unity amongst
Christians. There is, all over the world,
an increasing recognition that Christians
must be visibly one if the world is to be
brought to Christ, but also an increasing per-
plexity as to how it is to be brought about.
It is only God, the Holy Spirit, who can
teach us the way.**A Week of Prayer for Unity.**"The Church in the United States has
asked us and all other Christians to observe
January 18-25, 1919, as an octave of prayer
for unity. I should be glad if the clergy
would lay this before their people, and ask
them to observe it."—Bishop's Letter.**NEW ZEALAND.****WAIAPU.****Influenza.**The Church has suffered sadly from the
epidemic. We have no news from several
parishes and hope this is not due to the
vicars being ill. The Rev. A. F. Hall, of
Havelock, is, we hear, seriously ill; the Rev.
J. B. Brocklehurst has not yet recovered
from a serious operation; the Rev. H. Blath-
wayt, after much strenuous work among
the sick in Hastings, is now himself a vic-
tim; the Rev. F. B. Redgrave, of Port
Aluriri, has had a serious attack and has
not yet regained his strength; the Rev.
Canon Chatterton, the Revs. H. Packe, W.
T. Drake, and D. Malcolm and several Te
Roa students have been ill. We are glad
to hear that Hukarere School has so far,
by careful precautions, been kept free. Several
other clergy have had influenza and are
again on duty. His Lordship the Bishop,
the Very Rev. the Dean, the Revs. J. Hobbs
and W. J. Simkin and the Rev. Canon Cul-
wick are working with all their strength fill-
ing the gaps and ministering to the sick.
We regret exceedingly to hear of the deaths
of prominent churchmen and bereavements
in church families.The epidemic has brought opportunities
for service, self-sacrifice and devotion at
which both clergy and laity have grasped
and has, we hope, brought multitudes to a
more real perception of the transitoriness
of the world and the uncertainty of human
life. If, with all the misery that it has
brought, the epidemic rouses us to a deeper
realisation of our dependence upon God for
our daily health and strength, it will have
accomplished at least one good result.—
Church Gazette.**SHORTHAND
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**Thoughts from France.**

(By G. A. Chambers.)

What glorious news we have been receiving lately of the continued victories of our armies. It almost looks as though we may expect the collapse of the enemy any day. I passed a body of Tommies marching along the road a night or two ago singing—it's a lovely war. The men are quite heartened with the way things are going, but there is no stoppage of operations. The way to peace is through victory, and the way the Americans are marching through in their thousands every day is quite a tonic to us all. Negro soldiers of the United States—splendid men—are coming also with their white fellow citizens, all remaining as that it is the world against Germany. The strength and moral greatness of the United States as shown in the war is a picture of what Australia might become when populated in the future. We have a bigger area, and what is wanted is the vision to see the great possibilities before our land in the future as we seek to serve the world. My work here in this hospital brings me face to face with a terrific and awful problem with the return of the soldiers. Our virile and healthy population is threatened, and serious steps need to be taken to avert the corruption of the whole community. It was very stirring to read the leading article of the "Church Family Newspaper" last week urging the formation of a "Pan-Christian party in politics. The writer of the leader being Canon A. E. Burroughs, means that the suggestion is worth consideration, and for Australia I know of no greater need. Our party system is absolutely discredited, and too long have we left the sphere of politics outside the influence of organised Christian influence. The war is showing that we must bear out witness in the wider life of the whole community and penetrate the national spirit with Christian ideals. This is one of the tasks needing to be faced at once with a view to reconstruction after the war, and as peace may come now at any time, we do need to be thinking how we can come together, Christians of all the Churches, and have our own candidates for Parliament, if need be, so as to get adequate representation of Christian principles in the political life of the people. Here is a sphere which calls for adventure, energy and perseverance on the part of our leaders and thoughtful young churchmen. The University Christian Union might well have it as part of their programme.

My experience with the men here is that the Church will need to be very much alive and alert if she is to gain the loyalty and devotion of the soldiers on their return. Dull and uninteresting respectability will not appeal to them, nor will a religion which makes no demands on their self-sacrifice and treats them as passive on-lookers. Simplicity, reality, directness and sincerity will need to mark the presentation of the Faith to the men, if they are to be in the Fellowship.

The educational work among the soldiers is catching on, and though with games and canteen at the other end of the hut, I have been able to keep a class going in French every day while I have been here, to the great appreciation of the men. We are extending these classes by having French ladies to help, but the demand for education among the soldiers needs creating with the great majority, and calls for the very best teachers. This hospital, where there are a large numbers of Australians, needs the whole-time services of one all-round educationalist, and as the Australian Army educational scheme gives its officers commissions, here is a great sphere for an Australian, for the supply of men from England for teaching is most limited and precarious.

My duties here are very varied and include not only the supervision of the Y.C.M.A. work in the camp, but the taking of the devotional meeting every evening in the hut, which is very fruitful in its results. There is a Sunday Bible Class and evening service, as well as the numerous quiet talks with men. I preached at the morning parade service on St. Michael and All Angels' Day. Every day brings its commissions in town, from the purchase of cards for my dear sweetheart, to equipment for the local concert party, as well as additions to the canteen from the local French market. I am getting a very intimate insight into the close relationship of food and amusements with morality. They have a very direct and evident influence on the life of the men. We show pictures every night, and though I am not always satisfied with the subjects, yet the men are much more contented and

their outlook is healthier since we have had them. Our week-night service is attended by 600 men, and is preceded by a pleasure "stunt" of popular songs and competitions with prizes for about half an hour. It gives me rather a shock at first to see such methods, but they draw the crowd, who remain afterwards and reverently take part in the service.

I was greatly cheered a day or two ago to get an anonymous letter from one who signed himself a Tommy, expressing "thanks for being the cause of a great blessing to him" whilst in the hospital." His father had been a missionary of the Gospel in Spain and though he had been educated from childhood into knowing the Great Master, he had gradually drifted when he lost home influences. I see now why our Father allows us to suffer. He wrote, "it was His way of bringing me back. Thank you again for all you, perhaps impersonally, did for me, and may the Master continue to greatly bless you and your work." Just, "Yours in Jesus Christ." This was interesting, as showing the spiritual possibility of the Y.M.C.A.

We come into very close contact with the men who almost universally condemn drink, from personal experience, as the cause of more loss of life and suffering than the war. Only last night one had to be confined next week, told me how he had seen his own father, when drunk, shoot his mother, sister and himself, and his own recent experiences had made him resolve never to touch it again. And the appeal of another soldier was "The best service you can do for the men is to do away with the drink." May the moral conscience of the community be roused more and more in this direction so that we may do the daring thing in our land of social experiment and establish prohibition. It means, of course, much teaching on the part of the Church and temperance organisations, but is not the teaching of the Church, the laity as well as the clergy, to be more exercised in the future. Church tutorial classes will need organising, and much of our past Church machinery may have to be scrapped. Sunday School reform should be in the first rank of the Church's future programme as well as a more honest effort to do our duty in the teaching of the Faith in our State Schools.

I read that the war has aroused keen heart-searchings in America as to the future of the Christian ministry, and at a recent conference of professors and tutors at Harvard the following questions, pertinent to us, are reported to have been raised:—"Are the right kind of men entering the ministry? If not, to what degree are the schools of theology responsible? Are they teaching the right things, in the right way. To teach the Christian religion is the supreme necessity. Are they doing it, in every effort put forth and to the limit of their ability? Are the colleges ready to prepare a ministry who will hold the people to the highest ideals after the war? These are questions that we must act at once so that peace shall not come upon us unawares and unprepared for the great tasks and problems that will then have to be solved.

I have just received orders to go forward to lecture for the next fortnight to our men who are resting nearer the Front. I am glad to have this opportunity of going "up the line" and meeting more of our lads. It is a great privilege, but movement in France is tremendously difficult on account of military restrictions.

More German prisoners were marching through Haure this evening—a dejected and sorry lot, quite a contrast to the buoyant optimism of our men. May the downfall of the enemy come to pass ere this letter reaches you and the righteous peace for which we pray be ushered in.

We kneel how weak, we rise how full of power,
Why therefore should we do ourselves this wrong
Or others—that we are not always strong,
That we should ever overcome with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?

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throes of conversion might be short-lived, its fruits were life-long, and the love for spiritual communion with God seemed to grow deeper as the years went by. Of Charles Simeon, in his old age, it is recorded: "He rose every morning, though it was the winter season, at four o'clock, and devoted the first four hours of the day to private prayer, and the devotional study of the Scriptures." (Carus, "Life of Simeon," p. 58.) Was not such a man pre-eminently "a man of the spirit"?

Moreover, the spirituality of the Evangelicals did not lead them merely to a self-centred pietism, but to energetic action and concentrated effort. The strenuous life of Wesley is too well known to need citation here; and of Whitefield, the unstable, ill-tempered son of a Gloucester innkeeper, an impartial critic has said, "From the days of the apostles to our own, history records the career of no man who, with a less alloy of motives terminating in self, or of passions breaking loose from the control of reason, concentrated all the faculties of his soul for the accomplishment of one great design."

Less dramatic, perhaps, but not less noteworthy, was the sustained sense of responsibility which was "the fruit of the Spirit" in the case of the wealthy Evangelical laymen of Clapham. These men administered their large incomes as "the Lord's stewards," and dared to throw the whole weight of their influence into the support of many an unpopular cause—whether the abolition of slavery, the promotion of foreign missions or Catholic emancipation.

If ever "spirituality" has been practical in its efforts, it was so in the case of the early Evangelicals. In the words of J. R. Green, "they stirred the very heart of England," and they created in it "a new moral enthusiasm which, rigid and pedantic as it often seemed, was yet healthy in its social tone," leading on to "the steady attempt, which has never ceased from that day to this, to remedy the social degradation of the profane and the poor."

The Evangelical Movement is commonly supposed to have been lacking in culture, humour, and breadth of outlook. There is a measure of truth in this, for the Movement was (in the true sense of the word) prophetic in spirit; and the prophet is generally marked by a certain ruggedness and intensity. The "Evangelical Fathers" were men of a single purpose, and cared little for things that seemed to be irrelevant to this; but if they were narrow, it was with the narrowness of an Amos or a Jeremiah, not with the narrowness of the Pharisee or the ecclesiastic.

In many respects the early Evangelicals showed a width of outlook which their degenerate successors would have viewed with grave misgivings. In 1829, the members of the "Clapham Sect"—Wilberforce, Thornton, Buxton, etc.—dared to incur Protestant indignation by voting in favour of Catholic Emancipation. And Charles Simeon was truly expressing the spirit of early Evangelicalism when he directed that every trustee appointed to administer the "Simeon Trust" should be "a man who, with his piety, combines a solid judgment and a perfectly independent mind." The phrase does not savour of narrowness or bigotry.

Nor was a movement devoid of culture which recognised as "its champion and leader" William Wilberforce, a man who moved in the highest society, and "touched life at many points"; while that most Evangelical of ladies, Hannah More, found time in the midst of her godly labours to write what Mr. G. W. E. Russell has called "a really witty satire on the foibles of irreligious society."

Undoubtedly the Evangelical Movement was intensely serious; but it was neither petty nor dull. Many of its ideas which seem to us to be antiquated or narrow were not peculiar to the Evangelicals alone. The verbal inspiration of Scripture, for instance, was a tenet held quite as strongly by Pusey as by Simeon; and the blind horror of Romanism was nowhere more bigoted than among the latitudinarian Low Churchmen, who were the Evangelicals' most bitter enemies and persecutors.

The more we admire the spirit and power of the early Evangelicals, the more we shall deplore the decadence of the Evangelical Party in the latter half of the nineteenth century. "Corruptio optima pessima"; and few ecclesiastical types are more contemptible than the mid-Victorian "Evangelical" as caricatured with relentless verisimilitude in the pages of Anthony Trollope. Rarely, too, has even the "religious" press descended to lower depths of petty spite and intolerance than in the pages of "Evangelical" journals.

But such perversions should not blind us to the beauty and power of Evangelicalism at its best. It has not only been the source from which the later movements have drawn much of their own spiritual power, so that without it Liberalism and Anglo-Catholicism would have been in danger of spiritual barrenness; but there is a completeness in the Evangelical message which is not affected

by subsequent developments of thought and worship. It is a superficial estimate which regards the Evangelical Movement merely as a stepping-stone to higher things, or a good foundation upon which to build the Catholic Faith in its fullness. Rather, the Movement is a supreme example of the revival and development of one of the essential elements of religion, namely, the spiritual life.

We may trace a rough parallel to this in the case of the Fourth Gospel. In it we find a presentation of our Lord's life and teaching which seems almost to leave out of account the historical and doctrinal aspects set forth in the Synoptists or the Epistles. Yet, as "the spiritual Gospel," it has a completeness of its own, and a value unsurpassed by any other book of the New Testament.

So also, the Evangelical Movement is not adequately appraised if it is regarded simply as an elementary introduction to a fuller knowledge of the truth. It, too, is not without a "wholeness" of its own; and if the spirit of a religion is more vital than the forms of its doctrine or worship, then surely a movement which is (as we have seen) pre-eminently spiritual may take us nearer than any other to the heart of Christianity.

To-day there are in the English Church many who, though in phraseology and ritual they may seem to be far removed from the Evangelical Fathers, yet look back to them with filial veneration. For in the history of the Church there have been few indeed whose lives were nearer to Christ's ideal, or whose name and tradition is more worthy to be kept in honoured remembrance.—(From the Challenge.)

THE CHRISTIAN YEAR.

Advent tells us Christ is near.
Christmas tells us Christ is here;
In Epiphany we trace
All the brightness of His grace.

Those three Sundays before Lent
Will prepare us to repent
That in Lent we may begin
Earnestly to mourn for sin.

Holy Week and Easter then
Tell Who died and rose again,
Oh! that happy Easter Day,
"Christ is risen again!" we say.

Yes, and Christ ascended too,
"To prepare a place for you";
So we give Him special praise
After those great forty days!

Then He sent the Holy Ghost
On the day of Pentecost,
With us ever to abide;
Will we may keep Whitsuntide!

Last of all we humbly sing,
Glory to our God and King,
Glory to the One in Three,
On the Feast of Trinity! Amen.

(Anon.)

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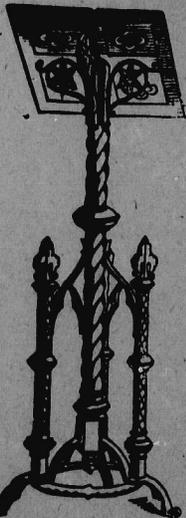
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Current Topics.

One of the most hopeful signs of the present-day discussion of the Church's function and its seeming failure to discharge it aright is the trend of suggestion towards the return to the primitive ideals of the whole of the Christian ministry. In the Bishop of Oxford's article printed in our Christmas issue, the emphasis was laid on the ministry of the Word, not only for the ordinary pastors but also for the chief pastors. The same high note was struck by the Rev. C. C. Bardsley in his sermon last November at the consecration of a missionary bishop. He said:-

"It is a solemn and weighty charge that is given to a Bishop in this Church just when she is attaining to maturity, but when she is still so impressionable, when the first foundations have been laid, but so much has yet to be built. Much must depend upon his leadership. He is the guardian of truth. He must decide who are worthy to be her clergy, and he must inspire them with high ideals. The marks of the Good Shepherd must be upon him, that he may be an example to them as pastors of the flock. His is the cure of souls through a great region. The constraint of a great compassion for the multitude must move him; in his heart there must burn the flame of evangelistic zeal which shall kindle others. He must exercise discipline, but how true and understanding must be his sympathy, how great his gentleness and patience, that he break not the bruised reed nor quench the smoking flax. His courage, steadfastness, peace, must be known to be born of faith and prayer. His must be the vision of a Church ever growing in holiness and in her power to serve, a Church filled with the presence of God, in-struct with thoughts of God, radiant with the life of God, making known the love of God, bringing a great nation to the feet of God."

Quite obviously this high ideal befits the home as well as the missionary episcopate. And the Church of God, in this day of opportunity and responsibility, is looking to the chief leaders to respond for the Church to the great call of her divine Head to go out and compel men to come in; not of course with the compulsion of physical force, but by the constraining power of a consuming and compelling love for the souls for whom the Great Shepherd laid down His life.

The Leader must lead, but the rank and file must follow their leading.

Vicarious sacrifice may be The Army possible, and indeed is one of Christ. of the greatest and gravest facts of life; but vicarious service is quite another thing and ought not to be thought of in the Christian Body. Every true soldier on service will do his own share of work and not shirk it. And so in the Army of Christ, every Christian is a soldier on service, and is a defaulter and a shirker if he seeks to leave to others his share of service. In the old land new ventures of evangelism are in evidence. For instance, in Peterborough diocese, a diocese-wide mission of evangelisation has been going on. But the Bishop rightly says that when the messengers depart the work will not be finished.

"It will only be begun. One result at least of their advent should be more definite parochial plans for evangelisation in the future, and the gradual transformation of such societies as Communicants' Guilds into hot beds of propaganda for the Kingdom of God." This, of course, simply means that we must seek again the enthusiasm of those early disciples who were so bubbling over with joy in Christ that they sought to bring that joy to every other heart. This is the ideal! Bishops, clergy and laity doing their own work in the Church of Christ by definite efforts after increase of His Body by the bringing into relation to Christ of other souls.

Many earnest Churchpeople who had the Bishop of Ballarat's "Central Diocesan Fund" scheme in their hands last year were perplexed by reason of what appeared to be a most regrettable deficiency—there being no provision in that assessment scheme for the support of the work of missions to the heathen. However, in his last Synod address Dr. Gumbleton has made it plain that he regards the extension of God's Kingdom as the primary purpose of the Church, and his lordship sought to impress upon the Churchpeople of his diocese their responsibility in that particular. His lordship said:-

"Upon every Christian is laid the duty of helping to evangelise the world. I am anxious, therefore, that in this diocese once a year at least (and I would plead for greater frequency), in every church and building where services are held, the congregation shall have the subject of missions to the heathen brought to their notice, in the form of special prayers and intercessions; and put before them in addresses from the pulpit, and the opportunity given to them of contributing of their substance towards the maintenance and development of missionary work. If this be done, and I appeal to the clergy to take the initiative, and to the laity to co-operate wholeheartedly with them; the Master's command will be obeyed, zeal and enthusiasm for the missionary cause will be aroused, and the spiritual life of the parishes and districts, aye, and of the whole diocese, will be deepened and quickened. Having considered the matter carefully in all its bearings, I am of opinion that the missionary cause will be better served, in this diocese, by an ad hoc appeal than by making it, as I suggested last year, one of the objects to be supported by the Central Diocesan Fund."

The "Central Diocesan Fund" scheme would seem to have fully justified its adoption by reason of the fact that the disgraceful piti-ances which the clergy have been allowed to live or exist on have been greatly improved. But £225 and a house is not yet ideal: it is to-day equivalent only to about £150 and a house of some ten years ago, and it is difficult to understand how married men can keep things going decently, we do not say comfortably, on that. Of course the laity do well to keep the clergy as poor as practicable; it certainly prevents men from entering the ministry for a liveli-

hood, and at the same time withdraws the parson from the temptation of extravagance in living and dress! We often think that the experience of God's people in the wilderness in regard to clothing and food finds its counterpart in many an Australian rectory or vicarage. We also wonder sometimes what kind of an account for these things will be rendered "in that Day!"

In view of the largely increased constituency of voters under recent legislation in Great Britain, and the use of the franchise for the first time by some millions of electors, the Bishops of the Church did well in addressing to these electors an earnest appeal that they, conscious of their high responsibility, should choose "members who are marked by width of outlook, by single-minded service, and by sterling character." In this letter of appeal the bishops briefly alluded to the kind of problems with which the nation was faced, and the solemn responsibility resting upon all to help in their solution. They said:-

"Here at home the most urgent problems of national welfare await solution. Arrears have to be made up; arrested progress resumed; new ventures attempted. Your help is needed in securing that long-standing abuses are taken away and much-needed reforms are brought about to improve the health, the housing, the education, the moral standard of the nation. Your help is needed in filling our political life with that spirit of fellowship and service for the common weal which has wrought so mightily in the peoples of the Empire since we went to war. Your help is needed in making England a land to which her sons and daughters may be more and more proud and thankful to belong. We shall rise to the height of the occasion only if the energies of the whole nation are united and controlled by the force of a citizenship instructed and self-disciplined, sustained by a high ideal and devoted to the common good.

Nor can we forget that now, more than ever, our political responsibility is worldwide. Among the nations of the earth, as well as at home, the old order changes and a new order begins. It is for us as a nation to do our part in seeing that the new order shall be firmly established on the foundations of righteousness and liberty. Whatever of added influence our victory has brought us must be used to strengthen the ties which shall bind all nations in one fellowship for the peace and welfare of mankind.

"God is making a new world, and He is calling upon all who, loving good and hating evil, desire to seek first His Kingdom and His righteousness, to be His fellow-workers. If we are ready to obey the call, we may hope to do something in our generation to hasten the day when in fuller measure than we have known as yet, God's Kingdom shall come and His Will be done in earth as it is in heaven."

The whole appeal was worthy of the august body from which it emanated and the unique occasion that evoked it.

Unexceptional in tone and expression was the Bishop's Letter to the Electors. Their lordships Principles, recognised that the Church stands not for parties but for deep principles. It is well that the occasion was courageously faced and that the nation should realise the function of the Church in the sphere of politics. The