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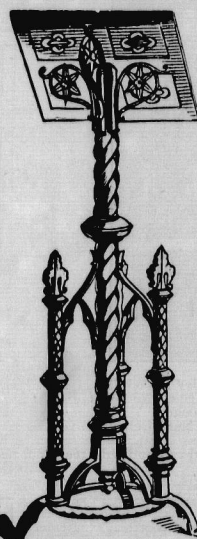
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## Current Topics.

The news from Roumania still gives  
reason for extreme anxiety. The  
enemy keeps on pounding  
his way towards Buchar-

est, and there is every  
likelihood of the fall of the Capital.  
The situation is disquieting, because  
of the rage of Germany against Rou-  
mania and the ruthlessness of the  
revenge she is likely to mete out to the  
smaller State if she can get possession.  
We know well by this time the  
German policy of terrorising the smaller  
nations, and consequently our fears  
for Roumania are very real. The crisis  
in the Home Government and the  
changes in the Admiralty are of por-  
tentous moment. The Empire will be  
loath to lose Lloyd George in order to  
retain Mr. Asquith at the head of the  
Government. No doubt the threatened  
resignation is an attempt to get things  
that are wrong put right, and may well  
result in the advance of Lloyd George  
to the position of Prime Minister—a  
change that would probably be of great  
benefit to the Empire at this critical  
time. The Christian Church may well  
be on its knees before God in interces-  
sion for discomfited Roumania, and  
that the rulers of the Empire may have  
divine wisdom and grace given to them  
for the conduct of the War.

Truly in a community "we are many  
members in one body, and if one mem-  
ber of the body suffer all the  
members suffer with it." The  
Coal Strike must make men  
realise their mutual inter-de-  
pendence. If only we could all realise  
as well our mutual responsibility! It  
is a striking commentary on our pre-  
sent-day civilisation that recourse is  
had to the barbarous method of strikes  
in order that wrongs may be set right  
and disputes settled. The whole  
machinery of the Commonwealth has  
been thoroughly dislocated, with  
issues far-reaching beyond the borders  
of our land, for a disputed half-hour or  
hour of time. Except perhaps in  
"way-back" places, every home has  
felt the shock of it in the discomfort,  
annoyance and suffering which have re-  
sulted. A great sigh of relief went  
out when the news came that the strike  
was at an end, and the community gen-  
erally is going back to its old life of  
complacency and careless regard for  
the inner-reasons of things, until it  
be again rudely awakened by another  
such dislocation of the social machine.  
That something is wrong is quite evi-  
dent. If we cannot tell what, we need  
to pray for wisdom and that God will

raise up men of understanding to lead  
us in times like these. We wonder in  
how many Churches prayer in regard  
to the industrial unrest has been of-  
fered! We wonder how many of our  
leaders have issued any form of prayer  
suitable for all this internal trouble!  
Earnest prayer in every Christian home  
would lead to the concentrating of  
much Christian thought upon those dif-  
ficult matters, and would also lead to  
the fitting of men of Christian princi-  
ples to deal with and perhaps avert the  
evils of such social crises and disaster.

We print elsewhere an interesting  
letter from the General Secretary of  
the A.B.M. anent a note  
in one of our recent is-  
sues relating to the slow-  
ness of the growth of a  
native clergy in the New  
Guinea Mission. Our  
criticism was perfectly general in in-  
tent. It seems to us to be one of the  
difficulties affecting most missions, and  
causes us to wonder sometimes whether  
we European Christians are sufficiently  
trusting the Holy Spirit. There is al-  
ways the danger lest a missionary's  
real work, that of evangelisation,  
should be interrupted by an over-anxi-  
ety for the pastoral oversight of the  
many converts of a mission. We know  
quite well the difficulty, always present  
in a family or community, for the older  
and more seasoned members to give  
the younger members that fulness of  
share in responsibility which is their  
due; and we imagine that the same  
difficulty, only more accentuated, af-  
fects the missionary work of the  
Church amongst the child-races of the  
world. It has always seemed to us  
that the Indian Church is the most  
glaring instance of this unwillingness  
to give native Christianity its full  
weight in the government and councils  
of the Church. In the case of the New  
Guinea Mission it is to be hoped that  
the "Spartan Mother" Church will rise  
to her responsibility in the supply of all  
that is needed to keep moving the great  
work of evangelisation.

The Premier of N.S.W. has yielded  
weakly to the temptation of the devil.  
Up to the present he has  
always refused to tolerate the  
"Tote." He seemed to have  
been seized of the seriousness  
of the danger that the gambling spirit  
constitutes for the community. But  
the exigencies of the War and other  
critical events have, in his opinion,  
compelled him to do the thing he did  
not want to do, for the sake of provid-  
ing the ways and means for the good  
government of the country. A more

open confession of weakness we can  
hardly imagine. It is to be hoped that  
even yet wiser counsels will prevail and  
this threatened disaster averted. The  
Report of the N.S.W. Commission  
tended to show that so far from dimin-  
ishing gambling, the tendency of the  
"Tote" was the other way. Leading  
statesmen everywhere, and all our great  
moral leaders deprecate the wide pre-  
valence of the gambling mania; indeed,  
it is reckoned as one of our worst  
national vices. And yet for the sake of  
revenue the morale of a people is to  
be distinctly lowered in order to save  
a government from having to add to  
direct taxation. We have again and  
again deplored the fact that so many  
otherwise well-meaning people are  
ready to sacrifice their brother's moral  
and spiritual life in order to avoid part-  
ing with the corruptible wealth of the  
world. The Parliament of N.S.W. will  
do Australia generally a great moral  
wrong if they persist in this forecasted  
measure.

Bishop Green had some strong things  
to say in his address to the C.E.M.S.  
in the Melbourne Cathedral  
the other week. Dr. Green  
Lack of Moral Power.  
considered that the Church's  
greatest difficulties were not  
caused by sceptics, but by  
false religion in its own ranks. People  
who went to Church were not of neces-  
sity religious, although all truly reli-  
gious people desired to honor God in  
public. People who gave money to  
the poor were not of necessity reli-  
gious, because they might have done  
so in order to stand well with the  
world. They must not condemn others  
on mere suspicion, but should severely  
judge themselves. The false religion  
manifests itself in its lack of moral  
power in the face of strong tempta-  
tion. The selfish spirit is just as much  
abroad to-day as at any time in the  
world's history. And the tolerance of  
that selfish spirit in the Christian and  
the Christian Body is providing the  
Church's greatest obstacle to her effec-  
tive witness to the outside world. It is  
intensely discouraging to see side by  
side with the splendid devotion of our  
brave Anzacs the recrudescence of  
worldliness in all its selfish forms. We  
are very slow as a Christian com-  
munity to learn the lesson that,  
through the War, God is seeking to  
teach us. Surely duty, stern duty, and  
service are the things that matter  
most. See how in the War we are be-  
holding the prodigal pouring out of gold  
and the cheerful sacrifice of luxury  
and ease, the things that a people,  
outside of the trenches, seem to think  
make up the best life. It does seem



hard that, at a time like this, when men are spending and being spent for us, any Government should be afraid to appeal to a people's sense of duty in the provision of the wherewithal to govern the country.

The "Church Times" likes to have its little joke at the expense of the other man. The Chair-Confirmation, man of the Congregational Union, at its Conference in Birmingham in October, has provided the opportunity. Dr. Hooke quite frankly maintained that "they needed the equivalent of, or something better than, the Service of Confirmation of the Anglican Church." The speaker was thinking of the opportunity that is given in the Service of Confirmation for public confession of Christ. The "Church Times" rightly says "that would not, of course, be anything remotely resembling Confirmation, much less its equivalent." The further comment, however, is obviously not so generally true as the words would lead people to infer. We deplore the unjust implication: "But since many Churchmen still think that the renewal of the baptismal vow is the central feature of Confirmation, we can scarcely censure Dr. Burford Hooke for his mistake." We venture to hope that few Churchmen so utterly miss the point of the beautiful service of "Laying-on of hands" as to forget that Confirmation is the work of God—God's

response to the prayer of faith in the bestowal of His Holy Spirit for the confirmation, or strengthening, of the Christian life, and that the great gift is certified to us by the "Laying-on of hands" after the manner of the holy Apostles.

## English Church Notes.

### Archbishop of Perth.

The Chaplain General of the Australian Forces, Dr. Riley, Archbishop of Perth, arrived in October to superintend his sixty chaplains in England and France. He has been engaged in preaching at Perth, Down, Parkhouse, and Tidworth on Salisbury Plain, and advantage was taken of his presence at the Garrison Church to have a number of soldiers confirmed. The offertory at many of the services was devoted to the Royal Naval Ports Fund, of which His Majesty is patron; since the Archbishop is specially anxious to link up Australian feeling with the Empire at large.

### S.P.C.K.'s New Home.

In October the Society for Promoting Christian Knowledge held their monthly meeting for the first time in their new quarters at Greener House, Haymarket, when the Archbishop of Canterbury occupied the chair. His Grace, in alluding to the action of the Government in taking over the Society's premises, said that this only served to emphasise what they had always held to be one of the characteristics of S.P.C.K., namely, the close way in which it was bound up with the life of the nation. The Society was now "drawn and quartered" in a way

in which those who were less loyal than they, had been drawn and quartered in times gone by! They were housed in several parts of London, but their "head" was at Greener House, Haymarket, though their "limbs" were elsewhere. They were quite resolved that within those walls the work they had done in the past should go on and develop. It was a noteworthy fact that, in spite of the difficulties entailed by their removal, the Society had put out more than ten million publications of one kind and another in connection with the National Mission, and that was only a beginning.

### The King's Taciturnity.

The King has recently been asked to stand "godfather" to the infant heir of the Principality of Gwalior. This child will, of course, be brought up in the faith of his Hindu parents. It is obvious that a Defender of the Faith, even though he is an Emperor of India, cannot be sponsor for the upbringing of a child in any religion but the Christian. His Majesty found himself in a tight corner, for to refuse would have given direct displeasure. But the King was equal to the occasion, and was graciously pleased that the boy should bear the name of his Sovereign—and ignored the remainder of the request. The permission has caused the greatest satisfaction throughout the state ruled over by the father of George Jivagi Rao.

### Death of a Great Sociologist.

Mr. Benjamin Kidd, the great sociologist, whose death took place in October, was a man of one book. Strange to say, that work was rejected by publisher after publisher, to find an eager public when it finally appeared. "Social Evolution" had a definite message, and is one of the greatest contributions to the science of sociology.

### Why the Church is not Effective.

The Oxford Diocesan Council of the National Mission have returned an interesting and striking answer to the inquiry, "Why is the Church throughout England and this diocese not that effective spiritual force and moral witness that it is meant to be?" The answer is given under seven different heads, as follows:—(1) Because we Churchpeople are not zealous enough in faith and works and prayer; (2) Because we are not militant enough in the cause of Christ; (3) Because we have largely lost the sense of Brotherhood; (4) Because of lack of religious knowledge; (5) Because of the lack of corporate control; (6) Because of the divisions among Christians; (7) Because we have neglected the duty of evangelising the world.

### National Mission.

The Bishop of London recently addressed a large gathering in Gladstone Park, Cricklewood. He said he was much struck by a remark made in Canon Macnutt's sermon at the consecration of the Bishop of Peterborough to the effect that what was needed in the Church to-day was the moral equivalent for war. There must be in the Church the same dash, the same aggressiveness, the same steady perseverance which was shown on the Somme day and night, shown not by the officer only but by the ordinary soldier. What was wanted to-day was united action against moral evil, not only in public life, but by private influence.

### Judge who Prayed for a Prisoner.

Sir Walter Phillimore, who has recently retired from the Court of Appeal, was called

to the Bar forty-eight years ago, and had been sixteen years on the Bench before his appointment to the Court of Appeal. Sir Walter is a staunch Churchman, and is often heard on platforms where the cause of the Church is being championed. His speeches, as might be expected, are always conspicuous by the wide knowledge they display. He is one of the most tender-hearted men. It is reported that on one occasion, after he had sentenced a prisoner to death, he visited the unfortunate man in his cell. The prisoner asked the judge to use his influence on his behalf, when Mr. Justice Phillimore replied, "I will pray for you!"

### The Bishop of Durham and C.E.M.S.

The Bishop of Durham, in his address at the Conference at Gateshead, said the Society had advanced despite the upsetting of the national life by the war. He would like to express his great sense of the successful work that had been accomplished in normal times, but more particularly in these days. As far as their Society was concerned they were determined to do all the service possible to the people and to the Church. He was pleased to see the part it was playing in connection with the National Mission, particularly in the work of rescue and prevention. There was one great thing they could do, and it was to promote public opinion among men. They must strive to remove the false idea that what might be shocking in a woman was not shocking in a man.

## Thoughts on the Church Seasons.

### 2nd Sunday in Advent (December 10).

#### HOPE THROUGH THE SCRIPTURES.

The Second Sunday in Advent is the Annual Bible Sunday of the Church. In the Epistle (Rom. xv. 4:13) the note is struck which, in the collect, is embodied in prayer: "Whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." Step by step St. Paul shows, by quotations from the Law, the Prophets, and the Psalms, that the whole of the Old Testament writings announce that the Messiah was to be the Saviour, not of the Jews only, but of the Gentiles also; upon which prophecies the Apostle bases the exhortation, "Now the God of hope fill you with all joy and peace in believing that ye may abound in hope, through the power of the Holy Ghost."

"Hope through the Scriptures" is then the message of this Sunday. A twofold expectation: First, the hope of eternal life, which God has given us in our Saviour Jesus Christ; and secondly, the hope of our Lord's second coming, which should encourage all believers to strive after more holiness of life and greater earnestness in service. The Bible (including New Testament as well as Old) brings to us the tidings of salvation, and it is also one of the best means of preparing for the Lord's return. May we all "read, mark, learn and inwardly digest" it so that by patience and comfort of God's Holy Word we may embrace and ever hold fast the blessed hope of everlasting life, and be prepared for the coming of our King.

### 3rd Sunday in Advent (December 17).

#### STEWARDS OF THE MYSTERIES OF GOD.

As the Second Sunday in Advent speaks of the importance of the Holy

Scriptures in preparing for the return of our Lord, so the 3rd Sunday reminds us of the place of the Ministers of Christ in this work of preparation. In the Epistle (1 Cor. iv. 1:5) St. Paul sets forth the duties and responsibilities of the clergy, and in the Collect we pray that as the Lord at His first coming sent St. John the Baptist before Him to prepare His way, so the Ministers and stewards of His mysteries may prepare the way for His second coming.

The language of the Collect is based on that of the Epistle, in which the Apostle says: "Let a man so account of us as of the Ministers of Christ, and stewards of the mysteries of God." The mysteries referred to are the truths of the Gospel, which, though once hidden, are now fully revealed. We may well lay to heart the two words which describe the position of the clergy, "ministers" and "stewards." There is no thought here of priests offering sacrifices and mediating between God and man. The clergy are ministers proclaiming to others a divine message which has first touched their own hearts, and which has changed their own lives. Then they are stewards responsible for the spiritual riches entrusted to them by God, to whom we must all give account.

We can hardly over-estimate the great responsibility resting upon the Christian Ministry in preparing for the Lord's return. The ministry only represent the whole body of the Church, upon whom a similar responsibility rests. The final exhortation of the Epistle applies as much to the laity as to the clergy. Therefore judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; then shall every man have praise of God.

### St. Thomas' Day (December 21).

#### DOUBT AND FAITH.

So Thomas was one of the Twelve Apostles. He is said to have preached in Parthia and to have been buried in Edessa. Later tradition ascribes to him the foundation of the Christian Church in Malabar (India), which goes by the name of "The Christians of St. Thomas." The Festival of St. Thomas is mentioned in the fifth century. It seems to be placed immediately before Christmas to illustrate the need of faith before the great truth

of the Incarnation of the Son of God can be received into any heart. The Collect commemorates the over-ruling by God of the doubt of Thomas (with regard to the Resurrection of the Lord), for the more confirmation of the faith, and in it we pray that our want of faith may never be reproved. The Epistle (Eph. ii. 19:22) speaks of our obligations to the "Apostles and Prophets" upon which as a foundation, the spiritual temple into which we have been incorporated is built (Jesus Christ being the Chief Corner Stone). In the Gospel (St. John xx., 24:31) is recorded Thomas' doubt as to the resurrection of Jesus, and his confession when his doubts were removed. He seems to have been of a despondent character, slow to believe without evidence, but thoroughly honest, open to conviction and warmly attached to his Divine Master, Christ, while reproving him gave him the evidence he asked for, and Thomas' confession, when it did come, was ampler and deeper than that of any other Apostle.

## Humanitarianism a Hindrance to Growth in Humanity.

The trouble is that, in the age before the War, the bulk of the world was content with growing more humanitarian instead of more human—a very different thing. Kindness divorced from moral and spiritual principles soon passes into tolerance of the wrong sort, tolerance not of people and their peculiarities, but of evil itself. In fact, idiosyncrasies have been apt to get less quarter than sins. The society mother in "Punch," who said in reply to her small girl's question, "It's worse than wicked, it's vulgar," was typical of what was too largely the approved attitude. And one of the outre things, for that matter, was precisely to show intolerance of social evils. Now at any rate those who have eyes have seen that tolerance of evil for the sake of peace is the last way to secure peace. To attain to real peace between man and man you must have common war against evil. To be a fighter against evil is for fallen man a condition of becoming and remaining "human"—a spiritual being, that is, made in the image of a Father in Heaven, Whose life is one patient warfare with sin. Thus the growing humanitarianism of the age now closed was a real obstacle to growth in humanity. It was based too largely on the effort (in Browning's phrase) to—

"Spare skin-surface, smoothing truth away"; and the truth thus extruded from the totality of things we belong to has now come back and avenged itself. From humanitarianism the greater part of Christendom has reverted to barbarism. We have been condemned to suddenly work for progress with high explosives, and to re-enact the pre-Christian lex talionis.

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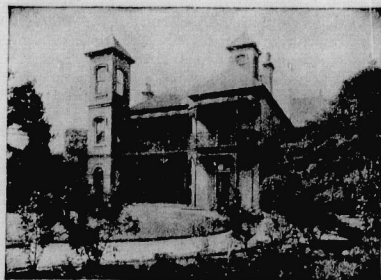
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## Correspondence.

(The Editor "The Church Record.")

Dear Sir,—In your issue of November 9th you refer in terms of warm appreciation to the great successes of the Gospel in the New Guinea Mission, under the suggestive title of "The Breaking Net." We would like, however, to reply to the criticism kindly expressed to the effect "that out of the large number of native teachers and lay readers it is not found practicable to increase the number of native clergy."

For the ideal of the native church has been continuously in the thoughts of the mission staff and its realisation a constant prayer. Three native deacons have been ordained, one is to be priested the coming Advent, and another native is to enter the diaconate and several more are commencing training.

The writer does not perhaps sufficiently realise the difficulties to be faced, which may be summarised as follows:—

(1) The native teachers are not nearly as large a body as they should be, because of the "homesickness" of the Papuans. It is a slow process by which the native reaches that point in spiritual power by which he is able to turn his back on his native village, perhaps for ever.

(2) The small staff has made it impossible to have what is so necessary before the Mission can foster a native ministry—namely, a training college.

It is not, therefore, "educational" requirements that stand in the way of a native ministry, but the spiritual force by which a member of a child race can stand alone in the midst of a heathen environment from which he has just emerged, and which still calls to him and tempts him. The native clergy must be visited regularly by a white missionary. The Australian Church must be held responsible for the present difficulties in New Guinea. For the lack of missionaries and the lack of means can be traced to the same cause—the neglect of the Australian Church to support a Mission—which has continued for 25 years with practically no endowments and with barely sufficient income to carry on the work from day to day. The missionaries at work have made and are prepared to make sacrifices in order that the church may be able to send more missionaries. But nearly two years have elapsed since Bishop Newton left, and, in spite of the visit of the Bishop of New Guinea south last year, and in spite of continuous appeals, no one has taken his place, and, in consequence, one of the most promising stations (Taupota), with 700 communicants, is now left without a priest-in-charge.

J. JONES,  
General Secretary, A.B.M.

The difficulty that confronts us is that, taking Taupota as an illustration, a community containing 700 communicants, can-

not supply one man fitted for the priesthood, but has to depend on the white missionary. We are wondering, by way of suggestion for missionary procedure, whether St. Paul would have left so large a community without ordaining at least one to act as "presbyter." We wish to be distinctly understood by our readers that we are only using the N.G. Mission as an illustration of the general missionary policy of the church.—Ed.

(Further Correspondence on another page.)

## Real Presence.

I was shown by a friend only the other day a beautiful picture beneath which were inscribed the words, "The Presence of the Lord." It was the picture of a family at prayers. The father had the Bible open, and was reading. The wife and children were reverently listening. In the background the artist has placed the radiant figure of our Saviour, with uplifted hands and divine look of love, blessing the group as they met Him in His Word. If we could substitute for that sweet scene of family worship the Table of the Redeemer, and the believing communicants before it, the same glorious Presence might have been indeed depicted there. If I may dare to put it so, not on the Table, but by it, we should have seen the Master of the Feast, with looks of love and outstretched hands. And in those hands would have been the Bread and the Chalice, the precious Symbols, the equivalent Signs and Tokens, of His Passion. And He would have been seen to come and give them to His servants, not as things in themselves miraculous, not as effecting a peculiar manner of His Presence, but as confirming them afresh in all His blessings, and bidding them to go out to common life with a certainty more calm, more sure, more triumphant, more victorious, than in His death they live, that through Christ dying they possess Christ living, in all He is for His own—pardon, and holiness, and heaven.

This morning I had the privilege of receiving at the hands of dear friends, the Lord's Ministers, the sacred bread and wine at the Communion Table of my Hall; and I trust I knew that He was there. I then walked across to my house, and at once conducted family prayers in the midst of my dear home circle, and I trust that I was equally certain that He was there; a real Presence, alike in the sanctuary and in the parlour. It was for different purposes, in part, that, as I conceive, my Lord was present on the two occasions. At the first I believe Him to have been present with the special purpose to guarantee to me afresh the actuality of His redemption-blessings, for every moment of all my life, until I should kneel at His Table again; to guarantee to me, among other things, His Presence in every meeting before Him, in the House of God, in the home, or with two or three together in converse and prayer. At His Supper He comes to sign and to seal, to deliver over to me, as it were, the certainties of my pardon and my peace; and I take the Tokens into my body as His warrant that it is no dream, that by faith I take and "eat Him," assimilate Him, as my all in all. And then, in the quiet gathering of the home circle, He is there, to bless and vivify the worship, to stir up the hearts, to

bind them together through His Word and prayer.

So let us bless Him for the gift to us of His wonderful Ordinance. Let us use it with spiritual discernment, with holy simplicity, with profoundest reverence. Let us use it positively, and not take the mistaken line of merely explaining it negatively. But let us remember that the whole blessing resides in the living Lord Jesus Christ's relation to His servants. Believing in my Saviour, I take from His unseen hands "the pledges of His love," the Memorials of His Passion, the links of His Bond, and the blissful Feast in which He typifies and consigns to me His finished Work, for my peace and joy in Him.—Bishop Moule.

## Personal.

Rev. L. G. H. Hall, of Gippsland, is taking up duties as Curate of St. Luke's, Concord (N.S.W.), on January 1st, 1917.

Rev. W. F. Pike, Th.L., late of Dorrig (Grafton), is acting as Curate of Hurstville (N.S.W.) for three months.

Rev. R. J. Thompson, L.Th., has resigned the ministerial charge of the Parochial District of Yarram (Gippsland).

Mr. H. C. Busby, Reader in the Foster District (Gippsland), has enlisted in the Expeditionary Force.

Word has been received by private cable that Lieutenant Claude Cameron, the eldest son of the Rev. Ronald Cameron, of Turramurra, is in hospital wounded.

Rev. A. S. Homersham, of Coraki, has sailed with a transport in the capacity of chaplain. This now brings the number of clergymen from the diocese of Grafton serving as chaplains up to four.

Rev. Canon John Vaughan is the only survivor of the first Anglican Synod, the jubilee of which has just been celebrated. The assembling of the synod in 1866 was a very important and historical epoch in the Church, and the present session has been timed to cover the jubilee day.

Rev. W. H. Boake has resigned his position as Rector of Roebourne, owing to his wife's health, after nearly nine years' work in that parish.

Rev. Herbert Ramsden Cavallier, B.D., has been chosen to succeed

Canon Lumsdon, at Glenelg (Adelaide), and the Bishop instituted him on November 30th, in St. Peter's. Mr. Cavalier took a first class in the Theological Schools at Oxford in 1900, was for four years domestic chaplain to Bishop Talbot, and has for the last two years been in charge of Renmark.

The Dean of Bendigo has definitely resigned his charge in Bendigo, as he is quite unable for work. He has been incumbent of that parish since 1870. The Board of Nominators are meeting almost immediately for the filling up of the vacancy.

Rev. H. E. Taylor, of Christ Church, Hawthorn, has obtained leave of absence for six months owing to nervous trouble. The parish will, in the meantime, be served by the Rev. W. W. Laidlaw, of Queenscliff.

Rev. H. K. Vickery, who has returned after service in Gallipoli and Egypt with the A.M.C., has been appointed Chaplain to the Maribyrnong Camp.

By the sudden decease of Mr. W. Burgess, the parish of Bentleigh (Melbourne) has suffered a great loss. For many years Mr. Burgess had been nominator, warden, and treasurer, and always took a keen and helpful interest in the welfare of the Church. A layman of that type can ill be spared.

Rev. E. J. Holmes has resigned the Parochial District of Nundle (Armidale), the resignation to take effect on December 27.

Rev. W. J. Hicks, of Mungindi (Armidale), has resigned his charge with the intention of taking up Chaplaincy work. The resignation will take effect on January 6, 1917.

Archdeacon Whittington, of Hobart, who recently underwent a serious operation, is now out of danger.

Rev. R. K. Robinson, at present Acting-Vicar of Coff's Harbour, will take up duties at Dorrig from the beginning of the New Year.

In connection with the three years' effort of preparation for the Centenary of the C.M.S. Mission in Ceylon, culminating in 1918, the Rev. P. J. Bazeley has been invited by the Secretary of the Ceylon Conference to conduct Conventions throughout the Island for the deepening of the spiritual life of the members of the Church.

Mr. O. Bors, one of the honorary lay secretaries of the Men's Society in New South Wales, has left for Japan, where he intends to engage in missionary work.

Mr. G. O'Keefe, who recently resigned his position as curate of St. Mark's, Casino (N.S.W.), to enlist in the forces, has been promoted to the rank of corporal.

Dr. Goldsmith, Anglican Bishop of Bunbury, has resigned that see and accepted an appointment in England. He sails in February.

Miss Marsden has added to her former benefactions by setting apart a sum of £5000 for the endowment of the curacy of the Cathedral, Nelson, N.Z.

Chaplain-Captain F. H. King, who has been engaged in the interests of the Anglican Church among the soldiers at Maribyrnong Camp, has been detailed for continuous service with the troops on active service, and will leave soon for England.

Captain King has had a varied career, having served as a combatant throughout the South African War. He was mentioned in despatches. He then studied for Holy Orders at St. Augustine's College, Canterbury, England, and took up work in Western Canada. He came to Australia three years ago, and was given charge of the parochial district of Romsey, after which the Archbishop appointed him to the parish of Sunshine.

While vicar of this suburban district he managed to do the duties of chaplain at Maribyrnong, and was much appreciated by the men.

The members of St. Mark's, Sunshine, St. Alban's, Deer Park and Braybrook, have presented Chaplain King with a set of holy vessels for the administration of the Sacrament on the field. His parish holds the honor of being the first parish in Victoria to voluntarily pledge itself, in view of the shortage of clergy, to manage on lay helpers for services during their vicar's absence at the Front.

## Bishop of Gippsland's Synod Address.

In the course of his address, the Bishop said:—

I trust that our gathering together at this time may bring about a still deeper sense of Christian fellowship in prayer and in work; and that, as we think over the past and its failures and blessings, and face the future with its duties and responsibilities, we may be filled with the spirit of repentance, and fired with the spirit of hope.

His Lordship, after reviewing the work of the Diocesan organisations, and giving the Synod an interesting resume of the proceedings of General Synod, went on to say: I make no apology for giving you this brief, and I fear insufficient outline of the doings of the General Synod, for I want you to realise that its work was of the utmost value to the Church at large, and I am anxious that you should be interested in it.

## The War.

But we must take a yet wider outlook. The greatest war the world has ever known is still raging, and it is bringing into prominence not only virtues but vices also. Who can fail to be impressed with the splendid evidences of devotion to duty, of selfless endurance of hardship and suffering, of courage and bravery of which we have a magnificent abundance? And, notwithstanding some statements to the contrary, we have had many proofs that God has been sought and found in the trenches by those who had previously resisted or ignored Him. The Word of God has been and is being read and loved by many of our brave men, who, but for the war and their part in it, would have continued to neglect it. The battlefield of death has been the birthplace of souls and the Kingdom of God has received many new subjects into it. Men, as has been said, have found their souls, because in grand reality they have found the Christ. And there is discoverable some good effect of the war upon those left at home. There is a little more seriousness

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manifested, a little more embracing of "nobler ideals." Sorrow has brought some to Him Who alone can afford solace. A sense of need has driven some to more earnest prayer, and a fuller reliance upon God. The manifestation of practical and thoughtful sympathy with the suffering and the sorrowing ones, involving innumerable instances of devoted personal service, the establishment of relief and other patriotic funds on an unprecedented scale, the lavish contributions to them in money and in kind which have been and are still being made, may all be thankfully regarded as fruits of our Christianity brought into bearing and prominence by the awful war.

## A Darker Side.

But there is the darker side also. Leaving out all reference to the conduct of our foes, there is much on our side that we can only deplore. We hear from those behind the scenes a great deal about blasphemous utterance and foulness of language. The red plague has worked its deadly havoc, and proved in many instances, a more awful foe than the Hun. But what fills us with apprehension is the conviction that within our own borders Christianity has exerted so little influence. The recent Referendum has revealed to us an amount of selfishness, disloyalty and ignorance, which has both shocked and surprised us. And industrial unrest, which has set at nought law and constituted authority, and aimed a blow at our national strength, has developed and shown itself at a time when every true patriot should sink every other consideration in that of maintaining at its full strength all our moral and physical power for the prosecution of the war for the safety of our Empire and all that it embraces. The principles of Christianity, had they been dominant, would have rendered all these evils impossible. Truly there is need or national repentance, but there is a prior need for the Church to find out why it is not the spiritual force and witness it is meant to be. And here I come back to the message of the Bishops to which I have already referred. We must ask God to show us wherein we have failed. We must have fuller confidence in the power of the Gospel, and seek more definitely the saving of souls. We must be more faithful in our allegiance to the Word of God and yield more implicit obedience to its precepts.

## The Call of God.

What is the great call of God to us all in this war? It is fundamental as regards our acknowledgment of Him and our rela-

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tion to Him. It is varied as regards the numerous aspects of our conduct and our particular sins and shortcomings.

#### The Lord's Day.

I touch upon one special matter concerning which I believe God has a controversy with the nation, the supreme importance of which has not, I think, its proper place in our conceptions. I refer to the observance of the Lord's Day, which I do not hesitate to designate also the Christian Sabbath. Let me place before you some propositions and conclusions on this subject rather than arguments or an exhaustive treatise, and I will do so very largely in the words of others.

First, I lay it down that the fourth commandment is an essential part of the moral law, and must therefore partake of the permanence which belongs to it, with whatever of purification from merely Rabbinical accretions which our Lord's teaching and practice enjoins; and consequently the Church gives it its place in her Catechism and in the Order of the Administration or Holy Communion.

My next proposition I give in the words of a writer who says: "God's rest consists in seeing that all which He has made is very good; and man's works are in their measure and degree very good when a six-days' faithful labor has its issue in a seventh of rest after God's pattern." And further, "It is most important to remember that the fourth Commandment is not limited to a mere enactment respecting one day, but prescribes the due distribution of a week, and enforces the six days' work as much as the seventh day's rest." Hence our Catechism, in interpretation, tells us it is our duty "to serve God truly all the days of our life." Is this moral law abrogated? It is if Sabbath observance is no longer a command; and if it is then the mutilated decalogue leaves it to man to find some other consideration for enforcing diligence in his daily calling.

My next position is this. Whether you believe, as I do not, that the Sabbath is of purely Mosaic origin; or whether you believe, as I do, that it had an earlier enactment, still our Lord's words, "The Sabbath was made for man, and not man for the Sabbath," and again, "My Father worketh hitherto and I work," must ever lie at the root of any interpretation we may adopt of the fourth Commandment.

These brief considerations must surely emphasize for us, not merely the expediency but rather the sacred obligation of the due observance of the Lord's Day, and consequently the heinous sin of desecrating it. Hold fast to Divine authority. My chief point is, as you see, to maintain it because all other considerations are effected by it and must yield to it. I attribute the evils which we now deplore very largely to lack of its recognition. But let us ever remember the beneficence of it. The due observance of the Lord's Day is the promotion of man's highest welfare, is the sure way to his fitness for all the work of his life, is the absolute right of the man of toil, of whatever class in life, secured to him by a God of love who knows what is in man. The Christian Sabbath is one of the bulwarks of our Christian religion. I believe that God is calling us in this war to give special heed to its complete restoration. We must get back, in some way or other, to an enlightened, a joyful and a jealously guarded use of this one of God's greatest gifts to man.

### The Primate's Synod Charge

We meet to-day on an historical occasion in our enlarged Chapter House at the Session within which our Diocesan Synod keeps its Jubilee.

#### Jubilee Retrospect.

The Jubilee Meeting of our Synod gives us pause to review the value of the work done by Bishop Barker and his contemporaries to whom we in this Province owe the establishment of Synodical Government of the Church fifty years ago. We to whom this present system is familiar and normal hardly appreciate the complicated difficulties that beset the path of pioneers of the movement, such as Bishops Broughton, Perry and Selwyn. Jealousies and suspicions on the part of those who feared the dominance of our Church, constitutional obstacles drawn from the ecclesiastical law of England, ignorance on the part of

legislators had all to be overcome before first in Victoria and then in New South Wales the Church received from the Parliament of the State a Constitution under which she could manage her own affairs. We owe much to the Statesmen of the Church who won this acknowledgment of our right to the Bishops who, in order to secure the vitality of Church life, which, as they rightly believed could only co-exist with a sense of liberty and responsibility throughout the whole body of the Church voluntarily abdicated their own autocratic and unlimited authority, retaining, however, their constitutional authority, of which no Bishop ought to be allowed to divest himself or his successors. Thirty years later my distinguished predecessor, Bishop Barry, expressed his full endorsement from experience of their self-denying action. He said, "Lay representation places the Church in harmony with the whole tendency of modern civilisation, by recognising in it the principle of a true democracy in the right of the whole body to some share in its own self-government and the exercise of that right through representative institutions. The decrees of a purely Clerical Synod, even if they were perfectly wise, and absolutely free from professional narrowness, would not command anything like general adhesion." He also adds in words of special significance to-day, "The greatest advantage of lay representation comes from the sense which it creates of lay power and lay responsibility in the Church. In spiritual as in temporal warfare, the whole conditions of modern life make it more necessary than ever that behind the regular forces there should be the 'nation in arms.' It is mainly through the Synod that a larger and deeper idea of lay responsibility is brought home; for the Synod is not merely a talking and deliberating, but an effective governing body." Our retrospect of fifty years bears yet further testimony to the wisdom of the founders of the Synod. Our diocese has its unity and life largely because of the unifying power of its great legislative authority. We have always been fortunate in the presence amongst our numbers of some of the best intellect and experience in the State. We have had the advantage of a varied type of thought not always possessed by every similar body. We have done great constructive work by which, under God, our Church holds its present high position in the community. We have made our mistakes, no doubt, as has every public body that ever made anything, but these do not loom as large or as many in history as they did in the eyes of the minority of the moment who dissented from them. We have yet much to learn and to do.

Our Synodical time ought to be most jealously husbanded, so that in these great gatherings of our leading men the spiritual fire of the diocese may be fed, the special spiritual and moral problems of the day may be effectively considered and our forces marshalled to take such action as is incumbent upon us as a living organism inspired by the spirit of the living God. To this further development may we steadfastly set ourselves, consolidating our finances, removing hindrances to harmonious working, being especially cautious not to permit any growth of caste separation between clergy and laity, but ever insisting that we are a spiritual body, the primary object of whose legislation and conference alike is to do spiritual work. With thanksgiving for the past, and hopes and prayer for the future we will celebrate to-morrow the completion of those eventful fifty years that began when the first Synod met on December 5th, 1866, one of whose members is to-day a member of our Synod as he was then, our honored and venerable friend, the Rev. Canon Vaughan.

#### Losses.

In particular, I would like to draw attention to the death of the Reverend S. E. Maxted, who fell in France on active service as Chaplain with our Australian Forces, in the trenches amongst the men to whom he was so heroically ministering. A brilliant thinker and a devoted pastor of souls, we had looked forward to a career of long distinction for him. But his life, though short, has been fruitful, and his death glorious, and bringing honor also to all his brethren of the clergy. We recall to-day those of our brothers who are serving at the front as Chaplains, and we remember them before God, praying that they may be guarded amid the many dangers in which they are set to minister. We also remind ourselves that all our clergy are willing, if

called upon, to undertake the same perilous calling, and in the meanwhile are carrying the often heavier cross of doing their parochial duty according to their ordination vows, frequently amidst undeserved criticism and malignment from others who have little right to speak.

#### Late Bishop Cooper.

The late Bishop of Armidale, the Right Reverend Henry Edward Cooper, D.D., is another loss to Church life, which we have regretfully to chronicle during the last year. The Diocese has often had the benefit of his wise counsel, and calm sober teaching. We rejoice to think that his chosen successor is one of our clergy, the active and respected Rector of St. James', the Rev. W. F. Wentworth-Shields, to whom we wish most heartily God-speed in the high but onerous post to which he has been called. In spite of the strain and anxieties of the war, we can again record most encouraging progress in the life of the Diocese.

#### Our Soldiers.

The spiritual care of our gallant soldiers is one of our most urgent tasks. No one can charge our Church with having held back her sons from their patriotic duty. We encouraged them to go, and rejoice in their readiness of response. At the time of the Referendum, I, with others did our utmost to support the Government in its righteous appeal for authorisation of compulsory service, nor does it trouble us that we incurred unpopularity by our policy, which was dictated solely by the conscientious belief that victory for our arms can only be secured by the supreme sacrifice, and is necessary not only for the defence of the hearths and homes of Australia, but for the cause of God. I call upon the whole diocese to take steps to supply the men who will relieve our exhausted defenders of an unfair burden, and defeat the insidious attempts of our German enemy to detach Australia from the British Empire.

#### Sons of the Clergy.

Our Rectories continue to set a noble example. The list of sons of the clergy at the front is ever growing, and so also is the roll of those who fall. Our sympathy goes out, amongst others, to the Rev. J. Howell Price, in the loss of his gallant son, Lieut.-Col. Howell Price, almost the youngest Colonel in the British Army, who won his rank rapidly by his military prowess, but fell mortally wounded at the head of his men.

#### Ominous Signs.

But equally with concern for the truest welfare of our troops must be laid upon our hearts anxiety for the spiritual good of the people in whose defence they shed their life blood. Is the nation to be worthy of the price? Even after all these years of war and loss there are ominous signs revealed by the Mission of the apparent existence of an impenetrable mass of godlessness and sin larger than any of us imagined. Here and there is revival.

Some have been roused by the shock of danger or anxiety, but far fewer than we might have anticipated. We may hope that in many the better side is present though it has escaped our gaze. But the situation is a challenge to our faith. We cannot sit by inert, yet it is no light task.

The industrial chaos around us illustrates at once our opportunity and our problem. A great mass of the workers of this land are members of our Church. We must be alive to their temporal interests, at the same time for their own sake we must hold the scales of justice fair. The restriction on the liquor temptation is a great advance, but it must be made permanent. Many other necessary reforms demand our study and sympathy.

#### Sin of Impurity.

But the spiritual condition of the nation through all its sections, whilst not independent of its natural setting, is yet of paramount importance. The great wave of impurity of which medical men speak is fatal, if unchecked, to any spiritual life. We can not sit idly by. The purity crusade must have our co-operation. If unregulated it may easily aggravate the danger. The theatre and picture show does ill service when it becomes a self constituted teacher of morals for the sake of gain. It can taint far more than it will cure. Let it keep to its own proper business of amusement, and let its wares be pure. The leaves of the

(Continued on page 11.)

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

No MS. 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."

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## The Church Record.

DECEMBER 8, 1916.

## OPTIMISM IN DARK DAYS.

The optimist who can rejoice that the day is fine, is a more cheerful and profitable companion than the pessimist who clouds the brightness of to-day by the gloomy thought that after all it may turn out wet for the Christmas holidays. But better than either is he whose optimism is not vanquished even when the country is inundated with floods, and who is able to derive for himself and inspire others with comfort and hope in the thought that the receding waters will leave behind them a rich and fertile deposit.

It requires no particular genius to discern the dark side of the picture of to-day. But the prophetic eye can see a brightness that dazzles with unparalleled brilliancy. The tragedy of the War challenges our unconquerable resolve to create such a spirit in human affairs as will knit together the nations of the world in the bonds of brotherhood and mutual service, thus causing hatred to give place to love, death to life. What an opportunity confronts us, too, in the industrial situation! If only arbitration courts, which have failed because they have been arenas where each side fought for its own advantage, can become pervaded with that spirit of arbitration that will make each ready to consider the just claims of the other!

Optimism of this kind amuses the man of the world whose motto is "business is business," which, being freely translated, means, "look after No. 1, no matter who else goes to the wall," and which rests on the philosophical foundation, "you cannot change human nature." Yet notwithstanding the cynicism of our "successful" friend,

this is the optimism which has truth for its enduring foundation. Such optimism is the practical working philosophy of the Christian in the face of all life's imperfections and wrongs. It is the mental background, the spiritual vision of everyone who really prays "Thy kingdom come, Thy will be done in earth, as it is in heaven." "The time is out of joint" for humanity, but God is working for the redemption of the human race.

The Church of Jesus Christ is optimistic in spite of the gathering forces of evil and its attendant chaos, because she believes in the irresistible force of the Second Coming of her Lord in judgment and triumph. The work begun at Bethlehem will be gloriously completed "at His coming." That work is still going on by the operation of the Holy Spirit. There is a sense in which Christ has been judging the world ever since the Day of Pentecost. Germany has drawn down upon her head the condemnation of an outraged civilisation by her flagrant transgression of "the instincts of a common humanity," more than by the amount of blood actually shed. And an analysis of the occasions of offence will reveal the fact that the instincts so offended are those that have been quickened if not entirely awakened by the life and teachings of Jesus Christ. After all, treachery would not seem a dreadful thing to savages. Insofar as humanity to-day is horrified by it, to that extent the world's conscience has become touched by Christian influences.

But our optimism does not depend upon what is to be seen underneath the surface of things in the world around us, but on what is to be revealed in the future. The history of the Christian Church, and its triumphant emergence through many troublous seasons to a position of deeper influence in the affairs of the world, gives us abundant grounds for re-assurance. But the real centre of our hope is the Personality of Jesus Christ. Who He is, even more than what He has done, is the source of our optimism. It is because we believe Him to be the Incarnate Word of God that we are sure that the meaning of human experience must be spelt out by Him. It is because we believe that He is the Only Begotten of the Father, Who died and was buried, and rose again to redeem the human race from sin that we know "He must reign till He hath put all enemies under His feet."

The Church sounds a note of encouragement to the world if she proclaims the message of Advent aright. Advent calls us to face a new year of Church life with the honest resolve to strive more faithfully for the ideal, each one of us according to his "vocation and ministry." But most of all it bids us think of the dawning of "the day of Jesus Christ." Nothing could check the enthusiasm or crush the spirit of the Church of Apostolic days. We know it was the working of the Holy Spirit in the hearts of those whose discipleship was real. Yet what helped to fan the flame of their loyalty to white-heat was the conviction that their Lord was about to return. And surely they were not really mistaken. For if they were disappointed of their hope that the Lord would return during the period of their earthly life, yet they did not forget the truth "that one day is with the Lord as a thousand years, and a thousand years as one day." It

was no vain hope, for it inspired them to the highest effort, and its realisation is only delayed, not frustrated.

It is possible that too much time may be spent in trying to discover when our Lord is likely to come, and energy may be squandered on a self-appointed and impossible task to the detriment of the divinely-ordained duty of preparing the way for that coming. But it is not possible to place too much emphasis on the fact of the certainty that Jesus Christ will come again in triumph. A world that is passing through a period of arrogant self-assertion and impatience of all restraint must be reminded that every movement, however mightily organised, must be landed in disaster in proportion as it is contrary to the spirit of Christ, and out of harmony with the principles enunciated by Him. And the Church for her part, both in her organised life and in her individual members, will be undismayed by the night of worldliness and sin around her, but will gird up her loins with joy and confidence for her day's work, for the setting up of God's everlasting kingdom, if, fixing her gaze upon her Lord, she faces ever towards the dawn. For there as we watch, while we work, the Holy Spirit will "enable with perpetual light, the dullness of our blinded sight" and we shall behold the rose-tinted glory of a sky that heralds the rising of "the Sun of righteousness."

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Jubilee Synod.

The opening service was held in the Cathedral at 3 p.m., on December 4, at which the sermon was preached by Canon Goddard. Immediately afterwards the Synod assembled in the enlarged and beautiful Chapter House, and the Primate delivered a very fine charge, which was listened to with close attention, and was punctuated by applause. The Evening Session on the first day was held under strange and unaccustomed conditions. The failure to obtain the electric current necessitated the use of candles and a few small lamps. At one time the Synod almost assumed the role of a secret society, for one member proposed to discuss, in the semi-darkness, an important matter in camera. At another time there was danger of an appeal for a show of hands—a practical impossibility under the sombre conditions.

It was interesting, when the opportunity was given, to see the large number of members on their feet with hard questions for the President, and the usual number of notices of motion. The interest in Synod is always increased by the many, and sometimes striking, subjects brought forward in this way for elucidation or debate. One benefit of the light difficulty was that the more definitely spiritual side of the Church's work was discussed in a larger Synod than it usually finds. Sometimes, it is felt, the Synodsmen are satiated with machinery motions and ordinances, and in a dwindling or dwindled Synod the real work of the Church is discussed, before an impatient audience, and the motions hurried along in order to get all the work through before the quorum has become altogether extinct. The Rev. R. Rook's speech re the Rescue Work of the Church was listened to with an eager and new attention, with the result that Synodsmen generally will go away imbued with a sense of the importance of the work and their own responsibility towards it. The speaker emphasised the dire need of a home for boys in connection with our Church.

A useful motion was brought in by Archdeacon Boyce to make provision for the proper discussion of the work of the H.M.S. The Archdeacon reviewed the enormous growth of the city and near suburban par-

ishes in order to emphasise the need of the earnest attention of Churchmen generally to the work of the H.M.S. The speaker referred to the bush work of the old Church Society, and the tremendous influence of that work on the moral life of the old settlers in the back-blocks.

The Synod passed, unanimously, a motion of sympathy with the Rev. Canon Archdall in his serious illness.

On Tuesday, December 5, there was a celebration of Holy Communion, at which about 125 members were present. The Rev. G. A. Chambers preached from the text, hitherto hath the Lord helped us."

At mid-day a Jubilee Luncheon was held, at which some 200 members sat down. The State Governor and the Chief Justice were present. The usual loyal toasts were given. His Excellency, in returning thanks, expressed his pleasure at being present, and his appreciation of the witness the Church was giving in the community. The doyen of Synod, Canon Vaughan—the sole surviving member of the first Synod in 1866, gave an interesting review of the early pioneering days, and ended on a note of profound thankfulness and hope. It did our hearts good to listen to his inspiring words.

At the Afternoon Session, Mr. Donaldson got a motion through Synod for the establishment of a Bursary at Moore College as a Jubilee memento.

At the Evening Session a motion was brought forward by the Rev. R. B. S. Hammond condemning the action of the Government in their decision to legalise the totalisator. He deprecated the pawning of the moral welfare of the nation for the paltry sum of £200,000. Judge Docker, in speaking to the motion from his experience in the Criminal Court, testified to the vitiating influence of the gambling habit. A good many excellent speeches were made. The Primate referred to the need of straight speaking on the subject. Because certain respectable people gamble, we ought not to be afraid to denounce it as a vice.

It was decided that a deputation of Synodsmen should wait upon the Minister for Education asking for the withdrawal of the Bill. The remainder of the Evening Session was devoted to a discussion in camera of the work of the General Mission, its results and failures.

## "In Memoriam"—Harley Digby Cox.

Amidst the peaceful surroundings of his home at Leura, Blue Mountains, there has entered into his rest one who for 30 years was closely associated with the Church life in several parishes throughout the State of N.S.W.

Harley Digby Cox was church-warden successively at Gunnedah, Quirindi, Campbelltown, Wagga, Yass, Coonabarabran, Lawson and Leura. He also represented several of these parishes in the Synods, being at the time of his death representative for Leura in the Sydney Diocesan Synod. A year ago he was seized with the illness from which, after months of patient suffering, he died on Saturday last.

Death.—At the Vicarage, Warialda, on November 28, 1916, Rev. Henry Jobson, aged 72 years.

## VICTORIA.

## CHURCH MISSIONARY SOCIETY.

Summer School.—The greatest interest is being evinced in the forthcoming school to be held at Lilydale from January 6 to 12. The speakers include the Bishop of Gipps.

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## Ridley College Sale of Gifts.

Caulfield Grammar School was en fete on the afternoon of Saturday, November 11th. Friends of Ridley College gathered from everywhere (despite the counter attractions of the race for the Melbourne cup the same afternoon) to do their bit for the maintenance fund of the college. The vicar of the parish and the Principal of the College made brief speeches by way of an opening ceremony. The Rev. H. T. Langley pointed out the need for annual donations and subscriptions to the extent of at least £300 a year to maintain the college. Rev. G. E. Aickin pointed out the need of recruits for the ministry, and said that a full college of over 20 men would be the happiest solution of the problem of annual maintenance, as the college would then be self-supporting. The thanks of the college and its friends are due to Mr. W. M. Buntine of the Caulfield Grammar School, and Mrs. Buntine for the use of their spacious grounds, and for the great trouble to which they went in order to make the fete a success. Unfortunately rain came on about four o'clock, but up till then the grounds were a scene of beauty and animation. The organisation was perfect and given finer weather would have produced a larger return. The nett proceeds came to nearly £70, a welcome addition to the college funds.

Not the least advantage of this gathering was the happy fellowship of evangelical church people from various parishes. The more of such gatherings the better.

## Sailors' Memorial Chapel.

About £650 has already been subscribed through the Ladies' Harbour Lights Guild towards the £1100 required for the little Chapel of St. Peter for the worship of sailors of all nationalities visiting the port of Melbourne. Among the gifts already received we gratefully acknowledge £50 for the Reredos and a brass communion lectern in memory of Commander Elwell. Communion rails, a font, choir seats and pews are still required. It would be particularly suitable and gratifying if some of these were given in memory of individual sailors who have laid down their lives for the Empire. Donations will be thankfully received by

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## QUEENSLAND.

### BRISBANE.

(From our Correspondent.)

#### Missionary Services.

The efforts put forth for Foreign Missions during November were somewhat interfered with owing to heavy rains, and in the metropolis the dislocation of trams and trains made it difficult for those who lived at a distance to attend services in large numbers. On St. Andrew's Eve, a missionary and thanksgiving service was held in the Cathedral; Rev. J. Jones preached an able and effective sermon. Wherever he has conducted services his hearers have greatly benefited by his earnest and forcible addresses. The Archbishop of Carpentaria and Bishop Le Fanu also took part in the Thanksgiving Service.

#### Church Hospital.

The Church has lately acquired the well-known property between Ann and Adelaide streets, adjoining the Cathedral, which for some years past has been conducted as a

private hospital. The purchase will prevent other buildings blocking the beautiful southern entrance. The hospital will still continue, under the auspices of the Church.

### St. Andrew's, Lutwyche.

St. Andrew's, Lutwyche, of which Canon Osborn is the esteemed Rector, held its Jubilee Commemoration Services on November 26. The Archbishop was the preacher in the morning. This pretty little church is the mother church of the Lutwyche parish. The late Judge Lutwyche 50 years ago gave the land for the church, and was one of its most regular attendants. A beautiful granite cross, the only grave in the grounds, marks his resting place. The parish church, charmingly situated, forms the centre of an increasing population. The trams now pass the door. Canon and Mrs. Osborn live faithfully served their parishioners since 1890, and have deservedly won their respect and regard.

## WEST AUSTRALIA.

### PERTH.

There passed away at the end of October one who was well known in church circles in West Australia. Catherine Needham, at the time of her death, was in her 71st year, and had been in this State for 31 years, and had won the affection and admiration of many outside of her own family circle. Until recently she was a keen and active church worker, and had the distinction unique in West Australia of having three sons in Holy Orders, and all working in this State: for until five years ago the Rev. J. S. Needham (now at St. Andrew's, S. Brisbane), was rector of Leederville; the Rev. R. W. Needham is at present rector of Kellerberrin, and the Rev. H. S. Needham is rector of Narrogin. One of her daughters also felt the vocation for special work in the church, and is now better known as "Sister Ruth," under which name she teaches with the Kilburn Sisters. Catherine Needham's influence and work will long be remembered in this State.

### KALGOORLIE. Appeal for Help.

The Bishop of Kalgoorlie is appealing for financial assistance for his Diocese from England, which has an area of 300,000 square miles and a fast diminishing population. "Our difficulty," writes Dr. Golding Bird, "is that while any population remains we are bound to minister to the remnant. Yet the means for supporting a priest cannot, to any large extent, be provided locally. As far as distances allow, townships have been linked together. Some priests already have the charge of districts of over 6000 square miles. Our financial position is increasingly critical, as larger and larger

grants from diocesan funds have to be made to support the work in dying townships.

## SOUTH AUSTRALIA.

### ADELAIDE.

The Ordination will be held in the Cathedral on St. Thomas' Day, December 21st, at 9.30 a.m. Wednesday, December 20th, will be observed as a Quiet Day by the candidates.

The Synod has this year asked the Diocese of Adelaide to raise not less than £2000 for Missions to the Heathen. The month of November is to be our "Missionary Month," and all parishes and townships are being asked to make a very great effort to complete this total.

With a view of increasing our efficiency the Rev. G. E. Downton has been appointed organising secretary for the Diocese.

## Our Melbourne Letter.

(From Our Own Correspondent.)

The movement for a General Mission throughout the Diocese in 1917 is gathering way. The Archbishop, in a circular letter to the clergy, definitely pledges us to a Diocesan Mission. He very wisely says—"I want us all to consider that this Mission is now being carried on." He has laid down a programme of preaching for Advent, which most of the clergy have adopted. The prevailing note is that of the Collect for each Sunday. Last Sunday the subject was judgment, and that for the following Sundays, The Bible, Repentance, and Grace, and help in running the Christian race. The proposal finding most favour is for simultaneous missions in each Rural Deanery in turn, but there are many difficulties in the way. The supply of missionaries of proved evangelistic gifts is very limited. Parishes will in some cases have to adopt a date to suit the missionary who consents to come. There is no doubt a lot of undiscovered talent among the clergy of Melbourne and surrounding Dioceses. If every parish is to have a mission it will be necessary to press many men for the first time into the service. It is quite possible that too much has been made of the human

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agent. Given a man who can voice God's message in plain and forceful language, the power to make that message effective rests in higher hands. God may glorify His power by using the weak things of the world to confound those that are mighty. The great essential is a Church eager for blessing, and so surrendered that God is able to work miracles in that place.

The Archbishop has asked the clergy to give the new lectionary a thorough trial. The chief change will be proper Psalms for each Sunday. As a rule the selection is shorter than the old divisions in the Psalter. Still, three Psalms are prescribed where two or even one might do. Why is it necessary to sing two Psalms at once when we seldom if ever sing two hymns together? What are the Psalms but the oldest and best hymns? It would be well to treat them as such and sing one at a time.

## Correspondence.

(Continued.)

### The Religion of the Cross.

Sir,—I want to thank you for your most opportune leader of last issue.

The question which it suggests is, to my mind, the question of the present time. The world of to-day has rejected the Cross, and taken its own will for its God, with results which are only too visible to-day, and nowhere more clearly so than in our own land of Australia. If the present drift continues, it can only end in moral, spiritual, and probably also, commercial bankruptcy. Is the Church going to stand by and see the world thus fast drifting to ruin without putting out a hand to help? Is the Church of Jesus Christ, He to whom all

power is given, going to "throw up the sponge" in the struggle with evil? No, because strong as are the powers of darkness, the power of God is stronger still. The Cross has not lost its appeal. But if it is to be preached with power to the world of to-day, it must be by those who are themselves bearing it. To get the world to listen to the proclamation of Christ crucified, the preachers must be able to add, "and I am crucified with Him." For this work the Church needs a new army; a band of preachers who are first of all on fire with their message, and next willing to give up everything in order to deliver it. They must live amongst the people on just sufficient to support life, and preach the Cross as the one saving power both for this world and the next. Can our Church organise such a new army? Upon the answer to that question depends very largely her future, and the future of society. Perhaps a nucleus could be found in the Bush Brotherhood, but with greatly enlarged scope. It is a call to complete self-sacrifice, but the Church has never lost a cause by calling her people to hard things. The Cross is ever the conquering sign, and the best in man will always respond to its call. Time presses; the social fabric is almost on the rocks. Only Christ can save it. Only the practical acceptance of that Cross in which St. Paul gloried, "by which the world is crucified unto me and I unto the world."

Faithfully yours,

"ST. FRANCIS."

## Notes on Books.

**God's Minute.** A book of 365 daily prayers—60 seconds long—for home worship, price 2s. net. The Vir Publishing Company, 7 Imperial Arcade, Ludgate Circus, London, E.C.

The idea of the book was suggested by the thought that so many Christian people offer as an excuse for not having family devotions, that they haven't time.

Among the contributors are: Wilfred T. Grenfell, Professor W. H. Griffith Thomas, Professor Thomas Trotter, Sir Robert Anderson, Rev. Frank Ballard, Rev. John Clifford, Rev. F. B. Meyer, Canon Girdlestone, Rev. Washington Gladden, Hugh Black, Bishop Quayle and many others.

The first edition of 21,000 copies was sold in advance of publication.

The publishers hope that the arrangements of the prayers in calendar form will prove a constant reminder to the users of their privilege of talking with their Heavenly Father at the beginning of every day. The frontispiece contains a little gem of verse by Clinton Scollard, which we print elsewhere. The book contains many simple and beautiful

## The Primate's Synod Charge

(Continued from page 6.)

tree of knowledge of good and evil are as of old plucked with grave risk by the casual and curious. These vices are spiritual at the root, and it is only the loftiest mysticism of our Christian faith that can eradicate them, though their spreading may be otherwise curtailed. I urge that we go to work sanely, strengthening the hands of secular authority and setting up inspiring ideas. One necessary step is to urge the education authorities to give more time for religious instruction in public schools, instead of crowding it out by a secular syllabus, the failure of which to create a good nation is evidenced in modern Germany, the home of an efficient but godless and debasing culture.

### The Church's Optimism.

Then in the parishes let us persevere, laity working with the undermanned clerical staffs. The worst charge that could be laid against us would be the inaction that sprang from faithlessness. We must believe that if we are faithful we are on the winning side. The battle is the Lord's. But we must make full proof of our ministry as a Church, recognising the constant humbling but inspiring reminder of the truth, "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

prayers breathing out the penitent and grateful spirit and fragrant with desire for the souls of others. We gladly bid it God-speed and join with the compilers in their prayer that it may assist many Christian people in giving reverent expression to their spiritual needs, and train their thoughts along devotional lines.

"Lessons on the Life of Jesus Christ," as it is recorded in the Gospel of St. Mark, for schools and classes, by Rev. James Robbie, M.A., B.D., Lecturer in Religious Instruction in the Training College, Durban. Published by Longman, Green and Co., 1916. Our copy from Messrs. G. Robertson Pro-

rietary. The author's purpose is thus stated in the preface:—"An attempt is here made to apply the new principles and methods (of teaching). With a subject which may well cover a year's course of instruction, and which is concerned with the very heart of religion, the following pages seek to show how a clear, complete picture of Jesus Christ may be formed in the mind of a child."

The book is divided into three parts. Part I. is for teachers, and deals in four concise and well-written chapters, with a short introduction to the Gospel, the times of Jesus Christ, St. Mark's picture of Him, and suggestions as to the grouping.

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Part III. aims at suggesting methods of presenting the life of the Lord Jesus to senior scholars who have already passed through a junior course. Altogether, the book seems to be well planned and should prove most useful in the hands of a thoughtful teacher.

**C.M.S. Annual Report.** (2/- net.) This year again sees an attenuated Report from the greatest missionary society in the world. But, as usual, it is full of interesting information regarding the Church's warfare in heathen lands. There is no such tonic to drooping faith as the reading of the victories of the Cross in the far-off battlefields. An occasional half-hour spent with the C.M.S. Report would send any preacher of the Gospel back to his work amidst difficult surroundings with renewed faith and courage.

Our copy from C.M.S. Depot, The Strand, Sydney, N.S.W.

**"Show us the Father."** Five studies in the teaching of Jesus about God, by David Ross, M.A.

Student Movement Press, Collins Street, Melbourne. Price 6d.

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it is worth a great deal of suffering to crush wickedness and cruelty in the earth. To defy comfort is to damn our soul." These studies will stimulate thought and discussion on some of the world's most important problems.

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## The Missionary Enterprise.

### The Problems of Uganda.

Dr. J. H. Cook, from Uganda, at a recent C.M.S. meeting in London, said the urgency of the heathen world claimed attention, even in war-time. The time was short. We must be blind indeed if we could not see, in the events of our day, signs of the Coming of our Lord. We had scarcely touched the fringe of heathendom as yet. Even in Uganda, the part of Africa most blessed with apparent light, only three per cent. of the natives of the Protectorate were even nominally Christians. Openly cannibal tribes were all around. Mohammedanism in Africa was a problem which caused even more anxiety than heathenism. The conviction deepened that the best way of winning Africa was to preach Christ, to live Christ, and to train the African himself to teach Christ. Medical, industrial, and educational missions were only means to an end.

### Sick and Wounded at Mengo.

The military operations in East Africa, which have been crowned with almost com-

plete and final success, have cast some strain on our missionaries in Kampala, Uganda. Mr. Rowling wrote on August 21, saying that for the previous month more sick and wounded had been sent from the Front to our hospital at Mengo than it could properly accommodate, and that Dr. A. R. Cook had been obliged to ask the help of four of our women missionaries in tending the men.

### TO OUR SUBSCRIBERS AND CORRESPONDENTS.

The Coal Crisis has made it difficult for the publishing of "The Record" at exactly the usual time. We owe a debt of gratitude to our printers for the pains they have taken not to disappoint our constituents.—Editor.

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## What is True Prayer?

There is, perhaps, no subject in connection with religion about which there is more misconception than that of Prayer. By many it is thought that the mere repetition of a form of words—"saying prayers," as it is called—constitutes Prayer. We who are members of the Church of England have in our Book of Common Prayer a wonderful store-house of most beautiful prayers, liturgies, services of intercession, collects and forms of praise, expressed in perfect language. These are an inheritance which we have received from the earliest history of the Church, expressing the meditations and pious thoughts and supplications of the saints of God. They are the results of the experience of ages, and are expressions of the wants and hopes, the sorrows and joys of those who now are reigning with Christ in Heaven. We may well value our Book of Common Prayer. We must not, however, think that the reading or repetition of these prayers itself is all that is necessary. What is needed above all things, is that the heart should go with the prayers, otherwise the mere formality is quite in vain. Nor does prayer consist in the posture of the body.

Some may think that kneeling is a necessary element of prayer. It is doubtless a scriptural attitude, and when possible, should always be assumed, especially during prayers in Church.

But standing with bowed head is also scriptural. At the dedication of the Temple at Jerusalem Solomon both stood and kneeled down on a brazen scaffold, which he had prepared for the occasion. Our Lord said: "When ye stand" praying, forgive if ye have ought against any, by which words he acknowledged standing to be a

proper attitude, as did the Jews when they worshipped in the Temple. It is indeed held that the posture of kneeling or devoutly standing has much to do with assisting our prayers, inasmuch as they are the outward and visible sign of inward grace of petition. The suppliant attitude assists the soul to realise the suppliant spirit. Of St. Paul, we are told how at Miletus and on the seashore at Tyre, he kneeled down; while Our Saviour, as our chief example, kneeled in the garden of Gethsemane. But those who are on sick-beds can neither kneel nor stand, but God does not look at the posture of the body, but at the attitude of the heart and soul. By some persons exception has been taken to the frequency with which the Lord's Prayer is used in our Church Service. What, however, we are warned against is, vain repetition, that is, mere empty and thoughtless reiteration. If we are really earnest in our prayer, we may repeat it a hundred times, and it will not be vain repetition. Our Lord, when praying in Gethsemane, said the same words three times, as St. Matthew tells us. This was no vain repetition. The parables of the "Widow and the Unjust Judge" and of the "Friend at Midnight" teach us the duty of importunity in prayer—that is, great earnestness, which manifests itself in frequent expression of our need. No better definition of true prayer can be found than that given by Canon Liddon, who says that "Prayer is that act by which man, conscious of his own weakness and dependence and of his immortality, puts himself into real and effective communication with the Almighty—the eternal and self-existent God." Prayer is the bond of union between God and man; it has been described as man's most magnificent privilege. When the electric wire is connected with the power house and the circuit is completed then the wire becomes a live

one, and so when the soul by fervent prayer becomes united to the power of the Holy Spirit and to Christ, the source of all life and spiritual power, the Christian is filled with the Spirit and all prevailing grace.

(To be continued.)

## Australian College of Theology.

### Class Lists for 1916.

I.—Scholar in Theology (Th.Sch.).—The following candidate has satisfied the examiners in Part II.:—Pyke, Rev. W. F., Th.L. (Grafton).

II. Licentiate in Theology (Th.L.) (8 failed):—Class I.—Barrett, Rev. W. R., B.A. (Tasmania); Nommensen, J. W., B.A., S. Francis College (Brisbane); Walters, W., S. Aidan's College (Ballarat). Class II.:—Holmes, W., S. John's College (Armidale); Butterworth, J. I. S., S. Francis College, Brisbane (North Queensland); Osborne, H. H., S. Aidan's College (Ballarat); and Wilkinson, Rev. T. (Melbourne) (aeq.); Glavisher, C. L., S. John's College (Melbourne); Bromhead, A. D., S. John's College, Armidale (Bathurst); and Moore, A. G., S. John's College, Armidale (Grafton) (aeq.); Isherwood, K., S. Columba's Hall (Wangarratta); Cocks, Rev. H., B.A. (Sydney); and Foley, C., S. John's College, Armidale (Grafton) (aeq.); Potter, H. R., B.A. (Melbourne); Backhouse, W. G., Ridley College, Melbourne (Gippsland).

Pass:—Pywell, A. B., S. Aidan's College (Ballarat); Wyllie, E. T., S. Barnabas' College (Adelaide); Summer, C. J. L. (Wangarratta); Sage, Rev. W. H., S. John's College (Melbourne); Travers, F. J., S. John's College (Melbourne); Richardson, J. H., S. John's College (Melbourne); Powell, Rev. B. A. (Wangarratta); Hammond, H. H., S. John's College (Melbourne); and Palmer, L. F. (Brisbane) (aeq.); Hillard, W. H., Ridley College, Melbourne (Bendigo); and Powys, H. N., Moore College (Sydney) (aeq.); Malby, W. E., Moore College (Sydney); Bottrell, R. J., S. John's College, Armidale (Bathurst); Hardingham, J., S. John's College (Melbourne); Francis, A. M., S. Aidan's College (Ballarat); Fisher, W. V., Moore College (Sydney); Tidmarsh, C. R., S. John's College (Melbourne); Henderson, W. H., S. John's College (Melbourne); Nicholas, Rev. A. S. (Bendigo); Billingham, T., S. John's College (Armidale).

III.—Associate in Theology (Th.A.) (4 failed):—Class I.:—Piper, Constance R. (Melbourne). Class II.:—Mann, Sophy W. (Adelaide); Williams, Eleanor S. (Adelaide); Genders, Dorothy E. (Tasmania); Tindale, H. (Bunbury); Ball, S. T. (Melbourne).

Pass:—Atkins, Dorothy M. (Perth), bracketed with Burns, Eva (Rockhampton); Langmaid, W. P. (Tasmania); Henslowe, W. F. (Tasmania); and Price, Mary G. (Adelaide) (aeq.); Setchell, A. W. (Armidale); Hole, H. O. (Sydney); Weston, Bertha (Bathurst); Hadrill, Francis L. (Tasmania); Cabot, R. J. (Bathurst).

IV.—Licentiate in Theology: Parts I. and II. The following have satisfied the examiners in Part I. or II., but will not be classified till their examination has been completed. Part I. (2 held over, 21 failed), with extra subject:—Collisson, Nora W., B.A. (Brisbane); Lousada, B. B., Ridley College, Melbourne (Gippsland); Jones, R. H., Moore College (Sydney); Busby, H. C., The Divinity Hostel (Gippsland); Parry, G. E., Brotherhood, Kyogle (Grafton); Maltin, A. F., S. Francis' College (Brisbane); Rowe, C., Brotherhood, Kyogle (Grafton). Without extra:—Mortyn, S. M., S. Wilfrid's College (Tasmania); Lee, P. C., S. Wilfrid's College (Tasmania); Crigan, C. D. (Ballarat); MacLaren, P. P., B.A. (Melbourne); Falconer, A. P., S. Columba's Hall (Wangarratta). Part II. (1 held over, 8 failed), with extra:—Dunstan, L. M., S. John's College, Armidale (Bathurst); Parsons, H. S., S. John's College, Armidale (Grafton); St. John, H. B., S. John's College (Armidale). Without extra:—Hulley, C. E., S. John's College, Armidale (Goulburn); Brown, J. V. C., S. John's College (Melbourne); Hughes, F. G., S. Aidan's College (Ballarat); Bull, J. W., S. John's College (Melbourne); Craig, A., Ridley College, Melbourne (Gippsland).

On behalf of the Council of Delegates,  
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Wollstonecraft, Sydney,  
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**Young People's Corner.****After the Raid.**Lights out, traffic stopped, and one  
strange visitor, at least, hovering overhead  
—such was the situation on a cold night  
a few months ago. The special constables  
were on duty, and every other official that  
can be named was called out; and one  
dreaded whisper passed from lip to lip—  
"Zeppelins!"One troop of firemen had been specially  
busy, and when the fourth fire was extin-  
guished they were called to the fifth. This  
was in the slums of the city, and not a  
serious one, so it was quickly got under, and  
then the firemen prepared to go home.As one of them changed his helmet for a  
more comfortable cap, a paper fluttered  
from the former and fell at the feet of the  
crowd that had gathered. "Hi!" they called  
loudly, "you've dropped your love-letter."The fireman stooped and took it up. "Yes,  
you're quite right. It is a love-letter," he  
said."Read it to us!" shouted someone, and a  
peal of laughter followed.The fireman stepped to a point of van-  
tage and held the letter aloft. "Yes, I'll  
read it to you," he said, and in the aston-  
ishing silence of the crowd he read the match-  
less words of John iii. 16.Then he spoke a few simple words—his  
first sermon—on the love of God, the sacri-  
fice of His Son; and immediately Zeppelins  
fires, and night alarms were forgotten. The  
crowd listened, spell-bound; and who shall  
say what will be the end of it?"He wasn't afraid!" they cried as the fire-  
man finished. "Reads for Zepps., or any-  
thing, he was. His love-letter helped him—  
he's a good 'un! Let's give him a cheer  
as he goes away."And the fireman went away, praying that  
his love-letter might be theirs too.—Kay.**THE SICK ONE'S PRAYER.**My Father, when I'm weak and ill,  
And cannot think or pray at will,  
Oh, let me feel Thy presence still,  
Blessing Thy feeble child.And when I'm very weak and faint,  
And feel so given to complaint,  
Administer Thy loved constraint,  
Comfort Thy weary child.Should pain distract me night and day,  
Without the prospect of allay,  
My Father, be the strength and stay  
Of thy poor suffering child.And when my soul strives to be free,  
And from its tabernacle flee,  
Then to the place prepared for me  
Conduct Thy willing child.Now praise to Thee, who all my way  
Hast known my griefs, and heard me pray,  
In heaven I'll sing Thy love away,  
Thy loving, happy child.

M.E.

**THE BOOKS WE READ.**At the last day, be sure of it, we shall  
have to render an account—a strict account—  
of the good books which we have read, and  
of the way in which we have obeyed what  
we read, just as if we had had so many  
prophets and angels sent to us. If, on the  
other hand, books are false and wicked, we  
ought to fear them as evil spirits loose  
among us, as messages from the father of  
lies.We cannot silence evil books,  
but we can turn away our eyes from them;  
we can take care that what we read, and  
what we let others read, shall be good and  
wholesome.—Charles Kingsley.**Vain Unbelief.**Lady Anne Grimston lived many years  
ago in a great house in Hertfordshire, Eng-  
land. She was a very rich woman, but proud  
and obstinate and cared nothing for relig-  
ion, only for pleasure and the enjoyment of  
wealth. Her friends sometimes spoke to  
her about life after death, but she said, "I  
shall not live again. It is as unlikely that  
I shall live again as that a tree will grow  
out of my body." When she was dying her  
friends tried to tell her about everlasting  
life, but she was unbelieving and would not  
listen. She was buried in a strong tomb  
made of marble, and because of her love-  
less life, would have been forgotten if a  
remarkable thing had not happened. Some  
years after her death it was noticed that  
the great marble slab over her grave had  
moved from its position; it was replaced and  
made fast by the masons. But again it be-  
came tilted to one side, and this time a crack  
was seen in the middle and, coming through  
the crack, a tiny bunch of leaves. Again  
the masons put back the slab and closed the  
crack with cement; but again the slab was  
lifted up and this time the crack was wider  
than before, and through it came the thin  
trunk of a tree. The tomb was repaired and  
tall iron railings were placed around to hold  
the masonry together; but the young tree  
broke through, destroying the walls of the  
tomb, and lifting the heavy iron railings  
out of the ground. If you were to visit  
Tewin churchyard, within half an hour's ride  
from King's Cross Station, London, you  
would see one of the biggest trees in Eng-  
land growing right from the head of Lady  
Anne Grimston's grave; four trees growing  
from one root. The heavy iron railings are  
so fast in the trunk of the tree that they  
cannot be moved. The whole grave is a  
heap of broken stone and twisted iron rail-  
ings.**"A NOVEL DELICACY."**Some time ago three wounded soldiers  
from a certain war hospital were invited by  
a lady of means to take tea with her. At  
the appointed hour they found themselves  
sitting round a table which groaned with  
good things, for the meal was of the knife  
and fork order. The table had been simply  
laid so that the guests might be quite at  
their ease, but with quick discrimination the  
hostess observed that one of the soldiers  
was looking round for a serviette. Address-  
ing him, she said:"Will you have a serviette?"  
"Yes, thank you," was the reply.  
Instantly realising that she could not  
bear the full responsibility of creating a dis-  
tinction between her visitors, she repeated  
the question to the other two, who in true  
"follow-my-leader" fashion replied in the  
affirmative. As soon as the lady left the  
room to procure the necessary articles, one  
of the innocents blurted out:  
"What's she fetching now, Jack? I don't  
know what a blooming serviette is, but I  
thought if you could eat one, I could."**A CALL TO PRAYER.**"Let us put by some hour of every day  
For holy things—whether it be when dawn  
Peers through the window-pane, or when the  
noonFlames, like a burnished topaz, in the vault,  
Or when the thrush pours in the ear of eve  
Its plaintive melody; some little hour  
Wherein to hold rapt converse with the soul,  
From sordidness and self a sanctuary,  
Sweet by the winnowing of unseen wings,  
And touched by the White Light ineffable!"  
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# The Church Record

For Australia and New Zealand.

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## Current Topics.

We wish all our readers the old, old  
greeting, "A Happy Christmas and a  
Prosperous New Year."

Christmas  
Greetings.

At this time of strife and  
bloodshed to some the old  
wish may seem out of  
place; but this is merely because the  
true message of Christmas has been  
observed by the over-emphasis com-  
monly placed upon the merriment that  
so generally characterises the day.  
The large amount of sorrow and anxi-  
ety existing in so many of our homes  
will necessarily overcloud the merrim-  
ent aspect and perhaps bring us back  
to the true meaning of the Incarnation  
of our blessed Lord. The "Man of  
sorrows and acquainted with grief" is  
indeed "a brother born for adversity,"  
and the remembrance of the purpose of  
His coming will show us that after all  
the season has a truer and deeper  
meaning for the anxious and the grief-  
stricken, than for those who keep up  
the day with feasting and merriment.

The Government of N.S.W. persists  
in carrying through the Totalisator  
Bill in spite of the most  
earnest protests of those  
who stand for the moral  
and spiritual welfare of the commu-  
nity. The Premier seems to be setting  
aside his expressed better judgment;  
for at the P.L.L. Conference last year  
he declared that the gambler was an  
enemy of society, and that they should  
not encourage him, but rather put him  
down. They should not teach the  
world the spirit of chance, but the  
spirit of justice, and that a man's earn-  
ings should be dependent upon his own  
actions and energy. It would seem  
almost impossible that a man whose  
convictions were so strong against the  
Tote could give away his position so  
completely for the sake of raising re-  
venue. On his own showing his Gov-  
ernment are taking a course diamet-  
rically opposed to the moral progress  
of the people, of whom they are the  
responsible rulers. It would seem that  
they are absolutely careless concern-  
ing the morale of the nation so long  
as they can get the funds that are  
needed for paying the necessary ex-  
penses of government. This class of  
legislation augurs ill for the country's  
future. It is most deplorable that at  
a time like this, when the terrible crisis  
summons to a national repentance, the  
same selfish spirit which in Germany  
has caused the War and all its horrors,  
should be indulged and encouraged in  
a part of the Empire that, with naked  
swords, is fighting against these false  
ideals.

Practically the whole world has been  
intensely interested these last few days  
in the proposals for peace  
set out by Germany. There  
are, no doubt, a good many  
people afflicted with short sight and  
narrow vision who will blame the  
spirit in which these German advances  
have been met, and are no doubt horri-  
fied by the determination of the En-  
tente to prosecute this War up to a  
real finish. The German proposals,  
however, will not bear scrutiny. They  
contain, without doubt, the minimum  
that Germany is disposed to give. Of  
course she is asking the very best  
terms for herself that are likely to be  
entertained as a basis of arrangement,  
and would in all probability go a very  
long way further if only the Entente  
showed any desire to discuss the mat-  
ter. But we have got to understand  
that, in spite of our most eager desire  
for the termination of the War with all  
its horrors, there could accrue to us  
and the world no lasting settlement  
while Germany possesses any means for  
again preparing for such a war of  
aggression. Consequently, the only  
terms of peace that the Entente is  
likely to consider will be, at this jun-  
cture, too humiliating for our enemy to  
accede to. But, on the other hand,  
the very fact that such an offer has  
come is a fairly clear indication that  
our enemy is finding his path very dif-  
ficult, and has practically given up all  
idea of ultimate victory. Therefore  
we must go on sacrificing our best,  
earnestly praying the while that the  
end may soon come, and that we as  
individuals and as a nation and Empire  
may learn the lessons that God is seek-  
ing to impress upon us in these days  
of sorrow and suffering.

The great changes forecasted in the  
British Cabinet have eventuated, and a  
general approbation is be-  
ing expressed. Lloyd  
George and his Council  
seem to have gained the  
confidence of the vast majority of the  
Empire and its Allies, and a more vig-  
orous and enterprising aggressive is  
expected. The closest interest is cen-  
tered on the plight of Roumania, and  
any demonstration that could draw  
Germany's attention from that quarter  
of the war zone would give immense  
relief. Already the encouraging news  
has come to hand that Greece has ac-  
cepted the Allies' terms, and so closed  
the door upon one danger. And the  
new French aggressive at Verdun, with  
its two miles' advance and the 9000  
prisoners, besides the terrible loss  
otherwise inflicted on the enemy, will  
add to the general relief and tend to  
brighten the whole situation. We are

glad to note that again the Church in  
Australia is summoned to special sup-  
plication in connection with the War.  
May He Who is the Prince of Peace,  
hasten the coming of the Day of Peace  
and the establishment of His own King-  
dom of righteousness and peace. Mean-  
while, we thank Him "for every token  
of success given to the Allies by sea  
or land."

We print elsewhere some statements  
of varying weight on the question of  
the Church and the lab-  
ouring classes. Not only  
here, but in every Chris-  
tian land the great social  
problem is causing much thought and  
heart-searching thought in the di-  
rection of the discovery of some  
solution that will do away with the  
unhappy separation of class  
from class, and put an end to the  
terrible social dangers of the growth  
of class consciousness. The Bishop  
of London, speaking in London a few  
weeks ago, said "The nation must  
look beyond the idea of simply beating  
the Germans. The brotherhood of the  
trenches must be kept up after the  
War. Is it a law of the Medes and  
Persians that there should be a per-  
petual feud between capital and lab-  
our? Must there always be a Bel-  
gravia at one end of the social scale  
and a Hoxton at the other? Christ is  
our only hope. Calvary has come  
home to men and women through the  
War as it had never done in their lives  
before. The whole story has become  
a new and living reality. Christ has  
produced the Red Cross. People for-  
get the 'cross' at the end of the 'red.'  
There must be sacrifice to-day." Yes,  
and that sacrifice must be a living sac-  
rifice of the whole personality to the  
service of the living God in sympa-  
thetic and humble ministrations to those  
who heed Him and in many cases do  
not know Him.

A financial crisis has arisen in con-  
nection with the New Guinea mission,  
and the committee find  
A Challenge. themselves unable to  
meet their obligations.  
Accounts amounting to £1600 await  
settlement. During the past three  
years contributions have not increased,  
and during the same period the work  
has developed. Archbishop Wright  
writes:—"One of the Bishops of New  
South Wales has put forward a chal-  
lenge to contribute £10 if 100 friends  
of New Guinea throughout the length  
and breadth of Australia will do the  
same. It is imperative that immedi-  
ate help shall be forthcoming, so that  
the wonderful progress of the Gospel  
in New Guinea shall not be hindered."