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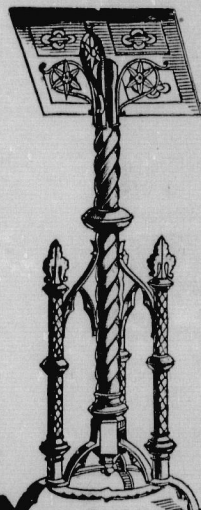
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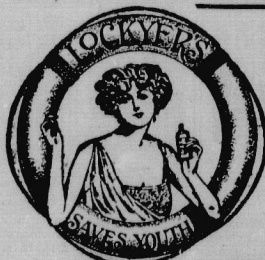
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# The Church Record

For Australia and New Zealand.

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## Current Topics.

A correspondent from Victoria deserves the gratitude of the whole Australian Church for his endeavour to awaken her to the serious responsibility she bears in relation to the grave and difficult times in which we live. The strong indications of the end of the War enhance the importance of his suggestion for the careful study of the problems the War is producing, or has produced, with a view to a constructive policy of Church leadership in their settlement and solution. There can be no doubt that the work of demobilisation will be attended with the gravest difficulties, and it would be insane to a degree to await that work without having some definite policy as the result of most earnest and prayerful deliberation. The conditions of War have evoked a wealth of enthusiastic and sympathetic service, in a large majority of cases transforming those who were fast becoming mere butterflies of society, into hard and purposeful workers. The brave sacrifice of our lads and the anxiety that affects almost every home, have indeed led to a regeneration of our womanhood. It would be a lamentable thing and a grave scandal upon organised Christianity, if, when the War is over, these lives of such noble possibility were to sink back to the old sadly unideal level. Again, every now and then, hints are thrown out that the ministry and the mission field are going to be enriched by largely increased offers of service; and these offers will come, we believe, not merely from the ranks of the men who have seen visions amidst the hardships of the trenches, but as well from the ranks of those who, in the shelter of the homeland, have responded to the appeal for sacrifice, driven by the desire to attune their lives to those of the loved ones in the forefront of the battle. Now, if the Church really expects this, or if there be any strong probability of this eventuating, it will become her leaders to have to hand wisely laid out plans for the conservation and effective utilisation of such service.

It may well be expected that the over-ruling Head is making provision for the solution of some of these most serious problems the Church has to face to-day in the exercise of her ministry of the Gospel. We have before attempted the suggestion that only the manifestation of a true sympathy, possible through self-sacrifice, is likely to promote that goodwill throughout our social life which is so necessary to counteract the disintegrating forces that are at work amongst us. We do well to hope, and earnestly pray, that the fine spirit of camaraderie manifested in the trenches and, to a certain extent, obtaining in the circles of war workers in the homeland may

become a permanent asset for our country and Empire after the War is over. Such a spirit, under the constraining love of Jesus Christ, would cause men and women to refuse to go on in the hard and fast separation of classes that has for so long persisted and made possible the complete misunderstanding of the present. It would respond willingly and eagerly to an appeal for hard work amidst the congested areas of our community, or for self-immolating isolation among the scattered "way-backs" who live, almost perforce, in something very akin to heathenism. And again we would emphasise what seems to be a mere truism, that only self-sacrificing service, loving and unostentatious, will overcome the prejudices that are at present separating our people and endangering our social welfare if not our national life. Surely here is a call and opportunity for leadership in attempting the solution of two of the most distressing problems the Church of God has to face in this our Australia.

In striking headlines our daily newspapers publish the long-delayed and yet long expected announcement that America is really to enter the War. We admit to some surprise that "The President wants War," because the long procrastination seemed to argue quite the opposite in spite of the impudent attitude of Germany and the desire of the American people generally. We hope that President Wilson has become so convinced of the enormities of Germany as to make him throw in his lot in the determination of utterly destroying the force we call Prussianism, which has shewn itself an impossibility in a civilised world. The President's declaration of his motives and his caustic condemnation of German intrigue leave little to be desired. He said:—

"I must make our motives and objects clear. They are the vindication of the principles of peace and justice, as against a selfish, autocratic Power, and the establishment of a concerted purpose of action which will henceforth ensure the observance of these principles. We are at the beginning of an age which will insist that the same standards of conduct and responsibility toward wrong be observed by a nation's Government as among individual citizens. We have not a quarrel with the German people, but we have for them a feeling of sympathy and friendship."

"Germany entered the war without the knowledge or approval of the German people. This war was provoked in the interests of ambitious men who used their fellow men as pawns and tools."

"Self-governed nations do not fill neighboring States with spies, nor do they employ intrigue to produce a critical state of affairs which will enable them to make a conquest. Such designs, such cunningly contrived plans of deception and aggression, can only be carried out where no one has the right to ask questions. A steadfast concert of peace can be maintained only by a partnership of democratic nations. No autocratic Government could be trusted to keep faith and observe the covenants."

It has been all the time recognised that America will have internal diffi-

America's  
Internal  
Difficulties.

culties to meet which will severely tax the wisdom and power of her administration. The President indicated his appreciation of these when he uttered the following tactful warning:—"The irresponsible German Government has thrown aside all considerations of humanity and right, and is running amok. We hope to prove our friendship for the German people by our sympathetic attitude towards the millions of men and women of German birth in our midst, most of whom are true and loyal Americans. But if they show disloyalty it will be met with stern repression."

The great strength of her German population, if we may judge by the similar difficulties our own Empire has had to face, will probably lead to some measure of civil warfare. All the more is this to be expected, as such warfare might reasonably be expected to impose limitations on American assistance for her Allies.

Probably no department of our Australian missionary enterprise has had less encouragement from the outsider than our Roper River Mission.

The amount of criticism levelled at our methods and results has not seldom led to great heart-burnings and discouragement. Indeed, there is on record, we believe, the written criticism of a northern cleric of the past, that such missions could only end in failure as the Australian natives belonged to a primitive race of men who were not endowed with the organ of spiritual aspiration. All the more welcome, therefore, comes the spontaneous outburst of praise for the work at our Roper River Mission from the pen of "The Queenslander," writer, Mr. T. J. McMahon. Mr. McMahon has been making a tour of the Northern Territory and writing up descriptions of his findings in "The Queenslander." Several times he has referred, in terms of felicitation to the work of that Mission; and now he has devoted a long article to the Mission itself—portion of which we publish in our present issue. Such unprejudiced testimony will encourage those of our readers who are at present assisting that mission, and should win for it many more supporters. The C.M.S. of Australia is responsible for the support and direction of the work, and we are sure the secretaries in New South Wales and Victoria will gladly welcome a large increase in subscribers to that special fund. It would be a great pity if any shortage of funds were to militate against a work which is being so successfully carried out.

We have just recently completed a series of articles by a theological expert on the Revised Lectionary. As was stated in these articles, there is need of a very careful study and use during the two years of experiment,



and as well the open discussion of the matter in order to get as perfect a use as possible. The writer of the articles criticised the new Lectionary from his point of view and has given us a fairly exhaustive criticism as a ground-work for discussion. It apparently needs to be emphasised that a serious obligation rests upon all thoughtful Churchmen and the clergy in particular; for, when once the experimental stage is over, the matter is likely to be settled for many years to come. Consequently any defects that are apparent to any one or any improvements that seem desirable should be made public in order that due consideration may be given to any such suggestion before finality is reached. We trust the matter will receive the full discussion it deserves, for there can be no question of the great importance attached to the public reading of the Word of God.

We are glad to note that preparations are being made for a general observance of Anzac Day throughout the Commonwealth and New Zealand. There will be memorial services in the large majority of Churches, and no doubt many public meetings will be held in commemoration of one of the holiest days in our Australian history. Perhaps it is not strange, though surprisingly incongruous, that in some quarters the day is in danger of being treated as an ordinary holiday with all the consequent jollifications. We soon forget the solemnity that becomes the remembrance of the holy places of our lives. Just as in N.S.W. the Day of the Cross is prostituted for the sake of filthy lucre by being made a day of sport, so we may expect that Anzac Day, with memories less sacred than those of Good Friday, will be celebrated in proper worldly style with the scantiest remembrance of the holy deed whose heroic deeds have made their country great. But we are glad to learn that the Government of New Zealand has taken a firm stand in this matter and declines to allow any kind of racing carnival upon a day replete with such solemn and holy memories. It remains for a Christian public to encourage the solemnising of the day by a general participation in the memorial services and meetings that are to be held.

We have been much encouraged lately by remarks that have reached us concerning the value of the "Record." One correspondent writes, "I love the 'Record'"; and another from the West, "It is grand to think that we have such an organ in our Church, as there are hundreds here who still love evangelical truth and the Protestant aspect of our beloved Church. May

the 'Church Record' be always true to the great Reformation principles of our faith." These are amongst our practical friends who are doing their best to increase the circulation of our paper. May we take this opportunity of impressing upon all our friends the need of such personal work in order to increase the effectiveness of the "Church Record."

### Our Easter Hallelujah.

By Nicolas le Tourneaux (1640-1686).  
(Translated by W. Cooke.)

Morn's roseate hues have decked the sky.  
The Lord has risen with victory;  
Let earth be glad and raise the cry.

Hallelujah!  
The Prince of Life with death has striven,  
To cleanse the earth His Blood has given,  
Has rent the veil, and opened Heaven;

Hallelujah!  
And He, the wheat-corn, sown in earth,  
Has given a glorious harvest-birth;  
Rejoice, and sing with holy mirth.

Hallelujah!  
Our bodies, mouldering to decay,  
Are sown to rise to heavenly day;  
For He by rising burst the way;

Hallelujah!  
And he, O Lord, that with Thee dies,  
And fleshly passions crucifies,  
In body, like to Thine, shall rise;

Hallelujah!  
O grant us, then, with Thee to die,  
To spurn earth's fleeting vanity,  
And love the things above the sky;

Hallelujah!  
O praise the Father, praise the Son,  
Who has for us the triumph won,  
And Holy Ghost—the Three in One;

Hallelujah! Amen.

### PRAYER FOR VICTORY AND PEACE.

(By Canon F. B. Macnutt, C.F.)

O Lord God Almighty, from Whom all good things do come, we give Thee humble thanks for the valour and sacrifice of all those who have died for our country by sea and by land in this great conflict. Grant, we beseech Thee, that their deaths and sufferings may not be in vain. Forbid the triumph of tyranny and wrong. And give such a full and complete victory to the cause for which they have devoted themselves even unto death, that the sins and horrors of war may pass away from the earth, and that Thy Kingdom of right and honour, of peace and brotherhood, may be established among men. Hear us, we pray Thee, for the sake of Thy Son, Jesus Christ our Lord. Amen.

### EASTER THOUGHTS.

"Death stung himself to death, when he stung Christ."—Romaine.

On a tombstone in a village churchyard are the touching words, "When will morning come?" Christianity alone gives the answer—"When I awake in His likeness."

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## Turning to God.

Sermon Preached in Southwell Cathedral by  
The Archdeacon of Nottingham (the  
Ven. W. J. Conybeare).

"Turn ye unto Him from Whom the children of Israel have deeply revolted."—Isaiah xxxi. 6.

The thirty-first chapter of the Prophet Isaiah should at the present time be read and re-read by any one who, being perplexed by the events of to-day, honestly wishes to have the right attitude of mind and to be better able to understand how in it all he may learn the ways of God in dealing with us His people. The chapter needs careful study, and we are grateful that its interpretation is inspiringly given by Professor George Adam Smith in his Commentary on the Book of Isaiah. With such help we shall gain from this prophecy comfort and strength in this day of battle. This morning let us meditate together over certain points in this short chapter, and may the same Holy Spirit Who inspired the Prophet long ago help us to take to heart the three ideas of God written there, and lead us to believe the truths about Him there revealed.

### Israel's Day of Crisis.

The prophecy was given at a time when the people of Israel were hard put to it to know how best to face a ruthless and implacable enemy, the Assyrians. So they were seeking for fresh alliances. They were feverishly making munitions. The political and international situation was serious. The diplomacy and the organisation of national resources may have been at fault. Where else can help be found? It is at such a critical moment in the life of the nation that the Prophet (himself no mean statesman), holding high office and familiar with all the cross-currents of political life, dares to remind his fellow-countrymen that earthly allies and masses of munitions and astute counsellors are not everything. "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! Yet He also is wise."

### Are we Trusting in Earthly Weapons Alone?

Yes, we may think ourselves wise and statesmanlike, we may change our Government and set up a War Council, but God also is wise. He too is reasonable and far-seeing, and it is well to leave Him out of account, to act without Him? Does He count for nothing in our national history? Does He not care about this war? We are concerned to check, and, so far as we can, put an end to the atrocious militarism which confronts us, and has already devastated many other lands; but we are not alone in this concern. God "also is wise, and will bring evil, and will not call back His words; but will arise against the house of the evil-doers, and against the help of them that work iniquity." Yes, He too has the highest interests of mankind at heart, and is concerned for true civilisation. Why, then, do we take up and continue this defence of humanity, trusting in

earthly weapons alone rather than in spiritual strength? It is true that we are wrestling with flesh and blood, but ultimately this struggle is against spiritual wickedness—nay, primarily so, for never would this war have begun, never would a shot have been fired, unless first there had been mind at work determining to set in motion, as mind only can, the vast physical forces of destruction. The outward signs of war are so conspicuous that we tend to forget what is before and behind them all. Spiritual force is there in action. The mind of man is causing it all—the mind of man in an evil condition, because not in fellowship with God, and therefore also not in fellowship with humanity. It is folly, therefore, to rely wholly upon physical force. Spirit can only be met by spirit, mind by mind. Where, then, are our prayers—that surest and most effective and yet simplest way in which we can combat the spirits of evil, and bring the mind of man into fellowship with God? "Now the Egyptians are men, and not God; and their horses flesh, and not spirit." Does our commentator exaggerate when he says that we relegate God to our churches and our poetry, whereas we should recognise that He is with us no less in our politics and our council chambers? For all life is spiritual. "His Will concerns the whole of our life." And He too is wise.

### The Strength of God.

The Prophet then goes on to say that not only is God wise but He is also strong. He is able to carry out His wise purposes in the face of opposition. It is a strange and startling metaphor that Isaiah used here, one that would arrest attention and would puzzle any one who heard it. "Like as when a lion groweth and the young lion over his prey, if a mob of shepherds be called forth against him, he will not be afraid of their shouting, nor for their noise abuse himself; so shall the Lord of Hosts come down to fight for Mount Zion." What a bold and startling idea! The Prophet sees God holding safe the city He loved, and it reminds him, strange to say, of a fierce lion holding its prey safe in its claws.

### The Lessons of a Strange Parable.

There are two lessons to be had here. First, the very strength of the king of beasts is an impressive image to use of the strength of God. A lion is a majestic creature, and fearless. Men may shout at him, but he holds what he had made his own. So God in all His Majesty will never let go what He has taken for His own. Not one single soul will He lose. In all the horrible turmoil of war, amid all the tricks of diplomats, in all the confusion that men can make, "He will not be dismayed at their voice; nor abuse Himself for the noise of them." No single good will be lost, not one redeemed soul will He give up. "Persistence of saving grace"—let us learn that confidently in this strange parable; we need to do so at a time like this, when there seems to be so much destruction of what is good. But another lesson comes to us vividly enough from this idea of God as a lion. Yes, He too has the highest interests of mankind at heart, and is concerned for true civilisation. Why, then, do we take up and continue this defence of humanity, trusting in

### "God is Love."

Who does not know the grief which seems to tear us limb from limb? Who has not experienced the disappointment, which seems to eat the very heart out of one? Christ Jesus knew it all, and even in the very depth of agony He could say, "Thy will be done." We find it hard, very hard, to say "Thy Will be done." Though we know what Isaiah never knew, the agony and the Cross of Christ, we Christians with difficulty reach his sublime faith which could see in the lion-like figure the strong love of God. To us the Cross on Calvary looks grim and cruel, and yet it is just there that the Christian consciousness has learned that "God is love." So God, even when He is lion-like, is also love—love that is not sickly or sentimental, but fearless and strong.

### God's Tenderness.

But even so it is with some sense of relief that we pass on to the next picture. For now we come to the last of the three thoughts about God given in these few wonderful verses. It is a startling change

of scene. No longer does He appear as a lion, but as a mother-bird. "As little mother-birds hovering, so will the Lord of Hosts defend Jerusalem." It is the nesting time of the year. We are out on the moor. A little bird rises from the heather, fluttering round, "with flapping wings that droop nervously towards the nest over her young. A hawk is in the sky, and till he disappears she will hover—the incarnation of motherly anxiety." Such is God in His tender care for His people, who are afflicted in all their afflictions. How wonderful that the Prophet of old should have proclaimed this greatest of all truths! The wisdom and strength of God—that we might expect; but how did he know of the Divine tenderness and gentleness? To us it is a familiar idea, for again we know what Isaiah did not know—the little Babe at Bethlehem. There we see the intense care of God for the safety of us His children, expressed in the tenderness and simplest way. And when Christmas Day dawns this year may many a soul, torn and wounded by the bitter experiences of the past, which God in His love and mercy has used as the only way of salvation, find rest and peace in recognising in that Holy Babe the same loving God Who sympathises with us in all our human woes, and shares our sorrows, so wise, so strong, so gentle.

### The Necessity for Turning to God.

Such are the three truths about God which Isaiah gave to his nation long ago; and then having done so he bids them to turn to such an One—wise, strong, and loving. Yes, they are to turn; conversion had become necessary, for they had deeply revolted from Him. Oh! that the voice of such a prophet could resound through our nation to-day! That some one could bring God as vividly before us now, as we have deeply revolted from our Father, and in this our day of perplexity, strain, and sorrow we need, we cannot do without, His wisdom, His strength, His tenderness.

## Higher Duties of Government.

The Government of a country ought to be the full expression of the will of the people which would therefore partake generally of their characters. If they, as a whole, are moral and virtuous, their representatives in Parliament and their enactments will evince the same qualities. The objects of Government have been variously defined and much discussion has taken place as to their true nature while the merits of the various forms of Government have been the subject of controversy for generations. A despotic and unlimited monarchy has been found generally destructive of the liberty and subversive of the best interests of the people. A democracy where theoretically the will of the whole population rules can only be for the national good when the people are educated and are sufficiently intelligent to know what is for their own welfare and consequent happiness. In its three principal functions of parliamentary, judicial, and executive power, the Government of a nation must be carried out on the principles of the highest justice, equity, and morality, otherwise it cannot result in the prosperity, advancement and happiness of the people as a whole. In no Government are the three ideas of monarchical, aristocratic and democratic rule so happily blended as in the British Constitution. The question has often been debated as to what is the chief end of the Government of a nation, it being held by some that the greatest happiness of the greatest number is the true ideal, while by others it is thought that the aim should be the full realisation of the highest idea of humanity—the divine conception of what humanity as developed in its social relations should be. Some thinkers maintain that "order," while other hold that "liberty" is the true ideal and object of Government, but there need be no opposition or contradiction in these aims. The perfect realization of humanity may and ought to consist with the greatest happiness of the greatest number, while order and liberty may surely co-exist. The object of Government and the aim of true statesmen should be not only legislation for immediate public needs and the political questions from time to time arising, but also the wider outlook and more comprehensive view and object of securing the highest welfare and happiness of the nation as a whole. The great statesman, as contrasted with the mere politician, aims at the general good rather than engaging in a struggle for the retention of place and power. The true conception of Government should in one word be "paternal," and in order to carry out that conception statesmen should be wholly possessed with the idea that a nation's true welfare and stability must ultimately be based upon the moral character of each individual citizen. It

cannot, of course, be expected that statesmen should be the teachers of religion, but they should be unwise were they to ignore its supreme importance. All far-seeing Governments, even among pagan nations, have recognised the necessity of some form of religious faith for the people. The persecutions of the early Christians by the Roman Emperors originated in a great measure from the fear that the old religious ideas expressed in sacrifices to the heathen deities would be disturbed and the restraints of their superstitions would be interfered with. There were, of course, other causes which led to these persecutions, but this was among the chief. No wise Government would fail to recognise the truth of the Proverbs "Righteousness exalteth a nation while sin is the reproach of any people," and "the throne is established by righteousness." History everywhere confirms the truth of these maxims. When Rome became corrupt in morals and consequently licentious in living its glory departed, and every community past or present testifies to the fact that want of public morality and a high standard of national virtue is invariably followed by decline in prosperity and decay of social life and happiness. No example in history is more striking than the denunciations of national iniquity by the Hebrew prophets. "Because there is no truth nor mercy, nor knowledge of God in the land, by swearing and lying and killing and stealing and committing adultery, therefore shall the land mourn and every one that dwelleth therein shall languish." How true and faithful are these words of Hosea, which are but a specimen of the prophecies of woes which were so unhappily at length fulfilled. To ignore such testimony because it is found in the Bible is no part of a truly wise statesman or well-wisher of his country. It may be thought by some that a high standard of ethics consisting in the positive virtues of accurate truthfulness in word and deed, scrupulous honesty in all commercial dealings, purity of social life—sacredness of the marriage tie, which is the foundation of family life and happiness, resulting as these virtues do from the fear of God, piety and the restraints of religion are not the duties or care of the statesman, but rather the province of the Church. This however is quite a narrow view. The British Empire is, at all events, as such, a professedly Christian nation. Its King is crowned with all the solemnities of religion in the most sacred fane of the nation, and when the consecration takes place His Majesty vows to defend the Christian faith. To deny that the Government is founded on religion is a manifest ineptitude. It cannot be expected that the State should ally itself with any particular section of the Christian Church, but undoubtedly its duty is to encourage and aid religion and positive social virtue in every possible way that lies in its power. If a nation is not in its general character thoroughly moral, it misses the high standard for which, as a community, it exists. It is not a merely poetic idea that a nation has a soul. There is a general mind or spirit which animates the whole body. Patriotism which leads men to die on the battlefield for the "honour of the flag" is just one evidence of this community of thought and character. The State in providing such ample means for the education of children is a striking and illustrious evidence that the Government of this country is awake to the necessity of providing for the intellectual and moral welfare of the people. No words are adequate to express the gratitude which all should feel for the provision for giving religious instruction in the State schools. Every inducement should be held out encouraging Churches of all denominations to give religious instruction to the children of the rising generation. The future population of Australia will enjoy the results of the careful education which they may have received in their early days. It behoves all parents to aid the teachers by encouraging their children to attend the classes and by enquiring as to their progress and conduct in schools. It is a matter for great thankfulness that even beside the provision for special religious instruction the moral teaching of the school lessons is on a high level. The choice of teachers is also a matter of great importance in regard to the social education and character of their pupils. None are so keen as children to appreciate, detest, or criticise the morale of their instructors. The teachers, by their character, their respect for religion, and their own high standard of morality, have an immense influence for good on the higher education of their pupils. Children ought to be taught the necessity for absolute truthfulness in word and deed, the imperative duty of precise and accurate honesty in all money transactions; the immediate payment, if possible, of even the smallest debt; purity of thought and deed, while faithful instruction should be given by competent teachers on the sins of impurity to which some of the young are specially liable.

(Continued.)

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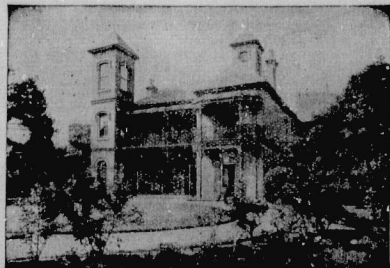
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## The Roper River Mission.

One of the Most Isolated in the Wide World.

(By Thos. McMahon.)

I wish to awaken a deep and I trust a lasting interest in the Roper River Mission. I am aware that there are many generous supporters of this mission, yet did everybody know as much as it has been my good fortune to find out by a delightful visit of what this mission is accomplishing, I have no doubt that every supporter would increase a hundred-fold their efforts and their generosity to maintain a very noble and a very useful institution. "To work, to pray, to hope," is the motto of the Roper River missionaries, and when confidence in the assistance of benefactors is added to other worthy qualities, success must come, and come in that bountiful measure that a noble group of men and women are at this present moment making assured.

Where work is being done among barbarous and uncivilised races the wider view of Christian responsibility recognises that it is not enough to carry to the peoples the knowledge of salvation without at the same time directing the new manhood to realise its new ideals by a life of progressive intelligence and civilisation. Among peoples whose men in their savage state found their chief occupations in hunting and fighting, new employment must be found for that energy, and new occupations must be given to the new times.

In the last few lines I am quoting from memory the opinion of a very remarkable man and missionary, and it very aptly applies to the subject before me and to the efforts, of far-reaching importance as they are, of the mission of the Roper River, on the Eastern coast of the Northern Territory of Australia. This mission is conducted under the auspices of and supported by the Church Missionary Society of Australia. The Roper River Mission is of particular interest to all concerned in the civilisation of what may very truly be called the most pitiful and abjectly backward race of the world, the aborigines of the most northern part of this vast Commonwealth. So pitiful and abject are these people that it does not excite surprise when there are people to be met who scoff at and ridicule the idea that they are worthy of the efforts of missionaries, and so low, it is said, is the mental calibre of these poor beings, that they are accounted impossible to the results of civilisation. They are human beings in semblance only, in all else mere animals. And yet in the few short years of its work the Roper River Mission, by the indefatigable industry of its clergy, its laymen and laywomen, and the results that industry has to show, has put to rout for ever these now vague ideas, for the Territory native can be made useful and has brains to work upon. I consider this mission has sufficient results to say that it has passed the last milestone of doubt and uncertainty as to its efforts in the future, and has reached that point when the prospects of bettering the condition of this abject and backward race are most hopeful. But it is doing more; not only is it hoping to alleviate the distress of a benighted race of savages, but it has set itself with a right good will to a very heavy task, the complete rescue of the most helpless of this world's creatures, the outcome of a shameful callousness, the half-caste. And what are these half-castes? The children of white men mostly, and black women. Oh! If people only know how this spectre of unbridled lust is stalking through the land, what an outcry there would be. All missions have claims on public notice; this Roper River Mission with its double work, its heavy burthens to carry far into the future, is entitled to a very sympathetic and a very general public attention.

But to my story. In the latter part of last year, by a happy chance, I fell in with Captain F. W. Walker, of the Papuan Industries

Ltd., of the Torres Straits Islands, and undertook with him in the company's auxiliary motor ketch Goodwill, a rather adventurous and exciting voyage across the stormy waters of the Gulf of Carpentaria. The Goodwill was bringing the long delayed and long wanted supplies to the settlers of the Roper River—the mission and a few station people and the police. We spent several days at the mission, and one day was a "red-letter day," for Captain Walker, with a generosity of thought that prompts him to do many kindly actions, took the staff and people of the mission up the river for a picnic. The neat little ship was gallily bedecked with bunting, and the little black and half-caste children had a jollification they will remember all the days of their lives. My time at the mission was devoted to inquiring into its work, results, and prospects, and I came away knowing something of my subject, and determined other people should. I came away conscious of a profound appreciation for a grand and excellent work, and of noble ideals that were being followed. This article must be taken not as a narrative of the life on the mission so much as an appreciation put into print with the object of attracting due attention to the mission and its work.

One of the most remarkable incidents of my many travels in the island world, occurred at this Roper River Mission, and I would like to be able to picture that incident so graphically that it would impress my readers as it did me. This mission is, by the way, one of the most isolated in the wide world. It was early on a Sunday morning when the rector of the mission, the Rev. H.

usually coming under the healthy and happy influence of the missionaries. This contrast was so powerful an argument of the differences of good and bad that all the learned men of the universe could not have brought all their learning to refute it, or deny the fact of the greatness of missionary effort. On one side were bright faces, keen from fostered intelligence, full of health; on the other scowling, repulsive, emaciated faces, with eyes downcast, with forms shrinking under the bane of superstitious fears. From the one side came fresh, sweet voices in psalms of praise to God, from the other an ominous silence. These were grovellers inane and, it might be said, soulless. I will guarantee if I returned to that mission in twelve months' time I would find these grovellers uplifted to usefulness and wholesomeness. This is the work of a band of courageous missionaries, men and women, a work which defies the sneers and gibes of spiteful men, and which makes empty the imputations that laxity of purpose is the life of these missionaries.

It is little more than eight years since the Roper River Mission began its useful work, and if the deadening influence of isolation may, as it surely must, strike doleful chords in the hearts of the missionaries who are giving the best of their strength, the best of their intelligence, the best years of their lives to a strenuous work, they may rest assured they have not laboured in vain. I can speak from comparisons I could make and the knowledge I have gained in my travels. There are few missions which have in the first 10, sometimes 20, years got beyond the period of grave and heavy-seated uncertainty. That the Roper River Mission, with all its tremendous isolation and consequent disadvantages, should have any results to show at all, and it has many, is sufficient guarantee for its continuation. The great mission of Mapoon, in the North of Queensland, is a monument to a magnificent effort, it is a triumph of despair routed and all obstacles overcome, and yet the first years of its history are chapters of a heart-breaking struggle, at that time, perhaps, without parallel. Taking into consideration, as any fair-minded person must, the extraordinary effects of remoteness, through which this mission has been built up, it is all the greater praise to those who have been instrumental in the results obtained, as it is to the governing body that has so determinedly and ambitiously stuck to the purpose and aims of the mission, and which by trials and privations have spurred all concerned to greater and braver efforts. To-day, as a result of this worthy perseverance, the Roper River Mission is duly recognised as a factor in the progress and in the solving of the problem of the Northern Territory.

The area upon which the mission homestead is built is a garden indeed, in the wilderness, or, better, it is an oasis in a desert. No faint-heartedness, no lagging by the way could have coaxed from an impoverished soil such gardens of fruits, vegetables, cereals, and flowers, which throw about the dour surroundings a veritable garland of brightness. The Roper scenery is not remarkable for its beauty, though the river is a broad, noble-looking stream.

(To be continued.)

### A PRAYER FOR THE ABSENT.

Lord, I would not withhold Thine own from Thee,  
All whom I love are Thine;  
Take them and keep them, let them always be.  
Nearer Thy heart than mine.  
I can but love Thee more, not these the less,  
Whate'er Thy love may send;  
And only pray Thee in Thy tenderness  
To guard them to the end. G.M.

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## Personal.

Rev. H. A. Haslam, of Burringbar and the Upper Tweed, has been appointed to Coramba from the 1st of May.

Ven. Archdeacon Tress recently inducted the Rev. W. A. Harris-Walker as vicar of Bangalow, and also the Rev. E. J. Merchant as vicar of Ballina.

The Bishop of Newcastle, acting on medical advice, has been resting at Leura until after Easter.

Mr. Chas. Nicholls, L.Th., a student of Moore College, who enlisted in the A.I.F. as a signaller, has been mentioned in despatches for distinguished conduct during a raid on German trenches.

Rev. Harold Woodger, of Gulgong, and the Rev. L. A. Marina, of Carcoar, have exchanged parishes.

Mr. E. W. Wright, son of Canon Wright, of Merewether (Newcastle), has responded to the Empire's call. This makes the Canon's third soldier son, one of whom is, unfortunately, a prisoner in Germany.

The Bishop of Newcastle has received word that his son, Sergt. Hubert Stretch, was admitted to hospital in February suffering from trench feet (mild). A subsequent cable, dated March 1st, received from Sergt. Stretch himself, states that he is better.

Mr. George Priestley, of Martin's Creek, one of the Churchwardens of St. James', Paterson, N.S.W., has received word that his son, Pte. Geo. Priestley, has been killed in action.

Rev. William Scott, whose ministerial work in New South Wales dates back some 60 years, died on March 29 at Chatswood at the ripe age of 92. Before taking holy orders he was Government astronomer of New South Wales. He resigned his post owing to some eye trouble in 1862, and shortly after took over the old Cook's River collegiate school from Rev. W. H. Savigny. In 1865 he was appointed warden of St. Paul's College within the Sydney University, where his gentle disposition and high Christian character endeared him to the students who came under his influence. In 1878 Mr. Scott retired from this office and en-

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tered into parish work in the Goulburn diocese, where he successively held the incumbencies of Gunning, Bungendore, and Queanbeyan, and was appointed a canon of St. Saviour's Cathedral and examining chaplain to the Bishop. His second son was the late Rev. Julius Scott, who was also vicar of Bungendore. An interesting fact mentioned in the obituary notice of Mr. Scott in the "S.M. Herald" is that when he took honours as third wrangler at Cambridge Dr. I. Todhunter was senior wrangler, Bishop Mackenzie second, and the late Bishop Barry fourth.

The death of Mrs. W. L. Docker, wife of the respected Hon. Treasurer of the Home Mission Society of the Diocese of Sydney, is a serious loss to the Church in Sydney. The deceased lady had for many years played a foremost part in many Church organisations, and took a very great interest especially in all matters relating to the work of the Deaconess Institution. In social and philanthropic efforts also she displayed constant activity. Much sympathy is felt for Mr. Docker in the loss of his wife, who was beloved by a large circle of friends.

The Rev. J. T. Baglin has been appointed Rural Dean of Melbourne North in place of Canon Hancock, resigned.

Canon Knox-Little has retired from the position of Vice-Dean of Worcester Cathedral, which he has held since 1902.

The Very Rev. Dean Mercer, who was appointed chaplain to the A.I.F., is resigning his parish and his office as Dean of Perth.

Rev. A. Burnaby is in a serious condition of health, and will be prevented from resuming his work at St. James's, East St. Kilda.

The death on March 20th was announced of Alice Mary, a daughter of the late Geo. Alex. Stephen, of Newtown, Geelong, and sister of Bishop Stephen, of Hobart.

An old and esteemed resident of Nelson (N.Z.) passed away on Sunday, 11th February, in the person of Dr. Leonard George Boor, in his 92nd year.

There are several clerical moves in Tasmania to report. A triangular exchange of parishes came into operation on March 1 as follows:—The Rev. L. Stewart-Wall, M.A., left St. Paul's, Launceston, for Cullenswood and St. Mary's. The Rev. C. H. Corvan, Th.L., vacated Latrobe for St. Paul's, Launceston, and the Rev. R. Weld-Thomas, B.A., went from Cullenswood and St. Mary's to Latrobe.

The death of Archdeacon Allanby at

Croydon, England, on January 13 at the advanced age of 80 years, removes one who in a ministry of over half a century rendered marked service to the Victorian Church. As the pioneer archdeacon of the Wimmera and Mallee districts, and as vicar of Brown Hill, near Ballarat, his name has been a household word in West Victoria. Bishop Green was reputed to have said in one of his final addresses to his Synod, that when the early history of the Diocese of Ballarat came to be written two names would stand before all others—those of Samuel Thornton and Christopher Gibson Allanby. The former still lives in honoured retirement in the old land. The latter has now been called to his rest.

Rev. F. A. W. Spencer, of Clematic, Ferntree Gully, has enlisted as a private in the A.I.F.

The death is announced of Diana de Save, the wife of the Very Rev. Julius Lewis, Dean of Ballarat, on the 28th March, at the Deanery, Ballarat.

Rev. W. E. Wood has been appointed temporarily to take charge of the parish of St. James's, East St. Kilda.

Rev. H. H. Chalmers, of St. Aidan's College, Ballarat, has been appointed to the charge of the parochial district of Meredith.

Rev. W. H. Macfarlane and Mrs. Macfarlane, who are going to the Torres Straits Mission, will leave Sydney on April 20.

Information has lately been received that Lieutenant Kenneth W. Pain, adjutant of a brigade of the R.F.A., youngest son of the revered Bishop of Gippsland, Victoria, and brother of the Rev. Allan Pain, of the Sydney Seamen's Mission, was severely wounded on February 27, but was reported to be making satisfactory progress. A later cable states that his condition is serious, there being no improvement. Lieutenant Pain rejoined his regiment, King Edward's Horse, in August, 1914, and was given a commission in the R.F.A., leaving England for Flanders in September, 1915. Since February, 1916, he has been with the Balkan Expeditionary Force in Macedonia.

## Our Melbourne Letter.

(From Our Own Correspondent.)

There is one most important part of church organisation that does not always receive the care that it deserves: the Sunday School. Everyone recognises the importance in theory, but from various causes a great many fail in practice. We are afraid that the result is most unsatisfactory, if not disastrous. Educated and well informed fathers leave the religious teaching of their children to whoever can be got to teach in the Sunday School, and most of the teachers are young men and women whose whole time in the week is taken up in offices and business houses. We have often felt the greatest admiration for the teachers who with such self-denial undertake the work every Sunday. But the results are nothing like what their self-denial deserves, and anyone who tries to ascertain how much the average scholar knows, will be appalled at the little it is. The writer had a class of lads a little while ago, lads from 13 to 15, most of whom had been in the school from the infant class, and there was not one that could tell who the children of Israel were, or who led

Tel. 607 Pet.

## NURSE V. DOVER,

258 New Canterbury Road,  
Petersham.



them out of Egypt. There was not any excuse for their ignorance, because several had been in the State school religious class for months, at which the story of the Exodus had been given. The great need for improvement has been recognised in the diocese for many years. The Sunday School Association has made several brave attempts to grapple with the problem, and in the large city and suburban schools much has been done. We have a young clergyman, an expert and enthusiast in Rev. Roscoe Wilson, who has taken the educational degree as well as the arts. He was appointed director of Sunday Schools, to organise and improve the teaching, but was soon afterwards appointed to an important suburban parish. He still devotes as much time as he can to the Sunday School work, and has organised a course of lectures for teachers, in view of an examination in July. The course embraces three subjects: Elementary introduction to the Book of Common Prayer, by Rev. F. W. R. Newton. Sunday School Teaching (theory and practice), by Rev. Roscoe Wilson, and The Acts of the Apostles, by Rev. G. E. Aickin. In addition to these there will be a kindergarten class under the direction of Misses Macdonald and McLennan, with lectures by Miss Pye and Misses Wallis, Pitt and Rule. This is a step in the right direction, because all the lecturers are experts. But the great difficulty is to get the teachers to attend the classes. In other years a good many have attended, but as the ranks of the teachers became diminished by marriage or other reasons, we are not getting the number of recruits we want. Nor if one may dare to say, the class of recruits. Our universities and colleges are full of young men and women who would be invaluable in the Sunday School, if their hearts were surrendered to the best of all Masters, but very few offer. Of course we know it might be said, that these have to work hard all the week, teaching and studying, and the Sunday duty would be too much for them. But are not the young people in banks, offices, shops, and schools equally busy? The best results from lectures and examinations on the art of teaching would be gained by young people whose minds are trained or in training for other branches of knowledge. It generally happens that those who most need the help, either cannot or will not attend the lectures. Then there is the large class of teachers in country and other schools outside the scope of city classes. If the church desires to get the best results from the Sunday School work, there will have to be more popular, and more extended means taken to train her teachers. We rightly enough demand a trained and cultured ministry, but we ought to aim at a trained teaching staff.

No doubt some would reply, as is the rule in some parishes, the clergyman ought to give all the religious instruction. But we doubt if the result would be always satisfactory. We know of the vicar of a parish where such a rule exists, who sent a strong remonstrance to a committee of ladies, because they had organised a trip of visitation to a convalescent home for children, of the subscribers and friends, during Lent. He said in a most injured tone that they were undermining all the teaching he was trying to impart to his children. The ladies were obliged to get the steamer when it was available, and as the house is supported by the members of the Ministering Children's League, which especially encourages self-denial, the remonstrance seemed particularly uncalled for. So much for sole and clerical instruction.

## English Church Notes.

### The Church and Amusements.

A really very remarkable sign of the times was witnessed at Cheltenham on January 17. Churchmen and Nonconformists joined forces in the advancement of what is a very burning question just now, viz., the Relation of Religion to National Amusements. The Bishop of Gloucester presided, and every clergyman and minister of the district was present or else had sent a letter of apology for unavoidable absence. A most statesman-like speech was delivered by the Bishop of Gloucester who took a very generous view of the whole difficult subject. He recognised that amusement must be provided and the element of excitement was perfectly legitimate. But while the Church of Christ acknowledged the fitness of this it must be on its guard against the evil which tends to encroach upon the good and wholesome. He gave the following words of John Wesley's mother as a test of legitimate amusement: "Whatever impairs the tenderness of your conscience, obscures your sense of God, or takes the relish off spiritual things, that thing is sin to you, however innocent it may be in itself."

Bishop G. H. Frodsham dealt in a most interesting way with the historical side of the relation of the Church to amusement. The moral of the failure of Puritanism must not be forgotten. They stopped maypole dancing on the village green, a harmless and healthy outlet for gaiety of mind, with the result that there was a most abominable reaction in Charles II's reign. The Christian conscience should make itself felt in opposition to everything indecent and foster the wholesome and pure, even though it might not have any positive religious value.

### Laymen's Conference.

The fourth annual conference of Lay Churchmen was held in the Church House, Westminster, in January last, the general subject for discussion being "The Word of God." Professor Beresford Pite, F.R.I.B.A., presided over a fairly large attendance.

"The echoes of the human call will soon die away, but the word of the Divine voice abides," said the chairman. He suggested that "the proper next step of the National Mission is a revival of the Word of God."

Dr. Eugene Stock dealt with the history of the Word. Chancellor P. V. Smith, LL.D., read an important paper on "The Authority of the Word of God."

Dr. Horace F. Moule's subject was "The Word of God: Its work in the world." Having dealt with some difficulties of the translators and effective distribution of the Bible, he said that, consciously or unconsciously, the world is hungering for the Bread that comes down from heaven, and in conclusion he related the following incident:—"Not many years ago a party of missionaries were journeying on horseback in Basutoland. They were anxious to get home, and rode quickly through a certain village without stopping. As they cantered away an old woman came out of a hut and shouted after them: 'You missionaries, why do you thus pass us by? Return and give us a little crumb of Jesus.' Shall we, who possess the whole loaf, grudge to any of God's hungry children a little crumb of Jesus?"

Mr. W. Guy Johnston came next with a thoughtful paper on "The Place of the Word in Worship and Devotional Life."

Mr. W. P. A. Archibald, late Master of the Supreme Court, dwelt upon the effects of the Word of God in the spiritual life. He demonstrated from various sources the wonderful results produced by Bible reading, and he held that "the experienced effects of the Word of God in spiritual life are the strongest possible confirmation of its claim to divine authorship."

Taken as a whole the conference served to emphasize the tremendous possibilities of the more extended use of laymen in the evangelistic and teaching work of the Church.

### Bishop Mounsey.

Bishop Mounsey, late of Labuan and Sarawak, who was among the speakers at a recent meeting of the North-West Australia Diocesan Association, gave an amusing definition of an optimist and a pessimist. Optimists of the right kind were no doubt very valuable, but he knew a type who didn't mind what happened as long as it didn't happen to them. Pessimists, added the Bishop, were generally people who, having the choice of two evils, took both!

The Bishop told another story relating to the difficult climates in which people were sometimes called on to work.

Two bushmen were chatting together one day about the parts of the country in which their homes were situated.

"Why! where I come from," said one of them, "it's so hot that we have to keep the hens on ice to prevent them laying hard-boiled eggs!"

## Correspondence.

### War Problems and the Church's Work.

(The Editor, "Church Record.")

Sir,—Through your columns it is my desire to interest, of your circle of readers, a number of clergy, and especially a large number of the lay members of our Church, to unite in requesting the Archbishops and Bishops of Australia, to constitute in each Diocese a Commission of laymen for the following purposes:—(a) To collect, marshal, and consider data and other evidence in order to formulate the problems that will arise as the result of the War, and especially as regards their probable effect on Australian life; (b) To propose definite ways in which the Church (acting in conjunction with other Churches and Religious Organisations) may, in a constructive manner, moralise and inspire the constructive work that will be taken in hand to meet these problems; (c) To consider and classify the good, moral, and spiritual forces that have been awakened into action by reason of the War, to clearly discern their nature, and to propose what action should be taken to conserve such forces, and to apply them in constructive work; (d) To discern what evil forces have been aroused or increased by reason of the War and what statesmanlike action may be taken to counteract such forces; (e) To consider and indicate what danger may exist, by reason that a large number through the stress and excitement of the War will have lost their moral bearings, and what action may be taken to guard against this danger; (f) To particularly consider the problems involved in demobilisation after the War, and in what manner the moral consequences thereof may be guarded, and (g) To consider and define what are the special functions of the Churches relative to the great work of reconstruction as a sequence of the War. Each Commission it is suggested, should, in order to interest as large a body of the lay membership of the Church as is possible, cause to be constituted in different parts of the Diocese, corresponding committees to act in conjunction with the Commission particularly (1) in considering questions referred to them, and (2) in obtaining such information as they may be requested to obtain. The various Commissions may themselves arrange in a certain measure for the co-ordination of this work. The Commissions could also be instructed in dealing with certain aspects and questions that will arise to request the counsel, experience, and advice of non-Church bodies and confer with members thereof in order to make their work more comprehensive. Each Commission would report to its Diocesan Bishop in his Council with a view to such action being taken as the legislative bodies of the Church may decide.

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## The Church Record.

APRIL 13, 1917.

## The Power of His Resurrection.

"The Recovery of Pentecost" is the alternative title of Bishop Denton Thompson's new book, "Revived Churchmanship." It is a book that deserves the careful reading of all earnest Christians, for it is to churchmen generally that the writer addresses himself. No one who is at all interested in the work of the Church of God can fail to observe, we hope with a holy discontent, that there is a serious contrast between the powerful resources available for the Church's work and the utterly inadequate results of that work in the life of the world. As we view the past, the effects of Christianity upon the world for good are undeniable: "the Christian Church was the nursing mother of western civilisation, and Christian principles have been, till the last few centuries, the determining factor of all social progress in Europe, and even in later ages every sound step in human improvement has been the distinct outcome of those principles." Consequently there is a melancholy wonder why the power which can do so much is doing so little. As Dr. Denton Thompson writes: "We must ask—How far are sinners, rich and poor, converted from sin unto God? What proportion of our people are daily denying themselves, taking up the cross and following Christ? To what extent are the proud becoming humble, the carnal unselfish, the vicious pure, the drunken sober, the worldly Christ-like? Are those who profess and call themselves Christians really living the Christian life in the home, the office, the workshop? Are they seeking to embody and in other ways to express Christian principles in all the concerns and relations of daily life?" Here is the seat of one of the greatest of religious difficulties and a serious cause of the failure of the present-day Christianity to impress the world with the importance and power of its gospel. One well-known writer has said that the only bible the world reads is the lives of professing Christians; consequently it is of paramount importance to seek a Revived Churchmanship, i.e., a revived life of the average churchman that so the church may present a witness to the world commensurate with the greatness of her profession and resources. After proving by the tests of obedience, sympathy and vocation that the revival is needed, Bishop Thompson proceeds to enquire into (a) the conditions of revival, (b) the means of revival, and (c) the outcome of revival. "A truly revived churchmanship is only possible by the recovery of

Pentecost, and with it the fullness of life by the indwelling power of the Holy Ghost." This is only possible if the conditions which preceded the first outpouring and which were fulfilled by the disciples then, are realised and fulfilled by us to-day. Thus, then, there is needed the abiding impression of the living and reigning Christ which inspired them with joy and worship. "Our eyes must see clearly the cross, but must see it empty. The crucifix cannot be the symbol of the full Gospel." There is also needed the same fullness of consecration, issuing in a complete obedience to the Master's will and the unity of love between the brethren. Then there is also needed a continued use of the privileges of united and definite prayer.

The conditions being fulfilled, the blessing is of Divine bestowal. "God is always waiting to bestow, if we would only wait to receive." But the gift is always for a specific purpose. The Bishop gives an interesting and helpful discussion on the experience that the disciples had of being filled again and again after Pentecost. "The measure of the fullness was simply conditioned by the capacity of each one to receive the gift."

Four probable reasons are advanced for the necessity of these re-fillings: spiritual leakage, spiritual evaporation, increased receptivity and special emergencies. The injunction "Be filled with the Spirit" expresses an obligation resting upon each disciple. But "our hearts must be ever empty and open if we are to be 'full of the Holy Ghost,' and to be constantly re-filled. The emptying process of alien contents is often most difficult and very painful. . . . The surrender of all that is alien to the will of God must be made, if we are to receive the fullness of the blessing."

The last section of the book deals with the results of Pentecost; these are seen first in the description of the inner and spiritual life of the disciples. "The description is fourfold. 'The Apostles' teaching' was the norm or standard of faith and doctrine. 'The Apostles' fellowship' was the society into which they had been admitted members by baptism. 'The breaking of bread' was the sacramental bond of its unity. 'The prayers' were the acts of its common worship." But the results of Pentecost were strikingly apparent in the social life of the first Christians. "To these," writes Bishop Thompson, "we must give consideration. . . . especially as they indicate results which were never more needed than now, and which a recovery of Pentecost would assuredly produce in our midst to our great gain." These results are stated as unity, community and charity; and however much men, to-day, may criticise the communism of those early disciples, the instinct at the back of it was absolutely a true instinct: "one family, one purse." The divine Fatherhood was so intensely real to them, because of the fact and Spirit of the living Christ, that the brotherhood of His disciples was also a realised fact, and its inferences were recognised in a practical manner. Consequently a recovered Pentecost—"a revived Churchmanship" would recognise that the privileges of birth or the possessions of wealth were due to Divine providence, as it would also consecrate them to the fulfilment of God's purpose in their bestowal." And just as in those early days the moral effect of the love of the Christian brotherhood was so great as to cause fear to come on the outsiders, and make it possible for God to work many wonders and signs by the Apostles, leading on to an ex-

tension of the church in the salvation of souls; so too in these days the fruits of a recovered Pentecost would be manifested in like results.

Here, then, we have an urgent call to repentance more real, to faith more childlike, to love more thoughtful. The social evil of our own Australian life is a scandal to our Christian profession. Our own 'laissez faire' attitude towards it and our, in some cases, unwillingness for any thoroughgoing reform are unworthy of our discipleship of the Crucified One. And the subtle opposition to the man who has caught a divine vision and is seeking to act in obedience to it, sometimes comes perilously near the position of the men whom a Gamaliel warned not to fight against God.

We hope that clergy and laity alike will read this book and lay to heart and put into practice its closing exhortation: "The Church we all recognise is not something abstract or unrelated to us. It is we indeed who form the Church. . . . The character of each one of us contributes something, however little, to the character of the whole body of believers. Let us, then, begin with ourselves and see how far it is possible for us to recover the power of Pentecost by a return to primitive methods, and being renewed by the Holy Ghost seek to proclaim by our lips and in our lives the Pentecostal message."

("Revived Churchmanship, or The Recovery of Pentecost," by J. Denton Thompson, D.D., Lord Bishop of Sodor and Man., published by Longmans, Green & Co., price 3/6. Our copy from Messrs. Angus & Robertson Ltd., Sydney.)

The Observance of Good Friday  
in N.S.W.

The Sydney dailies write, in a tone of benign contentment of the manner in which Good Friday was spent by the people. And Sydney at Easter, with the great influx of country people, is a faithful reflex of the life of N.S.W. The account given by the "Sydney Morning Herald" is typical, and will provide the thoughtful churchman with abundant food for reflection. Our eye catches the reverent heading in bold type—Good Friday—and we expect to gather a refreshing evidence of a deepening spirit of penitence amongst the people. We begin to read, expecting to be pointed to some sign that the war is having a solemnising effect upon the community, some token that Good Friday is bringing its spiritual message as the day which commemorates the Death of the Saviour of the world, as a sacrifice for the sins of men. This is what we read:—

The centre of attraction was the Royal Agricultural Society's Show, at Moore Park, which provides in an attractive and convincing form a grand illustration of our material resources in manufactures and products. There was a great attendance, and the stock exchanges and other features of a well arranged programme proved a source of deep interest, not only to the "man on the land," but to the public generally. A large contingent of our citizens and their families spent the day at the seaside, and hundreds patronised the Botanic Gardens, the Domain, and other open-air spaces where picnics could be enjoyed under economical conditions. The country excursion trains were also well patronised. The sacred nature of the day was not overlooked, and large congregations attended St. Andrew's and St. Mary's Cathedrals, and other places of worship. The promoters of the sacred concerts at the Town Hall, Palace Theatre, Conservatorium and elsewhere had no reason to complain of want of appreciation.

Over 99,000 visited the Show during the day—a record for Good Friday—although the weather was uncomfortably bleak and windy. We need no further evidence that the "Herald" was right in reporting the day on the basis of its almost complete secularisation.

## A Stinging Challenge.

There is a stinging challenge for the Church in those patronising words in such a paragraph—"the sacred nature of the day was not overlooked." That is to say there was a remnant whose spiritual convictions were proof against the carnival spirit with which Sydney has invested Good Friday.

The challenge to us is not that we have not yet won over the community as a whole to our way of thinking, but that a large number of Anglicans are not with us in this important matter. For if a religious census of people attending at the Show and at the various picnic-grounds had been taken, it would undoubtedly have been found that a disquieting number of them were baptised, and, in many cases, confirmed members of our own Church. There is a stern call to the clergy to impart wise and definite teaching as to the unique, spiritual opportunity of the day, and the importance of its observance, not only for the spiritual life of our own people, but for the moral and spiritual life of our nation and the world at large. In the average Church we fear that very little preaching or teaching is given on this subject. It is assumed that it is sufficient to give a little earnest exhortation to attend, when the services for Good Friday are being announced together with the services for Easter Day, and a dozen other notices on Palm Sunday. Sermons and courses of sermons must be preached on this and kindred subjects. A literature campaign, providing for leaflets of a sane and readable kind, should be inaugurated. The Archbishop of Sydney makes faithful and dignified protest to the Show Committee each year. But what is the use of this while the Committee are well aware that so many of his own people have as little respect for the day as they have themselves. It is true that this is not entirely due to ignorance on the part of these people, but to disloyalty to the teachings of their Church and a materialism of outlook on life. This constitutes all the greater challenge to earnest, united, and persistent effort on the part of the clergy to win again for Good Friday its purely spiritual character.

## A Hopeful Sign.

In the midst of all this secularisation of Good Friday, one thing happened which shed a flood of hopeful light on an otherwise gloomy scene. At Pitt Street Congregational Church there was a united service of most of the non-Episcopal Churches of Sydney, as the papers put it. At this service there were about 1,100 who communicated. There is something very wonderful and inspiring about this. We may surely take it in all reverence and thankfulness as a token that the spirit of God is moving on the face of the waters of denominationalism to bring about in God's own time the reunion of Christendom. But there is significance also, and encouragement in the fact that such a service was held on Good Friday. For in striving for the due observance of the day the Church has had to contend with apathy, and at times hostility, from Christian people of other denominations as well as opposition from the godless and worldly. Our case is going to be very much stronger if, to use their own phrase, the non-Episcopal Churches, while they are not prepared to label any day as a holy day, come to see that Good Friday presents a magnificent opportunity for making a deep spiritual impression upon the conscience of the community. Perhaps we ourselves have erred by urging the day as intrinsically sacred, rather than as claiming the allegiance of all Christians, because of its unique witness for Christ, and His sacrifice for the sins of the world. After all we cannot teach that Good Friday is binding as commemorating the death of our Lord in the same way that the Lord's Day itself is binding. But there is surely reason to hope that a day which has been kept sacred to the commemoration of the death of Christ by the greater part of Christendom for practically the whole Christian era, will commend itself to our brethren of other denominations, alike out of a spirit of Christian regard for the sacred feelings of others, and from an earnest desire to lose no opportunity which presents itself, for "making known the mystery of the Gospel."

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Holy Week and Easter.

The sacred season seems to have been well observed in most of the churches. The Holy Week and Good Friday services were everywhere well attended, and the number of Communicants on Easter Day was quite up to that of last year, and in many cases beyond.

The Easter Day services at St. Andrew's Cathedral were thronged with worshippers. There were celebrations at 7 a.m. and 8.30 a.m., matins at 10.30, and choral Communion (Tours) at 11 a.m. The anthem was "O Give Thanks" (Wolstenholme). The

Archbishop was the preacher. Beethoven's "Hallelujah" was chosen as the anthem in the evening, when the Dean occupied the pulpit.

It is worthy of note that Mr. Frank Way, who sang the tenor solos in Stainer's "Crucifixion" at St. Andrew's Cathedral on Good Friday night, sang as a chorister in the same choir when it was first produced at the Cathedral over 30 years ago.

At All Souls', Leichhardt, there were crowded congregations and 450 Communicants with an offertory of £60. At St. Paul's, Chatswood, the Communicants numbered nearly 300, with an offertory of £46.

## Extracts from Moore College Report.

So far as can be ascertained, some fifteen former students have gone on active service as Chaplains. One of them has already laid down his life. J. K. Stewart had made his mark as a missionary in China, and was on a well-earned furlough in England when he obeyed the call to minister to the soldiers. He was killed "Somewhere in France" while conducting a burial service.

Still, although the College has felt and answered the call of the War, the number of students has actually increased. Fifteen new students were enrolled in 1916. Ineligible for active War service, they sought another sphere in which they might obey the call to serve. In many quarters the War seems to have aroused a real sense of vocation that had hitherto lain dormant. There are indications that many who are now serving in the military forces of the Empire will when the War is over, seek to serve in the ministry of the Church. Thus it has come about that the College entry for 1916 has been exceeded only once in the history of the College. At the end of the year there were 24 day and 8 evening students.

There is an increasing demand for a higher standard of parsonical education. This is to say, there is plenty of talk about it, but to use economic terms, there is very little effective demand. There are many who say the clergy should receive more thorough training. There are practically none who offer to contribute towards providing that training. As the Church cuts her clergy off from money-making, she ought to provide for their education. The sacrifice involved in training for the ministry cannot be recouped in the way that is possible for a doctor or a lawyer. There are no financial "plums" in the Christian ministry such as may be found in other occupations. The clergy as a profession are underpaid. But it is far more serious if they are under-trained.

The Senate of the Sydney University recently passed a resolution in favour of removing the prohibition of degrees in Theology from the University Act. . . . It will be a great event in the history of education in Australia when the widest choice of subjects for a degree course is thrown open to students. No educational system can be regarded as complete which leaves out any paramount interest, and there is no subject so important as theology, nor is there a subject which should be studied more closely in connection with other branches of learning. It is doubtful which of two evils is the worse, a completely secularised University, producing half-educated pagans, or an isolated theological seminary breeding narrow-minded priests. Where one exists the other usually is found. They are twin symptoms of abnormal development.

## Theological Lectures.

The Board of Joint Theological Studies has arranged further Courses of Lectures for 1917. Three lectures will be delivered on Hebrew, Greek, and Roman: Their characteristics by the Rev. Professor Angus, M.A., Ph.D., on Mondays, April 16th, 23rd, 30th, at 11 a.m., in St. Andrew's College, University of Sydney.

The subject matter of the lectures will be:—Lecture I.—Importance of an outline of the character of these three peoples—ideal or type?—in plastic art—Precis of Hebrew, Greek, and Roman temperament—the Oriental atmosphere—what modern religious life owes to the Jews—Hebrew conception of the relation of God and man. Lecture II.—Grandest characteristic of Israel's religion—Hebrew and Greek anthropology—Problems of Jehovah's government—evil—the Hebrew mind—attitude to art—Natural environment of Hebrew and Greek—Hebrew character. Lecture III.—Hebrew character (continued)—Messianic hope—sufferings of humanity—morality—Judaism as path-finder for Christianity—the Jew as a Christian—Resume of heritage from Judaism and Greece.

## L.H.M.U.

The Annual Service of this most useful handmaid of the Home Mission Society is announced for Thursday, April 24. The sermon will be preached by the Prime. The annual display of garments donated by members will take place in the Chapter House from 12 to 5 p.m. on the Saturday.

## Churchmen's Rally.

The Diocesan Festival is to be held (D.V.) on Tuesday, May 22nd. The Bishop of Goulburn is to preach the Festival Sermon at the service at 4 p.m. in the Cathedral. His Honor Sir William Cullen is to preside over the big meeting and among the speakers will be the Bishop of Goulburn and Mr. Justice Harvey. We hope to see a big rally of "big" Churchmen, who recognise the privileges and obligations of membership of a great Church.

## Penrith.

The Mission has been marked with much success in the acknowledged uplift of many lives. The customary Mission meetings were held, and the increasing numbers attending them marked the deepening influences. The Missioner was Rev. W. L. Langley.

Tenders are being called for the erection of a brick School Hall, to cost about £1,000. When erected, it will be a handsome addition to the Church buildings. For many years the distance between the Rectory and the Church has been a matter of great inconvenience to the clergy. Very wisely a new site is now being purchased. Many tokens of the people's interest in their Church have been given in the shape of furnishings for the beautifying of the Church.

## Rector's Farewell.

In order to afford the parishioners and friends of the Rector of Chatswood and Mrs. Cranswick an opportunity of speeding them on and of expressing good wishes, an Evening has been arranged at the Chatswood Town Hall for Tuesday, 17th April, at 8 p.m. Mr. Cranswick's farewell services were exceptionally well attended on Easter Day.

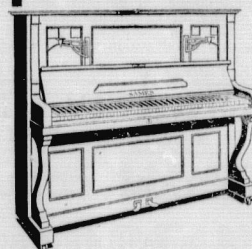
## War Memorial.

The Archbishop will open the Soldiers' Memorial Church at Lidcombe on April 21.

## BATHURST.

## Orange.

The population of Orange is rapidly growing, and the town is being extended through the erection of public buildings, and other progressive works, and in view of these extensions the need of more stipendiary helpers (curate, reader or deaconess) is more and more pressing. Little do some Church people realise the great strain of responsibility. Well can we say that over and over again the hearts of the principal workers—

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looking as it were, like our Lord upon the numbers here and there who need spiritual ministrations—have almost been at breaking point when they think of the "harvest so great" and the "labourers so few." When some well-to-do Churchmen realise what good they can do they will not fail to glorify God in helping us to extend His work. In many a parish in England of the size of Orange (within a mile or two radius) there would be six or seven clergymen at work. However, "in patience" we must "possess our souls."—From "Church News."

#### Thoughtful Parishioners.

At Trundle a new motor bike has been purchased for the use of the Rector. The old machine did good work and was sold at the price given for it, but a stronger machine was needed. The new machine is an eight-horse power Harley Davidson, with side care, and has given, so far, satisfaction. The people offered to purchase a small car but the Rector recommended a strong cycle because of the smaller cost of upkeep. Throughout the district Lent is being well observed this year. The Rector is holding week-day services in five of the centres regularly and the attendances have been splendid.

#### ARMIDALE.

##### The Bishop's First Visit to Narrabri.

Last month Dr. Wentworth Shields paid his first visit to Narrabri. His Lordship was met on the arrival of the mid-day train by his Worship, the Mayor, the Rev. Canon Villiers-Reid, and members of the Church of England. The party drove to the Town Hall, where the Mayor, Alderman Spencer, extended to the Bishop a warm welcome on behalf of the citizens of Narrabri. Alderman A. J. Hulbert, Acting Mayor, and Alderman E. J. Wall, endorsed the words of the Mayor, and added their welcome of his Lordship to the town. The Bishop, in acknowledging the welcome said he desired in the first place to express his profound sympathy with the unfortunate sufferers by the recent disastrous fire, which left so large a portion of the town in ruins. He appreciated their kindness in coming to the train to meet him, and also the warm words of welcome which had been spoken by the Mayor and his fellow aldermen.

A public welcome was accorded to the Bishop in the Town Hall. Canon Villiers-Reid, who presided, said it gave him very great pleasure to preside over such a splendid gathering, to welcome the newly consecrated Bishop of Armidale to Narrabri. When De Quiros, the Spanish navigator, in the early dawn of the seventeenth century, touched the New Hebrides, he thought he had discovered the continent he sought out to find. He called it "Terra Australis del Espritu Santo"—the Southern Land of the Holy Spirit. There was no reason why the Commonwealth of Australia should not bear this name. Statesmen, however able, could not transform her into the South Land of the Holy Spirit. There was only one power in the world that could do that, and that was the Church of the living God, and using the word church in its widest sense. An institution that stood out in marked antagonism to the world.

The Bishop thanked them one and all for the very warm welcome they had extended to him. He was glad to receive fraternal greetings from the representatives of other Churches, which he deeply appreciated. The community owed a debt of gratitude to the Presbyterian Church for the excellent work of Win the War, which their Church initiated, and carried on through the efforts of Professor McIntyre. He was glad to see the large list of names in the hall on the rolls of honor, showing that Narrabri was not neglectful of her country's call, and was rich in the patriotic spirit. His Lordship made passing reference to the many pressing problems in the national and political life and trusted that all would work for a federation in the broadest and truest sense of all the interests of the Commonwealth. He knew how arduous and strenuous was the work of his predecessors, and he would to the best of his ability, carry on that work on the well laid and organised lines of those who went before.

#### CRAFTON.

##### The Bishop's Return.

The Bishop and Mrs. Drutt have returned to Grafton and very much satisfaction is expressed at the evident improvement in the bishop's general health. A welcome to His Lordship and Mrs. Drutt was held on Tuesday last to which members of the Church in Grafton and South Grafton were invited.

#### The Cathedral.

A service of three hours devotion was conducted by the Bishop and Archdeacon Seymour on Good Friday. The Bishop was announced as celebrant at the 7.30 a.m. Holy Communion on Easter Day, and also as preacher at evensong.

#### Retreat and Conference for Clergy.

The Bishop arranged for a Retreat for the Clergy, April 10-12. His Lordship was announced for devotional addresses on the Ministerial Life from Corinthians: Ministerial Portraiture: sufficiency, faultiness, and transfiguration. On Wednesday Archdeacon Tress presided over a Conference at which discussions took place on the spiritual needs of the North Coast and the Diocesan Mission.

#### VICTORIA.

##### MELBOURNE. Grammar School.

The annual speech day of the Church of England Grammar School, Melbourne, was held in the Big School on 8th March. The Archbishop of Melbourne presided, and the prizes were distributed by Professor Harrison Moore.

In proposing a vote of thanks to Professor Harrison Moore, the Archbishop made special reference to the enlistment of the head master for active service. He had long wanted to do so, and now the head master, who had been known as a citizen of Australia, was now classed as a private

soldier. He said that Mr. Franklin had acted under a strong sense of duty, and had thrown everything else aside. He had considered nothing but his duty, and had sacrificed everything when he heard the call. They all hoped and prayed that he would return to them with honour and health to the position, from which they hoped his retirement would be brief. The head master's report showed that the list of Old Melbourneians who have enlisted contains over a thousand names. Of these 80 have already given their lives for their country. The school has done what it could to be of practical use. Over £500 has been presented to various patriotic funds. Of this amount £110 was the result of the school entertainment; all the rest was either subscribed within the school or obtained as the result of sacrifice of prizes for sports and work by the boys. This year, as last, the boys have foregone all prizes for sport and work in order that the war funds might benefit. Altogether the school has put up a record that Church people generally should be proud of.

#### WANGARATTA.

##### A Generous Bequest.

The late Mrs. Isset has bequeathed the residue of her estate, estimated at about £1500, towards the completion of the Cathedral at Wangaratta.

#### Appointments.

Rev. John Cookson Compton, Rector of Tallangatta, Rector of Wodonga.  
Rev. James S. Bullough, Rector of Woods Point and Jamieson, Rector of Tallangatta.

#### SOUTH AUSTRALIA.

#### WILLOCHRA.

##### The Bishop on Easter Offerings.

There is in the Church a very ancient and widespread custom that the Offerings on Easter Day should be devoted to the use of the parochial clergy. The custom prevails in some of the Churches in this diocese, but not in others. My own feeling is that it would be well if all Churches were to adopt it.

The clergy are at the best of times very inadequately paid, much below the standard of all other professional men, but for the last two years their lot has been exceptionally hard, because, though the cost of living has enormously increased, the incomes of the clergy have (with one slight exception) remained the same, or been actually diminished. A custom exists in many cases, which is obviously unfair, of making no allowance for the necessary travelling expenses of clergy, although these are absolutely necessary to carrying on their work. It is clear that common sense and justice demand that in estimating the income of the clergy the travelling expenses should be deducted from the total. If this be done it will be found that in most cases the incomes of the clergy are far below what they ought to be.

#### Special Synod.

It has been decided to hold a special

Synod after Easter to accept the determinations of General Synod and the alterations of the Constitution passed at the last Synod. The new A.B.M. determination passed by General Synod cannot come into effect until it has been accepted by two-thirds of the Dioceses, and if the acceptance be delayed until the Synod meets in October, the result may be inconvenient to the Church at large, by hindering the formation of the new Board.

#### QUEENSLAND.

##### BRISBANE. Easter tide.

The Easter services throughout the diocese have been well attended. No doubt the preparations for the forthcoming mission have acted as a lever in the spiritual life of many, and it is cheering to see the increasing number of those who gather round the Holy Table of their Lord. The weather on Easter Day was delightful, so that everything favoured the gathering of the people together.

##### St. John's Cathedral.

A special service was conducted in St. John's Cathedral on Thursday evening by the Archbishop, in preparation for Easter Communion. One hundred members were admitted to the newly-formed Communicants' Guild. On Good Friday Litany and Ante-Communion were held at 7 a.m., Canon de Witt Barry officiating. Morning prayer was conducted at 10.30, an appropriate sermon being preached by Canon Simon Simmonds. A three hours' service—from noon to 3 p.m.—was conducted by Canon Mickleth, who delivered addresses upon the seven words from the Cross, interspersed with hymns, prayer, and periods for silent meditation. Evensong followed at 5 p.m.

##### Anzac Day.

We remind our readers that Anzac Day (April 25th) will be observed as last year. At St. John's Cathedral there will be a solemn celebration of the Holy Eucharist in commemoration of the fallen. Each parish will make its own arrangements. There will be a parade of troops at 3 p.m. A uniform resolution will be proposed at all public meetings. These will be held throughout the State.—"Church Chronicle."

What curious people we are! Does the Brisbane Cathedral ever have celebrations of the Holy Communion which are not solemn? Then again, is it correct to speak of or to think of a Holy Eucharist in commemoration of the fallen? No doubt we may commemorate the fallen at the time of Holy Communion, but in one remembrance alone was it ordained. This loose phraseology is not likely to help plain people.

#### N. QUEENSLAND.

##### Bishop's Engagements.

The Bishop is to leave Townsville on April 12th, arrive at the Duchess April 14th, and then proceed with horses in company with the Rev. B. P. Robin to Urundangie up the Georgina to Camooweal and back through Cloncurry (probably), reaching Townsville not later than May 15th.

##### Bishop's Letter.

"The massed powers of calculated selfishness emerge visibly in certain incidents that startle and amaze any but those who know what the fruit of a godless materialism is bound to be. At a recruiting meeting in an important town an old man high on seventy, who has sent his three sons to the front, long respected for his simple and upright life, rises to appeal to those who have not yet seen their duty, and is howled down with cries mainly unprintable, but of which one recurring note is this: 'You old blackguard, why don't you go yourself instead of sending your sons to get killed?' From the literature of the anti-conscription campaign I have preserved a leaflet which in the largest type makes this remarkable appeal, 'Save Yourself.' Yes, actually that, without shame or excuse. . . . Things of that kind are possible because the grossest theories of materialism have flourished unrebuked, and because sin is sin and cannot fail to furnish full-blown examples of the ethics of hell. These things allow us a glimmer of the conflict between Christ and Satan, and yet

Jesus Christ means to win. He is accustomed to mockeries and contradictions; the Passion is once more exemplified before our eyes; He has not hid His face from shame and spitting. He knows what it costs to redeem a soul or a people. He has taken the measure of it all, and He does not give up His purpose."

#### TASMANIA.

##### Synod.

According to a precedent created in recent years, the next session of the present Synod will meet in Launceston, and the Bishop has summoned it for the week beginning with Sunday, April 22. Bishop Wilson, formerly of Melanesia, and now Archdeacon of Adelaide, is coming to be the chief speaker at the public meeting on the Monday evening, and our people will be specially interested in seeing and hearing one who has given—as Bishop Wilson has done—some of the best years of his life to the supreme cause of extending the Kingdom of our Lord among the heathen.

#### NEW ZEALAND.

##### WELLINGTON.

As a result of the agitation for some reduction of racing, Sir George Clifford, chairman of the racing conference, has issued a manifesto urging the continuance of racing on the full scale. He contends that racing is to the advantage of the Dominion and the Empire, and points out that last year race meetings produced £261,000 direct revenue to the State, and that the clubs contributed £45,000 to war funds. Commenting on the manifesto, Bishop Julius said he regarded every race meeting held at this time as a direct insult to the brave men at the front. It was disgusting that while brave men were fighting and making a tremendous sacrifice so many useless, "puffy-faced" people were about who apparently did nothing else but engage in racing and betting.

#### NELSON.

##### Anzac Day.

No doubt some will say, "It is too early to make our Church arrangements." Wait a moment. It has been announced already that three racing clubs are down for racing that day! Notice the unmitigated barbarity of it! The anniversary of the darkest day in some of our lives when our noblest and best loved sons and brothers shed their blood for us is to be celebrated—on the race-course! No wonder good sport is brought into disrepute! But this thing is not going to be. Thank God the nation is not lost to a sense of decency. A very welcome announcement has been made by the Hon. G. W. Russell as follows: "Three racing clubs are down for racing on that day, but it has been resolved by the Government that no permits . . . be given for racing on Anzac Day, and notice is to be inserted in the New Zealand Gazette that the same policy as regards the celebration of Anzac Day shall be carried out this year, as was followed last year." I am sure we are all thankful to Mr. Russell. The clergy will please accept this intimation as to my wish for the due observance of the day. They will make arrangements in their parishes to keep the day as one of solemn memorial and intercession.—(Bishop's Letter.)

#### REVISED LECTIONARY.

April 22, 2nd Sunday after Easter.—  
M., Pss. 113, 115; Numb. xx. 36-xxiii. 26, or Isa. lv; John x. 1-10, or Rev. iii. 1-6.  
E., Pss. 116, 117, 121; Numb. xxiii. 27-xxiv., or xxvii. 12, or Isa. lvi. 1-8; John xxi., or Colos. ii. 6-15.

April 29, 3rd Sunday after Easter.—  
M., Pss. 122, 123, 124; Deut. iv. 1-22, or Isa. lvii. 15; Acts. iv. 1-30, or I. Pet. ii. 1-10.  
E., Pss. 125-128; Deut. iv. 25-40, or v., or Isa. lix.; John v. 19-29, or Rev. xiv. 1-7.

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#### AN APPEAL.

The Rectory, Coogee,  
April, 9, 1917.

Sir,

May I appeal to your readers for help in erecting a little church at Maroubra. This parish (Coogee) has an extensive seaboard, and during the last 18 years we have erected ten new buildings or enlargements, besides purchasing sites. Maroubra is still unprovided, and it is two miles from a Church or Sunday School. It is likely to become shortly the seat of a large population; but at present we have great difficulty in providing funds to begin the work there.

The Church is to be opened by His Grace the Archbishop (D.V.) on April 28, and we need £50 now to provide the furniture. I should be grateful for help in money or furniture, a small American organ is needed.

Yours faithfully,

W. GREENWOOD,

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July 3rd—The Nicene Church in Relation to the Medieval Ages. Paper by Rev. Canon Archdall, M.A.

August 7th—The Dawn of the Reformation. Rev. R. B. Robinson.

September 4th—The Reformation. Rev. S. M. Johnstone, B.A.

October 2nd—The Evangelical Revival. Rev. H. M. Archdall-Pearce.

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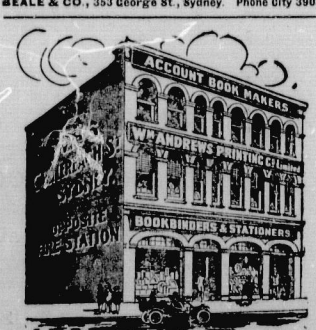
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## What is True Prayer?

In former parts of this paper the nature of true prayer has been defined as the earnest, heartfelt communion of the soul with God in confession of sin, thanksgiving for forgiveness, and then intercession for others. But prayer does not deal only with universal spiritual interests—it is petition for special objects. It is, for instance, asking God that He may spare the life of some one who is sick; that He may grant a prosperous voyage; that He may save in the time of great peril, as for instance, of shipwreck. Prayer may be made for God's blessing upon some business undertaking, or in a thousand ways as want may be felt. St. Paul exhorts "in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Our Lord's command is, "men ought always to pray and not to faint." We have thus given to us "The Right of Petition." Our Lord Himself is our example in this respect. In the Garden of Gethsemane He prayed with agony that the cup might pass from Him—but He did so with complete submission to the Father's will—"nevertheless not my will, but thine be done." Space would not permit an enumeration of the many instances of special petition in the Bible. The prayer of Hezekiah for restoration to health and a longer life: for salvation from the danger of Sennacherib's invasion—"thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria." When the Ethiopians came against Asa with more than a million chariots, Asa cried unto the Lord and said, "It is nothing with thee to help, whether with many or with him that hath no strength—help us, O Lord, for we rely on Thee," and the Ethiopians were defeated. What encouragement is there for our special petitions in this time of terrible danger from our barbaric foe. Should we suffer any great and serious reverse may it never be our bitter self-reproach that we neglected to pray for God's help: may our enemies be turned back by the way that they came as were the hosts of the Assyrians and Ethiopians. In the New Testament, as in the Old, there are the special petitions, such as that for Peter when in prison, of Cornelius, of Paul and Silas, indeed time would fail to show that the whole Bible is based on prayer and its history. What a perfect model for all prayer for all time is the prayer which our Lord taught His disciples. There is the adoration of our Father in Heaven; the prayer that His will may be done in the hearts of men as it is in Heaven; then comes the special petition, "give us this day our daily bread," as we need it from day to day. This implies the blessing of rain that the grain may grow, for which blessing there are so many examples and exhortations in the Bible. It has been said that whenever we pray to God we ask Him to perform a miracle in order to grant our request, and that this holds true whether we ask Him for a temporal or a spiritual blessing. There are some who think that prayer should be principally, if not wholly, for spiritual mercies, supposing that law does not reign so absolutely in the spiritual as it undoubtedly does in the natural world. But law is the same in either sphere. There is, however, no need that prayer, when granted either in the world of matter or that of spirit, is so answered in violation of law. We do not ever ask God to break any of His laws

in order to grant the answer to our petition. An old definition of prayer is that it is "the will of man moving the will of God," but this must be understood in its true sense. Man of course cannot alter the will of God, but God so wills it that man should first express His deeply felt want; and that is one of the ways in which God works out His own Divine will in providence. God, so to speak, takes up man's earnest prayers and needs into His own Divine plan for the government of the world. This very deep and comforting thought is wonderfully expressed in Ezekiel 36, 37, where, after promising great material and spiritual blessings, it is written, "Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them"—and the same thought is the foundation of the promise in Isaiah lxxiv, 24, "And it shall come to pass, that before they call I will answer, and while they are yet speaking I will hear." In the words of a recent writer prayer cannot possibly change God's purpose—a purpose which is fixed and immutable—Heb. vi. 17—but there is a force which God permits and has ordained—by which He has conditioned His own action—this force is prayer. (To be concluded.)

## An Episode in German East Africa

(By Miss K. Miller.)

When war broke out in August, 1914, we (i.e., the C.M.S. missionaries in ex-German East Africa) were not immediately taken from our stations as were missionaries of other societies. Notwithstanding, we had many restrictions. We could do no outside work, for if we had been found visiting in the native villages, it would have been thought that we were stirring up the natives against the German Government. Again, we could have no large gatherings on week days for the same reason; however, Sunday worship was allowed, we therefore had our baptismal classes before service on that day.

For some time before war was declared, the Government Civil Officer, stationed about eight miles from us, at Mamboya, a native and a Mohammedan, had been giving much trouble. He constantly tried to take our teachers, Christians, and mission workmen for Government porters, making raids on the cattle in the various villages, sending out his police in the dead of night, to seize from their beds, bind and march away to work, any men he wanted, besides many other extravagant acts.

After fighting had commenced in the colony, this man had evidently heard some of the Germans speaking against the English, so was imbued with a worse spirit than before. He had orders to get so many porters for the Government, so commenced a raid through our mission district. He went first to a place called Mukundi, between 20 to 30 miles south of our mission station Berega, and camped near the out-station where one of our native teachers was in charge. He

seized the teacher and shut him up in one of the houses; he in his confinement overheard some remarks which boded no good to him, so he managed to effect his escape from the hut; as he was getting away into the bush he was fired at, the ball passing within a few inches of him. The Mohammedan then proceeded to burn the church and to destroy any books or school utensils he found in the house. In the morning he struck camp and came on towards our next out-station, Mwandi, openly threatening to burn it too, and also our European stations of Berega and Mamboya. One of the natives friendly to us overheard these boasts, so came on ahead to warn the teacher at Mwandi; he in his turn took a midnight journey and came to us entreating us to evacuate the grass-thatched house and to get away. Our Archdeacon in charge thought it wise to take heed, so we got up and put a good many of our goods out of the building in a large pit not far from the house, others being packed in the school, which had an iron roof. Tents were then pitched some fifteen minutes away, to which we all went in the early morning; however, the Archdeacon and his wife came back again and did not sleep away at all. We three single ladies stayed a week there, according to his wishes. Despite all these rumours, our God was watching over us and caring for us, for the Mohammedan came in next day, quietly without any more burnings, and camped near the market. The Archdeacon went over to speak to him and asked him the reason for his burning Mukundi church; he, of course, accused one of his native police, who, however, had been ordered to do it. The Archdeacon got this in writing, together with other outrageous acts, and sent these accusations to the German in charge of the district, living in Kilossa; owing to this, together with other charges against him, he was removed and imprisoned, for which we thank God.

This system of seizing men for Government work by German agents was continued right through the war. Our native teachers, Christians, and adherents to the mission, as well as all other native men, were taken and bound or chained together as the ancient slave-gangs, given loads of food or ammunition, and marched off, thus bound, to the front; they had frequent forced marches, and if they complained of being tired or sick were flogged. Very many of the men succumbed to the over-work and cruel treatment which was meted out to them.

## Young People's Corner.

Terror by Night.

On a certain night when Bishop Tucker—the missionary whose Home-call came to him suddenly in the early summer of 1914—was travelling in Africa, he had been obliged to pitch his camp earlier than usual. For some days he had been suffering from fever, and he was much exhausted by the sleeplessness that, in his case, accompanied it; so he went to bed as early as eight o'clock, hoping for a good night's rest at last, because he felt that the power to sleep was coming back to him.

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easily be entangled in the ropes, and then  
the tents would almost certainly fall upon  
the heads of the sleeping inmates.

The Bishop had been very ill, and he still  
felt unable to move; so he called to someone  
outside: "Tell Timoteo (the herdsman) to  
tie up the cows, or he will have to be pun-  
ished in the morning."

"They are not cows, sir," was the reply.  
Some lions have made their way into the  
camp."

Before long the Bishop could hear the  
lions snuffing about, but he only had  
strength to commit himself and those with  
him to God's keeping, and then he fell again  
into a deep sleep.

Once more he woke, later on, as fever-  
stricken patients will often wake. The  
lions were doing more than snuffle now;  
they were roaring, and the cattle, although  
in a place of safety, were bellowing with  
fear. Yet, like those other lions in the den,  
these wild beasts did nothing violent. The  
promise was holding true for the missionary  
as for the prophets:—"Thy God, whom thou  
servest continually, He will deliver thee."

Trusting in that promise, given in the  
first instance through the lips of a heathen  
monarch, Bishop Tucker, for the third time  
and in spite of the "terror by night," fell  
peacefully asleep.

When finally he woke, morning was begin-  
ning to dawn, and the lions had disappeared.  
With Daniel he could say, "My God, hath  
sent His angel, and hath shut the lions'  
mouths."—S. E. A. Johnson, in "Our Boys"  
Magazine.

### "Christ the Lord is Risen."

The little snowdrops rise  
From out their earthly prison,  
The sun is in the skies,  
And all the world rejoices  
With her ten thousand voices:  
For Christ the Lord is risen!

Then shall not children, Lord,  
In Thy dear presence live?  
Art Thou by all adored;  
And shall not we be singing,  
To thee our heart's love bringing,  
The best that we can give?

We are not good or wise,  
But Thou art strong to save;  
May we in Thee arise  
To every high endeavour,  
Leaving dead self for ever  
Within the silent grave!

—Annie Matheson.

### Two African Chiefs.

There were two heads of tribes in Africa:  
one was named Kama, a chief among the  
Caffres; and the other Morocco, who was  
a Bechuana chief. A missionary went to  
Kama, and settled among his people; another  
Christian teacher went to the tribe of which  
Morocco was the chief.

Some years passed away, when it so hap-  
pened that these two Africans came to the  
same place to sleep, at a distance from their  
homes. When Morocco heard that his enemy  
was in the house where he was to rest for the  
night, he did not like at first to enter the  
doors; but as evening came on he went in  
with his attendants, and set down on the  
opposite side of the room to that where the  
other chief was sitting.

For some time they looked at each other  
in silence. At last the Caffre chief thought,  
"Why should I be silent when I have found  
the mercv of God, and I have nothing but  
love in my heart to all mankind?"

He then said to Morocco, "Do you know  
the reason why you and I have met together  
in peace in this room? You have left your  
spear at home, and I have left mine; and  
we are now sitting together as friends in the  
same room."

Morocco said, "No, I cannot tell the rea-  
son; but it is true you are sitting there, and  
I am sitting here, and we are sitting as  
friends."

Kama then said, "The reason is this: the  
missionaries have come into our country with  
the Word of God. And that Word teaches  
us; that although we may differ from each  
other in colour and language, and may live  
in different countries, yet we are of one  
blood, and are all fallen into sin."

"But there is one Saviour who died for us  
all, and one way of salvation, and one Spirit  
to teach us that way, when the Word is  
preached. The Word of God has conquered  
our hearts, and we are now at peace. If it  
had not been for this Word, our meeting to-  
day would have been very ugly indeed; either  
your spear would have come into my heart,  
or mine might have gone into your heart;  
one of us must have fallen."

They then took off the rings from their  
arms, and exchanged them in token of peace  
and friendship.

After this they shook hands, and joined in  
prayer together, and were greatly delighted  
in talking about the great change which the  
Gospel had made in stopping war and blood-  
shed, and in producing peace and joy.

In another part of the world the warriors  
took the handles of their spears, and of them  
made the rails which guarded the stairs  
leading up to the pulpit in the House of God.

When Jesus was born the angels sang,  
"Glory to God in the highest, on earth peace,  
good-will towards men;" and wherever the  
Gospel is known it teaches lessons of love  
and mercy. It tells of peace with God  
through our Lord Jesus Christ, and that this  
was obtained by His death on the cross, to  
take away our sins.

Beloved children, let the Master train you.  
Surely to you He meaneth nothing ill;  
His love to you can never know decreasing.  
He knoweth what He does, 'tis wisdom still.  
Patience in heavy days of dark distress  
Works out for you the heavenly blessedness.  
—H. Bonar

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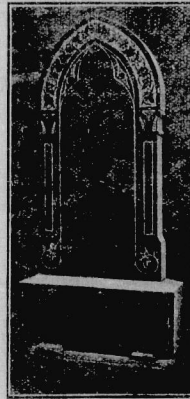
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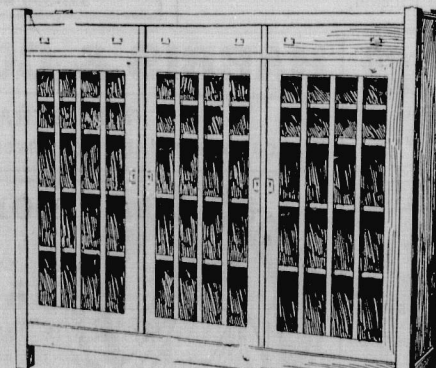
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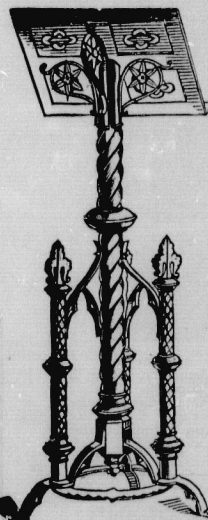
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## Current Topics.

With a large amount of relief and  
welcome has the statement of Mr.  
Bonar Law in the  
**Is the End Near?** House of Commons

been received through-  
out the Empire and perhaps the wider  
world. He is not a man given to  
speaking airily or without due consid-  
eration upon a subject of such deep in-  
terest and importance. Consequently  
his statement, that **he believed the long  
night of sorrow and anguish which had  
desolated the world was drawing to a  
close**, has naturally had a special signi-  
ficance attached to it. The news that  
keeps arriving from the Front tends to  
support the statement; for, within a  
fortnight, some 34,000 prisoners have  
been taken on the Western Front; the  
enemy's casualties for the same period  
numbered considerably over 100,000,  
and the general deportment of the pris-  
oners manifests a considerable lower-  
ing of the morale and physique of the  
German troops. Added to this, there  
are the persistent reports of internal  
difficulties becoming more and more  
accentuated, the Turks are, of neces-  
sity, finding their path difficult, and  
the Russians are again hammering  
away in the East. It is hard in face of  
these reports to keep down the opti-  
mistic hope that we are at length get-  
ting near the end of the War. All this  
is a reminder that we must keep on  
praying to the God of battles and the  
God of nations, with Whom alone the  
ultimate issue remains, and as we pray  
for peace let us be urgent in our en-  
treaty that neither we nor our nation  
may forget the lesson that the open-  
ing months of the War should have  
clearly taught us that "He giveth not  
always the battle to the strong."

Oh, Lord of Hosts, be with us yet,  
Lest we forget, lest we forget!

Before this issue is in circulation,  
Australia will have celebrated its sec-  
ond Anzac Day. It used

often to be said that Aus-  
tralia would never be-  
come a nation until she had had a bap-  
tism of blood. The baptism came far  
sooner than most of us ever dreamed  
of, but, thank God! when it came it  
brought to the name of Australia a  
glory which shall never fade. South  
Africa was a preparation for that bap-  
tism. It was not the baptism itself.  
Some few thousands of Australians  
fought there side by side with British  
troops, and proved that they were of  
the good old stock, with the same old  
dogged British courage, with perhaps  
a little more initiative. At Gallipoli it  
was Australia, co-operating with New  
Zealand, but without the help of the  
old land, that attempted to land her  
troops against a fiercely entrenched  
enemy, and before the day was over  
these two distant outposts of Empire  
had wrested those impregnable heights  
from the Turks, though they mourned  
the loss of hundreds of their noblest

sons. This was Anzac Day—a day of  
precious memories and of priceless tra-  
ditions both to Australia and New  
Zealand.

It was our own flesh and blood who,  
on that immortal day, leapt into the  
water before the boats could reach the  
shore, and, rushing on to the beach,  
scaled those heights, fired by the spell  
of that magic word—Australia—their  
hearts aflame with fervour of patriotic  
devotion to King and Empire, their  
souls inspired by the conviction that  
their country's cause was the cause of  
God against the tyranny and brutality  
of a calculating selfishness, which  
threatened not only the peace of the  
whole civilised world, but also that  
freedom which our fathers of old had  
purchased for us with their blood.

Anzac Day must always be a day  
for bowed heads and humbled hearts.  
We pause in reverent silence before the  
lonely graves of our heroes whose brave-  
ry has never been surpassed in the his-  
tory of the world. We humble our-  
selves before God in realisation of our  
unworthiness to share in the benefits  
of their supreme sacrifice. The Prime  
Minister on this occasion requested  
that the day might be marked by religi-  
ous services. This must always be.  
We fail to interpret those gallant  
deaths aright unless we re-  
member them as an offering to  
God. Nor shall we ever hope as a  
people to live up to those ideals  
of devotion to principle and to the free-  
dom and highest welfare of humanity,  
which they showed forth in that day  
of Australia's baptism of blood, unless  
we cast ourselves on the mercies of the  
God of all grace. The call of Anzac  
Day is that we should maintain, in the  
quiet normal aspirations of the days of  
peace, those ideals which they set  
forth with dazzling brilliancy as they  
scaled Gallipoli's heights in scorn of  
danger and death. It is a high ideal.  
But it is God's ideal for us, and we  
have the assurance and the call,  
"humble yourselves under the mighty  
hand of God that in due season He may  
exalt you."

It was rather a pity that in his Presi-  
dential Address to the Baptist Confer-  
ence, gathered at  
Newcastle last week,  
Rev. D. Steed went

out of his way to gird  
at Anglicans for the importance they  
attach to the observance of Good Fri-  
day. Such gratuitous attacks upon  
the conscientious convictions of others  
are, to say the least of it, not in the  
best interests of that re-union whose  
importance to the cause of Christ Mr.  
Steed was urging. But the reference  
was particularly unfortunate and ill-  
timed, coming as it did just after the  
Sydney Show, with its mighty gather-  
ing of 99,000 people to watch the ring  
events and other items of interest on  
Good Friday. The President of the  
Baptist Union of N.S.W. is reported as  
saying that union with the Anglican  
Church seemed just as far off as ever.  
But apparently he has no objection to

a union with the forces of materialism  
and pleasure-loving to secure the thor-  
ough secularisation of Good Friday as  
far as New South Wales is concerned.  
We do not expect Mr. Steed to accept  
the Church's system of fasts and festi-  
vals, but surely when he comes to  
think calmly over the matter and di-  
vests himself of any prejudices he may  
feel towards the Church of England,  
he will see the wisdom of a more sym-  
pathetic attitude in this matter. We  
are living in an age which has largely  
lost the sense of the reality of sin, and  
is obsessed with material ambitions.  
What more wholesome tonic could  
there be at such a time than the setting  
apart of one day in the year, to be duly  
observed by all followers of Christ, in  
commemoration of His sacrifice upon  
the Cross of Calvary for the sins of the  
world. The force and impressiveness  
of the witness must largely depend  
upon the unanimity and earnestness of  
its observance on the part of Christian  
people.

There are many things in respect of  
which the time is not yet ripe for the  
union of the Churches. But on this  
point there is no doctrinal reason  
against, and every common-sense rea-  
son for, a unity of effort and aim. That  
this is being widely recognised is  
shown by the magnificent services  
held in the Sydney Congregational  
Church and other places, to which  
reference was made in our last issue.  
With the vested interests of vice so  
strongly entrenched in our midst, and  
the forces of unbelief threatening to  
shift our national life from the secure  
foundation of divine principles, the  
voice of God is surely calling us to lay  
on one side personal feelings and old  
feuds, in order to seize every legiti-  
mate opportunity for combined effort  
and united witness for the Saviour of  
the world. Again we plead that all  
Christian people should realise the ur-  
gency and reasonableness of the call in  
regard to the observance of Good  
Friday.

At the Southwark Diocesan Confer-  
ence some very sane and hopeful  
things were said. Mr.  
Coles, speaking as an  
employer, was refreshing  
in the evidence he gave  
of a sympathetic understanding of the  
workers' point of view, and an earnest  
desire to do full justice to their legiti-  
mate claims. Amongst the many good  
things said by him as reported in "The  
Challenge," the following are specially  
worthy of the consideration of all who  
are concerned about the solution of  
"the social problem":—

"The real claim of the wage-earner was  
for some form of self-government in the  
industrial as in the political world. Hitherto  
the men had felt that they did not count,  
and had therefore frequently been driven to  
an attitude of blind and unreasonable op-  
position. This need not lead to conflict. If  
careful arrangement were made he thought  
that it would be possible to provide that em-  
ployers and employed should meet continu-  
ously in consultation with a view to the pre-  
vention of quarrels. Hitherto they had quar-  
relled first and met afterwards, when  
neither felt very conciliatory. Why not meet