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For Australia and New Zealand.

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Current Topics.

The "Church Record" enters to-day upon its fourth year of life. We are grateful to all our supporters for their loyalty and help, and trust that the paper is justifying the sacrifices that have been so liberally made in its interest. The great aim of those responsible for its management has been that the "Church Record" should stand for Evangelical truth, and that aim has been prayerfully kept in view by those editorially responsible. We again seek the prayers of our sympathisers that the paper may be, increasingly, a force making for righteousness, building up an educated Christian conscience bent upon the establishment of the kingship of Jesus Christ in all the domains of human life. We pray God for grace, wisdom and guidance in order to the proper understanding and, in His will, the solution of the difficulties and problems that confront the Church of Christ in our days. The principles of our Lord Jesus Christ are the only principles that can really bring order and peace out of the present turmoil of nations and peoples. The Christian Church needs to study again and still again those principles, and in His strength seek the application of those principles to all the affairs of human life.

Questions are being asked in the Home Church as to the Church's efficiency for the great task she is set to accomplish. Dr. Headlam has dealt with one of these queries, "Where does the Defect of the Church lie?" And although we may not altogether agree with his answer, yet we are bound to weigh carefully the pronouncement of one who may be relied upon to have thought very carefully before giving his answer to so important a question. Too often the Church leaders are inclined to find the great majority of causes of the Church's failure outside the ranks of its authorised teachers and leaders. Dr. Headlam begins "at the House of God" in his criticism. The chief Defect of the Church is that of "intellectual inertia," and that inertia is not merely ascribed to the large amount of mental sluggishness on the part of a Christian laity, a mental sluggishness which is unfortunately too rife in that portion of the Church; but that inertia is also on the part of those who have solemnly promised at Ordination to be diligent in study. Dr. Headlam says:—"There is abundant energy, both devotional and practical,

but there is very little intellectual activity in the Church taken as a whole, with the result that the ideas which form the stock-in-trade of the preacher and spiritual teacher are often completely out of touch with the mental process of those whom he addresses." No doubt there are a large number of the laity who will completely approve of this criticism, but too often they themselves are largely to blame, because their requirements of their clergymen are so overwhelming in the manifold activities of Church life that they leave even the man who is anxious to do so, scant time for that quiet reading and thinking which alone can save him from intellectual inertia.

The King's message, coming so late in the week, made practically impossible much preparation for the Service last Sunday. Evidently His Majesty was anxious to bring the more distant parts of the Empire into line with the centre, and consequently special intercessions were made in all the Churches throughout the Empire on that day. We are glad to record that, in spite of the short notice, the Services were well attended throughout the Commonwealth. The note of thanksgiving was rightly struck, for there are many tokens of the "good hand of our God upon us," especially in the year that has just closed. There was also rightly a thoughtful commemoration of the lives that have made the fulness of sacrifice at the call of conscience and duty, men who have deserved the best of their country. But naturally intercession found the chief place in the services, and we are glad that by so many preachers the note of penitence was struck, for it is only in the most humble spirit that we dare regard ourselves as God's instruments of judgment. God's instruments are cleansed in the using, and we read wrongly the lessons of this terrible world catastrophe if we do not see that by it God is seeking to purify our own national life of glaring sins and frailties that dull the brightness of the witness to which we are called by God and for God amongst the nations of the world.

The Prime Minister, in making reference to the failure of our nation as a whole to take its share in the burdens of the War, sought to call attention to the need for a supreme and Universal Consecration to the work in hand. His Grace said:—

"What is it that causes our nation to be not ready to do what has been done by some when all are so vitally interested in

the issue? One cause is undoubtedly ignorance—even in this highly educated land. Of course, the censorship does not allow us to know everything, but the Press tells us something. Yet there are men and women who do not know that the reason why Germany flung herself upon us as an armed foe was because she wanted all for Germany, and would permit none to stand in her militant way. They do not know how she goes to work; the duplicity, barbarity of her methods. They do not know the tremendous military resources at her command now, or the magnificent skill of her generals. They do not know the courage and tenacity of her best troops. Yet they ought to know these things. They do not know that Germany holds at the present moment vast tracts in Europe that belong to the Allies, and that the foot of the invader has hardly touched her sacred soil. This ignorance, if allowed to remain, is certain to bring upon us its own punishment. There is in addition to this ignorance that careless, easy-going mood, examples of which we see far too often in people who have an innate pride of their race, and sing that Britons never shall be slaves—but do nothing to keep them from slavery. We have no right to take a pride in what other people do for us, and are only justified in being proud of what we are prepared to do for ourselves."

The ignorance to which reference is made is of the ostrich kind. The Belgian atrocities are a matter of common knowledge so far as the determined effort of the Government has been able to make it common. The intentions of Germany, we thought, were transparent enough for the veriest child to see through. And now we have the horrors of the East African imprisonment of our own Australian Missionaries. And yet, in spite of all, there are men ready enough to listen to tales of the doings of our own soldiers who utterly refuse to believe the accurately ascertained atrocities of which the Germans have been officially guilty. Their position is completely incomprehensible. Their method of treatment of this common knowledge seems shockingly like the last defence of an imperturbable and grossly unpatriotic indifference or of an incurable "crassness."

The Allies have returned a dignified and yet scathing reply to the German Peace Note. In it they declare that—

The Peace Terms.

"They are as strongly devoted to peace to-day as in 1914, but after Germany's violation of solemn engagements, Germany's promise is not sufficient foundation whereon to establish the peace she broke. Germany's putting forward a sham proposal lacking all substance and precision is less a peace offer than a manoeuvre. It is founded on calculated misinterpretation of the character of the struggle, past, present and future."

The German Note does not take into consideration the facts, dates, and figures which establish that the war was desired, provoked, and declared by Germany and Austria.

"Fully conscious of the gravity of the moment, equally conscious of its requirements,

the Allies, closely united one with another, and in perfect sympathy with their peoples, refuse to consider a proposal which is empty and insincere.

"Once again, the Allies declare that no peace is possible so long as they have not secured reparation for their violated rights and liberties, recognition of the principle of nationalities, and the free existence of small States; so long as they have not brought about a settlement calculated to end, once and for all, forces which have constituted a perpetual menace to the nations, and the end of which will afford the only effective guarantees for the future security of the world."

The Allies' Reply will obviously place Germany in a difficulty. There are many signs that the internal condition of the Central Empires is getting very serious. Bread riots and peace demonstrations are freely reported by the Neutral Press, pointing to the fact that the people of those Empires are quite tired of the War. We can only guess at the enormous weight of sorrow and suffering and hardship resting heavily upon a people whose rulers have been prodigal in their sacrifice of life in order to the quick attainment of their ends. There are not wanting strong rumours that Germany is prepared to make very large sacrifices in order to achieve peace. It may be that peace is much nearer than we are daring to hope. We may well be thankful for the high ground the Allies have taken in their Reply—it is so superbly congruous with the claims made in the beginning of the War that we were fighting for the cause of liberty and righteousness. May God keep us true to such a cause, and prevent any obscuration of those ideals in the days of conference concerning peace that are coming.

We do not venture frequently to criticize our contemporary, but the persistent unfairness and the manifest party bias with which the "Church Standard" refers to the doings of the Diocese of Sydney call for some

protest. As often as any ecclesiastical function of general importance takes place, so often does the "Standard" regale its readers in a tone of superiority which does not know whether to be more indulgently amused than piously shocked, with some grievous offence against the minutiae of "Catholic" procedure. Every Synod is made the occasion for jibes at the "iniquities" of the Standing Committee, if not in the "Standard's" own reports, then through the correspondence of those who are such frequent contributors that to all intents and purposes they may be regarded as being on the editorial staff. Any contribution that adopts a tone of scornful superiority to Sydney Synod is apparently most welcome. The recent consecration of Rev. W. F. Wentworth-Sheilds as Bishop of Armidale was too good an occasion to miss. So we are informed that "the procession started from the Chapter House, but only about 20 clergy of the Sydney Diocese put in an appearance, though the central figure of the service was one of their number"—the fact being entirely ignored that it was only a few days before Christmas, with all its extra activities of that season, and that only a fortnight before the clergy had spent nearly a week in Synod. We do not deny that more of the clergy might have found it possible to be present, but at least a fair-minded and charitable account would have made allowance for these facts. Then further, after reference to the wisdom of enforcing the rubric as to signifying the intention of communicating, there is this typical allusion "Sydney is known to be haltingly slow in returning to the old ways of the Prayer Book." Such a phrase is needlessly offensive, and calculated to infect "The Standard's" readers with its own bias. We pass over as being a bit of sheer bad taste the edifying sentence, which with unconscious humour, is made to form part of the paragraph under the heading, "A Moving Solemnity"—"It being the Precursor's first attendance at an

episcopal consecration in the Cathedral, he was caught in the familiar trap of adding the prayer of S. Chrysostom at the end of the Litany, until the Metropolitan's voice drowned his in the special prayer for the Bishop-elect." The gossipy lack of dignity about this is matched by the intolerance of the sentence, "Again it was hardly seemly for a priest, very prominent in the order of proceedings and conspicuously placed, to sit back with unbended knee throughout the communion of the people." We might ask what was the writer doing to have opportunity to observe all this.

These things are trifles, but they serve to indicate an attitude of unfairness and prejudice of which more serious illustrations could be given. If "The Standard" is to justify its modest claim to being "The Federal Church paper of Australia," then it must aim at giving a more truthful and fair-minded record of doings in Sydney Diocese.

English Church Notes.

Rome and Re-union.

Bishop Gore, speaking at a meeting in London a few weeks ago on the subject of "Inter-Communion," said that he had a passionate desire to do anything to promote the realisation of the Catholic idea. But he confessed that as he looked out and his eye encountered that which looms largest and most magnificent on our horizon here in England, the Roman Catholic communion, he saw no hope or prospect of re-union in that direction. The more he studied any distinctively Roman doctrine or practice the more he realised, often to his own surprise, how extraordinarily definite a thing Romanism is. Everything that differentiates the Roman Church, everything distinctively Roman, was bound together by an extraordinary tendency and spirit which received its embodiment in the Papal autocracy. So that there was nothing more futile than to attempt to take this or that feature of what is distinctively Roman and say, Let us assimilate this or that; because it all had this extraordinary quality of coherence which is particularly expressed in the institution of the Papacy, and in the ideas for which that institution stands. Frankly, he could not see the slightest dawning of hope at present for re-union with the Roman Church.

A Battle-worn Flag.

The Union Jack flown by H.M.S. "Chester" at the battle of Jutland is to be deposited in Chester Cathedral. Several holes in it speak of the fierceness of the action on that day, and it will probably need to be strengthened by wire before it is hung up. It is beneath this flag that the young naval hero, Cornwall, died at the post of duty.

Son of the Late Bishop Sawyer.

The new Headmaster of Eton will be succeeded at Shrewsbury by Canon H. A. P. Sawyer, who has been Headmaster of St.

Bees since 1903. Mr. Sawyer is a son of the late Bishop of Grafton and Armidale, who, it may be remembered, was drowned just after arrival in his new Diocese, and before his actual installation. In the words of the late Bishop Tyrrell, "He was just shown to his Diocese for a few weeks, during which he attached to himself in a wonderful degree the affections of all with whom he came into contact; and then he was suddenly taken away by one of those mysterious acts of Providence, which we cannot pretend to fathom. The death of this beloved Bishop is a grievous loss both to his Diocese, and to the Church at large."

House of Commons War Prayers.

Two additional prayers have been added to the office which the chaplain recites in the House of Commons at the opening of each day's proceedings. They are as follows:—

Almighty and Everlasting God, Who by the mighty aid of Thy mercy bestowest prosper and repelldest adversity, strengthen the valour of our sailors and soldiers, protect them in all perils, give victory to their arms, that all fear of war being removed, liberty may be secure and religion unmolested; through Jesus Christ our Lord. Amen.

O Merciful God and Heavenly Father, our only help in time of need, look with pity upon those whom war makes desolate and broken-hearted. Endue them with all patience and fortitude, lift up Thy countenance upon them and give them peace; through Jesus Christ our Lord. Amen.

V.C. for Bishop's Son.

Among the new V.C.s Churchmen will feel a special interest in Captain Chevasse, son of the Bishop of Liverpool, who, as the official announcement says, displayed "most conspicuous bravery and devotion to duty," which resulted in the saving of the lives of some twenty badly wounded men, besides the ordinary cases which passed through his hands as a doctor. "His courage and self-sacrifice were beyond praise." Yet in the spirit of a true hero he wrote to his father that he "never thought that the Victoria Cross could be won so cheaply."

All the Bishop's sons are serving with the Army. Major the Rev. C. M. Chevasse was nineteen months at the Front, and is now a divisional chaplain in England. He is the twin brother of the V.C. Captain F. B. Chevasse is a R.A.M.C. doctor, attached to a Liverpool battalion; while Lieutenant A. Chevasse is a combatant officer with one of the pioneer units of the King's.

Melanesian Mission.

The annual meeting of this society was held at the Church House, Westminster, on November 14. Subjects of the greatest importance as to the future policy of the Mission were to come under consideration—e.g., the removal of St. Barnabas' College from Norfolk Island, and the teaching of English in the place of "Motu" in the Central Schools. The names of excellent speakers, all intimately acquainted with Melanesia, were secured.

A Notable Sermon.

Among the most impressive pronouncements in connection with the National Mission, the sermon which the Bishop of Durham preached in his cathedral at the great sending forth of Bishop's Messengers will assuredly take a high place. His address was marked by a characteristic spirituality of thought and utterance, and there was one pathetic passage in which the Bishop, recalling the practice of the early Church, made public confession before the assembled priests. He had been speaking of the spiritual repentance of the Church itself and of the need of penitence in her ministers, and he went on:—

If anyone should take this attitude and tone of confession, I, your Bishop, should do it first and in the presence of you all. And so I will. I have lately appealed with all respect to my brethren, the incumbents, to take some occasion, such as may seem best and seemliest, for making calm and solemn confession before their people in congregation of whatever shortcomings in their own ministry their Lord has brought home to them—in spirit, in word, in deed, in the whole life of the pastor before the flock. But let me do this myself, and do it here and now. The confession of priest to people is an ancient element in worship. It was doubtless a grave reality at first, though reduced later, far too much, to a shadow of words. Now, not in word only, but in act of heart, let me confess before you to-day some of the shortcomings, the failures, of

the unworthy chief pastor of this great flock. Fifteen years ago to-morrow I was set in my seat in this Cathedral, in inward anguish, as God knows, under the intense consciousness of personal inadequacy. For fifteen years I have been helped and upheld, under our Lord, by a wonderful generosity of kindness on the part of both clergy and laity. But the haunting sense of deficiency, not only in endowments of nature, which can be God's opportunity, but in the use of grace, is with me to-day, importunate and accusing. I own before you faults and failures many and great. Some are visible and tangible to all; lack of self-sacrificing exertion, lack of unsparing attention to needs and claims, lack of courage and readiness to suffer in the course of duty. But behind all externals, I confess private and secret pastoral sin. I own with contrition as much as I might have done, for the beloved diocese. Ah! had I more freely sacrificed self in prayer, might not results most gracious have been given long ere to-day, not because of the intercessor but because of the Promiser?

You will pray for me, I know, that grace may yet grow in my weakness. I have bared my heart to you. But I am not afraid. You will meet your servant and friend with the gracious sympathies and aid of Christian love. And it shall turn to my salvation, through your prayers, and the supply of the Spirit of Jesus Christ.

A Generous Recognition.

The Bishop of Manchester incorporates in his Monthly Letter a communication he has received from one of his clergy, who writes:—"I have just had a conversation with the President of the local Free Church Council. The substance of our talk was on the National Mission, and he told me some interesting facts. They show how far the influence of the Mission has penetrated into the life of the various denominations. It appears that the Wesleyan Home Mission Committee met at Bolton yesterday, and almost without exception those present spoke of the wonderful wave of spiritual influence which was felt throughout the district last week, and especially last Sunday. Conversions took place in chapels where they had not been known for years. At Chaburn, after evening service, a number came out for Christ; at Burnley it was the same. At Bolton a daily prayer meeting last week was attended by never less than a hundred people. At 'Trinity,' Bury, instead of a usual tea party last Saturday, the people asked for a Communion, and they came from all the places round about, until the chapel was full for the Saturday evening service—a thing unknown in the history of the Circuit. Those present at the Commit-

tee recognised that all this was due to the quiet work of the Church in connection with the National Mission."

It is impossible (the Bishop adds) to read such a letter as this without being profoundly stirred.

A New Year's Prayer.

Come, Lord Jesus! I so want Thee
To be present with me here,
All alone I could not venture
On the changes of this year;
For I know not what may happen
Ere I reach its closing hour;
Oh be with us, blessed Saviour,
And sustain me by Thy power!

Come, Lord Jesus, every morning—
May my spirit feel Thee near,
Ere I enter on Thy service
In my daily household sphere;
Make me loving, gentle, patient,
Whatsoever the work may be;
May each duty tell forth plainly
That Thy child has been with Thee!

Come, Lord Jesus; for those duties
Are too much for one to bear,
And if Thou art close beside me,
I with Thee their weight can share;
But if Sorrow e'er approaches,
With her sable wings of night,
Then come closer still, my Saviour,
And enfold me in Thy light.

And if joy should sometimes cheer me
With her bright and happy face,
Oh! be present, too, Lord Jesus,
With Thy never-failing grace;
Keep me humble in her sunshine;
May my joy with Thee be shared,
That I be not, through presumption,
With her loveliness ensnared.

Yet if still a third should seek me
With a message from Thy throne—
Even Death himself—then, Saviour,
Let him not appear alone!
But oh! come Thyself, Lord Jesus,
For I should not dare to go
With a stranger through that valley,
Which is very dark, I know.

Come, Lord Jesus—oh, come quickly!
For the year has opened now,
And I wait for Thee to bless me
As in prayer I humbly bow;
Then when Thou shalt come, blest Saviour,
In the gladdest sense of all,
May I rise at once to meet Thee
As I hear Thy trumpet call!

—Charlotte Murray.

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Our Book of Common Prayer

Dear pages of ancestral prayer,
Illumined all with Scripture gold,
In you we seem the faith to share,
Of saints and sons of old.
When'er in worship's blissful hour,
The pastor lends your heart a voice,
Let his own spirit feel your power,
And answer and rejoice.

Great is the spiritual treasure we possess in our Book of Common Prayer. How shall I speak of it as I would? "The Prayer-Book isn't inspired, I know," said an old coastguardsman some years ago to a friend of mine, "but sure and certain, 'tis as bad as inspired!" "I find the Liturgy," said another veteran, Charles Simcoe, "as superior to all modern compositions as the work of a philosopher to any deep subject is to that of a school-boy who understands scarcely anything about it." "All that the Church of England needs to make her the glory of all Churches," said Simcoe's friend, the late venerable William Marsh (father of Miss Marsh, the Navy's Friend), "is the spirit of her own services."

I am not so blind as to maintain that our Book is absolutely perfect, and that its every sentence is infallible. It is not quite literally "as bad as inspired." After using it in ministration for nearly four-and-twenty years, I own to the wish that here and there the wording, or the arrangement, or the rubrical direction, had been otherwise in some detail; but for all this, my long use of the Prayer-Book has only deepened my sense of its inestimable general value and greatness. I thank God from my inmost heart for the Prayer-Book as a whole.

Let me point out just two of the claims of the Book on our love and gratitude. I. Observe, first, its profound and searching spirituality.

It is quite true that in a certain sense the Book takes all who use it to be worshippers in spirit and in truth. It does not pray for them, or lead them in public worship to pray for themselves as for those who do not know and love God, who have not come to Christ. But, then, what form of public common prayer can well do this? And meantime the Book does again and again, especially in the service of the Communion, throw the worshipper back upon himself for self-examination, whether he be in Christ or no.

This is just St. Paul's method in his addresses or epistles to Christian Churches. He writes to all as "saints," "faithful," "elect," "sanctified." What does he mean? Does he mean that those glorious terms are satisfied by the fact that all are communicants? Not at all. He only takes all for granted as being what they profess to be, when he greets them as a community. But he takes care also to enable them to judge themselves. He says: "If any man have not the Spirit of Christ he is none of His." "Examine yourselves, whether ye be in the faith." "In Jesus Christ neither circum-

cision availeth anything, nor uncircumcision, but faith which worketh by love." "St. Paul throws a flood of holy and searching light on the sense in which he 'took them all for granted.' And the Prayer-Book does the same thing.

It would be a great blessing to us all, and it is an urgent duty for us all, thus to "examine ourselves." It is our solemn duty to ask each himself, "Is the Prayer-Book right in my case in taking it for granted 'that sin is grievous unto me,' that I desire 'pardon and spiritual victory,' that I would be 'kept this day without sin,' and 'live according to God's will,' that I would have 'such love to Him poured into my heart that I might love Him above all things,' and that I desire to 'read, mark, learn, and inwardly digest all the Holy Scriptures.' Then we shall surely be led to add this prayer to all the rest, 'O Lord, my God, give me grace indeed to live more nearly as I pray, yea, really as I pray.'"

(2) But, of course, the chief point in the inestimable value of our Book of Common Prayer is its abundant Scripturality.

I venture to say that no Prayer-Book in the world is quite like ours. A whole wealth of Scripture is poured out on the surface in every Service before the people: Psalms, Lessons, Canticles, Epistle, Gospel, Introductory Sentences, Decalogue, Comfortable Words. At the Font, in the Marriage Ordinance, at the Grave, it is still the same; Scripture, in our mother tongue, full and free, runs everywhere.

And below the surface it is the same. Take almost any set of responses, or any single prayer, and see the strong warp of the Bible in it all.

And then go for a moment from the Services to the Preface of the Book, and see what the fathers of our English Liturgy thought and intended about the place of the Holy Scriptures in worship. The really first thought, you will see, in the minds of the men who gave us our Prayer-Book in English was to let "The Word of God have free course and be glorified" in all the worship of the people.

Those men were learned in the past, and they revered history. But they revered still more the heavenly Word, and where they found the ample reading and hearing of it impeded, the hindrance had to give way, without reserve, to the Bible.

Yes, the Prayer-Book is, whatever else it is, searchingly, overwhelmingly, Scriptural; full of the Bible, full of Christ. Let us drink in its principles and its teaching that they may come out in our lives.

The example of blessed Bishop Ridley, in his love and study of the Word of God, might well be followed by us all, both in our use of the Bible and the Prayer-Book. "In thy orchard, Pembroke Hall," wrote the great Cambridge reformer, in his prison at Oxford, (within a few days of his fiery martyrdom, "the wals, huts, and trees, if they could speake, would beare me witness.") I learned without books almost all Paul's Epistles, yea, and I wene all the Canonical Epistles, save only the Apocalyps. Of which study, although in time a great part did depart from me, yet the sweet smell thereof I trust I shall carry with me into heaven; for the profite thereof I thinke I have felt in all my lyfe-tyme ever after."

So shall it be with us also, if we go and do likewise in our "lyfe-tyme"—our period, not at present of martyrdom, but, God knoweth it, of need.—(H. C. G. Moule.)

Evening Communion.

A good many of our readers, and especially our Bathurst readers, will be interested in the subjoined letter. "Brother Charles," it will be remembered, was for five years in charge of the Bush Brotherhood in the Bathurst Diocese.

(To the Editor of "The Challenge.")

SIR,—The correspondence in "The Challenge" aroused by my first letter has rather surprised me. The opponents of Evening Communion have produced one argument and only one, against it, and that is that it is, contrary to the tradition of the elders. One correspondent goes so far as to say that non-fasting Communion was never held until 1850, a truly amazing assertion! It reminds me of a remark made to me by an Anglican priest of my acquaintance a few years ago, when the then Pope relaxed the rule of fasting in the case of invalids. "The Pope," he complained, "is really making it very difficult for us to be Catholics nowadays!" He has since made his submission to that Pope's successor. I do not know whether he finds his Catholicism easier now.

Surely if there is one thing our Lord taught with unmistakable plainness it is that where tradition conflicts with the dictates of charity, tradition must be unhesitatingly abandoned. The defenders of tradition do indeed assert that to break with it would make reunion with Eastern Catholics more difficult. To that I answer that eternal re-union purchased at the expense of charity cannot really be worth much, judged from the standpoint of our Lord.

But I do most earnestly trust that one result of the National Mission will be that men of good will of all traditions will get together and judge of the things of tradition under the guidance of the Holy Spirit—the Spirit of Love—Yours, etc.,

C. H. S. MATTHEWS.

180 MEN IN ORDERS.

At the end of July Bishop Tugwell admitted two Ibos to Deacons' Orders, thus bringing the number of Ibo men in Anglican Orders up to seven. He afterwards visited various parts of the Niger Mission. From Awka he went to a district in which work was set on foot by a man named Mark. Bishop Tugwell writes: "He began to teach any who would listen to him. His first convert being his own mother. As the outcome of his work, there are some five or six Mission stations established in the neighbourhood, while he is breaking new ground further to the east, as the work becomes established. He receives no payment and asks for none. He lives upon what the people give him. Throughout this district the people, the chiefs as well as the converts, urged me to ask the C.M.S. to send a 'white lady' to teach their women and girls, as is the case in other districts. If this can be done, they undertake gladly to build the house and compound for the purpose of such a Mission. I could give them no assurances, but promised to make known their petition."

Personal.

The Bishop of Adelaide has appointed the Rev. F. H. Stokes and the Rev. R. P. Hewgill, M.A., to be Honorary Chaplains; and the Rev. R. P. A. Hewgill and the Rev. F. Morton to be members of the Diocesan Mission Staff.

Rev. H. H. Hopton, Th.L., has been appointed to the living of Auburn, Saddleworth, Mintaro, and Watervale, (S.A.).

Rev. Harold Woolnough, B.A., Th.L., has been appointed to the charge of Renmark and Berri (S.A.), and began his work there on December 10.

Rev. R. T. M. Radcliff, B.A., has resigned the charge of the Grange and Henley Beach (S.A.), owing to continued ill-health.

Miss Alice Cullen, the well-known organist of St. Mary's Church, West Melbourne, resumed choir duties yesterday. Three months ago Miss Cullen underwent a serious operation at Mount St. Evm's private hospital, and has since been resting at Healesville.

In compliance with the strongly expressed wish of the Council of Trinity College, Melbourne, Dr. Leeper has agreed to retain the Wardenship of the College until the end of March, 1918, in order to give the Council abundant time to make arrangements for the appointment of his successor.

It is the intention of Captain Arthur S. Blackburn, the South Australian V.C., to return to the front in March next, if possible, when the English winter is over. In three weeks or a month he should have fully recovered from the attack of pleurisy which laid him aside after his gallant deed at Pozieres. Three of his brothers are on active service.

Captain Blackburn was the guest of honour at a luncheon tendered by the St. Peter's Old Collegians' Association at the Grand Central Hotel, Adelaide, last month. His Honor the Chief Justice (Hon. G. J. R. Murray) presided, and the guest sat at his right hand. The Bishop of Adelaide and Mr. Justice Buchanan were also present. The Chief Justice, in proposing the health of Captain Blackburn, said he was one of those St. Peter's boys—and there were many hundreds of them—who volunteered in the earliest days of the war. Some, alas, were dead, but many had won high distinction. One had gained the supreme award, the Victoria Cross. The King had honoured Blackburn because of his conspicuous bravery at Pozieres, and it was to be hoped that the report of Colonel Weir concerning his endurance, pertinacity, skill, courage, and resourcefulness would be preserved among the records of his old school. "We old boys," concluded the Chief Justice, "thank him for what he has done, congratulate him on what he has won, and cordially wish him a long and happy life in the enjoyment of his gallant reputation."

Advice has been received from Canada of the death of the Rev. William Johnston Sargent, B.A., T.C.D., aged 81 years, eldest son of the late Richard Strong Sargent, M.D., F.R.C.S., of Dublin, Ireland, and brother of Mr. R. S. Sargent, of Naracoorte, S.A.

Rev. Ray Elder, of the New Guinea Mission, has arrived in Sydney in January on his first furlough. He has been doing pioneer work at Emo. He is a son of Rev. F. Elder, B.A., Vicar of St. Michael's, Surry Hills.

Canon Davies, late Vicar of Maryborough (Vic.), has been inducted as Vicar of St. Paul's, Ballarat East.

News has come to hand of the death of Private the Rev. S. F. Hutton, only son of the Rev. F. R. C. Hutton, the Rector of Ashton-under-Lyne, England. His mother was the eldest daughter of the late Hon. Henry Mort, M.L.C. The deceased was unofficially reported missing at the end of October.

Private Hutton, who was formerly Curate at Swinton Parish Church, enlisted several months ago in the Royal Fusiliers, and nothing had been heard from him since a letter written from the trenches on October 3. His father received a letter from Private S. L. Lees, of Oldham, in the same company as Private Hutton, saying that he had been missing since an attack on October 7, and that no trace of him could be found, and adding: "No one saw him killed or wounded, and we think he must have pushed on in advance and been taken prisoner. He was a very popular man, and most helpful to all in time of trouble, and we shall miss him deeply."

Bishop Mercer, in a letter to the Archdeacon of Hobart, writes that he has been commissioned by S.P.C.K. to write the first of a series of manuals dealing with religion in relation to modern science, and he has also undertaken a sketch, for the Church of England Temperance Society, of the effect of alcohol upon physical life. The Bishop seems to be in the best of health and spirits, and is responsible for many important preaching engagements.

Rev. W. H. Irwin, chaplain of St. Peter's College, Adelaide, and formerly of Trinity Grammar School, Kew, has obtained leave of absence and enlisted as private in the A.I. Forces. The Rev. C. H. Lea, assistant chaplain of the Church of England Grammar School, Geelong, will go to St. Peter's College, Adelaide.

Rev. E. Fisher Johnson has been appointed to the Curacy of St. Anne's, Ryde.

Rev. and Mrs. E. W. Doulton, who were amongst the interned missionaries in German East Africa, have arrived in England, and are to consult with the C.M.S. Committee on the whole subject of missionary work in what was German East Africa.

Miss Katie Miller and Miss Forsythe, from German East Africa, who were recently released from all the horrors of internment by the Germans, are due to arrive in Sydney and Melbourne respectively by the R.M.S. "Osterley" in about a fortnight's time.

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Word has been received from the Rev. W. Ashley-Brown, who was, at the time of writing, in England, having been ordered away out of the trenches owing to nervous breakdown. He had seen heavy and continuous fighting for some weeks, the strain of which was too much for him. He hopes, however, to return to the Front at the beginning of Spring.

Bishop Azariah, of Dornakal, the first native of India to be raised to the Episcopate, has been invited by the C.M.S. of Australia to visit the Commonwealth in 1917 or 1918.

Rev. G. C. Glanville, B.D., is just about completing his thesis for his D.D. of London. The subject chosen is that of "Eschatology," and his treatise will review so far as is practicable the whole field: Babylonian, Egyptian, Old Testament, that of our Lord, Apocalyptic, and Rabbinic.

Rev. E. V. Wade, B.D., of London, brother of Rev. A. L. Wade, of Hornsby, Sydney, is returning to Melbourne, and will act as Locum Tenens for the Rev. D. W. Weir, at Heidelberg (Victoria). Mr. Weir left recently in a troopship as continuous chaplain.

NOTICE OF BOOK.

"The World and the Gospel," by J. H. Oldham, M.A., price 2/3.

Published by the United Council for Missionary Education, a book of 220 pages, will be found useful for Study Circles or private reading. Our copy from C.M.S., The Strand, Sydney.

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Secessions to Rome.

Our contemporary, the "Church Standard," in last week's issue, has the following interesting note:—

"The Record" shows its fairness by printing a letter criticising one of its articles whose contents will be understood from the correspondent's words:—

"Has it ever occurred to you that nearly all the members of the Church of England who have gone over to Rome have been in their early days either Evangelicals or Non-conformists, and that very few who have been brought up all their lives as High Churchmen have gone over? I do honestly believe that the constant teaching by so many Evangelicals that High Church and Rome are one and the same thing is largely responsible for many of the lapses to Rome."

The English "Record," which is the paper referred to, has the letter quoted under the significant heading, "A High Churchman's View of Secessions"; and in its following number publishes the subjoined fairly complete rejoinder to the above letter:—

Sir,—Mr. Petrie's letter in your last issue is really too pathetic for words! He evidently does not like the saddle being put on the right horse and is anxious to transfer it. Just fancy the wilfulness of these perverts to Rome! They refuse to believe what their High Anglican pastors have told them, but will persist in harking back to what they are supposed to have been taught in their youth by benighted Evangelicals!

We used to be told that all these wayward ones came from the ranks of Evangelicals and Nonconformists. That fallacy has long ago been disposed of, but we are now told that they were originally Evangelicals. But this is sheer conjecture, and scores of them were never at any time in their lives associated with Evangelicals.

But let us take Mr. Petrie's contention as it stands. Briefly, it is that these perverts went over to Rome because they had been taught by Evangelicals to believe that High Churchmanship and Roman Catholicism were one and the same thing. Your correspondent must forgive me if I say that this is sheer nonsense. Let me give an example. I happen to know a gentleman who gave up a lucrative position in the English Church when he left for Rome. By his secession he grievously offended his father—an amiable Church dignitary of considerable influence—he annoyed his family, and lost most of his Anglican friends. Many of them thenceforth ignored him in society and cut him in the street. Now, is it likely that if he had thought that Anglo-Catholicism and Roman Catholicism were identical, he would have made such a sacrifice and brought himself and his wife and children to the brink of poverty? Let me take another example, that of a layman—a stockbroker—for many years attached to a leading "advanced" church in the Diocese of London. He, too, took the same step, and was treated in a similar fashion. I asked him one day what led him to cross the Rubicon. His reply was, "Oh, it seemed to be the only logical thing left to do; it was the result of all I imbibed at St. —'s." At no time had he been an Evangelical, and was profoundly ignorant of saving truth.

Why, Sir, the Roman pervert will tell Mr. Petrie quite frankly that his Church is under an obligation to the Anglo-Catholic for cultivating the Roman taste.

Moore College Re-visited.

(By an Old Student).

It was 37½ years on 7th December, 1916—our last Re-union Day—since I left Moore College for Ordination, armed with the requisite training certificates. Since then it had not been my happy lot to attend any function or celebration of this good old institution, where so many Australian clergy have been prepared for life work in the Church. Only once was I at the old College at Liverpool since leaving, and, by good luck, at the foundation-laying of the transferred buildings to the present site, early in 1886 (?), by Bishop Barry.

Hence the re-union this year (my first) was specially interesting. The principals and secretary have always united and kindly borne with me in my unwilling absence—far away out West and up North.

Truths learned and facts remembered and errors corrected in and about those walls, grounds, and excursions have clung to

mind and memory like mother's words and looks and care ever since, and have been used in Church work and teaching—even up to yesterday, 3rd Sunday in Advent. On the distant Darling River, in far-off Queensland, in all States of the Commonwealth and New Zealand, as well as touring the United Kingdom, Egypt, Syria, Palestine, and places between here and there, the teachings and explanations drilled in by Dr. A. L. Williams and Mr. G. H. Muzy in 1878-9 have been invaluable.

The Holy Communion in Broughton Chapel, of familiar features and bell sounds, was a refreshing delight. The Archbishop's touching and teaching sermon, and the presence of several students, who were in term with me nearly 40 years ago, were impressive and reviving.

Since training days in Moore College many sights and sounds have been seen and heard. The view of abbeys and ruins, cathedrals and cloisters, universities and palaces, Chapels Royal and training schools of princes, tombs of kings, prophets and wise men, saints, martyrs (one apostle), and most sacred places on earth have been visited and wondered at. Still there is a touch of personal appeal about Moore College, its library, its oil paintings, and especially its chapel, that comes home to one who thinks back 38 years and more.

The discussion on parochial missions, etc., was full of interest, although divergent. Some, however, seem to deal a hard blow at their own men and methods. It has always seemed to me that we had better keep up than push down the weak and weary. "Lest the lame be turned out of the way—rather let it be healed." It is not helpful to think other folk's geese are all swans, and our sheep are only goats. It is fact that we ought to push and shove more, but withal men who have left us like to get back, and many tire of others and come to us. We hardly know our own strength, or value our heritage enough. Like the British nation and army, we want waking up, and not let others ride over us. But this is not done by cry of "Stale fish!"

Seems we need lessons on self-sacrifice. We yield too much to self-pleasing. People of the Anglican fold are most yielding to others—in concessions, in marriages, in everything! They turn over too easily—let people lead them to "a new thing," or to disrate their Mother Church!

The Church of Rome is often pointed to as a success in unity and strength. It is not safe to copy a system that is "not there" in natural and social good—only alive in sectarian strategy (e.g., early closing, conscription, etc.), were not backed by R.C. folk in the main. And these are for Empire and human liberty!

We might well teach and train more self-sacrifice—cross-bearing and humility. But not call those who obey the Pope and confess to fathers "The Catholics," and name ourselves "The Protestants." This is giving away the claim to One Body—"One Lord, One Faith, and One Baptism."

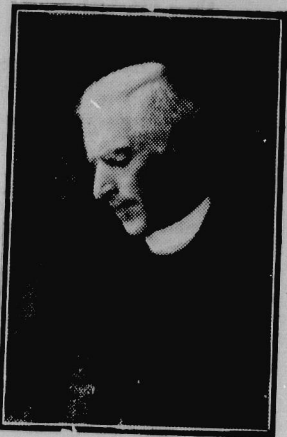
Let us try to learn and teach self-denial, suffering for His sake who endured the Cross. Then in our weakness we shall be strong in Him.

About 60 old students attended the re-union. It was a matter of deep regret that the Principal was laid aside by illness.

Released G.E.A. Missionaries

The Missionary Societies especially concerned, are greatly relieved and thankful for the release of the missionaries who have been so long interned.

Those who have arrived at London describe their terrible privations. The German policy was systematically to degrade the British in the eyes of the natives. They used planters, military officers, scientists, and their wives as slaves, with the result that the British prestige has been destroyed for a hundred miles. The Rev. S. Panton, Principal of St. Andrew's College, at Zanzibar, states that the Germans placed white persons under natives, treating them as low-class blacks. The British were in the scantiest clothing, and were compelled to pull lorries through the streets like oxen in full view of the jeering natives. An English graduate was compelled to hoe a native's garden patch. A wealthy planter had to clean natives' latrines. English women were herded in a camp under a notoriously immoral German commandant, whose wife committed suicide owing to his atrocities. Once 30 English women, nine men, and 40 hours. There was no sanitation, and the prisoners were fed on bad millet.



Death of the Rev. W. Knox.

The death of the Rev. William Knox occurred on Christmas Day at his residence, Killeshir, Westmead. Deceased was a native of Ireland, and was ordained in 1881 by the Bishop of Kilmore. He began his career as curate of Killasnett, later becoming curate and afterwards rector of Killeshir—both livings in the diocese of Kilmore. For a time he was associated with St. Thomas' Church, Dublin. From 1888 to 1907 he was rector of Killeshir, where, by his personal worth he won the life-long friendship of that great and good man, the late Earl of Enniskillen. As his health began to fail, he came to Sydney in 1908. In the Parramatta parish Mr. Knox resided at Westmead, and there land was given, a church building erected, the value of the property being about £500, and the whole has been obtained and paid for within two years, with the country at war. Mr. Knox chiefly was instrumental in the successful conclusion of this important work. By marriage Mr. Knox was connected with Admiral Sir David Beatty, the present commander of the Grand Fleet in the North Sea; the Rev. Robert G. Knox, B.A., of Stroud, is a brother; another brother is the Rev. David Knox, rector of St. Luke's, Adelaide. Deceased leaves a widow and family. Two of his sons—Trooper Arthur Knox and Corporal Charlie Knox—are at the Front.

At the Funeral Service in St. John's Church, Parramatta, the Rev. S. M. Johnston gave a short address based on Acts xi. 24. "He was a good man, full of the Holy Ghost and of faith." No other text, said the preacher, could more fittingly describe the character of the deceased than that passage. Ordained in 1881 and holding important posts, first in Ireland, Mr. Knox had proved a faithful parish priest and an able parochial organiser. In the days when his physical vigour was greater, he was always known as a powerful and persuasive preacher whose chief characteristic was loyalty to his Master Christ and to the truth as he understood it. The cause of children was particularly dear to him, and for many years his parish in the diocese of Kilmore led the way in success at the diocesan examinations. No less dear to him was the cause of foreign missions, and here too his parish gave the lead in this first work of the Church of God. He conducted several missions, both in Dublin and in the country, and was well-known as a "peculiarly successful missionary in Ireland."

Some sixteen years ago he developed the serious illness which has resulted in his death at the comparatively early age of 60. He came to this country eight years ago, and though in failing health threw himself with characteristic zeal and devotion into the work out here. He took charge of several parishes where matters were at a low ebb and uniformly brought a blessing wherever he went. Many a tired clergyman looking for a faithful and loyal locum tenens turned his eyes instinctively to Mr. Knox, and in every instance he proved himself a true servant of God, a faithful friend, and a loyal comrade in the cause of Christ. The deceased was buried in the Prospect Cemetery.

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The Church Record.

JANUARY 5, 1917.

THE NATION AT PRAYER.

For the third year in succession there has come to the nation a call to Prayer, in view of the sad circumstances in which we find ourselves in this time of War. It will be easily remembered that, on that first Sunday in 1915, fear of misunderstanding on the part of friend and foe served to make it necessary to avoid the word "Humiliation" in connection with the Day of National Prayer. Not without serious protest was the term avoided, because there were a large number of the nation's devoted sons and daughters who cared little for the misunderstandings of man so long as the nation took up its right attitude in relation to God. The viewpoint of our leaders has changed a good deal since then, for during many months now preparations on an unique scale have been going forward for the great National Mission of Repentance and Hope. This Mission is intended to make, in the mercy of God, for a genuine and heart-searching self-examination with a view to repentance of individual and national sins. Evidently the prolongation of the Great War, with all its sorrow and suffering, is regarded as a call of God to us as a people to "set our house in order." The long tarrying of the anxiously-awaited peace is being recognised as reason enough for us, with all the inspiration of a righteous cause, to cleanse the hands which God would use as instruments of judgment against the blasphemous arrogance of those who have dethroned the ideal of the Cross and elevated the wrong ideal of might, and who have also dared to connect the Great Father's Name with deeds of infamy the most unthinkable.

For we, in Australia, are receiving confirmation of the unspeakable Belgian atrocities from sources we never contemplated, nor can we doubt. It was little thought that our harmless and devoted missionaries who had the misfortune to be interned in German East Africa, would ever have to encounter experiences like those of the poor Belgians. But the unexpected has been too horribly true. Amongst those missionaries were some belonging to our Australian C.M.S., and their recent release has made possible the publication of sufferings and indignities

which we never thought they would have to go through. One devoted sister writes, "I cannot put on paper the things we have suffered. When I tell you that my hair is streaked with grey, and I feel as if I were 100 years old, you will understand something of the terrible things I have had to endure."

The action of Germany all through has made clear enough the right of our own cause—a matter for which we cannot be too thankful. Only the fanatic, the child-mind, or the poltroon is hardly enough to have any doubts or to say that we are wrong in fighting.

But we need to be awakened as a people to the methods of the Divine Government, and to understand that God requires cleansed instruments to do His will, and that the difficulties and sufferings that we are called to face in the carrying out of His purposes are meant, in a loving Providence, to lead us to greater purity of individual and national life, that so our national witness for Him may be brighter and more effectual. This War is only an episode, though seemingly very important, in our national life and purpose. Consequently God is seeking to make us "sure that the Lord He is God," and that He requires of us "to love mercy, do justly and walk humbly" with our God. In the beginning of the War Germany with all its might soon reached its "hitherto shalt thou come and no further," and many times since then we have had the manifestations of divine help. But now, when we have the might in the way of men and munitions, there are not wanting signs of bombast amongst us. There are, for instance, some in England who are carping at the Mission of Repentance, "What have we to repent of?" is the arrogant question; and, only recently, an article appeared in a leading Commonwealth daily advancing the bald boast that it was the side with the big guns and men who were sure to be the winners.

Most refreshing is it to turn aside from unthoughtful and irreligious vaunting like that to the words of one of our most distinguished military leaders, General Sir William Robertson, K.C.B., Chief of the Imperial General Staff, quite recently wrote a striking letter to the Bishop of London in reference to the National Mission. In it he said:—

"This is to wish you complete success in your National Mission work. I fear that even yet too many of us are putting an undue amount of trust in 'chariots and horses.' We may confidently rely upon our soldiers and sailors fighting bravely, and count upon having abundant ammunition, but we must not stop at that. I am old-fashioned enough to think that this great War, like those of which we read in the Old Testament, is intended to teach us a necessary lesson, and if this be so it follows that we ought to examine ourselves and take the lesson to heart. A serious determination on the part of the nation to seek and deserve Divine help would, we may hope, enable us to take a true perspective of the War, and it would undoubtedly furnish valuable help to our gallant soldiers and sailors at the front, as well as lighten the heavy burden of responsibility now carried by the various authorities at home and abroad."

These are weighty words. We shall only deserve Divine help when in sincere penitence for "the sins that blot and stain our national life and bring dishonour on God's Holy Name," we

seek His face, humbly asking for pardon and for grace to be used by Him in the fulfilment of His Divine purposes for the world. For without that national repentance we should only misuse the fruits of any victory we might achieve.

The Consecration of the Bishop of Armidale.

An Impressive Service.

The consecration of the Rev. W. F. Wentworth-Shields, M.A., rector of St. James', Sydney, as Bishop of the Diocese of Armidale, in succession to the late Bishop Cooper, took place in St. Andrew's Cathedral, Sydney, on December 21st (the Feast of St. Thomas). The service was opened by a processional hymn, "Spirit Divine attend our prayers," sung by the clergy and the choir, as they moved up the Cathedral from the chapter house.

There was a large representation of the clergy, including representatives from the Armidale Diocese, Bishop Stone-Wigg, and the Bishops of Goulburn, Bathurst, and Grafton. The Chancellor of the Diocese was also present.

The sermon was preached by the Bishop of Bathurst, who took his text from the Gospel for St. Thomas' Day—John xx. 25: "The other disciples therefore said unto him, 'We have seen the Lord.'" Dr. Long referred to the fact that it was upon the Feast of St. Thomas, the Apostle, that the Bishop-elect was admitted to the diaconate; upon the same feast he was ordained to the priesthood, and they had met on the same festival day to participate in his consecration as the Bishop of Armidale. He was called to accept an office more ancient than all existing dynasties, and of greater antiquity than any human order or organisation.

Many rejoiced that Mr. Shields had been elected a bishop, because they knew him as one who had wide learning, who had a fertile mind, and who had a deep knowledge of the affairs of the Church. They had to enter no apology for Episcopacy. For them it was sufficient that the same Church whose witness was accepted for the canon of the New Testament, witnessed no less certainly to the fact of the historic Episcopacy. For them Episcopacy was not a doctrine, but a fact. It was unimaginable that they should dispute the historic Catholic order of Christ's Church throughout the world. The Bishop called the thoughts of those present to the essential ministries of the Lord Jesus. "The other disciples there said unto Thomas, 'We have seen the Lord.'" Here they had the act of witness proceeding from the fact of vision. The supreme duty of the Church was witness, but there could be no witness without vision. Their need was vision, and their duty witness.

After the sermon the Bishop-elect was presented for consecration by Bishop Stone-Wigg and the Bishop of Goulburn, and the service went forward in the usual manner. The consecrating Bishops were the Primate, Dr. Long, Bishop of Bathurst, Dr. Radford, Bishop of Goulburn, Dr. Druitt, Bishop of Grafton, and Bishop Stone-Wigg.

There was a very large and representative congregation. We congratulate the Rev. R. E. Freeth, M.A., the new Precentor, upon the conduct of the arrangements and service.

On Thursday evening the new Bishop of Armidale and Mrs. Shields were the recipients of many gifts, tokens of affection and appreciation of the congregation among whom they had labored in the work of the Lord for some six years. Among the gifts were a cheque and complete set of Episcopal Vestments and an Episcopal Ring.

BISHOP LIGHTFOOT AND ST. JOHN'S GOSPEL.

"I believe from my heart that the truths which this Gospel more especially enshrines—the truth that Jesus is the very Word Incarnate, the manifestation of the Father to mankind is the one lesson which, duly apprehended, will do more than all our feeble efforts to purify and elevate human life here by imparting to it hope and light and strength, the one study which can alone fitly prepare us for a 'Joyful Immortality hereafter.'"—Biblical Essays, p. 43.

The Church in Australasia.

C.M.S. of Australia.

Further advices concerning the released Missionaries of C.M.S., and those of U.M.C.A. in East Africa, reveal the severity of treatment meted out to them. Everything was done to humiliate the British and Australians in the eyes of the natives, and the re-occupation of the country made the more difficult.

Two of those interned, viz., Misses Forsythe and Miller—with the Rev. W. and Mrs. Brewer—will arrive in Australia in January. The Rev. E. W. Doulton lost all his goods and chattels when imprisoned, including a library of 600 books. The Secretary of the C.M.S., Sydney, is making efforts to re-stock the library by inviting clergy to contribute two or three books each.

The Roper River Mission. A journalist, who recently visited the Mission, wrote to the Rev. A. R. Ebbs as follows:—

"I have no suggestions to offer as to the working of your Roper River Mission, but if you will permit me to say as one who has now visited many Missions, I was delighted with the grand work of your people, and you need not despair as to results—only keep up the standard of your present staff, and you will find my words come true. Your Association has taken on a most difficult task, and all the more credit will it be to you when you have succeeded."

Miss Louie Hunt, B.A., Dip. Ed.—Miss Hunt leaves for Colombo on December 26, to assist in the Ladies' College under the Short Service System.

Rev. C. P. Young, B.A.—Mr. Young, who is a native of Malmesbury, Victoria, will be ready to leave for work in Bengal, India, in the middle of January if the requisite passage and outfit money, £45, is in hand. The New South Wales Branch of the C.M.S. has very generously agreed to help the Victorian Branch to send Mr. Young out by providing his first year's allowance. The Secretary of C.M.S., Rev. A. R. Ebbs, Cathedral Buildings, Victoria, will gratefully receive any subscriptions which may be sent to enable Mr. Young to go out at once.

The income of the N.S.W. Branch of the Society for the nine months ended December 31, is a good deal in advance of that of last year for the same period.

The N.S.W. Summer School has, for various reasons, been abandoned this year.

NEW SOUTH WALES.

SYDNEY.

Special Intercession—January 7.

The Archbishop has addressed the following letter to the clergy:—

Rev. and Dear Brethren,—Never was there greater need to come before God on behalf of Australia and the Empire than at this critical moment in our history. The pressure of the enemy in the field, the divisions of spirit shown so widely amongst ourselves at home when there ought to be unity of sentiment, the failure to appreciate the issues involved in the war evidenced by so many, the casual attitude towards God which still persists in spite of the remonstrances of our greatest Sailors and Soldiers, are amongst the many causes which call us to our knees. We cannot do better than endeavour once again to influence the hearts of our people under God by dedicating the First Sunday in

the New Year to Special Intercession for our Nation and ourselves, thanking God for the good example of those many who have gallantly sacrificed themselves, praying that we may all so fully surrender ourselves to the will of God that the end of the war may be brought near. I authorise therefore the same Form of Service which we used with so much helpfulness last year, and of which I enclose a copy. I desire that it take the place of either Morning or Evening Prayer, or of both on Sunday, 7th January, 1917, the Clergy being at liberty to interpose Hymns, etc., as they deem best.

With earnest prayer that God will richly bless our ministrations in these days of crisis,

I am, yours very faithfully,

JOHN CHARLES SYDNEY.

I have unexpectedly heard by wire from the Prime Minister of the Commonwealth that arrangements for the Day of Intercession in England are now different from what we were informed previously, and that His Majesty the King has expressed the hope that Sunday, December 31st, instead of Sunday, January 7th, should be observed as a Day of Intercession preparatory to entering upon another year of War. It is awkward that information has only just been sent out from England of the change; yet we are glad to know in time, and therefore I ask you to make such arrangements as you think best for special observance of December 31st. I authorise the use of the Service Form that I sent round with my earlier circular, on either or on both of the Sundays, December 31st and January 7th.

Ordination.

On Friday, December 22, the Archbishop held an Ordination of Priests and Deacons at St. Andrew's Cathedral, when the following candidates were presented by the Very Rev. the Dean:—Deacons: Robert Harley Jones, F. G. Alexander, Walter E. Maltby, H. N. Powys, A. S. Smith, C. H. Tomlinson; Priests: Revs. F. H. Alderton, R. H. Boode, H. S. Cocks, B.A., R. D. Peatt, C. C. Short, F. C. Phillip, M.A., and T. Hughes. The sermon was preached by the Rev. A. H. Garney, M.A., Warden of St. Paul's College, the subject being taken from the record of "The feeding of the five thousand." In the course of a very practical discourse, the preacher emphasised the pastoral aspect of the ministry, and drew a very helpful lesson from the going and coming of the disciples to the Lord Jesus for supplies in the feeding of the hungry multitudes. The Archbishop was assisted in the "laying-on of hands" in the Ordination of the Priests by the Very Rev. the Dean, Archdeacon Martin, the Revs. G. A. Chambers, H. S. Begbie, S. Taylor, D. J. Davies, T. Hilhouse Taylor.

The Rev. R. Harley Jones was Gospeller. The new deacons have been nominated to the following curacies:—Rev. F. G. Alexander to Ultimo; Rev. R. H. Jones, Bexley and Arncliffe; Rev. W. Maltby, Erskineville; Rev. H. Powys, Woollahra and Edgecliffe; Rev. A. Smith, Hurstville; Rev. C. Tomlinson, Cook's River.

Lay Readers' Association.

The members of the Lay Readers' Association of the Diocese of Sydney assembled in the Chapter House of the Cathedral on Friday evening, 22nd instant, in order to present to Mr. W. H. Jones an illuminated address and a handsome silver tea and coffee service and oak tray, as tokens of their appreciation of his work as hon. secretary to the Association. The Chaplain, Rev. G. A. Chambers, M.A., in making the presentation, referred in eulogistic terms to the energy

and exceptional ability Mr. Jones had displayed in the work during the past three years, and on behalf of the members and himself expressed the hope that he would be spared for many years to continue his good work amongst us. The address, which was executed by one of the members, Mr. Albert E. Grout, embraced a portrait of the recipient and an excellent colour sketch of St. Andrew's Cathedral, the whole thing being a very artistic production. The address, which was signed by the Chaplain and members of the Association, reads:—

"We, the Chaplain and members of the Lay Readers' Association of the Diocese of Sydney, desire to express in this form our high appreciation of the excellent work you are doing as Hon. Secretary and Treasurer of the Association."

"We recognise that to carry out the duties as successfully as you have done for the past three years means the exercise of exceptional organising ability; and the call upon your time and attention has undoubtedly been such as to make the work a personal sacrifice on your part."

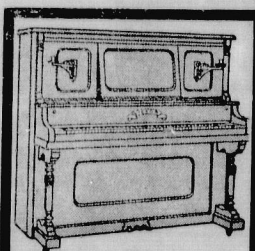
"Your fairness and impartiality in the allotment of the Services to the members have never been questioned, and your great desire to study our personal convenience even to the extent of re-arranging services, prompt us to ask you to accept this illuminated address as a mark of our appreciation and gratitude. Our thanks are due also to your good wife who must be deprived of a good deal of your company as a result of this work, and is always so willing to receive messages, and we ask you to convey to her the accompanying gift, and also our thanks."

"Trusting you will occupy your position amongst us for many years, and wishing you and your wife God's richest blessing,

"We are, etc."

Woodcourt College, Dulwich Hill.

The Warden of the College, Archdeacon Martin, presided at the annual distribution of prizes on Thursday, December 14. After the head mistress had read her report, Archdeacon Boyce gave an address to the girls, specially urging them to make the most of the advantages of school life. He spoke very highly of the School with its beautiful grounds. The Archdeacon then presented the prizes. The Dux of the School was Willa Fowles. Six girls passed the Inter-



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mediate Examination, 1915. During the year the College has made good progress, and there is every prospect of a large number of pupils for next term. It will be remembered that early last year the Church took over this College, and it is now conducted as a Church of England Grammar School, but its advantages are open to all denominations.

Special Religious Instruction.

The following awards have been made on the results of the recent examinations in Public Schools:

Senior.—Medalists (and 1st Class Certificates).—1 Sydney Mitchell, Neutral Bay P. S.; 2 Phyllis Swain, Fort-st. H.S.; Prizes (and 1st Class Certificates): 3 Frances Nowell, Fort-st. P.S.; 4 Dorothy Russell, Fort-street P.S.; 5 Charles Brennan, Fort-st. H.S.; 6 Dolly Dolby, George-st., Redfern; 7 Enid Harris, Burwood P.S.; 8 Marjorie Carlton, Petersham L.H.S.; 9 Wallace King, Fort-st. H.S.; 10 Newton Tabrett, Fort-st. H.S.; 11 Gertrude Hughes, Cleveland-st. H.S.; 12 Olive Trenchard, Petersham L.H.S.; 13 Jessie Wilson, Camperdown P.S.; 14 Eric Moon, Burwood P.S.; 15 Doris Shumack, Burwood P.S.; 16 Tom Holden, Cleveland-st. Primary.

Intermediates.—Book Prizes: 1 Dorothea Kerr, Fort-st.; 2 Vera Doel, Burwood; 3 Nellie Bryce, Burwood.

A Good School Record.

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School, "Torch-bearer," the following list is given as showing what the School has done in helping the various Patriotic Funds. We think our readers will agree that it is an excellent record of thoughtful self-sacrifice:

1916 School War Fund.

The disbursements have been as follows:—

Nurse Cavell Memorial Memorial	5 5 0
War Chest	26 0 0
French's Forest Scheme	23 13 3
Belgian Fund	21 0 0
Soldiers' Club	26 0 0
Y.M.C.A. War Fund	26 0 0
Soldiers' Wives' Comforts Fund	1 1 0
Graythwaite Home	8 9 0
Ladies' H.M. Union (War Purposes)	7 2 0
Church Tent Welcome	15 10 0
Russian Fund	20 0 0
Engineers' and Signallers' Comforts	5 0 0
Red Cross	15 10 0
Polish Relief	15 10 0
Salvation Army War Fund	5 0 0
Comforts Fund, 56th Batt.	3 3 0
French Australian League	5 5 0
Church of England Soldiers' Clubs (Camps)	35 10 0
Comforts Fund, 30th Batt.	3 3 0
Blue Cross	5 5 0
Servian Relief Fund	10 0 0
	£283 6 3

Recruiting Manifesto.

A strong appeal for recruits has been issued, signed by the Primate, the Moderator General of the Presbyterian Church, the President-General of the Methodist Church, and the Chairman of the Congregational Union.

"We appeal to all citizens for a yet fuller response to the call of duty and patriotism. We believe that the hour is critical. We are convinced that Australia, which has done great things, is yet capable of arising to even greater sacrifices if the need is understood. The call came to us at the beginning of the war to be true to those ideals of civilisation and international justice for which our nation has stood among the world Powers. We cast in our sword with Great Britain unhesitatingly. We should have lost our soul if we had faltered.

"The power of the enemy is not yet broken. With whole-hearted readiness to do and to dare, we can win. But the danger lies in the fact that so many of us fail to realise how evenly the issue still hangs in the balance. No one section among us can fail in duty without involving all in the risk of unparalleled disaster.

"Let us prove that even if we have been divided on questions of policy we are not divided on the necessity for Australia maintaining her five divisions at full strength, and thus doing her fair share for the cause that is essentially ours.

"Remember that the destiny of Australia will be profoundly affected by victory or

defeat in this present war, and that without still greater sacrifices we cannot win the war or safeguard our national future. Therefore, we make this appeal. Let the spirit of loyalty and of good citizenship prevail. Put away all recriminations, act in the living present, and act together. Never was the old maxim more true than it is to-day—United we stand; divided we fall."

ARMIDALE.

Letter from the New Bishop.

The following letter of Christmas greeting has been read to congregations throughout the Diocese:—

My dear Friends,—I am more than thankful to Archbishop Johnston for the kind opportunity which he has granted me of sending a little Christmas message in advance previous to my arrival. Paper greetings always sound a little stilted, and I long to give my first message the real warmth of flesh and blood. I shall soon have that privilege. But do let me say how gladly I look forward to coming into the Diocese of Armidale, and how grateful I feel to many who have neither met me nor known me, for the kind promise of their sympathy and their prayers. These are anxious days for all of us. There are so many homes that are carrying a big burden of anxiety on behalf of the war. There are ugly rifts in our ranks, and the grave danger that besets us is industrial strife and the loss of national fellowship. Whatever may be in store for us, our first patriotic duty is that we all pull together and loyally take our share in whatever sacrifice the Empire may demand. Crises and changes of all sorts seem imminent. Only the spirit of brotherhood, for which Christmas and Calvary stand, can inspire us to meet them. The Church must set the example. In the Armidale Diocese each of us can do something to create and win Christ's spirit of sacrifice and unselfishness. If we are to fight German tyranny, the Church must show what the new democracy is to be. Forgive me if I plead very earnestly for a spiritual brotherhood.

I am only a new brother just entering your Church life in Armidale. The one ideal which I can form of a Bishop, here and now, as I approach my episcopate, is that of a father among sons, as a brother among brothers. Will you pray for all of us, including myself, that this coming Christmas may bring us together as members of Christ's Household? What is a Diocese but the place where men dwell together in a family? In the Spirit of Christ's brotherhood, I know that I may claim a share in your prayers and intercessions.

The Late Bishop's Grave.

At a meeting of the Bishop-in-Council held on the 14th November, 1916, it was decided to take steps to have a head-stone erected over our late Bishop's grave. The Council believe that there are very many throughout the Diocese who, on account of their affec-

tionate regard for the late Bishop, will be glad to be allowed to take part in this work.

In Memoriam.

The Rev. Henry Jobson, who recently passed to his rest, will be long remembered by a large circle of friends in New South Wales and Victoria, as a hard worker, a very active sympathiser in all that was good, a loving Christian, a sound Churchman, and a loyal friend.

Drawn into the Church ministry by Archdeacon Henry Langley, of Prahran, near Melbourne, some 35 years ago, in the days of Bishop Moorhouse and Dean Macartney, the Rev. Henry Jobson was one of the body of men whose mark has been made deep in more than one diocese. Staunch to the principles of evangelical Churchmanship, his affectionate nature responded to every demand of Christian brotherliness, irrespective of party, school or "colour."

Beginning his ministry at Cranbourne, in Victoria, he held, during his career, some "important" parishes, including Maclean, Lismore, and Kempsey, in the present Diocese of Grafton. While Vicar of Kempsey he was Rural Dean of the Hastings and Macleay, 1904-1912, exchanging in 1912 to Warialda, where he so recently died, leaving a widow and seven children, one of whom, Bert, has gone to the front. Ever jealous of the honour of his Divine Master, and aflame with missionary zeal, his presence was an inspiration to good work, and his abounding cheerfulness an uplift to those around.

VICTORIA.

BENDIGO.

There is a strong rumour that a prominent Sydney clergyman is being chosen for the vacant rectorship of St. Paul's Cathedral, Bendigo.

WANGARATTA.

Ordination.

The Bishop of Wangaratta held an Ordination in his Cathedral on the Feast of St. Thomas, Priest, Rev. Roland Noel Morrison; Deacons, Mr. Rowland Isherwood, Th.L., Mr. Charles John Llewellyn Sumner, Th.L., Gospeller, Rev. R. Isherwood, Preacher, the Ven. R. H. Potter, M.A., Archdeacon of Wangaratta.

Changes.

In view of some contemplated changes in the Diocese, the Rev. C. J. L. Sumner is temporarily acting as Assistant Minister for St. Columba's Hall Districts. Other appointments are:—Rev. R. N. Morrison, Curate of Myrtleford, to be Rector of Myrtleford; Rev. R. Isherwood, Th.L., to be Curate of Bethanga.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Christmas.

The Archbishop returned from his visit to Dunwich and Russell Island and preached at his Cathedral on Christmas Eve. At the close of the service a number of carols (some new to us, from Dr. Dearmer's collection) were sung, and gave much pleasure to the congregation. On Christmas Day the Archbishop celebrated and preached an appropriate sermon. The collections on this day were devoted to the Clergy Widows' and Orphans' Fund.

The Late Sir Arthur Morgan.

Sir Arthur Morgan, President of the Legislative Council, Lieutenant-Governor of Queensland, and ex-Premier of the State, was called unexpectedly to rest on Wednesday, December 20.

A State funeral was accorded him. The body was brought to St. John's Cathedral, where the funeral service was conducted by the Archbishop, assisted by Canon Batt (Sub-Dean), and the Cathedral clergy. Very great regret has been generally expressed at his decease, not only because of the important position he held in the State but also because of his loyalty and consistent Churchman; for some twenty years he represented his native town (Warwick) at the Diocesan Synod, ever ready to assist and aid the progress of the Church. Though he was not a frequent worshipper at the Cathedral,

except when acting as the Vice-Regal representative, he regularly attended the services in the little Mission Hall close to his residence and helped the good work there. The Archbishop, before his sermon, on Christmas Eve, voiced the feelings of all present when he made appropriate reference to the loss the Church had sustained, and the deep sympathy we all felt for Lady Morgan and her family in their sudden and sad bereavement.

WEST AUSTRALIA.

BUNBURY.

Cathedral Jubilee.

The fiftieth anniversary of the consecration of the present cathedral building at Bunbury was recently held. Disappointment was felt at the absence from the services of the Bishops of the Province. The Archbishop had gone to the front, the Bishop of Kalgoorlie was absent owing to ill-health, and the Bishop of the North-West, owing to the uncertainty of the date, had left Fremantle. The series of special services and social functions that were arranged during the octave were successfully carried out.

SOUTH AUSTRALIA.

ADELAIDE.

Ordination.

The Ordination was held in the Cathedral on St. Thomas' Day. The sermon was preached by the Rev. Canon Howard. The Ordination candidates were at Bishop's Court from the 19th to the 21st. Wednesday, the 20th, was observed as a Quiet Day, and the addresses were given by the Rev. R. P. Hewgill, M.A.

Bishop of Willochra.

The Bishop of Willochra will preach in the Cathedral on the first Sunday in the New Year, and will preside at the A.D.M.A. Summer School, which is to be held at Port Elliot, from January 9 to 16.

NEW ZEALAND.

NELSON.

The Cathedral.

The work of removing the spire has now been completed, and the sorry wreck that remains should be a constant incentive to the Churchpeople of Nelson and the Diocese to accelerate the building of the new Cathedral. We hope at an early date to announce the measures preliminary to that task. Missionary interests have been well to the fore of late. The Bishop of Melanesia preached in the Cathedral, and later addressed a meeting in furtherance of his work. On the Day of Intercession for foreign missions we welcomed Mr. Broome Smith, who gave us a thrilling account of pioneer work in West Africa. Then, on Advent Sunday, the Maori Mission had its turn, the offertory being much in excess of former gifts. All this is a healthy sign, for there is no surer sign of vigour at the heart than free circulation at the extremities. Solicitude for the "regions beyond" is the surest proof of true spiritual life at home. The Dean has offered the Assistant Curacy at the Cathedral to the Rev. H. Warren Austin, M.A., Curate of Walcott, Bath, but at present serving as Chaplain to the Forces in France. Mr. Austin was, prior to his Ordination, a member of the Dean's congregation in England, and is also a graduate of his College (Queen's) at Cambridge. Mr. Austin cannot relinquish his present work for some months. We must, therefore, not expect to see him until the middle of next year.—Diocesan Gazette.

Second Summer School.

The Summer School for Sunday School Teachers and others will be held at Nelson from Thursday, December 28, 1916, to Wednesday, January 3, 1917. Chairman: The Lord Bishop of Nelson. Bible Readings: The Bishop and the Very Rev. the Dean of Nelson L.L.D. Lecturers: Miss Turner and Miss Park, B.A. There will be Practice Schools for demonstrational work, Lectures on Organisation and Teaching, and Bible Readings, with abundant opportunity for discussion.

Correspondence.

We have received a letter from "Bio" complaining of the lack of interest taken by the members of the C.E.T.S. Council (Sydney), as evinced by their absence from the Council meetings.

STUDY THE BIBLE.

An eminent Professor of Literature once remarked:—

"We have done almost everything that is possible with these Hebrew and Greek writings. We have overlaid them, clause by clause, with exhaustive commentaries; we have translated them, revised the translations, and quarrelled over the revisions; we have discussed authenticity and inspiration, and suggested textual history with coloured type; we have mechanically divided the whole into chapters and verses, and sought texts to memorise and quote; we have epitomised into handbooks and extracted school lessons; we have recast from the feminine point of view, and even from the standard of the next century. There is yet one thing left to do with the Bible: simply to read it."

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CATECHIST WANTED.—Evangelical Parish. £100 per annum. Apply Rector, St. Stephen's, Penrith.

ORGANIST WANTED from February 1st, for St. Paul's Church, Wahroonga. Apply to Rector, Rev. S. Taylor.

WANTED, CATECHIST or CURATE.—Apply, Rev. A. R. Shaw, St. Alban's, Wilson Avenue, Belmont.

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The Personality of the Worker.

The Council for Christian Witness on Social Questions has issued the following manifesto on the moral and spiritual causes of labour unrest.

The War has altered all perspectives. A new fellowship between the different sections of society has been created, but the nation has had cause to view with alarm the continued suspicion and antagonism between Capital and Labour, at least in many districts. Great problems will arise when the war is over with regard to the re-establishment of Trade Union regulations, and the vast industrial adjustments that will be necessary in the country no less than in the town. This makes it urgent upon all citizens, and especially upon Christian citizens who are bound to stand by the fundamental idea of brotherhood, that they should try to understand the root causes of our troubles, and, if possible, relieve them. We desire to affirm our conviction that the main cause of labour unrest lies deeper than merely material considerations. Not only is there a sense that material goods and the produce of industry are unjustly distributed, but there is a widespread feeling that the personality of the worker does not, under our present system, receive due recognition. During the hours of work, men and women who are in the position of workers, are regarded not as persons but as hands. They have little control even over those regulations which most vitally affect themselves, and are not even consulted as a general rule, unless they threaten to hold up industry by means of a strike.

We believe that one main requisite for industrial justice and peace is the association of labour in the management of industry—at least so far as conditions of work are concerned. It is desirable that the special knowledge possessed by labour in regard to some of the conditions of industry should be available for the more efficient conduct of the business. Some experiments which are being made at the present time in this direction hold out the hope that such an association would be of mutual advantage to Capital and Labour. Moral, political and economic conditions converge upon this policy.

1. The present system ignores the personality of the worker for so long a time as he is employed. To treat labour as a commodity to be bought cheap and sold dear is false, because labour is inseparable from the labourer, so that a man who sells his labour power is selling himself for so many hours a day. Moreover, the fact that one party to the process of production can only secure attention by threat of a strike and the stoppage of the industrial process introduces antagonism where combination is equally possible. Personality and fellowship alike require that Labour shall have a voice in the regulation of industry as a permanent arrangement, and not as an occasional concession.

2. The life of the whole community is often hampered and even seriously threatened by the strike between Capital and Labour. The association of Labour in the regulation of industry would go far to relieve the causes of such strife, and thereby strengthen the political life of the nation. Moreover, the development of responsibility in the workers, and the improvement in conditions likely to result would tend to produce a more efficient and valuable type of citizen. A democratic community depends for its health upon the full development of the faculties of all its citizens, and this development would be assisted by the policy which we advocate.

3. The true aim of industry is to supply the needs of the community, and in that aim, Capital, Management and Labour do in fact co-operate. Economically the present system is false because it rests on a double fallacy—(a) That industry exists for the remuneration of those who engage in it; (b) That its proceeds are to be divided between Capital and Labour in accordance with a trial of strength. The second follows from the first, for, if the motive to invest, to direct, or to work as a labourer be merely to secure personal gain, there is bound to be a scramble for the proceeds or else a temporary acquiescence in the result of the last scramble. The association of Labour in the regulation of industry would recognise what is in effect the truth of the matter, and would allow the distribution of proceeds to be determined by conference and right instead of scramble and might.

In conclusion, we would point out that

we have here merely another illustration of the principle, neglect of which is, in the last resort, responsible for war. When in any human relationships the different parties seek first their own good rather than the good of all, the seeds of strife are already sown. In all forms of human association or intercourse there is only one safe principle—"Seek ye first the Kingdom of God and His righteousness."

(Signed) C. OXON, Chairman.

LUCY GARDNER, Hon. Sec.

An Interesting Contrast.

The recent appointment of Lord William Gascoyne-Cecil to the bishopric of Exeter has been received with sharply contrasted feelings in English Church life. He is described as a High Churchman with a broad vision, and sympathies wide and deep—one of the most unconventional of clergy and of strong personality. We reprint by way of interesting contrast the Editorial Notes on his appointment from the "Church Times" and "The Challenge." The Church colour of the former is quite well-known, that of the latter is fairly "broad," not to say wide:—

"Church Times."

Quidnuncs and prophets have again been mistaken, and indeed they may well be forgiven for having failed to discern in the Rector of B-hop's Hatfield a possible Bishop of Exeter. Lord William Cecil took his degree—apparently a pass degree—from one of the less distinguished Oxford colleges, he was ordained to the curacy of Great Yarmouth, and after two years there went to Bishop's Hatfield, where he has since remained. His interests have lain chiefly in mission work in the far East, and one of his two books deals with changing China. Amiable, earnest and unconventional to the verge of eccentricity, he might have died a simple rural dean if he had been plain John Smith. But the political services of the Cecils can hardly be overlooked, even in a democratic age, and the Bishop-designate's three brothers have perhaps earned the right to more distinctions than they can themselves enjoy. We may, however, be permitted to express a doubt whether their united efforts in defence of the Establishment will avail to counterbalance the effect of an appointment which so strongly suggests family and political influence rather than personal qualifications for so responsible a post.

"The Challenge."

The appointment of Lord William Cecil as Bishop of Exeter was probably something of a surprise to most Church-people. Lord William is much better known to the inner circles of missionary societies than to the Church at large. But in the circles where he is known he is recognised as one who has shown peculiar insight and wisdom with regard to the far-reaching problems of missionary policy. What remains a wholly unknown quantity is his capacity as an organiser. There can be no doubt that his personal influence will be of the greatest value in Devonshire, and his concern for Foreign Missions will bring strength to the Church here; but we are disposed to think that the Episcopal bench itself will gain more than his own Diocese from having the advantage of his wide knowledge of Church problems throughout the world.

The Call to the Church Herself.

Primarily the Church is called to grasp her own failure to realise her mission as the body of Christ, the instrument of His will, the bearer of His message, the reflection of His spirit. There is the corporate failure—national, provincial, diocesan, parochial. There is the individual failure of each and every one of her members from the highest to the lowest. Failure notwithstanding numbers, wealth, position, opportunity. Failure to preach the Gospel to the poor and deliverance to the captive. Failure to grip the national life and justify her position as the national Church. In this connection the Church is deplorably out of touch with the Labor Movement and with "the man with a muffer round his neck and the woman with a shawl over her head." On the other side, the intelligent man of affairs is realising more clearly than ever her incapacities. There is a woful lack of faith, of spiritual fervor, and of breadth of vision. First and foremost there comes the individual and corporate reflection, confession, repentance concerning especially the strife and party spirit, the worldliness, the formalism, the unbelief and lack of vision in the Church. All has been well summed up under the two heads:—

1. Complacency based on forgetfulness of God.
2. The broken fellowship based on the neglect of duty to man.

No man who is truly ready to take part in a noble quarrel will ever stand long in doubt by whom, or in what cause his aid is needed.—Ruskin.

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O King of children, Thou hast said, That if we come to Thee, Thou wilt through all the years of life Our Guide and Saviour be; Lead us, we pray Thee, day by day, Lead us through darkness one night; Lead us along the narrow way, Lead us, and be our Light.

Our little feet will wander wide, Far out of sight of home, If Thou art absent from our side Whilst through the world we roam; Go with us, Saviour, step by step, Over the rugged road, Go with us through the wilderness, Go with us Home to God.

We cannot fight the foes who seek To slay our souls with sin, If Thou dost not make bare Thine arm The victory to win;

Fight for us with Thy sword of fire, Fight for us in Thy might, Fight for us till each enemy Is slain, or put to flight.

We cannot pass the Vale of Death, Nor face its shadows drear, If Thou art not, with all Thy strength, In blessed kindness near; Guide us, O guide us in our need, Let us not walk alone; Guide us right through the gates of bliss, Up to the great white throne.

—Walter J. Mathams.

A Brave Young Martyr.

In the first age of the Church a Christian was called to die as a martyr in the city of Antioch.

He told his tormentors to refer the question to any little child, whether it were better to worship one God, the Maker of heaven and earth, and one Saviour who was able to bring us to God, or to worship the many false gods whom the Romans served.

Now it was so that a Christian mother had come to the spot, holding by the hand a little boy of nine years old. The judge no sooner heard the martyr's words than his eye rested on the child, and, pointing to him, he desired the question to be put to him.

The question was asked; and, to the surprise of those who heard it, the boy replied, "God is one, and Jesus Christ is one with the Father."

The judge was filled with rage. "Oh, base and wicked Christian!" he cried, "thou hast instructed that child to answer thus." Then, turning to the boy, he said, more mildly, "Tell me, child, how did you learn this faith?"

The boy looked lovingly in his mother's face, and replied, "It was God's grace that taught it to my dear mother; and she taught it to me."

"Let us see now what the love of a Christian can do for you," cried the cruel judge; and, at a sign from him, the officers, who stood ready with their rods, or sticks, after the fashion of the Romans, instantly seized the boy. Gladly would the mother have saved her timid dove, even at the expense of her own life; but she could not do so; yet did she whisper to him to trust in the love of Christ, and to speak the truth.

"What can the love of Christ do for him now?" asked the judge. "It enables him to endure what his Master endured for him, and for us all," was the reply.

And again they smote the child, to torture the Christian mother.

"What can the love of Christ do for him now?" And tears fell even from heathen eyes as that mother, a thousand times more tortured than her son, answered, "It teaches him to forgive his persecutors."

The boy watched his mother's eye as it rose up to heaven for him; and when his tormentors inquired whether he would not now acknowledge the gods they served, and deny Christ, he still cried, "No! there is no other God but one: Jesus Christ is the Redeemer of the world. He loved me, and I love him for his love."

The poor child now fainted between the repeated strokes, and they cast the mangled body into the mother's arms, crying, "See what the love of your Christ can do for him now."

As the mother pressed it gently to her own crushed heart, she answered, "That love will take him from the wrath of man to the peace of heaven."

"Mother," cried the dying boy, "give me a drop of water from our cool well upon my tongue."

The mother said, "Already, dearest, hast thou tasted of the well that springeth up to everlasting life—the grace of Christ given to his little one—thou hast spoken the truth in love; arise now, for thy Saviour calleth for thee. Young, happy martyr, for his sake, may he grant thy poor mother grace to follow thy bright path."

The little martyr faintly raised his eyes, and said again, "There is but one God, and Jesus Christ whom he has sent;" and so saying, gave up his life.

Now comes the question to you, my young reader: What have you given up for Jesus Christ? You may not be called to give up large estates and great sums of money. You may not be forsaken of your dearest friends; for you live in a land where these losses seldom come from turning to Christ.

You are not called to give up your life for Jesus. But are you ready to give up the love and the evil deeds that are in the world? Are you seeking to cast away pride, and anger, and every unholy passion? Are you willing to give up your heart to Jesus, and your life for Jesus?

Think what sacrifices Jesus made for you. He became poor, that you might be made rich. He died on the cross, that you might live in heaven. And he now says to us, as he once said to the Jews: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life." (Matthew xix. 29). Look to him, in faith, for salvation, and, through the grace of his Holy Spirit, live to show forth his praise on the earth.

Be it your chief desire to prove How much you owe, how much you love; Contentedly the cross to take, And meekly bear it for His sake.

THE BETTER WAY.

In almost every community of Christians there are at least a few who might possibly be benefited by the moral suggested in the following incident. Two Christian men fell out. One heard that the other was talking against him, and he went to him and said, "Will you be kind enough to tell me my faults to my face, that I may profit by your faults in candour, and try to get rid of them?" "Yes, sir," replied the other. "I will do it. They went aside, and the former said, "Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer."

It was done, and when the prayer was over the man who had sought the interview said, "Now proceed with what you have to complain of in me." But the other replied, "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going round talking against you I have been serving the devil myself, and I have need that you pray for me and forgive me the wrong I have done you."

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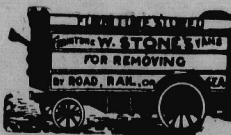
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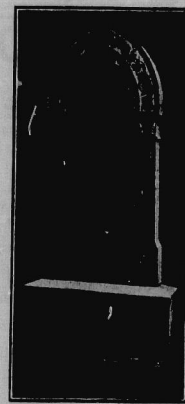
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Current Topics.

The "Times" in a recent issue has discussed the question of Foreign Missions in War time. Evidently there has been expressed the opinion, in some influential quarters, that missionary work should be curtailed, and the contributions transferred to War funds! The "Times" in a fine article on "The Nations and the Gospel," canvasses this opinion and is sympathetic with the vigorous prosecution of the Church war. One missionary society secretary has examined the figures, and finds that the total contributions of British Protestants would only suffice to pay for the expenses of the War for ten hours. This is a fact that should startle Christians generally, for we, too confidently, alas! hazard the opinion that even Christians are willing to make greater sacrifices for the defence of their nation than they are prepared to make for the extension of the kingdom of the King of kings. When are we going to get the true perspective? It may be that the War with its constant call to large self-denial in God's providence lead us to a right sense of proportion.

"Why is the Church advancing so little in her great world task?" was a question dealt with by one of the speakers at the big Gleaners' Union meeting in London the other week. In attempting the answer, Mr. Bardsley laid down the three primary conditions which must be fulfilled before the Church can attempt to evangelise the world:—(1) The Church must be possessed with a desire to evangelise the world; (2) We must understand more fully what evangelisation involves; (3) We must have courage to aim at nothing less than triumphant obedience to the commands of Christ and complete consecration to the fulfilment of all his purposes. He said:—

"Nothing less than a return to the conception of loyalty to Christ which possessed the early Church will enable the Church today to redeem the opportunities among the outcasts in India, the students in China, the accessible multitudes in every land. "Let us go back in thought to the early Church. The disciples of Christ were vividly conscious that they were His, that He counted upon their allegiance. They had to set new standards for the world, to think our what discipleship meant, in the home, the market, the profession. And they did it, with the result that the Church spread from village to village, from city to city, from region to region. Is not this exactly what we need—to think out afresh all that being a Christian means and involves: to set new standards; to be consistent in applying the teaching of Christ to the whole of life. The early Church, fresh from the hands of Christ, throbbled with missionary life. There was true Christianity—the real thing—and so there was witness and extension. The Church needs to be Christian, more Christian, and yet more Christian in its breaking away from all that is merely conventional, in its readiness to adopt new methods and to follow untried paths if the Spirit guides, in its compelling conviction that the will of

Christ is the salvation of all men and the redemption of the world, and that what He wills the Church in His Name is able to achieve. "The early Church was vividly conscious of the leadership of Christ. Let us lift up our eyes. The triumphant Christ is leading His Church to-day; we are linked with Christ, the Risen Lord, unto Whom all power has been given."

An interesting letter occurs under Dunedin (N.Z.) news, from the Minister for Defence. The idea of the Hon. J. Allen was a very happy one. The Christmas message to the soldiers and sailors of New Zealand who are engaged in the War contained a suggestion most practical, many an anxious friend, and many a far-off fighter got a glimpse into the reality of the communion of saints and all its comfort. "There is a spot where spirits blend And friend holds fellowship with friend: Though sundered far by faith they meet

Around one common mercy seat."

Now that the vote has gone against Conscription, other methods have to be employed to keep up our due supply of reinforcements in support of our lads who are at the Front. There are disquieting rumours about

that that supply is woefully deficient, and that we appear to have come to the end of our resources in volunteers for the cause of humanity and Empire. Vigorous steps are being taken to arouse the eligibles of the Commonwealth to a sense of duty; and the Government are making the terms of remuneration as good as possible in order to make the way easy for men who have financial responsibility. The appeal has gone forth, "Every One a Volunteer," in order to get all right-minded citizens into line and step in connection with this momentous question. It is a serious matter indeed to seek to urge men to go in jeopardy of their lives to partake in this great conflict; but the position is such that it is the manifest duty of those who are fit to place their lives at the disposal of their Empire. While we deplore the suffering and death and sorrow that are multiplying in our midst, we believe that it is all a sore necessity in order to save future generations from sufferings infinitely more terrible. The "dogs of war" have been unleashed by our adversaries, and only by supreme sacrifice can that mad act be remedied and reiteration made impossible. The hope of every patriotic Australian will be that we should keep our faith with the lads who have gone, and manfully bend our neck to the yoke of responsibility to defend that Empire whose aegis has safeguarded our national birth and our growth to national manhood.

The statement made a week or two ago by the N.S.W. Director of Educa-

tion at the Teachers' Conference "that there were to-day in Sydney 27,000 boys between the ages of 14 and 19 left to the chances of the hour and the accidents of their environment to be prepared to become the citizens of the State," is one that demands the urgent notice of every right-minded citizen. The words practically mean that there is a rising male generation in our great city without direct purpose or evident aim for their life. The question is one of grave significance and affects not only the city of Sydney, but all the great cities in Australasia. Are we to be satisfied with thousands of lads coming to manhood in our cities without trade or efficient training, simply to fill the already overcrowded ranks of unskilled labour, or to become a kind of flotsam and jetsam in the life of the community? Every child has a right to full development of his whole personality. If crowded city areas and home influence and life are such as are no help to growing children, it is the bounded duty of the State to deal with the question. Trade schools should be established, adequately equipped and efficiently controlled, so that boys with their special aptitude may be trained and started on life's journey. Never in the history of our land has the call come more urgently to parents and State to do all they possibly can and more, for the men and women yet to be.

No doubt the task of focussing the minds of the youths of our great cities upon a purpose and aim in life raises a bigger question. Australia is a land of freedom. She not only cherishes the principles and methods of democracy, but she boasts that she is the most democratic place in the world. Liberty to think as you like, say what you like, and do what you like is constantly being claimed on the part, not only of the young and thoughtless, but also of the great mass who style themselves "the true democrats." It is good to have liberty but liberty has its limitations. And one of the greatest problems before the leaders in the educational and ecclesiastical world of Australia will be to reconcile great individual liberty with national well-being and efficiency. Liberty can very easily run into licence, and democracy become an anarchy. If the future generations of our fair land are to be thoroughly efficient and able to meet the demands which shall be made upon them in the competition and trade between nations, such as shall inevitably come during the next fifty years, they must at once put themselves under restraint, discipline and thorough training. A nation must have ideals—ideals of citizenship, ideals of work, ideals of nationhood. But these ideals are not formed in a haphazard fashion. There must be