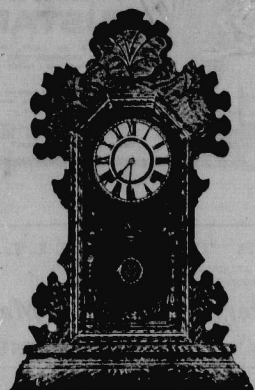


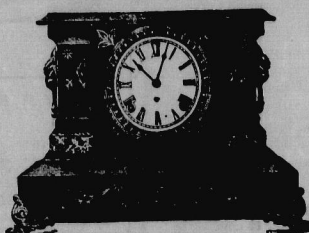
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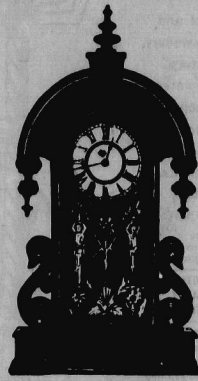


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Printed by William Andrews Printing Co. Ltd., 338 Castlereagh Street, Sydney, and Published by The Church Record Limited, at 64 Pitt Street, Sydney.

The Church Record

For Australia and New Zealand.

A Paper issued each week in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

VOL. I., No. 52.

DECEMBER 24, 1914.

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Current Topics.

The subject for the Sunday after Christmas day is "The Adoption of Sons." The Epistle (Gal. iv. 1-7) reminds us that

this was one great object of the Incarnation: "when the fulness of the time was come God sent forth

His Son, made of a woman, made under the law, that we might receive the adoption of sons." The Gospel (St. Matt. i. 18-25) gives St. Matthew's account of the Lord's Nativity, and the Collect is the same as for Christmas Day.

The three days immediately following Christmas Day are devoted to the remembrance of three types of "martyrs," or "witnesses" to the Lord. St. Stephen's Day, December 26, reminds us of the First Martyr, who was martyr both in will and deed; St. John the Evangelist's Day, December 27, tells of the loving Apostle who was ready to give his life for Jesus, a martyr in will, but not in deed; Holy Innocents' Day, December 28, takes our

thoughts back to the innocent children slain by cruel Herod when our Lord was born, martyrs indeed, but not old enough to be martyrs in will.

By St. Stephen's example we are encouraged in all our sufferings here upon earth for the testimony of God's truth to be ever "looking unto Jesus." The work of St. John the Evangelist was to cast the bright beams of God's light upon the Church by means of his Gospel, so that all might be led to walk in the light of God's truth. The Holy Innocents teach us that God can bring strength out of weakness, for if infants glorified Him by their deaths, He can also now use "the weak things of the world to confound the things that are mighty."

On Christmas Day, 1814, the Rev. Samuel Marsden held the first Christian Service in New Zealand, and this week the Centenary of that great event is being suitably

celebrated in the Dominion. The War has, of necessity, caused the Centenary celebrations to be shorn of much of their outward ceremony, but it is impossible to exaggerate the importance of the event commemorated. It was the beginning of a Mission full of glorious spiritual triumphs. In its early days, before the Maori War, the records of this Mission abound in incidents which show the wonderful transforming power of the Gospel of Christ among the wildest savages.

The Rev. Samuel Marsden was greatly impressed by the visit of the Maori Chief, Te Pahi, to New South Wales, in 1803. "Like Gregory in the market at Rome, he felt he had found a people that must be won to Christ." Some years passed, during which he had intercourse with other Maoris, and, visiting England, he sought the aid of the Church Missionary Society for the projected Mission to New Zealand. On his return voyage in the "Ann" he brought back with him the first missionaries (Messrs. Hall and King). Mr. Kendall, a schoolmaster, followed later. Among the crew of the "Ann" was a Maori Chief, Ruatara, who subsequently proved most useful in establishing the Mission.

Although the party arrived in Sydney in 1810, the recent massacre of the crew of the "Boyd," at Whangaroa, made it inexpedient to proceed to New Zealand at once. It was not until 1814 that Marsden started in the "Active," with his assistants, to form the first missionary settlement in New Zealand, and on Christmas Day, at the Bay of Islands, the first Christian Service was held, for which Ruatara had made preparations, and at which he acted as interpreter. It began by the singing

of the 100th Psalm, and Marsden preached from St. Luke ii. 10, "Behold I bring you glad tidings of great joy." From that small beginning, great blessings to the Maori people resulted, many of them becoming devoted disciples of the Lord Jesus Christ, and an example was set, which led many consecrated missionaries to take the Gospel to the other islands of the Pacific. Of these not a few, including Bishop Patteson, received the crown of martyrdom, but the results of their work among the savage islanders have been such as have hardly been equalled in any part of the Mission Field.

We look back upon 100 years since Marsden preached his memorable sermon; those hundred years synchronise with the modern era of missionary awakening. Before us to-day is a world open to the Gospel as never before. May God give to all Christians something of Marsden's spirit, so that to every person in the world may be presented an adequate opportunity of accepting Christ as Saviour and King.

In a recent issue we commented upon the wonderful step taken by the Russian Government in the prohibition of the sale of vodka, resulting in a loss of many millions of pounds to the national revenue. We have noticed, in some quarters, a desire to belittle this great sacrifice, and to minimise the effect produced. We therefore think it well to publish the following extract from the London "Challenge," which will throw further light upon the subject:—

"Yet once again may we revert to the vital subject of alcohol and war. We know now a little more in detail of Russia's prohibition of the State sale of vodka: when the whole story of it is written it may well form an unique historic precedent. The economic disturbance caused by restrictions imposed on drinking are known to our nation by the experience of bitterest controversy. The history of licensing legislation is full of unhappy episodes. In Russia reform has only been made possible by striking direct at the financial aspect of the problem. The Tsar has chosen as his champion of temperance the new Minister of Finance, M. Barck. For six months already the Russian Government has made experiments in temperance reform by suspending, for instance, the sale of spirits at railway stations. The war made the great step possible, for it is to be a holy war in Russia, and the Tsar is apparently bent on a true moral liberation for his people. Vodka shops were all closed on mobilisation, never—so it appears now—to open again. The enormous loss is to be recovered

by scientific schemes for transforming spirits from a beverage to a means of light and heat. A moral victory of incalculable importance is to gain, not lose, by the soundness of its practical attainment."

UNSEEN FORCES.

The real forces of every movement are always beneath the surface. The man who would do work of enduring worth, must, like the miner, dig for gold beneath the ground. All truly creative work is hidden and silent. It cares nothing for money, or reputation, or sensation, but only for real values. Seldom has the tendency to estimate work by external standards been so powerful as at the present day. We are all realists, and want visible results. But the work that counts is done deep down, and its fruits are slow to appear. He who seeks eternity must look beyond the moment; he who would do great things must be content to do little things; he who would transform the outward life—political, economic, or social—must begin with the centre. To purify and direct the heart and conscience of a people is to mould its future. To preach the Gospel is to control history.—"International Review of Missions."

THE CENSORIOUS SPIRIT.

Of all spirits, I believe the spirit of judging is the worst. . . . Looking for the faults which I had a secret consciousness were in myself, in other people, and accusing them; instead of looking for their faults in myself, where I should have been sure to find them all.—this, I find, has more hindered my progress in love, and gentleness, and sympathy, than all things else.—F. D. Maurice.

A Christmas Meditation.

(By Rev. A. Killworth, M.A., LL.B.)

Once again the holy season of Christmastide is here! Once again our hearts would respond to the merry sound of the Christmas bells. Once again their chiming reminds us of "The Old, Old Story" of God's wonderful love which must, sooner or later, effectually result in "peace on earth among men in whom He is well pleased!" Once again we are called upon to contemplate the "Mystery of God" in the revealed Christ, and to know and thankfully receive in actuality what had previously been known in dim, though ever increasingly clear outline to prophets and seers of old! "When the fulness of the time came God sent forth His Son." The purpose of God had been steadily unfolding itself "unto the Fathers in the Prophets by divers portions and in divers manners." The men of God in old time resembled dwellers in a valley surrounded by mists of almost impenetrable thickness. Now and again some happy soul occupied a favoured spot where the sun's rays found an opening, and revealed the beneficent glory of the heavens, which, in due time, was to flood the world. "But unto us," in very deed, "a Child is born, unto us a Son is given." Son of Man—Son of God—happy union of earth and heaven

in the one Christ; "the same yesterday, to-day, and for ever."

Christianity is, essentially, a historical religion, and the initial fact of the history is "The Incarnation of Jesus Christ our Lord." Various lines of type and prophecy converge to this great fact, just as the many-sided activities of the Christian Church diverge therefrom. "Come let us adore Him," who at this time became man, and rejoice that "in Him dwelleth all the fulness of the Godhead bodily." Let "The Mystery of the Holy Incarnation" be, above all others, the subject of devout and thankful meditation at this happy season; let our hearts go out in humble and grateful homage to the Eternal Father for "His unspeakable Gift"—Jesus Christ for us. For here, truly, we have the Image, the Vision of God Himself, in His practical outreach after sinful men. "And do we not all feel in our wanderings, in our restlessness and isolation, in our self-seeking and self-distrust, that we require this guiding, invigorating, inspiring Vision? Require to dwell upon it with the eyes of our heart enlightened, if we are to do our part as members of Christ's body?"

It is good for us to contemplate this great and glorious fact of our common Christianity; good for us to be on the Mount and to behold Him who is the Life of our life; but never must it be forgotten that right down in the prosaic path of daily life there are needy ones looking for help. Many, doubtless, will let their Christmas cheer begin and end with themselves, but let it not be so with us. Let this beneficent act of God be the actuating motive in, and the measure of the fulfilment of our social relationship to the poor, the sorrowful, the needy. Christmastide is essentially a Christian Festival, yet it is too often used by worldly minds for purely selfish, if not for sinful, purposes. The paganised pleasures, organised and indulged in, are an insult to the Christian spirit and temper. But let the members of the Christian Church show a better way. Let them show it by giving due attention to Christian worship—especially as centred in the great Sacrament of Praise and Thanksgiving—and due regard to some practical manifestation of the philanthropy of God in the direction of human helpfulness. Let the hungry be fed, the naked clothed, the sorrowful comforted, and the element of cheerfulness and joy introduced among the children. Then truly will the Church be contributing towards the removal of bridging over of those diversities and inequalities which too often now act as

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barriers to the spread of God's peace on earth and His goodwill among men—

I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat

Of peace on earth, goodwill to men!
And in despair I bowed my head;

"There is no peace on earth," I said:
"For hate is strong,
And mocks the song
Of peace on earth, goodwill to men!"

Then pealed the bells more loud and deep:
"God is not dead, nor doth He sleep;
The Wrong shall fail,
The Right prevail,
With peace on earth, goodwill to men!"

With peace on earth, goodwill to men!"

With peace on earth, goodwill to men!"

With peace on earth, goodwill to men!"

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With peace on earth, goodwill to men!"

With peace on earth, goodwill to men!"

With peace on earth, goodwill to men!"

With peace on earth, goodwill to men!"

Christmas.

Shine undimmed, O Star of Ages!
Hover round us, Angel wings!
Lowliest shepherds, wisest sages,
Worship still the King of kings!
King of kings on Throne Eternal!
Babe, Whose Birth we sing to-night!
Youngest! oldest, most supernal!
Life of Life and Light of Light!

Year by year some links are broken,
Mourned and missed by hearts that love;
Yet we trust the Christmas token,
Know them held by Thee above:
Know that ancient splendid story
Sung by seraphs in the night,
Spoke of an unending glory,
Life of Life and Light of Light!

Touch Thy stricken world with healing,
Bid our wars and discords cease,
Christmas Star! Thy rays revealing,
Shed across our storms Thy Peace.
Hush our tears and soothe our sadness,
Babe, Whose Birth we sing to-night,
Prince of Peace! Eternal Gladness!
Life of Life and Light of Light!

—Selected.

Young People's Corner.

Christmas Eve on the Moors.

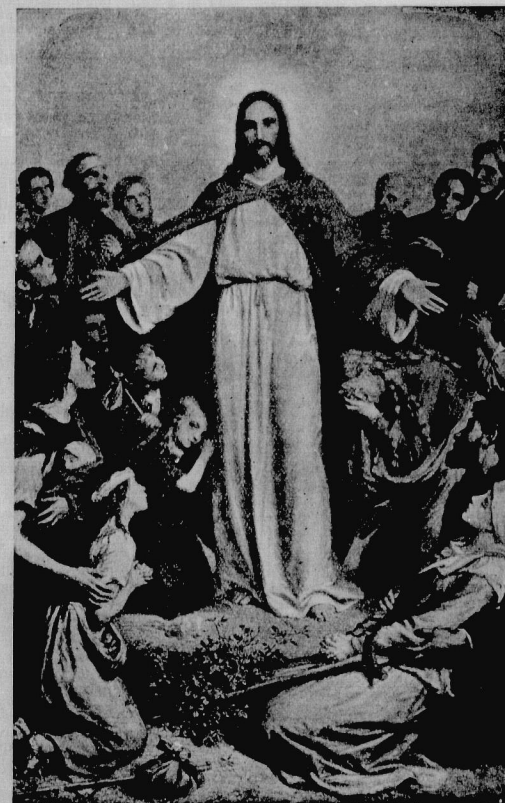
(By E. B. Trist, in "Our Empire.")

"Gracious goodness, child, hurry up with them dishes, or I never shall get my baking done this morning!" said Mrs. Marks, as she bustled about the kitchen. "It looks like more snow coming, and there are grannie's mince-pies and pudding to be taken across to Heatherlea this afternoon. I'd never forgive myself if she didn't get them, for I've never missed sending them since I was married, nigh on twelve years ago."

It was a bright, pretty kitchen with its shining red brick floor, and its home-made cloth rugs. Soon a delicious smell of hot bread and pastry filled the air, and when father came in to dinner all was ready.

"Eh, but it's cold!" said Mr. Marks, as he warmed his hands at the fire when he came in for his early mid-day meal.

Baby was cooing in the cot, and little Bobbie ran and sat on father's knee, pleased



"Come unto Me."

BIBLE IN A PECULIAR FORM.

What is, perhaps, the most extraordinary form in which the Bible has ever been offered is that edition of the Scriptures in the language of Uganda. The volume is of great length, but only three inches in thickness, and the same in width. A peculiar reason occasioned the adoption of this form. In Central Africa the white ants and other insects rapidly destroy books unless they are well protected. The representatives of the Church Missionary Society, accordingly, recommended to the Bible Society that it should issue this edition in a form that would fit into the tin biscuit boxes of a certain firm that is popular in Uganda families. This was done, and the anti-proof tin box is just large enough to hold this Bible, a small Bible history, a Hymnal, and a Prayer Book.—"The Missionary Review of the World."

to have a little attention after being left to play alone all the morning.

"Do you think it's going to snow, father?" said Janie.

"I think it likely, lassie. Why do you ask?"

"I have to go across to grannie's after dinner to take her Christmas things, so perhaps I had best start at once," answered Janie.

Father looked rather grave when he heard this, for it was five miles along an exposed road on the top of the moor to the hamlet where Grannie Garton lived.

"Is it fit for the lassie to go, Mary?" he asked his wife. "I wouldn't like her to be caught in a snow-storm."

"My, yes, she must go," said Mrs. Marks. "Mother would be terrible upset if she thought we had forgotten her, and Janie will be back before it's dark."

—Phillips Brooks.

"Well, then, be quick, child. Is the basket ready?"

"Yes, father, quite ready. 'I'll be off directly.'"

"Put on this warm shawl, Janie; and here are some peppermint lozenges, they seem to keep the cold out, I always think."

The wind whistled in the few small stunted trees, and the scant grass and dry heather was crisp under her feet as Janie trudged bravely along in the bitter, biting wind. Heavy dark clouds were banking up in the north, though every now and then pale gleams of sunshine gave hope that perhaps the storm might pass.

It was Christmas Eve, and Janie was thinking happily of the morrow, its bright services in church, and the presents and cards which she had prepared for father, mother, Bobbie, and baby. So the way did not seem long, and she didn't even think of being cold.

The basket was heavy, and she was tempted to seek a sheltered place to rest awhile. But father had told her to hurry, and Janie knew that her father never said anything without a good reason.

It was two o'clock, and the wintry sun was shining, when she reached the little hamlet. To her surprise there was no sign of grannie, and no fire in the grate when she opened the cottage door. Her calls brought no answer, but, hearing a cough, she ran upstairs. Then how she wished mother was there. For grannie was in bed, looking very ill, though she smiled brightly when she saw Janie.

When the coughing fit was over, Mrs. Garton told Janie that she had felt too poorly to get up, and she supposed that all her neighbours had been so busy with Christmas preparations that no one had come in.

"I am glad I came, grannie. I will get you some tea and toast as soon as I have lighted your fire, and then I must go to Mrs. Smith to ask her to look after you when I am gone."

Janie chatted to grannie while she worked, and gave her all the home news, but, presently, noticing a tear stealing down the old lady's cheek, she asked if anything was hurting her.

"Why, dearie, I was just thinking of my Jim, and wondering where he is, and if I shall ever see him again; it's a weary while since he went away."

"Mother was saying, a few days ago, that it was a good while since we had a letter, and perhaps one would come this Christmas. I don't remember Uncle Jim. He went to Australia before I was born," answered Janie.

"Aye, to be sure, and now you are ten. Jim was my baby, and I thought the world of him, for my old man died soon after he was born. I pray every day that I may see him again before I die, and maybe the dear Lord will see fit to send him."

"Oh, grannie, wouldn't Uncle Jim be a lovely Christmas present?"

"That he would, but I doubt I shan't live till another Christmas," said Mrs. Garton, with a sigh. Presently Janie ran off to tell Mrs. Smith, who, when she heard that her old neighbour was ill, was full of sympathy, and promised to send her daughter, Nellie, to sleep that night with Mrs. Garton.

As Janie put on her shawl and hat to start for home, Nellie Smith arrived with a parcel of cake for her to eat on the way.

"Mother thought you might be hungry, and says you mustn't loiter a minute, for she's sure it's going to snow," said Nellie. "Oh, I shall soon be home," answered Janie, cheerfully, though she was really rather dreading the long walk back, and feeling a little bit forlorn, poor child, after finding grannie so ill.

The wind was colder than ever, and blew in heavy gusts. The sun had gone down, and, as the black clouds gathered, it rapidly

grew dark. Soon Janie found it difficult to see the track.

Presently a few snowflakes fell. They were the heralds of the storm. In a few minutes a whirling mass of snow blotted out all signs of the path, and was so thick as to be blinding and choking.

Janie was a brave child, and had lived all her life on the fells, but had never before been out alone in such a storm.

Presently, as she stumbled along over the rapidly drifting snow, she came to a place which was unfamiliar and felt sure she must have wandered from the path.

Kneeling down, she whispered, "Dear Lord Jesus, help me to be brave, and show me the right way."

Then, as she struggled on, she saw that in one direction there was certainly rather more light, so she turned that way, and it seemed as if in the midst of the light she saw the stable at Bethlehem with Joseph, and Mary with the Christ Child in her arms, and that He was holding out His little hands and smiling His radiant, heavenly smile. This was the beautiful answer to her prayer, and, murmuring her thanks, she trotted on quite sure now that she was going the right way.

Hark! was that a groan? Yes, surely there was someone else out on the moor, and in a worse plight than herself. Stepping carefully in the direction of the sound, she found a man crouching behind a snow drift.

Kneeling beside him, she asked if he were ill.

"No, but I am lost, and have hurt my foot," he answered. "If you know the way, I shall be glad to go along with you, little one; it's many a year since I crossed this moor."

Janie helped him to his feet and, resting one hand upon her shoulder, he limped along beside her.

"It's bad weather for a little lass like you to be out alone, but it's lucky for me that you were," said the stranger.

"I am hungry, and I expect you are," said Janie, "and I have some cake here which we will share."

The food did them both good, and, as the snow was not falling quite so heavily now, Janie had breath enough to chatter cheerily.

She told the stranger about her visit to grannie, but had not got very far with her story when he stopped her and said:—

"What's your name, child?"

"Janie Marks," she answered, much surprised at his manner.

"My sister's child, by all that's wonderful!"

"Are you Uncle Jim in Australia?" asked Janie, clasping her hands.

"Well, I was Uncle Jim in Australia, but I am now Uncle Jim in the snow. Thank God, lassie," he added, in grave tones, "that you were led to find me, or I certainly should have been frozen to death."

"Janie, Janie!" a voice called through the darkness, which Janie recognised as her father's; and soon Mr. Marks had his arms around his little girl and was welcoming his brother-in-law whom he had not seen for years.

That night, after she was warmly tucked up in bed, Janie told her mother of the vision and how it had led her to find Uncle Jim.

Next morning Uncle Jim went to Heathcote, and grannie's joy at having her son home again soon made her quite well; so there was nothing at all to spoil the very great happiness for them all of that Christmas Day.

Human words, remember, do more than convey bare facts, they convey the tone of the mind from which they come.—Knox Little.



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Personal.

Rev. I. Adams, who has just been appointed Archdeacon of Kildare, Ireland, is an old Moore College student, and was ordained in 1870 by Bishop Barker, who sent him to Townsville, Queensland, that portion of the colony being in charge of the Bishop of Sydney. He has been in Ireland many years. He did excellent work at Townsville, and is the first Moore College man promoted to an Archdeaconry in Ireland.

The Archbishop of Melbourne unveiled, last week, at the Melbourne Church of England Grammar School, a portrait of the retiring Headmaster, Mr. G. E. Blanch. The portrait, which was painted by Mr. Norman St. C. Carter, an Old Boy of the School is an admirable likeness, as well as a work of art.

Archdeacon Samwell, Rector of Petersburg, S.A., has been appointed Rector of Mount Gambier, in succession to Rev. R. K. Collisson, who has gone to Craferas.

Rev. Cyril Barclay, a member of the St. Barnabas' Brotherhood, North Queensland, and a son of Mrs. Florence Barclay, authoress of the "Rosary," has been suffering severely from typhoid fever, but is now out of danger.

Mr. Wilfred Selwyn Kent Hughes, son of Dr. Kent Hughes, of Collins Street, Melbourne, has been selected as the Victorian Rhodes scholar for 1915. Mr. Kent Hughes, who is 10½ years old, is in Egypt, being a sergeant in the Australian Imperial Force. The selection committee felt that the circumstances of Mr. Kent Hughes' absence from Australia justified the unique step of appointing a Rhodes scholar who was already abroad, especially in view of the fact that of the Victorian Rhodes scholars at present at Oxford, not one remains in residence at college. All are serving the country under arms. Mr. Kent Hughes' selection will not interfere with his military service. Special arrangements will be made to reserve the scholarship until such time as he is able to take advantage of it.

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Dean McCullagh, of St. Paul's Bendigo, on Friday last, celebrated the jubilee of his ordination.

Born at Palmerston, near Dublin, in 1831, Dean MacCullagh was educated at Clontarf Crescent, Dublin, after which he read at Trinity College for two years. He intended to take up mission work and entered Islington College, London, but, as his eyesight was affected he came to Australia under medical advice in January, 1863, at the age of 31.

Dean MacCullagh was trained at Moore College, and he began his clerical career in Victoria, at Lancefield. In six years he established ten Churches and ten secondary schools. He married at Lancefield, where his wife died.

In 1870 he left his parish and took charge of St. Paul's, Bendigo, where he has remained ever since. In 1872 he was appointed Canon, and in 1883 Archdeacon. In 1891 he made a trip to England for the benefit of his health, and, on his return, was raised to the rank of Dean, Bendigo having become a Bishopric.

For half a century Dean MacCullagh has freely given his best services to the people. No deserving appeal to him has ever been unheeded, and he has been rewarded by the gratitude and affection of many thousands of people who have come under his kindly influence.

The Rev. C. H. Eva, formerly in charge of the pastoral district of Hastings, Victoria, has been licensed as Assistant Missioner for the Diocese of Landaff, under the direction of Bishop Crossley, with whom Mr. Eva is to reside at Dinas Powis, near Cardiff.

Miss Marsden, a great granddaughter of the Rev. Samuel Marsden, has been visiting Auckland, N.Z., for the purpose of taking part in the Marsden Centenary Celebrations. She was entertained by the ladies of the Church

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Missionary Association at their depot on Friday last.

Rev. E. C. W. H. Limbert, who has been in charge of Murat Bay, S.A., since 1911, has accepted the charge of the Koolunga Mission, and will begin his new duties in February.

Rev. H. E. S. Dyson has accepted the charge of Maitland Mission District, S.A., and will begin his work there in February.

The Bishop of Adelaide has appointed the Rev. H. A. Williams to be Curate to the Rev. W. A. Swan in the Franklin Harbour Mission, S.A. Mr. Williams will be succeeded at Port Pirie by Rev. G. T. Shetliffe.

Bishop Blyth, who recently resigned the position of Bishop of Jerusalem, which he had held for 27 years, did not long survive his retirement. He passed away on November 5, at the age of 82 years. The London "Record" says:—"It has not always been easy to approve his policy, but it must be recognised with gratitude that he did a really great work, which will have abiding results."

Rev. Canon Watson, Th.Soc., has resigned the Wardenship of the Diocesan Theological Hall, Bendigo.

Prayer for those Engaged in the War.

Oh, Heavenly Father, Who art a Strong Tower of defence to those who put their trust in Thee, we commit unto Thy faithful keeping all our brethren who encounter danger at their country's call. Watch over them and protect them. Cover their head in the day of battle. Shield them from peril by day and by night, on sea or on land. Grant unto us for whose sake they enter into danger that we may support them by prayers and intercessions. Show unto us each what sacrifice Thou dost ask of ourselves. In Thy own good time grant unto us all the blessings of peace. For Jesus Christ's sake. Amen.

READING.

I would utter a caution against a too exclusive adherence to one class of books. There is certainly a danger of cramping the mind and losing power and sympathy by unfamiliarity with other classes of literature. It is surely well for those who have leisure to make their reading more varied, and to train and cultivate their minds by some little study of history, biography, natural science and poetry.—Bishop Walsham How.

Oh! that we all knew or remembered what words are! Surely they are the most terrible powers in this universe. No chemical combination that I ever heard of are like them for effects, good or mischievous, heavenly or diabolical.—F. D. Maurice.

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Our London Letter.

(From Our Own Correspondent.)

London, November 13, 1914.

Day of Prayer.

The Day of Humble Prayer and Intercession in connection with the war has been fixed by the King for Sunday, January 3. It seems a long way off, largely because, perhaps, a new year always does seem a long way off until it has actually arrived. Moreover, being a Sunday, there is not that "strikingness" about it which would belong to a week day with business specially suspended by Royal authority, but then it avoids any abuse which might arise of the occasion being turned into a holiday, as some, if only a few, might do. Anyhow, there is the day fixed; it remains for us to prepare for and anticipate it by living in a state of intercession until it comes, and continuing in the same when it has passed. The other religious bodies intend, of course, to observe the day besides us of the Church of England, and doubtless the whole Christian community throughout the Empire will also do so. The solemn day will be at once the culmination and the continuation of previous heart-searching and humiliation to be carried on until our God confers upon us the blessing of the lasting peace we desire.

Board of Missions.

The Central Board of Missions, which is being well led by its new Secretary, the Rev. H. Saumarez Smith, was faced with a great difficulty when it was found that its Annual Autumn Meeting could not be held at Cardiff, as arranged, owing to the war. It was adroitly got over by falling back on London, where it was held on Wednesday. It would have been a great pity had it been passed altogether, and as it was, a most interesting and timely set of subjects were considered. The Bishop of St. Albans, Dr. Jacob, the most experienced of almost all our Bishops, who has been an immense strength to the Board ever since its foundation, presided in the absence of the Archbishop of Canterbury, whose burdens are heavy and great just now. It was natural and almost essential that the war and its effect on missionary work should be the foremost subject, and the Rev. Cyril Bardsley's paper with which it opened on "Lessons to be learnt from history for the present situation," is printed in full in this week's "Record," and will doubtless be laid before your readers. The Bishop of Winchester, Dr. Talbot, who is one of the missionary "experts" of the Church, followed Mr. Bardsley on "the effect of the war on the missionary spirit and activities of the Church at Home." Bishop Montgomery gave a "Progress Report" on the effect of the war on Missions abroad. He quoted from the "Pekin Gazette" as follows: "The sight of eighteen to twenty millions of men engaged in the brutish work of slaughter in the fifth

of blood is indeed a terrible commentary upon the influence of Christianity in Europe during the last 1900 years." Presumably the quotation was of Chinese origin, as it said that the Gazette is now in German hands. Other topics considered were the bearing of the war on the duty of candidates for missionary service; the opportunities of the Diocesan Boards of Missions at the present time; and the desirability of calling together the committees of the missionary societies for a united day of prayer.

Diocese of Chelmsford.

The fortunes of the new Diocese of Chelmsford with its problems of large centres of population combined with those of a wide rural district are being followed with keen and sympathetic interest by Evangelical Churchmen, and not ungenerously by other sections of Churchmen. It contains in "London-over-the-Border" an area of very dense population, with all sorts and conditions of men, with whom, owing to his experience in his late parish, the Bishop is highly qualified to deal. The Bishop never fails to utter strong and stirring words when addressing bodies of Church-people in his Diocese, as he has been doing this week at a diocesan anniversary at Chelmsford, when he exhorted, "Every individual member of the Church to be full of the missionary enthusiasm," meaning it in a full and complete sense. They needed to have a "burning desire to pass on the message, and to get hold of someone else." The Church Congress for 1915 has been fixed to be held in Chelmsford Diocese, at Southend-on-Sea, a place amply provided with the necessary accommodation and facilities for such a gathering as the Congress. The Congress will undoubtedly draw immensely, and under the inspiring leadership of the Bishop be an occasion fraught with much profit to the Church and to religion.

Portrait of Bishop Moule.

A pleasing honour has been conferred on Dr. Moule, of Durham, by the presentation by the Diocese of a portrait of himself. There are few men who draw out the loving esteem of others towards themselves like Bishop Moule. Of high spiritual principles and attainments, he lives them out in his own life—a living epistle known and read of all men. The presentation took place at Auckland Castle—the original Auckland!—Lord Barnard (who has done such conspicuous service to the Church in the chairmanship of the Archbishops' Committee on Church Finance), making the presentation, Lord Londonderry, who was present, said that he had been privileged to know many Bishops of Durham, and in Dr. Moule they had one whose ability and love of his work had endeared him to every soul in the Diocese, irrespective of party, religion, or politics. This just expresses the case—he is purely Evangelical, yet manages to win and retain the respect and affection of Churchmen of all schools. Militant Protestantism sometimes chafes at his

large-hearted consideration for the sacerdotalists which he exhibits, without, however, surrendering any of the well-known principles for which he stands.

Correspondence.

Regarding Holy Communion.

(To the Editor "Church Record.")

Sir,—During a ministry of over thirty years in various Dioceses, I have seen many diversities of practice in the administration of the Lord's Supper. These may usually be due to the preference of the minister, or the necessity of time, or the number of communicants. Amongst them are the frequency or infrequency of administration; the hour of administration; the administration itself; repeating the words to every communicant, to two or more at once; or to the number who kneel together at the Communion rail. There is also diversity as to the saying or singing of portions of the service, and as to the use of hymns before, during, or after the service, as it stands in the

KATOomba CONVENTION will be held at "Khandala," foot of Katoomba St., from Monday, 4th, to Friday, 8th, January, 1915. Full particulars may be had on application at office of China Inland Mission, B.N.Z. Chambers, Wynyard Street. Christians are cordially invited to attend.

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Prayer Book. Again, that service is sometimes (legally or otherwise) abbreviated, the Ante-Communion and (very often) the exhortation, "Ye that mind to come," etc., being omitted.

There is also much diversity in the practice of communicants themselves; some are very regular, weekly, or monthly, some irregular. A considerable number communicate perhaps once or twice a year, or less. The manner of receiving also varies, some simply take the bread as they do the cup; others (many nowadays) adopt a more formal method with crossed hands; some few precede or accompany their receiving by other ceremonies, e.g., making the sign of the cross. Some evidently prefer one hour of the day, and some another.

It has occurred to me that a discussion on these matters would be useful, provided the controversial spirit could be excluded. The administration and receiving of this Holy Sacrament have evidently a place of first importance in the New Testament, and in the formularies of the Church of England; and neither the one nor the other lay down rigid rules of uniformity in regard to every one of the variations mentioned. It may be assumed that the diversities, at least in many cases, occur through the belief or experience of clergy or communicants as to the helpfulness, perhaps the grace, or the particular time or method which they use. And in regard to frequently or infrequently celebrating or communicating, there is probably some idea of doing what is indicated by the New Testament or the Prayer Book, or perhaps of satisfying with a minimum their own sense of what the Lord or the Church requires.

To be useful, such a discussion must, I think, be of a practical nature, and must give the testimony of clergy and laity as to their own experience, as to what they have found helpful in their own life, while it certainly would not exclude the consideration of the nature and purpose of the Sacrament, or perhaps of the edifying of the Church. If your readers will give this testimony, it may be helpful to others, and it would perhaps in many cases be best given or published anonymously. It should also be the testimony of not a few, but many separate witnesses.

If this suggestion evokes such testimonies I will, with your permission, gather up and discuss the points as they are presented.

PRESBYTER ANGLICANUS.

Parties in the Church.

(To the Editor, "Church Record.")

Sir,—It was reassuring to find that "Old Disciple" could not specify any cases of unforbearing and uncharitable treatment on the part of Evangelicals towards the High Church brethren. We are solemnly informed that it is in mental attitude rather than in act the former are to blame. If this is so, it is somewhat puzzling to me to find Evangelicals associating with High Churchmen in so many ways, as witness the frequent exchange of pulpits, recent mutual conference at which the Bishop of Newcastle spoke, and the Quiet Day at St. Jude's, Randwick. Possibly if "Old Disciple" knew Evangelicals a little better he would modify his rather sweeping judgments. Concerning the latter part of his letter, in which he refers me to "any history of the Evangelical party," I beg his pardon, and tell him that I refuse to be dismissed in that airy fashion. The onus of proof is on "Old Disciple." He made the statements; he must substantiate them by plain references.

"SUBURBAN."

Sydney.

Candidates' Ordination Fund.

We have received the sum of 7/ from Miss M. M. Gibson, for the Candidates' Ordination Fund. Total to date, £7.

We should continually examine ourselves whether we are arguing for the sake of truth or triumph.—Archbishop Whately.

Not only to say the right thing in the right place, but, far more difficult still, to leave unsaid the wrong thing at the tempting moment.

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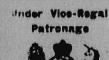
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The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of correspondents, or in articles marked "Communicated."

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The Church Record.

DECEMBER 24, 1914.

A SHADOWED CHRISTMAS.

Strangely incongruous seems the observance of Christmas in the midst of a world of sorrow, strife and suffering. For the predominant notes of the season are joy, goodfellowship and happiness. No Christian Festival receives such a general recognition as Christmas Day. For weeks before its arrival the shop decorations forecast its approach, and Christmas presents of endless variety are displayed to tempt and satisfy the Christmas sentiment. The Post Office groans under the burden of its Christmas mails, full to bursting with good wishes and love gifts of every shape and kind that go from heart to heart at this joyous season. Christmas trees, Christmas cheer, and Christmas toys and presents impress the rising generations with that sentiment of joy and good cheer, attached by long association to this Day of days. This is the aspect of Christmas that appeals to the mind of the world; and the world has claimed it as its very own, for "the world and his wife" go bankrupt in their inordinate celebration of Christmas. Ah! but the world ever debases what it smiles upon; and to-day in sober reality, the Christian appearance of the Christmas Season is but a veneer, yet specious enough to deceive and lull to false security the unwatchful Christian, as well as to detract quite subtly the marrow of his Christmas observance and joy.

That this is so can easily be seen by the kinds of Christmas celebrations most in vogue. The holiday aspect of the Day is altogether the most prominent. In fact, in the vast majority of cases the holy day aspect has ceased to exist. The world would have it so. Its votaries throw off quite boldly every vestige of concern for the sacredness of the occasion. They want no worship of the Christ Who was born in the lowly manger of Bethlehem. The great Person of the Day is as far as possible kept in the background. Even the mutual greetings they exchange with such scrupulousness are as applicable to July 25th or any other day as to December 25th. You may go the round of the shops for cards of greetings, and, except in religious depots, you will

scarcely find a card among the many millions with any reference to the true Christmas Message. In spite of all the outward show and obtrusiveness of the world's regard for the Day, the world's Christmas is but an empty caricature of the Christian's Day.

It behoves all lovers of the Christ of God to jealously wrest from the world's defiling embrace this sacred season. The world, like Herod of old, would go to Bethlehem to get rid of the consecrating influence of the Incarnate Christ. Let us, however, go there to view again this thing which the Lord hath made known to us, that we may join in adoring "Him, Christ the Lord." A Christmas spent apart from such worship in the mere pursuit of pleasure, is surely unworthy of our Christian name and profession. And yet this is the kind of Christmas observance to which the world is beguiling many a Christian, so as to divorce entirely this Day from the Person of our Lord.

Now it is just this one-sided and exaggerated emphasis of what is merely a by-product of Christian devotion, that produces the sense of incongruity of the Christmas celebrations in the presence of the war and its terrible consequences. But so soon as we stand back and begin to contemplate the Day in its fullest context, a context that contains within its very heart the message of Good Friday, we begin to realise that Christmas has an unique relation to a mankind obsessed by sorrows, afflictions and bloody strife; and that the purest and deepest joys are theirs alone who experience in their lives the fullness of their fellowship in the sufferings of the Christ of Bethlehem.

See how the first Christmas greeting to a sin-stricken world was the message of Salvation. The angel said "Behold I bring you good tidings of great joy. For unto you is born this day . . . a Saviour." And then closely following was the song of the Angelic host heralding the birth of "The Prince of Peace."

It is perhaps only when the shadow of suffering or sorrow is on our own home, or we are brought into close relations with either in the life of some one else; as when, perchance, we stand with some broken hearted parents on a Christmas Day beside the open grave of a beloved child—it is perhaps only then that, in our earnest desire to speak a word of comfort to hearts that are sore amidst a world of rejoicing, the true message of Christmas strikes home to our own heart and from us to those others, as we recall the Saviour's application to Himself of Isaiah's prophecy "The Spirit of the Lord God is upon me because He hath sent me to bind up the broken-hearted." Pre-eminently the Lord Jesus was the Man of Sorrows and acquainted with grief and who, so well as He, can bind up hearts bleeding with sorrow at a time like the present? And so in the truest sense the Christmas Message is one that has a meaning only for those who realise their need of Christ, whether as a Saviour from sin, or as a comforter and comforter in sorrow or suffering. He is "the brother born for adversity," Whose very sufferings and sympathy constitute the great reason of the deepest joys of Christmas. Therefore to-day there is no incongruity in the observance of the Christmas Season. It may find a world full of sorrow, strife and suffering. But it comes to that world with the same old-time message, heard all the more

clearly perhaps, because of the aggravated nature of the wounds that hurt us telling once again the old, old, story of the Love of God, Who, as on this Day, sent His own beloved Son to take our nature upon Him: to enter the field of human life with its temptation, affliction, sorrows and pain; and "anointed Him to preach the good news to the poor, to bind up the broken-hearted, to preach deliverance to the captives, to comfort all that mourn, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Pastoral Letter.

From the Archbishops and Bishops of Australia.

The following Pastoral Letter, signed by all the Archbishops and Bishops in Australia (with the exception of those who are not at present in the Commonwealth) has been issued with regard to the Day of Prayer and Intercession in connection with the War, on January 3, 1915:—

To the faithful in Christ Jesus, members of the Anglican Branch of the Catholic Church in the Commonwealth of Australia, Greetings.

We, the Archbishops and Bishops of the Church of England in Australia, hereby call upon our people to devote the First Sunday of the New Year as a day of Prayer and Intercession in connection with the War. The spectacle of the world distracted as it is to-day by warfare on an unparalleled scale, with ghastly carnage, wreckage of home-life, and dissolution of the ties that should bind members of the human family together, is itself a loud call to humble ourselves in the presence of God. We feel that the awful visitation should be used to bring us all nearer to God, and that the opening Sunday of the New Year is a fitting occasion on which to bid our people pause a while on the threshold for earnest self-examination as to their own attitude to God. We believe that these are days of great spiritual opportunity; the shattering of so much that seemed established reveals the vanity of human affairs; and anxiety, separation and loss have made many hearts sensible of the approach of Christ to the soul; if only we can seize the opportunity and enforce the teaching of the moment, our people may emerge from the ordeal a stronger, because a more God-fearing race. The fact that Australia is so far removed from the vortex of the conflict induces in some of us a false sense of security which is dangerous and must be counteracted. It is, therefore, our duty to urge insistently this call to place ourselves and all that belongs to us humbly in the hands of Almighty God.

But, in addition, as citizens of the Empire, we recognise the grave perils through which the Empire is passing, and the necessity of praying God for victory if it be His will. It will strengthen the hands of those who are fighting for us on sea and on land to know that they are sustained by the definite prayers of their friends. We are convinced that our sword is drawn in a just cause, the defence of the weak, and the keeping of our pledged word. At the same time we do well to pray that even when we ask for victory we may approach the Throne of Grace in no boastful spirit, but acknowledging ourselves repentant for all our national sins. We would also pray for God's guidance and support to be given to our rulers in facing their responsibilities for the welfare of future generations as well as of ourselves. We cannot forget that peace will bring with it problems as serious and complicated as war. Above all we need to pray that evil may be overruled for good, and that the extension of Christ's Kingdom may not be hindered through the confusion of Christendom. In all our prayer we would bid our people fix their eyes upon the Throned, Crowned Christ Jesus, and feel that in submitting themselves each one to His governance they have done their own part to bring nearer the day when peace and righteous dealing shall subside between man and man.

In making this appeal we are acting in concert with the Archbishops and Bishops of the Church of England at home. And we

notice with joy that not only our own Church, but Christians of other Communion, are preparing to observe this day. It will be no small inspiration to us to know that right round the Empire prayer is being offered at the Throne of Grace. The arrangements for the Day of Prayer will be made severally by Provinces and Dioceses in such form as suits their circumstances best. But together we shall feel that we are one, as we place the stricken and afflicted world with all its wounds and burdens before Him Who ever liveth to make intercession for us.

The Church in Australasia.

[As this issue of the "Church Record" went to press a day earlier than usual, on account of the Christmas holidays, the news from some of our correspondents did not reach us in time for publication.]

NEW SOUTH WALES.

Ordination.

On Friday last, the Archbishop held an Ordination in St. Andrew's Cathedral, at which Canon Goddard, Rector of All Saints', Petersham, was the preacher. Ten men were ordained (five deacons and five priests):—Priests: Revs. O. V. A. Abram, E. F. N. Cash, W. V. Gurnett, F. W. S. Harvey, T. Terry; Deacons: Messrs. G. P. Birk (Amcliffe), H. M. Blanchard (Kamoro), D. Hamilton (Wahroonga), T. Hughes (Marrickville), T. Knox (Ryde), Rev. H. M. Blanchard was the Gosseller. The Ordinandes stayed at Bishopscourt for a few days before the Ordination, during which time they were addressed by the Archbishop and several of the clergy, and took part in services of intercession, besides the Holy Communion and Morning and Evening Prayer, each day.

Church of England Girls' Grammar School.

The following awards have been made in connection with the Sydney Church of England Girls' Grammar School:—Walter and Eliza Hall Exhibition (£50 per annum), A. S. Coates, The Vicarage, Guyra; Archbishop's Exhibition, G. N. Hetherington, Malvern Preparatory School; Council's Open Entrance Scholarship, Corin, Chatswood Preparatory School; Council's Junior Entrance Scholarship, Smith, Abbotsholme College; Church Primary Schools' Scholarship (open for this term), Brochowski, Chatswood Preparatory School.

All Saints', Petersham.

On Wednesday evening, December 23, the Archbishop, at All Saints', Petersham, dedicated some memorials to the late Rev. Charles Baber, formerly Rector of the parish. These included a handsomely carved oak Holy Table, given by present and former parishioners of All Saints', and also a brass cross, affixed to the Church wall near the window which was erected by Mr. and Mrs. Baber in memory of three of their children who died at Petersham. The cross is given by the surviving members of the family.

A.B.M. Summer School.

The First Summer School in connection with the Australian Board of Missions was held last week at Camden. There were about 30 members present, and the School was marked throughout by a high spiritual tone. The Bishop of Bathurst presided, and his addresses were much appreciated, as also were those of the Rev. E. Owen, of Hunter's Hill, on the Missionary Message of the Epistle to the Ephesians. The other speakers included Dr. Radford, Rev. J. Jones, Rev. G. H. Cranswick, and Mr. J. W. Dovey, who dealt with various aspects of the Missionary enterprise.

St. Luke's, Liverpool.

The first of a series of special services was conducted at St. Luke's, Liverpool, last Sunday. The Archbishop preached an inspiring sermon in the evening, from Heb. ix. 11, 12. In spite of the very hot weather a large congregation assembled to hear the Archbishop for the fourth time in this beautiful and historic Church. Rev. R. H. Pitt Owen assisted at the services, and preached at 11 a.m.

On Christmas Day special services will be held for the soldiers at 7 a.m. and 11

a.m. At the latter service a general parade will take place.

Military Services.

On Sunday last the Archbishop visited the military camp at Holdsworth and Liverpool. He celebrated Holy Communion in St. Luke's Church at 7 a.m. for the infantry, and left at 8.15 by motor for the Light Horse Camp, which is five miles distant. There he gave a most helpful address at a Church Parade, at which most of the officers and men assembled. Afterwards he inspected the Home Mission Society's tent, and partook of some refreshment, then motoring to another parade at the infantry camp. The soldiers mustered in the bush, to get the benefit of the shade, and the Archbishop robed al fresco beside the motor car. At the service about 1400 officers and men of the 17th and 18th Battalions attended, under the command of Colonel Humphries, B.D. The Archbishop was able to meet most of the officers and many of the men, who all expressed high appreciation of his visit. The Archbishop said he hoped to be with them again in the near future. Rev. R. H. Pitt Owen, Acting-Rector of Liverpool, assisted at the parades.

COULBURN.

(From a Correspondent.)

Members of the Cathedral Choir visited the Gaol on Sunday last and sang Christmas carols to the prisoners. The rule that visitors under the age of 21 are not admitted robbed the Choir of the boys, so that the chorus work had to be somewhat curtailed.

Binalong.

The Rector, Rev. W. S. Price, is on temporary leave. His duty is being taken by Rev. S. North.

CRAFTON.

Ordination.

The Bishop of Grafton held an Ordination in his Cathedral on Sunday, December 20. Messrs. D. J. Collins and W. G. Nisbet were ordained Deacons, and Revs. A. S. Greville, W. F. Pyke, and R. V. Rigby, were ordained to the Priesthood. Rev. D. J. Collins was the Gosseller, and Archdeacon Knox preached the sermon.

VICTORIA.

MELBOURNE.

Panton Hill.

The late Mrs. Gibson, of Panton Hill, who took an active interest in the work of the Church, has bequeathed her house to the parish, to be used as a Vicarage.

St. Philip's, Collingwood.

Mr. W. A. Kidson, superintendent of St. Philip's, Collingwood, was recently presented with a wrist watch, suitably inscribed, by the teachers and scholars of the school. The gift was made by the Rev. H. B. Hewett.

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ish of Box Hill and dedicated a new organ purchased by the Ladies' Guild during the year. The chief object of his visit was to dedicate the Vicarage recently purchased by the parishioners, who had received a grant of £300 from the Diocese. The service was held at the Vicarage, and the Archbishop's address was much appreciated. Revs. F. H. Hennell (Vicar), R. A. Blackham, C. J. Peterson, T. H. Justice, and some sixty parishioners were present. After the service the Vicarage was open for inspection and refreshments partaken of. The parish now possesses a suitable and commodious house with which the parishioners are very pleased.

Sisters of the Church.

The Archbishop dedicated, last Saturday week, the new school and grounds, lately purchased by the Sisters of the Church, adjacent to St. Michael's, Marlton Crescent, East St. Kilda, in the presence of a large gathering of Church people.

Can Girls Debate?

The establishment of a debating society at the Church of England Girls' Grammar School was commented upon by the Archbishop at the annual "open day" of the school last week. The report of the school's activities, he said, contained one rather humorous item. The girls had not only commenced a camera club, but a debating club. But even a debating club amongst girls might be a benefit if it taught them in speaking to observe the laws of debate. It was said that woman was capable of the intellectual feat of jumping to conclusions without being able to state her reasons for doing so. Perhaps the establishment of a debating club would train the logic of the girls' minds. "Seriously speaking," said the Archbishop, "I can't see what can come out of a debating club of which the members are girls of this school. I shall be interested to learn whether it is possible to establish a successful debating club amongst girls."

BENDIGO.

From Our Own Correspondent.

Ordination.

An Ordination Service was held at All Saints' Pro-Cathedral on St. Thomas' Day by the Bishop of Bendigo. Rev. J. Bramwell, recently arrived from England, was the preacher.

The following deacons were advanced to the priesthood: Rev. M. T. Jones, of Koon-drook; Rev. F. Hutchinson, Curate of St. Paul's, Bendigo; Rev. H. Plumtree, of White Hills; Rev. R. H. Simmons, of Cohuna; Rev. H. G. Matthews, Organising Secretary of H.M. Fund, Rev. A. C. Edwards, Curate of St. John's, Footscray. Messrs. H. Lewis, of Serpentine, and S. Watford, of Eastville, were ordained to the diaconate.

GIPPSLAND.

(From Our Own Correspondent.)

Ordination.

On Sunday last the Bishop of Gippsland held an Ordination in St. Paul's Pro-Cathedral. Six, when the Revs. W. Backholer, J. H. Blundell, J. Compton, and L. G. H. Hall were ordained to the priesthood. The sermon was preached by the Rev. A. Brain, Rector of Stratford.

QUEENSLAND.

BRISBANE.

From Our Own Correspondent.

Christmas Services.

The Archbishop will preach in the Cathedral on Christmas Day, when there will be four celebrations of the Holy Communion, that at 11 being choral. The Bishop of Carpentaria, who is looking remarkably well, was the preacher on the last Sunday in Advent.

Girls' Friendly Society.

The Annual Festival of the Girls' Friendly Society was held at Bishopsbourne (kindly lent by the Archbishop) and was thoroughly enjoyed by the associates and members, of whom there were over 100 present. The chief event of the day was the distribution of prizes, by Mrs. Pattinson, president of the Society; these were awarded for a Scripture examination, and also for needlework. After games and afternoon tea on the lawn at 5.45 Rev. Morgan Jones (now in charge of Clayfield) held a short service in the Chapel.

Organ Recital.

In the Cathedral on December 15th, Mr. George Sampson, the Cathedral organist, gave an organ recital, for the purpose of introducing a new stop (clarinet), given by Mr. E. C. Hempsted and family, in memory of their mother, the late Mrs. J. Hempsted. As usual, Mr. Sampson's delightful rendering of really fine items, enhanced by the acquisition of the new stop, was duly appreciated. It was announced that £90 had been promised by a parishioner towards the purchase of another much-needed stop, to cost £180, provided that the remainder was subscribed.

Gayndah.

The Rector of Gayndah, Rev. C. C. Compton, is suffering from typhoid fever. Although Mr. Compton is progressing as well as can be expected, it will be some considerable time before he will be able to resume duty.

Recent Arrival.

Rev. F. Higgins, who arrived from England during the past week, has been appointed Curate of St. John's, Dalby. It is expected that Mr. Higgins will take up his work at Dalby early in the new year.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

Ordination.

At the Ordination held on St. Thomas' Day, in the Cathedral, the Rev. W. H. Mueller and the Rev. C. H. Williams were ordained Priests, and Mr. R. V. S. Adams and Mr. G. T. Shettliffe Deacons. The sermon was preached by the Rev. W. N. Higgins, and the Gospel read by Mr. Adams. The addresses at the Quiet Day (Saturday, December 19th) were given by the Rev. J. S. Moyes.

Prophecy.

The School of Prophetic Study, which was conducted at St. Luke's, Adelaide, during Advent, held seven sessions. The basis of study of the Book of the Revelation. The average attendance was a little over 20, men and women being about in equal numbers.

WEST AUSTRALIA.

PERTH.

Clerical Society.

The Perth Clerical Society has gone into recess until after Easter. The session closed last month, when the Rev. B. Lloyd Wilson read a paper on Pelagianism, which roused considerable discussion. This was the final paper of a series dealing with the Moorhouse Lectures of Dr. Radford, on Ancient Heresies in Modern Dress. The members have been studying this volume throughout the session, and the plan worked so well that it was agreed to arrange for another work to be dealt with next year in the same way.

St. John's College.

In recent examinations the students of St. John's College have done exceedingly well. Rev. R. D. Ure completed a year's course at the Perth University, obtaining a pass in Logic, Psychology, and Philosophy, with distinction in the former. In the exam-

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inations of the Australian College of Theology, Mr. G. Caton obtained a first-class, Messrs. Goldberg and Watson a second-class, and Mr. Lawrence a pass in Part I.

NEW ZEALAND.

AUCKLAND.

The Marsden Centenary.

The Holy Communion is to be celebrated on Christmas Day on the spot where the Rev. Samuel Marsden first preached the Gospel in New Zealand. It is expected that a large congregation, especially of Maoris, will be present, and it is hoped that sufficient funds will be raised to build a Memorial Church at Russell, in memory of Marsden.

To a False Patriot.

(By Sir Owen Seaman, in London "Punch.")

He came, obedient to the call;

He might have shirked like half his mates, Who, while their comrades fight and fall, Still go to swell the football gates.

And you, a patriot in your prime,

You waved a flag above his head,

And hoped he'd have a high old time;

And slapped him on the back and said:

"You'll show 'em what we British are!"

Give us your hand, old pal, to shake!"

And took him round from bar to bar—

And made him drunk—for England's sake.

That's how you helped him. Yesterday,

Clear-eyed and earnest, keen and hard,

He held himself the soldier's way—

And now they've got him under guard.

That doesn't hurt you; you're all right;

Your easy conscience takes no blame;

But he, poor boy, with morning's light,

He eats his heart out, sick with shame.

What's that to you? You understand

Nothing of all his bitter pain;

You have no regret to brand;

You have no uniform to stain.

No vow of service to abuse,

No pledge to King and country due;

But he had something dear to lose.

And he has lost it—thanks to you.

The Story of Three Lost Bibles.

No novelist has ever conceived a romance so marvellous as the story of how God preserved His Word through the centuries.

In the year 1854, Murata, the Lord of Wakasi, was stationed in the harbour of Nagasaki, Japan, commissioned to prevent the entrance of foreigners from war vessels without, and to hinder the escape of young men eager to go abroad for an education. One day, while inspecting his harbour guards, he saw an object floating on the water. On examination he found

it to be a book, printed in an unknown tongue. After a time he learned from one of his interpreters that it was a copy of the Bible. The Dutch of Nagasaki, to whom he sent secretly for further information, told him of a Chinese version. Accordingly he sent a man to China after a copy. Then, with his sons, he began to study the New Testament. In time he became a Christian, and through his influence many others forsook the ancient worship of the Japanese. The finding of that floating Bible changed the history of Japan, for Wakasi and his friends were influential in leading the country to better things. It was not many years till the policy which had so long kept the empire isolated from the world was abandoned in favour of the customs of lands where the Bible is revered.

Early in the nineteenth century William Carey, the busy translator of the Bible into many of the dialects of India, prepared a version of the first five books of the Bible in the Pukhtu tongue, not because he saw an immediate demand for it—in fact, a hostile government made the circulation of the translation an impossibility—but because he believed the time was coming when all over India the Bible would be welcomed. So he finished his translation, and soon after, passed away.

His faith was justified. In 1855 the establishment of the Afghan Mission caused inquiry to be made for Carey's Pukhtu Bible. Where was the translation? Every copy had disappeared. Search was fruitless. For a time it seemed that the laborious work of translation would have to be gone over again from the beginning. Then a traveller told the missionaries that he had seen a copy, in 1848, in the possession of Muhummud Ali Khan, Chief of the Sunda Tribe of Pathans, in the far Derajat. The book had been given to the aged chieftain decades before by a missionary at Hardwar, in India, and he had preserved it most carefully, because of the conviction that one day the British sway would extend to his land, and he would then produce it. A special messenger was sent to the Khan. He arrived the day after the death of the Chief, but the Pukhtu Bible was found safe and sound—the one copy of Carey's translation. So the work of this new station went on triumphantly.

In a monastery one of the most important Biblical finds of the nineteenth century was made, in 1844.

St. Catherine's Convent at the foot of Mount Sinai, Arabia, was built by

order of the Emperor Justinian on the supposed site of the burning bush, from which God spoke to Moses, commanding him to lead the Israelites out of Egypt. One of the treasures of the convent was a valuable library, largely made up of manuscripts. These were esteemed of little value, and the inmates were gradually using them up for fuel. In 1844 Constantine Tischendorf, a German scholar, determined to find his way into the convent, hoping to discover manuscripts said to be there. It was comparatively easy to reach the walls, but he found it a different proposition to persuade the residents to admit him. Finally he gained his point, and was lifted to the entrance, high up in the wall, by a rude elevator fastened to a rope, which wound around a drum turned by four of the monks. He searched through the library, but, although he saw many rare manuscripts, there was nothing of the kind he had in mind.

He was about to leave the convent when he was attracted by a basketful of parchments, intended, as he learned, for kindling. Eagerly turning them over he found several leaves of the Old Testament in Greek, parts of a manuscript older than any Bible manuscript of which he knew. He begged to be allowed to carry away the "kindling," and succeeded in securing forty-three pages.

"Prophecies of the Old Testament concerning our Lord and Saviour Jesus Christ." In verse, by Frederick Tayler, from "Genesis to Malachi."

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The rest of the basketful was carefully carried back to the library; Tischendorf's eagerness had revealed to the monks the real value of the kindling! In the quiet of his own cell, the German scholar examined the leaves, and identified them as an important part of the Old Testament, including four or five books. In vain he pleaded for other sheets; the monks were firm in their refusal.

For years Tischendorf dreamed of securing this manuscript treasure of St. Catherine's. In 1854 he again sought the monks, but without success. After five years more of waiting he was, for the third time, the guest of the monks of St. Catherine's. They were courteous, but still refused to grant his request.

Sick at heart the scholar had made arrangements to go back to Germany when the steward asked him to go to his cell to examine a copy of the Septuagint he had been reading. The bulky volume, wrapped carefully in red cloth, proved to be the long-desired fragments of the Old Testament, the entire New Testament, as well as several other manuscripts. With beating heart, but with assumed carelessness, he asked if he might take the book to his room in order to examine it more at his leisure. Once by himself, the cloak of indifference was laid aside. Eagerly he lit his lamp, and all night long he toiled to copy a part of the manuscript which gave a version of an epistle as yet unknown to scholars in the original Greek.

In the morning, growing bolder, permission was asked to carry the volume to Cairo, where it might be copied from beginning to end. Learning that the Prior, the only man who had authority to give the permission, had started to Cairo, Tischendorf hurried after him, and—when he had overtaken him—pleaded his case so well that permission was given. But the scholar was not content; he wanted the original as well as his copy. To his great joy he was given permission to carry it to St. Petersburg, where it is to-day.

By many it is thought that this copy of the Bible was one of the fifty manuscripts prepared by order of Constantine for the principal churches of his empire. For these manuscripts only the finest materials and the most skilful copyists were to be employed. The fact that the Codex Sinaiticus was prepared in the most beautiful manner on the finest parchment, probably made from the skins of antelopes, would seem to go at least part way to prove this theory.—"The Book of God's Providence" (adapted).

To get people's hearts right is of more importance than convincing their judgments; right judgment will follow.

If there is any person to whom you feel dislike, that is the person of whom you ought never to speak.—R. Cecil.

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The Word Became Flesh.

St. John i. 14.

Heavenly Babe, we greet Thee
On this Christmas morn;
Millions rise to honour—
Day when Thou wast born.

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

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

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

Little Babe, so lovely,
Gazing at Thy face
Men must needs acknowledge
Wonders of Thy grace.

Little Babe, so tender,
Thou dost come to teach
By divine surrender
Love's omnipotence.

Heavenly Babe, we greet Thee,
On this Christmas Morn;
Millions rise to honour,
Day when Thou wast born.

E.M.R.

A Service under Difficulties.

Bishop Sadlier, of Nelson, writing in his Diocesan Magazine, tells how, on the R.M.S. Otway, on his way to England, when no lights were permitted, he still managed to conduct a service on a Sunday evening.

The Minister of Christ, he says, must learn to overcome all obstacles; so, having arranged with the Purser for the service, we felt our way along the Third-Class to the upper deck, where we could neither see nor be seen. Having found the direction of the wind we took up our position, and the Archdeacon began the service by giving out "O God our Help in Ages Past." Judging by the volume of sound there must have been a very large congregation; this became clear as we proceeded, because the responses were excellent. The other hymns were "Jesu, Lover of My Soul," "Abide With Me," and with the peculiar appropriateness "Lead Kindly Light." For the Lesson I recited St. Luke x., reading being impossible. The effect of the service was very weird. While preaching I could see the ghostly shadows flitting here and there, but there was perfect order. It was a blessed reflection that even under such conditions the Word of God is not bound. Never before did I so fully realise how important it is for children to learn Holy Scripture by heart, and I feel thankful that this forms part of our Sunday School lessons for the coming year. It was not the study of later years that availed in this unprecedented service, but the stores laid up in childhood, and perhaps, too, the rough experience of missionary life. I trust that the ministry exercised under such peculiar conditions was blessed by God.

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The Evangelical Movement.

XXIII.

ITS RELATION TO POLITICS.

At first sight there may seem to be little connection between politics and Evangelicalism. Nothing, however, is more remarkable than that one of the most revolutionary of modern religious movements should have been from its beginning associated more or less with a conservative political outlook. This association has been the more pronounced during the last half century in England, but of late years there has been a tendency to a greater variety of political opinions among Evangelical laymen.

Moral Questions.

Of course, there has never been any such thing as a solid Evangelical vote in politics, and it has only been during periods of active agitation upon moral questions, such as slavery, the factory laws, the liquor traffic, betting and gambling, and the "white slavery," that Evangelicals have taken a prominent part in political propaganda.

The Education and Disestablishment controversies have also enlisted the efforts of Evangelicals as profoundly affecting the religious and moral welfare of the nation. The phenomena of political Nonconformity have, however, only an academic and generally remote interest to Church people in Australia, however keen the strife may be in England.

Still, the Evangelical movement has made more than one contribution to politics. It has supplied such men as Wilberforce and Shaftesbury to take the lead in securing philanthropic legislation; it has helped to arouse the conscience of the nation upon great moral questions, and has thereby shaped public opinion, of which such legislation is the reflection; it has always stood for the highest ideal of national as well as individual righteousness; it has roused the nation to make financial sacrifices in order to secure the realisation of that ideal, as in the case of the slave traffic; it has helped men of the English race to realise their responsibility to subject races, and their duty towards weaker nations, and has thus done a good deal to elevate the tone of public life.

No Politics in the Pulpit.

Evangelicals have always had a horror of "politics in the pulpit." This is as true of the early leaders as of more modern representatives of the school. In this respect such men as Romaine, Fletcher, Grimshaw, Venn, Simeon, and others, stand out by contrast with the leading clergy of their own day. One of the reasons why the Church of the eighteenth century was so spiritually inert was that Bishops were too often appointed for political reasons rather than spiritual effectiveness. The Church was regarded as a department of the State, the guardian of public morals doubtless, but practically as the support of the Government in maintaining the status quo. The excesses of the French revolution had created a dread of anything that seemed to savour of change. To maintain things as they were seemed the only safeguard against an upsetting of society. The dominant thought of those in authority was, "Let sleeping dogs lie." Even obvious abuses had to be tolerated lest there should be a falling out of the frying pan of things as they were into the fire of revolution. Pitt had made movements towards Parliamentary reform before the eighteenth century had ended, and there was a growing public opinion that the corruptions of the electoral and administrative system called for a great cleansing and reconstructive movement. But the French revolution gave people of substance such a fright that it was not till 1832 that Parliamentary reform was accomplished, and even then it was only carried against fierce opposition and amidst serious misgivings as to whether it would lead. The tremendous revolutionary and Napoleonic wars accentuated this fear of change. War always acts as a check on reform even of obvious abuses and corruptions. It is almost impossible for us to-day to realise the dread of revolution that oppressed our forefathers.

Herein lay the contribution of the Evangelical Movement to politics. Just as Our Lord Himself kept clear of the current political controversies of His time and laid Himself open to the charge that He was an unpatriotic Jew, and just as the first martyr, Stephen, suffered because he was charged, though falsely, with upsetting the Mosaic ordinances, and St. Paul's greatest dangers arose from fanatical Jews who misunderstood the real purport of his message, so the early Evangelicals made it their first aim to preach the Gospel to all men, irrespective of class and station, and suffered because they brought the message of salvation to the people.

The Evangelicals Saved England.

It has often been said that the Evangelical Revival saved England from a French Revolution. There is a great deal of truth in this statement. Evangelicalism did this, not by organising a political movement, but by keeping clear of politics and preaching the Gospel of sin, righteousness, and judgment and deliverance from the wrath to come.

The danger of revolution lay in the sense of neglect under which the mass of the people suffered. The faithful preaching of the message of redemption made the people feel that they were being cared for after all. The many good works of Evangelical clergy and laymen, their care for the poor and oppressed, their zeal for education, as seen in the Sunday School movement,

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and the powerful civilising and humanising effect of faithful ministry of the Word and Sacraments, helped to make the burden of life much easier for the masses, who were suffering great hardships as the result of the rapid industrial changes, and the enormous pressure of war burdens. The wonderful work of Whitefield among the Mendip miners, of Grimshaw among the Haworth woolworkers, of Venn in Huddersfield, of Crosse in Bradford, shows how the light of the Gospel can bring healing and harmony into the strain and stress of poverty-stricken lives.

But the leaven of Evangelicalism not only worked among the masses, it powerfully uplifted the classes. What we call materialism is ever with us, and the story of English political life during the first half-century of the Evangelical Movement is one of such miserable corruption that it is wonderful how the nation held its own. This is partly explained by the fact that if politics in England were bad, in other countries they were much worse. But the faithful ministry of the early Evangelicals held forth a standard of righteousness that stood forth as a much needed witness. It is more than a coincidence that the spread of Evangelicalism is contemporary with the growth of a cleaner public opinion on political methods and principles.

Thus, though indirectly, the Evangelical movement exerted a powerful influence for good on political life by relieving the pressure of misery upon the poor and by exalting the national ideal of righteousness. To the Evangelicals may therefore be fitly applied the words of Our Lord to His disciples: "Ye are the salt of the earth."

The Woman's Page.

The Mother's Reverie.

"Oh, mother, dear, I am so tired,
Put little Jack to bed;
I've played at soldiers all the day,"
My little darling said.

I took him to his pretty cot,
And soon undressed him there.
He closed his eyes so wearily,
I watched him from my chair.

"God bless you, dear," I gently said,
"And grant that you may show
Obedience to your Captain's words,
As soldiers do, you know."

Softly I sang that lovely hymn
About the Shepherd's care,
And how He guards His tender lambs
With love and kindness rare.

Just as I thought he was asleep,
He looked at me and smiled—
"Please, mother, give me one big love,
And kiss your little child."

I stroked his pretty golden curls,
And did what'er he said;
When the blue eyes were closed again,
I knelt beside his bed.

And prayed to God that He would give
Me grace to train aright
This little life and soul for Him,
To live as in His sight.

'Tis true it is no easy thing
The precious lambs to teach,
That they in turn may *other's* help
Their Heavenly Home to reach.

How feebly do we realise
The greatness of our Lord,
Or what vast issues work may hold,
If only done for God.

Lord Jesus, teach us through our life
Daily to come to Thee,
For wisdom, strength for every need,
And more Thy beauty see.

Then we shall surely live to praise
The wonders Thou hast wrought,
By using us to teach the truth
To loved ones Thou hast sought.

Erica Lynton

Power of Women.

There is no sadder or uglier sight in this world than to see the women of a land grasping the ignoble honour, and rejecting the noble; leading the men, whom they should guide into high thought and active sacrifice, into petty slanders of gossip, in conversation; and into discussion of dangerous and unhealthy feeling; becoming what men in their frivolous moments wish them to be, instead of making men that men should be; abdicating their true throne over the heart, to grasp at the kingdom over fashion, ceasing to protest against impurity and unbelief, and giving them an underhand encouragement; turning away from their mission to bless, to exhort, to console, that they may struggle through a thousand meannesses into a higher position. — Stopford Brooke.

Oh! wasteful woman, she who may
On her sweet self set her own price,
Knowing he cannot choose but pay.
How has she cheapened Paradise,
How given for nought her priceless gift,
How spoiled the bread and spill'd the wine,
Which, spent with due respective thrift,
Had made brutes men, and men divine.
— Coventry Patmore.

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"I would that you had seen the smile
On every sunny face,
It made a palace of delight
Out of that dismal place,
As reverently, yet joyously,
They answered without fear,
'Tis Jesus!' That beloved name
Had never seemed more dear.

"And then they talked awhile of Him—
They knew the story well;
His holy life, His precious death,
Those rosy lips could tell.
Blest knowledge! Oh, what human love
Can be compared with such?
Who taught you this, dear little ones?
Where did you learn so much?"

"Again the bright eyes, cheerily,
Looked up from step and stool;
They answered—mark the answer well—
'We learned it all at school!'
At school! at school! and shall we take
The Book of books away?
Withhold it from the little ones?
Leave them at will to stray?"

"We send the messengers of life
To many a distant strand,
And shall we tie the tongues that teach
The poor of our own land?
Shall husks and chaff be freely given,
And not the Bread of Life?
And shall the Word of Peace become
The centre of mad strife?"

"Why should we have 'no Bible taught'?
Is it for fear or shame?
Out, out upon such coward hearts,
False to their Maker's name!
If God be God, if truth be truth,
If Christian men be men,
Let them arise and fight the fight,
Though it were one to ten!"

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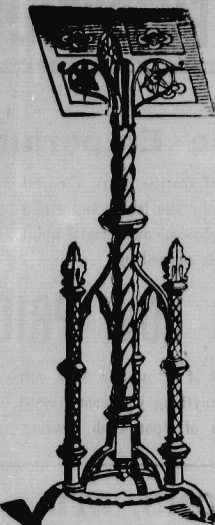
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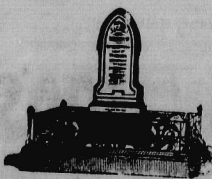
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Printed by William Andrews Printing Co. Ltd., 630 Castlereagh Street, Sydney, and Published by The Church Record Limited, at 64 Pitt Street Sydney.