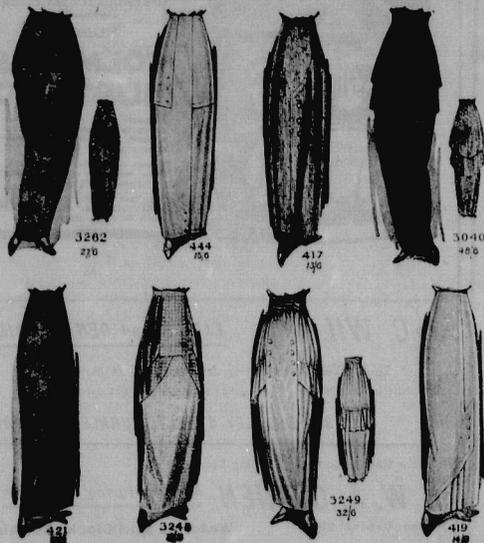


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Special Offer to Our Subscribers

"The Church Record" will complete its first year of publication on December 31. We have been much encouraged by the steady increase in our circulation, and we invite our readers to assist in a

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To those who send us their own subscription, in advance, for another year, together with that of a new subscriber, before December 31, we will supply the "Church Record" at the reduced rate of 5/- post free (instead of 6/6), for each subscriber.

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Current Topics.

We deal in our Leading Article with the general lessons of the Advent Season, but each Sunday has its own special teaching. The subject for the First Sunday in Advent is "The Two Comings." The Collect, which is to be repeated every day till Christmas Eve, reminds us that we cannot celebrate aright the First Advent, unless we are preparing for the Second. It consists of a prayer for grace to make a right use of this mortal life, in which Christ came to us in great humility, in order that, at His second coming we may share in His glory in the life immortal. The Epistle (Rom. xiii., 8-15), upon which the Collect is based, consists of an exhortation to love and purity of life, because the Second Advent is drawing nigh. For now is our salvation nearer than when we believed; the night is far spent, the day is at hand, let us therefore cast off the works of darkness and let us put on the armour of light. The incident recorded in the Gospel (St. Matt. xxi. 13) (the triumphal entry of our Lord into Jerusalem), belongs historically to the Sunday before Easter, but is used here typically, to represent our Lord coming to cleanse and purify His Church. "Behold thy King

cometh unto thee." Our response should be, "Blessed is He that cometh in the Name of the Lord." The Old Testament lessons are taken from Isaiah, the Evangelical prophet, and contain suitable messages of warning and invitation. "Come now and let us reason together saith the Lord, though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." "Come ye and let us walk in the light of the Lord." "There shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain." Such passages as these tell of the coming Messiah, Almighty to save, and invite all sinners, with true repentance and faith to turn to Him.

During the week there has been steady advance on the part of the Allies both on the West and on the East of Europe. Our attention is chiefly concentrated on France and Belgium where our British troops are fighting. The cable published on Monday last, forms interesting and suggestive reading. "It has been found possible to grant holiday leave to many officers and men after many weeks of arduous service." It is not difficult to read between the lines of this message, which ought to fill our hearts with thankfulness to God, and with hope of coming victory. For while French and British, in spite of heavy losses, have stood their ground, and in many parts of their line, made a substantial advance, the Russians are relentlessly pushing forward towards Berlin. It is probably in the East of Europe that the decisive blow will be struck. It is hard to say how long the process will take; as we go to press, Italy seems likely to join in the war on the side of the Allies (and possibly some of the Balkan States) which may hasten the end. But winter is setting in, and may hinder active operations; yet we can afford to wait. Our cause is the cause of all that is noble and righteous in modern civilisation, and we can confidently pray to God to give us the victory. That victory may come sooner than many expect. May God grant that when it comes it may be so wisely used by the conquerors, that future European wars may be rendered impossible.

In our last issue we paid our tribute to the memory of Lord Roberts, the greatest of modern British soldiers. During the week his body has been laid to rest, with every outward symbol of respect and grief in the crypt of St. Paul's Cathedral, London. And in our own Commonwealth of Australia, great congregations have assembled, to do honour to the memory of the distinguished soldier. This was eminently fitting, for Lord Roberts was not only a good soldier of the Empire, but also a good soldier of Jesus Christ." The Archbishop of Melbourne, fitly said in his Cathedral: "Roberts would live in the nation's history for many ages to come, a character of efficiency, courtesy, and goodness, a religious man." Again the Archbishop of Sydney said, at the service in Martin Place, "He ruled men because he cared for them. His character was the straightest, as well as the bravest and cleanest. He was firm in his duty, as well as kind and merciful. Though dead, he yet spoke and his message was 'to serve.'"

In the British Army (as well as in the Navy) there have been notable instances of simple, manly piety. Such names as Havelock, Gordon, and Roberts bring to our minds the thought of noble Christian manhood. And there is, thank God, abundant evidence that among our soldiers and sailors to-day, amid much carelessness and sin, there is a growing number, both of officers and men, who are not ashamed to confess that they are servants of Christ, and who seek in their daily life and conversation humbly to follow in His steps.

A great step towards the moral well-being of our soldiers was taken when the supply of intoxicants at the military canteens in Australia was prohibited, and we view with anxiety the effort which is now being made to restore the "wet canteens." It has been pointed out that since liquor was taken away from the camps, there has been a marked improvement in the conduct of the men. We note with satisfaction that in various States, strong protests have been made against the proposed alteration. In view of the utterances of such men as Lord Kitchener, Admiral King-Hall, Lord Charles Beresford, and Lord Wolseley, it can be plainly seen that both army and navy are best fitted for their work without the aid of intoxicating liquor. Many young soldiers are tempted by the opportunities of the "wet canteen" and by the solicitation of comrades, to indulge in drinking habits which would not otherwise be contracted. We hope that the protests which have been made will prove effective, and that the canteens will remain "dry" as at present.

Our private severity against sinners should be ever checked by the remembrance of our own sin.—Dr. Arnold.

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The War.

Reference to the subject of the War needs no apology. We are living now during the most awful period in the history of the world, and not to be alive to the terrible possibilities, nay, certainties, which will result from the carnage now progressing in the inhuman slaughter-house and reeking shambles of Belgium and France (not to mention the frightful holocausts of Eastern Europe) is to be living in a state of mental stupor, and a "fool's paradise." We shall not fully realise the calamity until it comes home to us by the suffering and death of some of our own men who have gone to the front. We are so happily situated in Australia, being far removed from the scene of battle, that the accounts seem to us but as "fairy tales" of something which we say is "very terrible"—but that is all. People in England are now feeling the horror. Many a home is overwhelmed with unspeakable grief. People are beginning to realise the dangers of death, disease and cruelty, as they see the wounded returning from the battle-field.

One great fact which stands out for our comfort is the wonderful and steady advance being made by the Allies. There is every hope of final victory, and the victory which our Bishops in England ask us to pray for is not simply the victory of the British arms and

those of the Allies, but the spiritual victory of right, truth, liberty, and the moral, intellectual, and religious rights of all humanity. If the Germans had won, the world and the interests of civilisation would have been crushed, and we should have returned to a state of barbarism worse than that of the dark ages. It would have been, perhaps, more than a century before the nations would have recovered their present status of advancement and freedom. The German nation admits, to its lasting disgrace, that it has been false to its pledged word. It did not care a "scrap" for its signed undertakings: its word of honour was deliberately disowned and dishonoured to its eternal shame as a professedly Christian nation. Brute force was acknowledged as supreme, and must prevail over justice and every claim of the rights of humanity.

The sinister philosophy of Nietzsche has exercised a malign influence upon the history of Germany and the human race. What was the teaching of this unhappy man, whose genius was allied to insanity, to which, sad to say, he eventually became the victim? He taught that human sympathy was a mistake, and one of the cardinal vices of mankind. All that humanity holds sacred he calls accursed. He taught that a return to savagery was the highest goal of ambition. He declares in his book "Zarathustra," that "God is dead." Man alone is to

be super-man, which really means the super-brute or savage. It is sometimes wondered at that such frightful cruelties are perpetrated by the Germans. They are the direct result of the teaching of this diabolical philosophy of Nietzsche which has exercised such an influence on the war-lords of Germany. Their idea is to maim and mutilate children in order to terrorise the world.

The virus of this teaching is spreading far and wide. Blessed are war-makers, for they are the children of Oden—the god of War! No wonder Germany is so inhuman although it boasts of "culture" and philosophy—falsely so called. The "naked brutality" of this philosophy prevents its spread in Britain against the religion of which country Nietzsche rails in unmeasured terms. He was an utter unbeliever in the truth of Christianity, and the fruit of his teaching may be witnessed in the cruelties and horrors of the present war, of which he has been in great measure the author. According to the followers of this philosophy the splendid culture and civilisation of Germany are so supreme that the frightful cruelty of the war is justified by the end—the forcing of this culture on mankind by brute force. May God in His mercy protect the world from such a diabolical result. The war, as Mr. Asquith says, is a spiritual war for the establishment of righteousness, liberty, human sympathy, and peace. This is the glorious sentiment which Christ Himself inspired, and which we are all praying and fighting for. May God for His own glory, not ours, give us the Victory.

CHRIST OR NIETZSCHE?

Christ or Nietzsche? Cross or sword?
Love of kind or lust of power?
Choose O Man, God strikes the hour.
Choose thy symbol: Choose thy lord.

Christ or Nietzsche? Love or hate?
Life in death or death in life?
War for peace or war for strife?
Choose thy future. Choose thy fate.

Christ or Nietzsche? Right or might?
Truth of Heaven or lies from Hell?
Healing balm or bursting shell?
Freedom's day or serfdom's night?

Christ or Nietzsche? Gain or loss?
Who can lose when loss is gain?
Who can shrink from toil or pain?
When Christ triumphs on the Cross?

Christ or Nietzsche? Just is war:
True the scales with which it weighs.
In the fullness of the days
Right than might is mightier far.

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The Bishop of London as Army Chaplain.

The Bishop of London, writing in his "Diocesan Magazine," has given an interesting account of his experiences as Army Chaplain during the months of August and September. The Bishop says:—

"At last the orders came to start, and the first camp at Bisley was a very happy time. The weather was delightful, the men all round one in the best of spirits, and the neighbourhood gave us the most friendly reception. The only thing left out of the arrangements at first starting was religion, and when I went down 'on my own' to join the camp there were no Chaplains on the strength for the whole London Division of 15,000 men, and the first Church Parade which I took consisted of 5,000 men. The excellent General of the Division (General Fry) soon altered that, and after a long consultation with me arranged that there should be six Chaplains for the Division, two for each camp of 5,000 men. He also arranged that there should be a Roman Catholic Chaplain for the Division, and a Wesleyan."

"Our Churchpeople will be pleased to hear that the early service of the Holy Communion at 7 a.m. was attended each Sunday by 130 communicants, and that as the tents were visited every evening one by one, I found that 99 out of 100 of the young men were in touch, so far as our Diocese was concerned, with one or other of our clergy, and with regard to those who came from the Dioceses of Southwark and St. Albans the same appeared to be the case, although I did not, of course, personally know the clergy in the same way. The energetic and excellent Chaplain who shared my camp with me was Mr. Williamson, from the Southwark Diocese, who is very popular with the 6th Battalion, of which he is the Chaplain, and many of whom came from that part of London. I should like also to bear witness to the useful work of the Y.M.C.A. tent, which supplies just what a large body of young men want—a warm place to write their letters, and wholesome atmosphere for their recreation. The tent is always placed at the Chaplains' disposal for any religious service for which they may require it, and every night the evening concert is followed by prayers.

From Bisley to Crowborough.

"From Bisley we received orders to march to Crowborough, and here we are now camped at the top of a hill, 800 feet above the sea. I will say nothing now about the early discomforts of our arrival, except to note the extreme good temper with which they were borne by the whole Brigade. We arrived at 11 a.m. and halted on a bare heath with no tents and no food, nor did anything arrive till the evening, and the biting wind after the heat of the march tried many tempers and many constitutions, but, although many of us went to bed on two

or three biscuits, it was felt that this was only practice for the real thing' if it came. The biting east wind lasted for several days, but has now, when I write (September 22) given way to the most glorious sunshine. Our own camp of the 2nd Brigade (5,000) is a busy scene of drilling (I myself have had stretcher drill daily at Bisley), bugles, signalling, digging trenches, and so on. I can see the camp of the 3rd London Brigade three miles off in the distance, and I know that their Chaplains have arrived, for I visited their camp last week, and I go tomorrow to see the artillery camp, which I hear is luxuriously situated in a beautiful park.

The Daily Round and Common Task.

"Now, why do I write about all this at all? Partly that you may have some idea of what your Bishop has been doing during the two months he has been away from you. He has been away from London but not from Londoners, and it would have been a sad pity if these 15,000 Londoners, nearly all young men between seventeen and twenty-five, had had no spiritual friend near them to help them to face what will be the ordeal of their lives. As it is they pour in morning and evening, before and after drill, and talk about their most private affairs.

"But I have a further object—to encourage the clergy and lay workers in their work. The immense majority of all these men are Churchmen, and nearly all, as I have said, I find in touch with the clergy of their parish, as having been in some club or guild or choir. Their faces light up when they find I know Mr. So and So, and many of them tell me that I have confirmed them. . . . The great thing at this crisis in our country's history, and of the history of the world is to do thoroughly and quietly the work which lies to our hand, and to do what we are called to do will be our best contribution to the new kingdom of righteousness and peace, which we hope will succeed the horrors of war.

"Those pictures of Moses holding up his hand above the battle and of Aaron 'running in between' the living and the dead are ever inspiring our intercessions, and I shall go back from my two months with the London Rifle Brigade more convinced than ever that the daily round and common task on which we are engaged in our spiritual work are achieving a good result which will last for ever."

WHAT MADE HIM FAMOUS.

There were two boys in the Taylor family. The older said he must make a name for his family, and so turned his face toward Parliament and fame. The younger decided to give his life to the service of Christ, and so turned his face toward China and duty. Hudson Taylor, the missionary, died, beloved and known on every continent. "But when I looked in the encyclopaedia to see what the other son had done, I found these words: 'The brother of Hudson Taylor.'—"Southern Cross."

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When all life's way is lone and sad;
My soul within is calm and glad,
Because there comes with me
One who has died on Calvary.

And when the way seems long and cold,
And powers of darkness me enfold,
A ray of light e'er comes to me
From His lone cross on Calvary.

When storms and tumults rage around,
Deep peace doth in my soul abound,
Because He gave His life for me
In anguish sore on Calvary.

He bears my sins far far away
And with His presence fills the day.
He gives new life and strength to me,
Won on His cross on Calvary.

O Saviour King, O Saviour mine,
Thou Son of man, Thou man Divine,
Light, life and peace descend on me
From Thy blest cross on Calvary. E.M.R.

The Book of Psalms.

The Book of Psalms has been called the hymn-book of the Jewish Church, bequeathed as a legacy to all true children of faithful Abraham. We have many precious volumes which have come down to us from early ages, but among them all not one is worthy to be compared with this. The heirlooms of ancient literature, as a rule, only interest scholars. The Psalms pierce down to the deepest needs and instincts of human nature. They deal with man's changeless hunger and hope and love and shame and anguish. They speak from the heart to the heart, concerning the heart's God. And so it comes to pass that whereas other ancient poems seem in comparison dull and scholastic, the Book of Psalms, like the Book of Nature, keeps all the freshness of immortal youth.

No other book in the world is so sacred as this, or so dear to godly men and women. The Psalter is incorporated into the liturgy of every Church. It has become the text book of Christian devotion. What passionate confessions and petitions and thanksgivings have found utterance in its verses! What multitudes of the dying have spent their last breath on its syllables—since the day, when Jesus Christ Himself died with a text out of the Psalms upon His lips! When we take the Psalter and compare it with ordinary modern hymn-books we become aware of one notable change. Quite beyond outward differences of structure and rhythm there is what may be described as a difference of spiritual standpoint. The average modern hymn-writer is apt to think first and foremost about himself, his own inward condition and emotion, whereas the Hebrew Psalmist looks away and forgets himself in adoration of the Most High, the Eternal God is his refuge, and the burden of his song, and he thinks of himself mainly as related to God. Thus, for instance, in Psalm xxxvii, we read: "Trust in the Lord," "delight thyself in the Lord," "commit thy way unto the Lord," "rest in the Lord"—each precept looking outward and upward. The only precept which looks inward warns us against so doing by a thrice repeated injunction—"Fret not thyself."

The Psalm which the redeemed sing looks away from all creatures to the Creator. It cries exultantly: "O God, Thou art my God. All my fresh springs are in Thee."

The experience which has God for its object realises God as its possession. The Psalmist dares to appropriate his Maker—he knows that the everlasting love is his own. He is not afraid in utter humility to make the unspeakable claim: "O God, Thou art my God."

Personal.

The Oxford University Gazette to hand last week contains the names of the following Sydney gentlemen as having been successful in obtaining their Degrees:—Mr. Beaufort Burdekin, son of the late Mr. Sydney Burdekin; Mr. Maynard A. Charlton, son of Canon Charlton, of St. Barnabas'; and Mr. K. M. H. Solomon, son of Mr. Samuel Solomon, City Treasurer.

Some months ago it was announced in the "Church Record," that Dr. and Mrs. Wilkinson, of Foochow, China, who are now in England, would represent the Church Missionary Society at the Marsden Centenary in New Zealand next Christmas. This was specially fitting, as Mrs. Wilkinson (formerly Miss Oxley) is a great-grand-daughter of Rev. Samuel Marsden. A cable was received last week by the N.S.W. Church Missionary Association stating that the arrangement was cancelled, no doubt on account of the war. Much regret will be felt both in New Zealand and Australia that Dr. and Mrs. Wilkinson are unable to pay their promised visit.

Rev. Archibald Law, Th. Schol., Vicar of St. Andrews, Brighton, Victoria, has passed, with First Class Honours, the final examination for the B.D. degree at Trinity College, Toronto.

Canon Hart, M.A., Warden of St. John's College, Melbourne, has been chosen as the Moorhouse Lecturer for 1915. His subject will be "Sacrifice." Other Moorhouse Lecturers have been appointed as follows:—1916, Rev. G. E. Aickin, M.A., Principal of Ridley College, Melbourne; 1917, Canon Micklem, M.A., Warden of St. Francis' College, Brisbane; 1918, Rev. D. J. Davies, M.A., Principal of Moore College, Sydney.

Archdeacon Boyce, of Sydney, who, with Mrs. Boyce, is on a visit to England, has informed the Rev. H. J. Noble, who is in charge of his parish during his absence, that his health is much improved, and that he is looking forward to resuming his work on March 1. He and Mrs. Boyce have been for a trip to Norway, and were in Germany just before the outbreak of the war.

Rev. E. H. Lea, formerly Rector of Holy Trinity, Dubbo, N.S.W., is to be inducted this (Friday) evening, as Rector of St. Mark's, Darling Point, Sydney.

At a meeting of the Council of the Melbourne Grammar School, Mr. R. C. Cain was elected a member of the Council in succession to his father, the late Mr. William Cain.



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Fully 800 people assembled at the Empire Hall, Dubbo, N.S.W., to bid farewell to Canon and Mrs. Lea, who were leaving for Darling Point, Sydney. The Bishop of Bathurst presided. The Canon was presented with an illuminated address, and a purse of sovereigns, Mrs. Lea with a gold bangle, and the Canon and Mrs. Lea with a case of cutlery from Mr. and Mrs. Roberts, of Queensland, parishioners of Dubbo.

The appreciation of the parishioners of All Souls', Leichhardt, Sydney, of the ministry of Rev. H. S. Begbie, who has left for Newtown, was shown by the great congregations present in the Church last Sunday, and by the number of people, who, on a very wet night, more than filled the Parish Hall at the farewell meeting. Mr. and Mrs. Begbie have done a great spiritual work in the parish.

Canon Watson, Th. Schol., Warden of the Bendigo Theological Hall, in the recent examination of the Australian College of Theology, obtained the degree of Th. Soc. Of the five candidates presented by him four passed, viz.: Rev. W. J. Foster took the Th. L. degree with second-class honours; Messrs. T. McKeon, E. Griffith, and F. Philbey, passed in Part I. of Th. L.

Rev. E. C. Kempe, Principal of the Brotherhood of the Good Shepherd, Dubbo, has been conducting the Annual Retreat for clergy at Mornington, Victoria, and addressed a public meeting in Melbourne on November 23 on the work of the Brotherhood.

Mr. C. F. Drought, elder son of Canon Drought, of Toorak, Melbourne, who is at present in England, has obtained a commission in the Lincolnshire Regiment, and will shortly be proceeding to the front.

Archdeacon and Mrs. Hindley are expected to arrive in Melbourne on December 28.

Among those who passed Part I. of the recent Th. L. Examination of the Australian College of Theology were four students from Moore Col-

lege, Sydney—F. H. Alderton, H. M. Blanchard, R. H. Bootle, and R. D. Peatt. S. Knox has passed the First Public Examination in Theology of the University of Durham. F. S. Griffith, a student of the evening preparatory class, has passed the Th. A. of the Australian College of Theology.

At All Souls' Church, Leichhardt, Sydney, on Thursday, November 19, the Rev. M. G. Himsby, Rector of Penrith, N.S.W., was married to Miss Helen Leigh, daughter of Canon Leigh, formerly of the Diocese of Goulburn. The ceremony was performed by the Rev. H. S. Begbie, assisted by the Rev. G. A. Chambers.

Rev. Walter Montague Corden, Curate of St. Matthew's, Prahran, Melbourne, has accepted the charge of Narracoorte, S.A., and will begin his work there in December.

Rev. Harold Edwin Glover, priest-in-charge of the Koolunga district in the Diocese of Adelaide, has accepted the charge of Quorn, and will begin his ministry there on January 1.

Rev. Harry Campbell Bourne has accepted the incumbency of Coromandel Valley and Belair, S.A., and will begin work with the new year.

The Archbishop of Melbourne celebrated his sixty-fourth birthday on Monday last.

Mr. N. J. Alcock, of St. Columb's, Hawthorn, Lay Canon of St. Paul's Cathedral, Melbourne, has given a cheque for one hundred pounds to the fund for supplying additional curates to poor parishes.

A day will come when a cannon ball will be exhibited in public museums just as an instrument of torture is now, and people will be amazed that such a thing ever could have had an existence.—Victor Hugo.

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Correspondence.

Reverence in Worship.

The Editor, "Church Record."

Sir,—G. A. C.'s remark in your issue of 13th inst. about gaining the "esteem and respect of our more ritualistic brethren" would be amusing if it were not so serious. If he made himself properly acquainted with that side of the Church, he would know that it was an impossibility. Further, if he made inquiries as to the attempt made by some complacent Evangelical clergy in Melbourne to fraternise with their more ritualistic ecclesiastical brethren with a view to minimise differences, he would know it has been a ghastly failure. The ceremony of rising when the Clergyman enters the Church is carried out in most instances. 1st, because the congregation are indifferent; 2nd, because the clergy like it, as it gives them an air of importance. If it were always done out of reverence there might be little harm in it, though no good, but such is not the case.

The Ambassador of God argument is a fallacy, as every member of the Church should be an Ambassador of God, and if he is not he has no business within Church walls.

G. A. C.'s statements as to the "slovenly worship of Evangelicals" is absolutely un-called for, and leads one to believe there is more of the ritualist in him than he wishes it to be thought. Does he want to show there is no order save in ritualism? I have attended Evangelical Churches for 40 years, and have yet to find slovenliness in worship. If it exists in G. A. C.'s church, then it is incumbent on him to wake up his vestry and clergyman to a proper sense of what is due to God's worship, and he can better devote his energies to that rather than to advocating the useless ceremony of greeting the clergy and choir who are conducting their worship in that manner.

F.W.

Parties in the Church.

(The Editor of the "Church Record.")

Sir,—The letter of your correspondent "Old Disciple" being cast in terms so vague and general causes no little perplexity, and raises a few questions. I courteously beg of him to instance some cases of unbecoming and uncharitable treatment on the part of Evangelical brethren towards others of different thought in this Diocese. While thinking these cases out he might also review the position and representation of Evangelicals in Dioceses where they are in a minority.

Further, I would venture to ask for something like substantiation of his assertion that "too many of our Evangelical forerunners" were guilty of (a) "much irreverence and slovenliness" (b) "general illiteracy." These are strong words, and if they have any meaning at all they are about the strongest I have read for some time.

"Old Disciple's" last paragraph is good, but by ordination as a presbyter in the Church of England, I am bound "to be ready to banish and drive away all erroneous and strange doctrine contrary to God's Word." Therefore, while I devoutly pray that "in His own good time the Lord will heal all errors," even such errors as "ignorance of Holy Scripture and of the Spirituality of its teaching," I cannot help feeling that He is waiting for us to do our part by plain speech and definite action within the limits of our own beloved Church of England.

Sydney.

"SUBURBAN."

(Continued on page 12.)

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Our London Letter.

(From Our Own Correspondent.)

London, October 15.

Recreation of the Troops.

A remarkable article in the "Times" newspaper this week dealing with the recreation and social welfare of the troops training in our camps has created much interest and attention. There are many people ready to help in this direction without knowing how to go about it. The only training camp I have seen is that at St. Albans, where almost a division of soldiers is quartered on the town. A parish room I visited was always open, where they could go in when they liked and enjoy a "strum" on the piano or a set to in deck quoits. They could also sit down and write a letter if the recreations mentioned were not too diverting. But the provision thus made was not at all successful in its object, and the room was generally as empty as it was dismal. The Y.M.C.A. Tent, however, had much more satisfactory results. The Association has erected a large number of marquees—about 500 I am told—in fact, has done so at most of the camps, each being the centre of splendid influence.

After acknowledging the work of the Y.M.C.A., also that of the Salvation Army, the Church Army, the Army Chaplains, and the many local and individual agencies, the "Times" goes on to urge the supreme importance of religious worship, and that the present is a matchless opportunity for bringing it to bear. Then follows this fine passage:—

"If any of the recruits in training think themselves superior to the religious influence, they may take example from their military seniors in the field. Never have British soldiers faced a sterner trial with more splendid courage and determination; rarely, since the days of the Covenanters, have they been so religious-minded. 'Every man here,' wrote one the other day from the trenches, 'puts up some sort of prayer every night.' That is the spirit in which our men are facing their fearful task. Those who are to follow them may learn from their example and be glad, when their turn comes, that they have made good use of the opportunity during their preparation. They are learning to fight, but they will fight all the better if they learn the spiritual lesson at the same time."

Unique Meetings for Men.

What the "Life of Faith" calls "A series of Unique Meetings for Men" has been taking place in the Guildhall, where Dr. Chapman has been preaching Christ in the very heart of the City of

London. The position occupied by the Guildhall is in itself unique, and it is only gatherings of outstanding interest and public claim, that are allowed the use of the stately building. Some fifteen hundred business men have from day to day been attracted in the luncheon hour to hear Dr. Chapman's plain Gospel talk. What do you think of such a body of men in such an environment repeating together after Dr. Chapman some of the richest words of Salvation which Holy Writ contains? "God commendeth His love toward us in that while we were yet sinners, Christ died for us" were some of these words. In the evenings Dr. Chapman addressed large meetings of men at the Central Y.M.C.A., Tottenham Court Road. This week he has been addressing two meetings daily at the Metropolitan Tabernacle, sacred to the memory of the late C. H. Spurgeon. Mr. Alexander's co-operation has been, of course, most valuable. Next week they will be labouring together among the soldiers. In all this the two Evangelists are only laying the foundation for a more extended work later on in London, when the "fog of war" perhaps has cleared off.

The British Association.

We have reported to us in this week's "Guardian" a sermon preached by your own Primate before the British Association at Sydney on August 23rd. It was based on Ephesians 4, 15—"That, speaking the truth in love, we may grow up into Him in all things, which is the Head even Christ," and dealt with Religion and Science. The sermon is doubtless well remembered at your end, and will be welcomed here. It is the first indication I have seen of the British Association having been meeting at all anywhere. In normal times, of course, its proceedings are largely reported in the press, even when they have to be cabled. These, unfortunately, are not normal times, and the public are too absorbed for other things, however normally interesting and even important, to be allowed to come between them and the war.

Intercession for Missions.

One of the services performed by the Diocesan Boards of Missions is bringing the Churches together for the purposes of thanksgiving and intercession. For some years it has been the custom for the Diocesan Boards of London, Southwark, and St. Albans to combine for this purpose in a joint service in St. Paul's Cathedral, when the Bishops of the Dioceses preach in turn to what are invariably large congregations. The service this year was held on Tuesday last, when the Bishop of London preached a missionary sermon tellingly appropriate to the time. Taking his text from

Acts 1, 24—"And they prayed and said: Thou Lord, which knowest the hearts of men, shew whether of these two Thou hast chosen"—he applied the choice as lying between right and might. He asked whether Christianity did produce true virility of character, or whether the modern idea, that it was the strong who should conquer the world, was to prevail. The Church must know the Gospel it was to preach, before its work could be effective, Germany was seeking to create not only a new Empire, but a new world religion. The new Gospel of "might is right" has shown itself in utterances which could not have been made by those who still believed in God as revealed by Jesus Christ. The Bishop at the close of his sermon alluded to a sad coincidence which had happened of one who was to have been ordained in that Cathedral, having been killed at the

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front on the very day his ordination was to have taken place.

The Bishop of London.

The Bishop of London is as delightful in preaching as he is in personality. He is the best known and the most popular preacher in London, perhaps in the country. He has a very "easy" style with him, and he is very human; his words touch men, they know he knows. Yet Evangelical as he may be said to be in many of his utterances, it is impossible to dissociate him from neo-Catholicism where his ecclesiastical sympathies clearly lie. Hence his influence in his Diocese is not of a really strong and complete character. Clergy know that the road to his favour is not Evening Communion, but rather Eucharistic Vestments. Many surrender the former to please their Bishop, without, however, adopting the latter, which others do. At the moment I do not recall more than two or three preferments of Evangelical Curates by the Bishop, and these had exceptional reasons. I am afraid the Bishop has so sacerdotalised his Diocese that it can never be otherwise in our time. So a large portion of the laity stand aloof from diocesan matters to the loss of the Church at large, their influence and efforts being used instead in undominational directions.

Here is a solid piece of sound sense:— It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practise, that makes them righteous.

Australian College of Theology.

CLASS LISTS FOR 1914.

I.—Fellow of the Australian College of Theology (Th. Soc.)

Watson, George, Th. Schol. (Bendigo.)

II.—Licentiate in Theology (Th.L.)

Class I.—R. E. Walker, G. T. Caton, H. Davies, M. E. de B. Griffith.

Class II.—H. N. Drummond, D. J. Collins, C. H. S. Goldberg, A. J. Thompson, J. Booth, W. J. Foster, N. Crawford, R. V. S. Adams, T. A. Gair, J. W. Schomberg, W. H. Watson, C. W. Light.

Pass.—A. E. Adeney, R. B. Massey, H. S. J. Bodley, G. T. Sheffliffe, W. M. Robertson, W. G. Latham, C. C. Edwards, W. G. Nisbet, W. D. James, N. Wood, W. C. Meredith, R. E. O. Finger, A. Malley.

III.—Associate in Theology (Th.A.)

Class I.—Annie V. Gray, Queenie McEwan (equal).

Class II.—Mary Greenwell, D. A. L. Teasdale.

Pass.—W. Sillitoe, J. J. Tempamy, J. Taylor (two equal), L. L. Field, C. F. S. Griffiths, W. J. B. Stephens (two equal), H. L. Kelly.

IV.—Licentiate in Theology: Parts I. & II.

The following have satisfied the examiners (alphabetical order):—

Part I.—F. H. D. Alderton, A. E. Biggs, H. Mc. D. Blanchard, R. H. Bootle, E. Griffith, G. H. Lea, T. McKean, R. L. McKewen, A. S. Nicholas, M. G. Opper, R. D. Peatt, F. A. Philbey, W. A. Poynter, A. R. Pryce, J. E. Stannage.

Part II.—F. H. J. Archer, M.A., J. Benson, J. B. Burrell, H. D. Campbell, B.A., M. N. Coates, J. Hardingham, K. T. Henderson, B.A., R. F. Jagger, A. R. Mace, T. D. Martin, G. G. O'Keefe, E. Olivant, C. Saunders, H. C. Thrush.

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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.

NOVEMBER 27, 1914.

ADVENT, AND ST. ANDREW'S TIDE.

Christianity has a marvellous record of glories in the past, but its greatest glory is in the future. The final message of Holy Scripture tells of the "Advent," or Coming of the Lord. It is towards this great event that the whole world is tending, and believers ought to be always "looking for and earnestly desiring (or hastening) the coming of the day of God." Scoffers may say in derision, "Where is the promise of His Coming? All things continue as they were from the beginning of the creation." Yet the fact remains that one day the Lord will return for His own, and afterwards He will judge both quick and dead according to their works.

It is this great Christian hope which is the dominant note of the season of Advent, upon which we once more will enter next Sunday. Other thoughts, especially that of the Lord's First Coming, have their important place, but everything is subordinated to the great consummation of all things which is connected with the Lord's Return. The Advent motto, as expressed in the Gospel for the first Sunday, is: "Behold thy King cometh unto thee." In the collect we pray that we may cast away the works of darkness and put upon us the armour of light now in the time of this mortal life, in which God's Son came to visit us in great humility, that, in the last day, when He shall come again in His glorious majesty to judge both the quick and dead, we may rise to the life immortal.

The other Sundays in Advent work out the same thought in detail. On the second Sunday we are reminded of the value of the Holy Scriptures, which were written for our learning, as a means of preparing for the Second Coming of the Lord, "that we through patience and comfort of the Scriptures might have hope." On the third Sunday our topic is the Christian Ministry (ministers of Christ and stewards of the mysteries of God), that as John the Baptist prepared the way for Christ, so His ministers may turn the hearts of the disobedient to the wisdom of the just, that at His Second

Coming to judge the world we may be found an acceptable people in His sight." On the fourth Sunday we are reminded that the Lord Who came to save the world is with us now, "There standeth One among you." "The Lord is at hand," and those who are conscious of this living presence find that the peace of God which passeth all understanding keeps their hearts and minds through Christ Jesus, enabling them not only to observe the coming Christmas festival with holy joy, but also to live in such a way that when the Lord appears they shall "not be ashamed before Him at His Coming."

Such is the glorious message of Advent; it tells of the Coming of the Lord, and our response should be: "Even so come, Lord Jesus." But we have our part to do in "hastening" the Coming. This is brought home to us by the teaching of St. Andrew's Day (November 30), which is always closely linked with the beginning of the Advent season. The Lord said to His disciples: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." St. Andrew was the first missionary whose witness to Christ is recorded in the Gospel. On the very day when he found his Saviour "he first findeth his own brother Simon and said unto him: We have found the Messias which is, being interpreted, the Christ. And he brought him to Jesus." The Apostle Andrew is the type of the true missionary, and we thank God for all the men and women at home and abroad throughout the Christian centuries, and at the present time who have followed, or are following St. Andrew's example in winning souls for the Lord, thus bringing the time nearer when the Gospel shall have been preached in all the world for a witness, and the end shall come.

All Christians ought to be, according to their capacity and opportunities, soul-winners, fishers of men, witnesses for Christ. There are many methods by which the work may be done, but since 1872, throughout the Anglican Communion, one method has been especially associated with St. Andrew's Tide—the method of prayer. The Lord said: "The harvest truly is plenteous, but the laborers are few; pray ye therefore, the Lord of the harvest, that He will send forth labourers into His harvest." In the ministry of intercession all may join; here we are not hindered by "our unhappy divisions." Special services have been arranged for St. Andrew's Day in the Cathedrals of Sydney and Melbourne, and probably in other Australian cities, but we trust that in every parish a service of intercession will be held, either on St. Andrew's Day, or during the week in which St. Andrew's Day falls. The great missionary forward movement in the world to-day is the result of earnest faithful prayer. Let us join at this season in this great world-wide intercession with the rest of the Anglican Communion, not only in our Churches, but in our families, and in our private devotions, taking our places among the "Lord's remembrancers" as servants watching for the coming of their Lord, and seeking to prepare the world for His Advent by spreading the Gospel of the Kingdom.

We have not our choice to be rich or poor, to be in health or in sickness, but we have our choice to be worthy or worthless.

THE MELBOURNE SYNOD.

The meeting of the Synod of the Diocese of Melbourne has an importance in the eyes of Victorian Churchmen commensurate with its numbers and its dignity as representing the Metropolitan Diocese. October is the usual month of meeting, but the Archbishop by the advice of his Council postponed it until November 30. Why, we are not told. Did the Council entertain the fond delusion that the war would be over by December, and the Synod would have the opportunity of congratulating the Allies on the achievement of shutting up the unspeakable German in his own land? Tommy Atkins knew better when he made his battle song "It's a long long way to Tipperary."

Though synodsmen will not be able to rejoice over a final victory, they will be able to help the Church to face the present crisis—and that is a more useful task. Is the Church realising its opportunity at this time? Home papers are full of lamentations over the lack of leadership among the clergy as the prophets of God who will dare to read His message to the people. Do not the clergy and their helpers need inspiration just now? The president may give the trumpet call that is needed. The Synod at least will have an opportunity of expressing its feelings and voicing the duty of the Church under cover of the Dean's motion relative to the war. No member is better qualified to open the subject, for Dean Godby, is above all a man of vision.

The business sheet sent out to members of Synod is notable for its brevity, but like the famous bean stalk, it has a way of growing to great dimensions in a night. Monday night will witness the addition of numerous notices of motion. One of them will deal with the burning—or shall we say boiling—question of Temperance. When experts differ, there are wigs on the green. We hear that the Social Questions Committee has a majority and a minority report on the question of supporting Local Option. The supporters of Local Option can take their stand on democratic principle, but then we shall be told there are limits to the scope of democracy. We shall see.

The Synod will miss Bishop Stephen, who was its most incisive, and at times most humorous speaker. He will be remembered by a motion of congratulation to be moved by the Dean.

The Synod however, has plenty of good debaters left. One feature of Melbourne Synod is the influence exerted by a number of leading laymen. The speaking is not all done by the clergy. Last year 26 laymen spoke, as against 32 clerical speakers. Some of the laymen, such as Dr. Salmon, Chairman of Committees, Dr. Leeper, and Mr. L. V. Biggs, are not only forceful but graceful speakers, and they are well seconded by Messrs. Rigby, Connell, Moule, French and Raw. Canon Hart is oftener heard among the clergy. Rev. J. T. Baglin is equally useful, while Dean Godby, and Canons Gason and Sutton have always something of interest to contribute to an important debate. Nor must we forget to mention our smiling humorist, Rev. F. Lynch, who is an Irishman, but as he says of himself, "he wasn't born in his native country." Sometimes he is put up to "liven" a dull debate, and the result generally exceeds his best in-

tentions. The Synod will be without the presence of the Archdeacon, whose leadership will be missed on financial questions.

The business already announced includes Bills for the Amendment of the Girls' Grammar School Act and the Trustees and Vestries Act. The notices of motion include a suggestion that Evensong at the Cathedral should be at 7.30 p.m. instead of as at present, 4.45 p.m. Another proposal is that the Church should establish a Foundling Hospital.

Perhaps the best thing accomplished by the Synod is the gathering together of the clergy and leading laymen of the Diocese in the fellowship of their Church. Many pleasant chats take place over the tea table and afterwards in the smoke room. These Synod teas are a great success and many thanks are due to the hospitality committee for making such generous provision.

As this will be the last session of the present Synod there are not many elections to take place. But there is one issue of great interest. Who is to be the new Canon? There are five or six names mentioned. It is inevitable that the party leanings of the candidates should be taken into account. But we trust the members of Synod will also remember that they are electing a man to a preaching office, and that the preaching ability of the candidates will be given due weight in making a selection.

We urge our readers to join in earnest prayer that the Synod may worthily accomplish the will of God, and strengthen the hands of those who are seeking to promote the kingdom of Christ by the instrumentality of His Church

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Advent Services at the Cathedral.

At St. Andrew's Cathedral, there will be special services during the Advent Season. At the morning services (11 a.m.), the general subject of the sermons will be "Some Aspects of the Kingdom of God," and the subjects and preachers will be as follows:—Nov. 29, "The Spiritual Life of the Church," Rev. W. F. Wentworth Shields, M.A.; Dec. 6, "The Evangelisation of the Peoples," The Archbishop; Dec. 13, "The Christian Ideal of Society," Rev. L. B. Radford, D.D.; Dec. 20, "The Christian Comity of Nations," Rev. D. J. Davies, M.A. The general subject at the Evening Services (7 p.m.), will be: "The Parable of the Ten Virgins." Three sermons on this Parable will be preached by the Archbishop, under the heads: "Waiting," "At Last," "For Ever," and the preacher on Dec. 20 will be the Rev. Canon Bellingham, M.A.

Mission Zone Fund.

The concert, which was held in the Sydney Town Hall last Saturday evening, was a great success. About 2,500 people were present. Miss Morgan Shaw arranged the concert, and the City Organist, and the State Military Band gave their services. It is not possible as yet to say definitely what the financial results will be.

Mr. Robert Atkins, Diocesan Registrar, desires to acknowledge, with many thanks, the receipt from "A Churchman and his Wife" of £5 for the Mission Zone Fund, and £5 for the Destitute Children's Home, Carlingford.

C.E.M.S.

The Provincial Council of the N. S. Wales C.E.M.S. met on Thursday last, and decided in view of the war not to carry out the proposed C.E.M.S. Camp at the end of this year. The Annual Conference will be held in Sydney on Dec. 31, and will be con-

tinued over the Friday and Saturday, concluding with a Service on the Sunday in the Cathedral.

The C.E.M.S. is proposing to actively share in the Commemoration Service at Macquarie Place on Feb. 3. It has been suggested that quiet Saturday afternoons and evenings be conducted in chosen centres (e.g., Rural Deaneries), for the development of the spiritual life amongst men.

St. Mary's, Toongabbie.

The district of St. Mary's, Toongabbie, in which the Revs. Johnson and Marsden ministered in the early days, has just celebrated its Silver Jubilee. The Church was erected during the episcopate of the late Bishop Barry, and placed under the care of Canon Gunther, of Parramatta. It is a fine, substantial building, and has a handsome east window erected to the memory of Dr. Darcy Wentworth, the father of William Charles Wentworth. Though built by the direction of the Incumbent of St. John's, it was afterwards transferred to the Prospect parish, one of the old parishes of the Diocese.

St. Thomas', North Sydney.

The Dedication Festival of St. Thomas', North Sydney, was celebrated last Sunday, the various services being largely attended. The additions to the interior of the Church, which were described in our last issue, were dedicated by the Archbishop at a solemn service of Thanksgiving held in the evening.

All Souls', Leichhardt.

Rev. H. S. Begbie, who is leaving Leichhardt for Newtown, preached his farewell sermons last Sunday. There was a large congregation in the morning, and in the evening the Church, which seats about 500 persons, was crowded, some 800 people being present. At the close of the service the Holy Communion was celebrated, and there were 284 communicants. Mr. Begbie had no one to assist in the administration, and the service was not concluded till nearly ten o'clock. On Monday evening a meeting was held in the Parish Hall, which was crowded out, although the night was very wet. Mr. E. Wilson, one of the wardens presided, and speeches were made, expressing deep appreciation of Mr. Begbie's ministry. He was presented with an American organ. He urged the parishioners to do two things: to pray for him, and to keep the work going at Leichhardt. Rev. W. Knox will act as locum tenens until the induction of Rev. H. G. J. Howe, on December 14.

St. Peter's, Campbelltown.

A most successful Garden Fete, in aid of the funds of St. Peter's Church, Campbelltown, was held under the auspices of the Ladies' Aid Society, on Wednesday, Nov. 11, in the Rectory grounds. It was opened by the Mayoress, Mrs. Moore. The Rector, Rev. J. R. Hunter, expressed much appreciation of the efforts of the ladies who had been working hard since last February.

St. Paul's, Chatswood.

The Board of Nomination for the parish of St. Paul's, Chatswood, will meet this

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(Friday) afternoon, to nominate a new Rector in succession to the Rev. H. G. J. Howe, who is going to All Souls', Leichhardt.

St. George's, Glenmore Road.

For the past few years it has been customary to donate 1-20th of all ordinary offerings at St. George's, Glenmore Road, to Foreign Missions, resulting in the fact that this work is ever before the congregation, and a portion of every worshipper's offering goes to the extension of the Gospel

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of Jesus Christ. The last Easter meeting (1914) agreed to increase the gifts to 1-10th, a 100 per cent. increase, with the result that at the end of the first 6 months there has been given more than the whole offering of the previous year. The offertories have increased as a natural sequence, and further there is every sign that box money and other donations have correspondingly increased. This is but the material evidence of a growing spiritual conception of the Christian's duty in his love of, and for, all souls, for whom Christ died.

Christ Church, Gladesville.

Special expenditure in the parish of Gladesville has led to the appointment of a special Free Will Offering Sunday, to which the attention of the congregation was drawn previously by the Rector from the pulpit, and by a printed statement and appeal from the Churchwardens, which was widely distributed in the parish. The special preachers on Free Will Offering Sunday were the Rev. Horace Crotty, Rector of St. Thomas', North Sydney, and the Rev. T. D. Reynolds, Rector of St. Bede's, Drummoyne. The offerings amounted to £58 os., and much thankfulness has been expressed to Almighty God for all that the many "cheerful givers" were enabled to do.

The Empire's Call to Women.

The first of the series of special services for women was held in St. Andrew's Cathedral on Thursday morning, November 19. There was a large congregation present, who much appreciated the Archbishop's impressive address on "Patience in Bearing Burdens."

Day of Prayer for Missions.

On St. Andrew's Day (Monday, November 30) a special service of intercession for Missions will be held in St. Andrew's Cathedral from 1.15 to 2 p.m. An address will be given by Rev. P. J. Bazley, General Secretary of C.M.A.

Special meetings for united intercession will be held at the Pitt Street Congregational Church from 10 a.m. to 12 noon, and from 2.30 to 4.30 p.m.; and in the Chapter House from 4.45 to 5.30 p.m. A Missionary Meeting will be held in the Pitt Street Congregational Church in the evening.

COULBURN.

(From a Correspondent.)

Sunday School Examination.

The Diocesan Sunday School Examination is fixed for November 22. There are about 350 entries this year. The examiners are the Rev. B. Dore Bryant, Th. Schol. for the Senior; Rev. S. A. T. Champion, Th. L., for the Intermediate; and the Rev. H. H. Crigan, for the Junior.

BATHURST.

(From Our Own Correspondent.)

A Liberal Spirit.

Canon Forster is doing all he possibly can to foster a friendly feeling between the Anglican Church and the other Protestant Churches in Bathurst. He frequently provides very pleasant surprises. The latest took place on Thursday, November 19, when a Social and Conference was held in the Cathedral Hall. The Canon invited all the teachers connected with the different denominational Sunday Schools in Bathurst, and delivered in his own inimitable way a very useful address on Sunday School work. The visitors expressed their grateful appreciation of the Canon's kindness and helpful words.

The more we have of this friendly intercourse the less people will look upon the Anglican Church as aloof, exclusive, and stiff. In our humble opinion nothing is more calculated to enhance the comprehensiveness of our Church, emphasise its Catholicity and hasten the day of Union than Canon Forster's liberal actions. We understand that the next instance of his liberality will be provided on Monday evening, November 30, in All Saints' Cathedral Hall, when the

speakers at a missionary meeting will be Rev. E. Walker (Anglican), and the Rev. W. G. Bennett (Methodist).

Bravo, Canon! Your seige artillery will soon raze the wall of division and separation to the ground; may your example be followed by every Anglican clergyman in Australia.

Grenfell.

A memorial service to the late Earl Roberts was held in Holy Trinity Church, on Sunday, November 22. Every available and improvised seat was used. The Church was literally packed. Those who failed to get inside, sat on the door steps, and all round the outside of the building. It was a glorious tribute to the memory of a great soldier.

VICTORIA.

MELBOURNE.

From Our Own Correspondent.

Church of England Grammar School.

The Council of the Grammar School has appointed Mr. H. N. McG. Walker, M.A., Acting Head-Master of the School until a permanent appointment is made. Mr. Walker has been for the past fourteen years on the staff of the school, and held the position of Acting Head-Master last year during Mr. Blanch's absence in England.

Mr. G. E. Blanch, late head-master of the C. of E. Grammar School, who has been appointed to the Head-Mastership of Christ's College, Christ Church, New Zealand, and Mr. W. R. Bailey, late of Geelong College, who has been appointed Head-Master of Prince Alfred's College, Adelaide, were entertained at dinner by the Head-Masters of the other public schools at Scott's Hotel, on Thursday, Nov. 19.

Church Missionary Association.

News has been received by the C.M.A. of the safety of the C.M.S. Missionaries in German East Africa. They are, however, detained as prisoners of war.

Miss Jackson, of the N.S.W. Church Missionary Association passed through Melbourne last week on her way to British East Africa, her own field, German East Africa, being closed on account of the war.

St. Jude's, Alphington.

An enjoyable evening was spent in the Alphington Hall on Tuesday, Nov. 17, when a Social was given to welcome the Rev. C. P. Lee, the newly appointed Vicar of St. Jude's. Rev. E. Knox, formerly Vicar of Fairfield and Alphington presided, and several other clergy were present. A musical programme was arranged, and refreshments were provided by the Ladies' Guild.

St. Stephen's, Richmond.

In response to an appeal for a golden offering at St. Stephen's Church, Richmond, (Rev. G. E. Pemble, Vicar) on Sunday last, the sum of a little over £150 was received.

St. George's, Malvern.

A special service for men was held in St. George's Church, Malvern, on Sunday evening last, the preacher being Rev. H. T. Langley, who took for his subject, "Lord Roberts, the Faith of a Soldier." There was a very large number of men present, and at the conclusion of the service a new banner, presented to the Malvern Branch of the C.E.M.S., was received and blessed by the Acting-Vicar, the Rev. J. Tyssen, and several new members were admitted.

BALLARAT.

Australian Sermons.

A useful volume of Australian Sermons by the Bishop of Ballarat has recently been published by Messrs. Macmillan & Co., and may shortly be obtained from the Ballarat Branch of the Melbourne Diocesan Book Society and other booksellers in the various States. The Sermons are all short, and are intended mainly for use by Lay Helpers.

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Diocesan Grammar School.

The Sale of Work for the Grammar School, reported in our columns last week, was most successful. The boatsched can now be completed, and a portion of the building debt repaid.

St. Stephen's, Ballarat.

Mr. Charles Gillard, who for 25 years was associated with the staff at the Ballarat City Post Office, has been promoted to Ascot Vale. The congregation of St. Stephen's Church, Ballarat East, of which he was treasurer, presented him with a valuable souvenir to show their appreciation of his services.

BENDIGO.

(From Our Own Correspondent.)

The Bishop.

The Bishop has been unwell during the past two or three weeks, being confined to his bed for several days, and compelled to cancel several of his engagements. We are glad to be able to report, however, that he is now very much better, and feels able to fulfil important engagements for the week end at the rapidly developing irrigation centre of Rochester.

Rev. J. Bramwell.

Rev. J. Bramwell has just arrived from England, and has been temporarily appointed to the parochial district of Miti-amo; subsequently he will be transferred to the charge of the parochial district of Pyramid Hill, which is being vacated by the Rev. T. Wilkinson.

All Saints' Pro-Cathedral.

A united intercession service was conducted by Rev. Canon Percival, in All Saints' Pro-Cathedral on Thursday night, November 19. There was a large congregation, and ministers representing other denominations took part.

GIPPSLAND.

DIOCESAN SYNOD—THE BISHOP'S ADDRESS.

The Synod has been in session at Sale this week. In his Presidential Address, the Bishop, after speaking on the subject of the war, and recording the various changes in the Diocese during the year, dealt with the position of the Home Mission Fund, which was causing some anxiety, the amount for last year having fallen to £739. Mr. John Grice, of Melbourne, had given £400, from which £50 would be available this year for the fund if £900 was raised in the Diocese. The Bishop appealed earnestly to clergy and laity for the amount required.

Foreign Missions.

The Bishop then continued:—

"And whilst I plead on behalf of work in the Diocese, no less warmly do I plead for an increased interest in the Foreign Missionary work of our Church. I rejoice to know that the principle of self-appointment which we have adopted in this Diocese is working well, and, on the whole, I regard with much satisfaction the amount actually contributed. But there are just a few weak spots which need to be strengthened, and here again the earnestness and devotedness of the clergy will become apparent. The fact is that an increase of

spiritual life, which it is the special duty of the clergy to cultivate in themselves and in others, will quickly manifest itself in practical zeal for both Home and Foreign Missionary work, which, after all, is one work, and is committed to us by God only to be carried out in different spheres of action. But the troubled condition of things brought about by the war constitutes a special danger lest the Foreign Field should be neglected, whilst the need for prayer and money is thereby rather increased than otherwise. I would plead also for special prayer for those of our missionaries who are in some danger, those also who are isolated and cut off from communication with the Home Base, and those who are suffering pecuniarily."

General Synod.

On the subject of General Synod the Bishop said:—

"The General Synod will meet next year, and there is no doubt that matters of vital moment to the Church in these lands will be brought forward for discussion. On the subject of the "legal nexus," and on that of "plenary powers," I have nothing to add to what I have said on former occasions, and I need not repeat it. But these assume a more serious aspect than ever before in the light of any revision of the Prayer Book which may be attempted. In this particular matter, perhaps more than in any other, may be seen the seeds of a possible disruption. I have long felt that revision is necessary, and especially that additional forms of service ought to be provided, but I confess to no little alarm when I notice what is being proposed in England, concerning which so learned and moderate a Churchman as the Dean of Canterbury has thought it necessary to utter an emphatic protest. Here are some of his words: Referring to the Upper House of the Convocation of Canterbury he said:—"They," i.e., the Bishops, "want to rationalise the language of our occasional services, and to Romanise our Communion Office," and again: "These proposals . . . seem to me to be sadly like the process of scuttling the ship." On the subject of altering the representation in the General Synod so as to allow the larger Dioceses to have an increased number of representatives, both actually and proportionately I would say that I admit the justice of the claim. But it will be really difficult to bring about this reform, and much consideration must be given to any proposals that have been, or will be, made, before they are adopted. I venture to suggest that in estimating the number of the clergy in any Diocese, no one should be counted who has not a seat in the Diocesan Synod and that some consideration should be given to the diversity of practice in granting general licences."

Spiritual Life.

The Bishop concluded his address by speaking with deep earnestness of the paramount importance of spiritual life, and of personal religion:—

"After all that has been said, we do not forget that the matter for our gravest concern is the state of the spiritual life of the Diocese. I have no intention, and I have no right, to sound a pessimistic note in regard to it; but I want to bring into greater prominence than ever the supreme importance of it, and I hope that none of us are satisfied with present attainments. We of the clergy are in danger of growing spiritually cold because of the lack of communion

with others; and yet it is for us to lead the van, it is for us to maintain a high and still higher standard. Only so far as we walk closely with God, only so far as we, holding closest converse with Him, come forth from His presence with the light of His glory upon us, only so far as the true Christ-spirit is manifested in our own personal holiness, in our self-sacrifice, in our whole-hearted devotion to duty, shall we be able to uplift our brethren. Let us of the clergy welcome a little heart-searching, listen afresh to the Master's voice, and place ourselves unreservedly under the Holy Spirit's influence. And, my brethren of the laity, not only in the Synod, but throughout the Diocese, the best that I can desire for you is that you may experience the mighty working of the Holy Spirit in your hearts. Banish everything that grieves Him. In His power you can overcome those inconsistencies which sometimes mar a layman's usefulness. Let your ministers see that you value their ministrations most when they are most spiritual. Support them most strongly in that part of their work which aims at winning souls for Christ, and in raising the spiritual life of you all. Join with your ministers in prayer for God's blessing. We look to you, and we seldom look in vain, for the conduct of the business affairs of the Church; but we want you to take a more definite share in our spiritual ministrations. Any slackness in attending to matters of organisation and of money is best remedied by maintaining a high standard of personal religion."

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QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Pastoral Letter.

The Archbishop has issued a pastoral letter to be read before Advent. He speaks of our God-given imperial vocation as members of the British Race, believing that God has called us to serve the world. Two duties are put before us—To Fight, and to Repent. Earnest words are said with regard to our attitude toward the coloured races, our brothers in God's family. An increased interest in Foreign Missions is advocated, and the need to purify the home and family life is emphasised. He issues an immediate Call to Prayer. December 4th will be observed as a day of penitence and intercession, and together with the Home Church, Sunday, January 2, will be kept as a day of humble approach to God.

Expeditionary Forces.

Five members of the Army Medical Corps attached to the Second Expeditionary Force were presented by Rev. F. de M. Tubman, chaplain to the Force, for Confirmation. The service was held in the Archbishop's private chapel. The Archbishop gave an address in reference to our Lord's words on the preserving power and purifying character of salt. As a motto for them during the trying time through which they would in all probability have to go, the Archbishop gave them our Lord's own words, "Have salt in yourselves."

Indo-oropilly.

The parishioners of St. Andrew's Indo-oropilly are about to celebrate the opening of their new Parish Hall. The building has been planned to meet the requirements of the parish for some time to come, and the parishioners are to be congratulated on having erected a building of which they may justly be proud. The Archbishop will perform the opening ceremony, and the Mayor of Brisbane, Mr. E. H. Macartney, M.L.A., and other prominent citizens will be present. The Venerable Canon Jones is the much esteemed Rector of the parish.

Movements of Clergy.

Rev. E. A. Selby-Lownes, formerly Rector of Milton, now in England, has left for France to join the English Corps of the Foreign Legion. Rev. A. H. Barlee is arriving by the Orontes to take up work in the Diocese. Mr. Barlee was an East End Vicar.

SOUTH AUSTRALIA.

ADELAIDE.

(From our own Correspondent.)

Diocese of Willochra.

The clerical and lay representatives of the district which is to be formed into the Diocese of Willochra, have given their assent to the Act for the constitution of the new Diocese, which was passed in Synod last September.

Melanesian Mission.

The Rev. H. N. Drummond has returned to work in the Diocese of Melanesia as one of our representatives in the mission field (says the Bishop of Adelaide in a communication to the "Church Guardian.") Mr. Drummond is a South Australian and went originally to Norfolk Island for his ordination from this Diocese. "His name will remain upon our list of clergy, and his service in the mission will be reckoned as service in this Diocese. We are glad that he should return to Melanesia, where his linguistic gifts may have full scope, and our prayers and best wishes will accompany him. We are glad further to have this close personal link with the mission."

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Church Missionary Association.

A meeting was held at Holy Trinity Hall, Adelaide, on Thursday afternoon, Nov. 10, to meet Miss Crossley (India), and Miss Jackson (British E. Africa), as they passed through Adelaide on their way to their respective mission fields. Opportunity was taken to speak of the present crisis on the mission field. Miss Erwood (Palestine), told of her experiences and of a rising at Beyrout.

NEW ZEALAND.

WELLINGTON.

Bible in State Schools.

A cable from Wellington appears in some of the Australian papers which does not give a correct resume of the position in regard to the action of the New Zealand Parliament. The cablegram states:—"As to the religious instruction in State Schools Referendum Bill, the committee by a large majority expressed itself as strongly opposed to the proposal."

The fact is that the voting in the Parliamentary Education Committee was 6 to 4, which was the smallest possible majority. Evidently the person who sent the cablegram was not acquainted with that fact. Part of the report of the Committee as laid on the table of the House had never been passed by the Committee, a statement made in the House by the Minister of Education and confirmed by the Chairman of the Committee. The question then arose in view of the mistake, that the report should be referred back to the Committee, and this was negatived, so that the House placed itself in a position of adopting a report part of which had never been made. The House was within a few days of its prorogation, and it can be easily understood that members in favour of the proposal for Bible in Schools voted against anything which would lead to the final decision of the matter in the closing hours of a much disturbed session. This is confirmed by a statement made by the Right Hon. W. F. Massey, Prime Minister, to his constituents on Tuesday, the 10th November.

He is reported as saying:—"As to the Bible in Schools question that had not come to a vote, but he saw no reason why the people of the Dominion should not have the opportunity of expressing an opinion on the subject."

Correspondence (cont.).

Welsh Church and Home Rule Bills.

To the Editor, "Church Record."
Sir,—I have read with much pain some passages in recent letters of your London Correspondent regarding the Welsh Church Dis-establishment and Disendowment, and the Home Rule Bills. Churchmen in Australia who are acquainted with the provisions of the first-named Bill which violently dismembers and robs the Church in Wales, will, I think, have more sympathy with their Welsh brethren, with the indignation of the (London) Record, and with the protest of the Opposition in the British Parliament than is manifested by your Correspondent. The dignified protest of the Opposition was the least that could be expected even in this time of National peril. I noticed that this iniquitous Bill drew strong protests from large numbers of Welsh Nonconformists, and I should be sorry to think that England's "greatest statesmen" with whom your correspondent ranks Mr. Asquith, would have supported a measure of this character. The fact that the Ministry supported so far by a unanimous Parliament has handled well this National crisis, does not change the character of the measures in question nor destroy the hope that when the peace of Europe is restored, National peace may be preserved by the repeal or amendment of those unjust measures. "ENGLISH CLERGYMAN."

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Some Aspects of Truth.

THE REAL OBJECTIVE PRESENCE.
(Continued.)

As explained in the previous paper the Tridentine doctrine of Transubstantiation,—a name first used according to Waterland by Hildebert, A.D., 1100—was to the effect that the ideal sub-stratum, or substance, of the bread and wine was annihilated and so not changed into the identical Body and Blood of Christ, but the true substance of the Body and Blood took the place of the annihilated substance of the elements. The words of the Article as decreed by the Council of Trent (1215): "The whole substance of the bread is changed into the Body of Christ, and the whole substance of the wine into His Blood, the species alone remaining." Although the species or accidents, i.e., the color, size, taste, smell, solidity, extension, figure, in a word all the outward appearances, remain visible to the senses so that one

would call them real bread and wine yet their reality or substance had disappeared, and, be it noted, the subject or substance of these appearances was not the Body and Blood of our Lord; that is, the appearances, color, etc., were not the appearances of Christ's Body. The appearances were retained in the Sacrament miraculously, although they had no substance of their own!

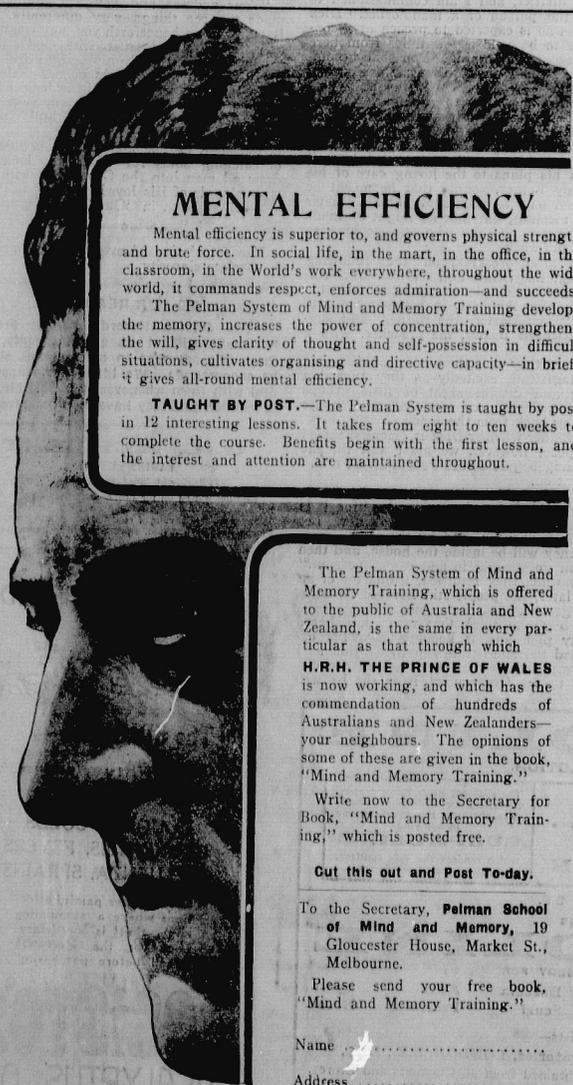
Contrary to Common Sense.

This metaphysical explanation is, of course, utterly unscientific, is opposed to the witness of our senses, is involved in many contradictions and absurdities, and is wholly unnecessary to the Christian Faith. The teaching that whole Christ, Divinity, humanity, flesh and blood, is present bodily within the elements, under their form; under the veil of the bread and wine, really and substantially present, must imply that our Lord practically has many bodies. It is acknowledged by all that our Lord's glorified Body is in Heaven, but Transubstantiation teaches that our Lord's Body is also truly within the consecrated elements. This doctrine naturally suggested that

the wicked by oral manducation ate the Body of Christ, which would at once show the absurd materialism of the teaching. Dr. Pusey holds that the wicked do receive Christ's Body and Blood. Of course there were different ways sought for explaining the Real Objective Presence in the Eucharist which will be referred to further on. In the well-known difficulty as to the possibility of an animal, such, for instance, as a mouse, happening to eat the consecrated wafer, the question was whether the true Body was eaten. This perplexing point was debated and referred to Pope Innocent III. for solution. His reply was to the effect that "miraculously doth the substance of bread return again; not that bread which was turned into flesh; but it cometh to pass that instead of it, other bread is miraculously created, which bread is eaten"—by the animal. Evidently the meaning is that the substance of the Body of Christ was removed, and new substance of new bread became the food of the mouse. Strange to say another Pope (Gregory XI., 1371), prohibited this teaching under pain of excommunication. It is hard to reconcile this fact with the infallibility of the Popes. Innocent III. was the Pope at the time of the Council of Trent. This doctrine is distinctly taught by Tracts for the Day. "Under those external forms there is the true, real and substantial presence of Christ's Body and Blood." This Real Objective Presence is under the form of bread and wine, that where these elements are, there of necessity are the Body and Blood, and this quite independent and irrespective of use and participation." Quotations might easily be multiplied.

The Anglo-Catholic Position.

This objective presence is without question the teaching of extreme Ritualists. "Christ's presence is not dependent upon our use of the Sacrament. He is present before its use, in its use, and after its use." (Tracts for the Day.) Of course, the word Transubstantiation is avoided, since the doctrine is so faithfully condemned in Article xviii., and has too strong an association with Rome, but the undoubted truth is that the teaching is practically the same. The philosophical explanation above described may not be used, but the Real Objective Presence is for all that undoubtedly acknowledged. The Article warns against any material ideas connected with the taking and eating which is "heavenly and spiritual"; and the Sacrament (meaning by that word the elements) is not to be reserved, carried about, lifted up, or worshipped." Yet, reservation, worship, and elevation are distinctly practised in consequence of a belief in the Real Objective Presence. Rev. L. Lewington says, "When we say that the Presence of Christ is objective we understand that it is there without Communion, as with Communion, abiding under the outward and Visible Form in the consecrated Elements so long as they are unconsumed. The Presence is whole Christ; His Body, His Blood, His Soul, His Divinity are wholly present in every particle, just as much as in all that is consecrated. When we separate from the notion of substance everything gross and material we may regard the term Transubstantiation as a convenient definition of the results of consecration." At a Synod of the



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Community of the Blessed Sacrament the Rev. E. W. Urquart advocated the use of the word Transubstantiation, saying, "Those teachers who profess to accept a Real Objective Presence while repudiating Transubstantiation are placed in a hopeless dilemma." It is a significant fact that the festival of the C.B.S. is held on Corpus Christi Day, when Romanists adore the Real Presence in the wafer. Mr. Urquart is anxious to remove the barrier between Rome and our Church "by using an expression which defines what we mean so unmistakably."

"Somewhat to Offer."

All this teaching arises from a desire to supply the sacerdos, the sacrificing priest, "with somewhat to offer." Hence the offering up of the unbloody sacrifice of the Body of Christ in connection with a supposed offering made by our Lord at an imaginary altar in Heaven—a fond doctrine without one scintilla of Scriptural evidence. This is the Sacrifice of the Mass, with all its attendant circumstance of lights on the altar, vestments, genuflection to the so-called altar; confession to the sacerdos; fasting Communion, "et hoc genus omne" of superstitious and Roman ceremonial. And all this is the outcome of a wrong interpretation of the words of institution influenced by the wish to make them subservient to the sacerdotal teaching. When our Lord took the bread into His hand He said not simply, "This is My Body," but also "which is given for you, or broken for you." What was our Lord's meaning when He said "This"? Undoubtedly He meant "this piece of bread," which could not be at the same time a piece of bread and also the Lord's Body. We have not space to labour the point as to the "cup," although, of course, it meant the "wine" in the cup, which could not in all common sense be also "blood" at the same time that it was wine, and all this was before the Body had been broken or the Blood shed. The evident meaning is that the bread and the wine were figurative, pictorial representations of the death of Christ which these figures show, i.e., preach and proclaim not to God, but to men, "till He come."

(To be continued).

Rightness expresses of actions what straightness does of lines, and there can no more be two kinds of right actions than of straight lines. H. Spencer.

Young People's Corner.

The Man-Catcher.

There's a stranger at the hall door, sir; he looks like a gentleman. He's lost his way," said a servant to his master, as he entered the oak-panelled library of an old country house one stormy night in the winter of 1662.

"Of course I will entertain him, Fletcher; we can't allow a gentleman to wander all night on the common," said the hospitable squire.

And thus it came about that the Rev. Richard Baxter, the well-known preacher and writer, was entertained by a stranger. He, with other faithful ministers, had recently been turned out of their parishes, and on that dark winter night he was on his way to a house where he had been invited to proclaim on the morrow the Gospel truths, to those who were hungering for the Bread of Life.

During dinner the host talked with his guest on many subjects, and soon gained a high opinion of his mental attainments.

"May I inquire your profession, sir?" he asked courteously at last.

With a smile, Mr. Baxter replied, "My profession is that of a man-catcher!"

"A man-catcher, are you? I am glad indeed to hear that, for you are the very person I want. I am a Justice of the Peace in this district, and I am commissioned to secure the person of a man called Dick Baxter, who is expected to preach at a conventicle to be held a few miles from here early to-morrow morning. You shall accompany me, and I am sure we can easily take the rogue."

"I am quite willing to go with you, sir," said Mr. Baxter, as they rose from the table.

A little later, when he was comfortably ensconced in the guest chamber of the house, the minister knelt and commended himself and all his plans to the loving care of his Heavenly Father, asking that he might be used, not only to catch souls for his Master at the meeting, but that he might be made a blessing to the one who was seeking to hinder his work.

Soon after breakfast on the following morning, magistrate and minister were riding towards the place appointed for the meeting, for the host, in his eagerness to catch Dick Baxter, the rogue, had supplied Richard Baxter, the preacher, with a horse.

"There they are, there they are!" cried the magistrate excitedly as they turned a corner and caught sight of little groups making their way on foot towards a house standing back from the road.

"I wonder whether Dick is amongst them! I suppose, however, we must wait till the preaching begins before we can arrest him," he went on.

"I rather think they guess why I am here," said the squire presently, "for it is very evident they don't intend to enter. Let us ride farther on, and by the time we return they will be inside the house, and then we can go straight in and catch our man."

But when they returned, a quarter of an hour later, the people still hovered about in little groups.

"I begin to think that rascal has heard of my plan and is keeping away!" exclaimed the magistrate angrily. "But, as I am very certain that these people are disloyal to the Government it might be well

if you would go inside and address them on the necessity of loyalty and good behaviour." And he looked questioningly at his companion.

"I am afraid, sir, that as these people have come together for a religious meeting they will not be satisfied with an address of that description, but if you will begin with prayer I will do my best."

"Alas! my friend, I have no prayer book, but with your experience I am sure you can pray as well as talk."

The two entered the house and the congregation followed and settled themselves to listen.

Mr. Baxter's prayer was so full of simple devotion and such earnest supplication for the souls of his hearers that the magistrate was astonished. Never before had he heard such an out-pouring of the soul to God.

Then followed one of the addresses for which Richard Baxter was so widely known, and before he concluded tears were stealing down the face of the magistrate, for his heart was stirred to its very depths, and he knew that he was a sinner.

When the address was concluded the speaker turned to the magistrate and said quietly, "Sir, I am the very Dick Baxter of whom you are in pursuit, and I am entirely at your disposal."

"No, no, sir! Not now, not now!" answered the squire, as he hastily drew his hand across his eyes to hide the tears.

The meeting closed, and as the congregation left he drew the preacher aside, and, grasping his hand, said:

"Your address and your prayers have made me see things very differently. Mr. Baxter, from henceforth you may count me as a friend, and I trust, with God's help, I may be able to help those who are now being persecuted for righteousness sake."

He kept his word, and it is believed he became a truly sincere Christian, as the result of the words of the faithful "man-catcher."

And shall we not share in the occupation of catching souls for Him, who longs to draw all men into the Gospel net with the strong cords of His love?

—E. M. Rice, in "Our Boys' Magazine."

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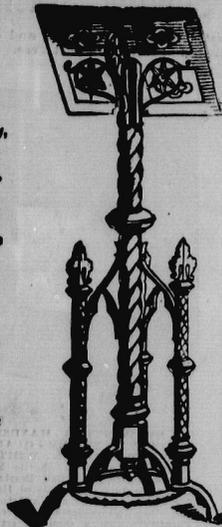
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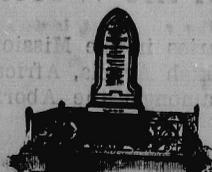
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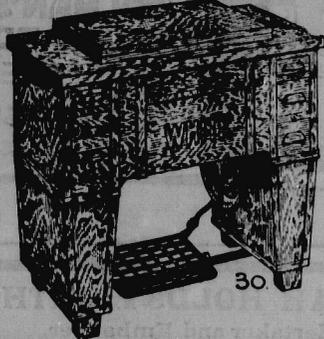
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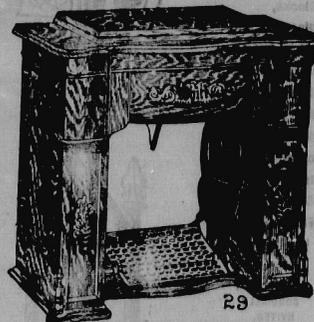
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Vol. I., No. 49.

DECEMBER 4, 1914.

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Current Topics.

The Second Sunday in Advent is the Annual Bible Sunday of our Church, and the subject for our Second Sunday thoughts is the Word in Advent, God both as the record of Christ's First Advent, and also as a means of preparation for the Second Coming of the Lord. The Epistle (Rom. xv. 4-13), shows, by quotations from the Law, the Prophets, and the Psalms, that the whole of the Old Testament announces that the Messiah was to be the Saviour of Gentiles as well as Jews, and bids us "through patience and comfort of the Scriptures," to look forward with hope to the time when Christ will return for the Church which has been gathered out from all nations. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." The Collect, which is founded upon the Epistle, commences by a statement that all Holy Scriptures were written for our learning, and prays that we may make a right use of them; "that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and labour of God's Holy Word, we may lay hold of the hope of everlasting life which is given us in the Saviour, Whom the Scriptures reveal. The Gospel (St. Luke xix. 25-33), contains our Lord's announcement of the signs of the Second Coming of the Son of Man, in which prophecies of the destruction of Jerusalem, and of the end of the world are both included. The importance of being prepared for the

coming judgment is urged upon all; "Take heed to yourselves, lest at any time your hearts be over-charged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares."

The war which is at present being waged in Europe is the most terrible war which the world has ever seen. And amid all the horror of it there is the sad underlying thought that Christian nations are seeking to destroy each other. And in many hearts questions arise. Does God care? Why does He not interfere? Is Christianity a failure?

As to God's non-interference, we must remember that, in the exercise of His creative power, He made man a free agent, and gave him, within wide limits, the power to work out his own destiny for good or ill. But when those limits are reached, God does intervene to over-rule the issues of human sin and strife. In the Old Testament we see how the armies of Assyria and Babylon were employed as instruments of His judgment. So it will be in the present war. God will use the armies of the nations to work out His wise purposes. He cannot, and does not, identify Himself in any way with the evil done by men, but He makes even the wrath of man to praise Him. "The Lord reigneth," and we can wait until He sees fit to manifest His Almighty power in overruling the issues of the strife.

The other question has still to be answered. "Is Christianity a failure?" It may be said to be a failure so far as it has failed to touch the hearts of those who profess it, but the fault lies not with Christianity, but with Christians. We are at war to-day because Germany, as represented by her rulers, has in many respects departed from the principles of Christianity; but, on the other hand, as the Bishop of London recently put it—

"The war we are engaged in is a fight not only for the liberty of the world, but for the Christianity of the world."

The rights of the weak and the honourable observance of treaty obligations, for which we are fighting, are undoubtedly Christian principles. The Archbishop of York states the issue thus:—

"If Germany's theory that 'might is right' were successful, the peace and civilisation of Europe would be crushed, and there would be no chance of the Kingdom of God being established among men. In this war, in which great moral issues are involved, every man must stand to his place till the end has come."

There never was a war in which Britain took part with her hands so

clean as they are in the present war. The fact that our Empire has faced with such courage the immense sacrifice of life and expenditure of money involved, not for her own aggrandisement, but to maintain the rights and liberties of others, is in itself a proof that, so far as Britain is concerned, Christianity, instead of being a failure, has been a glorious success, for it has inspired our people with the highest ideals of honour and truth, which they are prepared at any cost to maintain. All parts of our Empire are united in a belief in the righteousness of the cause for which we have taken up arms. It is this conviction which enables us to look without misgiving to the issue of the war. Lord Rosebery puts it thus:—

"Above all, we are going to win because we have a high, a pure, and a just cause, and we can appeal with humble, but, I think, earnest confidence, to Him Whom, in the words of our beautiful old paraphrase, we recognise as

"God of Bethel, by Whose hand
Our people still are led."

It is significant that, while the rulers of Germany, a Christian country, have departed from the principles of Christianity, the rulers of Japan, which is a non-Christian country, have shown a wonderful example of fidelity to Christian ideals. The reply of the Mikado (before the fall of Tsing Tao) to the German Emperor's offer of peace at any price, will live in history, side by side with the German Chancellor's unfortunate phrase, which alluded to a solemn treaty as only "a scrap of paper." The Emperor of Japan spoke very clearly; "The day when the last base of German culture falls in the Far East will be one of the most glorious in Japanese history." He also reminded the Kaiser that Japan was incapable of treachery like that of Germany with respect to Belgium.

Here is a problem worthy of consideration. The Christian power is acting on pagan principles, and the non-Christian country is faithful to Christian ideals; what is the explanation? It is very simple. The rulers of Germany, in their public policy, are following the teaching of Nietzsche, and have cast aside the precepts of Christ. But in Japan, the Empire was awakened to its modern life chiefly under the influence of Christian missionaries, and Christianity has won a relatively large proportion of converts among the ruling classes. Admirals and generals, statesmen and members of parliament are in many cases Christian; and other leaders of Japan, like the late Count Okuma, though not actually Christian, are favourable to Christianity, and have ac-