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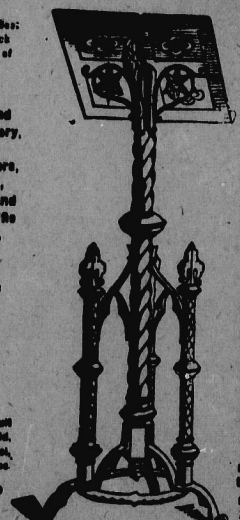
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Current Topics.

One of the most hopeful signs of the present-day discussion of the Church's function and its seeming failure to discharge it aright is the trend of suggestion towards the return to the primitive ideals of the whole of the Christian ministry. In the Bishop of Oxford's article printed in our Christmas issue, the emphasis was laid on the ministry of the Word, not only for the ordinary pastors but also for the chief pastors. The same high note was struck by the Rev. C. C. Bardsley in his sermon last November at the consecration of a missionary bishop. He said:—

"It is a solemn and weighty charge that is given to a Bishop in this Church just when she is attaining to maturity, but when she is still so impressionable, when the first foundations have been laid, but so much has yet to be built. Much must depend upon his leadership. He is the guardian of truth. He must decide who are worthy to be her clergy, and he must inspire them with high ideals. The marks of the Good Shepherd must be upon him, that he may be an example to them as pastors of the flock. His is the cure of souls through a great region. The constraint of a great compassion for the multitude must move him; in his heart there must burn the flame of evangelistic zeal which shall kindle others. He must exercise discipline, but how true and understanding must be his sympathy, how great his gentleness and patience, that he break not the bruised reed nor quench the smoking flax. His courage, steadfastness, peace, must be known to be born of faith and prayer. His must be the vision of a Church ever growing in holiness and in her power to serve, a Church filled with the presence of God, in-struct with thoughts of God, radiant with the life of God, making known the love of God, bringing a great nation to the feet of God."

Quite obviously this high ideal befits the home as well as the missionary episcopate. And the Church of God, in this day of opportunity and responsibility, is looking to the chief leaders to respond for the Church to the great call of her divine Head to go out and compel men to come in; not of course with the compulsion of physical force, but by the constraining power of a consuming and compelling love for the souls for whom the Great Shepherd laid down His life.

The Leader must lead, but the rank and file must follow their leading.

Vicarious sacrifice may be of Christ. of the greatest and gravest facts of life; but vicarious service is quite another thing and ought not to be thought of in the Christian Body. Every true soldier on service will do his own share of work and not shirk it. And so in the Army of Christ, every Christian is a soldier on service, and is a defaulter and a shirker if he seeks to leave to others his share of service. In the old land new ventures of evangelism are in evidence. For instance, in Peterborough diocese, a diocese-wide mission of evangelisation has been going on. But the Bishop rightly says that when the messengers depart the work will not be finished.

"It will only be begun. One result at least of their advent should be more definite parochial plans for evangelisation in the future, and the gradual transformation of such societies as Communicants' Guilds into hot beds of propaganda for the Kingdom of God." This, of course, simply means that we must seek again the enthusiasm of those early disciples who were so bubbling over with joy in Christ that they sought to bring that joy to every other heart. This is the ideal! Bishops, clergy and laity doing their own work in the Church of Christ by definite efforts after increase of His Body by the bringing into relation to Christ of other souls.

Many earnest Churchpeople who had the Bishop of Ballarat's "Central Diocesan Fund" scheme in their hands last year were perplexed by reason of what appeared to be a most regrettable deficiency—there being no provision in that assessment scheme for the support of the work of missions to the heathen. However, in his last Synod address Dr. Gumbleton has made it plain that he regards the extension of God's Kingdom as the primary purpose of the Church, and his lordship sought to impress upon the Churchpeople of his diocese their responsibility in that particular. His lordship said:—

"Upon every Christian is laid the duty of helping to evangelise the world. I am anxious, therefore, that in this diocese once a year at least (and I would plead for greater frequency), in every church and building where services are held, the congregation shall have the subject of missions to the heathen brought to their notice, in the form of special prayers and intercessions; and put before them in addresses from the pulpit, and the opportunity given to them of contributing of their substance towards the maintenance and development of missionary work. If this be done, and I appeal to the clergy to take the initiative, and to the laity to co-operate wholeheartedly with them; the Master's command will be obeyed, zeal and enthusiasm for the missionary cause will be aroused, and the spiritual life of the parishes and districts, aye, and of the whole diocese, will be deepened and quickened. Having considered the matter carefully in all its bearings, I am of opinion that the missionary cause will be better served, in this diocese, by an ad hoc appeal than by making it, as I suggested last year, one of the objects to be supported by the Central Diocesan Fund."

The "Central Diocesan Fund" scheme would seem to have fully justified its adoption by reason of the fact that the disgraceful piti-ances which the clergy have been allowed to

live or exist on have been greatly improved. But £225 and a house is not yet ideal: it is to-day equivalent only to about £150 and a house of some ten years ago, and it is difficult to understand how married men can keep things going decently, we do not say comfortably, on that. Of course the laity do well to keep the clergy as poor as practicable; it certainly prevents men from entering the ministry for a liveli-

hood, and at the same time withdraws the parson from the temptation of extravagance in living and dress! We often think that the experience of God's people in the wilderness in regard to clothing and food finds its counterpart in many an Australian rectory or vicarage. We also wonder sometimes what kind of an account for these things will be rendered "in that Day!"

In view of the largely increased constituency of voters under recent legislation in Great Britain, and the use of the franchise for the first time by some millions of electors, the Bishops of the Church did well in addressing to these electors an earnest appeal that they, conscious of their high responsibility, should choose "members who are marked by width of outlook, by single-minded service, and by sterling character." In this letter of appeal the bishops briefly alluded to the kind of problems with which the nation was faced, and the solemn responsibility resting upon all to help in their solution. They said:—

"Here at home the most urgent problems of national welfare await solution. Arrears have to be made up; arrested progress resumed; new ventures attempted. Your help is needed in securing that long-standing abuses are taken away and much-needed reforms are brought about to improve the health, the housing, the education, the moral standard of the nation. Your help is needed in filling our political life with that spirit of fellowship and service for the common weal which has wrought so mightily in the peoples of the Empire since we went to war. Your help is needed in making England a land to which her sons and daughters may be more and more proud and thankful to belong. We shall rise to the height of the occasion only if the energies of the whole nation are united and controlled by the force of a citizenship instructed and self-disciplined, sustained by a high ideal and devoted to the common good."

Nor can we forget that now, more than ever, our political responsibility is worldwide. Among the nations of the earth, as well as at home, the old order changes and a new order begins. It is for us as a nation to do our part in seeing that the new order shall be firmly established on the foundations of righteousness and liberty. Whatever of added influence our victory has brought us must be used to strengthen the ties which shall bind all nations in one fellowship for the peace and welfare of mankind.

"God is making a new world, and He is calling upon all who, loving good and hating evil, desire to seek first His Kingdom and His righteousness, to be His fellow-workers. If we are ready to obey the call, we may hope to do something in our generation that will hasten the day when in fuller measure than we have known as yet, God's Kingdom shall come and His Will be done in earth as it is in heaven."

The whole appeal was worthy of the august body from which it emanated and the unique occasion that evoked it.

Unexceptional in tone and expression was the Bishop's Letter to the Electors. Their lordships recognised that the Church stands not for parties but for deep principles. It is well that the occasion was courageously faced and that the nation should realise the function of the Church in the sphere of politics. The

question has been well discussed by that modern prophet of righteousness, Canon E. A. Burroughs in leading articles in the "Church Family Newspaper" of September last, where he contends earnestly that the Christian forces of the nation should take definite action in the General Elections. He wrote:—

"If indeed 'Politics' means really 'the science of civilised social life,' and if the only philosophy of life which the war leaves standing is that contained in the teaching of Christ, then it imports greatly that His principles should be applied directly and without reservation to political affairs. In a word, the Christian element in the nation must aim at a Christian House of Commons, beginning with the formation of a group, in the next House, of men who, differing perhaps widely on merely party questions, shall be alike in these two things, that (1) they can be counted on, in all moral issues, to follow their conscience rather than their party, and (2) their own personal character is known to be worthy of Christian politics. It is here that we must organise for action, in the direction of what might become a 'Pan Christian Party.'"

Then after suggesting methods by which the "Pan-Christian Party" might make its influence felt, Canon Burroughs, in view of the near approach of the recent General Elections, makes this urgent appeal: "Surely there is a challenge to the Christian element in the nation to provide at least a direction in which those can vote who, whether labelled Christians or not, have no use for political parties, but want to see politics once more an instrument of the highest good of the whole, and feel that only an infusion of the Christian spirit can make them that?"

The unique letter of the Bishops seems almost a studied response to this appeal.

We have long felt that the Christian Church in the Commonwealth needs vision for a like policy.

A Lesson for Australia.

Without any risk of rebuttal, we may say that the whole tone of our political life has been for a long time on the down-grade. To-day we have reached this almost last stage of political decadence that we, all of us, vote for party even when party is represented by impossible persons. The records of the hustings cry out loudly for a cleansing policy—a policy which will make practicable the selection of men of uprightness and character to represent us in the highest phase of our political life. The very term "political" has lost all its old-time dignity and is very nearly a term of reproach. Why cannot Christian people combine and determine that whatever shade of politics is theirs, they will not vote for men who are without principle; but will exert their strongest influence to get men of recognised probity of character placed upon the particular ticket to which they subscribe? If any country in the wide world is crying aloud for a "Pan-Christian Party" Australia is the land whose cry of need is loudest.

The "passing" of Theodore Roosevelt is an event that has made American life poorer from the human standpoint. He was a truly a great man, and by his transparent sincerity of life and singleness of purpose has been one of the great benefactors of his nation's life. We remember how at the beginning of his public life he set his face against the cancer of bribery and corruption that was eating the life out of some of the national institutions. In spite of the bitter hostility and persecution of interested persons, backed up by all the power of their financial strength, Roosevelt kept straight on his path of duty towards the country that had given him birth.

His whole life was devoted to his country's good, as the records of his life as President will confirm. In the Great War his voice and his example have been used to lead his nation along the paths of self-sacrifice and duty in defending the sacred cause of righteousness and liberty. We sympathise with the nation that now mourns the loss of one of her greatest sons.

At the outset of the War there was much talk of the "bankruptcy of Christianity." It seemed as if

A Bankrupt Unbelief.

a serious blow had been struck against the great Fact of Jesus Christ; and there were not wanting scoffers who affirmed that this was the case. But as the War proceeded remarkable happenings were reported. The nations of the heathen world were not at all inclined to take such a view of the War, and gladly threw in their lot with the group of nations, headed by Great Britain, that stood for righteous ideals. And throughout Christendom itself there has been a great increase in the spirit of prayer, and a striking return on the part of many backsliders to a real belief in God. In addition, there has been a more striking silence on the part of opponents to the Christian Faith, and an utter absence of any public sneers against the general and continuous appeal of the nation to God, manifest in Christ Jesus. The stress of anxiety, danger and sorrow has enhanced human need and the power of Christ to strengthen and comfort. At the conclusion of the War the public acknowledgment of the Lord's working was so complete as to render silent any opposing voices. But now, our newspapers tell us, there has been held a much advertised "Rationalist (sic) Conference." The attendance was small and the business seems to have been smaller. Evidently our people have no time for such a "rationalism" as has the impertinence to deny the faith that has sustained us in the midst of the bitter throes through which we have been passing. Until that so-called "Rationalism" can supplant our faith in Christ by something that will uplift and comfort our lives to a larger extent, and in a more practical way than such a faith in Christ has done and is doing for us, the "Rationalist" would do well to let his comfortless and unpractical tenets remain in their obscurity.

MEMORIES OF ANZAC.

"Thoughts that came just previous to the unveiling of an honour roll at Smithfield Parish Church," December 22, 1918:—

I sat 'neath the old Union Jack, in the House of prayer and praise; Its folds were hanging quite slack, yet reminding of strenuous days; For beneath it was many a name of those who had gone forth to fight, And their memory is covered with fame, and self-sacrifice shedding its light.

The old flag gently waving in air, seemed to speak of the breeze stealing o'er the graves of my comrades out there, on far-famed Gallipoli's shore; In fancy again I was there, by the sparkling blue Aegean sea, But my mates sleep peacefully there, and they died both for you and for me.

Oh! fathers, and mothers who bore, those sons who so bravely laid down Their lives on that far-distant shore, for honour, and not for renown; Thank God that your boys were true men, and although they are just gone before You shall meet them in joyfulness when you land on Heaven's beautiful shore.

—Samuel Pavey.
Formerly Pte. 1813 2nd Battalion, A.I.F.,
Old Prospect Road, Widemere,
Via Wentworthville, N.S.W.
December 22, 1918.

English Church Notes.

Personalia.

Mr. Walter Durnford, M.A., Vice-Provost since 1909, has been elected Provost of King's College, Cambridge, in succession to Dr. M. R. James, now Provost of Eton College. Mr. Durnford is a son of the late Bishop Durnford.

We regret to record the death, in November last, of Sir Robert Anderson from heart failure following influenza.

Lieut. A. P. Orde Ward (Linc. Regt., att'd. M.G.C.), only son of the Rev. F. W. Orde Ward, of Eastbourne, was accidentally killed at Grantham on November 11.

Lieut. F. E. Storrs (R.N.V.R.), second son of the Dean of Rochester, died suddenly from pneumonia, aged 35 years.

In succession to the late Bishop Boyd Carpenter, the Bishop of Southwark has been appointed Clerk of the Closet in Ordinary to His Majesty. This is a very ancient office but at the present time practically the only duty of the Clerk is to present new bishops when they do homage to His Majesty. It is, however, a position of considerable influence, and the Clerk of the Closet is reckoned amongst His Majesty's household.

The Archbishop of Canterbury has appointed Canon White-Thomson, Vicar of Croydon, to succeed the late Bishop Walsh as Archdeacon and Canon of Canterbury.

On August 31, at Port Chester, latterly known as "New Metlakahla," on Annette Island, in South-Eastern Alaska, Mr. William Duncan, the pioneer missionary of the North Pacific Coast, passed away to his rest and reward. He was seized with an attack of paralysis on Tuesday, August 27, and remained unconscious until early on Saturday morning, August 31, when he expired. He was in his eighty-seventh year, and had laboured for sixty-one years in the Mission.

The first Indian Y.M.C.A. secretary to enter Jerusalem was Mr. Samuel Bakal. He is a convert to Christianity, a graduate of the Lahore Central Training College, and one of the teachers in the C.M.S. Kashmir High School.

Rev. E. S. Woods, the new vicar of Holy Trinity, Cambridge, Charles Simeon's Church, is a brother of the Bishop of Peterborough, and was formerly Vice-Principal of Ridley Hall, Cambridge.

Bishop Brent, as Chaplain-General in the United States Army, issued an order removing from the chaplains all insignia of rank except the cross. It had been found that the badges of rank were a real hindrance to the chaplains' work, and the abolition of them is accounted a real gain to the work of the Church in the Army of the U.S.A.

Changes in the Communion Service.

The "Liverpool Diocesan Gazette" of 15th November contains the full text of the Bishop's letter in which he states his position concerning the proposed changes in the Communion Service. His Lordship writes:—

"I am exceedingly unwilling to introduce into my monthly letter a matter of controversy, but I feel I am bound to explain to the diocese why, with eight other Bishops, I have signed a petition to the Archbishops of Canterbury and York against any alteration in the Prayer of Consecration in the Communion Office.

"From the first I have strongly advocated the revision of the Prayer Book, because I believe that, though one of the greatest and best books in the world, it needs, after the lapse of centuries, to be enriched with new prayers and services, and to be adapted in many ways to the changing circumstances of our day. I understood, as I believe others did, that no alteration was to be made in the structure of its Offices—least of all in that of the Holy Communion. Where no principle was involved, I was quite prepared to make concessions to the wishes of those who differed from me.

"Although I had no desire, for instance, for the use of a distinctive Vestment at the Holy Communion, I was quite prepared to yield to the proposal that a special White Vestment should be legalised. But when the special vestment selected was the Chasuble, the hereditary dress of a sacrificing priest, I was obliged to withdraw my support.

"I was strongly in favour of what Dr. Westcott has called 'concurrent Communion,' that is, the practice, which dates back to the time of Justin Martyr, early in the second century, of taking the Bread and Wine direct from the Holy Table, at the time of the Communion, to the bedridden, the sick and the dying; for the custom is full of teaching and of comfort. But when I found that a custom which was in itself perfectly innocent and edifying, was used as a pretext for the reservation of the consecrated Bread and Wine in the Church, and for the adoration of our Lord supposed to be present under the forms of Bread and Wine, I again most sadly withdrew my support, for history teaches that, whatever safeguards may be made, the reserved Sacra-

ment, sooner or later, means the Worship of Christ in the Elements.

"And when quite recently it was proposed that the Consecration Prayer in the Communion Office should be altered, and should be assimilated to that in the First Prayer Book of Edward VI., it seemed to me that with the permissive use of Vestments and of Reservation, and with these alterations in the Prayer of consecration, Prayer Book Revision was being used to change the character of the central Service of our Church, and to bring it back very much nearer to what I believe to be the erroneous teaching of the Middle Ages."

An Interesting Ceremony.

There was an interesting service of thanksgiving at Sevenoaks Parish Church on Sunday, November 17. As the choir and organ passed up the church they were followed by two officers bearing the Union Jack. One officer was a commander in the Royal Navy, who had fought in the Jutland battle—Commander L. Mackinnon, of H.M.S. "Barham"—and the other was the officer commanding a detachment of the Scots Guards, Major Ross, who had been in the retreat of Mons. On reaching the chancel they reverently laid the flag on the Holy Table, and the Rector, the Rev. J. Rooker, offered the following prayer:—"We humbly present before Thee, O Lord our God, this flag of our Empire, confessing that it is to Thee we owe the victory in our struggle for righteousness; beseeching Thee to pardon all our sins, and graciously to accept our praises and thanksgivings." And as Thou hast called us to Thy service make us worthy of Thy calling, for the sake of Jesus Christ our Saviour and our King. Amen." The National Anthem was then sung by a congregation which filled every corner of the beautiful old church.

Home Reunion.

The English "Record" says:—"With the knowledge and sanction of the Bishop of London, so we are told, the Rev. R. J. Campbell includes in his list of Advent preachers a well-known Baptist minister in the person of the Rev. J. H. Shakespeare. Such an announcement is much more significant than that of a Church of England clergyman occupying a Nonconformist pulpit.

In the face of this alleged sanction of Mr. Shakespeare's appearance at Christ Church, Westminster, is the fact of the Bishop of Willesden's action in requesting the Rev. R. W. Odell, Vicar of St. John's, Enfield, not to fulfil his engagement to preach at St. Paul's Presbyterian Church, Enfield, on a recent Sunday evening. The Bishop drew the line at inviting Mr. Odell, and the latter addressed the congregation in the Church Hall, to which an adjournment was made after the first part of the service. In the course of his remarks Mr. Odell observed that apparently fellowship and unity were possible in the open air but not within the four walls of a denominational place of worship. But how strangely inconsistent the Bishops are!

The Generalissimo at Prayer.

It is well known that Marshal Foch is a devout Catholic, and has won his way to his present exalted position in spite of the former antagonism to Catholic officers by the anti-clericals in France. A touching story concerning him was told on Thanksgiving Sunday by Fr. Bampton, S.J., at Farm-st. He gave it on the authority of a chaplain in France. The night before the great offensive the Marshal called all his Generals together to explain his plans for the next day. When the conference was over he said, "I have now done all I can; I leave you to do the rest. I beg to be left undisturbed for the next hour." Shortly afterwards an urgent message came for the Marshal. He could not be found anywhere. The message was imperative, and the chaplain, who was in the secret, therefore led the messenger to a lonely little chapel. There he found the Generalissimo on his knees in prayer.

A Windfall for Melanesia.

A legacy of £15,000 has been left to the Melanesian Mission by Miss Ada Bickelsteth, daughter of the late Mr. G. P. Bickelsteth, vice-chairman of the L. and N.W.R.

Remarkable Prophecy.

"A correspondent sends me the following:—In August, 1421, 1514, I sent the following contribution to the C.F.N. You inserted it in 'Church Family Talk.' In the light of passing events it is as interesting now as it was in 1914. The prophecy was told to me by an Alsatian, 1808, and was by a monk who lived in Saxony 600 years ago.

"There will be a King in Germany under whose reign the nation will be greater and more powerful than ever before. He will be followed by one (uncrowned) who will pass as a shadow across the throne. A one-armed King will succeed him, and in the reign of this King's reign the German armies will go forth to conquer the world, and those

who return will shelter under the pear trees of the nation."

"In Prussia the pear tree will not grow."—C.F.N.

Peace Thankoffering.

The committee of the Church Missionary Society, at a large and representative gathering on Tuesday, the 19th November, decided to make an appeal for a great "peace" thankoffering of lives and of £500,000 for C.M.S. missions. Full particulars of this proposed thankoffering will shortly be issued.

Anzac Meeting.

At the Central Hall, Westminster, last November, the Colonial and Continental Church Society held a meeting to further the work of the Society in Australia. Very fittingly the gathering was called an "Anzac Meeting." The chairman was Sir T. Victor Buxton, and the principal speakers the Bishop of Bathurst and Rev. G. A. Chambers, M.A. Dr. Mullins, the secretary of the society, announced that the Senior Chaplain to the Forces and Lord Kinnaird were unable to be present. The Bishop of Nelson had written to say that Australia was about to pass through the gravest crisis in her life. He heartily sympathised with the society's work. The Church must adjust herself to the new conditions. He needed a staff, and also support for staffing a home. The Archbishop of Canterbury wrote expressing regret that he was unable to be present owing to pressure of public affairs. "You may be sure that I am eager to further in all right ways the provision of funds for meeting deficiencies of religious ministrations in Australian dioceses. Our sympathy has been markedly accentuated and increased by the recognition we all rejoice to give to the splendid and chivalrous help of our Australian brothers at this crisis in the world's history. Their heroism has gained for them an undying place in the records of the Empire's life, and the name 'Anzac' will not soon perish."

The Bishop of Bathurst described the difficulties and the charming bush life and work. He thought that the Australian cities did not need help, and emphasised the need of men, and not money, for the bush dioceses.

A Popular Padre.

Death by Fire.

The Rev. Cecil Alfred Mallett, the popular padre at the New Zealand Army Base in France, who lost his life in a fire which broke out in his quarters, was a brilliant man. His short career is marked with unusual interest, being remarkably progressive and full of promise. At an early age he emigrated to New Zealand to seek his fortune. In less than six years he had saved money enough to come home to England and study for the ministry of the Church. With splendid enthusiasm and attitude he passed his examinations quickly and with honours. He was ordained in 1910, and spent two years in curacies at Aylesford and Dartford in Kent.

His lovable personality made him a general favourite, and though he might have accepted a congenial living, with sure promotion in view, he chose to return to New Zealand, to minister in a large bush parish to the men with whom he had lived and struggled.

The Call of Duty.

Then came war. He answered the call of duty, and offered his services as Chap-

lain, and in due course went to France. There, at the New Zealand base, he won the love of all who knew him. In addition to his spiritual work he became a member of the committee formed to carry on educational work among the men, and his last known effort was the formation of a class for their benefit. His terrible end may well be deplored as one of the most tragic accidents that could happen, even in these days of horrors. The Bishop of Rochester writes: "As the Bishop who ordained him I have the highest and happiest recollections of his sterling character and personal loveliness. He was entirely devoted to his sacred office and determined to spend the best years of his ministry in New Zealand, in spite of the difficulties attending bush work in the case of a man not physically over-strong. His experience gave him ample opportunity of showing his devoted and self-sacrificing spirit, his ready power of adapting himself to circumstances, and his spiritual strength." He leaves in New Zealand the young English wife who went out there to marry him three years ago and a three months' old baby he had never seen. His two younger brothers hold commissions in the Army. Both have been wounded (one seriously), and both have won the Military Cross.—C.F.N.

The Coming of the Day.

(By the Rev. Prebendary Procter, M.A.,
Vicar and Rural Dean of Islington.)

(Preached at St. Paul's Cathedral at the
Thanksgiving Service on Sunday,
November 17, 1918.)

"And they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more."—Micah iv. 3.

This is a prophecy of long, long ago which to within the last few days had to our minds seemed to be a prophecy still; for notwithstanding the fact that we are now in the twentieth century of the Christian era, we seem to have been living from generation to generation amid the almost continuous roar and distress of war and all the dread horrors of the battlefield. But here in our text we have an idyllic prospect brought before us of a time and condition which certainly hitherto has seemed impossible of realisation, but towards which we believe the world has been steadily moving with slow, uncertain steps, a time of universal peace and brotherhood. It is a dream vision which has been the delightful topic of many a poet's sublimest imagining as he pictured the rustic labourer driving his shining plough deeply along the glistening furrows, who suddenly strikes against some ancient implement of war, some relic of a sanguinary strife long forgotten, and peace and war are thus brought together in striking contrast.

Then after length of time the labouring swains

Who turns the turfs of those unhappy plains,

Shall rusty piles from the plough'd furrows take,

And over empty helmets pass the rake.

—Dryden.

The Glorious Vision.

The prophet Micah is one of the four prophets of the eighth century B.C. whose writ-

BARKER COLLEGE, HORNSBY

From 1st January this School will be governed by a Council under the auspices of the Church of England, under my direct personal control as Headmaster. Arrangements are being made for the erection of new dormitories.

Particulars upon application. Next Term:—Thursday, January 30th, 1919. W. C. CARTER, Headmaster

THE KING'S SCHOOL PARRAMATTA.

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HEADMASTER: Rev. J. A. Pattinson, M.A. (Cambridge), assisted by a staff of Masters, Graduates of English and Australian Universities.

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There are a number of scholarships attached to the School of the highest order.

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All particulars may be obtained from the Headmaster, or from Mr. G. S. Lewis, Clerk to the Council, Ocean House, Moore Street, Sydney.

ings have survived. We find there is a marked contrast between the earlier and later chapters of this book of Micah, so much so that modern scholarship has suggested that the prophecy of Micah himself does not extend beyond the first three chapters of the book, and the remainder are a collection of prophecies, for the most part of a somewhat later date. Micah was a contemporary of Isaiah, and it is remarkable that in the second chapter of Isaiah we find an exact duplication of the prophecy of Micah: the two prophets were alike filled with the glorious vision of a time of universal peace, or at least the two editors of prophetic literature were led to include this in their collection of prophetic utterances which were to inspire and guide the hope of the world. Certain it is that this fourth chapter of Micah marks a sudden transition in style and tone from what has gone before. The prophet of pessimism and judgment is changed to a prophet of good tidings and mercy. The message of Micah which foretells the destruction of Samaria and the spoliation of Judah because of their iniquities now turns to a message of mercy and forgiveness, to a glorious time of peace and good will, and when the brotherhood of mankind shall no longer be limited to platform oratory but become a ruling and dominant principle of international relations.

And the secret at the back of this great transition is to be found in the gleam which the prophet discerns penetrating the darkness of the intervening centuries, the gleam of the glory of the coming Christ, of a time when "all kings shall bow before Him, all nations shall do Him service," when the Kingdoms of this world are become the Kingdoms of our Lord and His Christ. Through the mist of the immediate darkness the prophet discerns the very form and figure of Christ, and his heart thrills within him at the prospect of the reception of all nations into the Church of God. He declares that the promised Shepherd born in fulness of time at Bethlehem Judah, the City of David, whose goings forth are from everlasting, will be great unto the ends of the earth. Through that great event of human redemption by the eternal Son of God he looks forward to a time of universal peace, when nation shall not rise against nation, when the art of war shall be no more studied, when army reform shall be succeeded by army abolition, and when a nation's best strength and resource shall no longer be devoted to the manufacture of implements of destruction but to the cultivation of the soil and the advance of human happiness.

The Great War.

Once again the world has been stricken by a war which like a raging prairie fire spread from nation to nation until the whole world was involved. On the fair fields of France and Flanders, in Gallipoli and Mesopotamia, the best life blood of our race has been poured forth. It has been a long and weary war, we have trodden these last four years amidst the scenes and horrors of devastating war; homes have been desolated, hearts have been broken, hopes have been crushed, and the very best of our young manhood has been prematurely sacrificed. It is indeed a great and glorious victory which we celebrate, but it is a victory which has cost a terrible price.

The Cost of Victory.

Our hearts ache as we think of young lives of brilliant promise thus ruthlessly cut down before the promise had chance of being realised; of parents' hearts crushed within them by the loss of a loved son who was the very light of their life, and there rises up within the breast of our nation and of those allied with us a stern resolve that never again so far as human foresight can prevent it shall it be possible for any ruling autocrat or irresponsible Government, in pursuance of unscrupulous ambition, to plunge the world into the vortex of war. After this wicked waste and wanton wreckage, with a sum total of ten million men dead and homes in countless thousands devastated, the world is looking earnestly and determinedly for some security against the recurrence of such catastrophic events. There is now a stern and urgent demand on the part of all peace-loving people that the peace of the world shall not be imperilled at the will of any militant nation persistently developing the resources of war and purposing to use the might of their military efficiency against their unoffending neighbours. Humanity itself we may almost say is coming into line with the prophet of old and sharing his vision of hope of the time when men shall beat their swords into plowshares and their spears into pruning hooks. The reason for this is that it is coming to be recognised that war under present conditions has grown so terrible and the destructiveness of science if devoted to objects of unspeakable horror that civilisation itself would be destroyed by it.

Mankind has learned by a bitter experience during these last four years what are the

awful possibilities of war conducted and aided by the discoveries of modern science, and mankind may well shrink from the deadly menace of scientific resources developed even to deadlier destructiveness in the days to come. No wonder then there is a fixed determination amongst us that henceforth war shall cease to be the means of settling disputes between civilised communities.

The League of Nations.

It is just this awful experience of the past, coupled with the still more terrible possibilities of the future, that has been leading thoughtful men everywhere to look for some international plan whereby wars shall be not only prevented but prohibited, and national disputes and misunderstandings shall be settled not by the crude arbitrament of war but by the verdict of a supreme Court of Appeal constituted by the dominant nations of the world. Men are seeking to build up a new order of international society based upon the Christian principles of justice and fellowship by which alone real and lasting peace can be assured to the nations of the world. It is in the light of these events and the trend of current thought that the prophecy of our text seems to be clothed with a new realism. The dream of the ancient Sages of a time when nation should not lift up a sword against nation, neither should they learn war any more, seems almost within touch of realisation, and in the great ideal of a League of Nations we may see a proof that the world is moving steadily though slowly towards the goal of safety and sanity. We believe the spirit of Christ is gradually conquering the unregenerate spirit of men, and God's ideal for men as set forth in the Sermon on the Mount is becoming by degrees the goal of man's inspired ambition and desire. Men are by degrees getting to appreciate and strive after the divine ideal of Christianity; the process of education has been slow, but after the waste and cruelty and destruction which this war has involved men are searching for relief from its present horror and security against its future recurrence.

Working for the Common Good.

Meanwhile individuals or nations guilty of lawlessness and unscrupulous aggression must be restrained by the consensus of the community and the might of combined peoples working together for the common good. Our participation in this war was brought about not by any desire for acquisition or gain but in vindication of righteousness and truth, for the defence of the weak against an unscrupulous and overbearing neighbour, and to maintain the right of free communities everywhere to have a place in the life of the world. England entered the war because it was her duty; she was one of the proudest moments of our national history when over four years ago we took the resolve that come what may we would be true to the obligations of honour, and if we had been overwhelmed in the fray we should have fallen with the proud consciousness of doing our duty. "It is better far to go out with honour than survive with shame." After a long and bitter struggle in the course of which ever and again hope seemed to die within us and faith to lose its hold upon us, now after the long hours of midnight darkness, through the good hand of our God upon us, victory is good, peace is in view, and the horror will soon be overpassed. Once again the law of righteousness has been vindicated in the world; through the long night of agony and death our heroes have pressed steadily on, ever keeping in view their lofty ideal that this war must exterminate war.

The night was long and dark, and hard the way.
But ever to the distant goal we pressed,
Weary and faint, sore stricken in the fray,

But never yet by craven fears distressed.
We kept our living faith undimmed and bright
In Thee, our glorious Captain in the fight.
—Touchstone.

Now at length after the midnight gloom we may discern on the horizon the promise of the dawn, the far-off hint of the advent of the day, and the coming of the Prince of Peace; nay, may we not say with hearts filled with thankfulness beyond expression we stand now as victors on the mountain top, bathed in the glowing light of the new day for which we have waited so long?

The Coming of the Day.

I have stood, as doubtless many of you have stood, on the summit of the Rigi in the darkness of the early morning waiting for the sunrise of the coming day. All around was invested with the darkness and stillness of the night, when lo! as we waited and watched, a faint tint of rose colour silently stole over the snow, then gradually it extended until peak after peak was lit up with effulgent light and gemmed with glowing fire, and at length the whole landscape was bathed in the genial rays of the kindly sun. We have been through the dark night of terror and bloodshed, sitting in darkness and the shadow of death, but our eyes are towards the dawn, already there is promise of light and listening ears can even catch the echo of our will to men. "Peace on the earth, good will to men." Neither shall they learn war any more.

Personal.

The Archbishop of Canterbury has conferred upon the Bishop of Nelson the Lambeth degree of Doctor of Divinity.

On November 15, Rev. Tamati Hamiora Katene, assistant-curate in the Rangitikei District to the Superintendent of the Maori Mission of the Church of the Province of New Zealand, died from influenza. Also, about the 17th November, 1918, at Otaki, the Rev. Metera Te Aomare, Deacon, assistant-curate in the Otaki Maori District to the Superintendent of the Maori Mission of the Church of the Province of New Zealand.

Rev. J. W. Bethune, M.A. (Cantab.), has been appointed headmaster of the Church Grammar School, Launceston, Tasmania, and relinquished his work as resident chaplain of Claremont Military Camp at the end of the year.

Mr. Richard Martin, locally known as "Dick," has just completed 40½ years' service as vergier at Paterson, N.S.W. He is now 78 years of age.

The Archbishop of Melbourne was to leave Melbourne on January 8 for his annual holiday, and will return about February 8.

Revs. Canon Hughes (St. Peter's, Melbourne) and W. H. Henderson (Sorrento) have offered their services as quarantine chaplains.

A memorial window to Canon Tucker is to be placed near the font in Christ Church, South Yarra, by Dr. Cecil Tucker, of Brighton, a son of the late Canon.

Rev. L. W. Slade, of Victoria, who was to have gone to New Guinea, has been compelled for health reasons to withdraw his offer of service. His sister, Miss Slade, is going to the Mission in February.

The South Province Music Scholarship, founded by the late Sir William Clarke, Bart., entitling the holder, who must be a Victorian by birth, to three years' tuition at the Royal College of Music, London, was awarded to W. Neil McKie. He is a son of the Rev. W. McKie, of Holy Trinity, Port Melbourne, and was, while still a scholar of the Melbourne Grammar School, assistant organist to Mr. A. E. H. Nickson, F.R.C.O., A.R.C.M., at the school chapel.

On Thursday, December 19, a memorial to the late Mr. Ernest Wood, the first organist of St. Paul's Cathedral, Melbourne, was unveiled at the evening service.

Rev. Reginald H. Noble, C.F., Royal Engineers, B.E.F., son of the Rev. H. J. Noble, of Liverpool, has again been mentioned in despatches and recommended for the Military Cross.

Rev. F. H. Strugnell, sub-warden of St. John's College and vicar of St. Paul's, East Brisbane, has resigned to take up the directorship of the Universities Student Christian Movement. He has done good service in both capacities; his people at East Brisbane have shown their appreciation of his labours by making him a valuable presentation. Rev. A. T. Hope, of Too-womba, has been nominated as his successor.

The friends of the Rev. E. Rooke, rector of the parish of Cleveland, will regret to learn that he was taken with a paralytic seizure a few days ago. The reverend gentleman has served at Too-womba, Gympie, and South Brisbane since coming to Queensland some years ago, and he has endeared himself to the people wherever he has been ministering.

Rev. D. H. Dillon, rector of St. Paul's, Lithgow, has accepted the rectorship of Gladesville, Sydney, rendered vacant by the retirement of the Rev. Nelson Howard. Mr. Dillon has been for 10 years in the Lithgow parish, and has done a most successful work amongst the men of that district.

The retirement of the Rev. Nelson Howard, of Gladesville, has come rather as a surprise. Mr. Howard has been for some 20 years in charge of that parish, and has been noted for the consistency of his Christian ministry and his loyalty to the evangelical principles of the Church of England. Both Mrs. Howard and he will be greatly missed from a sphere in which their

kindliness of disposition and quiet persistence in all good works have endeared them to all who have the privilege of their friendship.

The Archbishop of Brisbane was in Sydney on Thursday week en route for Adelaide, from where he will proceed to Tasmania to conduct the annual retreat for the clergy of that State.

Rev. H. J. Noble, rector of Liverpool, is being appointed to the district of Pymble, North Sydney.

Rev. D. J. Knox, of St. Luke's, Adelaide, has been ill with influenza. We are glad to know that he has been able to resume duty and has gone to Scotland to take temporary charge of certain Y.M.C.A. work in Edinburgh.

Dr. Wood, who recently resigned the bishopric of Melanesia, is expected in Melbourne early this year.

We regret to learn of a serious accident sustained by Rev. A. R. Ebbs, of Lismore, through the kick of a horse. Mr. Ebbs' many friends will be glad to learn that he is recovering.

The death is announced of Rev. J. W. Arnold, vicar of Panmore, Vic.

Miss Annie Barling and Miss Amy Gelding are sailing for East Africa as C.M.S. missionaries in the Union Castle liner, "Gaika" to-morrow.

A general sympathy will be felt for Rev. J. A. and Mrs. Best and their family upon the death, on Christmas Eve, of their eldest son.

Rev. G. A. and Mrs. Chambers are sailing in the R.M.S. Osterley, and are due in Sydney about the end of February.

Rev. J. T. Perry and Mrs. Perry, who had been accepted for work in New Guinea, are unable to join the Mission staff. The doctors have forbidden Mrs. Perry living in the tropics.

Dr. Oluwole, son of the negro bishop of Western Equatorial Africa, has just finished his medical course at Glasgow.

An ordination of priests and deacons was held at St. John's, Launceston, on Sunday, December 22, when Messrs. S. Mortyn, Th.L., and W. P. Langmaid were made deacons, and the Revs. P. C. Lee, Th.L., assistant-curate of Holy Trinity, Launceston, and W. F. Henslowe, assistant-curate in Deloraine parish, were advanced to the priesthood.

REVISED LECTIONARY.

January 26, 3rd Sunday after Epiphany.—M.: Pss. 56, 57, 61; Jer. vii. 1-15; Luke xix. 1-27 or Rom. vi. 12. E.: Pss. 62, 63; Jer. xvii. 5-14 or xxiii. 1-8; Luke xix. 29 or 1 Pet. v. 1-11.

February 2, 4th Sunday after Epiphany.—M.: Pss. 65, 66; Hos. xi. 1-11; Luke xviii. 18-30 or Rom. xi. 1-24. E.: Ps. 73; Hos. xiv. or Joel ii. 1-14; Luke xii. 35 or Rom. xi. 25.

Correspondence.

"The Call to Serve."

(The Editor, "Church Record.")

Sir,—The approaching peace is bringing to the fore the various problems of reconstruction. One of the greatest needs in the process of "Reconstruction" is efficient spiritual leadership. This opens up peculiar opportunities for the Christian ministry. The call to service that has rung in our ears during the war has met with a wonderful response. The end of the war has closed one avenue of service to many who feel impelled to obey the call. Such men may well consider the claims of the Christian ministry, and I know that the thoughts of many are turning in that direction. There is an increasing demand for clergy. In fact the present supply is far short of the demand. The remedy lies mainly in the hands of the parochial clergy, who should make it their business to discover and foster the sense of vocation in young men who have the qualifications.

But I know from experience that there are many possible candidates for Holy Orders who do not know how to prepare themselves, also how to test their vocation for the ministry. The chief hindrance is usually lack of means.

To meet these calls, for several years past, evening classes have been held at Moore Theological College, in which elementary instruction has been given in the subjects preparatory to the strictly theological training. A large number of students have availed themselves of these classes, and many have eventually been enabled to enter the ministry. The classes are strictly preparatory in scope and enable young men to begin their studies while pursuing their daily avocations. They also serve as a test of vocation and capacity to reach the necessary educational standard. The fees are low, and the course of instruction is planned to meet the needs of absolute beginners. The classes are held during the College terms, at the College, and the tutors are University graduates. The subjects are Latin, Greek and English. The next term for the evening classes begins on Monday, March 17, at 7.30. There are doubtless many young men who would like to know of the opportunity afforded by these classes. I shall be glad to receive the names and addresses of those who desire to attend, but I strongly advise intending applicants to consult first of all their parish clergyman before coming to a decision.

DAVID J. DAVIES,
Archdeacon.

Principal of Moore Theological College,
January 3, 1919.

The Place of the Sunday School.

(The Editor, "Church Record.")

Sir,—It is very painful to see in "The Church of England Messenger" of December 13 issue the report of the Rural Deanery of Malvern, and especially two "suggestions"—apparently carried as resolutions:—(1) That Sunday Schools have been tried and found wanting, etc. which is a gross insult to all the Sunday School teachers of the Church of England in the Victoria and Warragatta Dioceses; these servants of God deserve better of the members of the Deanery. (2) The sneaking in of the confessional as set out in the 6th "suggestion":—that boys should confess, etc. I am very sorry for any boys who come under the baneful influence of such "pastors." A better designation would be "Roman Catholic priests."

The whole six suggestions savour of the intent and purpose of the Jesuits and the spirit of the odious Bishop Bonner.

It is time that all true Church of England men prayed earnestly for deliverance by Almighty God from the galling yoke of such "pastors" as here indicated, and with which the Diocese of Melbourne appears to be infested.

EDWIN WOOD.

The Grange, Alfred-st., Kew.

An Appeal.

(The Editor, "Church Record.")

Sir,—I should be very grateful if you would kindly insert the following appeal in your next issue. One of the most deserving institutions in this diocese is the Tufnell Home and Orphanage, under the charge of the Sisters of the Sacred Advent. About 60 children are being cared for there at the present time, a few of whom are maintained entirely free—the majority being partly or wholly supported by relations or friends. It is desired to renovate the whole building, and to make certain necessary additions. The painting of the walls and ceiling, new linoleum and furniture, a bath room, isolating

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make shabby tan boots like new

Obtainable in Black, Tan, Light Tan, Dark Tan, Ox Blood, Brown and Patent Leather

January 17, 1919.

tion ward and a kitchen are some of the needs. A certain sum is already in hand for improvements in the chapel which is already beautiful. I am sure many of your readers would gladly help such a worthy cause, and gifts and donations should be sent either to the Sister-in-Charge or to me.

LEONARD J. HOBBS.

Organising Secretary.
Church House, Brisbane.
January 7, 1919.

The Call of Advent.

(The Editor, "Church Record.")

Sir,—Your correspondent, R. O. Todd, hardly does justice to the Rev. W. J. L. Sheppard. As I read Mr. Sheppard's book, he does not deny prophecy in the Apocalypse. For the information of your readers may I quote the exact words of the passage referred to by Mr. Todd: "The Apocalyptic is an interpreter rather than a prophet. His work was less to predict than to see the present, and to set forth the whole era in which he lived in its true character, so that the Church of God might face her inevitable trials in a strong and hopeful spirit. It is all important to remember that his work was not to foretell future events, except in so far as was involved in the 'unveiling' of the great eternal principles on which God is working." These last words are all important and should not have been overlooked by your correspondent. Your readers would do well to study Mr. Sheppard's book for themselves. Your own estimate of the book is confirmed by the reviewer of that undoubted organ of the Evangelical Party—the English "Review"—who says:—

"This little volume sounds a needed warning against those who, instead of remaining true to the teaching of Christ, press on in advance." In all ages there have been those who, with regard to unfulfilled prophecy, have strained the plain words of Holy Scripture to fit their own ingenious and sometimes far-fetched theories. Probably this tendency is more general now than even in past days. The author's main contention in his timely and thoughtful little book is that the Book of the Revelation should be studied as a whole, and not taken as a kind of book of reference from which isolated passages may be wrested in support of this or that 'school of interpretation.' Employed in such a wrong way, it is evident that the book may be used to prove anything which the misuser may desire. The evil result of this abuse of the book is seen in widespread perplexity or disgust with regard to prophetic inquiry.

It is not to be expected that the reader will agree with all the writer has to say, but it is a book to make the reader think. The two appendices—especially the second, which contains a synopsis of the Book of Revelation—will be found useful. May I call your readers' attention to the saintly Bishop of Durham's earnest words of caution, quoted in your leader on this subject, "On no topic of revelation should believing students be more watchful against premature conclusions and involving mutual criticisms than on that of the details of the jurisdiction of our Blessed Lord's most certain, literal, glorious and desirable return."

PATIENCE.

Bishop Gott.

(The Editor, "Church Record.")

Sir,—In addition to the books mentioned by the Rev. S. C. Wiseman as recommended by Bishop Gott, in the supplemental list of "Books of Importance," the Bishop has included, amongst many others, Eugene Nock's three books, "History of the Church Missionary Society," "One Hundred Years, being the Short History of the Church Missionary Society, 1800," and "The Spiritual Expansion of the Empire." Phillips Brooks on Preaching is also included.

C. A. LITTLEWAY.

Sydney, January 7.

The Church and Labour.

(The Editor, "Church Record.")

Sir,—It was most interesting to read in your issue of January 3 that the Church in West Australia has taken a step in the right direction with regard to this all important subject, by inviting those who apparently represented Labouring churchmen presided over by his Grace the Archbishop of Perth. One of the speakers deplored the fact that the Church was apparently not friendly to Labour, and yet as a matter of fact he said, "That both were aiming at the uplift of humanity, and therefore it ought to be possible to find a basis of union and common action," but that the Church would have to reform herself before she could win the sympathy of Labour.

As one who for years has held views which are absolutely identical with those of the speaker referred to, I feel that something

ought to be done, not only here in this diocese but all over Australia, if we are to "save ourselves," and re-establish the Church in a proper light in the eyes of the great masses of the people!

We may shut our eyes to the signs of the times as we have done for years, but we cannot dispute the fact that democratic thought is developing at a tremendous rate all the world over to-day, and Australia is seeing the signs of it in an unmistakable way, and the point that occurs to me is this—Are we going to follow the Great Labour Movement to progress on revolutionary or evolutionary lines? If we as a Church maintain our attitude of indifference we shall be overwhelmed by the great movement which is destined to be the great humanitarian movement all the world over within the next few years. Surely the Church has a responsibility in this matter, and it ought to be our aim and ambition to carefully study this great problem to see what can be done in order to mould it on Christian lines.

I know that there are amongst the clergy in this diocese a number of men who are sympathetic with the ideals and aspirations of Labour. And in advocating what are our honest convictions we sometimes incur the opposition of many of our brethren. But the indisputable fact remains that the Church and Labour appear to have little in common, when in reality their ideals are the same. The working man won't go to church, not because he disbelieves in the gospel. He believes in teaching our Christianity. He believes in the teaching of our Lord, but as a prominent Labourer remarked to me a few days ago, "We have no time for the Church as we know it to-day." And I feel confident that is a fair reflex of the opinion held by the great majority of the people to-day. The idea that the Church, vested interests, and conservatism go hand in hand is a deeply-rooted conviction in the minds of the masses of the people, and as long as such ideas are held I cannot see how we can hope to win back the people to our churches.

The war has revealed to us to what length the profiteer will go, and this makes men more bitter than ever in their attitude towards capitalism and vested interests. I feel that as churchmen we ought to raise our voices in protest against these things, and against such a travesty on our Christian civilisation as the recent award which declared 30/- a week as a "living" wage for women workers. In such way we could show our sympathy as members of the Church with those for whom, I feel sure, our Lord would have the "tenderest feelings of compassion."

H. C. LEPLASTRIER.

Rawson Institute for Seamen,
January 8, 1919.

The Sacrifice of the Mass.

(By "Scrutator.")

The following is an extract from the advertisement columns of the Melbourne "Argus" of date December 24, 1918:—

"Church Services."

"Church of St. Peter, Melbourne."

"Christmas Eve."

"Midnight Mass, 11.30 p.m."

If there was any one truth more essentially Christian than another, it was that the sacrifice of the Lord Jesus Christ upon the Cross was the alone atoning or propitiating sacrifice for sin. All other sacrifices were but shadows. This was the original and antitype of all. It was this alone satisfied the demands of the divine law, and procured the remission and forgiveness of our sins. It was just here that the Church of England and Church of Rome were at issue. We hold that there is no other sacrifice to atone or propitiate for sin. Romanists believe that what they call the Mass is a propitiatory or atoning sacrifice for the sins of both the living and the dead.

The language of Holy Scripture is full and explicit. It expressly states that all the preceding sacrifices were but shadows, that when the substance came, those shadows vanished away. In Isaiah liii. 5, Heb. ix. 14, 1 Peter i. 18-19, Col. i. 19-22, Rom. v. 8-12, 1 John ii. 1-2, we find the great and cardinal truth of the gospel, that the sacrifice of Jesus Christ on the Cross is the one sacrifice, oblation and satisfaction for the sins of men. That sacrifice being once offered, remains for ever the only sacrifice or offering for sin, Heb. x. 14-18, its sufficiency excludes the necessity of any other, and the language of Scripture absolutely excluded any other. If this be true of the sacrifice of the Cross, then there is no need of the sacrifice of the Mass. If the sacrifice of the Cross takes away all our sins, then there are no sins for the sacrifice of the Mass to take away.

For any Church to teach that the sacrifice of the Mass does propitiate and take away our sins as efficaciously as the sacrifice of

the Cross—for any Church to teach that the sacrifice of the Mass is necessary after the sacrifice of the Cross, for the propitiation of our sins—for any Church to teach this, is all one with saying that it wanted the assistance of the Mass; it is all one with placing the sacrifice of the Cross on a level with the sacrifice of the Mass as a partner or a rival of the Cross in the work of propitiation. It is an impeachment of the honor of Christ; it is an affront upon His sacrifice; it is an injury to His Blood, it is a blasphemy against His Cross; it is in the language of the Articles of the Church of England "a blasphemous fable," and therefore "a dangerous deceit."

Surely, the above unparalleled announcement should convince the most sceptical of the danger to which our Church is exposed, and appeal to all loyal members for such an exercise of authority as will leave no place for the Mass in the Church of England.

Notes on Books.

Worship and Music, suggestions for clergy and choir-masters, by the Ven. G. Gardner Mus. Bac., Archdeacon of Aston (published by S.P.C.K., our copy from Messrs. Angus and Robertson, Sydney, price 3/6).

The Bishop of Oxford contributes a preface full of revolutionary suggestions along the lines of Archdeacon Gardner's book, in which he expresses an opinion with which we heartily concur, "that this little book ought to be read by clergy, organists, choir-men and women, and by churchmen generally." The range of the discussion is seen by the "Contents": What Music can do, Music in Parish Churches, The Psalms, Hymns, and Hymn Tunes, The Archdeacon voices in various ways a common protest, often inarticulate, against the "domination" of the choir—and also of the organist. He writes in favour of a truer reverence of touch in our worship, deprecating the "gaudy" tendency of very much of our present-day church music. In full sympathy with a congregational worship, there is also a wholesome denunciation of some of the vivid choir effects produced by sudden changes, as from ff. to pp., which nearly always strangle the congregation's efforts, reminding us of a story that goes the rounds of two old ladies whose want of musical appreciation tempted them to utilise the occasion of an anthem in exchanging confidences on household management—

"I have a very loud organ flourish followed by an abrupt interval of silence into giving the astonished congregation the information, 'We always fry ours in lard!'"

Archdeacon Gardner's book will certainly challenge and stimulate, we hope, more regard for "the expedient" in the musical portion of the worship of the Church.

The Meaning of Faith, by Harry Emerson Fosdick (our copy from C.M.S. Bookroom, 51 Elizabeth-st., Sydney, price 2/6). This is a republication by the Australian Student Christian Movement of this well-known book, which has had such a great reception from the Christian public.

The Sacrificing of "Common Things."

We extract this interesting par from the Tasmanian "Church News."

A Good Example. Mr. J. Gourlay's new saw-mill at Fitzgerald, on the Tvenna Line, was opened on December 11, and he invited his rector (St. John Baptist's, Hobart) to go up and pronounce a benediction on the undertaking. We have heard of such things being done elsewhere, but have no knowledge of a similar proceeding in Tasmania. The assembled throng of visitors and residents looked rather surprised when Mr. Thompson appeared in his robes, but after the very short address and prayer were over, were unanimous in their approval and expressed their pleasure in very decided terms. The clergyman explained in a few words why he was there and then called upon those present to join with him in prayer for success upon the district and new undertaking and also that those engaged in the work might be preserved from danger or hurt, and that a good understanding might continue amongst all connected with the mill. After the Lord's Prayer, the National Anthem was sung.

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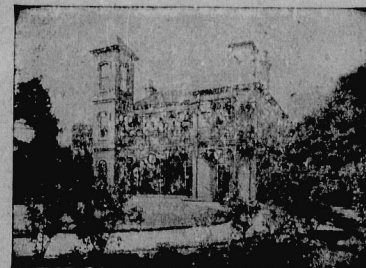
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The Church Record.

JANUARY 17, 1919.

CHRISTIAN UNITY.

To-morrow, January 18, the Octave of Prayer for the Reunion of Christendom begins, and there are many indications that this year there will be a far wider response to the Conference's appeal. There is no limit set as regards the differing Churches that come into the sphere of the prayer influence, and we believe that the Roman Church, in some measure, is taking part in this almost universal movement. At the same time there can be little doubt but that those churches which are linked together as heirs of the great Reformation of Religion in the sixteenth century should be the first to manifest their real underlying unity as fellow-partakers in the life of the Christ of God. There are many indications in the conservative English Church that the Spirit of God is working an impatience of that division which not only hinders spiritual fellowship, but weakens the Christian witness to the world outside. Some of the bishops are consenting to a limited interchange of pulpits in order to accelerate a manifested union which they feel is along the lines of the will of God for His Church. It was only to be expected that the Bishop of Hereford would be found in the van of such a movement, and consequently we are not surprised nor dismayed that for the first time in the history of his diocese, a bishop of the Church of England, in the person of Dr. Henson, has delivered a sermon in a Nonconformist Chapel in the diocese. According to the "Guardian," "the occasion was a 'united service' in connection with the autumnal meetings of the Hereford Free Church Council, and there was a crowded congregation. The bishop was accompanied in the rostrum by the Rev. E. Bower (Congregational) and the Rev. J. Meredith (Baptist).

"The bishop referred to the pamphlet, 'The Naked Truth,' written by his predecessor, Bishop Herbert Croft, in 1675, in which he made an earnest appeal to the authorities of the Church and the State to cease their persecuting policy, which had brought so many conscientious ministers into cruel sufferings, and in which he asked Nonconformists to consider whether the points on which they had separated from the Church were still in themselves sufficient to justify separation. He wished that that pamphlet could be republished at the present juncture, when so many reasons were forcing thoughtful Christians to reconsider their denominational position and seriously to ask themselves whether the time had not

arrived for realising the full effect of knowledge and experience on their inherited systems, and so, perhaps, by the mercy of God, putting an end to their long conflicts, and bringing a great reconciliation. We had reached the point at which we were beginning to see that whilst the Toleration Act might solve the old political problem of how to combine religious dissidence with civic security, the religious problem of how to secure Christian unity apart from visible religious fellowship remained unsolved. 'We are conscious of profound discontent with the existing situation,' declared his lordship. 'We can see that we have reached a state of denominational division which threatens Christian unity and gravely weakens the credit and power of Christianity. The question now is, how can we combine the principle which is indispensable to ecclesiastical efficiency? There is a general consensus of opinion that we cannot go on as we are going on. The facts compel a change.'

The bishop said that 'he was not much impressed by the alleged decline of the denominations as shown by statistics of numbers of communicants, members, Sunday-school attendance, which might be explained by the mobility and fluidity of social life, by which the churches stood to lose, as they assumed a stable social order and stationariness of population. 'Statistics do not greatly matter,' the bishop said, 'for they are always more or less misleading, but loss of moral influence is the real test, and I cannot conceal from myself that, tried by this test, it is impossible to deny that there are strong reasons for thinking that the Christian churches have been losing ground. The effect of the war has been unfavourable to the prestige of the churches, not to the religion of Christ. It is felt everywhere that there is something extremely and surprisingly unsatisfactory about the instruments through which the Gospel of peace and goodwill has to address its message to the nations, which are so plainly hungering and thirsting for nothing else. The only professedly universal church, the Church of Rome, has had its chance and missed it, and the other churches which could not even pretend to a universal character had had no chance to miss, and it has become plain to everyone that a Christian society shivered into fragments, unable to speak with one voice, unwilling to maintain fellowship among its members, is not congruous with a Gospel which concerns mankind as a whole.'

"In view of the problems of reconstruction after the war the nations turned to the Christian Churches and implored them to justify their superhuman claim and to save the world. A company of divided and self-centred sects could not essay the great task. Only in fellowship, thinking together, praying together, working together, could Christians rise to the supreme opportunity which reconstruction implied. It should be possible for the present representatives of both Church and Dissent, confronted by the new and difficult circumstances of our time, to consider together what the interests of the Kingdom of God really required. The single leadership of Christ compelled the association of His disciples in a religious family. 'One is your teacher, all ye are brethren.' With regard to the suggestion that the Church of England should admit to Holy Communion anyone admitted to Communion in his own Church, the bishop said, 'The great Sacrament of community is not adequately treated by any Church which sets a hedge about it so thick that genuine Christians seeking the gift of Christ's shrine are

turned back from His table.' The treatment of Holy Communion should be that which made it not a symbol of denominational distinctiveness, but the witness of our common allegiance. It should not be impossible for the leaders of the Churches to apply that principle without endangering any genuine ecclesiastical interest, or wounding any legitimate religious sensibility."

This is a timely utterance and should give very definite direction at this time of prayer to hearts really sympathetic with the craving for union, so manifest a token of the working of the Spirit of Christ.

The Missionary Enterprise.

A New Development.

For some time now the C.M.S. of New South Wales has had under consideration the taking over of a definite sphere of operations in one of the mission fields of the East. The Rev. G. E. Brown, B.A., has had under offer the control of religious work in the city of Hyderabad, together with the Government Schools of that city under very favourable conditions, and with the approval of the Parent Society the N.S.W. Branch has now definitely accepted the responsibility. Miss Sarah Wade is sailing almost immediately to take charge of the Girls' School, and the Rev. F. C. Philip, M.A., will link up with other educational work there in March. Several other workers will be needed almost immediately. Of course, this means a great increase of financial obligations, but the call of God has been so clear that the committee feel sure that the necessary supplies of men and money will be forthcoming. With this object in view, and in order to meet their obligations in other fields, the committee are issuing an appeal for Lenten self-denial offerings for £2000 at least. All friends of this work will realise the need for earnest and urgent prayer in this behalf.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Congratulations.

"With this issue of the 'Monthly Journal' we enter upon the second half-year of our venture. We have earnestly endeavoured to fulfil the purpose we put before us as set out in the editorial of the July number, viz., to draw together the Church people of each parish in the Rural Deanery of Liverpool and Camden. We regret that Picton could not see its way to join us, and thus make the union complete. But Liverpool, Angleburn, Campbelltown, Camden and Cobbitty have been in touch with each other in Church matters for the past six months, and each has been enabled to see what the others have been doing—or trying to do. Our hope is that our Churchpeople have been interested, and that a spirit of comradeship has been awakened which, we trust, will live and grow."

We congratulate the enterprising rectors upon the very presentable and interesting "Monthly Journal" that comes to hand monthly by month. Such a joint publication will help to avert that narrow parochialism which is a hindrance to the work of our great Church.

St. Bartholomew's, Pyrmont.

(From a Correspondent.)

On Thursday evening, December 19, at the invitation of Mr. and Mrs. Madgwick, about 30 of the Church workers assembled in the schoolroom to partake of supper and join in a sing-song to celebrate the festive season. The proceedings were in charge of Mr. T. C. Edwards, one of the Churchwardens, who kept things moving briskly. The cutting of the Christmas cake was performed by Mrs. Gillespie, wife of the senior churchwarden. The Ven. Archdeacon Davies was absent owing to being present at Bishopscourt with the ordinands.

On Wednesday evening the annual distribution of Sunday School prizes took place, when a very fine lot of books were handed to the winners. The children were asked previously what kind of book they would like to receive, and it was pleasing to note that almost half of them requested either a Bible, Testament or Prayer Book.

At the close of the evening service on the Sunday before Christmas a short Christmas reading, interspersed with suitable hymns, was given by Mr. E. C. Madgwick, after which several Christmas carols were well

sung by the choir. The anthem, "There were Shepherds" was also sung.

The Christmas Day service was very well attended. The Ven. Archdeacon Davies, M.A., was the preacher and celebrant, being assisted by the Rev. C. R. King, Th.L.

During the absence of the Ven. Archdeacon Davies in the months of January and February, the celebrations of the Holy Communion and the services on those days will be undertaken by the Rev. W. H. H. Yarrington, M.A., LL.B.

Christmas in the Factories.

At lunch time for a brief hour the whirl of the machinery stops, and there, once a week, we have the opportunity to speak of the things of God and to get into personal touch with the girls. One is sometimes surprised at the friendliness of their reception. Of course they don't listen if they don't want to. It is disconcerting to overhear a conversation about the price of crepe de chene during an address into which one's best work has been put; but generally they listen with splendid attention.

Christmas gives us an opportunity to introduce a festive note into the weekly meeting. By way of preparation this year we sought out all our musical friends, and our neighbours in Little Queen Street must have wondered more than once what was going on in the Lecture Hall on Friday nights as we practised the Christmas hymns and carols we are this week singing in the factories.

As the "Deaconess" goes to press we are in the midst of our campaign. On Monday we visited Victoria's Tweed Factory, Marrickville. About a hundred and fifty girls were seated in the long, airy dining room when we arrived. Soon the music was in full swing, the baby organ played by one of the girls, and two violins that we had brought making a full accompaniment for the singer. The girls of the old Christmas story made itself felt, and when one of our number mounted the form to give the address a reverent hush fell upon the girls, and they listened with all eyes upon the speaker. Many of them joined in the singing, and it was a joy to us when one of them yielded to our persuasions that she would sing a solo.

Today we have been at Cooper's Pickle Factory. There, standing among hundreds of cases of pickles, we sang the familiar Christmas hymns. There are not many girls in this factory—only five or six just now—and a few men, but the wistful expressions, on the faces of those five as they watched and listened will linger long in the memory.

One of our number sang a solo, which brought the manager out of his office urging an encore. When it was refused for lack of time he said, "You're not going out of this factory till you've sung another song!" So after a few more hymns the soloist gave the required encore.

Our meeting had a merry ending. The manager undertook to initiate us into the mysteries of labelling bottles with the aid of a labelling machine. This is not so easy as it looks, as we proved by breaking no less than three bottles of pickles in our attempts. Amidst much laughter we came away.—The Deaconess.

Generous Giving.

Mr. Arthur Yates, of Messrs. Arthur Yates and Co., of Sydney, has given a £1000 loan bond to the Australian Board of Missions, with the request that the interest be devoted to the emergency fund. Another recent donation to the Board was £1000 from Mrs. J. A. Pattinson, of King's School, Parramatta, the interest to be devoted to work amongst Indian coolies in Fiji.

Anniversary Sunday.

The Church of England Men's Society is arranging a service to be held at 3 p.m. on February 2, in Macquarie-place, to commemorate the first Christian service held in Australia. It will be preceded by a procession, which will leave St. Andrew's Cathedral at 2.45 p.m.

Interesting Wedding.

At St. Philip's Church, Sydney, on December 30, the marriage was celebrated of Rev. Thomas Quigley, M.A., Vice-Principal of Moore College, and Minister-in-Charge of Golden Grove, and Cicely Molesworth, only daughter of F. H. Molesworth, Esq., F.C.S., F.G.S., of Artamon, formerly secretary of C.E.M.S. for N.S.W. The bride, who is an ardent church worker, and who started the first Sunday School in Artamon, eight years ago, is a grand daughter of Rev. John E. M. Molesworth, D.D., who was offered the bishopric of Australia in 1836; and a cousin of the present Viscount Molesworth. The marriage was celebrated by Bishop Pain, assisted by the Principal of Moore College and Canon Bellingham, rector of St. Philip's. A large congregation of friends and the bridegroom's parishioners filled the church. A reception, attended by about 70 guests, was held after the service at Petty's Hotel, at the invitation of Mr. and Mrs. F. H. Molesworth, when the usual congratulatory speeches were delivered. The brother clergy of the bridegroom attended in force, and the students of Moore College showed their affection for the bridegroom by their presence.

Rawson Institute for Seamen.

(From a Correspondent.)

The usual programme was carried out during the holidays, under the auspices of the Ladies' Committee and the Harbour Lights' Guild. The Christmas Tree on Christmas Eve proved a great attraction, and a very pleasant evening was spent by a large number of men. The tree was heavily laden and Father Christmas distributed the gifts to the various recipients. Many and varied were the remarks of appreciation heard on all sides. A splendid musical programme was provided in the following:—The Misses Deloitte, Miss Gladys Gibson, Miss Smith, Mrs. Miller, Miss Macdonald and Mr. Will Cherry.

On Christmas Day special services were held in the chapel, when large congregations of seamen attended.

On Boxing Day a picnic was held at Rose Bay, and in the evening a splendid concert was provided by Miss Scott-Young.

The Christmas Tree and Fish Pond took place on New Year's Eve, December 31. We were privileged to have with us at the tea His Excellency the Governor-General Sir Ronald Munro Ferguson, and in the course of a most interesting and practical address prior to the tea his Excellency warmly welcomed the visiting seamen, commending them for their gallant and heroic service rendered during the long time of war. His Excellency shook hands with all present and was accorded a hearty vote of thanks for his attendance. This was moved by the chairman of the executive committee, Mr. S. Scott-Young, who later in the evening welcomed the men to the Institute. Mr. C. H. Jones, one of the seamen present, moved a hearty vote of thanks to the ladies in a brief but appreciative speech. Cheers were heartily given for the ladies who worked so indefatigably to make the function a success, and who acted as hostesses at twelve gaily decorated tables.

The fish pond, as usual, proved a great attraction, and "many good catches were recorded" by the men. Great credit is due to the ladies of the H.L. Guild, who generously provide the good things for the fish pond every year. A musical programme was contributed to by the following:—Miss Whitehouse, Miss Dulcie Huxtable, Mr. Scott-Young, Mr. Will Bennett (the musical king), and some islanders, who contributed native songs. Supper was provided at 10.30 p.m., and the Watchnight Service at 11.15 p.m. was attended by a very large congregation, the service being hearty and inspiring. The predominant thought was one of gratitude to God for the great victory of the Allied cause.

A most successful picnic was held at Rose Bay on New Year's Day, when a large number of men were present and spent a very enjoyable day. Our thanks were accorded the ladies who worked so hard to make the picnic a success. A cinema programme in the evening brought our festivities to a close. The general opinion was that they were most successful in every way. Everyone was satisfied. That is surely the best testimony.

C.F.S.

As the English G.F.S. Calendar was not printed this year, owing to the war conditions prevailing, Miss Wright, the sister of the Archbishop, has brought out some printed in Sydney. The venture has met with great success, and the calendar is much appreciated. It contains a portrait of the founders of the Girls' Friendly Society, Mrs. Townsend, who passed away in June last, also photographs of six Australian Cathedral, prayers, quotations, and texts.

NEWCASTLE.

Allynbrook.

On Tuesday, October 15, the Ven. Archdeacon Luscombe unveiled and dedicated a Roll of Honour, at St. Mary's, Allynbrook, containing the names of those men of the congregation who had enlisted and gone to the Front. The service was a very impressive one, and the Archdeacon in the course of his address drew many lessons from the lives and examples of those who were fighting on our behalf.

Summer School for Clergy.

The Summer School for Clergy at Norahville will be held during January 27-31, 1919. The following is the programme of devotional addresses:—General Subject: Spiritual Leadership. Spiritual leadership as seen in Moses, St. Paul, and St. Francis of Assisi, by Rev. A. H. Garnsey, of St. Paul's College, Sydney University. Evening discussions.—General subject: Spiritual leadership as exercised by the Parish Priest.

CRAFTON.

The Hostel Herald.

We congratulate the committee of St. Andrew's Hostel for Girls at Lismore upon their enterprise. The official opening is to take place near the end of this month. So far 20 High School girls and 20 other girls in business can be accommodated. The "Chatty" Herald, from the pens of the residents of the Hostel speaks brightly of the scheme. It says:—

"We, some twelve in number, are just in love with this home. Most of us have our own rooms, which is a great boon. The whole house is being well furnished so as to give us all the comfort we desire. We are quite sure we are going to have a bright, happy life with our new mother, Miss Chidgey, to care for us. We do not hesitate to recommend other church girls who may desire to live in Lismore in a well-kept, up-to-date home, permeated with a gracious spiritual influence, to apply for accommodation."

VICTORIA.

MELBOURNE.

Ordination.

On St. Thomas' Day, at St. Paul's Cathedral, Priests: The Revs. J. W. Biggs, Th.L., J. C. V. Brown, Th.L., Deacons: the Revs. F. A. Ray, E. C. Robinson, Th.L.

Firbank Girls' School.

The Speech Night was very successful, and the large Wilson Hall, Brighton, was crowded. Among the interesting features was an impressive march into their places of the 187 scholars. Firbank has trebled its numbers in five years.

The report drew attention to the fine oval provided by one of the school's best friends, M. A. E. Tyson. The boarding and classroom accommodation is being greatly increased. Swimming facilities are an attraction. The school has raised over £100 for charitable and patriotic funds. The death of Dr. Crowther, who had done so much in the past for the school, was very sympathetically noted in the report.

Leopold.

(From a Correspondent.)

A new chancel and vestry are being built for St. Mark's Church, and the old part of the building is being thoroughly renovated. It is proposed that the window in the chancel shall be in memory of some local soldiers who have fought and others who have died in the war. This matter was only mentioned to the congregation last Sunday, and

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QUEENSLAND.**BRISBANE.****Christmas at the Cathedral.**

some subscriptions have already been promised, but many more will be needed to provide what is required. Old parishioners and friends are invited to help the building fund as a thankoffering for victory, peace and deliverance.

Church Hospitals.

"St. Ives," Vale-st., East Melbourne, a well-known and long-established private hospital, was on December 18 opened and blessed by the Archbishop. The Archbishop said that the institution had become a church hospital in accordance with a policy upon which the Church was embarking, recognising that there was no department in human life into which it could not enter. An intermediate hospital had been established in the parish of Kew, and "St. Ives" had been renovated and prepared to serve the city. They could rest assured that under the guidance of Sister Ether the venture would be a success. He hoped that this hospital would be the forerunner of many. It was a policy which should have been commenced long ago. He did not see why the Church of Rome, for instance, should have been allowed almost by itself to utilise this sphere of influence, to carry on the work of God by providing for the sick.

Christmas Festivities.

The Quarterly Paper of the Seamen's Mission contains the following report of Christmas doings:—

The Christmas festivities gained special impetus from the cessation of hostilities. Our Christmas services were well attended. Archdeacon Hindley preached at Even-song on Christmas Day.

Canon Hughes addressed us on "The Coming Peace" on Boxing Day, and said that a true peace can only be secured when we banish self and sin from our lives, and no talk of Socialism, apart from the gospel of Christ, will bring us any nearer to Liberty, Equality, or Fraternity.

The Chapel was beautifully decorated by Miss Tracy.

The outings were rather spoilt by exceptionally wet weather, but there were no signs of the jolly tarts being down hearted!

Owing to a generous donation from Mr. John Sanderson we were able this year to charter three four-horse brakes for Christmas Day. The drive, with flags flying, etc., was a great feature in the day's enjoyment. The hospitable shelter of St. Andrew's Schoolroom was very welcome from the inclement weather. Canon Hindley stepped in after dinner to wish us the compliments of the season.

The sun shone on us again at "Melby," and Mrs. Wm. Peterson gave us a warm welcome to her beautiful grounds.

Ample supplies were available, and every sailor visitor was able to take away some small token of Christmas cheer and goodwill. There is no doubt that the donors of woolies, tobacco, ditty-bags, plum-puddings, etc., would have felt amply repaid had they seen the whole-hearted way in which the spirit of the season was entered into and the general air of jollity which prevailed.

C.M.S. Notes.

The Right Rev. W. Banister, Bishop in Kwangsi and Hunan, China, arrived in Melbourne on January 3. After presiding at the Church Missionary Summer School at Sorrento, Bishop Banister will do deputation work for the C.M.S. during January and February in the dioceses of Gippsland and Ballarat.

The Rev. H. E. Warren, Superintendent of the C.M.S. Roper River Mission, Northern Territory, reached Melbourne on January 1 on furlough. The Rev. R. D. Joynt arrived safely at the Mission Station on December 7.

A cablegram has been received from Miss F. Z. Macfie to the effect that she has reached India in safety, and had been located to Aurangabad, Western India.

The income of the Victorian Branch of the C.M.S. for 1918 amounted to £11,146, including £722 for trust funds. This total constitutes a record, and exceeds the figures for 1917 by £1843.

BALLARAT.**Benefactions.**

Members of the Manifold family have done much for Church institutions in the Ballarat diocese, and the latest gift is one of £400 from Mr. E. Manifold and Mr. W. T. Manifold, M.L.C., towards the expenses of the diocesan Girls' School, formerly Queen's College, which was lately taken over by the diocese. Mr. E. and the late Mr. J. C. Manifold contributed a similar sum toward the Chapter House of the Cathedral Church.

Ordination.

On Sunday, December 22, the Bishop, in St. Augustine's Church, Inglewood, administered the Holy Orders to Mr. Alfred Edgar Freeman and Victor William Nelson Lines to the Holy Order of Deacons.

CHRISTMAS AT THE CATHEDRAL.

There were celebrations of Holy Communion at St. John's Cathedral at 7, 8, 10 and 11 o'clock, when large numbers of worshippers were present. At 11 o'clock the sermon was preached by the Archbishop.

Preaching from the text, "Glory to God in the Highest, and on earth, peace, good will towards men" (St. Luke ii, 14), his Grace said that before the coming of the Gospel of Christ men had high notions of justice, truth, courage, patriotism, and friendship, but peace was not an ideal which had ever been placed before them. The idea of peace was novel, that the world had never yet been able to fully realise it. The Church of Christ had incurred the charge of inconsistency, because she held the ideal of peace, and yet realised that it was sometimes necessary to have war. Human sin was so great, and certain things in the world were such, that, although the Church held fast to its ideals, it was not always possible to attain them. After the bitter experiences through which the world had passed thanks might well be given to God for peace at this time. But had they really the right to talk of peace? For 20 months Russia had been under a reign of terror. If order had returned there it was only because the extremists were getting their way. Who could say that it might not yet mean a mighty war between class and class, the end of which no man could see? The social bitterness and industrial enmity were no less in Australia. Society was seething with potential war. In the press—in which public opinion was reflected—were reported utterances of swelling pride and defiance; all parties were playing with fire. It was so in Australia, and it was so throughout the world. And yet they professed to be men of peace. Some of those who professed the utmost condemnation of military warfare were yet fanning the flames of strife. All the people were prone to lose their balance in such conditions, and to catch the contagion of party spirit. War might come again from all this. The way to meet it was for each individual to try to become a peacemaker. If they wanted a League of Nations they must face the fact that every nation must to some degree part with its sovereignty. In the individual life—as in the national life—they must learn the art which only the strong could learn—the art of giving way. What the world wanted now was men who by their lives should express the gospel of peace.

Holy Trinity, Fortitude Valley.

The great event since last notes has been the C.M.S. Missionary Exhibition held in our parish hall. We consider ourselves highly favoured having it in our midst. Those who came were greatly impressed and thought the time spent there all too short; those who did not missed a treat. From the attendance and interest shown, both in the various courts and lectures, we are hoping for increased zeal in the missionary cause.—
Brisbane Chronicle.

The Church of England Grammar School. (By "Senex.")

I have been spending some little time in Brisbane, and have been much impressed by its fine river and handsome buildings. In one of these I am especially interested, viz., the new Church of England Grammar School. It has been erected in the eastern side of the city, on 30 acres of land. One wonders how so large a piece of land could have been secured so near the middle of the city except at a prohibitive price! However, it has been secured and the building is worthy of it.

The frontage to the Street, Oaklands Parade, is not great, but the hinterland spreads out picturesquely and is bordered by a creek which runs into the Brisbane River. The creek itself being bordered thickly by mangrove trees. The school buildings have been erected near to but not facing the street, and look down on the grounds; they have been so placed in order to take advantage of the cool north-easterly breezes which refreshingly pass along the wide verandahs, generally from 9 a.m. to 9 p.m. every day. The breezes are very invigorating in a subtropical climate. The spacious dining-hall, class-rooms and dormitories, as well as the balcony, have been evidently planned by those who are fully acquainted with the needs of a modern school; and the large extent of land enables the provision of splendid cricket and other sports grounds. The proximity of the creek to the river also facilitates bathing and aquatics.

But some things are needed to make this excellent building and the grounds thoroughly complete, and it is to be hoped that those who have monetary power will have the will to supply those needs, viz., a chapel, a house for the head-master, a gymnasium and sundry smaller equipment. The splendid attendance at the last speech-day, and

the influential representatives of the Church and School then assembled on the dais, suggest that there should be little difficulty in financing these requirements.

SOUTH AUSTRALIA.**ADELAIDE.**

(From our own Correspondent.)

Citizens' Prayer Meeting.

The Citizens' Prayer Meeting is being continued, even though hostilities have ceased, as it is felt there are still many national problems that confront us, and especially is prayer needed for our leaders and for the Peace Conference. The meetings are being held weekly at the Y.M.C.A. hall, and a good spirit is prevailing. The order is the same as the War Intercessions, hymns, prayers, and the reading of God's Word. On Thursday last the attendance was good and definite petitions were made for the Peace Conference.

A.D.M.A.

His Grace the Archbishop of Brisbane arrived in Adelaide on Saturday, January 11, to preside at the A.D.M.A. Summer School, Victor Harbour, from January 11 to 18. In Adelaide the Archbishop will preach at the Cathedral and at Walkerville.

TASMANIA.

(From our own Correspondent.)

Hobart has been keeping, for the first time—or at any rate the first time for a great number of years—the week of prayer as arranged by the Evangelical Alliance, three circles were formed, and in each circle different centres were arranged for each evening, while on Saturday there was a large united meeting in the Town Hall, when a Presbyterian presided, an Anglican and a Methodist spoke, while a Baptist and a Congregationalist helped—a striking illustration of our real unity, striking and for Hobart unusual, but we are burning to know each other better, and as we do so we find our differences are mainly superficial, while our agreements are certainly fundamental and vital.

Visitors, despite shipping troubles, continue to come. The Prime is enjoying a rest on the mountain; the Rev. T. Quigley and his bride are at Woodbridge; and the Rev. F. A. Carr is also here, and recently the Rev. Chas. Barnes has arrived. Hobart people, on the other hand, are conspicuous by their absence—keeping holidays elsewhere.

NEW ZEALAND.**CHRISTCHURCH.****Thanksgiving under Difficulties.**

The rejoicing over the German Armistice, on Tuesday, 12th, heralded in Christchurch by sirens and guns, was soon overshadowed by the onrush of the influenza. All churches were closed for services, and only outside meetings permitted. At the cathedral a service of united intercession was forbidden. It was begun on the previous Friday, on the strength of a false rumour, and abandoned after the first hour. When the real day came the Bishop and some clergy, with several of other denominations, held a great hymn-singing throughout the morning at the Godley Statue, most ably led, for the most part, by the Rev. F. N. Taylor, who conducted the crowd. Perhaps it was more effective in its influence on the great throng than the arranged service would have been inside the Cathedral. Speaking was practically impossible.

At 7.30 a service was held in Bishops Court grounds, where processions from St. Michael's, St. Luke's, and other churches gathered in the twilight.

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January 17, 1919.

The Capture of Jerusalem.

Great Speech by Bishop MacInnes.

The Bishop in Jerusalem (the Right Rev. D. R. MacInnes) addressing a meeting of the C.M.S. on a recent occasion said:—

The Amazing Advance.

First of all, one cannot help thinking how remarkable it is that this meeting should have been arranged quite a long time ago, as, I suppose, with no sort of knowledge of what would happen in the two weeks preceding our gathering in this place. Even two weeks ago we could not have thought or imagined what we now know has actually taken place in Palestine. This amazing advance of General Allenby right through the length and breadth of Northern Palestine and Syria is far away beyond anything that was expected by the most sanguine of officers at the time I left Palestine. When we come to compare figures we find that in the advance of last year seventy-five miles were accomplished, and Jerusalem was reached in six weeks. I think I am right in working it out that that is twelve and a half miles a week. This time—I do not know the figures exactly offhand—I suppose that from the furthest part of our line in the north is a distance of 120 miles, and this has been accomplished in two weeks, being sixty miles a week instead of twelve and a half. That is an altogether astounding accomplishment, especially when you realise that it means—for of this there can be no doubt, I do not believe the civilised nations of the world would stand anything less—that we have said good-bye to the Turk in Palestine. Nothing else could be possible in a land with such a record of misgovernment during the more recent centuries of its history. When I left Palestine the Turks were disheartened, I was constantly hearing of great depression among the Turks, and this was evidenced by the fact that deserters were constantly coming in. Only a short time before I left one of our officers told me of a Turkish officer who had arrived as a deserter, and whose first question was, "Has my colonel come yet?" When they explained that they knew nothing whatever about his colonel, he said, "Well, I know he is coming"; and then he described how they had just had put over them a more impossible German officer than they had ever had before, and his treatment of them was so brutal that they were not going to stand it, but all of them were coming in as quickly as they could be received over the parapet.

Attitude of the People.

Next I must say a word about the attitude of the Palestine people. That is a very important subject, which concerns us very much, for if we are to consider the right of every small nation to decide its future in its own way, the attitude of the people of Palestine must have a determining influence on future events. You may rest satisfied that at this moment the vast majority of the people in Palestine would vote—well, that the Turk goes. I will not say anything beyond that, because we do not know. We can imagine what may be going to take place in Palestine and Syria, but you can be altogether satisfied that that land welcomes the advent of a British army of occupation. The sense of relief is something enormous. Numbers of the people told me when the Army first got up to Jerusalem that it was impossible to realise or to be sufficiently thankful for the difference between the present state of things and the past. As one of them quaintly put it, "You can now go to bed at night and expect to wake up in the morning." It was only too true that under Turkish rule they could not necessarily expect that. There would be a sudden knocking at the door in the middle of the night, a squad of Turkish soldiers would enter, and the good man of the house would be haled off. The rest of the family would be left with a notion as to whether he had been taken to prison, or conscripted for the Turkish Army, or sent into exile, or whether next morning with the dawn his body would be dangling on the gallows outside the Damascus Gate. The people had no assurance that they would be safe till morning came, and they said to me over and over again when we were bringing relief to them, not as large as we should have liked, "Yes, that is all right; we would like a lot more food, but never mind, our minds are at rest and our homes are in peace." This was the case all through the territory which was first occupied, and no doubt it is just the same now in the North.

THE CHURCH RECORD.

The Spirit of our Men.

You will expect me to say something about the spirit of our own men in Palestine. It is wonderful, as everywhere else. It is an inspiration to see them—a special inspiration to me to have so many opportunities of coming into contact with them in my constant tours of confirmation. Just before reaching Jerusalem I confirmed five thousand men of his Majesty's Forces who had been presented to me by one or other of the Army Chaplains. A curious thing to notice about the men in Palestine is, that when things were going rather well, and the sun shining, and the days were warm and bright, there was any amount of grousing. But give them a thoroughly wet day, with the rain trickling down their necks, and let them sleep, as many of them did, out on the Mount of Olives all night without any sort of protection, and you will find them as cheerful as sandboys. Some of the nights one first experienced on getting up to the Holy City were bitterly cold, and frequently one met men who had been sleeping out the night before without any blanket, and with the evident marks of their experience upon them, and yet through it all they were so cheerful and there was any amount of humour. I cannot resist telling you the very prompt reply that was given when the remark was made to a soldier—a Canadian—by a friend of his: "Did you hear that the Australians got to Bethlehem on Christmas Eve?" "Oh, did they?" said the soldier. "Yes," I thought; "then I'll bet the soldiers watched their flocks that night." In fairness to the Australian brothers I ought to say that no man takes a keener pleasure in telling that story than any Australian who happens to hear it. The men are intensely interested in all that they see in Palestine. I am amazed at their intelligence—I mean in quarters where I did not expect it—and the spirit of reverence is most marked. Frequently I have heard it from officers as to the spirit of reverence which came upon the men as they marched nearer and nearer to Bethlehem and Jerusalem. Parties of them are constantly going through the city, and I am intensely interested in watching their face and their demeanour as they study what is shown them.

The Capture of Jerusalem.

We have reason to be thankful for the suddenness of the capture of Jerusalem. The Turks had little idea of it two days before it took place, and this had the result of saving many of the buildings that might have been damaged, and preventing some of the people—your friends and mine—from being sent into exile, as otherwise would have happened. A list of persons to be sent into exile was actually prepared by the Wednesday before the city was taken, and when a message was sent to the Pasha that there were not sufficient railway carriages to accommodate the exiles, the reply which came in a telegram from Damascus was, "Let them walk"—that in mid-winter, early in December. We can imagine what that march would have been. The buildings and churches belonging to the different societies are all safe in the fabric, though a great deal will have to be done in the way of repairing and refurnishing them as occasion demands. I must mention here the heroic work of the C.M.S. native pastor in Jerusalem, Ibrahim Baz. I see that you are already fairly well acquainted with the story, so I need not give it in more than outline. But it needs to be said that he held his post all through, held services every Sunday, the bell ringing as usual, though he knew that there were always one or two spies in the congregation to see what took place, and he all the time terrified, and no wonder. He it was who ministered to our soldiers, the wounded men captured at Gaza, reading the Bible to them, and marching through the streets in his robes to bury in the Protestant cemetery those who had died. Terrified all the time, and yet doing it!

The Future.

I have a few words to say about the future. It is a very wonderful thing to look to, but too big to do more than lightly touch upon on such an occasion as this. There is going to be progress of an amazing character in the Holy Land. Within four months the British engineers have accomplished what the Turks failed to do in four centuries; they

have installed an efficient system of water supply. There has also been established a broad-gauge railway, which is brought up to the Holy City from the south. As I left Alexandria I saw in the railway siding trucks marked "To Jerusalem." They were going clear through to Jerusalem, crossing the Suez Canal by a swing-bridge, and then right away over the desert into Judea. In the railway station of Jerusalem I have seen a funny old engine, and on the side the letters "L.S.W.R." Other initials attached to that railway were the "M. & H." meaning "The Milk and Honey Line," but when the men found that there were not many of these commodities, they called it the "Desert Railway." Instead, the city itself, Jerusalem, has been cleaned to a very remarkable degree, much more so than one could have imagined possible, and likewise many of the houses. It was said of a city with which I am well acquainted in Egypt—and the same might well have been said of Jerusalem—that to find the way you had to follow this smell right up, and take the third smell on the left. I should have hesitated before taking my children in the middle of summer for a walk through the native quarters of Jerusalem, but I did so early in last July, and found that one could do it in perfect safety. This is a tribute to the sanitary engineer. Morally and educationally there has also been progress. In the matter of education think of what the C.M.S. may have before it—and other societies as well—in the task of intellectual and moral regeneration in that country. And spiritually likewise. Visions are opening out before all of us of things that you and I probably never expected that we should be privileged to see with our own eyes. On relief work I cannot speak now. I shall have the opportunity of doing so later on this month, and at considerable length. But I would like to tell you this, that it is all being carried on upon missionary principles, and that means on the Christian principle, in so far as that all our workers—or the majority of them—are missionaries of the different societies, and although at present it may not be wise for them to preach the Gospel as freely as they would like to do, they are nevertheless doing their work in a Christian spirit and living the Christian life, and are thus preparing the way for the time when the present restriction can be removed.

A Land full of Promise.

A final word. There are on this platform many who are going off to all the different parts of the world. One cannot help saying how inspiring it is to see them. They are going off to different lands, every one of them a land of promise. Some are going to Egypt, and some to Palestine; I cannot but be specially interested in them. They are going to the old Promised Land, but every one of the missionaries to whom we bid farewell to-night is a pilgrim going on a long journey, but to a country full of promise. All over the world the promises are capable of fulfilment in the hand of God, and it is for you—for those at home—to hold up all the time the hands of those who go, and help them to see the promise shining ever before them, even when the days are difficult and the work is hard. As was said by them of old time of one who went up into the Promised Land, "The Lord his God be with him, and let him go up."

And I smiled to think God's greatness
Flowed around our incompleteness—
Round our restlessness—
—E. B. Browning.

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January 17, 1919.

A Soldier's Experience in the Gaza Stunt.

The Christian religion is so very simple and powerful that by faith and prayer everything can be achieved. It may seem hard for unbelievers to believe this, because they have not tried to accept Christ as their Saviour, and to you I give the following testimony, because at one time I was as you may be now:

Two or three days before the final battle of Gaza, the padre announced that there would be a special service for the men. More out of curiosity than anything else, I attended, for it was the only Church parade I had attempted to attend whilst on active service. The padre, at the conclusion of a powerful address, laid special emphasis on the following words, "Boys, you will be in some tight corner what you may forget of this service, don't forget that God is with you, and He will help you, if only you ask Him. It may be only a few words such as, 'God help me in action.'" I left the service and carried on as usual, just the "unbelievers' life." A few days later came the battle, and my battalion suffered just as the others did during that period. About 3 o'clock on the afternoon of November 2, my company was told off to try and take a formidable position. As I advanced over the top with my comrades, my thoughts were all of my loved ones at home, but when the bullets were humming, and the shells shrieking above us, killing and wounding, I thought of the padre's words, and I lifted my head up and said reverently and pitifully, "God help me in action," and then immediately I was wounded. One bullet went clean through my chest and another through my arm. The unbelievers, at this stage of the story, smile to themselves, and say, "Is that how your God helps you in action?" But let them listen. When I was wounded I sat down dazed, and did not realise that I was lying almost on the parapet of an old trench. Shells and bullets continued to fly with increasing violence, and after a few minutes' interval I received two more wounds—one in my right shoulder and another, after glancing off my steel helmet, lodged in the same shoulder. Then with instinct, more than anything else I can conceive, I rolled on to the parapet of the old trench, and with another effort, fell into the trench. Half unconsciously I observed about twelve of my comrades—the sole survivors of my company—who had reached the trench. One of them removed my coat, cut my shirt, and bandaged my wounds. "Never shall I forget the pains that burned and racked my whole being. The comrade who bound my wounds would not cause me further pain by putting my tunic on again, so he just covered my chest with it. When dusk set in, the Turks came out from their trenches and captured my comrades, who were helpless, leaving me as dead; until one came along and, noticing me, rifled my pockets. He took my water bottle and the contents of my haversack, murmuring as he left me, 'English are no good.'"

A short time elapsed and then a second Turk passed me. My throat was parched and I longed for water, so I said, "moiva, moiva"; the thanks I received for this appeal was two stamps upon my face with his heavy nailed boots. More time dragged slowly by. Whether I fainted or not I cannot say, but the next thing I recollected was a third Turk. He introduced himself to me by pricking my right thigh with his bayonet; how I managed to lie still I can't imagine, but my second experience had taught me not to trust the Turk, and well I knew that the least movement on my part would have meant death; so I continued to lie limp and apparently lifeless. First of all he removed my putties, boots and socks. Each time he lifted my leg I allowed it to remain limp, so that when he released it it sank to the ground as though bereft of life. Then he took my tunic, and left me in possession of my knickers only. After that I remembered nothing until the Saturday morning, when, during our shelling I received yet another wound, a shrapnel bullet penetrating my left foot. It must be remembered at this time, I was lying right in the Turks' position, for our attack had failed. As the day advanced and the heat increased, my wounds pained and throbbled, seeming almost unbearable, and above all, came the torture of thirst. No one but one who has suffered from thirst can imagine my position and agony. I longed for death to end at all, for it seemed beyond my endurance. About two or three yards beyond me lay a bag of Mills hand grenades. Oh! I longed for one that I might end all. I struggled repeatedly to reach them, and eventually sank down completely exhausted.

It was Satan's last attempt, and to-day I thank God from the bottom of my heart that it was futile. Then came the heavenly inspiration to me to ask God for aid. I did so and asked Him to spare my life. I re-

member nothing else until the next morning (Sunday), when to my delight I found I was able to move. I was not surprised, because I had faith in my prayer. I struggled along the trench as well as I could, and to my great relief and joy I found a comrade lying there with a wound in the head. I roused him up, and, after an effort, was able to carry on a conversation, and we made plans to get back to our lines as soon as darkness set in. Regardless of danger, we looked over the parapet to try to find out our position. To our great delight we observed the sea, which gave us our direction. Thirst was our greatest trouble, and we searched high and low for water, but without success. Our thirst was relieved, however, by finding some small packets of sugar, taken from our iron rations, which moistened our mouths and also served for food. All day long we struggled thus, and I don't think we proceeded much over a hundred yards. When darkness set in we got on the parapet, but before starting we knelt down and prayed and asked God to lead us back to safety. The distance to our trenches, as near as I can say, was about 300 yards. How I struggled along I don't know. About half way I sank down completely exhausted, but my chum was a hero, and carried me part of the distance. I was practically unconscious when I reached our position, and when eventually I arrived, but I felt the Lord with me the whole time, and thus I recovered.

I have not forgotten, nor shall I ever forget, my appeals to God, and His answers to my prayers. Thus, brothers, did I come to Christ, and ever will I praise and worship Him.

I wrote to my dear mother as soon as I was able, and related my experience. She replied saying that since I was born she had pleaded with God to save me, and about the time I was in action she was much drawn out in prayer for my soul, and also that my life might be spared.

To-day, nine months later, I praise God from the depths of my heart that Jesus is a living, bright reality to me, and I can truthfully say, "To me to live is Christ."

Call unto thee Jesus thy Beloved
Stay with Him for thou shalt not
find so great peace anywhere else.
A Kempis.

Young People's Corner.

In a Den of Thieves.

Mr. Haslam was a clergyman, and his work took him into the lowest and worst parts of London. He had dedicated himself to God's service, and given both body and soul into his Master's keeping, so he was absolutely fearless. He went among thieves and robbers day by day, and when he had got to know a few of them pretty well he started a club-house, where they could meet in the evenings; he was sure of finding of comfortable room; then he would join them and give them a few straight words.

Once he had another engagement to fulfil, and, in order to ensure leaving the room in time, he took out his gold watch and laid it beside him on the table.

"That's a foolish thing to do, governor," muttered the man next him. "Seems like tempting a man to pinch it."

Mr. Haslam thought he meant that the one on the other side of him might do it. "What?" he exclaimed. "Do you think I can't trust Bill Smith?" But before half-an-hour had passed, though he had not seen anyone touch the watch, it was gone.

Bill Smith disclaimed any knowledge of its whereabouts. "Put it back in your pocket, governor, that's what you did," he protested.

Mr. Haslam felt disappointed, for he thought that nobody present would have robbed him; but as he passed sadly down the narrow staircase he heard a low whisper out of the darkness.

"Mum's the word, governor." His watch was surreptitiously pushed into his hand, and he felt glad that his labour was beginning to bear fruit.

We went on working steadily for many months, and he never failed to deliver God's message of repentance for sin and salvation through Christ alone. Sometimes the men grew angry and threatening, and he was

utterly at their mercy, humanly speaking; it would have been fatal to have the police within call, for if once they had lost faith in him his influence would have ended.

One evening he was walking through the thieves' quarter when two women came out of an archway and shuffled along in front of him. "Mark my words," said one of them; "he's spoken plain to them once too often. They're going to do for him to-night."

"What, him? Never! He's been a good friend to them; and he sat up with my Bill high after night when he was dying of pneumonia."

"It's true I'm telling you. They're going to stone him as he goes home along the river path. Taking stones in their pocket, they are, and they'll just pitch his body into the river."

Mr. Haslam heard their words, and in a few seconds he realised that he was the man in question, but he knew that no harm could touch him without God's knowledge. His wonderful Providence struck him forcibly, by these two women the secret was revealed, and he knew that His Lord would be with him that night.

He went to the room, gave the men the usual greeting, and began his address, but he felt antagonism in the atmosphere. He was rudely interrupted almost at the outset.

"There is no God. Why waste time talking about Him?"

"My friend, you are mistaken. There is a God."

"I tell you there's not," cried the man, banging his fist on the table.

"I can prove that there is. He has sent me a message this very night."

There was a moment's silence, during which Mr. Haslam looked round on the evil faces. Then he said, slowly and impressively,

"God has told me that you meant to stone me to-night."

Silence again a fearful silence. Had anyone "blabbed?" No; if that had been so the police would have raided the place. Then a man who showed traces of better days, and was evidently a ringleader, exclaimed, "Nonsense! Why do you say that? Why should you imagine that we meant to stone you?"

"Because I know it for a fact. Your pockets are heavy with stones at this moment. No, I have neither seen nor felt them, but I challenge you, all of you who were in the plot, to lay the stones on the table."

That fearful silence again. Then the ringleader took several stones from his pockets and laid them on the table, and about a dozen men followed him example. It was an hour never to be forgotten, for God spoke through Mr. Haslam to them all. "I give in, governor. There must be a God. There is, for He has saved you from murder at our hands," said the leader, hiding his face.

Mr. Haslam first thanked God for His merciful deliverance; then he pleaded for pardon for his would-be murderers; and then he took his Bible and read the sweet, solemn verses that describe the stoning of Stephen, and more than one of those rough men broke down and sobbed aloud.

On that night, out of that assemblage of some of the worst men in London was formed a band of true believers, faithful followers of Christ.—Oscar Hume, in O.B.M.



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JANUARY 31, 1919.

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Current Topics.

The hearts of his subjects the world over will have gone out in loyal sympathy to our gracious sovereign and his beloved consort.

The King's Sorrow.

King George had some idea given to him of his people's loyalty on the Great Day when the signing of the Armistice was made known. The demonstration was indeed remarkable, and must have caused wonderment in some adjacent countries where Kings and Queens have been at a discount. Now the same loving allegiance will find its expression in tokens of sympathy with our Sovereign in his grief. To those who did not know of Prince John's delicate health, the news came with rather a shock. But we may well be grateful to the Father Who doeth all things well that this great sorrow has been kept back until the agony of suspense caused by the War was over.

The English papers coming to hand are full of delightful descriptions of the general and spontaneous thanksgiving that characterised the signing of the Armistice. We noted, at the time, that here in our land the outburst of thankfulness to God and the recognition of the Divine working were striking and exhilarating; and it is a joy to know now how similarly universal was that same thanksgiving in the older lands. It shows that the heart of the people is really sound, and that, in spite of our carelessness and pleasure-seeking craze, we do not belong to those who have determined to rule God out altogether. The following paragraph from the English "Challenge" is of interest as giving a concise though clear view of the general outburst of praise to God for that great mercy. The "Challenge" says:—

"It is well that the story should be preserved of the national rejoicing which broke down the barriers of our reserve on November 11th, that glorious day; we had a right to shout; and we did shout. But it should not be forgotten how spontaneously the hearts of men turned to God in the hour of deliverance. It was no idle form, that led the Baltic Exchange to sing the Doxology, and the Stock Exchange, 'O God our Help in ages past'; and amid the shouts and hubbub from without there were thousands within St. Paul's at noon, giving thanks to the only Giver of Victory, and offering to Him the new day that was dawning. We put this on record not to reproach the merry-makers, God forbid! but to show how in the heart of this country, with the overwhelming sense of a pressure removed, there went an acknowledgment of God's mercy and faithfulness, and of His trust reposed in us for the coming days. Sometimes earnest Christian folk see so clearly the excesses of the minority that they forget how many there are who, in the midst of their hilarity, remember God, and are not less hilarious for that reason."

The Conference of the Church Pastoral Aid Society, recently held in England, has put into a practical shape the results of its deliberations. It places before Church-people the great task of "the evangelisation of England and the English people."

Re-construction.

There can be but small danger of any reasonable Christian replying that that task has been accomplished. The Kingdom of God claims dominating influence in all spheres of human life; and we are all too sadly aware that that claim is not yet acknowledged and yielded to by millions in our own English Christendom, who yet "profess and call themselves Christians." The conference has issued a re-call to Prayer and Bible Study—and then passed on to emphasise the necessity of—

"1. Setting ideals high. The Christian religion demands real sacrifice and faithful service. It is the great adventure."

"2. Paying more attention to preaching. Careful and prayerful preparation; freedom, conviction, and simplicity in the presentation of the message, which shall strike the true evangelistic note and have the definite aim of the winning souls for Christ."

"3. The fostering and cultivation of a spirit of fellowship among Christian people."

"4. The training of workers in the art of soul-seeking and soul-winning."

It will be noted that these suggestions are by no means new in these days: there have been, of late, urgent appeals to get back to real evangelism. But these appeals, strongly worded as some of them have been, will not bring the desired result in our national life unless by earnest and self-forgetting prayer we release the springs of God's power for this great work. It will be noted that the appeal of the C.P.A.S. strikes the note of a real and personal religion that will compel Christians generally to yearn after and labour for the souls of men.

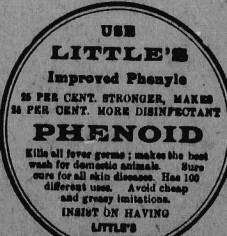
Along the same lines runs the "suggestions" issued by the Parent Committee of the C.M.S., and arrived at with a remarkable unanimity by five provincial conferences of its supporters.

After stating as their great aim: "To win the Church Militant at home to a standard of service parallel to the sacrifice shown by the soldiers of the Cross in the Mission Field," they immediately suggest "that a united effort be made in this present hour of need to restore prayer to its rightful place in the life of the Church," and further suggest that Study Circles on "Prayer," and prayer groups, might be formed as a means of quickening the spirit of prayer." Of course it is obvious that the Lord's work can only be done by the Lord's power; but unfortunately this obvious fact is too often forgotten in these days of bustle and "boost." The ordinary Christian worker gives himself no praying time or believing time; and so the work is usually attempted in human strength, and we wonder why we fail. Surely the lesson of the War and of our victory has been the emphasis of the

working of the Hand of God—a lesson that has been partially learnt by the whole people. Let not the Christian forget it, but give it more practical recognition by acquiring the prayer habit, and he will assuredly find his own life quieter and stronger and his work for God far more fruitful than before.

The Great War has given rise to unique associations and relations between men who have shared with one another the hardships and dangers of the fighting line. In a wonderful way all kinds of differences and distinctions, which at other times have been caste-like divisions, have been treated as non-existent, and a frank camaraderie has prevailed quite generally among the men of the trenches. Consequently it can hardly be a matter of surprise that now the war has ended an attempt is being made to combine these men in an all-embracing association in order to "maintain in a strong, stimulating, united and democratic comradeship all those who have served in any capacity in the Sea, Land, and Air Forces during the Great War, so that neither their efforts nor their interests shall be forgotten or neglected." Members are to be known as "The Comrades of the Great War," or "The Comrades," and amongst the objects of the organisation we note the following:—(1) To perpetuate the memory and story of the gallant men and women who died for their country; (2) To perpetuate the spirit of comradeship, patriotism and devotion which has characterised the Naval and Military Forces of the Empire, and to foster these qualities in the rising generation. The personnel of the general committee is sufficiently weighty to guarantee the success of the movement. Field Marshal French, Admiral Lord Beresford, and Colonel Ward, M.P., are the trustees, and we are pleased to notice that Captain Donald Simson, late N.Z.E. and A.N.Z.A.C., is a member of the executive committee.

Anything of the nature of a caucus is sure to press heavily on some of its members, and all the more so when the "Let the Trimmings Co." members of that caucus are not bound by the majority rule, but each claims to do so very much as he likes without any kind of ostracism by or breach of outward unity with any of the remaining members. This latter kind of caucus is seen to exist in what terms itself "The Catholic Party." The extreme section has for some years now dominated the situation and dragged the more moderate section, no less volens, at its chariot wheels. We have often wondered at the crass stupidity of more moderate men who have thrown in their lot with the extreme section, with whom they had really no great sympathy. As a matter of fact, the trimmings have often been allowed

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