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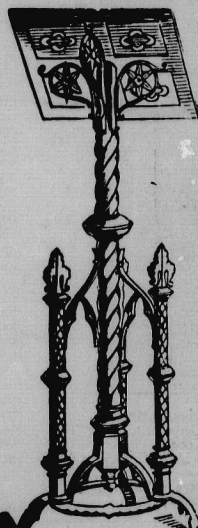
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## Current Topics.

There are no indications as yet of a speedy end to the War. The initiative still seems to lie with the Germans. The hoped-for forward movement by the Allies has not begun. The assault on Verdun is as fierce as ever. The Austrians have pushed the Italians back. There are new developments in the Balkan region. The end is certainly not yet and the issues still hang in the balance. The general situation is full of cause for anxiety. But the French are holding out splendidly, and the Germans can make no progress. There is no room, after all, for pessimism, but there is a call to even greater sacrifice, and to further measures which will more fully organise our resources. After all, time is on our side, as it was a century ago in the struggle against Napoleon.

There is no doubt that we must soon expect heavy lists of casualties. The parochial clergy must resume their former delicate task of being the bearers of bad news. It is indeed a burden but it also is a great opportunity as has already been proved. On the one side, there is the awful tragedy of homes made desolate and young lives cut short. But on the other hand, as the blood of the martyrs was the seed of the Church, so we may hope that the blood of our heroes may be the seed of a new world. The spirit of sacrifice is what the world needed. If we shall indeed learn that it is more blessed to give than to receive, and if this re-awakened spirit will in any measure assert itself against the selfish greed of gain that has been, and still is, responsible for social disorders and industrial strife, then we may be able to say that the sacrifice has not been in vain.

The pressure of the present situation is bringing many people round to favour our conscription. The principle of compulsory service is already recognised in Australia, and it is more than possible that we may have to follow the example of the mother country and go in for conscription. At present, the recruiting does not keep pace with the demand for men. Abstract theories of liberty will not stand the pressure of a realised necessity. Unless the rate of recruiting seems up, some form of conscription seems unavoidable. There will be keen opposition, doubtless, but the reasonable view, surely, is that the military authorities are the best judges of what is necessary, and it is the business of every loyal citizen to support them.

The news of the Great Naval Battle came as a shock to the Empire generally. The first reports were of such a nature as to cast quite a gloom over the community; but, thank God, the fuller information which has come to hand has completely dispersed the threatening cloud of pessimistic feeling. Our losses have been heavy indeed; some five thousand of our brave sailor lads and many officers of renown have been called to sacrifice their lives for the Empire they loved, and a number of ships of war have been sunk. But, on the other hand, Germany has suffered, in all probability, at least an equal loss in numbers of men and ships, and heavier in comparison with its available resources. We must remember that our losses are known in practical completeness;

whereas the enemy is notorious for his falsification of the magnitude of his successes and failures. The German fleet had to hurry from the scene of battle, having been completely baulked in the object of its journey, while the heroism of our men has called forth world-wide acclaim, even including the hostile countries. We may well praise God for the victory that has been given us in answer, we doubt not, to the continued prayer of our people. The cost of victory has been very great, but we shall be foolish to expect that so great a war can possibly be brought to a successful issue without a very much larger cost; and, in some cases, after engagements in which we shall not be able to claim success. The people must be prepared for sectional defeats and some tactical failures, both on sea and land. The line of battle is so "far flung," and the resources of the enemy even yet so considerable that we shall do well to be prepared for all kinds of shocks and surprises. If, however, our cause is the Cause of God, we may be sure that victory will ultimately be given us. Only let us be careful to learn the lessons of any temporary setback or disastrous loss of life, and seek by earnest and insistent prayer that the Empire may bring cleansed hands to the fulfilment of the great task that has been set for her.

The glowing accounts of Mr. W. M. Hughes' reception in all parts of the Old Country are naturally regarded with pleasure in Australia. But it is worth while noticing that the English papers which give the most enthusiastic reports are those which are committed to a protectionist policy as against the free-trade tradition of the last seventy years in Great Britain. Nevertheless, after all this discount has been taken off, it is gratifying to learn that the Premier of Australia is making so much of a mark in England. It is such things that help us to realise our Imperial solidarity.

In the Home Land the name "Islington" has come to be synonymous with the great gathering of "Islington" Evangelical clergy which meets in Conference in January each year. Some 1200 clergy assemble in Islington Parish Church, and confer together on important topics of the hour. Not only have these Conferences strengthened the Evangelical position, but they have contributed an important element to the general life of the Church. During the last two years meetings of the Evangelical laity have also been held in London with great success.



We should like to see such Conferences more widely held in Australia. In this respect Melbourne has led the way. For several years past there has been an "Islington" of Evangelical clergy in that city in the month of June. This year it is to be held on Tuesday, June 13, at St. Stephen's, Richmond, and the subject of "The Spiritual Revival of Church and Nation" is to be considered. In the evening the Evangelical laity (men and women) are to have their meeting in the Chapter House, the subject being, "The Influence of the Laity in the Maintenance of Evangelical Truth." We trust that both these Conferences will be very fruitful of results. But would it not be possible to hold similar gatherings in other States? Thus the Evangelical cause could be built up, and Church-people would be encouraged and strengthened in their efforts to maintain the purity of the teaching of the Church and to extend the Gospel throughout the world.

#### FASTING COMMUNION.

A correspondent, writing to the "Challenge," says:—"I am just an ordinary plain Churchman and no theologian, but there is one thing I have been able to understand about 'Fasting Communion.' Our Lord instituted this holy mystery in the evening after supper. What man or Church Council or Bench of Bishops or any other authority has the right or the power to say that the Holy Communion must be partaken of in the early morning and fasting? Surely this is 'teaching for doctrines the commandments of men!'"

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## Our London Letter.

(From Our Own Correspondent.)

London, April 13, 1916.

#### The National Mission.

We are as yet feeling our way with regard to the "National Call to Repentance and Hope." The whole organisation of the Church is being brought to bear upon the great object in view, which is to arouse Church-people to a higher and yet a deeper sense of their spiritual prerogative and position. It is that the wills of the faithful may be stirred "to plenteously bring forth the fruit of good works," that the full force of the Church is being brought to bear. It is a Mission of the Church to herself that she may be fit for service amongst those who are at present outside her pale, and that she may be a true witness for God in the great awakening to spiritual things which it is felt must ensue when the War is done with. Everyone is saying that nothing will be the same after the War, and only a prepared Church can do what will be needed to be done. There is undoubtedly a great moving amongst Churchmen generally, if we may judge by the attendances at meetings called to consider the matter.

Each Diocese, led by its Bishop, will work out its own campaign, though, doubtless, there will be a similarity of method, if not of organisation, in many cases. The Bishop of London, as

President of the important Central Council of 70, is laying himself out to visit several of the Dioceses on dates arranged now near at hand, when he will address them in terms which cannot but lead to some unity of plan and aim throughout the whole Church. In his own Diocese the plans are getting fairly into shape. The Council for the Diocese is practically formed, also Advisory Committees in each Deanery. Arrangements have been made for Retreats for the clergy, twenty of which will take place at Fulham Palace in May, June and July, some 60 clergy being invited to each. This may not cover the whole body, as there are altogether 1500 clergy in the Diocese, so September may have to be drawn upon as well, August quite rightly being kept as a holiday month. Some corresponding arrangements will probably be made for the laity, but these can hardly be on a diocesan scale; they must depend rather upon the respective Rural Deaneries. I fear, however, that the laity will be rather shy of Retreats.

#### Four Great Meetings.

October should be a rousing month, as a series of four great meetings on successive Mondays are to take place calling for Repentance in the four great matters of Public Morality, Temperance, the Preservation of Sunday, and Social Reform. A suggestion has been made that the previous Sunday in each case should be devoted to the same matters, and the clergy themselves put the Call in regard to them before their own people. A band of 300 messengers is to be got together by the Diocese, clergy especially fitted for the task, who will each spend two days in a parish on what may be termed "intensive" effort. Each messenger will take three parishes on three successive week-end visits from Saturday till Monday, when it is expected that effort will have been made to draw to the Parish Church those who do not usually attend but nevertheless acknowledge the claims of religion sufficiently to be present at Harvest Festivals and Watch-Night Services, on which occasions the Churches are usually filled and even over-full.

Rev. Cyril Bardsley.

It was to be expected that seeing the great part he has played in arousing the Church to a need of a Spiritual Revival, the Rev. Cyril Bardsley, Honorary Secretary of the C.M.S., should be called upon to be one of the principal Secretaries to work the Mission. It was not expected that he would have found it necessary to give up C.M.S. work altogether for the Mission while

it lasted, but when he came to reckon up what his secretaryship would really involve, he felt that he had no alternative but to seek leave of absence from the Committee right to the end of the year. A special and impressive meeting of the Committee was held to consider the matter, when it was very thoroughly discussed and agreed to with practical unanimity. The appropriateness of Mr. Bardsley's selection for the work was seen in the great part he had played by addresses and in writing to bring the mission into being, primarily that the Church might be more fitted to carry the Gospel to the nations of the world. That is, it was missionary reasons that led up, through the various C. M. S. Conventions that have been held, to this great National Mission of Repentance and Hope.

#### A Divided Church.

There is, of course, one great difficulty, and it is idle to ignore it, and that is in the division which exists in the Church itself. We can talk and plan together, but the spiritual separation which exists between Evangelical and so-called Catholic is a real thing. The latter, in their Retreats, seem unable to be satisfied unless they are held in a Roman atmosphere, if what I heard at a meeting myself recently is any guide. The speaker based his justification of such spiritual helps by Roman Catholic examples in the last three centuries, all dubious in character. It suited the Catholic-minded of the audience (a Ruri-decanal Conference), but I fail to see that it would be possible for Evangelical Churchmen to participate in solemn gatherings under such auspices and to receive spiritual benefit; in fact, laymen who are necessarily more independent than clergy, are not likely to make the attempt.

#### C.M.S. Anniversary.

This letter will reach you, or should do so, when the largest and strongest of the May meetings will have been held. The arrangements of the various societies are gradually being divulged, those for the C.M.S. being much as usual but not less interesting on that account. The appointment of the Bishop of Winchester as preacher at St. Bede's on Monday, May 1, was rather a shock to many C.M.S. people, and his lordship, if a man of great influence, cannot be termed an attractive preacher. Still, although he may not be less sacerdotal than he was, and while the use of his patronage in his old Diocese of Southwark, if forgiven, can hardly be forgotten, there can be no doubt that, as was seen in his Kikuyu action, he can see the Evangelical case better than he did. He was broad-minded enough with the Bishop of Oxford and the Bishop of Montgomery, to participate in the Edinburgh World Conference, while his interest in the Student Movement, which he discovered through his son when the latter was at the University, has taken him still further in that direction. It is certain that the sermon is being anticipated with considerable interest.

#### VISCOUNT WOLSELEY.

Referring to the Egyptian Campaign of 1881-2, Field-Marshal Wolseley said:—"Our men enjoyed splendid health in the Sudan, and this is due to the fact that from the time they entered until they quitted it they were not supplied with spirits. Drink kills more than all our newest weapons of warfare."

## Notes on Books.

"Lift up Your Hearts," compiled by D. M. Mayhew, 1/3. Copy received from Angus and Robertson, Sydney.

This little book, whose purpose is to suggest thoughts of comfort and help to "those whom the war has put in mourning," is a collection of excerpts of poem and prose from various writers, belonging to widely different times and creeds. The Mystery of Death is the general theme, and rays of comfort are sought from the twilight of heathenism and the clouded day of medievalism, as well as from the full orb of modernism of the Christian revelation. The result is of necessity an uneven collection, but the reader will be grateful for gems of thought as well as of comfort from old and little-known quarters. We call to mind Epictetus, "the saint of heathendom," who in a sublime passage says, "To a good man there is no evil either in life or in death. And if God supply not food, has He not, as a wise commander, sounded the signal for retreat and nothing more? I obey. I follow, speaking good of my Commander and praising His acts."

"Ancestral Voices," by John A. Hutton, D.D. Copies received from Angus and Robertson, Sydney, and George Robertson Proprietary, Ltd., Melbourne and Sydney.

Dr. Hutton has given us a thoughtful book with a suggestive title and much suggestive matter. The explanation of this title is given in the Prefatory Note. "Coleridge wrote, 'Ancestral Voices prophesying War'—the thesis underlying these essays might be put in this way: The nature of man, especially of the man of Western civilisation, has, on the whole, taken form. There is in him the fruit of his long physical and historical travail—an invincible core of wisdom and final prejudice, and any invasion of his Catholic human nature, man as an individual and in societies inevitably rises to rebel." The book is written in relation to the present catastrophic War, and is a book for the times to every Christian thinker and worker. The author shows something of the spirit of the seer, in his determined optimism, not merely about the issue of the War, but in regard to the return to the Christian faith on the part of great masses who at present show little leaning that way. Some words of his present a challenge to those who would mitigate the stern spirit of Christianity in order to meet the temper of the times. Dr. Hutton says, "It seems to me still that the Churches with a future are the Churches with a high threshold; that when the day comes for any general movement towards faith amongst the people, they will be attracted, not by appeals which are easy and obvious, but by appeals which are exacting and mysterious, having as little as possible in common with the standards of value which please men in the days of the flesh." The burden of his theme seems to be that defence of faith which, in a very fine chapter, he ascribes to G. K. Chesterton, "that the faculty and exercise of faith belong to the proper life and essence of man, that belief is a normal function of the human soul." Although all men have not faith, yet there is in every human being the capacity of seeing something higher and deeper than it has yet experienced, using the well-known words of Augustine: "O Lord, Thou has made us for Thyself and our souls are restless until they find their rest in Thee." Consequently there will always be in men ultimately the revolt against false philosophies of life.

In a fine chapter, "Is History Repeating Itself?" Dr. Hutton compares modern Germany with Julian the Apostate. In each case he finds a revolt against a Christianity that does not fairly represent the Christ. "The fact is, it may not be, and it is not, Christ that these men impugn, but the more than half-worldly, and accommodating and unreal thing which has been allowed to take the name of Christianity . . . the answer to all such criticism is, not to write a book in defence of Christian doctrine or of Christian ethics in the abstract, but to manifest a life in ourselves, and as Christians to organise such a life of health and moral energy in the State that such criticisms shall fall because of their sheer unreality and irrelevance." We are reading this book with increasing interest and confidently commend it to the serious thinker.

#### MAGAZINES AND REVIEWS.

The Bush Brother maintains its high level of interest. The Principal, Rev. I. E. Hardy, deals in his letter with the subject of "Vo-

cation," and his words should be very fruitful in results for those who "read, mark and inwardly digest" them. The Bishop of Bathurst enquires, "Is the Kaiser a Beast?" Whatever his opinion of the Kaiser may be, Bishop Long does not lean to the method of interpreting the Book of Revelation, implied by the question at the head of his article. The other contents of this number of the "Bush Brother" are very varied, including "Somewhere in France with the Y.M.C.A.," "A Holiday in North-Western New South Wales," "A Trip through China," and "Early Church History."

## Thoughts on the Church Seasons.

Whit-Sunday (June 11).

The message of Whit-Sunday is dealt with in our Leading Article.

St. Barnabas' Day (June 11).

#### GIFTS AND THEIR USE.

St. Barnabas' Day falls this year on Whit-Sunday. This is appropriate because the Collect commemorates the singular gifts of the Holy Ghost bestowed upon Barnabas, and leads us on to pray that God will not leave us destitute of His manifold gifts, nor of grace to use them always to His honour and glory. The Collect speaks of Barnabas as an Apostle; he was, of course, not one of the twelve, but he is called an Apostle in Acts xiv. 14: "Which when the Apostles Barnabas and Paul heard," etc. The Epistle (Acts xi. 22-30) records Barnabas' mission at Antioch, and his successful labours there. He is described as "a good man, full of the Holy Ghost and of faith." The Gospel (St. John xv. 12-16) warns the Apostles of the persecution which they were to expect ("If they have persecuted Me, they will also persecute you"), and reminds them of the high authority with which they would go forth to their various spheres of labour, "Ye have not chosen Me, but I have chosen you and ordained you, that ye should go and bring forth much fruit." In Acts iv. 36 we are told that Barnabas was a Levite, of the country of Cyprus, and that his surname meant the Son of Exhortation. From the accounts of his missionary journeys we gather that he was an effective preacher of the Gospel. According to tradition he was stoned to death at Salamis in his native island.

Trinity Sunday (June 18).

#### THE FESTIVAL OF GOD.

On Trinity Sunday we reach the end of the doctrinal half of the Church's year. We have thought of the Incarnation, Death, Resurrection, and Ascension of the Only-begotten Son, given by the Father to redeem the world. On Whit-Sunday we remembered how God the Holy Ghost came down to fill the Church of God with power. Then on Trinity Sunday we look up to the Triune God—Father, Son and Holy Ghost, in lowly adoration. Trinity Sunday has well been called "The Festival of God." The Epistle (Rev. iv. 1-11) tells how St. John saw a vision of God, "A door was opened in heaven and the central object of the vision was a throne, and One sat on the throne." Round the throne were four and twenty elders, representing the complete



Church of God in past and future, in the Jewish and Gentile world. There were also four beasts (or living creatures) representative of animate nature, which "rest not day and night saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come." The centre of adoration and worship is the all holy God. We see here an echo of the account of Isaiah's vision, read as our first morning lesson. He saw "the Lord, high and lifted up," and one of the seraphim cried unto another and said, "Holy, Holy, Holy, is the Lord of hosts; the whole earth is full of His glory." To us that all-holy God is clearly revealed as Father, Son, and Holy Ghost, who work together in divine love for our eternal welfare. The doctrine of the Holy Trinity presents no difficulty to those who love the Father, trust in the Son, and follow day by day the guidance of the Holy Spirit.

#### St. John Baptist's Day (June 24).

#### A BURNING AND A SHINING LIGHT.

This festival is of great antiquity, and is remarkable as being the only one on which we commemorate the birth of a saint. The peculiar circumstances of the birth of John the Baptist account for this exceptional honour. The time of the festival is fixed by the date of our Lord's birth (see St. Luke i. 26). The Collect commemorates the wonderful birth of the Baptist and his preparation for the way of Christ by the preaching of repentance, and leads us to pray that we may follow his doctrine and holy life, may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice and patiently suffer for the truth's sake. The Epistle (Isaiah xl. 1-11) contains a prophecy of the Baptist's coming as the forerunner of the Messiah; "The voice of Him that crieth in the wilderness, Prepare ye the way of the Lord." The Gospel (St. Luke i. 57-80) records the wonderful circumstances that accompanied the birth of the Baptist, and the song of Zacharias his father: "And thou, child, shalt be called the prophet of the highest."

#### Our Graves at Anzac.

Where seemed so late a hive of busy life,  
Deserted now, the beach and hillside lie,  
No cannon's roar is heard, no sound of strife,  
Only Aegean waves make lullaby  
Where our dead heroes lie.

How oft in fancy do I wander there,  
Scanning each cross raised by some kindly hand  
To mark the resting-place of comrade dear,  
Who gave his life in self-surrender grand,  
And rests on alien strand.

"And lies he here," I think, "he had I love,  
Or yonder on the hillside is his grave?"  
But fancy fails me, though I rove and rove,  
I never see the one dear name I crave,  
Of my young soldier brave.

See! here a withered wreath, and there some flowers  
Are eloquent to me of some true heart  
Tending a comrade's grave in leisure hours,  
All unashamed if tears unbidden start;  
Hot tears that smart.

It comforts me to know that even here,  
Amid the sights and sounds of deadly strife,  
The Master's mighty words rang true and clear:  
"I am the Resurrection and the Life."  
Peace, in the midst of strife.

Methinks the Turk will reverence our dead,  
Though cross, not crescent, marks their resting-place;  
O! may each cross speak of that life-blood shed,  
Those arms in love outstretched,—that much-marred face,  
That freely offered grace.

Was ever hero like that One Who left  
His Father's Throne, His home of joy and light,  
For this dark world, enslaved, of hope bereft,  
To toil and strive and conquer in the fight  
For liberty and right.

Sore wounded was He in that awful strife,  
E'en to a death of shame and agony;  
But death nor grave could hold the Lord of Life,  
Where, then, is now thy sting, O Death,  
For me?

Where, grave, thy victory?  
May holy angels guard our soldiers sleeping  
Where the blue waves they loved make lullaby;  
Their souls, we trust to Thy most tender keeping,  
Lord Christ, Who once in love didst stoop to die  
For us on Calvary. M.P.

#### ADMIRAL LORD CHARLES BERESFORD.

"I do not believe that alcohol in any form ever has or ever will do anyone any good. I am now 60 years old, and, since I have entirely given up wine, spirits, and beer, I find I can do as much work or more, physically and mentally, than I could do when I was 30. I am always well; always cheery; laugh at the 'downs of life' equally with the 'ups'; and always feel fit and in condition."

#### The Church in the Home Lands

##### Church Missionary Society.

In the "Record" of April 14, appears the following encouraging paragraph:—

"The General Committee of the C.M.S. on Tuesday heard good tidings concerning the year's income. The receipts were £382,948, which is an advance of £24,082 upon the sum received during the previous 12 months. Laus Deo! The news will rejoice the hearts of thousands of the Society's supporters in all parts of the country, large numbers of whom have made real self-sacrifice in order to give just a little more to the cause they have so dearly at heart. The result is sufficient evidence to show that those who love the Lord and the Lord's work will not readily allow that work to suffer from lack of financial support even in time of war. How much of the year's income is available towards meeting the year's expenditure, and how much that expenditure has been, cannot yet be stated, but that the receipts should show so marked an increase is a deep encouragement and a stimulus to faith and hope."

##### Dean Pigou's Conversion.

It is not inopportune, says the "Record," to recall a very remarkable incident in the life of the late Dean of Bristol—his conversion. The story is set out in Dr. Pigou's volume, "The Acts of the Holy Ghost," and may be given in his own words. It was in 1871, when he was Vicar of Doncaster. There was a General Mission in the town, and "with great reluctance" he consented to take part in it. As the Mission progressed he did not approve of the methods; his whole being "was set in array against it," and he urged for the hour when the Mission would be ended. The story continues:—

I had made up my mind not to be present on a particular evening. Haslam persuaded me to come lest my absence might be commented upon. So I agreed, and said, "I will read the First Lesson." Reading it over, while the bell was ringing for the service—Isaiah xxviii.—my attention was riveted by the concluding verse: "This also cometh forth from the Lord of Hosts, which is wonderful in counsel and excellent in working." I marked opposite that text, now thirty-five years ago, December 7, 1871: "N.B. I had but just before said to Haslam, so 'I do not believe this is God's way of bringing souls to Christ.'" It pleased God that night to reveal His Son in me, and to give me "joy and peace in believing." I saw the difference, as Canon Hoare once put it to me, between two religions, working for and working from life. I saw how much one may believe about Christ, but how different is that belief in Him which comes by the teaching of the Holy Ghost! On the Sunday following I felt it right to testify to my people what God had done for my soul, and to express my regret for anything I might incautiously have said to the prejudice of the Mission, inasmuch as that no one had received a greater blessing than myself. From that hour God has been pleased to use me as He had never used me before. An interesting piece of autobiography which is worth remembering.

##### Power of Literature.

"What I like about the stories in the Religious Tract Society's books for children is, the fact that the good little boys don't all die young!" So said the Bishop of Chelms-

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ford when praising the work of this veteran Society at its annual meeting recently. "In my day," he went on, "the heroes in books who were bad were the only ones who were allowed to live and enjoy life, the good ones always went to live with the angels!"

The Bishop emphasised the value of the printed page, and alluded to the revolution that had taken place in recent years in the forms of the tracts issued. He could speak from his own experiences in the East-end of the value of many of the evidential tracts published by the R.T.S. He also had words of warm commendation for the other publications of the Society. The Bishop suggested that a Committee of working-men should be formed who could act as judges of the tracts written by experts before they were published. He believed their opinion as to whether the message was couched in such language as the working-classes would read would be of really practical value. The printing press could be, the speaker showed, a tremendous power, either for good or evil. Its importance could hardly be exaggerated.

#### Personal.

Rev. Eustace V. Wade, formerly of Benalla, Victoria, who has been for some time pursuing his studies in London, has had to resign the Curacy of St. Martin's, Gospel Oak, owing to ill-health, and is now working in the parish of Bibury, Cirencester, Gloucestershire. His work in North London has been much appreciated.

Rev. R. J. Campbell, the well-known Congregational Minister, who was recently ordained as a clergyman of the Church of England, preached on Sunday, April 2 (says a correspondent of the London "Record"), "three unflinching Gospel sermons" in the Cathedral at Birmingham. "He has completely returned to the Cross and the Atone-

ment." Rev. G. P. Metcalfe, Rector of Burrowa (N.S.W.), was found in an unconscious state on Sunday, May 21. He was returning in his sulky from holding service at a township some distance away, and his horse was seen bolting towards home, the sulky having been smashed. When he was found, a demented individual lay by him, who had been reported as having

already during the day held up several vehicles. Both were taken to the hospital in a serious condition. Mr. Metcalfe has since died.

Canon and Mrs. Rushforth, of Murrumbidgee (N.S.W.), have at last received official tidings concerning their son Norman, which indicate that he was killed in action the day after the landing at Gallipoli.

By the will of the late Mr. J. B. Bettington, of Parramatta, N.S.W., the sum of £2000 has been bequeathed to the trustees of the Church Property for the Diocese of Newcastle, towards the augmentation of the stipend of the Incumbent of the Church at Merriwa.

Rev. P. S. Moore, Curate at St. James' Church, Sydney, who is proceeding to the Front as Chaplain, was recently presented with a wristlet watch by the helpers and members of the Men's Sunday Meeting, at the Parish Hall. Last week Mr. Moore was presented with a substantial cheque from the congregation, and several other gifts.

Rev. E. J. Nash, Sub-Dean of the Cathedral, Thursday Island, has been elected Rector of Laura (S.A.). He will take up his new work at the beginning of October.

Archdeacon Gunther celebrated his 77th birthday on Sunday, May 28. He is a native of New South Wales, having been born at Wellington in that State. The Archdeacon is Vicar-General of the Diocese of Sydney, and has administered the Diocese during its vacancy or in the absence of the Archbishop on several occasions since his appointment in 1902.

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Canon Garnsey, who has for some years been Warden of St. John's Theological College, Armidale, was given a public farewell last week, and presented with an illuminated address and a purse of sovereigns, on the occasion of his leaving for Sydney to take up his new duties as Warden of St. Paul's College.

Canon and Mrs. Forster, who are leaving Bathurst for Armidale (where the Canon is to take charge of St. John's College, in succession to Canon Garnsey), were farewelled at Bathurst last week. A purse of sovereigns from the parishioners and citizens was presented to Canon Forster, and Mrs. Forster received a set of entree dishes.

Rev. R. E. O. Finger, who has been Locum Tenens at Broken Hill during the absence of Canon Pitt, has been appointed to Hillston.

In the Mesopotamian despatches lately issued by the War Office, Bishop Durrant, of Lahore, who was formerly a C.M.S. missionary, was mentioned for distinguished service during the operations at Kut-el-Amarah.

Rev. W. J. Owens has resigned the parish of Murwillumbah, N.S.W. owing to ill-health.

Rev. H. E. Hetherington, who has been Locum Tenens at Hav, and is now acting in a similar capacity at Leeton, will shortly take up the work of Organising Secretary of the Riverina Church Fund.

At the Social Gathering held last month to commemorate his 21 years'

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ministry in the parish, the Rev. W. T. C. Storrs, Incumbent of St. Matthew's, Prahran, Melbourne, was presented by his parishioners with a cheque for £50 as a token of their love and esteem.

The Bishop of Newcastle has been ordered a complete rest, and may go to Brisbane for a time. Bishop Stone Wigg is taking Confirmations for him in his Diocese.

Rev. F. C. Anderson, who was seriously injured in the Tasmanian railway accident, has resigned the parish of Sunbury, Victoria, being unable to resume the active duties of a parish clergyman.

Rev. F. M. Nightingale (Rector of All Saints', Brisbane) has had to undergo an operation for appendicitis; he is progressing favourably.

Rev. R. A. Giles, of Dunkeld, Diocese of Ballarat, has been appointed to the charge of St. Mary's, Sunbury (Diocese of Melbourne), in succession to Rev. F. C. Anderson.

On the nomination of the Trustees, the Archbishop of Sydney has appointed the Rev. J. Newton Stephen, Curate of All Saints', Woollahra, to the parish of Erskineville, in succession to the Rev. Stephen Taylor.

#### INTO THE KINGDOM OF HEAVEN.

Into the Kingdom of Heaven we must enter, one by one;

We cannot take our dearest and our best, However strong and tender be our love, And force them into "Rest!"

Into the Kingdom of Heaven we must enter, one by one; E'en Jesus Christ our Saviour, though He stand

With His Gift of Life, if we'll not take it, Can't bring us to "His Land!"

Into the Kingdom of Heaven we can enter, one by one;

We need not wait—we dare not wait—lest we

The "Marriage Feast," "Christ's Bride," Are never there to see!

"The Father's Smile!"

M.E.M. in the "London Record."

Notwithstanding the many complaints of the calamities of human life, it is certain that more constant uneasiness arises from ill-temper than from ill-fortune. A bad temper embitters every sweet, and converts a place of happiness into a place of torment.—Dr. Knox.

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#### St. George's Mission, Hobart.

(From Our Own Correspondent.)

There are many, many things to tell of this truly great movement, but there is one which stands out prominently, viz., the quiet, sane methods employed by the missionaries in presenting their messages. There was an entire and marked absence of emotionalism, day after day, night after night, the messages were given with telling force, but with no excitement. By a manifestation of the truth the missionaries sought to commend themselves to every man's conscience in the sight of God. This apostolic method was productive of apostolic fruit. And so the results were immediate and striking, thus proving conclusively that emotionalism is no necessary part in conducting a successful Mission, while, of course, its dangers are manifest.

The Mission began on Saturday, May 13, when the first service was held. This was very largely a welcome service, and in it the Rector handed over the spiritual care of the parish to the two missionaries—the Rev. G. H. Cranswick, Rector of St. Paul's, Chatswood, and the Rev. H. T. Langley, Vicar of St. Mary's, Caulfield. The Archbishop of Hobart was present, acting in loco Episcopi, as our Bishop was out of the State, and in a few earnest words, publicly welcomed the missionaries in the name of the Diocese. The next day things began in full swing, not only the services, but the results too, for these were immediate, and so a time of the greatest blessing to many souls began. Of course there were fluctuations, such as to be expected, thus on the Friday evening (our late shopping night) the attendance was rather thin, but taken together it was wonderfully good.

On the Tuesday, Wednesday, and Friday, of the second two weeks, there were Women's Services, and perhaps these were the most constantly well attended, averaging at least 150 right through, and the Spirit of God was present in great power.

The Men's Services on the three Sundays showed rather a curious and pleasing feature in that each time they just doubled the previous Sunday's attendance. The parochial clergy had feared for these, owing to the universal complaint that all the men had enlisted. It was, therefore, no matter of surprise when on the first Sunday only some 45 turned up. On the next Sunday, however, there was rejoicing at over 90, while on the third, there was a fine body of 200 men—and their singing nearly lifted the roof! Most encouraging, too, were the Children's Services; these were held daily with an average attendance of about 130, some well qualified to judge put the number higher. The children were Mr. Langley's special care, and ably and carefully did he discharge his important work.

But perhaps the main work of all was done at the great Evangelistic Services each evening, when the Spirit of God was manifest in great power. And yet "evangelistic" is not altogether the right word, for (following the very excellent methods used so successfully last year at Richmond, Melbourne), the Mission was both a teaching as well as an evangelistic one. So after the opening hymn and the long list of special prayers sent in (and what a long list of sin and woe, and care these requests for prayer revealed), Mr. Langley gave a short instruction following a consecutive course, dealing with such subjects as God, Faith, the Incarnation, the Atonement, the Church, the Sacraments, etc. Then after a hymn, Mr. Cranswick began his evangelistic sermon, closing with prayer and an after-meeting. Sometimes, indeed, there was need of an after-meeting after the after-meeting, so as to get into close personal, or rather spiritual, touch with those who needed it. Other times there would be two simultaneous after-meetings, each Missioner taking one. And the results were wonderful, all classes and grades of the community—old and young, rich and poor, being touched and led to Christ.

On the last Sunday night, and the evening following, were two never-to-be-forgotten services. At the former was a congregation which old parishioners declare exceeded any previously seen at St. George's, even those at Mr. Grubb's Mission. There were forms up by the Chancel, forms up the aisles, forms in the vestry, and forms in the porch. And where forms would not fit in chairs were used. Even so, some people could not gain admittance. The Lord was with us indeed

that night. There were not quite so many on the Monday evening, the Church being just full without extra seating, and a glad Thanksgiving Service was held when Memorial Cards were given to all who previously had stated that the Mission had helped them, and that they wished to have one of those Memorial Cards. This in very truth was a service which will ever be fresh in the memories of those who took part in it. Some 125 had applied for cards, and numbers more put in applications which will be dealt with on Sunday night next. After this really beautiful service, a short farewell meeting was held in the Sunday School, when the Missioners were commended in prayer to God. And so the fortnight came to an end—but not the Mission, for it is the earnest expectation of clergy and people that the Mission is really only beginning, but clergy and people alike owe a debt of gratitude to the Missioners which can never be repaid.

And what under God was the secret of success? The answer is found in the one word—Prayer. For weeks past there have been special Prayer Meetings, including cottage Prayer Meetings, also special intercessions at Sunday Services, and after Church on Sunday evenings. Then during the Mission there was a Prayer Meeting daily at 7.30 a.m., which was remarkably well attended (sometimes over 50 being present), some walking considerable distances to be present. Thus the good work has begun and continued; may the same spirit of earnest prayer and supplication mark all the further work of the parish.

A word as to finance. Many clergy are just now considering the question of holding a Mission, but are wondering about this matter. The expense at St. George's was perhaps greater than in the majority of cases, the printing alone was no small item, some 15,000 leaflets having been sent forth. Then the expense of getting the two Missioners from the Mainland, and providing Locum Tenens was heavy. Yet there was no loss. A box for thank-offerings was placed in the porch, and this, with the special collection on the last night of the Mission (the only collection taken up except at the ordinary Sunday Services), amounted to just about £50.

#### Correspondence.

##### Work Among the Soldiers.

(The Editor, "Church Record.")

Sir,—May I, through your valuable paper, make an appeal for continued help for our work among our soldiers? The Home Mission Society took up the work soon after the War broke out, and from that time has worked incessantly in the Camps. It has collected over £3000, but the needs of the work are many, and the work has to be continually extended. Our latest venture is the building of a Soldiers' Club in front of St. Andrew's Cathedral, to cost about £650. Now the hotels are closed earlier, and probably the hour will be still an earlier one for closing, it behoves the Church to do what it can to provide places where our soldiers can meet in the city, have light refreshments, and spend a pleasant hour during their leisure. Surely the work must appeal to all Churchmen. Our Soldiers' Welcome will stand at the front of the Cathedral, and it will show to our soldiers that their Church does care for them and does value the sacrifice they are making in going to fight for their Empire. The Soldiers' Welcome will be opened (D.V.) on Wednesday, June 29, at 4 p.m.

May I urge upon all the readers of the "Church Record" to send a subscription—no matter how small—to this most necessary work. Subscriptions may be sent either to myself, or to W. L. Docker, Esq., Hon. Treasurer, Norwich Chambers, Flinders St., Sydney.

WILLIAM MARTIN.

Hon. Clerical Secretary.

St. Clement's Rectory,  
Marrickville, Sydney.

June 5, 1916.

P.S.—I am compiling a list of the sons of clergy who have gone to the Front. I should be glad if the clergy who have sons at the Front or in Camp will kindly let me know their names.

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#### In Praise of Lay Readers.

(By Bishop Sadlier, in the "Nelson Diocesan Magazine.")

In seeking out a quiet place wherein to occupy a fortnight in rest and thought, quite accidentally, as some would say, we lighted upon a certain place. It was A—in the Diocese of Christchurch; one of those well equipped, picturesque villages which in the unfolding years must become more plentiful in New Zealand.

Having found a suitable place wherein to sojourn, I proceeded, not to view the landscape, but to discover the locality of the Post and Telegraph Office, of which, notwithstanding good intentions, a disagreeable large bundle of letters reminded me that there was need. On my way I met the Vicar, Dame Rumour, contrary to the questionable character which is usually imputed to her, had informed him of my arrival, and like all sensible vicars who know of a new arrival had determined to pay us the courtesy of a call. For this we are grateful because both he and his family proved most congenial friends during our holiday. But it is not the Vicar or other kind friends who were so good to us whose praise I wish to sing.

Sunday mornings came with their peculiar peace and charm in this restful place. The Vicar had informed us that as he would be on duty at a place far distant from the centre, Readers would take his place in the parish Church. Now it is not given to every Bishop to go to Church like an ordinary Christian and worship in a pew while a layman takes the service. The prospect was interesting. Before the bell ceased ringing we were among the few who put worship first and men second. On the entry of the choir and minister we rose; and then knelt with them in prayer. On the first Sunday morning the service was taken by a Reader who, in the words of Dante, had passed the midway of this mortal life. On the second Sunday it was taken by a fair and powerful looking young son of New Zealand. Evidently neither of these men was ashamed of his religion; both gave the impression of being men of solid Christian character who were intent on doing their best to glorify their Lord and to help His Church. The Reader began the service and save for a slight tinge of nervousness, read it in a manner which I hold to be the best of all. This reflection did not occur to me until after the service was over. There were no disfiguring mannerisms or artificial intonations. The man seemed to pass out of sight in the House of God. The lessons were read simply and without any strain after dramatic effect. The sermons were read clearly; they were not too short; they were sound in doctrine and being eminently practical were suitable to the Lenten Season. Perhaps if I had the deep penetration of Sir Roger de Coverley, I might have said who the preachers were. Whoever they were, no doubt, they have been unconsciously blessed already for being the instrument of blessing in this remote region on the edge of the British Empire. Here, too, the man had vanished. Time and circumstance were as nothing. At the close of the service we left the Church feeling that we had been to the House of God and had worshipped.

In subsequent reflection I wondered how many congregations in the Diocese of Nelson had received similar blessing under the leadership of our band of sixty Readers. It was this thought that urged me to pen and paper. What an unfathomable debt of gratitude we owe to these brethren in every Diocese, but more particularly in our own; for we, who are still in the missionary stage are perhaps more dependent on our Readers than others. But taking it all in all, the question arises: Why are not their services more appreciated by the laity? Why are the congregations, not only at A—, but everywhere, so far as I can learn, so small? There is probably the same irrationality about it as there is in soldiers who will follow a stripling subaltern into the very jaws of death but who hesitate about accepting the leadership of a seasoned non-commissioned officer who wears the ribbons of a dozen battles. But is there not a deeper reason? Looking at the congregations with

whom we recently worshipped the members were manifestly earnest and regular communicants. These do not go to Church to hear a sermon; they go to worship; and this makes all the difference. They have learned the Saviour's love and they have learned, too, the inner meaning of worship in their obedience to His dying Command. They are few, but they worship. There is the secret. And what infinite possibilities there are in such small congregations, possibilities of effectual prayer, intercession and thanksgiving! How grateful we ought to be! This expression has led me to see clearly that of which I had before only a dim vision. Our Readers constitute a body of workers whose influence in the spiritual sphere is beyond all calculation. All honour to them then! But let us see that they are encouraged by better attendances and by deeper appreciation from those of us, under whose guidance they are rendering such magnificent service to the Church.

#### Saving the Child.

God wants the boys and girls. Do we put His claim before aught else? Is Christ first with us; is our chief desire to bring the children to Christ, that they may be saved for Christ, not for our glory and convenience as parent, superintendent, teacher, leader, employer, or what not; not for the honour of our Church, society, class, but for His glory alone?

"God wants the boys, the merry, merry boys,  
The noisy boys, the funny boys,  
The thoughtless boys;  
God wants the boys with all their joys,

That He as gold may make them pure,  
And teach them trials to endure;  
His heroes brave He'll have them be,  
Fighting for truth and purity,  
God wants the boys.

"God wants the happy-hearted girls,  
The loving girls, the best of girls,  
The worst of girls;  
God wants to make the girls His pearls,

And so reflect His holy face,  
And bring to mind His wondrous grace  
That beautiful the world may be,  
And filled with love and purity,  
God wants the girls."

Asked a Sunday School teacher of her class, "At what age should a child give her heart to God?" Various ages were given, when a tiny girl piped in with, "Please teacher, as soon as we know about God and Jesus." There is no need for the "sowing of wild oats"; no need for the feet to wander in by-paths of sin. And in co-operation with God by the Holy Spirit, we may be used of Him to bring the children to the Saviour; used of Him by precept and example to build them up in their most holy faith. Then established and strengthened in Jesus our Lord, they, too, will go forth to challenge that trinity of evil, the world, the flesh, and the devil, in His Name, for His sake. As in the Army, so elsewhere there is constant depletion of forces, depreciation, loss, to be made good by the ever calling-up of fresh recruits. Where better could we look for our spiritual warriors than among those whom we have cherished God-

ward from their earliest years in Infant, Sunday School, Society, and Bible Class? Who are better fitted to meet the Holy Spirit's standard of service and equipment?

If not, why not? Are we aiming at child-conversion, and to this end are our works wrought in God? Surely, then, there must be wrought in our young people the saving grace of God in Christ Jesus, that finds expression in bringing others to like saving knowledge of the truth,—truth not in the abstract, but as embodied in Him who is "The Truth." There should be in us the holy optimism that despairs of none. "Give us the material," should be our cry, "give us the chance," yea, with "the child cursed from its birth," as said General Booth, and in co-partnership with our God, the results will be worthy of the Divine-human co-operation. We have seen, have known, what the Divine alchemy can do in transmuting base material into gold. "Who is sufficient for these things?" "Our sufficiency is of God."

A College Professor relates how his horse once almost trod upon a little hunch-back girl. The foul epithets she hurled at him held him appalled. He could not get the child off his mind, and at length persuaded her parents to allow her to go to the Mission School. There, under Christian influence, she blossomed out into sweet, chaste, holy girlhood. She graduated, became a teacher, and after a time offered herself as a missionary "to fill the hardest place." Her request was granted, and in the region of the Euphrates, she founded four large Churches, and was instrumental in leading many thousands to the Saviour.

The great Dr. Arnold, of Rugby, was it not, who raised his hat to the school-boy as a possible future statesman of England! So we would honour the child, not alone for his possible honourable position as a citizen of earth, but for the sake of Him by Whom childhood has been honoured, and in co-operation with Him, seek to realise all his untold possibilities for good, both as citizen of heaven and earth.

Gertrude Cockerell.

#### CONSECRATION.

Consecration is not wrapping oneself up in a holy web in the sanctuary, and then coming forth after prayer and twilight meditation, and saying, "There, I am consecrated." Consecration is going out into the world where God Almighty is, and using every power for His glory. It is simply dedicating one's life, in its whole flow, to God's service.—H. W. Beecher.

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

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JUNE 9, 1916.

## PENTECOST.

The great work to which the Christian Church is called is the work of witnessing for Christ. The Lord said, "Ye shall be My witnesses both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the earth." Within a period of about 33 years after those words were spoken, the Roman world was evangelised. It has rested with each succeeding generation to evangelise its own world; it rests with us to evangelise our world. But how can it be done?

In the Acts of the Apostles we find the solution of the problem. That Book records a wonderful story of witness-bearing. Converts are won, a Church is organised, pastors are ordained, missionaries are sent forth, all Christians seem to be at work—all at it, always at it. What was the secret of such successful activity? The answer to this question is found in Acts ii. 4: "They were all filled with the Holy Ghost." The event which we remember on Whit-Sunday (the Day of Pentecost) explains everything. The Spirit of God came upon a waiting, praying, believing Church. The Acts has been called "the Gospel of the Holy Ghost." Of all references to the Holy Spirit in the New Testament four out of every five are in the Acts. It is the Book of the Holy Spirit's personal presence and power. It tells of human activity surrendered to a divine influence. The Church at Jerusalem could say, "It seemed good to the Holy Ghost and to us." St. Peter could ask Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost?" When the first missionaries were sent forth by the Church at Antioch, the Holy Ghost said, "Separate Me, Barnabas and Saul, for the work wherunto I have called them." We read in the Book of Judges that the Spirit of God, "clothed Himself with Gideon," and through him saved Israel. In the Acts we are told how the Holy Spirit clothed Himself with the Apostolic Church, in such a way that His mighty power spoke through preachers and gave boldness to Christians, enabling humble men and women to bear witness for their Lord before a hostile world.

In our own day the secret is still the same. Pentecost was the key to successful work for God then. Pentecost is the key to successful work now. Of course, it may be said that Pentecost was once for all, that the Holy Spirit came once to dwell with His Church, and is still with us, that we live in the Dispensation of the Holy Ghost. That is true; a new era dawned on that memorable day. Still the Holy Spirit has obviously not yet been poured out, according to God's promise, upon all flesh. In the Acts we have not only a Jewish Pentecost in chapter ii., but a Gentile Pentecost in chapter x., of which St. Peter says, "As I began to speak the Holy Ghost fell on them, as on us at the beginning." Again, in Samaria (chapter viii.) and at Ephesus (chapter xix.) we find there were similar outpourings of the Holy Spirit. Surely, then, we may expect new Pentecosts in lands where the Gospel is being brought before non-Christian peoples, in Asia, Africa, and the islands of the sea. Surely we may expect Pentecostal revivals in succeeding generations among Christian people, to whom the fullness of the blessing has not yet come. The Day of Pentecost recorded in the Acts of the Apostles represents the first copious showers of God's blessing, to be followed by abundance of rain, so that many lands which are desolate may become like the garden of Eden. But quite apart from our view of Pentecost, there is no doubt that (as we read in the Acts) those who had been baptised with the Holy Ghost received from time to time a special endowment for service. After united prayer, "They were all filled with the Holy Ghost and spake the Word of God with boldness." "Stephen, a man full of faith and the Holy Ghost, did great wonders among the people." These are but two examples of the fact that the whole Book of the Acts teaches us that when men and women place themselves at God's disposal and let Him choose their work for them, He will provide the power.

So far we have been dealing with sacred history. Is there any evidence that during the Christian centuries the Holy Ghost still works mightily to bring about spiritual revival? Christian history is full of such revivals; in Italy under Francis of Assisi and Savonarola, in Germany under the Friends of God and Martin Luther, in Switzerland under Calvin, in Scotland under Knox in England under Wesley and Whitfield. There have been revivals in recent times in Wales, Ireland, Scotland, Manchuria, Korea, China, South India, Uganda, and many other places. Amid much diversity in these revivals, certain points are the same in all. A few Christians have become dissatisfied with the spiritual condition of the Church, they have begun individually and collectively to pray for revival, the spiritual life of Christians has been deepened, the careless and godless have been touched, and the blessing has spread from one to another, from place to place, with marvellous power and rapidity. It is the work of the Holy Spirit, and wherever there are Spirit-filled men and women, with a Spirit-given message, delivered to Spirit-prepared hearts, there must be spiritual results, because the power as well as the work is God's.

We have arrived to-day at a great crisis in the world's history. In so-called Christian lands the nations are at death-grips with each other, and

sorrow and bereavement have entered many homes. In non-Christian countries doors are open to the Gospel as never before, and the people in many cases are holding out their hands to us, and pleading for the Gospel, to be a solid foundation for their national, social, and individual life. The opportunities are great, but they can never be fully availed of unless there is a difference in the Church at home. Upon the spiritual tone of that Church each of us can have an influence, not only by what we say and do, but ever more by what we are. Are we satisfied with our spiritual level? Are our life and work for Christ what they ought to be? We need the fire of a new enthusiasm, burning so vigorously that the blaze must spread. This fire cannot be generated from beneath; it must be given from above. "The God that answereth by fire, let Him be God." The Church and its members could be much more effective both at home and abroad if they were "endued with power from on high." This endowment comes in answer to the believing, expectant prayer of those who are willing to consecrate themselves in implicit obedience to the service of the Lord. Let us individually and collectively look up to God in expectant faith. "Ye shall receive power, after that the Holy Ghost is come upon you." Let us seek that power, in the spirit of Jacob, who said, "I will not let Thee go except Thou bless me," and the answer will not be wanting. There will be a deeper spiritual life in the Church at home, followed by a more determined effort to spread the Gospel throughout the world.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Special Session of Synod.

The Diocesan Synod met in special Session in Sydney on Tuesday, May 30. The Archbishop's address was solely concerned with the urgent business for which the Synod was called together, viz., "the erection and provision of buildings, suitable for the business of the Diocese. For many years Churchmen have expressed the opinion that a Church House and Church Offices of a proper character were demanded in the interests of the well-being of the Church as a whole." The Committee who have the matter in hand, "have in sight the money for the present tender, which comprises the enlargement of the Chapter House in readiness for the meeting of General Synod next October, and the erection of new Vestries for the Cathedral," but in addition plans have been provided for "the erection of commodious offices at the rear of the present Deanery, but attached to it. The front rooms of the Deanery will remain unaltered, but the present inconvenient staircase will be replaced, and the old and new buildings linked up by corridors on each floor. The new building will supply several committee rooms, offices for the Home Mission Society, Mission Zone Fund, Ladies' Home Mission Union, and other diocesan organisations, a clerical library and Reading Room, invaluable for the comfort of clergymen temporarily in the city from the suburbs or country; a Choir School, and two sets of vergers' quarters, the old unhealthy quarters below the Chapter House having been abolished and incorporated in a large Basement Hall." The Archbishop, after reviewing the whole situation in detail, asked the Synod to provide the extra money required to complete the plans proposed by the committee from the Fund obtained by the sale of St. Luke's, Sussex Street. The parish of St. Luke's had ceased to exist, and the funds derived from the sale of the property have been accumulating at interest for some years. The Archbishop, in closing his address, reminded the Synod that though the

business before it seemed purely secular, that "all our efforts are only subsidiary to the all-embracing purpose of establishing on earth that great spiritual building, the Church of the living God, the Body of Christ Jesus our Saviour." After some discussion the Synod agreed to the proposed legislation, and adjourned the same evening.

## Clerical Prayer Union.

The monthly meeting of the Clerical Prayer Union was held in the C.M.A. Board Room on Monday, May 29. Between 30 and 40 clergy were present. Canon Archdall read a paper on "Symbolism," setting forth a different aspect of the subject from that expounded by the Rev. G. A. Chambers at the previous meeting. The Canon said that what was earthly in the Jewish Constitution had in Christ become heavenly, for the New Birth took us out of death to life. We were new men in a new world, and should not be subject to ordinances. Our Prayer Houses should be life-boats, not pleasure-boats, Christians should suffer, serve, seek and save the lost, and not devote their attention to flowers and ribbons. The New Testament order of sanctification was from within, outward, not from without, inward. Dignity was no part of worship. Dignity of clothes and postures had men, and not God as their objective. Devotion required no aid from ceremonial. God did not desire offerings of music and art; they were of no value to Him; He asked an ethical service, for He was an ethical Being. Certain symbols were authorised in the New Testament; water in Baptism, bread and wine in Holy Communion. These were most important, but Christ's presence was not in the symbols, but in the persons who faithfully used them. Signs and Sacraments should be transparent; through them we looked up to God. We must not lose the worship, through the Spirit, by giving way to the elements of the world. Art only revealed man's thoughts; it did not reveal God in Christ.

As there was no time for discussion, it was decided that a special meeting should be held on Monday, June 12, to consider the subject further, and that copies of the papers read by Canon Archdall and the Rev. G. A. Chambers should be sent to the clergy beforehand.

## The Late Mrs. Edward Sully.

An impressive service in memory of the late Mrs. Sully, who for many years had been intimately associated with the Young Women's Christian Association in Sydney, was held at the Association's Hall in Castle-reagh Street, on Sunday afternoon, May 28. Miss Barnes, Secretary of the National Council, conducted the service, and there was a large attendance of lady friends of the institution, besides a number of members. Mrs. Newby-Fraser, who was with the late Mrs. Sully for two days and nights before her death, spoke of her chief characteristics—absolute devotion to the Cross and all it stood for, thoroughness, and practical sympathy. She said that these were strongly in evidence right up to the very last. Her thoroughness and earnestness were unbounded in her work for God, and the Association had lost one of its dearest friends and supporters. Mrs. Sully's last message to them was to press on with the good work, and not be weary in well doing. Other speakers also expressed their deep appreciation of the excellent work done by Mrs. Sully for the Association.

## The New Deaconess House.

The new Deaconess House is mounting up, and if all goes well ought to be finished in about eight months' time. There will not be much ground round the house, for it was impossible to find a larger piece in the neighbourhood, but it will be a great boon to the present staff to have a good, convenient modern house to live in, and it is a necessity to have suitable accommodation for the training of workers and the carrying on of the present work.

We have (says "The Deaconess") eleven Deaconesses and students in our present house, which makes us too crowded, and three other applicants have been asked to apply later, when we hope we may have our new premises. It is not an easy thing to

raise money, and we hope our readers will not wait for begging letters, but help us at the present time by donations to our building fund; any amount will be gratefully received, and will help to lessen the burden of finance.

## St. Paul's, Chatswood.

At the Easter Vestry Meeting it was unanimously decided after full discussion of the subject, that "Almighty God is clearly showing the people of St. Paul's that there is urgent need for a larger Parish Church," and the parishioners agreed to "set their hand, with the help of God, to building, as a thank offering for peace, a new and adequate Parish Church." A strong Building and Finance Committee was appointed to carry the matter through. Six or seven promises of £100 each for five years have been received.

## Week of Prayer.

During the ten days between Ascension Day and Whit-Sunday, special services have been held in many Churches throughout the Diocese—preparation for the coming General Mission. In some cases these services have been held every day. At St. Andrew's Cathedral a Week of Prayer has been held, including a mid-day service each day with special preachers, and opportunities for Evening Devotion and Study.

## The Chatswood Convention.

The 11th Annual Convention at St. Paul's, Chatswood, was held on Monday last (the King's birthday). The special subject for the day was: "How to be successful Fishers of Men," or "A Study in Soul-Winning." The Holy Communion was celebrated at 1.15 a.m., and three sessions of the Convention were held, at 10.47, 1.45, and 3.30, the Rev. (Rev. G. H. Cranswick) presiding. In the absence of the Rev. H. S. Beattie, Canon Bellingham gave the first address. His subject was sin, its loathsomeness in the sight of God, which, unless forgiven, would shut men out of God's presence. None could bring this fact home to others who had not themselves realised it, and sought forgiveness from God. Rev. S. J. Kirkby dealt with the human side of salvation, and showed that the soul must be willing to be made whole, to confess all to Christ, and take the Saviour at His word. Rev. G. H. Cranswick spoke of the divine side of salvation, setting forth Jesus as Sin-bearer, Saviour and King. Rev. A. J. H. Priest showed how God's grace could only be effective in us if we were separate from the world, in constant communion with God, and surrendered for service. Finally, the Rev. P. J. Bazeley made an appeal for missionary service at home and abroad. He said that it was the quality rather than the quantity of the service that mattered. We should be faithful stewards, giving as God has given us. The congregations throughout the day were very large.

## Sunday School Teachers' Conference.

On Saturday, June 3, a Sunday School Teachers' Conference for the whole parish of Hurstville was held at St. John's, Penshurst. Evensong was said at 3 p.m. by Rev. A. M. Levick, and the sermon was preached by Rev. H. H. Pritchard from Heb. xii. 2, Christ being set up as the example of the teachers in patient endurance in view of the joy set before them. At 4 p.m. the Conference opened with an excellent paper by Mr. L. H. Bowler, on "How to hold our Boys and Girls from 14 to 20." This was followed by spirited discussion, and it was agreed that work in the Sunday School and Church must be found for them so as to give scope for self-expression. The C.L.B. and G.F.S. and other organisations were mentioned as useful, and it was suggested that the boys and girls should be brought into the Church services, so as to familiarise them with them.

Rev. A. M. Levick then read a paper on "The Church Catechism—the Basis of our Teaching," pointing out the urgent need for definite dogmatic teaching in view of the heresies of to-day, and the appalling ignorance of Church doctrines. This elicited much helpful discussion.

The visitors were entertained at tea by the teachers of St. John's, Pens-

hurst, and the second session began at 7 p.m., with an address by Mr. F. Lane, "How to give a Sunday School Lesson." This proved most suggestive and evoked much comment. Mr. J. C. Turner also gave a detailed paper dealing with grading in Sunday Schools, with special reference to the Kindergarten School. This paper displayed an accurate knowledge of the subject, and called forth expressions of approval. The Rector, Rev. Dixon, presided at the evening session, and expressed his satisfaction at the excellent results achieved. Between 40 and 50 teachers attended the Conference, which was so successful that it was decided to hold similar gatherings quarterly.

## NEWCASTLE.

## Conference for Communicants.

Much interest has been aroused in the Conference for Communicants, which took place in the Diocese of Newcastle last month. The opening session was held at the Cathedral at 11.30 a.m., on May 23 (for clergy only). The Bishop of Grafton dealt with the subject of Penitence. In the afternoon the Bishop of Wangaratta gave a Bible Reading on "Conversion" in the Cathedral. At the evening session the subject was "Conviction." The Bishop of Grafton dealt with the question from its inward aspect, and was followed by the Archbishop of Brisbane who looked at the same subject from its outward aspect. On the following day the Archbishop of Brisbane addressed the clergy on "Spiritual Leadership"; the Bishop of Wangaratta continued his Bible-Readings in the afternoon, and in the evening the Bishops of Tasmania and Bathurst dealt with the subject of "Conversion." Similar meetings were held in Maitland later in the week.

## Dungog.

Mr. Theo. Hooke, of Crook's Park, Dungog, has given £1000 to the local Church, with a request that it be expended according to his wish. It is understood that £500 will

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**MIDDLE PARK.**he expended in the purchase of a pipe organ,  
while the Church will be renovated, and sev-  
eral improvements effected.**St. Mary's, West Maitland.**Mr. John Rourke, one of Maitland's best  
known citizens, died at his home at Balyarra  
last Saturday night. He was a native of  
Maitland and 78 years of age. For many  
years he has been a Churchwarden and ac-  
tive worker at St. Mary's, West Maitland.**COULBURN.**

(From a Correspondent.)

**Temporary Appointments.**Rev. N. W. J. Tivey is in temporary charge  
of Koorawatha pending the meeting of the  
Patronage Board, which has been summoned  
for June 26. The retired clergy have again  
come to the rescue of our Bishop, and the  
Rev. F. Richmond, who has been in charge  
of Koorawatha for some months past, will  
now take temporary charge of Boorowa, pending  
an appointment to that parish. Rev. S.  
Hart, who has just completed six months' Locum  
Tenency at Bodalla, has undertaken  
similar work at Bombala for one month, to  
enable the Rector, the Rev. R. Elliott, to  
take leave.**Ascension Day.**The first Evensong of the Ascension was  
sung in the Cathedral on the Eve. There  
was a full choir. The Bishop preached and  
spoke to us of the recent Bishops' Conference,  
of the matters that confronted the  
Bishops, of the reasons that prompted their  
decision on certain points, and the feeling  
expressed of the need of more intensive work  
on the part of both clergy and laity in the  
Church. The C.E.M.S. were present at the  
service and held their usual monthly meeting  
afterwards. On the Festival of the Ascen-  
sion the Bishop celebrated at 7.30 a.m.,  
which celebration was observed by the  
C.E.M.S. as their corporate Communion. A  
second celebration took place at 11 a.m. The  
offertories throughout the day were given to  
the Children's Home, Burwood.**Commissaries.**The Bishop has appointed as his commis-  
saries in England the Rev. H. S. Wool-  
combe, Vicar of St. Bartholomew's, Armley,  
Leeds, and the Rev. R. P. Roseveare, Rector  
of St. Paul's, Deptford.**Diocesan Year-Book.**The Year-Book is now ready and can be  
obtained from the Registry, price 6d., posted  
8d. Opportunity has been taken in the ab-  
sence of the usual lengthy Synod report to  
include such information of a permanent  
character not otherwise obtainable, as will  
make it an indispensable book of reference  
for some years to come.**Synod.**The Bishop has announced his intention  
of summoning the Diocesan Synod for the  
last week in September. Legislation other  
than of an urgent character will be avoided.**BATHURST.**

(From Our Own Correspondent.)

**Archidiaconal Conference.**The half-yearly Conference of the Clergy  
of the Lachlan Archdiocese was held in  
Forbes on May 10 and 11. Archdeacon  
Nield was in the chair. In the absence of  
the Rev. C. S. Robertson, Rector of Trundle(through accident), the Rev. W. Coates, of  
Peak Hill, acted as secretary.A good programme had been drawn up,  
but, unfortunately, could not be carried out  
owing to the absence of two of the clergy  
who had promised papers. The Rev. Ed-  
ward Walker, of Grenfell, was to have read  
a paper on "What Constitutes a Live Par-  
ish," and the Rev. C. S. Robertson on "Post-  
War Problems for the Church."Rev. J. T. Bate read a paper on "Church  
Finance." He dealt with his subject in a  
masterly manner, and much discussion fol-  
lowed, all the clergy participating.The Clergy Holiday Fund was discussed,  
and it was decided to introduce the subject  
at the next Clerical Conference in Bathurst.  
The outline of the scheme is to inaugurate a  
fund to be called The Clergy Holiday Fund,  
each parish to be assessed, and a Locum  
Tenens provided by this means. We hope  
the matter will not be allowed to drop, as at  
the present time the clergy have either to  
leave their parishes without the services of  
any ordained men and depend upon lay help,  
or do without the holiday.The subject of the Supernaturation of the  
Clergy was also discussed, and the Rector of  
Forbes, Rev. A. J. Gardner, was asked to  
draft a question bearing upon it for Synod.  
Choral Evensong was sung at night in the  
parish Church, the Archdeacon being the  
preacher. A celebration of Holy Communion  
followed the next morning, when the Rev.  
J. T. Bate was the celebrant. A vote of  
thanks was passed to the Rector of Forbes  
and his wife and the ladies who had extended  
hospitality to the visiting clergy.**Trundle.**In the parish of Trundle the Lenten offerings  
for Missions amounted to over £8.**Culgong.**Speaking at the annual meeting of St.  
Luke's, Culgong, last week, after the an-  
nouncement that 2015 had been raised dur-  
ing the year, the Rector (Rev. H. Woodger)  
rejoiced that Bishop Long had requested the  
abandonment of the art union this year. If  
the Church was to fulfil her mission by re-  
proving wrong-doing, he said, she herself  
must keep her hands clean.**ARMIDALE.****The Bishop's Health.**Many people will be glad to know (says  
the "Diocesan News") that the Bishop is  
decidedly better. The doctor has allowed  
him to take short motor trips on alternate  
days during the last fortnight, and the re-  
sult has been good. The sleeplessness,  
thanks to massage, is also of the past.**A Quiet Day at Inverell.**During this week the clergy in the neigh-  
bourhood of Inverell have been meeting  
there for a Quiet Day. Papers were read on  
the Holy Spirit and His Work, and prayer  
offered especially for Spiritual Renewal.**RIVERINA.****The Synod.**The Diocesan Synod met at Hay on Tues-  
day, May 23. In his address the Bishop,  
after speaking of the changes which had  
taken place in the Diocese, dealt at some  
length with the problems arising out of the  
War, and spoke with approval of the coming  
National Mission in England. An Ordinance  
was passed, after some discussion, which  
made the consent of the Bishop necessary**CHARLES KINSELA**

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of the Church. On the Wednesday evening  
missionary addresses were delivered by the  
Rev. P. J. Bazeley (C.M.A.), and the Rev.  
H. M. R. Rupp (A.B.M.).**VICTORIA.****MELBOURNE.**

(From Our Own Correspondent.)

**Church Missionary Association.**Our 24th Birthday Celebrations.—The  
C.M.A. was founded on June 16, 1892. The  
following are the principal arrangements for  
observing the Birthday.Monday, June 12.—From 5.30 to 7 p.m.,  
Tea at the Depot and reception to our Mis-  
sionaries in the Chapter House; 7.45—the  
same evening, a Demonstration will be held  
in the Melbourne Town Hall. The speakers  
will be the Bishop of Gippsland, Archdeacon  
Batchelor, D.D., of Japan, Rev. H. R.  
Holmes, of India, and Rev. A. J. H. Priest.  
Mr. Holmes will show limelight views of his  
work, and it is hoped that there will be a  
very large attendance.The Women's Missionary Council hold  
their Annual Meeting on Wed., June 14, at  
2.45 p.m. in the Chapter House, to which  
ladies are cordially invited, and afterwards  
to afternoon tea in the Depot.A service for young people will be held in  
St. Paul's Cathedral on Saturday afternoon,  
June 24, at 3 p.m.The Extra Revenue Effort, to raise £2500  
extra by June 30 next. A number of meet-  
ings have been held, in which the Hon.  
Treasurer, Mr. H. J. Hannah, has forcibly  
told of the needs of such a movement.  
Special meetings for prayer were held on  
Tuesday, June 6, in the Chapter House. The  
movement is stimulating the whole range of  
the Association's activities. A number of  
most acceptable promises and gifts have  
been received, such as, one person in a small  
business will give £50 at once, hoping that  
it may be a permanent annual contribution  
to the Association; four lady typists sent  
27/6 between them; another friend, after  
prayer, was given an opportunity to sell some  
pot plants, and forwarded the proceeds. A  
daily prayer meeting is held at C.M.A. from  
1.30 p.m.Sale of Gifts.—Our Women's Missionary  
Council is holding a Sale of Gifts in the  
rooms on Thursday, June 29, afternoon and  
evening, and they invite their friends to for-  
ward goods for disposal, and to be present  
at the Sale.Bible and Mission Study Schools.—Three  
of these have just been held, at East Kew,  
Heidelberg, and North Melbourne. The pur-  
pose of the Schools is twofold—to promote  
the renewal of Spiritual Life, and to foster  
Mission Study. The results of the Schools,  
whilst the attendances were somewhat disap-  
pointing, were encouraging.**C.E.M.S.**\* A Conference to which all members of the  
C.E.M.S. were invited, was held at the  
Cathedral Chapter House on Saturday, May  
27. Various questions, including the future  
of the Hostel, and the Luncheon Rooms, the  
Capitation Fee, the best way of stirring up  
lukewarm Branches, etc., were discussed.  
The Conference had, of course, no legisla-  
tive powers, and was called chiefly for the  
purpose of eliciting the feeling of the  
Branches on various points in order to be  
a guide to the forthcoming Council Meeting.Hours—9 a.m. to 6 p.m.  
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Anniversary this week. The Vicar, Rev. C. W. T. Rogers, preached on Sunday, and there was a reunion of parishioners on Monday. The Anniversary will be further celebrated on the next two Sundays, when the Bishop of Gippsland, Principal Aickin, and Rev. A. R. Ebbs will be the preachers, and Dr. Leeper (on Trinity Sunday) will speak to men on "The New Testament and Modern Research."

#### Clergy Conference.

The Annual Conference of Evangelical Clergy, known as "Islington," will take place at St. Stephen's, Richmond, on Tuesday, June 13. The Bishop of Gippsland will preside. The general subject to be considered is "The Spiritual Revival of Church and Nation." Holy Communion will be celebrated at 10.15 a.m. During the Morning Session the Chairman will deliver his Inaugural Address. Rev. W. R. Cooling will deal with "The Spiritual Condition of Church and Nation," and the Rev. A. J. H. Priest will speak on "The Path of Renewal—Spiritual Conditions." In the afternoon Canon Colebrook will take as his subject, "The Work for the Church at Home," and Rev. H. R. Holmes, "The Work for the Church in Non-Christian Lands."

#### Conference of Evangelical Clergy and Laity.

A meeting of Evangelical Members of the Church of England is to be held in the Chapter House, St. Paul's Cathedral, on Tuesday, June 13, at 8 p.m. Mr. W. M. Buntine, Head-Master of the Caulfield Grammar School, will preside, and an address on "The Influence of the Laity in the Maintenance of Evangelical Truth" will be given by the Rev. A. J. H. Priest. Clergy and laity (men and women) are cordially invited to attend. A collection will be taken up to defray expenses.

#### Convention at Prahran.

The Annual Convention at St. Matthew's, Prahran, will be held on Tuesday, June 27, and the three following days. Friday will be Missionary Day. The meetings will be held at 8.30 and 7.30; interval meetings at 6.30. Tea will be provided at the charge of 6d. The speakers will include Revs. H. T. Langley, David Ross, I. T. Lawton, W. G. Pope, S. Beckingham, Dr. M.Coll, Mr. Deniston, Mr. Todd, and others.

### QUEENSLAND.

#### BRISBANE.

(From Our Own Correspondent.)

#### The Synod.

On Monday, June 12, the Archbishop will hold a Garden Party at Bishopsbourne to welcome the members of Synod and their friends. The same evening there will be a Festival Service in the Cathedral, when the special preacher will be the Bishop-Coadjutor (Bishop Le Fanu). A Corporate Communion will be celebrated on the following morning, and at 4 p.m. the President (Archbishop Donaldson) will open the Synod with his address. On Thursday there will be a Public Meeting in support of the work among soldiers.

#### Boy Scouts' Association.

There was a large attendance of Scouts and Scout Masters on the occasion of the Church Parade at the Cathedral last Sunday, when the new colours presented to the Queensland Boy Scouts' Association by Lady Gould Adams were dedicated by the Archbishop. The sermon was preached by the Rev. S. Watkin, who has held high office in the Scouts' Association in England.

#### Appointments.

Rev. E. Morgan Baker, Warden of St. John's College, has been appointed priest-in-

charge of Holy Trinity, Woolloongabba, during the absence on leave of the Rev. Cecil Edwards, who is serving as a military chaplain. Mr. Baker's acceptance of this position involves his resignation of the charge of St. Paul's, East Brisbane, which he has held for the past four years. The Archbishop has appointed the Rev. E. H. Strugnell, Vice Warden of St. John's, to succeed Mr. Baker at East Brisbane.

### SOUTH AUSTRALIA.

#### ADELAIDE.

(From Our Own Correspondent.)

#### Church Building.

The new Church of St. Peter, East Adelaide, was dedicated by the Bishop on Wednesday evening, May 31. The congregation thronged every part of the building. On Thursday morning Holy Communion was administered in the new Church by the Bishop at 7.30, when there were upwards of one hundred communicants. A second celebration was held later in the day, when there was also a considerable attendance.

#### C.M.A.

Between 70 and 80 people accepted the kind invitation of the Rev. D. J. and Mrs. Knox to a drawing-room meeting to meet Miss Dixon, of British East Africa. Miss Dixon told of much success and blessing in the work at Kabai. The coast climate is, unfortunately, a very trying one for Europeans. Rev. T. L. Lawrence also works in B.E.A., but in the extreme western part of the Province, which is within the Diocese of Uganda.

#### Effects of Early Closing.

The Minister who conducts service on Sunday morning at the Adelaide Gaol was struck, since the 6 o'clock closing has come into effect, with the comparatively small congregations present. So on a recent Sunday he said to the Warden, "How is it that I have such a small congregation?" "Oh," said the Warden, "that is the result of the 6 o'clock closing. Since then we have not had nearly as many prisoners as we used to have."

#### Jubilee Year at Mount Gambier.

The Jubilee Year of Christ Church, Mount Gambier, has proved to be noteworthy, substantial progress having been made in every department of the work. The Church raised over £1000 during the year. Fine new school-rooms are being erected.

#### A BLIND RECTOR.

Although he has been blind from childhood, the Rev. G. M. Llewellyn, M.A., B.D., of Gilfach Goch, Wales, has accepted the living of Llandovery, which has been offered to him by Jesus College, Oxford. When a boy of twelve he had an accident which gradually caused total blindness. He went to the School for the Blind near Worcester, and then proceeded to Jesus College, Oxford, where he graduated with honours, and subsequently he took his B.D. degree at the Welsh University. Mr. Llewellyn was ordained in 1905, and has been Curate at Gilfach Goch for six years. Owing to his thorough training in the Braille system, his blindness has not prevented him from carrying on his work with the greatest efficiency. At Church he conducts the whole of the service himself, reading the lessons as well as preaching, and he can read with the same ease and rapidity as a man with sight. He is also a good musician. He also coaches students for the Universities. He has a wonderful sense of locality, and has been able to find his way about his parish without assistance.

### The Missionary Enterprise.

#### Missionary Bishop in the Firing-Line.

The visit of Bishop Durrant, of Lahore, to the British troops on the Tigris is thus referred to by the Bishop of Madras in his diary, as quoted in the March "C.M. Gleaner": "Sir John Nixon, the Commander-in-Chief in Mesopotamia, sent a most appreciative telegram to the Bishop of Lahore when he left the Persian Gulf. The Bishop won golden opinions from all ranks by sharing all the hardships of the 'Tommies' and living on the same food, and by his coolness and bravery under fire at the great battle of Kut-el-Amara. He was in the firing line apparently all through the battle and helped to carry away the wounded and in various other ways."

#### A Moslem Enquirer.

A wealthy young Mohammedan said to a C.M.S. missionary in South India the other day, "I would much like to become a Christian, but if I do I shall lose my lands and wealth and all my friends. I have read the Bible and believe it to be true, but what can I do? If I am a Christian in heart without being baptised, will not that be sufficient? If I give alms to the poor, and say my prayers to God five times a day, will He not see that I am in earnest and accept me? And if I were to go to Mecca on pilgrimage would not all that count for something?" The missionary had to reply sorrowfully, "No, all that cannot save you. You must repent, believe, and be baptised if you would enter the Kingdom of Heaven." Like the young man in the Gospels, the Mohammedan went away sorrowfully.

#### Effects of the War in the Mission Fields.

The far-reaching effects of the great war are alluded to in most of the annual letters from C.M.S. missionaries. For instance, the Rev. A. B. Lloyd, writing from Kabarole, Toro, in the Western Province of the Uganda Protectorate, says:—

"Far away as we are from the coast, nearly a thousand miles from the sea, in the very heart of this great continent, under the shadow of one of the most glorious snow-capped mountains in the world (Ruvenzori)—yet even here has penetrated the call to arms, and Toro has tried to do her share. Thousands of our natives have been sent off in drafts to the southern frontier as carriers of food and army kit, while our European settlers have almost to a man done their part, some as despatch riders on motor-bicycles, others in R.A.M.C. work."

From Kavirondo, in British East Africa, at the other extremity of the diocese of Uganda, the Rev. F. H. Wright says, in a letter from Kisumu:—

"Thousands of native carriers have been recruited by the military authorities in the outlying districts, and these all pass through Kisumu en route to the sphere of military operations. No meetings in the camps are possible; the noise, dust, smell and general disorder of thousands of naked savages just arriving, the serving out of blankets, identification discs, rations, and clothing prevent even a conversation being carried on with ease. The African can do nothing without noise, even a greeting to a friend has to be shouted from a distance of a few yards, and the screeches in these camps in the evening, with the smoke of the camp fires, the babel of many dialects, the smell of the cooking food, and the absolute nakedness of the natives are weird in the extreme."

The saints are sinners who have accepted Christ and persevered.—H. F. B. Mackay.



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### Some Aspects of Truth.

(Communicated.)

#### III.

#### THE PERSONALITY OF CHRIST.

A great amount of discussion has taken place in the Church, especially of late years, upon the subject of what is known as the Kenotic Problem. The celebrated passages in Philippians ii. 5-11, and 2 Cor. viii. 9, teach that Christ Jesus, who being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men," etc., and again, "our Lord Jesus Christ though He was rich, yet for your sakes He became poor, that you through His poverty might become rich," seem to some theologians to teach that the Logos abandoned His Godhead, at any rate in some measure, when He became incarnate. By Augustine and the Fathers, Leo and others, it was taught that while being God and "re-manning what He was, He took what He was not," kenotic (a word which is derived from the Greek word *kenos*, which means empty) theories, which are comparatively modern, seek to assert that when the eternal Logos took our nature He laid on one side and completely abandoned the omniscience, omnipotence and omnipresence of God in the hypostatic union with human nature. By some, however, it is held that the ethical properties of God, love, justice, and mercy, were retained. The emphasis of Kenoticists is laid on the words "emptied Himself," and they hold that this implies a total and eternal cessation of the divine attributes of the Logos;—a kind of self-destruction.

There is no occasion for any such exaggerated explanation of the word "emptied." The fact is that the expression is figurative, metaphorical, and cannot be taken in a strictly literal sense. The "emptying" is explained further on as "taking the form of a servant," "being made in the likeness of men." In other passages where St. Paul uses the same word it is metaphorical, meaning to reduce in estimation to disparage, to make of no reputation, but not literally "to empty." The Son willingly submitted Himself to live in a lower state, as a servant, as verily human, but not for one moment resigning His Godhead, which He retained in all its fulness. Christ remained God, else it were impossible that in Him should dwell all the fulness of the Godhead bodily" (Col. ii. 9). Christ put His being on an equality with God in the background by taking the form of a servant and being made in the likeness of men. "He walked as if His Godhead were deposed," as the poet says, but the Godhead was not deposed really. As Canon Mason says, to empty means to reduce the force, significance or reputation of a thing. The meaning of the passage in Philippians is that they (the Philip-

pian) ought not exclusively to consider their own interests but to think of others, just as Christ, though subsisting all along in the essence of God, did not think it needful to grasp anxiously on his equality with God, but "disparaged Himself" for our sakes (which He would not have done if His Deity had been in danger thereby). St. Paul did not mean that Christ emptied (divested Himself) of His Godhead, so that He abandoned His Godhead, which was, of course, literally impossible.

Unhappily Bishop Gore favours the idea of the literal abandonment of the Godhead, for he says it is not enough to recognise that our Lord was ignorant of the day of judgment in respect of His human nature, unless He was so truly living under human conditions as "Himself" to be ignorant—i.e., in His Godhead; and again, "I cannot refrain from the use of some word representing abandonment, such as *Kenosis*." But nothing can be more dangerous than in any way to admit of Christ's losing hold of the full Deity in every respect. Of course in the humanity which He assumed, He absolutely did not know some things. In His humanity, as subject to infirmity, he was to Himself and in the sight of men a true man, and in this was the humiliation; but at the same time as God, He was in full possession of omniscience and all other divine attributes. When the Wise Men looked upon the Infant Saviour, they saw the human body of the child, and they saw not the Godhead although the Godhead was there bodily, yet invisible, as are our human spirits invisible to each other. "No man hath seen God at any time." The human nature of the Babe was unconscious of its oneness with the nature of the Godhead, and had gradually to grow in wisdom and in favour with God and man. All this was absolutely willed by the pre-existent Logos, and was experienced in time. Of course this is mysterious and inscrutable to us, but it must be most tenaciously held and believed in. If there is the slightest deviation from this complete faith, "the Church's one foundation" is at once undermined, and the tragic result will be that we shall be entangled in the meshes of Socinianism (Unitarianism), which is the most dangerous enemy of the Christian religion. It would be infinitely better to belong to the Roman communion, which acknowledges the Catholic Faith of Chalcedon, than to hold the rationalistic creed of the Unitarian, the Theosophist, or the so-called Christian Scientist, which acknowledges only to a certain extent the human prophet in Christ, and which destroys faith in a future life, seeing that by His Resurrection Jesus Christ was with power declared to be the Son of God, i.e., fully divine.

The Divinity of our Lord, co-existing with the humanity, shines out in His history. Even in boyhood He must be about the Father's business, and while a human learner His Godhead shines in His wisdom, which causes the astonishment of His teachers. As Dr. Francis Hall points out, our Lord saw Nathanael and discerned his guileless character; He knew the history of the Samaritan woman; He knew what was in man by omniscient power, "and needed not that any should testify of man" to Him. He knew that someone had touched His garments in the

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crowd by faith. Constantly He evidenced superhuman knowledge, foreseeing all the circumstances of His passion, death and resurrection, the death of Lazarus, etc. He speaks with perfect authority not as any earthly teachers; He forgives sin of Himself and performs miracles by His own power. Sometimes He works miracles in His humanity by prayer to God, as in the raising of Lazarus, and in dependence upon faith in others. His Godhead, sometimes co-operates with the humanity, shining through the human body, as in the Transfiguration, yea, His body even was glorified by the dwelling of the divine in it even from infancy. The power of the Most High shall overshadow thee wherefore also that which is to be born shall be called Holy, the Son of God."

The perfect sinlessness of Christ is one of the greatest of miracles. Our Lord was not only in possession of "flawless innocence" from the beginning, but was a divine Person and could not sin. He possessed holiness in Himself at the outset and exhibited it to men under the conditions of each stage of growth from childhood to manhood" (Hall). In this way as man He was an example of life, but as God the perfect pattern; "be ye perfect, even as your Father in heaven is perfect," this perfection Christ manifested on earth. It is idle to draw a distinction between Jesus and Christ. Jesus means God the Saviour; Christ is the Anointed, the Messiah, Saviour as God and man of both Jew and Gentile. Sometimes the one Person manifests Himself as God and sometimes under the limitations and humiliation of humanity, but it is right to adore Him as our Prayer Book does, the One Person in both natures, "O Lord Jesus Christ, who at thy first coming, etc., "Christ have mercy upon us"—Son of David—Lamb of God, etc., etc. When Christ in Gethsemane prayed saying, "Nevertheless, not My will but Thine be done," the existence of the two wills is seen. When our Lord cried, "I thirst," it was the Word—the Logos—who spoke, feeling in the limitation of His humanity the pangs of thirst. The One Person, self limited in humanity, cries to the Father and the limited human will submits to the divine will. So in the exclamation on the Cross, "My God, My God, why hast Thou forsaken me?" The humanity in the awful darkness of the crucifixion felt as though the Father had hidden His face from Him. This was the agonising moment of the Atonement, when the Eternal Son, submitting to death in His assumed humanity, endured the cross despising the shame. But directly the ghost—the human life—was given up by the

Son the light followed the darkness, and man was reconciled. No pretence is made in this paper to explain or answer the many different questions which might be asked, but it is felt that the realisation of the Godhead of Christ is the only solution of the life, character, personality—the humanity and the Deity of our Lord. The divine power of Christ is the only salvation of man's soul individually and the hope of mankind generally for the future. It is want of faith in the Godhead of Jesus Christ which has been the chief cause of the world's present awful distress and want of religion.

Note:—It must be remembered that the Godhead never deserted the manhood even in death and the grave. In Christ's glorified state the two Natures are still united. The manhood remains limited and finite, although doubtless increased in power, presence and glorification. The Manhood is never deified, never becomes God; Christ in glory is still our elder Brother and, as such, is not invested with the attributes of the Godhead. The two Natures are united unconfusedly, unchangeably, indivisibly, inseparably.—(Chalcedon.)

When healing the paralytic our Lord declared his sins to be forgiven. The Jews objected that God only can forgive sin, in which they were correct. Christ said, "that ye may know that the Son of Man hath power," etc. Only Christ calls Himself Son of Man, some 40 times. What is the meaning of that title? It connects Him with humanity. It is Messianic, leading through suffering to final glory. As man, Christ did not forgive sin. He forgives as men forgive offences against self, but not as against God. Christ prays the Father to forgive his crucifiers, but as God Christ forgave the paralytic. The "Son of Man" is always in heaven, as touching His Godhead, and so is not only human but divine: it is the Incarnate title expressing both Godhead and Manhood.

#### INTERCESSIONS.

The weary ones had rest, the sad had joy  
That day, and wondered—"How?"  
A ploughman, singing at his work, had prayed  
"Lord, help them now."

Away in foreign lands they wondered how  
Their simple word had power?  
At home, the Christians, two or three had met  
To pray an hour!

Yes, we are always wondering, wondering how  
Because we do not see  
Some one, unknown, perhaps, and far away,  
On bended knee.

ALL THE RAGE.

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### Young People's Corner.

The Bible in England.

(By the Rev. T. P. Garnier, in "Our Empire.")

What do we owe to the Bible? Let us think in what plight we should be without the Bible. Perhaps a true story of our heathen forefathers will help us to understand this.

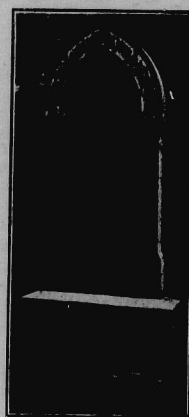
About the year A.D.627, Edwin, the heathen King of Northumbria, as Northern England was then called, married a Christian princess from the South, who was accompanied by Paulinus, a Bishop. This good man stood forth to plead for Christianity before the king and a great assembly. In the course of the discussion a Saxon thane, or noble, arose and put the case thus: "To what, O King, shall I liken the life of man? When you are feasting with your thanes in the depth of winter, and the hall is warm with the blazing fire, and all around the wind is raging and the snow falling, a little bird flies through the hall, enters at one door and escapes at the other. For a moment, while within, it is visible to the eyes, but it came out of the darkness of the storm, and glides again into the same darkness. So is human life. We behold it for an instant, but of what has gone before, or what is to follow after, we are utterly ignorant. If the new religion can teach us this wonderful secret, let us give it our serious attention."

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## Hoadley's Jam

What a confession was this! Darkness in the past, thick darkness in the future. Truly we may say that Christ has brought life and immortality to light through the Gospel (2 Tim. i. 10). Wherever that Gospel is preached the people that sit in darkness see a great light.

It is this that the Bible has done for England. The University of Oxford has for its device a shield on which an open Bible is represented, with a Latin inscription on its pages signifying "The Lord is my Light" (Ps. xxvii. 1). It means that we learn there what the Saxon could not even guess at. We know "what has gone before, and what is to follow after." God's Word is a light unto our paths (Ps. cxix. 105).

For a long time, so long indeed as Bibles had to be written out by hand, they were very scarce. Often there was but one Bible in the parish, and that was chained by an iron chain to the lectern, or reading desk, in the Church, lest anyone should seek to carry it away, from its great value. "The Word of the Lord was precious in those days" (1 Sam. xii. 1).

In the year A.D. 1537 the whole Bible was translated into English, and by command of the King (Henry VIII.) a copy had to be set up in every Church. This was a time of great rejoicing to all England, from the Archbishop to the humblest peasant. The common people heard it gladly. Such was their eagerness to listen to the Word of God in their own tongue wherein they were born, that "a man would be seen at the lower end of the Church on a Sunday reading it aloud, whilst numbers flocked about him to listen and to learn."

Above all, the Bible is now within reach of all. The lowest in the land are taught to read, and there is none so poor but that if he will, he may buy a Bible. But is there

the old eagerness to read or hear it read? Can it be said of this generation as it was said of the Jews, "The people pressed upon him to hear the Word of God" (Luke v. 1)? Does not the dust gather thick upon many a Bible?

#### OUR PRINCE SLEEPS ON THE FLOOR.

There has never been any doubt as to the serious view of the Prince of Wales takes of his military duties. Captain Kendall, one of the Primitive Methodist Chaplains who has been to the Front, pays a high tribute to the Prince. "At the village of Loos," said Captain Kendall, "is a line of miners' cottages, and many a time the Prince of Wales has slept on the floor in one of these humble homes. Over the other side of the road is a beautiful old chateau, but the Prince would not go there, preferring the miners' cottages. I have seen the room in which His Royal Highness slept, and the Frenchman who lived there knew who his guest was and told me he did not give a bit of trouble. I have seen the Prince at Loos doing his bit. He was often in danger, for he went where the lads went."

#### DON'T CRUMBLE.

The Bishop of Chelmsford, speaking recently at Braintree, exhorted his hearers not to grumble, and in this connection told an amusing story: A lady who was leaving Church one Sunday morning accompanied by her little son, commenced to grumble about the sermon. The little lad looked up and said, "What have you got to grumble about, mother; you only put a halfpenny in the bag?"

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GEO. E. EMERY, Inspector-General,  
Head Office, State Savings Bank, Melbourne.



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