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"This same Jesus shall so come"

"That in all things He might have the pre-eminence."

Current Topics.

In no more formal way do we extend
to our many readers and well-wishers
the old-time greeting of
The Christmas Message.

A holy and happy Christmas-tide! The story of
the Christ Child, Who
came as the Redeemer of mankind and
the Life-giver of His people, also tells
of Him Who is the Sanctifier of life's,
sweetest relationships and the Inspirer
of mankind's noblest services. Life
and things have been different because
Christ came. Indeed we cannot imagine
life apart from Christ, and the impact
of Christ's principles on life's
duties and responsibilities. Surely it is
just here the message of Christmas
should come, with an over-whelming
appeal on a world distracted by strange
commotion and anxiety. Pride and
self-will, individual or national, lie at
the basis of the world's turmoil and
unrest, and thus we venture to remark
that the spirit of lowliness and humility
which so marked the Saviour's Birth
has its lessons for men and nations to-
day. But there is the message of
goodwill and peace, that is, brother-
hood amongst men as a result of the
inculcation and growth of goodwill, and
all because the "Peace that passeth
understanding" has entered men's
souls. Is it too much to express the
fervent hope that individually we will
all draw near in spirit to the Infant
Child and hear again the message of
this Holy Season, and by the aid of
God's Holy Spirit apply the Divine lessons
to the activities of our every-day
life.

The Southend Church Congress, from
every point of view, seems to have
been a great success. The
attendances have exceeded
all expectations, and
the papers generally have
been of a very high order. One paper
opined that the opening address of the
Bishop of Chelmsford would make the
congress memorable. That address
was in every way worthy of the presi-
dential chair, and its appeal for re-
union within the Church was suffi-
ciently daring to provoke a good deal of
thought and discussion for some time
to come. The comments in some of
the Church papers make it quite clear
that the good bishop's ideals will not
find agreement in either opposing party
in the Church. Concerning the Con-
gress generally, the "Record" says:—

"The spirit which animated the whole pro-
ceedings was most excellent. There were
there could not but be—sharp differences of
opinion, but only at one meeting—that at
which the claims of Womanhood were under
discussion—was there anything like "feel-

ing" introduced, and even then there was
no bitterness. The spirit of unity which
prevailed was remarkable; members met as
one happy family, and there was a deeper
realisation of fellowship than Congress mem-
bers have known for many years. Something
of the spirit of the Lambeth Conference
seemed to come over the assembly, and this
imparted to the meetings a deep sense of
spiritual power. It was, no doubt, the no-
table manifestation of a common brotherhood
which led one acute observer to observe that
"the Church Congress seems to be more
religious than it used to be"; and no truer
description of the meeting at Southend could
well be applied; it was essentially a religi-
ous congress. It is not easy to point to any
particular incident, or group of incidents,
which gave the Congress this character, but
there was an indefinable something in the
atmosphere which seemed to inspire and
govern the whole proceedings. May we not
humbly believe that in this particular we can
see the answer to the many prayers which
had been offered for God's blessing upon
the congress? Then, too, the papers and
addresses of the appointed speakers reached a
very high level of interest and power.
They were not all cast in one mould; they
were marked by independence of thought and
freshness of treatment; and it was inevitable,
of course, where there was so much variety
that some of the contributions should fail to
command universal assent, but there was a
general readiness to give them respectful
attention even when the views set forth were
diametrically opposed to the personal con-
victions of many of the hearers. At
no Church Congress that we can recall in
recent years has the spiritual message been
more clearly emphasised. In this respect
the congress owes very much to the leader-
ship of its president. At every meeting over
which he presided he had a word to say about
"the Living Christ," which lifted the whole
discussion on to the highest spiritual level.
And other Evangelical leaders placed the
congress in their debt by the strength and
beauty of their spiritual appeals."

"The papers on Spiritualism were
strongly one-sided," says the "Record"
in commenting on the
Southend Church Con-
gress, "and the attitude
of the Christian believer
towards the cult was only very imper-
fectly realised." That is one of the
results of our modern feverish desire
to be considered "liberal" and "broad-
minded," and we sometimes long for
a breath of the old-fashioned definite-
ness of belief and attitude. It is an
excellent thing to look for the piece of
truth hidden under the mass of error
in every heresy, we confess, but when
the Christian teacher throws the light
merely on that, sometimes infinitesi-
mal, fraction of the whole, and neglects
to warn his charges of the deadly dan-
ger lurking in the pursuit of that piece
of truth along that particular road, we
feel that it is time to call a halt. It
savours very much of turning the un-
initiated loose among a confused mass
of chemicals, explosive and otherwise,
to find a good but small ingredient
which can be more safely bought at a
chemist's shop. These remarks have
a special application to the cult of the

liberal mind as it expresses itself in
the public utterances of some of our
own religious teachers on the subject
of spiritualism. It should not be for-
gotten that this cult sets itself up as
a "new revelation," as a religion which
seeks to supplant Christianity, by
methods which too often look like im-
posing on the credulity of our weaker
brethren, and trafficking in the sorrows
of broken hearts. It is therefore re-
freshing to read the following account
of the Bishop of Chelmsford's remarks
on the subject at the conclusion of the
papers:—

"The Bishop, after insisting that we
wanted to hear everything that could be said
on this question, and that it was no pool-
poohing it or putting it on one side, pointed
to the danger of letting any one article of
faith or creed become in its turn the whole
creed. He believed in the communion of
saints, but that was only one article in the
Christian creed, and to the rank and file of
Spiritualists did it not become their whole
religion? It tended to make their religion
out of focus and out of perspective al-
together. What was the gain? We were told
we had evidence regarding continuity after
death. He said quite frankly that as Chris-
tians we did not want any more evidence.
We did not need a medium to tell us it was
there. God had revealed it to us. We had
eyes to see the heavenly places open to us.
The question he wished to put was, Where
does Spiritualism lead to? Does it lead to
Christ? If it does there is something to be
said for it. But to him as a Christian, if
it did not lead to Christ, if it did not lead
to Calvary, then he had no time for it. He
wanted something which seized the whole
hearts and lives of men and women, some-
thing which brought them into touch with
Him Who is life, and that more abundantly.
Again he asked, What is the gain of Spiritu-
alism? He looked for it in vain. What
they wanted to do as leaders in the Christian
Church to-day was to teach more positively
the real communion of saints, the real re-
lationship between this world and the other
world."

A most interesting
Lambeth and meeting was held in
Reunion. London in September,

organised by what is
termed "The Federation of Catholic
Priests," to hear the Bishop of Zanzibar
in explication of the Lambeth resolu-
tion on Reunion. "The Church
Times," reviewing the discussion at the
meeting, professed itself as in general
agreement with almost all that the
Bishop said. There were several other
speeches, including three rather "spiky"
statements by "Fathers" Dar-
well Stone and Puller, and Rev. N. P.
Williams, a younger leader of the
"Catholic Party." We are glad to note
that the "Church Times" leader writer
said that their criticism "seemed to be
dragging down the whole question to a
lower level, and thereby largely to lose
the point." Incidentally, the chairman
of the meeting, the Bishop of Nassau,

gave away the name of the Bishop of Accra as one of the four bishops who voted against the Re-union Resolution. The Bishop of Zanzibar said that the Lambeth Conference claimed for its scheme that it was "in the nature of a vision."

According to the "Church Times,"—

The Bishop next related how they arrived at the vision. "It was not by any intellectual gymnastics, but along the path of penitence." Penitence entering into the hearts of the bishops had produced an entirely new frame of mind; they turned their eyes away from the faults of their neighbours and concentrated upon the faults of the Anglican communion from the moment it broke away from the Roman obedience—upon the sins of bishops and the sins of highly-placed laymen in the State. They acknowledged their share of guilt, and really and truly were filled with shame and sorrow before God. The difficulty in justifying the scheme to his present audience was that they were not in the same frame of mind as the bishops who produced it. "We," he said, "speak out of one state of mind, you judge us out of another state of mind."

There was much, the Bishop admitted, that was open to criticism. Men who see a thing whole on their knees are obliged when they rise to their feet to speak in their accustomed terms, though it be to interpret a vision. The bishops, he said, asked the clergy to give the appeal most careful consideration. What it was imperfect it would be corrected; where it was weak it would be strengthened. In the study of it the Bishop believed his hearers would see the true vision that the bishops were aiming at—a vision of a great council of Catholic bishops, the heads of each group one in a synod of Catholic bishops, and great freedom preserved in all that was not absolutely essential. Again his lordship insisted that the Bishops had not laid down bases of negotiation, but had declared the true ideal of visible unity in Christendom. It was not wise, he said, nor Catholic, to insist on uniformity in every part; therefore the Bishops begged that the group system might be accepted. He ended a speech that was often eloquent and never ambiguous by saying: "I know no other scheme so full of hope, that covers the whole ground, that takes account of all the facts. You will be extremely short-sighted if you turn the Bishops down just because there are some phrases in the saying of it that appear to you dangerous or risky."

The State of the Church.

We publish in this issue a soul-stirring article from one whose age and experience entitles his challenge to the generation in the front fighting line to every serious consideration. Although we frankly decline to adopt the attitude of the pessimist, yet we should be more than blind if we refused to see that the Church of God is face-to-face with, probably, as fierce a fight for existence as she has ever experienced in her wonderful history. But that history is the best tonic for drooping spirits, as it assures us that the Church of God is indestructible and invincible in the presence of the Holy Spirit, that is her life spring and her source of all prevailing power. Consequently, if at times her light seems but flickering and her influence almost nil, it is not because there is any failure in the source of power and renewal, but only failure on her part, throughout her membership, to seek and resign herself to the power for service of her Divine Lord. It is thus always our attitude to Him which makes the difference in the Church's witness and power.

It may be that Christ Jesus is not lifted up before men as the all-absorbing content of the Church's Message, and in that way the Church is being prevented by unfaithfulness to her ministry from discharging that supreme function to which she is committed by her Master's great commission.

This most distressed and distressing country is still in the throes of Sinn Féin agony. The news this

week leads to a hope that some order may be at length restored. Sad though it is that any part of the Empire should be brought under martial law, yet the condition of Ireland for a long time now has been calling loudly for such treatment, as a forlorn hope, but as the correct means of dealing with a country which is honey-combed with rebel associations. We are glad to see indications that the Vatican sees that things are getting out of hand, and that it is time to get up a crusade against the regime of bloodshed for which its offspring has for a long time been working, and which it, now, has so successfully inaugurated. It is a sore thrust at the heart of a religion that stands for love, truth and peace, that those who stand out so boastfully as alone correctly representing it here on earth should not hesitate to use the sword to the fullest limit in order to gain their political ends. English-speaking Christians are not likely to forget soon the treachery and unbridled hatred which was so plainly and relentlessly manifested during the recent struggle for life against the German desolation. It is to be sincerely hoped that British statesmen will not forget the lessons that that experience must have impressed very deeply upon them.

The Angels' Hymn.

(By the Rev. C. W. Briggs, M.A.,
Rector of Loughborough.)

Christmas Day.

Text.—"Glory to God in the highest, and on earth peace, good will towards men."—Luke ii. 14.

Introduction.—Glory and peace! It is not the usual association. Glory and war is more common. "Saul hath slain his thousands, and David his ten thousands," has been man's notion of glory. But the Gospel emphasises a nobler conception—"Salvation and Glory." And glory in a child—a child born in a manger! "Glory and dominion" sounds more familiar. But it is a new dominion—the dominion of Him Who came as a little child. No wonder that He Who sitteth on the Throne says, "Behold, I make all things new."

I.—Glory to God.

Can anything increase the glory of God—Eternal, Almighty, Himself the only source of all glory? The Saviour certainly spoke as if it were possible. "I have glorified thee on the earth." The angels, looking with more than human eyes, see an addition to God's glory in this Babe of Bethlehem.

See the measure of God's added glory.
(a) The glory of humility. When Christ was made in the likeness of men, and "humbled Himself," God was glorified. And, thereafter He taught us by word and act that humility is true greatness. "He that humbled himself shall be exalted." "Jesus, knowing that the Father had given all things into His hands, and that He was come from God, and went to God . . . took a towel and girded himself."

(b) The glory of service. When the Son of Man came not to be ministered unto, but to minister, God was glorified. And, thereafter He taught us that service is true greatness. "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."

(c) The glory of sacrifice. Our Lord gave His life a ransom for many; and we read also that God, in His love for the world, gave His only-begotten Son. In this also God was glorified. And thereafter our Lord taught us that the blessedness of life consists not in what we receive, but in what we give.

Humility, service, sacrifice—these are not man's estimate of glory; but they are God's estimate. In no other way indeed could glory be added to Him, Who is above all. There could be no addition of power to the Almighty, or wisdom to the All-wise. He could not be more exalted; He could only glorify

Himself by condescending in His infinite love to our low estate.

II.—Peace on Earth.

The primary meaning is not peace between man and man. That, indeed, follows. The Son of Man draws all men unto Him, and in His universal Manhood breaks down all human barriers. But the "peace" here is something still more fundamental. It is man's peace with God. It is God's "good will towards men."

(a) God's good will. The word is a remarkable one. It is the same as that used when the Voice from Heaven said: "Thou art my beloved Son; in Thee I am well pleased." It brings out a new relationship between God and man—His loving Fatherhood. It is true that in the Old Testament there are approaches to the bold pronouncement that God is our Father; but it is only in Christ that the truth reaches its completion. "The Lord is King"—there is the Old Testament attitude. "Our Father which art in heaven"—there is the attitude of the New Testament. And it is the miracle of Christmas which has made the difference. It is because the Son of God has been made Son of Man that He has given to us, the sons of men, power to become the sons of God. Christmas has made us His brethren. And He Who calls the Most High God "My Father"—in a sense we can never dare to claim—teaches us to call Him also "our Father."

(b) The limitation of God's good will. The Revised Version reads: "peace among men in Whom He is well pleased." If that be the true reading, it suggests the limitation which all experience teaches us to be true. A tragic reflection, indeed, that the Christmas message of peace should descend, nineteen hundred years after the Prince of Peace was born, on a world distracted as never before. But there never can be lasting peace between man and man until there is peace between man and God. "Peace, peace to him that is far off, and to him that is near, saith the Lord. . . . But the wicked are like the troubled sea, when it cannot rest . . . There is no peace, saith my God, to the wicked."

Conclusion. Glory and peace. Glory comes first. Our first attitude to God is not even prayer; it is praise. So St. Paul begins his letters with thanksgiving. So our Gloria in Excelsis has first, "We praise Thee, we bless Thee, we glorify Thee"; and afterward, "have mercy upon us." So the Saviour Himself begins and ends the Lord's Prayer with the ascription of praise. The glory of God overshadows all. The chief end of man is to enjoy God and glorify Him. He has made us for Himself; and we find no rest until we find our rest in Him.

THE INCARNATION.

O, Saviour, Jesus, Son of God and Man, As all Thy glory we adoring scan; Two perfect Natures joined in one we see The God-head dwelling in Humanity; Yet no new nature by their union made Since each by its own attributes arrayed; The Natures form no Nature new combined, But as in tapestry are intertwined, Where threads of gold and silver blend to paint

The perfect picture without spot or taint To mar its beauty; so for us combine The perfect Natures, Human and Divine! Yea, very Godhead in full power remains, And perfect manhood "clearly void" of stains.

Sometimes the Godhead shines with splendour bright,

Erewhile the manhood, limited in sight, Yet knows Himself and Father to be One Within the Godhead of the Eternal Son! Two wills in Him harmonious unite. The human will forever in the light Of conscious freedom since in every way Obedient to the Godhead's perfect sway! Herein for man's Redemption ever lies The mystery deepest of all mysteries! The Logos, the Eternal Word, became The human Ego yet remained the same In perfect glory as the Eternal Son So God and man in Christ are ever One! —W.H.H.Y.

We had taken nothing, we were disappointed. For He had gone, our Lord of truth and grace.

We had been, we thought, to some great work anointed, And we had fallen to the commonplace. —R. F. Horton.

English Church Notes.

Personalia.

Rev. Stanley Howard, B.A., late curate at Birkdale, has been obliged to decline an invitation from the Rev. Harrington C. Lees to the senior curacy at Swansea Parish Church owing to the acute shortage of houses in that locality. He has taken up work instead in the industrial centre of Weaste, Manchester.

Canon William Temple, D.D., son of the late Archbishop of Temple, has been chosen to succeed Dr. Knox as Bishop of Manchester. Canon Temple is one of the most prominent of the Central Group of Clergy and for some time was editor of the "Challenge," the organ of the Life and Liberty Movement, a movement of which he has been one of the leading spirits.

League of Nations and the Church.

The Bishop of Worcester consented, at the Archbishop of Canterbury's request, to be the preacher in Holy Trinity Church, Geneva, on Sunday, November 14, when there were special services to invoke the Divine Blessing on the League of Nations when opening its deliberations in that city.

Reunion Conference at Chester.

The Bishop of Chester attended a gathering in the Chapter House of Chester Cathedral in October, when the first meeting was held of the Societas Fratrum, composed of the clergy and Nonconformist ministers of the Chester district, formed to discuss reunion and other subjects. The Dean of Chester acted as chairman and the Rev. A. Hills (Congregational minister) as vice-chairman. Between fifty and sixty of the clergy and ministers have signified a wish to co-operate in the movement. The Bishop addressed the meeting on the Lambeth resolutions concerning reunion.

Great Tribute to the Bishop of Manchester.

At the recently held meeting of the Manchester Diocesan Conference the Bishop was received with a tremendous and really warm greeting.

The Conference adopted a resolution recording its deep sense of thankfulness for his devoted service and untiring work in the service of the diocese, and signified its approval with so much enthusiasm that the one discordant note which was struck by a member who declared himself as representing Sacred Trinity, Salford, seemed singularly futile. The man was literally howled down, and practically the whole assembly rose to its feet and heartily cheered the Bishop, who did not take any notice of the unseemly incident of the Conference. Many members who did not support the Bishop in the recent case bitterly resented what they considered a most discourteous and uncalled for action.

The Bishop in his address said that it was not work that frightened him, but the fact that his health had failed at critical moments was a warning that he was not really equal to the duties which would fall upon the Bishop of the diocese in the next few years. Referring to the Lambeth Resolutions on Reunion, the interchange of pulpits, and the ministrations of women, he said it would be only fair to leave the latter point perfectly clear to his successor. His address was a serious warning against "the principle of self-assertion," which was antagonistic to the great principle of sacrifice which was at the heart of the Christian faith.

The Value of the Old Testament.

A Sermon Preached in Substance in
St. Paul's Cathedral.

(By the Rev. W. C. E. Newbolt, M.A.,
Canon and Chancellor of St. Paul's.)

"Then opened He their understanding, that they might understand the Scriptures."—St. Luke xxiv., 45.

Twenty-nine years ago a sermon was preached by Dr. Liddon, in this pulpit, on "The Worth of the Old Testament." He saw what was coming, and he warned us against it. And perhaps it is not an exaggeration to say of the Old Testament at the present day, at least as regards certain parts of it, and in certain quarters, what Bishop Butler said of Christianity itself: "It has come, I know not how, to be taken for granted, by many persons, that it (the Old Testament) is not so much a subject of inquiry, but that it is now at length discovered to be fictitious." It has been said in a grave utterance, quite lately, that "the minds which moulded the Prayer Book viewed the Bible very differently from the way in which men view it to-day, and so to say, with a very different Biblical sense of hu-

mour"; and more to the same effect with reference to "the lively conscience or intelligence," and the terrible loss of young manhood which is to ensue, if we understand the Bible in the old way. Consequently, we have seen again proposals to eliminate those verses of the Venite which allude to the Israelites in the wilderness. All references to the Old Testament in the Baptismal services, or the service for Holy Matrimony, are to be cut out from a Prayer Book which, we are told, is "overloaded with Old Testament matter."

Dr. Liddon reminded us years ago of the authority on which we are bidden to search and use these Old Testament Scriptures, and that a contemptuous refusal to reverence them or use them was bound to react on the trustworthiness of Him Who constantly used them, explained them, and committed them to our care; Who treated the Old Testament as an authority which was above discussion: Who bade his hearers "remember Lot's wife"—Who joined His warnings as to final judgment the history of Noah; Who gave as a warrant for belief in His Resurrection the history of Jonah.

We dare not suppose that our Blessed Lord was ignorant, so that if He were here to-day the youngest critic would tell Him to sit down; neither can we believe that He was using mere ad hominem arguments, a form of argument inconsistent with His character as a perfectly sincere religious teacher.

I quote from another distinguished member of this cathedral body, the late Bishop Stubbs, who, if anyone, knew what was meant by historical investigation. "With this belief, I feel that I am bound to accept," he says, "the language of our Lord, in reference to the Old Testament Scriptures, as beyond appeal." It is not a little significant that at a time like this, when the solid basis of the Old Testament Scriptures has been so persistently undermined, that we are startled to find that the belief in our Lord's miraculous Birth and in the Resurrection of His body from the grave are passionately claimed as open questions. Surely the present condition of thought as to the state of young minds, especially that of the young soldier face-to-face with the verities of life and death, is "being much exaggerated." Those who approach young men on these subjects will have no difficulty in finding in their minds the things which they themselves put into them. The young, vigorous life, in answer to the question: "Understandest thou what thou readest?" is still constrained to answer: "How can I, except some man should guide me?" He is puzzled with the prophets, and perhaps would have accepted the modern critics, who told him that "the Servant" is originally a mythical figure borrowed from one of the Asiatic cults, as readily as he listened to St. Philip, who preached to him "Jesus."

We have been urged before this to adapt our Sunday observance to the capacity of the restless child, or our Divine service to the requirements of the man who is always in a hurry: let us at least wait and see what can be done with "the young manhood," by showing them what our Blessed Lord meant, what St. Paul meant, what our forefathers meant by the stress laid by them on the Holy Scriptures, which are able to make them "wise unto salvation."

It is true that everything around us in

Church and State seems to be in a condition of fluid uncertainty; authority is dormant. But is that the best time for the invalid to make his plans for the future, when, tossing on his bed, he blames now this, and now that, as the cause of his uneasiness? Surely it becomes more and more necessary to take a firm stand against views of life which, dictated by the best motives, spring from the abnormal, and are bound, sooner or later, to melt away under the pressure of an experience which dates further back than the war, and indeed may be found to have its roots in eternity.

I.

What, then, is the worth of the Old Testament? First of all, it is a Book whose intrinsic value is enormous. It is, for instance, a book of matchless poetry. We little know how, even in a translation, it has penetrated to and enlarged our sense of the beautiful; ever making the appeal to those who would degrade language, or vulgarize thought, or wallow in the ignominy which envelops sin, to lift up the heart to Him Who bids us give thanks to Him "for His great glory." Beyond this, again, it is an interesting history of the evolution of mankind from its early beginnings, of its laws and customs. It has been the religious textbook of the Jewish nation throughout the tragic vicissitudes of their eventful history.

And much more, in the history of the Church we find the Old Testament embedded in its art, its poetry, its liturgies, its devotion, its laws. But more than all this, the Old Testament appeals to us as an inspired book; that is to say, it claims to be the Word of God, or to contain the Word of God, or at the least to have wrapped around it the sense of God's influence and power, which has elevated it on a pinnacle which neither Shakespeare or any other work of human genius can attain to, in the same proportion or in the same power.

Those who know the position which the Bible occupies in the minds of the poor and simple, in contradistinction to the quasi-scientific young man, will know how deep is its influence as it has penetrated through the pictures which hang on the cottage wall, the names they have given to their children, the hymns which they sing, and the old Lessons to which they have listened for years in the parish church. Those who propose to eliminate the Old Testament from our services will find that they will have to force poetry and Christian literature to give up as well those inspired histories which have worked themselves into the very fibre of our national life.

II.

But the value of the Old Testament is not merely a sentimental value, nor even exclusively a devotional value. It is of great importance as declaring to us the mind of God in what is known as Revelation. Revelation, as the word implies, is the rolling back of the veil which hangs between us and God.

God, in the records of the Old Testament, reveals to us certain principles of His dealings with men in the evolution of the ages; and we can no more understand, as we ought to understand, the way of His working in the present day, without a reference to them, than a man can understand the intricacies and beauty of some masterpiece of literature

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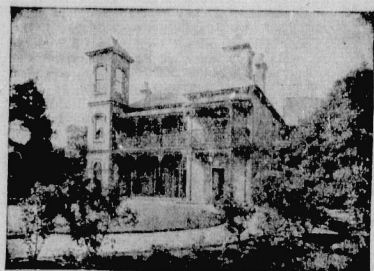
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How is God wise, beneficent, and good Who allows such things? It is contrary to the ordinary dealings of man with man, and men are ignorant of all the tremendous problems which gather round sin, while they have been prating about Hebrew ritual, or the rude conceptions of Oriental justice; while they have been contending about authors and dates they have failed to see the connecting thread which runs through the whole Bible, the great doctrine of atonement for sin.

First, there is the demonstration of sin as the breaking of Eternal Law. Then there is the setting forth of all the means whereby sin and its consequences must be dealt with. There looms ever clearer and clearer through the divine pages the great doctrine of atonement which so baffles us. Now in type, now in prophecy, the way is prepared for One Who comes into the world, Who dies for sin, and pays the price for all man's transgressions, leaving stamped upon our hearts the great doctrine that sin is the transgression of God's law, an evil of which justice demands payment. So that our Blessed Lord can say:

"Ought not Christ to have suffered these things?" It is easy enough to talk about preaching the Gospel and leading a good life. But the Gospel is just this good news of the means whereby the great problems of life which baffle us have been dealt with, and can be dealt with by those who will accept what Christ has done for them.

III.

But after all we come back to this: the Old Testament, and indeed, the whole Bible, is the Christian's great book of devotion. An interesting book was written a few years ago, called "The Bible at Work," showing how the Psalms have been used by men at crises in their lives, in times of their tribulation and in times of their wealth; and indeed a valuable book might be written called "The Bible at Work." For we have been taught to believe by St. Paul himself, and by other Christian writers who have followed his directions, that there is a second sense, and sometimes more than a second sense, underlying the old Bible records. Perhaps it is not too much to say that the Bible is as it were written in cipher, a cipher of which the truly spiritual man alone holds the key.

My brethren, we are fast losing our hold on the Bible as a book of devotion, as a book of which Christ is "the end for righteousness to everyone that believeth."

And so there are one or two things I would venture to claim for the Bible. The first of them is, that we should reverence it. It is a melancholy indication that the bible has been taken down from the pedestal on which we as a nation have so long venerated it, when we see the contemptuous way in which it is now handled about, in the journalistic literature of the day, in speeches on public platforms, in the flippancy of ordinary conversation. I would earnestly appeal in the name of the God of beauty, that we should make a vigorous resistance to the flippancy which has invaded the platform and even the pulpit. Nothing is easier than to raise a laugh in connection with some very sacred utterances of the Bible. If the unexpected and the unusual be, as some have thought, at the bottom of things which provoke laughter, nothing is easier than to provoke an unhallowed laugh, as for instance at parodies of the Prodigal Son, or the history of David and Solomon, or even at words used in the most solemn and awful scene of the Agony in the Garden—such as I myself have read.

It is easy, but it is not right. Anyone who pulls down anything which has been an object of true and pious reverence leaves the world poorer and barer. He is as one who scrawls his name upon some beautiful sculpture, or mural painting, or fastens an advertisement dealing with some article of human need on the majestic cliffs of an Alpine pass, or of pills on the Pyramids. There was something which was not all superstition in the old Family Bible kept in the best room of the house.

But there is something even better than venerating the Bible, and that is reading it. It used to be the custom with old-fashioned people to read the Psalms and Lessons for the day, when they did not or could not go to church, or, failing that, some portion of Holy Scriptures, Psalm or Lesson. And so they got to learn that all Scripture is auriferous, and found the most unlikely passages giving to them their code message. We should never regret it if we took some por-

tion of the Holy Scriptures day by day and used it devotionally.

Above all, we should seek not merely to reverence the Scriptures, and to read them, but to live by them. People have said that we in England owe a great deal to the long familiarizing which we have had with God's Word. It has given us something of seriousness and awe as a national characteristic. There it stands, as the guiding principle of our life, that sin is the ruin of our welfare in body, soul, and spirit, and that sin has been for ever judged and overmastered by Christ and His atoning sacrifice, and the means of grace which He has bestowed upon us.

Cast away, then, with all the energy you can, this disparaging, unworthy treatment of God's Word. Learn by a life based on its precepts its true value and real meaning. And you will say, as crisis after crisis opens out before you in life's devious courses, "Thy Word is tried to the uttermost: and Thy servant loveth it."

Personal.

The Archbishop of Brisbane has offered the living of Southport, Queensland, to the Rev. Frank Quirk, M.A., who has accepted it, and hoped to leave England in November or December. Mr. Quirk went out to Australia in 1912 to join the "Charleville Bush Brotherhood," where he worked for three years. He then did service in Brisbane, and for the last three years has been assistant priest at Too-woomba, Queensland. He was ordained in 1907 in West Derby, near Liverpool, where he worked for five years.

A very general sympathy will be felt with Rev. C. T. L. Yarrington, B.D., of Mosman, N.S.W., on his recent bereavement in the death of his wife.

Mrs. E. Huband Smith, wife of a former rector of Jerry's Plains and Dungog (N.S.W.), has died at Too-woomba (Q.), at the age of seventy-seven years. During her residence in Too-woomba she took an active interest in the Mothers' Union and other societies.

Rev. Canon Wise, of Goodwood (S.A.), intends to spend about a year in England, and has booked his passage by the "Nestor," which leaves Adelaide for London on January 6.

Rev. Humphrey Clark has begun his work as assistant priest at Lutwyche (Brisbane), and the Rev. F. H. Higgins has commenced work in a similar capacity at St. Paul's, Taringa.

On Saturday, Nov. 6th, William Moyes, for three years the Lay Missionary of St. Stephen's, Newtown, fell asleep in Christ, at his residence, Herbert Street, Dulwich Hill.

Rev. P. A. Micklem, rector of St. James', Sydney, delivered the Moorhouse lectures in St. Paul's Cathedral, Melbourne.

Rev. E. G. Moberly passed away last week at the residence of his daughter at Neutral Bay, Sydney. He was in his eighty-seventh year.

Rev. George Watson has arrived in New Zealand. He will take up work as assistant-curate at All Saints', Palmerston North.

Rev. B. R. White, A.K.C., will also shortly arrive to serve as vicar of the Rongotea Parochial District. He was formerly assistant curate of Holy Trin-

ity, East Finchley, in the London Diocese.

Miss Frances McCaul has been appointed Headmistress of the Wellington Diocesan Collegiate School for Girls at Marton. Miss McCaul received her training at Oxford University.

Rev. Canon de Coetlogon has resigned, as from January 31st next, the cure of Holy Trinity, Launceston, on account of ill-health.

Rev. David Sherris has resigned Waratah (Tasmania) upon accepting a post in the diocese of Goulburn.

Rev. Jas. Tweedie, B.A. (T.C.D.) from Rockhampton diocese, has been appointed by the Bishop to the cure of Geeveston (Tasmania).

Miss Fitzhardinge, M.A. (Sydney), has accepted the post of successor to Miss Doris Wilkinson, B.A., as headmistress of the Girls' Grammar School, Launceston.

Mrs. Digby, a very old and respected member of Christ Church, Geelong, passed away during November, at the age of 84 years.

Canon C. Tisdall has resigned the cure of Ellerslie (Auckland) his intention being to pay a visit to England.

The Bishop of Dunedin intends sailing for England this month. He hopes to bring back with him a number of priests to work in this diocese.

The following appointments are announced in the Diocese of Auckland: The Rev. Percy C. Davis, acting-Vicar of Northcote, to be Vicar of the newly-formed parochial district of Papatoetoe; and the Rev. L. Foulkes, Vicar of Tuarua, to be Vicar of St. Helier's Bay, in succession to the late Rev. W. H. Wilson.

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the Rev. S. J. Kirby, who made an appeal in Melbourne which has stirred the interests of many. Melbourne ought to become a strong centre of this Society, for so many residents in the metropolis derive their revenues from the back-blocks, and not a few families here are represented there by sturdy sons. We like Mr. Kirby because he makes demand for personal services and not for money only, and we shall be glad to forward him any money which may be sent from our readers for his work.

Mr. and Mrs. D. W. Handel have left Mullumbimby. Prior to their departure they were entertained at a social evening and presented with a cheque in recognition of their valued services at the Church for many years past. Mr. Handel has been a voluntary organist for a period of nearly fourteen years.

Rev. J. B. Reed, B.A., was also due to arrive in New Zealand on November 29th, and will serve as vicar of the Wanganni Parochial District. He was ordained in 1906, and until recently was vicar of Chirbury, in the Herefordshire diocese.

A Great Church Meeting.

An Anglican demonstration was held in the Federal Hall, Lismore, last week, when the Very Rev. Horace Crotty, M.A., D.D., Dean of Newcastle, was the chief speaker. The chair was occupied in the early stages of the demonstration by the Vicar (Rev. A. R. Ebbs), and then by the Administrator of the Diocese (Archdeacon Tress). There were also seated on the platform Archdeacon Lampard (of Alstonville); Archdeacon Curtis (of Kempsey); the Rev. E. E. Hynes (Methodist), Mr. Frank Fredericks (Catholic), Mr. and Mrs. C. E. Taylor, Mr. and Mrs. C. Balzer, Mr. and Mrs. J. H. Frith, and Mrs. W. J. Berry.

The Dean said this gathering was called an Anglican demonstration. He wanted to lift that word out of the realm of the blatant and the bombastic. The demonstration demanded from the Church to-day was something solemn, terse, and lofty. It was a showing forth, a witness. They were great days in which they lived. They needed thoughts that breathed and words that burned. To what then were they going to witness? They were not there to blow some little Anglican trumpet or to abuse their neighbours, Protestant or Roman. They were there to witness for Christ. Nothing more was needed and nothing less would do. Their witness must be a twofold one. It must be first of all a witness of power. It was that note of power and challenge that was so missing in the church's voice to-day. The time had come for the church to cease apologising for her message, get her two feet on the ground, and her back against the wall, and tell the world whether it was drifting and the things for which the church intended to stand. They were living in a world that was trying to ignore the church, and which was vulgar and crude enough to pass it by and think they could do without it. There was a spirit abroad to-day of which every leader of the church was conscious, and which made them feel that in the next ten years the church would have the fight of her life. They heard of new movements to which they were told the church must accommodate herself or perish. There was the new paganism which was as bad as the old barbarism, the only difference being that it clothed itself in evening dress instead of skins. There was the new social movement to which the church was asked to say amen. But they were not there to be dragged at the chariot wheels of any movement. They were there to put the boot of ethics into the body of economics, and put it all round. They could talk about democratising industry, but the industrial democracy of to-morrow would be as futile as the political democracy of to-day unless it was humanised and inspired. Selfishness and bitterness would have to go; the right to loaf would have to go. God must be brought back. On the other hand there were jackals and sharks in the community who were as great parasites as any Bolshevik, and they would have to go. If the church had not the bravery to say these things, and if democracy had not the sweetness to respond, there was no future for Australia. But a new heart must

come to the church. Their tepid, loveless "Churehlanity" was not going to save anything. The world to-day was passing through the shadow of materialism, but it would come out. They had to guard against the positive danger of corruption and the negative danger of despair. From their immediate past they would cull this message and this inspiration, for looking back over the history of the past six years did they not see the vision of those young hosts who underneath their very eyes had given their lives for something they had not seen fulfilled? And that was a call to that sense of honor towards God, and towards the human race in which lay the whole burden of history and the whole burden of the word of God. Archdeacon Lampard moved a hearty vote of thanks to the Dean for his address. Archdeacon Curtis seconded the motion.

Sydney Diocesan Synod.

The 3rd Session of the 18th Synod of the Diocese opened on Tuesday. The Ven. Archdeacon Martin preached the Synod Sermon, in which he urged upon the Church her duty in relation to the masses outside, to whom they must constantly exercise the Saviour's compassion.

The Archbishop then delivered his charge. In summarising his impressions of the world "as it is being remade, and the Empire in particular," the Archbishop said: "I consider that we have every cause for hope, but at the same time there is the strong opinion in many circles that this hope can only be realised at the cost of careful personal discipline on the part of each citizen of the Empire. If so we in our Church should be prepared to set an example. Work in England has been resumed with remarkable rapidity. In spite of much unrest the heart of the nation is sound. The first reaction after the nerve strain is past. How great that strain has been was not understood at first. But we are now faced with the crisis of adjusting our life to serious facts, many of which have been ignored in a period of financial inflation. I think that respite to have been essential. I gave time to take breath. But many thoughtful people urge us now to recollect that there is not enough capital in the world to go round unless it is constantly supplemented by persistent production and husbanded by rigid economy."

In referring to diocesan finance the Archbishop said:

"I hope also that efforts will be made to improve the financial position of the clergy both in the way of stipend and insurance. The labourer is worthy of his hire, we learn from Holy Writ, but sometimes from want of thought we have forgotten that the vastly increased cost of living lays an unfair burden on those who minister to the laity in spiritual things. It is the responsibility of the layman to see that this burden is lifted. We ought to be able to devise some means by which our funds, both from general trust estates and from local contributions, are so adjusted that even in the poorest and most obscure parish the clergyman has his right of a living wage. The matter is one of urgency. The clergy are very many of them absolutely underpaid. We need action without waiting until we have devised an ideal system. The experiments already made in several dioceses should serve at least as a useful guide."

His Grace then went on to review the Lambeth Conference, and intimated that his Congress Sermon, which we print nearly in extenso in our leading columns, contained practically the whole of what he had to say on the subject in his Synod charge.

The Archbishop announced that he appointed the Ven. Archdeacon D'Arcy-Irvine as his commissary.

Resolutions of sympathy with the relations of the late Bishop Pain, Canon Hargrave, Rev. E. Meeres, and Rev. E. G. Moberly were carried.

On the motion of Archdeacon D'Arcy-Irvine, a resolution of sympathy with the registrar, Mr. Robert Atkins, in his serious illness, and expressing the hope that he might speedily recover, was carried.

A resolution expressing warm appreciation of the services of Sir Thomas Dibbs on the Church Property Trust, from which he had resigned, and on other Church committees, was carried on the motion of Mr. W. R. Beaver.

Mr. Molesworth was elected chairman of committees.

At the evening session of Synod, after preliminaries had been dealt with, an ordinance to further amend the clergy Provident Fund

Ordinance of 1906 (Sydney) was introduced and read the first time, the second reading being fixed for the next sitting. This, among other purposes, authorises increased superannuation and other allowances.

An ordinance to amend and supplement St. Philip's glebe land vesting management ordinance, 1920, was also taken through its preliminary stages.

The Synod adopted special reports recommending the formation of the conventional districts of Pymble, Epping, Arncliffe, Artamon, Austimner, Clifton, and Coledale, Longueville, Smithfield and Fairfield into parishes.

The formation of Concord West into a mission district was agreed to.

The Boy Scout Movement.

There was a crowded congregation of Boy Scouts and others interested in the Boy Scouts' Association at St. James' Church, Sydney, on Sunday afternoon, December 5, when the colours brought back from the International Jamboree held in London in July last were dedicated. The N.S.W. representatives also visited Belgium and among the colours dedicated was an Australian flag to which Belgian colours had been tied by Belgian Boy Scouts while the N.S.W. contingent were in Belgium. The other flags dedicated were the Association colours which were taken by the N.S.W. contingent to the jamboree, a similar flag presented by the Chief Scout, Lieut.-General Sir Robert Baden Powell, K.C.B., K.C.V.O., to the N.S.W. contingent, and the troop flag of the First Hurstville Troop. The colours were dedicated by the Rev. P. J. Sharp, M.A., and an address was given by the Rev. P. A. Micklem, M.A. Among those present at the service were Sir William and Lady Cullen, Miss Fairfax, Dr. Storie-Dixon and Commissioner G. P. Stock.

The Yule-Tide Bells.

Yule-tide bells, so sweetly ringing,
Joy to young and old are bringing,
'Neath their magic sway,
Heart to heart is now responding,
This truth cheers e'en the desponding,
Christ is born to-day!

Nerving souls to high endeavour,
May their music ring for ever
In this stricken world,
Till at last all wrong is righted,
Truth triumphant, error blighted,
Light's Banner unfurled!

It is still "the old, old story,"
Better far than earthly glory,
Thrills our spirits so!
Love Divine all love excelling,
Which the Yule-tide bells are telling,
Source of Peace below!

List, then, to the Angel voices,
In the song that still rejoices
God Most High to praise,
Fount, indeed, of every blessing,
Faith in His dear Name confessing,
Now and all our days!

—John R. Palmer.

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The Church Record.

DECEMBER 17, 1920.

THE PRIMATE AND LAMBETH.

The Archbishop of Sydney was one of the three selected preachers for the Southend Church Congress. His Grace based his utterance on the texts—"Launch out into the deep," Luke v. 4; "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you," Matt. vi. 33. In the course of his sermon the Archbishop said:—

"Launch out into the deep." On the morning of Sunday, July 4, last, these words were read at a service of high solemnity within the walls of Westminster Abbey. They rang out from the Gospel for the day, the Fifth Sunday after Trinity. The service was the opening Communion Service of the recent Lambeth Conference. This summons which by a happy turn of the sortes liturgicæ came thus to us in our first corporate Eucharist, returned to our thoughts at stage after stage of our discussions, and as I look back in retrospect it characterised our decisions. I take it as part of our text in this Church Congress sermon.

Along with it I set, as another part, those familiar words from the Sermon on the Mount: "Seek ye first the Kingdom of God and His righteousness." This was Christ's call to a New Age. It is His call to every generation that faces the crisis of building its life anew. It is a call to us upon whom the end of the war has come. It gives direction to the summons of the Lambeth Gospel, and the two texts together bid us: "Set the Spiritual above the material; banish all selfish individualism; and as you seek to apply this standard to solve the many problems which confront each generation beware lest you count the cost too negligently."

This is the spirit of the Lambeth Encyclical and Appeal and Resolutions. May these be a call to the whole Anglican Communion—a call of hope, to abounding hope, to a hope based on faith in the same living Lord. Decay of life has always followed a decay of hope. Be such a hope the inspiration of our life for coming years . . .

Industrial and Social Relationships.

Another department of life upon which we were bound if possible to pronounce is that of industrial and social relationships. There is hardly a land in which the Anglican Communion ministers that is not in some degree affected by social unrest.

"Warfare" (too often) "of class with class and rancorous hate" "That would all, save itself, annihilate."

Our line of action in the Lambeth Conference has been to insist that the only solution lies in application of the elemental principles of Christianity. We have refused to take sides. We have impartially condemned selfishness wherever found. But we have declared that it is the duty of Christian men to remove conditions that are not Christian. There must be no more passing by like the Priest and Levite of the parable. The Church in the past has often been too lukewarm, too apparently time-serving. But we are not to count any oligarchy, be it capital or labour. "Seek ye first the Kingdom of God and His righteousness."

But the declaration of the Bishops by itself can only be impotent if unsupported. Clergy and laity alike must make this their own. Yet the note is sounded. Hearts are ready to respond. Was it not the Hart-

lepool Trades Union Council that made public confession of its belief that Christ's religion is the only sure foundation upon which its efforts to secure a right ordering of industry can be based? We ought to endeavour to stimulate all men of goodwill in every Trades Union Council and, of course, every Employers' Federation, to adopt the same view-point.

"Only one way there is
"By which this load of coming ill may be turned to good,
"Only one way—come back to God."

Yet before this appeal can be effective we need to sweep away certain moral and spiritual evils which threaten, like a miasmatic mist, to obscure the vision and to blind the soul to God.

There is the subtle mischief that is undermining the moral health of British peoples by sexual laxity and by the attack upon many of the sanctities of marriage. "The corruption that is in the world through lust" is always with us; but the war has loosened many of the barriers that formerly held back its ravages. Therefore the Lambeth Conference boldly calls men back to something of the old strictness that helped to create the healthy vitality and integrity of our race. We call upon men and women to live their lives deliberately in the sight of God. We remind them that the promises of the Gospel of Christ are theirs if they will use them, and that in Jesus they have power to stand firm in the battle for personal purity. We urge them to apply their faith in Christ to secure a stouter, less self-indulgent moral standard. On these primal things depends the welfare of our stock. We bid them test Eugenic suggestions by the demands of conscience. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

Modern Speculations.

But even if the moral causes of spiritual blindness are thus removed, there is danger lest the spiritual vision be distorted by speculations on the hidden things outside the guidance of the written revelation of God. The harrowing sorrows of the war have disturbed the faith of many. They have sought solace in new guides, who appealed to their sentiments with an audacity and seductiveness of statement that carried them off their feet and made them forget to test the foundations of the new creeds that seemed to minister to their cravings more directly than did the old creeds of Christianity. The Church must face the issue and not ignore consideration of the errors, else the fabric of faith for our reconstructed life is perilously weakened, and the hope of the future is doubtful. We ought to welcome the manner in which the Lambeth Conference has faced the situation by its Resolutions and Report upon Spiritualism, Christian Science and Theosophy. The conclusions are based upon long and deliberate study of the complicated phases of thought that lie behind these modern movements. Clergy and laity alike should use the materials here given them. They will find careful and sympathetic analysis of the causes that have produced these developments, and of the lines of treatment by which they can be best counteracted. The keynote is again a comforting reassurance that the light of Christ's truth is sufficient for man's guidance if it is accepted in its fulness. Much that Christ taught has been overlooked, to our loss. Also, where Christ has declined to lead us, it is not wise to tread. With a wider outlook, but at the same time with a more humble docility, "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."

But humanity cannot be leavened as it ought to be with the power of a living Christian faith unless a far more definite and united campaign for God is made by all "who profess and call themselves Christians."

The Reunion Appeal.

But the chief need of the world is that all who own Christ's mastership should render their Master a common service in a united fellowship. Perhaps the paramount aim of the recent Lambeth Conference has been a closer approach to that unity. The Resolutions and Report on Reunion have an historical importance. Their appeal is addressed to all Christian peoples, but foremost in our eye are the great separated communions of our own kith and kin, like ourselves children of the Reformation, with the same open Bible, and the same conception of the relationship between Christ Jesus and those for whom He died and rose again. For the first time we admit explicitly their equality with ourselves in the ministries of the same Master. For the first time we ask them, not just to take their place in continuation of the line that we have set, but along with ourselves to offer our united forces to the great Captain of our salvation and ask Him to marshal us as one army of the living God. For the first time we cast aside all

the old discussions about "schism" and relative "validity" of sacraments and orders, and in humility and faith hold out the hand of fellowship. "Come ye along with us to the greatest endeavour that life holds, the bringing of a distracted weary world to the feet of the living God in whose life in Christ alone can they find renewal of life."

But what will be the effect of this appeal? The answer largely lies with the clergy and laity of the Anglican Communion. The Lambeth Conference has given no scheme; it has only sketched an idea. How will that idea be worked out? It has named no details; it has mainly supplied a sentiment. How will that sentiment inspire others? Here is a beginning; what will the end be? The answer to that question is that the issue entirely depends upon the spirit in which the task is taken up by the wider circles, especially of the Anglican Communion. Some may be tempted to complain that the Appeal and Resolutions are half-hearted and pusillanimous. No one could support that charge but have witnessed, as I have witnessed, the earnest, prayerful wrestlings of minds profoundly stirred with mighty problems, and who had caught the throbbing vital purpose which is lost in chilling form. Undoubtedly I could have myself gone much further, and could gladly have done so. I could have accepted many of the non-episcopal ministries, as they stand, to minister to the Church in view of their acceptance of Episcopacy for the future. I could have omitted the reference to the laying on of hands in confirmation as supplementing the sacrament of Holy Baptism and not felt that anything fundamental was left out. But yet when I read the whole statement in extenso I am amazed, and thankfully amazed, at what has been done. I cannot forget the spiritual agony of many of my friends who waived for this purpose the traditions and opinions of a lifetime, though these had never bound myself, but to them had been almost a part of their very soul. But the urgency of the need, and the evasive tactical positions in the searching white light of God's truth, compelled them by the very force of soul conviction to assent to new methods of work with others in order the better to establish the Kingdom of God and His righteousness, which they set themselves out unflinchingly to seek. I learnt lessons from myself as I watched them, and pray that the same spirit of obedience to the higher vision may eventually heal some of the wounds in our own Anglican Communion. I therefore urge that what is offered in this spirit of self-sacrifice may be received in the same spirit, even to the acceptance of "episcopal ordination" by those who as yet have copal ordination; that they may be qualified thereby to minister acceptably to a wider circle. This is not intended (and we state it explicitly) "to call in question for a moment the spiritual reality of the ministries in the fulness of the ministry. The old ordination remains in the fulness of the ministry of Christ. But it widens the scope of those ministries to embrace all those who could and abandon the Episcopate and its ministrations without (to paraphrase another Lambeth sentence) in sentiment if not in actuality "repudiating" their "past ministry," and at the same time increasing instead of reducing the divisions in the Body of Christ.

Devotion to the Highest.

Others again will be tempted to denounce the Lambeth Conference of 1920 as having surrendered the pass, and given away the things for which our fathers fought. I can only pray that upon any who have this mind may come the outpouring of that spirit of self-revelation and devotion to the highest which we experienced at Lambeth. It is to the older men, especially amongst the presbyterate of the Church, that I make this appeal. Upon you rests a vast responsibility and a load of difficulty. Your weight of experience gives you deserved influence amongst the laity. Your thought is not unnaturally coloured by your reminiscences of the controversies of earlier days. But may you see the old battle-grounds with the eyes of the younger men made acute by the rending shocks of the years of war which have torn asunder many of the obscuring veils of prejudice and phrasology, and revealed the elemental facts that confront us, and by which we shall be judged. In addition to this, may you catch something of the spirit of many missionary Bishops who are faced directly with the startling contrast of human nature debased when swayed by Pagan or Mohammedan thought, and then the same type of human nature transformed beyond recognition into purity and nobility by the touch of Christ, be the missionary who ministered the healing gospel episcopal or non-episcopal. But also those missionary Bishops will tell you of the instinctive longing for a larger unity throbbing and pulsing among these native Christians who realise their oneness in Christ, no matter how diverse the Christian organisations with which they have been enlisted. Then you will be brought to see that since God has been re-

vealed in Christ in many ways and by many minds, not least by those of the non-episcopal communions, it is a call to you to look beyond old traditions, however venerated. Christ has marked His own people with His own sign in every communion. Ought we not to express our recognition of it even at personal cost? Do we not also further know that it is by the converging testimony of these varied types of Christian life and history and experience to the reality of their common Lord and Master that the slow-moving soul of those who as yet know Him not is drawn on to seek and to find Him? Ought we to hold back common testimony from the world that needs it? It was because, convinced by these undeniable facts, that the Bishops of the Lambeth Conference were compelled, by a Power which we unhesitatingly acknowledge to be Divine, to resolve that servants of this common Master must let nothing of human weakness interpose to prevent the service to Him being rendered by us all in common. It is our prayer that you also may be led by the same overmastering pressure of the Divine to make your venture of faith, to launch out into the deep yourselves, and so to accept this common fellowship of a united Church. "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."

Opportunity Great, but Transient.

The time is urgent. The opportunity is great, but transient. With uplifted eyes let us look unto Him Who bids us "Launch out into the deep" of unknown, untried possibilities. Somewhere, somewhere He is "making all things new." Let us in lowliness of mind obediently follow His leading. Let us boldly call all men to a living faith and fellowship in a living Christ, of whom we have too often lost sight in institutions and orthodoxies.

Then we may rest hopefully assured that vitalised, Christianised afresh upon the foundation of the sorrows and disciplines of these awful years of strife, we may yet build a new Jerusalem, a regenerated rather than a reconstructed Zion, into which the nations of the earth will bring their power and glory, and within which we shall fulfil our task with joy, a united people serving and loving God, and tell it to the generations that come after. "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Archbishop's Welcome.

A large company of church-people assembled in the Chapter House to welcome Archbishop and Mrs. Wright back to Sydney. The Vicar-General occupied the chair, and presented an address of welcome from the Standing Committee. Speeches were made by the Dean, Archdeacon Boyle, Sir Alfred Gould and Canon Archdall (acting for the Bishop of Armidale). The Archbishop responded in happy vein, and interested his hearers with some Lambeth impressions. At the close of the meeting the Standing Committee of the diocese presented the Vicar-General with an address in appreciation of his administration of the diocese during the Archbishop's absence and the unfailing courtesy and kind thought which he had shown. After the Archdeacon had responded, an enthusiastic meeting was brought to a conclusion by the Archbishop pronouncing the Benediction.

New Rectory at Roseville.

The rector and church people at Roseville are to be congratulated upon the swift progress they have made during the past two or three years. Not only has the district been raised to the status of a parish, but the church has been enlarged, and now a suitable building has been acquired for a rectory and is in occupation by the rector.

St. Peter's Church, Watson's Bay.

The church was crowded to its utmost capacity on the night of Tuesday, December 7, when the Ven. Archdeacon D'Arcy-Irvine dedicated a pipe organ as a memorial to soldiers and sailors of Watson's Bay who fell in the Great War. The musical portion of the service was entrusted to Mr. Joseph Massey and twelve of the Cathedral choristers. The organ itself has a somewhat unique history. It was built in England in 1796 for the Hon. Spencer Perceval, who took it to France and lent it to the Emperor Napoleon Bonaparte. After his fall it was taken back to England and, after the death, by a shot from a fanatic in the House Com-

mons, of Spencer Perceval, was ordered to be sold. It was taken to the Congregational Church at Wiveliscombe, Somerset, where it was placed in the year 1829. It stood there and was constantly used until 1915, when it was purchased by Dr. Edwards, of Randwick, and brought to Sydney. It was placed in the Conservatory of Music and was used there during the rendering of Bach's Magnificat by the Orchestra. Wishing to find a permanent home for it, Dr. Edwards negotiated its sale to the parochial council of St. Peter's Church. Lovers of Napoleon relics can go down and hear it played during divine service on any Sunday they wish.

A very successful sale of work was held in the Watson's Bay Town Hall on November 25 and 26, in aid of the rectory fund. The sum of £140 was cleared, thus making a welcome addition to the fund, which now stands at approximately £500. The building of a rectory has been the desire of the congregation for many years, but, although they raise a fair sum every year the cost of the building mounts up still more quickly. When the start was first made for a building the cost was anticipated to be somewhere in the region of £700. It will cost double that amount to build it now. There is half an acre of land for the rectory and there is a move on foot to get permission to sell half of it in aid of the rectory fund. Half an acre is not wanted, unless the clergyman has farming instincts, and the unrequited land would yield several hundreds of pounds for building sites.

Dedication of St. Alban's, Lindfield.

Lindfield is to be congratulated on the possession of a stately brick parish church, erected at a cost of about £6000, and solemnly dedicated by the Archbishop's Commissary (Archdeacon D'Arcy Irvine, V.G.) on Thursday, 2nd December, at 8 p.m. The tower and spire and the sanctuary remain to be added to the present structure. Meantime, the interior of the church is handsomely finished off, and exhibits the dignity and architectural beauty of a dignified parish church. By this worthy achievement Lindfield has set an inspiring example to all the newer parishes of the North Shore line.

The church was absolutely packed for the dedication service, extra forms being placed in every available space, scores of people standing the whole of the service, and also filling the porches. The choir's singing was of a very high order.

The Commissary, in his address, heartily congratulated the parish and its Rector (Rev. L. J. McDonald, B.A., Th.L.), mentioning also the great work of the clergyman, who for years had been in charge of the whole surrounding district, but was always ready to agree to sub-division when the growth of population demanded it. Rev. R. R. King, M.A., of St. John's, Gordon. He went on to point out that their church would stand as a witness to the truth of the Incarnation, the Atonement, the power of the new life in Christ through the sanctifying influence of the Holy Spirit, the call to a life of service of God and their fellow-men, the message of peace and goodwill amongst men, the coming of the Kingdom of God, He prayed that God would greatly bless them, and give them grace, as individuals, and as a parish to enter into their full share of realisation of all that the Church of Jesus Christ stood for.

The clergy also present were Rev. W. L. Langley (Woollahra), Rev. A. J. H. Priest (Roseville), Rev. A. L. Wade (Hornsby), Rev. Ainslie Yeates (Willoughby), Rev. G. N. MacDonnell (Cremorne), Rev. Leo Charlton (Killara), Rev. R. R. King (Gordon), Rev. J. Newton Stephens (Erskineville), and Rev. R. T. Wade.

The special preachers for the following Sunday were Canon Beck at Morning Prayer, Rev. Ainslie Yeates at Children's Service, and the Bishop of Bathurst at Evensong.

Memorial to Fallen Soldiers.

Their Excellencies the State Governor and Dame Margaret Davidson will attend All Souls', Leichhardt, on Sunday next for the purpose of unveiling the Memorial Honor Board containing the names of the Church of England men of this parish and Church who gave their lives in defence of the Empire in the Great War.

St. Luke's Hospital.

The first annual meeting of St. Luke's Hospital was held in the vestibule of the Sydney Town Hall on Tuesday last, Lady Cullen presiding. The report and balance-sheet were presented by Mr. J. A. Spencer, and on a resolution moved by Lady Cullen, seconded by Canon Charlton, were received and adopted.

Mr. A. M. Hemsley, the Chairman of Directors, said:

"One of the main reasons for desiring to erect a Hospital of stately proportions, equipped and fitted with every device and means of comfort that modern science and experience could suggest, was that it might serve as an outward and visible sign of the deep sense of gratitude felt by the members of the Anglican Branch of the Christian Church towards Almighty God for His mighty care, protection and help to the Allies, the Empire, and ourselves during the Great War."

Sir Douglas, now Lord Haig, in his summary of the war, published soon after the Armistice, used these words:

"The margin by which the German onrush of 1914 was stemmed was so narrow, and the subsequent struggles were so severe that the word 'miraculous' is not too strong a term by which to describe our recovery and ultimate victory."

That was the deliberate and considered opinion of a very capable man, and a very brave soldier, who had been at the Front throughout the whole war, and was therefore in a better position than most men to form a correct judgment, and all the books and reports, official and otherwise which have since been published, only tend to confirm and strengthen the accuracy of Lord Haig's judgment.

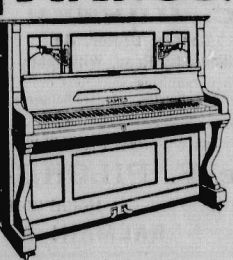
What did he mean by those words. Shortly, he meant this: "That without Divine aid given to us with a generous and bountiful hand, the peace which brought the war to a close would have been dictated by the Germans instead of by the Allies" and when we remember the aims and aspirations of the Germans when they started the war, and their pride and arrogance and awful brutality, and realise the overwhelming disaster from which we have been so mercifully preserved, we can form some slight conception of the magnitude of the debt of gratitude that we owe."

Our original aim was to erect a hospital with a minimum of from 80 to 100 beds, and as many more as the funds would permit. Although it is more than two years since the Armistice was signed, we have a hospital with only 16 beds and with 12 more being added.

This can only be regarded as very disappointing and unsatisfactory.

Your Directors are very jealous of the Honor of God and of the good name of the Church of England in this matter, and, therefore they make an earnest appeal to every-

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An Australian Parson Abroad.

(By Rev. H. S. Cocks, B.A., Th.L.)

Through the Battle-fields of Northern France.

The "Australian Parson" cannot complain of any monotony in his life during the last twelve months, as readers of these articles will admit. I left Keswick on a Monday, and by the end of the same week I was in Lucerne, Switzerland, there to undertake the duties of British Chaplain for the month of August.

Having travelled to Switzerland on a former occasion via Paris, I was desirous this time of varying the itinerary, and as the train service through Northern France, via Calais, had just been resumed, I decided to go by that route. This route gave me an opportunity of seeing something of the battle-fields area, for we passed through such well-known places as Arras, Amiens, St. Quentin, Laon, Lille, Douai, and Rheims.

In certain parts of the journey, the line ran right through the devastated area, and alongside the track we could see barbed wire entanglements, shell holes, dug-outs, and many other evidences of grim warfare. Ruined bridges, houses, churches and other public buildings all told their ghastly tale of barbaric destruction, while the cemeteries with their rows of small wooden crosses made one's heart ache, for they represented so many sorrowing homes. Yet with the emblems of sadness and heart-break, there were also symbols of hope and joy.

It was summer, and the erstwhile battlefields, in many places, were sown with grain which spoke of the outlook of resurrection life. We passed through many acres of land, where perhaps three years before were lying the poor mutilated bodies of the flower of our young manhood, and where now beautiful ears of golden grain were waving their heads before the gentle breeze in the glorious sunshine. The scene was a parable and its meaning so significant for those who had insight as well as eyesight.

"Lovely Lucerne," Switzerland.

Lucerne is unquestionably amongst the most beautiful spots for charm of natural scenery that I have seen in all my travels, and the appellation, "lovely" has been appropriately given it. The snow-clad mountain peaks, extensive lakes with closely-wooded foreshores, clear blue skies, and many other natural beauties combine to make Lucerne an ideal paradise. Although its scenery is of a different type, one is inclined to liken it to Honolulu for natural charm and picturesque.

Funicular and cog-wheel railways make mountain summits which are several thousand feet high easily accessible, and from these glorious panoramic views are obtainable. The Swiss have spent no end of money on making their country the rendezvous for pleasure-seekers and the premier playground for Europe. A large fleet of ferry steamers, comparing very favourably with those on Sydney Harbour, ply in all directions on the lakes, and convey passengers to places of much interest and beauty, e.g., William Tell's Chapel and Fluelen.

The Lucerne Chaplaincy was established, and is maintained, by the Colonial and Continental Church Society, and the Church of England is indeed fortunate in possessing such magnificent equipment in that city. The Church is a very pretentious stone edifice with a steeple; has accommodation for quite 500 people; is excellently appointed, and also has a fine three-manual pipe organ.

It was erected to commemorate the Diamond Jubilee of the late Queen Victoria in 1897, and cost over £10,000. In pre-war days, when the number of permanent British residents was larger and more visitors were visiting Switzerland, the Church used to be crowded, but now it is much too large for present requirements, particularly in the winter months.

The Bishop of Gipsland had been my predecessor for the month of June, and I frequently heard how much his preaching and work had been appreciated. The position of British Chaplain in a large town like Lucerne is by no means a sinecure, for the duties are almost as numerous as those of an ordinary parish at home. In addition to the usual Sunday services, there was a service of intercession on Wednesday, which I inaugurated during my regime; visits had to be paid to, and private celebration arranged for sick and aged folk; a good deal of correspondence to be attended to dealing with diverse subjects, and also, unfortunately, an Australian in the local prison to help in different ways. Our congregations varied considerably in size from Sunday to Sunday on account of the continual coming and going of visitors, but the services were always reverent and hearty, and not a few of those who worshipped in St. Mark's Church went out of their way to express appreciation for the opportunity of attending corporate worship in their own church in a foreign country. God's blessing was manifestly on our

work for Him there in Lucerne, for quite a number of people either wrote or told me of help and inspiration received in those services. "Praise God from Whom all blessings flow!"

Farewell to Old England.

Some of the readers of these articles are aware of the fact that the "Australian Parson" is proceeding (D.V.) to India for educational work under the Church Missionary Society. The last few days in the old country were, as might have been expected, busy ones spent saying numerous good-byes to friends and completing final arrangements. One little gathering will live long in my memory. It consisted of nine of us who had been together in camp in Brodick, and was arranged for the purpose of bidding God-speed to the "Australian Parson," as he was about to sail for a new sphere of labour in a strange land. We met by appointment in London, and after having tea together, proceeded to the Y.M.C.A. building in Tottenham Court Road for our informal leave-taking. We were kindly supplied with a quiet room to ourselves, where after a few farewell messages had been given by him who was leaving and by those staying behind, we spent a helpful time in prayer.

They were precious moments. Here was a group of young men, every single one a professing Christian, and all to live for God just wherever life wanted them. We could not help being struck with the thought that possibly never again on earth would the same circle meet again like that, for our ways would diverge in life from that night, but we felt "how blessed was the tie that binds hearts in Christian love." There in the quiet of that room, in the heart of resurgent London, we pledged ourselves to God's service and prayed for grace to "continue Christ's faithful soldiers and servants unto our lives' end." Only "that day" will declare the result of the promises made before God by those young lives consecrated to His service.

My last bit of deputation work was on the evening of Sunday, the 30th September, for the Colonial and Continental Church Society, when I made an appeal for the Church's work in my own beloved land in one of London's suburban parishes. Will readers of these articles ask the Heavenly Father to give his richest blessing to the "Australian Parson" as he goes to his new work in India?

Correspondence

Christmas Appeal for the Home for Incurables, Ryde.

(The Editor, "Church Record.")

Sir,—May I be permitted to again appeal this Christmas on behalf of our brave friends, the inmates of the N.S.W. Home for Incurables, at Ryde. It is no easy matter year after year, to prepare a Christmas appeal which shall be at once arresting, interesting, and calculated to result in response on the part of strangers among the benevolent and kind-hearted public. The New South Wales Home for Incurables has little variety in its annuals. Unlike a general hospital, with all its different cases and medical and surgical investigations and discoveries, it occupies an almost unique place in the great world of charity.

The beneficiaries are all of one physical class—they are the incurable; they cannot help themselves, they are at the mercy of their more fortunate fellow creatures; their needs are the same, day after day and year after year. Wonderful operations and exemplary cures are out of the question. The committee have no romantic episodes to describe. Their only story is just the simple pathetic record of helplessness and need.

If the guns were sounding, and a comrade were lying between two lines of fire, wounded and crumpled, most of us would run to his assistance; but there is no uproar, no keen eager sense of hazard about this battlefield at Ryde. They are mortally wounded, and for that reason all healthy men and women should be eager in the giving. It is good to observe the peace and content and real happiness depicted on the faces of chronic invalids, and to see the welcome smile extend to visitors, and the wholesome greeting for any small and unlooked-for pleasure. The incurables are appreciative and grateful for and pleased with small attentions.

I appeal to the generosity of the public to make this Christmas indeed a happy one for the inmates of the Home. To this generosity the Home has never appealed in vain, and surely there is no charity which should come more closely home to the history of a nation that is quick to be moved by the Christ-like sentiment of pity for the weak; for it was not only the little children to whom the Master suffered to be brought to him, and would not have them forbidden; it was to those others also whom diseases and pain

had made helpless as little children, that His heart opened wide. He is not here to lay His healing hands on men and women who are past healing by human skill, but His Spirit is still with us, to comfort them through the ministry of love and care, and His word yet stands: "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me."

In His Name therefore this appeal is made for the New South Wales Home for Incurables.

F. C. MOORE, Secretary.

72b King St., Sydney.

The Spiritual Condition of Australia

(By the Rev. E. A. Colvin.)

It is just six months since I returned to Australia after five years' absence in England. For these six months there has been an increasing sadness in my soul with regard to the moral and spiritual condition of the Australian people. The vast majority of the five millions never come under any religious influence whatever, while evil influences are preying upon them continually. It is easy to see, therefore, how dark is the outlook unless there come a mighty spiritual awakening. I laboured in the Sydney diocese (Curate and Rector) for some thirty years, and I deeply regret to say that, in my humble opinion, the Church has never been so weak and powerless as she seems to-day. If the work of God is not going forward, I have, all my life, blamed the Church more than I have blamed the world. I do so to-day, with stronger emphasis than ever. When this deplorable state of things is pointed out to the clergy the reply too often is that the world has been turned upside down; that the greatest upheaval in human history has taken place for the worse, rather than for the better; and there is, I am sorry to say, a disposition on the part of some to regard the whole position in a pessimistic spirit. They seem to forget that if Sydney is a sin-soaked city, so was Corinth in St. Paul's day, yet the gospel gloriously triumphed.

There is no reasonable man who will not admit that the times are more difficult than ever for the Church, and those who have come back from the war without a spiritual uplift, have come back worse than before; that many unconverted and unsympathetic young men and women, who got connected with Christian organisation on the Continent are to-day helping to drag those institutions into utter worldliness. Let me instance in Sydney, the Y.M.C.A. in the dances, etc., got up by worldly people to assist its finances. Let us admit, too, that a reaction was to be expected after the terrible tension of five long and weary years of human blood-shedding and unheard-of savagery. Yet, on the other hand, there was presented to the Church of Jesus Christ, at the close of that awful period, the greatest opportunity in her whole history for two thousand years! Had the Church been awake, had she grasped the unique situation; had she been healthy and strong; had she been conscious of the world's real need; had she rightly understood that she, and she only had the balm for a crushed and battered humanity; that she only had the message that would comfort, and cheer, and help lonely and bereaved ones in hundreds of homes in every parish, there would be a different tale to tell, and a different outlook both for the Church and the World to-day.

The Saddest Feature.

Perhaps the saddest feature of the whole position is that a number of Christ's professed ministers seem to have lost faith in the power of the old gospel. The great Apostle said: "I am not ashamed of the gospel of Christ, for it is the power of God." I'm afraid there are too many ministers to-day in all denominations, unlike the Apostle, who are ashamed of that old gospel message.

I have heard eight preachers since I have been in Sydney, and four of them never once mentioned our Lord by any title in sermons of half an hour's length! I spoke to three of them about the matter (I hope, in a brotherly spirit), and they all admitted the fact—one very humbly—the other two not so kindly. Many parishioners tell me that the old Gospel Message is not heard to-day from the younger clergy, as they used to hear it in days gone by. Only recently a Christian woman told me that she had decided to sell her house and leave the parish because their Rector gave her and her family no spiritual food whatever. He is a professed young Evangelical, but all kinds of "subjects" are

heard from the pulpit, except the message of Christ's great salvation from the guilt and power and sin.

What are the dire results of this sort of thing? One has no need to enumerate—they are woefully apparent to one and all of us.

The Remedy.

The one great and pressing and practical question surely must be: Is there a remedy? Can this appalling state of things, both in the Church and in the World, be altered?

Are we all to go on in a state of apparent unconcern, and drift until the Church of Christ is weaker and weaker, and becomes hopelessly hopeless? A thousand times No! Thank God, there is a remedy, and it may be applied within a month from the time these words are read.

The one all-important desideratum is that we ministers of the Gospel should be real men of God ourselves. Nothing can make up for this in any parish. If the head of the parish is not a true man of God, and a faithful servant of Christ, it is next to impossible that the spiritual work can go forward. To this end I would humbly suggest:

(1) Let there be a return to a prayerful daily study of God's Word for our own souls' sake. The "Morning Watch" must be kept or the spiritual life must suffer. Someone has rightly said: "I believe in the inspiration of the Bible because it inspires me." And it does. And not one of us can afford to do without this definite daily inspiration.

(2) Let there be a return to private fellowship with God, and such fellowship as we have never experienced before. Let us wait upon Him until a great blessing comes—in a word—until a real revival takes place in our own soul. So tremendously real that it will be manifest to one and all. Luther spent the three best hours of every day in prayer, and although we cannot do so today, yet we need more and more of Luther's spirit.

(3) If this revival is real, the real work in us of God the Holy Ghost, what will happen?

There will be a definite and constant witnessing for Christ. And nothing will help our spiritual life more than this wise and faithful witnessing!

And what a field there is! The Rector will make a careful list of the men in his parish whom it is possible to reach. He will go to each man bravely and lovingly, and as man-to-man, he will have a straight and manly talk with him about the highest things that concern them both. He will point out to him that this day is a day of great and terrible conflict—that each one has to decide, as never before, between Christ and his foes, and appeal to that man to help the head of the parish in this conflict. In this witness, and only in this witness, will the revival spread from the Rector's own burning soul throughout the length and breadth of his parish. It needs courage, of course, but the times demand a courage not one whit less and fearless than in the days of the early church.

In the Pulpit.

In the pulpit he will have a new message, or, rather, a message charged with new power. Yet the same old power of St. Stephen, who was "a man (any man) full of faith and the Holy Ghost."

The man who stands in the pulpit to-day should, first and foremost, have a passion for souls. And this very passion for souls will make him take more care than ever in his preparation. That passion for souls will make him a thoughtful preacher—a man dead in earnest that he can even go so far as tears, so great in his desire for the eternal salvation of men. Did not our Lord shed tears over men? Did not St. Paul? And if a twentieth century revival is to come there is only one type of man, or men, under God, to bring it about—the man with heaven-born earnestness in their pulpit utterances. Let us have this from our cathedrals down to the humblest churches, and Australia would soon be a different country. Imagine next Sunday, throughout Sydney and the suburbs, ministers of the gospel, one and all, going up into their pulpits with this splendid passion for souls! What a holy impression would be felt by every congregation! And this impression would be followed up as far as possible during the week by prayer in many homes, and the faithful witnessing I have spoken of. Holy courage in pulpit and home is the one crying need of to-day!

The Sydney Clerical Prayer Union.

I understand there are from eighty to

one hundred members of the S.C.P.U. Let them to a man come together each month, instead of an average attendance as now of 30 or 40. Let them come together to face and deal, as men of God, with the present sad state of the Church. This will mean absolute harmony, and the single eye that God alone shall be glorified. Cannot we see those 80 earnest men prostrate before God, pleading and wrestling with Him for blessing here, and now, and for power from him on high to go amongst their people, and build up His Kingdom in their several parishes?

Let them confer each month, not on Theosophy, Psychology, and such like, but in preaching power, the winning of souls, the parish prayer meetings, parochial visiting, open-air work, parochial missions, parish crusades, and all questions which really matter to men who are out to win the world for Christ their Lord.

Let them confer as to how they can help and encourage each other in their parishes.

(a) By agreeing to pray for the members and their parishes every day, and a definite spiritual revival.

(b) By sending deputations in twos and threes for special evangelistic meetings.

(c) By reports each month of how God is blessing this forward movement.

All hearts would soon rejoice in sympathy in love, and in united holy endeavour, and many a parish, now barren and dead, would rejoice and blossom as the rose.

There is no reason why the S.C.P.U. should not be the centre of a real Keswick movement for the whole of Australia, and a great spiritual power in the land, as it is in Great Britain! I pray God that something may be done on these lines—for something must be done—if the forces of evil are not to overwhelm us in the near future.

—E. A. Colvin.

Young People's Corner.

RESCUED.

Sallie gone!—their bright little Sallie, whom they had only had for a month! The missionary leant back wearily in his chair. Surely his was toil in vain; and he was weary that night, very weary!

What had he achieved? Sallie could say the Lord's prayer, and sing a few hymns in her own dialect, and now they had fetched her away to that far-distant village, where, surrounded by heathen rites, she would soon forget all she had learnt.

Sallie was very sorry to leave the Mission, but the prospect held out to her was very bright, and the tears soon dried off her little black face as she rode gaily home with her father.

In a week she was to be married, and to Buni, the chief's son. What honour would be hers!

The weeks passed by quickly. Sallie was married in due course, and the following spring a little black baby came to gladden her heart. How happy she and Buni were as their wee son crawled and kicked in their arms! A scream of terror roused them both; all too late they saw themselves surrounded by Arabs, and knew their fate. Resistance was in vain. In a few moments the men were bound, while the women were guarded by a mounted chief. Sallie clasped her little one closely. For his sake she must be strong.

Soon the order was given to march, and in long lines the procession left the little village never to see it again. For miles they walked on beneath the hot sun. Then a halt was made for dinner. Sallie almost fell to the ground with exhaustion; her little baby was no light weight. One of the raiders was passing, and, seeing her weariness, told her to leave the babe behind, in tones which

filled Sallie with horror. The rest was all too short; and then once more Sallie struggled on, upheld by a power not her own, but which she felt was supplied to her whenever she uttered those long-forgotten words: "Our Father, which art in Heaven." Next day, her limbs refused to move, and she sank to the ground, only conscious that her baby was being torn from her arms.

When she became conscious again she opened her eyes in the old schoolroom and found her baby crouching at her side. Her father had heard, and with a sigh of satisfaction Sallie dropped asleep.

When she woke refreshed she heard that the traders had left her to die, and hurried off, as they feared pursuit. The missionaries had followed the track, had found Sallie next day, rescued her, and brought her home with them.

Welcome Christmas!

Christmas Day once more is here, Day to children always dear, Best and brightest of the year.

Welcome it with holy mirth, Day that gave the Saviour birth: Praise to heaven for Peace on earth!

Children, weave the holly green, And let berries red be seen The smooth glossy leaves between.

Make a garland for His Head Laid so low in manger-bed— Shining green entwined with red.

Children, do you ask me why Jesus left the glorious sky? He was born that He might die!

Therefore Christmas garlands bring To His House, and grateful sing Praises to the Infant King.

On the Day when He was born Let your wreaths His brow adorn, Crowned another day with thorn.

Font and pillar, desk and wall, Garlands weave for one and all, Round the pulpit let them fall:

There is preached the same glad Word Which from angel-tips was heard, When the shepherds' hearts were stirred.

There we hear the "joyful sound," Therefore wreath the pulpit round— But let red with green be found. —Richard Wilton.

NEW LECTIONARY.

Dec 26, 1st Sunday after Christmas. St. Stephen, the First Martyr.—M.: Ps. 2, 8; 2 Chron. xxiv. 17-22; Acts vi. E.: Ps. 45, 110, 113; Wisdom iv. 7-14; Acts vii. 54-viii. 4.

Jan. 2, 2nd Sunday after Christmas. —M.: Ps. 103; Isaiah xlii. 1-16; Matt. vi. 19-end or Eph. i. E.: Ps. 104; Isaiah xliii. 1-13 or Isaiah xliii. 14-xliv. 5; Matt. vii. 13-27 or 1 Thess. ii. 1-16.

Jan. 6, Epiphany of our Lord.—M.: Ps. 72; Isaiah lx. Luke in. 15-22. E.: Ps. 96, 97, 117; Isaiah lxi.; John ii. 1-11.

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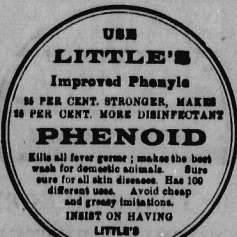
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Current Topics.

The old time wish never grows trite, so long as it comes with the earnest desire behind it as is ours for the welfare of the Church generally and our readers in particular for the new year that is just about to open. The injunctions of a great leader to the people of God, as he was about to guide them along an unknown path, is singularly apposite for us all to-day.

"Ye have not passed this way heretofore," well expresses the absolute uncertainty of the future's holding. Unrest is everywhere in anxious evidence. Old institutions are in jeopardy and new ones are all untried. Strikes, factions, rebellions, revolutions and class warfare menace the peace of nations, like our own, and the peace of the world. What does the immediate future, this new year that is coming, hold for us all? The great Dr. Arnold, writing in 1831, concerning the concurrence of similar disquietening symptoms, said, "My sense of the evils of the time and to what prospects I am bringing up my children is overwhelmingly bitter. All in the moral and physical world appears so exactly to announce the coming of 'the great Day of the Lord,' i.e., a period of fearful visitation to terminate the existing state of things."

This was the grim foreboding of a great Christian; but his foreboding was not realised. The Christian Church passed out of those years of crisis to a fuller understanding of the will of the Lord for world ministry. And so to-day, the Lord of the Christian is just as true, powerful and loving to lead, guide and protect His own. He is our keeper—the one unfailing certainty amidst all life's uncertainties. To Him we may commend ourselves with the comforting assurance that the Lord knows, the Lord cares, the Lord reigns. So that "all things work together for good to them that love God."

It is a matter of interest and encouragement to those who are seeking to extend the Kingdom of Christ when their efforts are appreciated widely by the people to whom the missionary is sent. We learn from time to time that Indian thinkers and leaders are found who regard Christianity as the great hope of their people. The social services inspired by the Christian Missions have caused them to realise the value of those missions for the uplifting of Indian life. Now the good news has come from China of an appreciation shown by the Chinese Government towards the work of one of our most highly-esteemed Australian missionaries, Mrs. Wilkinson, of Foochow. We are told that—

The Chinese Government Honours a C.M.S. Missionary.

The visitor who arrives at Foochow, and wishes to see something of the missionary work going on in the city, will certainly be taken to the school for blind boys. The work carried on here during the last 21 years by Mrs. Wilkinson, wife of Dr. George Wilkinson, of the Church Missionary Society, has been watched with growing wonder and admiration by the Chinese, and some months ago one of the most prominent of the literati of Foochow city felt that the school and its principal should receive the highest mark of approval from his country. Some sixty of the leading men of the city shared his opinion, and a letter was sent to Peking, asking the Government to recognise the value of Mrs. Wilkinson's work by bestowing decorations on her. The request was granted, and the President of the Chinese Republic announced his intention of awarding the Order of the Golden Grain. Only once before has this highly esteemed Order been bestowed on a foreign woman. The Governor of the Province, General Li, "as a representative of all classes of people in Fukien," presented a gold medal.

The occasion was made a public function, and that not only by the teachers and boys of the blind boys' school; the streets of the city were decorated, and the Governor's band marched for miles displaying the official "board" which was to be presented. Altogether it was a gala day, and more than a thousand guests flocked to witness the formal presentation of the gold medal and honorary boards, and to offer their own congratulations.

Addresses were read from three Confucian bodies and two educational societies, the mayor of the city, the chairman of the Chamber of Commerce. The last and most impressive of many speeches was made by the leader of the local literati. The old man's gratitude for what had been done for these helpless boys obviously struggled with a sense of shame that it had been left to a foreigner to do it.

The striking contrast between the effects of Christianity and their own religion cannot but have a beneficial influence upon the work in which our missionaries are engaged.

That the findings of the Lambeth Conference would find a wide interest and discussion was quite a foregone conclusion; especially in those subjects which are challenging investigations outside the confines of the Church. There can be little doubt that some of the bishops would have spoken more strongly against those modern heresies which are afflicting Christian lands. There is just a trifle over-much patience displayed towards certain "isms" which are challenging that faith in our Lord Jesus Christ as very God and very man, which is of the essence of Christianity. Consequently it was with a certain amount of satisfaction that we read the subjoined rather caustic criticism of the attitude of Lambeth towards spiritualism. We reprint it just as it stands in "The British Medical Journal," of October 2:—

THE BISHOPS' DILEMMA.

It is curious to find the Christian Church on its defence against three such aberrations of the intellect as Spiritualism, Christian Science, and Theosophy. In the Middle Ages each of these heresies would have been anathematized with bell, book and candle. Now they are considered fit subjects for serious discussion at the conference of Bishops

of the Anglican Communion, drawn from all parts of the world to the number of 250, which met at Lambeth this summer. The adherents of these faiths are treated gently as erring sheep; so that in the Encyclical letter which prefaces the resolutions and reports of the conference it is stated that even if "adherents of these movements are drawn into practices and cults which injure their spiritual life, and endanger their loyalty to Christ," yet "it must not be forgotten that these movements are very largely symptoms and results of reaction against materialistic views of life." This reaction has been strengthened as a result of the war. "The bereaved heart of mankind, with earnest, it not always wise, endeavour, is straining to bridge the space that lies between earth and heaven." The bishops consider that church people do not take enough account of the recent growth of knowledge about the power of spirit and mind over body. Some schools of thought within the Church are, they say, liable to fall into a narrow dogmatism, forgetful of the needs of such souls as are deeply conscious of the mystical into which all known truths shade off; the three movements make their appeal to professed members of the Church unsatisfied by the moral teaching and discipline offered to them. The special committee appointed by the bishops to consider the three heresies soon found the inquiry elusive. The literature, they state, is voluminous but it was not easy to find authoritative statements to enable them to define precisely the marks which distinguish the teaching and practice to be accepted by adherents. They find in the literature the statement that Theosophy is a body of truths, but that members are not bound to accept any particular statement of them. Christian Science uses the terms "reality," "error," "material" and "spiritual," but the Bishops' committee finds it difficult to be sure that it appreciates the meaning attached to them. The committee, however, give five characteristics common to all three subjects. Firstly, they are protests against materialism and a materialistic basis of human life. Secondly, they draw much of their strength from a new knowledge of the extent of psychic powers with which human nature is endowed. Thirdly, they claim to supply something which the teaching and practice of the Church fail to give. Fourthly, they contain nothing essentially new, many of the doctrines being a revival, sometimes couched in the same terms, of Gnosticism and Neo-Platonism; hardly one of them finds its centre in the central revelation of the Christian faith—the incarnation of our Lord. It is not necessary here to go into the examination of the three heresies, but from the investigation of spiritualism the bishops state that the researches of the Psychical Research Society and others lead them to understand that certain conclusions have been reached. They summarize the conclusions as follows: (1) There is a conviction of the reality of telepathy. (2) There is a conviction of the reality of subconsciousness. (3) This does not necessarily imply communications with beings no longer limited by the conditions of bodily existence, though there are phenomena to support the hypothesis. (4) In investigating phenomena that seems to indicate such communications great difficulty arises, owing to the play of the subconscious self in the medium employed and in the enquirer. The bishops wisely give a serious warning against unregulated exercise of an element of human consciousness which acts independently of the reason and the will, and against allowing reason and will to abdicate in its favour. The medical man and the scientist, having possibly some doubt about the validity of some of the conclusions that have been stated, will support emphatically this warning. As regards that spurious worship of the goddess Hygeia called (on a duplicated lucas a non lucendo principle) Christian Science, we confess to a preference for Christian teaching combined with common sense. And the Oriental mystic who likes a body of truths which nobody, even though a member of the Society, need accept, may be left to enjoy Theosophy.