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Current Topics.

On the Third Sunday in Advent our subject is "The Forerunners of our Lord's Second Coming."

Third Sunday in Advent, December 13. Ministry, on which primarily rests the duty of preparing the world for the Advent of Christ. The Collect refers to the work of St. John the Baptist, sent as a messenger to prepare the way for the First Coming of the Lord, and in it we pray that the ministers and stewards of Christ's mysteries may likewise so prepare and make ready His way, by turning the hearts of the disobedient to the wisdom of the just, that at His Second Coming to judge the world, we may be found an acceptable people in His sight. The Epistle (1 Cor. iv. 1-5), sets forth the duties and responsibilities of Christian ministers. They are stewards of the mysteries of God, and must one day give an account of their stewardship. The Epistle concludes with an exhortation applicable to the laity, as well as to the ministry:—"Therefore judge nothing before the time, until the Lord come, Who both will bring to light the hidden things of darkness,

and will make manifest the counsels of the hearts: then shall every man have praise of God." The Gospel (St. Matt. xi. 2-10), concentrates our attention upon St. John the Baptist, the Forerunner of the First Advent, recording the Lord's testimony with regard to him:—"For this is he of whom it is written, behold, I sent My messenger before Thy face, which shall prepare Thy way before Thee." The teaching of this Sunday has a direct bearing upon the Ordinations to the Ministry of the Church which will be held about a week later.

Next Wednesday, Friday, and Saturday (December 16, 18, and 19), are

Ember Days, on which we are specially asked to pray for those about to be ordained to the Ministry of Christ's Church. They are

appointed by our Church as "Days of Fasting and Abstinence," and we would suggest that self-denial offerings should be set aside for the important work of assisting to train suitable candidates for the ministry at one or other of our Evangelical Colleges. We have inaugurated a fund for that purpose, and have the sum of £6 13s. in hand. We shall be glad to receive and acknowledge further donations, which should be addressed to the Editor, "Church Record," 64 Pitt Street, Sydney. At the end of this year the total amount received for the Candidates' Ordination Fund will be divided equally between Moore College, Sydney, and Ridley College, Melbourne.

The remarks of the Archbishop of Melbourne on the important subject of

Foreign Missions, which we published in our last issue, are, in some respects, most satisfactory to the friends of the Church Missionary Association.

The Archbishop said, "I rejoice over the friendly rivalry which has been established between the organisations of the A.B.M., and the C.M.A." "If the two organisations must, in the future, exist side by side, I, for my part, can only say that whilst I feel myself bound to maintain an official organisation of our Church for Foreign Mission Work, I can do nothing to hinder the operations which are carried out by the C.M.A., or any other missionary society."

The Victorian C.M. Association is grateful to the Archbishop for the way in which he has given it every facility to organise and carry on its work within his Diocese. He announces, in his address quoted above, his determination to "do nothing to hinder" the C.M.A., but he has gone further than a merely

negative attitude; he has from time to time actively "assisted" the C.M.A., by presiding at meetings, and thus publicly showing sympathy with its work.

This is as it should be. The Australian Board of Missions consists of the Bishops of Australia. One of the objects of A.B.M., as set forth in its Constitution, is "to assist in carrying out the Missions established by the Church of England through her Missionary Societies and Associations." We have stated before, but the statement needs to be repeated, that the C.M.A. is not a rival to, but a part of, the A.B.M., as it is defined in its constitution, and that the C.M.A. has a right to expect from the A.B.M., the "assistance" which is mentioned in the passage which we have quoted above.

In this respect matters have greatly improved during the past few years. The C.M.A. is now granted full liberty to enter most of our Australian Dioceses, and to organise within their boundaries, wherever the parochial clergy are ready to give it a welcome. But we should also like to see, on the part of the Executive of A.B.M., to which the Bishops of necessity delegate their powers, a more definite recognition of the position of C.M.A. as a part of A.B.M., although, at the same time, carrying out the proviso of the Constitution—"the Board shall not interfere with existing Missionary Institutions, except so far as they may place themselves under its direction."

We believe that a way could be found by which, in practical work, the two organisations could more closely co-operate, especially in the country Dioceses. The revision of the Constitution of A.B.M., will come before the General Synod next year. In the meantime it might be well for those interested to carefully consider the whole question with a view of promoting unity wherever this can be done without the sacrifice of principle.

The august, and yet simple, foregathering of King George, King Albert,

President Poincaré, and other great leaders, at the Seat of War, made a strong appeal to the imagination of all Patriotic

Britishers and their Allies. And the further news that the Prince of Wales is sharing in the common duties and dangers of our brave soldiers should fire our enthusiasm, and fill us with desire to do our part right worthily. We are so far from the centre of things that no rumblings of cannon, nor arrival of thousands of wounded and dying, nor frequent symbols of death in the dress of mourning relations, are present to help us to realise the full meaning to us of the titanic conflict that is

GOD SO LOVED THE WORLD.



in awful progress in Europe. Even the record of thousands of lives lost on either side does not stir our imagination sufficiently. It is only when the suffering comes to our own doors, when want of work, with its accompanying poverty make their presence felt, that we know that something is wrong. But to the great majority of our Australian citizens, these things make little appeal; perhaps because the poor are always with us, and the war on the other side of the world is merely accentuating their want, and increasing their number. But the increase of these numbers will only very slowly intrude upon our notice, for the great majority of the new cases will prefer to suffer in silence than make a public appeal for charity.

It is just here, as well as in the support of patriotic funds, that the call to self-sacrifice and service comes. The world has not yet learned the truth of the Apostolic utterance "whether one member suffer all the members suffer with it"; But the Christian will not only recognise the utterance as the statement of a great principle of human life, but will realise in it the call to a truly practical sympathy by doing his best to fill up the needs of those less fortunate ones who are feeling the strains of the Empire's War more and more every day, and are every day be-

A Call to Practical Sympathy.

coming more numerous. "As every man hath received the gift even so minister the same one to another as good stewards of the manifold grace of God." "Ye ought to support the weak and to remember the Word of the Lord Jesus, how He said 'It is more blessed to give than to receive.'"

THE OLDEST MISSIONARY SOCIETY.

It is, perhaps, little known, that the New England Company is the oldest Missionary Society. Founded in 1649, the "Long Parliament directed that a collection should be made throughout England for the promoting and propagating the Gospel of Jesus Christ amongst the Indians in New England." Such was its origin, and the money so collected, and afterwards invested, provides the income for present work among the Indians of Canada.

Connected with Mohawk Institution at Brantford (one of the Society's works) is the oldest Church belonging to the Anglican Communion in Canada. The only Chapel Royal in the Dominion, its official title is "His Majesty's Chapel of the Mohawks," and it possesses a silver communion plate and Bible, presented by Queen Anne to "Her Chapel of the Mohawks."

The management of the Society is in the hands of twenty-five laymen, the number having been fixed by a Supplemental Charter granted by Queen Victoria in 1899. No subscriptions are asked for, but in Ontario several churches have been built and clergy and catechists are maintained; also a trained hospital nurse. Thus 264 years ago was the beginning made curiously enough, not by the Church, but by the Long Parliament!

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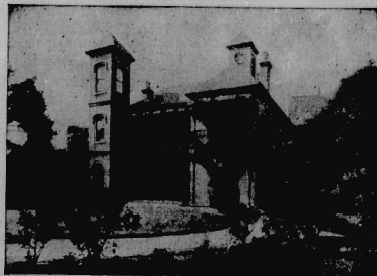
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Our London Letter.

(From Our Own Correspondent.)

October 22nd, 1914.

The War and Religion.

The effect of the war on the religious life of the belligerents is beginning to be discussed with some definiteness now that the ultimate success of the Allies seems to be more assured. It will miss its mark in England if it does not soften controversy, not, however, at the expense of principle. Most of all I would hope that some ground of rapprochement might emerge between Churchmen and Nonconformists. Then we could look for the drawing near to the Churches of those who—so many hundreds of thousands—have stood aloof from all organised religion. If only Churchmen and Nonconformists could, notwithstanding the differences in their organisations, come together as one English Church, it would make all the difference to the strength and growth of Christianity amongst us. A not dissimilar yearning is being felt in France, and is being voiced by the Bishop of Khartoum who is at the front as Chaplain and has been mentioned in Sir John French's despatches. Dr. Gwynne states that he would not be surprised if the French army broke through some of their anti-clerical prejudices. The French people, he says, are no doubt turning to God, and the shallow agnosticism which has done so much to weaken their national character is breaking down before the compulsion of having to face the facts of life and death. He speaks of one who vehemently asked him why the French could not have a Church of their own, or a Church of France, and the Bishop is convinced that he represents thousands of his own countrymen who hold the same views.

A Church of France.

Most interestingly does Bishop Gwynne enlarge upon his friend's reasons for wishing for a distinctive Church of France. I quote from the "Guardian": "Has France nothing distinctive that she cannot express what she believes about God and truth—as other people have? It would not be Protestant, neither would it be like the English Church, or the Russian Church. It would express itself differently even from the Italian Church. Because we are not at liberty to develop our spiritual faculties many of us live as men who have none. Why should an Italian always put his cast-iron cage

on our seeking after truth? I tell you," he said almost fiercely, "as long as you force us to put our souls into the hands of a sexless priesthood as the only way to develop our spiritual faculty, the men of France will hold aloof from religion altogether. Celibacy of the Clergy! There are many in England and Russia unmarried; right and well—let them be; but there are many excellent clergy in England and Russia with wives and families. Why should it not be so in France? I hear that in the history of England 40 per cent. of the great men of England have been the sons of clergy. Why should it not be so in France? If, as a result of this war, the men of France should turn to God, thank God for the war. Oh, that we had our very own Church, which could understand us, sympathise with us, and listen to us as we try to express our yearnings after truth in this modern world! We do not believe Christianity is played out. It still has a message for us Frenchmen if only we had a Church of our very own to give us a lead."

The Bishop of Bristol.

The new Bishop of Bristol, Dr. Nickson, late Suffragan to Dr. Moule of Durham, is taking hold of his Diocese well and earning golden opinions by the moderation of his ecclesiastical outlook and the spirituality of his episcopal influence. He associates himself with the administration of his predecessor, Dr. Forrest Browne, who though, unlike himself, by no means Evangelical, worked the Diocese on fair and sound lines. Dr. Nickson has had a fine training for the episcopal office under such a Diocesan as Bishop Moule—surely the best known English Bishop in Australia—and in such a Diocese as Durham, at once a University and mining centre, with therefore most diverse spheres of work. At his first Diocesan Conference recently held, he laid it down as a condition of ordination that all candidates must be graduates, a 'test' which I believe will exclude candidates from Mirfield and Kelham, certainly those whose training has been theological only from whatever College they may hail. I am not wholly persuaded as to the wisdom of this step. The C.M.S. College at Islington has produced many

fine men, trained wholly theologically, while one Bishop on our Home Bench in whom Evangelicals have much confidence and hope, would have been lost to the episcopacy, if University training had been insisted upon when he was admitted to orders. Hard and fast lines are seldom justified except in war.

October 30th, 1914.

An Evangelical Bishop.

We are beginning to reap the fruits of an Evangelical appointment to the Diocese of Chelmsford. Bishop Watts-Ditchfield held his first Diocesan Conference this week, and entered into details as to the lines on which he would administer his Diocese from a ritual point of view. It was no party or narrow line he took up, but one based on "diversity and uniformity." He would not be able to sanction practices condemned in the Report of the Royal Commission, and the rule laid down in the Lincoln Judgment, that the manual acts in the Communion Service (deprecating the word "Mass") should be seen by the congregation, should be observed. The ceremonial mixing of the water and the wine, and invocation of the Virgin-Mother were not admissible, nor indeed incense. Neither he nor his suffragans would be present at any Church when incense was used. The Quicunque Vult must be said on the days appointed while the present rubric stood. Vestments he considered to be illegal, and their introduction into any Church could not be sanctioned until a definite answer had been given by Convocation to the Letters of Business, but he would not interfere in cases where for years the clergy had worn them. Churches should always be open daily, not merely during wartime, and Holy Communion administered at least once on every Sunday and on every Saint's Day for which a Collect, Epistle, and Gospel is appointed. It will be seen that all this is sound Anglicanism, to which the Bishop has secured the support of his episcopal colleagues in the Diocese.

Kikuyu Again.

At the Winchester Diocesan Conference something of interest emerged as to Kikuyu; the Bishop, Dr. Talbot, re-

ferring to the matter in his opening address. He stated that the Consultative Committee gave four days close and thorough consideration to the question on which they framed their advice to the Archbishop. This advice is to be printed in an appendix to the Archbishop of Canterbury's own utterance. Curiosity is now aroused which deserves to be satisfied, but the Archbishop makes no sign. The Bishop of Winchester tells us that the Report or advice of the Consultative Committee was in a singular degree unanimous, and that it contains, as he hopes, what may be provisionally accepted without sacrifice of principle by different sections of Churchmen. The Lambeth Conference, he said, must deal more fully with the matter. For the time the crisis we are undergoing has caused the suspension of all controversies ecclesiastical and political, without, however, solving them. Well, we are all in a very passive mood just now on such points, everything appearing so insignificant by the side of the great war. Nothing else seems to really matter.

Consecration of Canon McInnes.

The "Record" has an interesting account of the consecration of Canon MacInnes, at Winchester Abbey, on Wednesday last, the Festival of St. Simon and St. Jude. A considerable number of the principal officials of the C.M.S. were present, including Mr. Bardsley. The Archbishop of Canterbury officiated, assisted by seventeen other Bishops. The presence of so many Bishops on such an occasion was almost unique, and the laying-on of hands most impressive. The Bishop of London preached from Psalm cxxii., 6: "O, pray for the peace of Jerusalem; they shall prosper that love thee," and towards the close spoke eloquently of the new Bishop's strong qualifications for the task which had devolved upon him, in his knowledge of the ground, of the Coptic Church, and of the Arabic language. "It is, therefore, dear brother," he said to the new Bishop, "with very high hopes and many earnest prayers we send you forth to-day; the horizon is clouded at present with the heavy clouds of war; Christ's work will be crippled for a time, and further extension for a time impossible, but

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when the great clouds of war have in the mercy of God rolled away, and the Sun of Righteousness has arisen with healing in His wings, and Christianity has proved to be more than ever essential to the prosperity and well-being of the world, then we believe that you are seriously fitted in the providence of God to avail yourself of the mighty opportunity which will open out." This lead of the Bishop of London in his hopes and prayers for our Bishop in Jerusalem should be followed by us all.

Young People's Corner.

The Christian Year.

Advent tells us Christ is near,
Christmas tells us Christ is here.
In Epiphany we trace
All the glory of His grace.
Those Three Sundays before Lent
Will prepare us to repent;
That in Lent we may begin
Earnestly to mourn for sin.
Holy Week and Easter then
Tell Who died and rose again
On that happy Easter Day.
Christ is risen, again we say.
So we give Him special praise
After the great forty days.
Yes, and Christ Ascended, too,
To prepare a place for you.
Then He sent the Holy Ghost
On the Feast of Pentecost—
With us ever to abide—
Well may we keep Whitsuntide.
Last of all, we humbly sing,
Glory to our God and King;
Glory to the One in Three,
On the Feast of Trinity.

Was it in Vain?

M. E. Shipley, in "Our Empire."

If we look at an old map of Africa, but one not more than seventy years old, we shall see a great blank space in the middle of it. Lake Tchad appears, and the Mountains of the Moon; otherwise there is a great blank between the two deserts, Sahara and Kalahari—if we except the Soudan, then generally called Nigritia, or Negroland.

Now in a modern map we see great lakes, mountains, and divisions of country opened up by the famous explorers Livingstone, Speke, Baker, and Stanley—all brave men. I put Livingstone first because of his great care for the souls of the heathen natives, which resulted in a stirring appeal for missionaries, and in the founding of the Universities' Mission to Central Africa.

To be a missionary requires not only a heart full of love to Christ but a wonderful strength of endurance. It is a very lonely life; a missionary may travel for many hundreds of miles without seeing a white face or meeting anyone who understands his own language.

At one time it seemed scarcely safe to travel among the heathen tribes; many were cannibals and all very savage. But this was especially the case in that region called the Congo States, in Western Africa, where the great forest extends for a thousand miles and the climate is unhealthy.

So very unhealthy has it been that it has seemed almost impossible for white men to live there, and untold difficulties have beset the missionaries. But I have read a wonderful story of that land which I will tell you.

An American traveller with his secretary and accompanied by two native guides (men perfectly black and knowing very little of civilised life) attempted what had never been done before—a walk through the Congo forest. First of all he had come from India to Mombasa, determined to do the wonderful feat of walking across the vast continent of Africa from east to west. Up he went from the coast through magnificent scenery—mountain, forest, and plain, with rivers and foaming cataracts, and lakes the like of which he had never seen.

In the plain, or veldt, big game abounded—herds of zebra, giraffe, and hartebeest, and numerous kinds of antelopes, and at different times he saw the rhinoceros and the hippopotamus—but these were near the rivers and lakes. They had no encounter with lions, though occasionally the "king of the forest" roared very near to them. There was plenty of excitement, and a great deal of fatigue; but of fatigue the travellers recked not; they were so bent on accomplishing their wonderful feat.

Up, up they went by the eastern and northern coasts of the great lake, the Victoria Nyanza, till they came to its western side, to Uganda—where, some twenty years before an English missionary, Bishop Hannington, had been murdered by order of the King. But what a change was here now! The Bishop had not died in vain. Here was a Church built by the natives, and most of the black people, formerly heathen and natives of that part which Stanley called "Darkest Africa," were Christians.

Leaving Uganda behind them, the travellers pushed their way on to the great Congo forest. Here many of the natives were still cannibals, and quite uncivilised.

However, there was a surprise in store for them. Their path was beset with dangers, yet no evil befell them, though they were always prepared for it. Never were they more expectant of it than one night, when, seeking a lodging after a weary tramp of many miles, they came upon some huts. They offered to pay the chief for a night's lodging.

The people were very savage looking, and the chief seemed the worst of the party. But it was impossible to go farther, so it was settled to spend the night there. Just before preparing to wrap themselves in their blankets, the two white men saw the fierce-looking chief in the entrance of the hut. He told them they had better not lie down just yet, and he came into the hut.

There were murderous weapons about, and for a few moments the two men felt that their last hour was come. What was their astonishment when, instead of a weapon, the chief drew from under the thatch of reeds a book.

"This," he said, "is the Good Book, and we read and pray before we sleep."

So he read a few verses from the Bible in his own language. Then they knelt down, the two white men and the black chief, with other natives who had followed him into the hut. In simple words he commended them all to the care of their Heavenly Father, and prayed that the travellers might be protected through all dangers to their journey's end.

Here, indeed, was the harvest of seed sown by some unknown missionary in days gone by. Perhaps, almost heart-broken, he had fallen by the wayside, too weary to go on, yet sure that in some mysterious way God would bring light out of darkness; and here it was! Truly light shining in a dark place. No doubt the prayers offered in that gloomy, awesome forest were answered by the Great Healer of Prayer, for, in spite of terrible dangers, the American and his friend and their two dusky guides reached the West Coast of Africa in safety. Well might he be able to answer his own question: "Do I believe in missions?"



Are You Interested in Jerusalem?

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Personal.

The Bishop of Goulburn has sent a letter to his clergy, announcing that, owing to his prolonged ill-health, and acting under medical advice, he has had to consider the advisability of resigning. The Council of the Diocese met recently to receive this preliminary intimation, and tendered to the Bishop their deep and affectionate sympathy with him in his illness, and their sincere regret for the step which is evidently necessary.

The Bishop is in the 25th year of his episcopate and the Senior Bishop in Australia, having been consecrated to the See of North Queensland on St. James' Day, 1891. He has the distinction of being the first clergyman ordained in Australia to be raised to the Episcopate. While Bishop of North Queensland, in the teeth of the drought and the Bank crisis, he succeeded in founding the Diocese of Carpentaria—a work by which he will always be remembered. He was translated to Goulburn in 1902, and under his leadership the Church has made striking progress.

Alderman Betts, Mayor of Goulburn, has accepted an invitation from the Diocese of Auckland to be its guest at the approaching Marsden Centenary in New Zealand. On Christmas Day, it will be 100 years since Rev. Samuel Marsden visited New Zealand and preached to the Maoris. Mr. Betts is a grandson of Mr. Marsden.

Archdeacon Harris, Vicar of Hamilton, Victoria, who has been on a trip to England, started on his return journey by the "Malwa," but he only travelled in that vessel as far as Egypt, and is expected to come on in the "Morea," arriving this month.

Dr. Radford, Warden of St. Paul's College, Sydney, will preach the Ordination Sermon at the Armidale Cathedral on Sunday, December 20.

Rev. A. Law, Vicar of St. Andrew's, Brighton, Victoria, was presented with a B.D. hood, and a new surplice at a social gathering of the parishioners of Holy Trinity, Williamstown, of which parish he was formerly Vicar.

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Curtain Framing a Speciality.

Visitors are invited to call and inspect the Homes any Wednesday afternoon.

"In the 'Church Record' of November 6 (says 'The Armidale Church News'), are two items in juxtaposition, telling that the Rev. C. M. Lowe had been appointed Vicar of Stawell, Victoria, and that a son of Canon Archdall had been offered the Deanery of Newcastle. In 1873, Canon Archdall was Curate of St. George's, Kendal, and the Bishop of Armidale of St. George's, Birmingham. Both were conducting classes under the Christian Evidence Society; the results of examinations of these two classes, arranged in chance order in a publication of the Society, appear next to each other. Mr. C. M. Lowe took the first prize in the Birmingham class!

Rev. W. McKie, of Holy Trinity, Port Melbourne, who has been laid aside by illness for the past few weeks is now recovering.

Rev. Thomas Vivian Wallace, late curate Kilkeerin Ireland, has been appointed to the curacy of St. John's East Malvern, Melbourne.

Rev. F. W. Wray, of Rushworth, Victoria, has been nominated by the Archbishop of Melbourne for appointment as one of the chaplains to the Second Expeditionary Force.

Rev. A. C. Edwards, Curate of St. John's Church, Footscray, Melbourne, has been appointed to the charge of the sub-district of Wyandell, Tasmania.

Mr. R. Isherwood of Trinity College, Melbourne, has been appointed Stipendiary Reader in the Fernhill Gully District.

A new parish has been formed in the Diocese of Newcastle by the division of Lochinvar into two parishes (Lochinvar and Branxton). Rev. H. H. Hobart of Weston and Abermain, has been appointed to Branxton. Presentations were made to Mr. and Mrs. Hobart by the

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parishioners of Weston and Abermain, in token of the esteem in which they were held.

Rev. Horace Crotty, Rector of St. Thomas', North Sydney, conducted last week a Retreat for the members of the Brotherhood of the Good Shepherd at Dubbo.

Rev. A. B. Tress, Organising Secretary of C.E.M.S. in Victoria, has accepted the position of Resident Chaplain to the soldiers in camp at Broadmeadows, Melbourne.

Archdeacon Lewis, who has been appointed Dean of Ballarat, Victoria, will resume his duties as Vicar of Armidale, N.S.W., for the month of January, after which his resignation will take effect. Archdeacon Jonhstone, of Tamworth, will begin work as Vicar of Armidale, on February 1st.

Rev. Alfred Wheeler, Vicar of All Saints', Geelong, was at the recent Melbourne Synod, elected as Canon of St. Paul's Cathedral, in succession to Dean Godby.

The Rev. A. Barnaby is shortly to arrive from England to assist the Rev. J. W. Ashton, at All Saints', St. Kilda, Melbourne.

Rev. J. H. Wills, locum tenens of Beaconsfield, Tasmania, has been appointed to the charge of the Furneaux Islands, from January next.

Rev. J. F. C. Ashworth, locum tenens of Cullenswood, Tasmania, has been nominated by the Bishop to the cure of Beaconsfield, from the beginning of next year.

Rev. R. Weld-Thomas, has returned from England to the parish of Cullenswood, Tasmania.

A temporary exchange has been effected between the Rev. T. A. Cato, of Braidwood, N.S.W., and Canon Eccles of New Zealand.

Owing to the disturbed condition of Egypt, Dr. C. H. Kellaway, of Melbourne, who is going as a Medical Missionary to Old Cairo, under the auspices of the Victorian C.M.A., has accepted the position of acting professor in anatomy at the University of Adelaide during the absence of Professor Watson in Europe.

Canon Hughes, Vicar of St. Peter's, Melbourne, was elected by the Synod as a member of the Board of Electors. This Board has the responsibility of electing an Archbishop whenever the See becomes vacant.

The vacancy at St. John's, Ballarat, Victoria, caused by the resignation of

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EDITORIAL NOTICES

All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 64 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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

BUSINESS NOTICES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Leplastrier, 64 Pitt Street, Sydney. Telephone GNY 1067.

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The Church Record.

DECEMBER 11, 1914.

TO OUR CORRESPONDENTS.

On account of the holidays, we have decided to publish the issue of the "Church Record" in Christmas week, one day earlier than usual. We ask our correspondents kindly to note the change, and to send in their news a day in advance of the ordinary time. Nothing can be inserted in that issue, which does not reach our office (at latest), by Monday morning, December 21.

THE CHRISTIAN MINISTRY.

With the Ember Season close upon us, the subject of the Christian Ministry is brought before our minds. It is a subject that has not received the attention it deserves from Church people generally. There is a lack of interest and practical sympathy in the supply and training of candidates for the ministry, with the consequent result that instead of its being regarded as of paramount importance for the welfare of the Church, it is put in a secondary place, or kept out of sight altogether. It is a lamentable fact that in some of our larger suburban parishes rarely do any of the young men offer themselves for the ministry. The claims of the work are never set before them, and the vast opportunities in the ministry for the use of all kinds of talents are unknown to them. The Ember Seasons need to be more strictly observed in the ordinary parish life, so that by prayer, or in preaching, the privilege of serving God in the ministry of the Church shall not be overlooked. The responsibilities of parents need to be put before them in order that they may be willing to allow their boys to enter the sacred calling, and to help them in their training, and also in guiding their thoughts to the ministry as a vocation.

There is no doubt whatever that the tone and spirit of the Church are dependent, humanly speaking, on the clergy. While the Spirit of God dwells within the Body of Christ, as an abiding Presence, yet the ministers and stewards of God's mysteries have a tremendous influence in shaping and controlling the growth and thought of

the Kingdom of God upon earth. The clergy are the teachers and guides of the people in spiritual things, and therefore should be well equipped, mentally, morally, and spiritually, for the great work to which they have been called. An educated ministry is the great need of the modern Church, when the highest education is within reach of the poorest and lowliest. If the clergy are to inspire and lead their people they must have an adequate mental training, which has its reflex effect on the moral fibre of the man, and also on his spiritual understanding and perception. It seems a pity that there are so many local diocesan Training Colleges for clergy in Australia instead of a few large institutions well staffed and well placed, where the whole work could be carried on much more efficiently, and more economically than at present. It is surely in this work of clergy training that there could be more co-ordination between the Dioceses, if not between the Provinces, of Australia.

Another sad fact, at least in New South Wales, and to a less degree in Victoria, is the small number of University men entering the ranks of the ministry. An average of perhaps one or two degree men a year is as much as Sydney University supplies for this work. Here is an untouched sphere in which the authorities of the Church might well be represented. A University pastorate has been suggested, with a good deal of force behind it, as an effective means of reaching the educated men of the community preparing for their work. Our Church Grammar Schools are often challenged for their uselessness as recruiting grounds for the ministry, which they most certainly ought to be. If the youths, who are trained in the atmosphere of the Church, with definite religious instruction regularly given, do not offer for the ministry, where are the future clergy to come from? The Head Masters and Chaplains of our Schools might emphasise more constantly and forcibly, in public and private, the Christian ministry as the highest vocation of all in which it is possible to engage.

The ministry makes great demands upon those who engage in it. The strain and intensity of the life, with its manifold duties and responsibilities, with its publicity, and unusual temptations through very familiarity with sacred things; these are a call to the faithful to support and co-operate with the clergy in every possible way. It is only through the power of prayer that the clergyman is able to do his work, and what is his work? Lifting the fallen, tending the weak, cheering the sad, comforting the bereaved, encouraging the faint-hearted, inspiring the despairing, filling men with enthusiasm, courage, and hope for the tasks and responsibilities of life, leading those who are ready to do and dare for God, and guiding the aspirations and energies of all who want to help and benefit their fellow men.

This is surely a work to appeal to every soldier of the Cross, to every young man in the Church who wants to put his life to the greatest possible use. Let the people recognise the divine appointment of the Christian ministry—"God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." Here we have a three-fold ministry com-

mitted to the servants of God—a ministry of Proclamation, Power and Administration, each necessary and to be exercised for the building up of the Body of Christ. The Gospel message must ever be proclaimed as the one eternal remedy for the sin of man; the power of the Holy Ghost is assured in the confirmation of the Gospel message; and the many assistant ministries in the varied activities of the Church all have their divine appointment. It is for the perpetuation and permanence by this three-fold method of the Truth of God revealed in "Lord Jesus Christ that the Christian ministry has been instituted. Let us value the ministry as the gift of God, and by personal endeavour, self-sacrifice, and spiritual fellowship, let the work of the clergy be lightened and their labours more highly appreciated. The priesthood of the laity is coming more to the front, and receiving due recognition and opportunity for its exercise. But there are many who are still leaving the burdens of the Church to their clergy with the result that, with the serving of tables the clergy have neither the strength, spirit, nor energy left to do their best work in spiritual ministrations. The men of the Church are wanted to come forward and back up the work of the clergy in all they are trying to do for God and the Church so that "in the unity of the faith and of the knowledge of the Son of God we may all come to a perfect man, unto the measure of the stature of the fulness of Christ."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Lay Readers' Association.

On Wednesday evening, November 25, the Diocesan Lay Readers to the number of thirty, met at the C.M.A. Depot, The Strand, for a tea arranged by the Hon. Sec., Mr. W. H. Jones. Afterwards, the party adjourned to St. Andrew's Cathedral, where an Admission Service was held, at which the Archbishop's Chaplain for Lay Readers, the Rev. G. A. Chambers presented Messrs. J. T. Foote and H. C. Byrne, for License as Diocesan Lay Readers, and Messrs. K. Jarvie, R. W. Bieler, L. R. Moore, C. Latham, H. J. Lofts, H. J. Cantrell, A. E. Quinton, A. E. Grout, F. D. Palmer, A. Virgo, F. G. Griffiths, A. Moore, W. R. Barrett, E. Graham, L. R. Brownlow, S. G. Palmer, G. Bell, L. H. Bowler, J. C. Turner, C. R. Hooper, C. Lord, F. W. Webster, F. Bray, A. J. Bullock, R. H. Jones, and H. Clapham for authority to act as Diocesan Lay Readers. Prior to admitting the Readers, the Archbishop gave an address in which he expressed thankfulness for the work accomplished by the Lay Readers, and wherein he laid down some of the general principles which should guide a Bishop in sending forth men for the work, and in determining the qualifications they should possess. The address, which was listened to with close attention, evidently impressed itself firmly on the minds of the hearers.

Following the Service, a meeting was held in the Chapter House, when the Rev. G. A. Chambers gave a resume of the subjects decided upon for the forthcoming examination. Several matters of interest were also discussed.

St. Paul's, Chatswood.

The social in connection with the 13th Anniversary of St. Paul's Church, Chatswood, was held in the Church grounds on Wednesday evening, December 2. There was a very large and representative attendance of parishioners, and feelings of universal regret were expressed that Mr. and

Mrs. Howe were so soon to leave the parish. The three Churchwardens each testified as to the value of the work done by Mr. Howe, and a letter was handed to him on their behalf and the Parish Council, expressing appreciation of this, and regret at the severance of their relationship at so early a date. As a further evidence of goodwill, Mr. Howe was presented with a purse of sovereigns from the parishioners, with every good wish and sincere desire that his ministrations in the parish of "All Souls," Leichhardt, would be divinely blessed.

Anniversary Services were held in St. Paul's Church, last Sunday, when in spite of the intense heat, the congregations were large. Rev. G. Harward Cranswick, and Rev. C. M. Statham were the preachers, and the offerings on behalf of the Church Funds amounted to nearly £80.

A Shadowed Christmas.

The Archbishop, writing in the "Diocesan Magazine," says:—

"Christmas will, this year, be a shadowed Christmas, but the message of Bethlehem will surely come with a special message to a distracted world. In its deepest Christmas joy I trust that your hearts will find a sense of peace undisturbed by the anxieties and tumults that haunt your lives outside. This Christmas we look a little further back than we are wont, behind that threshold on which the angels sing."

St. Philip's, Auburn.

"Go to Church" Sunday, on November 20, at St. Philip's, Auburn, was a great success. The "Parish Messenger" says:—

"We have reason to be gratified with the large numbers who attended the services at our three Churches on this day. Over 200 more attendances were recorded for the day than on the previous Sunday, which may be taken as an average Sunday. Many strange faces were observed in the congregations. It is hoped that such may soon become familiar. The effort that was made to be in the House of God on that day might be made with profit surely by all on every Sunday. Principal Davies, who preached at St. Philip's, in the morning, set before us the only valid reason for going to Church—it was contained in the word "Worship." God is a Spirit; they that worship Him must worship Him in Spirit and in Truth."

Mothers' Union.

The half-yearly meeting of Secretaries and workers of the Mothers' Union was held last Thursday, Dec. 3, in the Chapter House, Mrs. Wright presiding. The inclement weather kept many away who otherwise doubtless would have been present. Many Branches of the Union were represented, and the reports read of the work carried on under the auspices of the Union, were, on the whole, satisfactory, and showed it to be a living influence. Mrs. Wright announced that the majority of Branches had voted that the memorial to the late Mrs. H. C. Dangar (who founded the Union in this country) should take the form of book prizes to be given to the boy and girl who attain a required number of marks in the Annual Scripture Examination for pupils of the Public Schools.

The Secretaries of the Union were urged to make greater use of the library at the disposal of members of the M.U., the books of which are lent free of charge. A catalogue will be supplied on application to the Gen. Secretary.

NEWCASTLE.

St. Mary's, West Maitland.

On Saturday last the Bishop of Newcastle dedicated the new wall and memorial gates at St. Mary's, West Maitland. The Federal Band was in attendance, and after the ceremony, afternoon tea was provided in the Rectory grounds.

The wall, including the gates, cost about £250. The Ladies' Association is giving £100; Mr. John Rourke kindly provided £54—the entire cost of the gates, which are of a specially solid and beautiful character, and are erected as a memorial to the late Mrs. John Rourke.

COULBURN.

(From a Correspondent.)

Cootamundra.

A site has been secured, and a wooden Church is to be erected at Brawlin, in the parish of Cootamundra.

COOMA.

Archdeacon Bartlett dedicated in St. Paul's Church, Cooma, the Charles Garnock Memorial Windows. The Cooma Church, by these and other improvements is rapidly becoming one of the most beautiful sanctuaries in the Diocese.

ARMIDALE.

(From Our Own Correspondent.)

Appointment to Tamworth.

At a meeting of the Board of Presentation, on Friday last, Canon Fairbrother was appointed Vicar of Tamworth in succession to Archdeacon Johnstone, who has been recently appointed to Armidale. The Vicar designate of Tamworth has been in Orders since 1898. He was Curate of Grafton, 1898-9, then Minister-in-Charge of the Beltinger and Nambucca, 1899-1901, in which latter year he was appointed to his present cure of Inverell.

He is a man who has taken a prominent part in Diocesan work, being on all the important Diocesan Committees. For some years he has been elected, annually, Hon. Clerical Secretary of Synod, and a more efficient Secretary it would be difficult to find. He will commence his duties probably on Feb. 1st, in Tamworth.

VICTORIA.

MELBOURNE.

(From our own Correspondent.)

Church Missionary Association.

Cleaners' Union.—Some 70 members of the Cleaners' Union had a most helpful quiet afternoon at St. Mary's, Caulfield, on Saturday last, at the invitation of the Vicar, Rev. H. T. Langley. Addresses were given by Mr. Lee Neil, president; Mr. G. F. Doyle, and Miss Williamson, general secretary. Mr. Langley gave a closing meditation at the celebration of Holy Communion.

Our Boys.—The Boys' Missionary Band Executive is arranging for a Boys' Camp at Eltham from December 26 (Boxing Day) to December 30, inclusive. Full particulars may be obtained from the C.M.A.

Our Missionaries.—News is eagerly awaited as to what Miss E. E. Martin, of Mosul, is doing as the result of the disturbed conditions in Turkey in Asia. It is hoped that she left some time ago for Bagdad. Miss Sophie Dixon, writing from Mombasa, tells us that there is great unsettlement in German East Africa, and some of our missionaries in China have found it difficult to combat the untruths circulated by German influence that Britain was responsible for the war. A special prayer meeting was held at the C.M.A. Rooms yesterday to pray for the missionaries.

Aborigines in Victoria.—The secretary of the Association recently paid a visit to the Lake Condah Mission Station in Western Victoria. He was very pleased with what he saw of the working of the station. Captain

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St. James', Ivanhoe.

The new Parish Hall and Grammar School in connection with St. James' Church, Ivanhoe, was formally opened by the Archbishop, on Saturday last.

BALLARAT.

Diocesan Grammar School.

The recent Fete, on behalf of the Diocesan Grammar School for Boys, resulted in a profit of over £325, which is regarded as very satisfactory. The Archbishop of Ballarat, says the "Church Chronicle," was for months a tower of faith, and a treasure of persuasiveness. Miss Eddington and Mr. S. J. Holgate, as Hon. Secretary and Hon. Treasurer of the Fete, were two indefatigable workers, more than equal to all demands.

Christ Church, Warrnambool.

At Christ Church, on Sunday morning, November 29, in the presence of a large congregation, Mr. Walter Manifold, M.L.C., unveiled the stained glass window which he and Mrs. Manifold had presented as a thank-offering for many happy years they had spent in Warrnambool. At the same service a silver chalice, presented by Mr. John Fletcher in memory of his son (Mr. R. J. Fletcher), who died last year, was dedicated by the Rev. T. P. Bennett.

GIPPSLAND.

(From Our Own Correspondent.)

IMPRESSIONS OF THE SYNOD.

The first session of the Fourth Synod is now an event of the past. But the enthusiasm which it raised, the inspiration which it imparted, and the spirit of fellowship which it created remain, and the influence of these forces will operate throughout the Diocese.

A Tacitful Bishop.

The Synod which occupied two days, passed off without a single note of discord. This is nothing unusual, and it may be due to the wonderful combination of gifts which our Bishop possesses for making the Diocesan machinery run smoothly, quietly, and effectively all the time.

There was a record attendance, and only one of the clergy absent. "The Apostle of Gippsland," the Rev. John Martin, was again with us. (Mr. Martin is eighty-three, and still drives thirty miles on Sunday to his services.)

A Very Grave Danger.

Several Bills passed through all their stages and received the Bishop's assent. One Bill, which was to enable women to vote for Lay Representatives in the Synod, aroused in one of the youngest clergy, who sat in Synod for the first time, grave anxiety and deep concern, lest the Bill should be the "stepping-stone to the admission of women as members of Synod." This he considered as a "very grave danger," "a thing most undesirable." These remarks brought the Bishop to his feet, who assured the Synod "that there was no need for alarm, and that they must deal gently with the young speaker as he was only recently married."

Useful Discussions.

A splendid debate (led by the Rev. E. F. Pelletier, Hon. Secretary), took place on the Home Mission Fund. Nearly every member of the Synod took part in it, and no less than three hours were usefully and profitably spent in discussing the various phases and aspects of the work and fund. The Synod in carrying the motion, pledged itself to raise £900 before the end of the year.

A motion suggesting to the Vestries that the Clergy should receive the Easter Offerings, was passed. The social side of the Synod was well provided for by the Hospitality Committee, who invited the clergy each night to "High Tea."

Breakfast with the Bishop.

On Thursday morning the members of Synod were the guests of the Bishop at breakfast. There were also present, the Bishop of Bendigo, and Rev. A. R. Ebbs. The Archdeacon, at the close of a sumptuous repast, thanked the Bishop for his hospitality, and he was supported by the Rev. E. T. Pelletier, R.D., in a humorous speech, which put the guests in a merry mood. The Bishop, in a very brief and feeling manner, responded, and stated that he trusted they would meet under similar circumstances for many years to come.

Diocesan Festival.

On the evening of Thursday, November 26, the Diocesan Festival was held at Maffra, and passed off successfully. The Bishop of Bendigo and the Rev. A. R. Ebbs spoke on the importance of Home Mission work. There was a large attendance of members of the Synod, who drove out from Sale to be present at the Festival, and thus ended a very happy week.

QUEENSLAND.

BRISBANE

(From Our Own Correspondent.)

Day of Intercession.

December 4th was observed as a day of intercession for the war. At the Cathedral there were two celebrations of the Holy Communion, followed by services at 12.30, 1.30, and a short service before evensong, also at 8 p.m. The Archbishop conducted the intercessions at noon. The services were short and simple, but one could see by the earnestness that prevailed that they supplied a real need to the worshippers.

Church Schools.

The Archbishop will be kept busy now that the schools are breaking up. He will distribute the prizes at the Church of England Grammar School for Boys, at Southport, where the work of the head master, Rev. H. H. Dixon, M.A., has had such phenomenal success. Also he will visit the High School, Albion. This school is under the care of the Sisters of the Sacred Advent. In addition he will distribute the prizes at the Cathedral School for Boys, where the present head master, Rev. W. P. F. Morris, B.A., is building up what promises to be an excellent school. The Bishop will then journey to Toowoomba, to the Church Grammar School for Girls, generally known as the Glennie Memorial School. Before leaving he will dedicate the new chapel in connection with St. Michael's Industrial School, Clayfield.

TASMANIA.

(From Our Own Correspondent.)

Missionary Matters.

We have been having quite a missionary week. On Monday (St. Andrew's Day) there were services in the Cathedral for most of the day, and intercessions during the intervals. Various clergy preached at the different services, which finished up with evensong and a sermon by the Bishop. The next day the first of the annual C.M.A. meetings began by a missionary "rally" at the Synod Hall, with the Bishop in the chair. The Bishop was also the first speaker, and paid quite a glowing tribute to the work of the C.M.A. in Victoria for their "earnestness, devotion, and self-sacrifice, coupled with their sane and practical work." The Bishop speaks clearly and to the point, and is very keen on missionary work. The Rev. S. Armonson then spoke of his work as a missionary in India, and, after him, our deputation, Mr. Broome-Smith, who, aided by splendid lantern slides, gave a really magnificent address on Africa.

On the Wednesday we listened to an earnest and searching Bible address by the Rev. R. Raymond, the new Rector of Ross,

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and came away thanking God for sending him to our Diocese. This was followed by a Prayer meeting and annual Gleaners' tea, and later on a service in St. George's Church, when the Rev. A. Gamble, of Richmond, preached. The next evening the annual business meeting was held in St. George's new Sunday School—the first ordinary meeting there, which, being a missionary meeting, was a happy omen. Our president, Mr. R. C. Kermode, was in the chair, and the hon. sec., Rev. D. Baker, presented their reports, the latter showing, unfortunately, a deficit over last year's, the total sum raised in the island being about £444. The Rev. R. Raymond, Miss Nisbet, and Mr. Broome-Smith then spoke, and much the audience enjoyed their addresses. Altogether, although the reports were not so encouraging as last year, there is very much to give us hope for the future, and for this we thank God and take courage.

NEW ZEALAND.

Bible-in-State-Schools League.

The following Pastoral Letter has been issued by the Bishops of New Zealand to the Members of their flock in the present crisis:—

We, the Primate and Bishops feeling deeply our responsibility to God and to those members of the body of Christ committed to our care, do hereby make our solemn appeal to them to put religious principles before party preferences in the exercise of their rights in the election of members of Parliament.

That we are driven by Parliament itself to adopt this course is shown by a brief review of the history of this movement. Ever since the enactment by Parliament of a Bill which excluded the Word of God from the public schools and divorced the teaching of religion from the education of the children of the people, the conscience of the majority of the people of this Christian country has been wounded and their religious convictions have been outraged. Speaking for our own Communion we say that unceasing efforts have been made from that time to obtain an amendment of the Act by the removal of these disabilities. Few, if any, meetings of our representative Church Assemblies have taken place since that date without vigorous discussions on this subject ending with petitions to Parliament to afford relief; and we are aware that similar dissatisfaction with a merely secular system has also been strongly expressed by other denominations. These petitions and representations were either entirely ignored by Parliament, or received the somewhat contemptuous answer that as the plans put forth by the several bodies were not identical, Parliament would not even take the subject into consideration until the religious bodies had themselves agreed upon the conditions under which such instruction should be given. Agreement has been arrived at by the representatives of 75 per cent. of the people of this country who have adopted a plan, which by almost universal and unchallengeable testimony, has been proved to work well wherever it has been applied; but the Parliament of this democratic country appears disinclined to afford the parents and people generally an opportunity of expressing their judgment upon it.

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Correspondence.

Christianity and the Sword.

To the Editor, "Church Record."

Sir,—It is always looked upon as one of the grave weaknesses of Islam that the false Prophet advocated the use of the sword in furtherance of the kingdom of God upon earth. The Christian Church in darker ages has not been free from the same error. The old Crusader, with his intense enthusiasm for the Cross, though he may find our enthusiasm as we read of his self-sacrifice and valour, does not appeal to us as altogether the best exponent of the teaching of the meek and lowly Christ of God. But, strangely enough, or not, the error seems to be still with us. You, yourself, Mr. Editor, would almost appear to have been seized upon by this microbe, for, in your otherwise excellent note on "Is Christianity a Failure?" you quote striking words from the Bishop of London and the Archbishop of York, that might well have been spoken by some fiery Crusader of other days. These two right reverend fathers show clearly enough their direct succession, certainly from one of the Apostles. It was St. Peter, I think, who feared the destruction of Christianity in the Person of its Founder, and struck a courageous blow in its defence. But the after warning from Christ Himself may well make the Christian of to-day pause and think and pray when appealed to by the same temptation. "My kingdom is not of this world, else would my servants fight." The call to fight is certainly not to depend or extend the kingdom of God, our only justification for participation in the grim and bloody struggle is, not even the affirmation or defence of principles, but the sheltering and defence of the weak and oppressed of the earth.

PERPLEXED.

To the Editor, "Church Record."

Sir,—Your note on "Is Christianity a failure?" is very similar to many other notes on the same subject, and just as erroneous. You say, practically, that the fate of Christianity depends upon the present war. Now Christianity is an individual and personal matter, and while one individual loves Jesus Christ, Christianity is not at an end. Would you, Mr. Editor, turn atheist if Germany won? Would all the clergy? Would all the Christian laity? If not, Christianity would not come to an end. Is God not able to protect His own, and can the German Em-

pire do what the Roman Empire failed to do with all its persecution?

—PETRO.

[When writing the Note to which our correspondents refer, nothing was further from our thoughts than the idea that Christianity should be propagated by the sword. We repudiate that conception quite as strongly as they do. Our object was to show, that so far as the British are concerned, the war represents the triumph of Christianity for it is waged by them, not for self-aggrandisement, but to maintain the rights and liberties of others. Such action is the result of Christian ideals. There is not a word in our Note (except in the quotations), which suggests the idea of advancing the Christian Religion by force of arms. We quoted the words of the Bishop of London, and the Archbishop of York, as being generally in support of the same idea, viz., that the British in the war were impelled by Christian principles. We admit that these passages seem to teach that the future of Christianity depends on the arbitrament of arms, but no one who knows much about these two Bishops, could really imagine that they seriously held any views so radically opposed to the teaching of the New Testament.—Editor.]

Sunday Observance.

To the Editor, "Church Record."

Sir,—If there is one thing more than another that the average man admires, it is consistency to a principle. And if there is one thing about which there is more inconsistency than another, it is in the matter of Sunday Observance. It is painful to see the number of clergy that travel by train, tram, and boat, on the Lord's Day. How can these

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men justify their position? Is it justifiable? If so, I and many others would like to hear it defended. For there is nothing more perplexing than to hear what was said by a clergyman in a suburban Church recently. He was denouncing the Sunday desecration, and to show how great it was said, "In each of the two trains on which I travelled this morning, people were standing. There was not a vacant seat?" Is there any principle in this question? Is there any consistency to that principle?

—ORANA.

Parties in the Church.

(To the Editor, "Church Record.")

Sir,—I fear I cannot give your correspondent "Suburban," in your issue of 17th November, explicit instances of "Unbearance and uncharitable treatment." What I had chiefly in mind when I wrote—was the mental attitude of Evangelicals towards those who differ from them. Evangelicals too commonly look down on the teaching of the High Church party, as absolutely barren of all good. Their teaching does produce Christians (weaklings, perhaps), but still Christians, and for this we may well rejoice.

Our Lord Himself did not forbid those who were casting out devils in His Name, though they followed not with Him; and St. Paul rejoiced that even through contention the Gospel might be preached. Our High Church brethren do preach the Gospel, with some grave perversions, I admit; and my contention at the first really meant no more than this—that we should think of those from whom we differ more in the terms of 1 Cor., xiii., than we are accustomed to do.

As regards what I said of our Evangelical fore-runners, I must refer "Suburban" to any history of the Evangelical party in the first half of the Nineteenth Century.

AN OLD DISCIPLE.

The Woman's Page.

The Church—the Mother—the Sons.

We cannot be sufficiently grateful for the worth, the usefulness, and nobility of many of the clergy who have risen from the ranks. At the same time, it is deplorable that so few young men, belonging by birth to our ruling families and to the moneyed classes, are in Holy Orders, although they ought, from early associations and training, to be well fitted to become leaders of men.

Let us consider some of the reasons why this is the case, as there are several difficulties in the way.

Men frequently object to spend the money requisite, for the prolonged education of a "parson" son. (From a commercial point of view it is, of course, a bad investment.)

The Vicar of an important parish said, in the writer's hearing: "I want a curate, but he must be one of the first water."

What did he mean? He meant that the man he required must be deeply in earnest, well-born, courteous, intelligent. He must have been educated at one of our best public schools, then at Oxford or Cambridge, and lastly spent a year at a Divinity College not only to learn his work, but to learn also the art of dealing with men. This involves considerable expense (about £2000, including a preparatory school), and is impossible for people with very narrow means.

But why should it be impossible for the well-to-do? Apparently it is so.

When one remembers the money spent as a matter of course, by even the moderately rich, on motoring, sport, expensive furs, jewels, amusements, etc., one cannot but marvel at the ingratitude of some of God's

children who grudge an extra thousand expended on a son's education, to do Him service and to extend His Kingdom.

A wealthy woman was complaining to a friend of the unfortunate manners and habits of a clerical guest, to whom she was giving a few days' hospitality. She went on to disparage the clergy, and criticise the social status from which many of them are drawn. The friend remarked: "There is a remedy. What are your sons doing?" "Oh, we could not dream of that!" was the quick reply (meaning that she could not encourage them to be ordained); "there is no money in it."

The fear of future poverty for their sons is the primary reason why so few parents wish them to take Holy Orders. A curate's stipend is small; but so, for instance, is the pay of a subaltern in the army. In the latter case, his pay is, as a matter of course, supplemented by an allowance from parents or guardians if it is required. (The contrast between the curate's solitary life in lodgings with that of his soldier brother in the mess is great.) Livings, too, are mostly small, and the incomes fluctuating and uncertain; and it must be remembered that there are no pensions forthcoming for the widows and fatherless children of the clergy, so that it is exceedingly important that they should have private means, however small.

Some people say, too, that when a naturally religious boy goes to a public school, where he receives the best of discipline in nearly every way, his religion is knocked out of him; partly by his schoolfellows, keen on professions more attractive to the average boyish mind than that of a clergyman; sometimes by insufficient encouragement from the masters, seldom themselves in Holy Orders. In this way the training at home may be cancelled at school. Boys are not generally strong-minded enough to take their own course against such odds.

Cannot we members of the Mothers' Union, daughters of the Church of England, firmly resolve (God helping us) so to train and nurture our sons as to awaken in some of them a desire to be ordained? Can we not teach our husbands and families to look upon the sacred Ministry of the Church as a desirable and honourable profession for them? Ought we to make excuse, and in so doing deliberately refuse to encourage a son to respond to a call from God?

"Do you suppose," a rich man said the other day, "that I would make my son a poor curate?"

And yet it is the simple fact (as Mr. George W. E. Russell puts it in his article on "The Use of Wealth," in the "Manchester Guardian"), "that Eternity is more important than time, and the soul than the body—or even the intellect."

The same writer recently quoted the following passage: "Here thou art but a stranger, travelling to thy country, where the glories of a Kingdom are prepared for thee; it is therefore a huge folly to be much afflicted because thou hast a less convenient inn to lodge in by the way."—"Mothers-in-Council" (adapted).

THE TIDE IS SURE TO WIN.

On the far reef the breakers
Recoil in shattered foam,
Yet still the sea behind them
Urges its forces home:

Its chant of triumph surges
Through all the thunderous din—
The wave may break in failure,
But the tide is sure to win.

O mighty sea! thy message
In clanging spray is cast;
Within God's plan of progress
It matters not at last.

How wide the shores of evil,
How strong the reefs of sin—
The wave may be defeated,
But the tide is sure to win!

—"The Outlook."

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Some Aspects of Truth.

XI.

THE REAL OBJECTIVE PRESENCE. (Concluded.)

The Teaching of the Real Presence.

The teaching of the Real Objective Presence is that there is in, with, under the elements, an actual reality, viz., the "real" Body of Christ—the whole Christ, Godhead, and manhood, in every particle of the bread and drop of the wine. It is not of course implied that this Body of Christ is a material body of flesh or blood, but that it is an actual Spiritual Body—by some said to be the "glorified Body," in some wonderful manner brought from Heaven to be locally, or super-locally, present on thousands of altars at the same time. But whatever the explanation, it is taught that upon the words of consecration the actual Body is in the elements themselves, irrespective of reception. Christ is present on the altar, hence the adoration of the real Christ in the elements, their reserva-

tion and elevation. Now that this is the teaching of Ritualism there can be no question, and it is simple affectation to deny its similarity—nay, identity with Romish teaching.

Christ is Present.

There is, of course, a real, i.e., true Spiritual Presence of Christ at the Holy Communion, a Real Objective Presence indeed, as even Mr. Dimock, that great defender of Evangelical truth, allows the expression, but that Presence is to the soul by faith. "The Body and Blood of Christ, which is verily and indeed taken and received by the faithful in the Lord's Supper." "To such as rightly, worthily, and by faith, receive the Supper of the Lord, the bread which we break is a partaking of the Body of Christ, and likewise the cup of blessing is a partaking of the Blood of Christ." (Article). It must always be carefully noted that the Holy Communion is a remembrance of the sacrifice of the death of Christ. It is most distinctly a Communion with the sacrificed Body on the Cross. The bread is broken to signify the crucifixion, and the wine poured out as His Blood was

shed. Under the old dispensation the worshippers partook of the sacrifice, or they had no interest in its benefits. This was evidently the teaching of our Lord in St. John vi. Christ was the bread of life, and He said "the bread which I will give is My flesh for the life of the world." "He that eateth My flesh and drinketh My blood abideth in Me, and I in him." Although not spoken directly of the Sacrament, yet these words give its true Spiritual meaning. The words imply the violent death—the separation of Body and Blood. The words of delivery are "The Body, &c., which was given &c.," meaning the crucified Body; "the Blood &c., which was shed," meaning the Blood of the Cross, which was poured from the veins of Christ. The elements are the symbols, which stand for the things signified. The elements themselves do not save—but they effectually present to our souls and spirits the Body and Blood on the Cross. Time and space are annihilated and we are brought to the foot of that Cross where our sins were atoned for, and at the moment of Communion we verily receive the Body and Blood. Of course we cannot really orally eat the crucified Body except by symbol and representation. Christ said His words were Spirit, and the Jews need not have given them a carnal sense. This is the true and sensible Real Objective Presence—the Body sacrificed upon the Cross. The actual presence of the Body and Blood in the elements themselves is a dangerous deceit as it brings with it the false teaching of priest-craft.

The Crucified and the Glorified Body.

There is absolutely no necessity to confuse the true and evident view of the crucified Body with any erroneous teaching as to the glorified Body. Of course the crucified Body at the Resurrection became glorified, and still bore the sacred marks of the crucifixion, but when the bread is broken in the Communion, it is not the glorified Body which is broken, and there is no ground whatever for thinking that the glorified Body is on the altar in a wafer. The Sacrament (meaning the elements) "was not by Christ's ordinance reserved, carried about, lifted up or worshipped." In the Black Rubric any adoration to the Sacramental Bread and Wine is practically forbidden, or unto "Any Corporal Presence." Ritualists shelter themselves from this Rubric by averring that they do not intend any Corporal Presence, because they do not teach a "material" presence. But Corporal means not specially material, but "Any" bodily presence of "Any" kind whatever! How thankful we ought to be to the Reformers for the care with which they abolished the false teachings of sacerdotalism! That the crucified Body is that which we receive at Communion is seen by Jewel's words "The grace flowing from Christ's Body upon the Cross, and given to the faithful in the ministration of the holy mysteries, oftentimes beareth the name of Christ's Body, and is the ground and substance of the Sacrament, and whosoever is partaker of this grace is also partaker of Christ's Body." Dean Jackson says "The present efficacy of Christ's Body and Blood upon our souls, or real communication of both, I find unquestionable." Archbishop Secker says "The real presence of Christ in the Sacrament has always been believed, but the monstrous notion of His bodily presence

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was started 700 years after His death."

No more convincing argument against the fact of a Real Objective Presence in the elements as necessary to a true Communion is found, than the third Rubric in the Communion of the Sick, in which it is stated that true repentance and faith are the only requisites to eating and drinking the Body and Blood of Christ, the elements themselves not being present.

While Evangelical Churchmen would utterly refrain from adoring any presence of Christ in the consecrated elements, such adoration being in their view a species of idolatry, they yet regard "these creatures of bread and wine," with the greatest respect and reverence as being set apart solemnly for sacred use in the Sacrament of the Lord's Supper in which the faithful have a living Communion with a Saviour, Who is present to bless them.

The Holy Communion or the Mass.

The great object of the Reformers was to convert the Mass into the Holy Communion as we now have it. The object of the Anglo-Catholic movement is to undo the Reformation, and to convert the Holy Communion into the Mass again, and, sad to say, this effort is succeeding to a great extent. The wearing of Mass Vestments is becoming prevalent in our Church, which so far is losing its Protestant and Evangelical character, and will in consequence, lose in a measure its position and power for good. Some readers may think this subject of the Real Objective Presence a mere academic one, and of no practical importance. The men who reformed our Church did not so think. Rather than accept the doctrines of Rome and the teaching of the Mass they resisted unto death, as the Martyr's Memorial in Oxford testifies. Cranmer, Ridley, Latimer, Hooper, and no fewer than 246 men and 40 women, principally at the instigation of Mary of infamous memory, suffered death, were burned at the stake, rather than accept the doctrine of the Real Objective Presence as taught by Rome. Surely the memory of these martyrs ought to avail in keeping out the false teaching which is fast Romanising our Church, and yet there are found men of learning occupying high positions in the Church of England, who are helping to undo the work of the Reformers, and to bring our Church again into bondage to mediaeval superstitions, from which in the providence of God we have been mercifully delivered.

Helps for Quiet Moments.

The Sins of Omission.

There comes an hour of sadness
With the setting of the sun,
Not for the sins committed,
But the things I have not done.

I ought to have been stronger,
But the crisis found me weak;
And now I am regretting
The word I did not speak.

I see an arm outstretched,
And vain its empty grasp;
And I must still remember
The hand I did not clasp.

A great cause, lacking helpers,
Was weak because unheard;
I might have been its champion,
But did not say the word.

Attacked by stupid malice,
I heard a man malign;
I stood in coward silence
And did not speak my mind.

And so as night is falling,
How bitterly I rue
The words I have not spoken,
The things I did not do.

—Selected.

Soul Winning.

If to be a Christian is worth while, then the most ordinary interest in those with whom we come in contact should prompt us to speak to them of Christ.

If the New Testament be true—and we know that it is—who has given us the right to place the responsibility for soul-winning on other shoulders than our own?

If they who reject Christ are in danger, is it not strange that we, who are so sympathetic when the difficulties are physical or temporal, should apparently be so devoid of interest as to allow our friends and neighbours and kindred to come into our lives and pass out again without a word of invitation to accept Christ, to say nothing of sounding a note of warning because of their peril?

If to-day is the day of salvation, if to-morrow may never come, and if life is equally uncertain, how can we eat, drink, and be merry when those who live with us, work with us, walk with us, and love us, are unprepared for eternity because they are unprepared for time?

If Jesus called His disciples to be fishers of men, who gave us the right to be satisfied with making fishing tackle or pointing the way to the fishing banks instead of going ourselves to cast out the net until it be filled?

If Jesus Himself went seeking the lost, if St. Paul the Apostle was in agony because his kinsmen, according to the flesh, knew not Christ, why should we not consider it worth while to go out after the lost until they are found?

If I am to stand at the judgment seat of Christ to render an account for the deeds done in the body, what shall I say to Him if my children are missing; my friends not saved, or if my employer or employee should miss the way because I have been faithless?

If I wish to be approved at the last, then let me remember that no intellectual superiority, no eloquence in preaching, no absorption in business, no shrinking temperament, no spirit of timidity can take the place of, or be an excuse for my not making an honest, sincere, prayerful effort to win others to Christ by means of the "Personal Touch."—From "The Personal Touch in Service," by J. Wilbur Chapman, D.D.

THE VALUE OF WORK.

Thank God every morning when you get up that you have something to do that day that must be done, whether you like it or not. Being forced to work and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle never know.—Kingsley.

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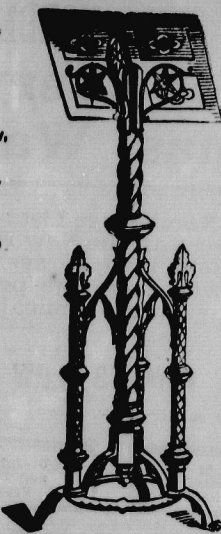
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Current Topics.

The subject for the Fourth Sunday in Advent is "Christ's presence with us," as a means of preparing

Fourth Sunday for the Second Coming.
In Advent. In the Gospel (St. John i. 19-28) the key-note of the

Sunday's teaching is struck in the Baptist's words, "There standeth One among you." Christ is present with us; some know Him not; but to others has come the joyous consciousness of His presence. Walking with the Saviour day by day, they are able to prepare, both for the Festival of Christmas, and the time when the Lord shall return for His own. The Epistle (Phil. iv. 4-7) strikes the same note as the Gospel, "The Lord is at hand." Because of that Sacred Presence we are to rejoice in the Lord; let our moderation (or forbearance) be known unto all men; and be anxious for nothing, looking always to God for help. Then the Peace of God shall guard our hearts and minds through Christ Jesus. In the Collect, we pray to the Father to raise up His great power and come among us, and with great might succour us, so that in

spite of the hindrances caused by our sins and wickedness, His bountiful grace and mercy may speedily help and deliver us.

For Christmas Day the subject is "Christ's Birth and Man's New Birth."

In the Collect both these Christmas Day thoughts are emphasised.

We commemorate the greatest of God's gifts to us in the Person of His "Only Begotten Son"; we pray that we, being regenerate and made God's children by adoption and grace, may daily be renewed by His Holy Spirit. The Epistle (Heb. i. 1-12) sets forth the supremacy of the Saviour. God spoke in time past by the prophets, but now He has spoken by His Son, "the brightness of His Glory and the express image of His Person." The Gospel (St. John i. 1-14) commences by teaching the eternal existence of the Divine Word, "The Word was God," and shows how in due time, "The Word became flesh and dwelt among us." The second morning Lesson (St. Luke ii. 1-15), tells how this was accomplished when Jesus was born at Bethlehem. The second evening Lesson (Tit. iii. 4-9) speaks of the "kindness and love of God our Saviour," as displayed in the Gospel scheme of salvation. The first Lessons are from Isaiah, containing Messianic prophecies, "Unto us a Child is born," etc., "A Virgin shall conceive and bear a Son, and shall call His Name Emmanuel." The proper Psalms, and the proper preface in the Communion Service also express thankfulness because of the good tidings of great joy to all people, "Unto you is born this day, in the city of David, a Saviour which is Christ the Lord."

The methods of warfare as practised by the German nation, will form, for future generations, a curious commentary on the well-known German criticism of the Old Testament. "That treacherous woman Jael" (sic) will shine by comparison with the present day exponents of German culture; and Joshua's disposal of Achan and his family will sink into insignificance beside the horrors of the invasion of Belgium by men who are looked upon, even by German theologians, as almost the vicegerents of God Himself. On the other hand, there are not wanting men of standing in English circles of the same branch of scholarship who might find it possible to use with some satisfaction the much criticised and abused imprecatory Psalms. In fact, we are not sure that some of the statements that have been made, the pious wishes uttered,

and the striking prophecies applied, do not cause even David's utterances, on like occasions, to seem mild in comparison. We quite agree with the Chief Justice of New South Wales that there is sometimes a danger of misplaced kindness and generosity, especially at a time like the present, when the Empire and its Allies are passing through anxious and threatening clouds. But it is also possible, and more probable, that we may err on the other side because of the sore trials and disastrous happenings which are being needlessly exaggerated by the treacherous methods and brutality of the German soldiery. We are constrained to say that some of the excited and exciting utterances of divines who affect to view with horror the inclusion in the sacred Canon of God's Word, of some things which are shocking to present-day morality, ought to be carefully reckoned with in the next volume of Biblical Criticism. German criticism is as much open to question as German steel and German culture.

One of the great Australian dailies recently had a facetious leading article on "Boycotting the devil." The reference was to the new departure in strikes in the Mother State of New South Wales—the threatened drink and gambling strikes. From his own point of view, the writer of the article may seem correct; but his own point of view happens to be too low, and is too near for any true perspective of the situation. The devil has often over-reached himself, and so defeated his own purposes; but you will never see him deliberately boycotting himself. He may seem to do so to the hillock-moralist, who cannot get the mountain view of the disposition of the devil's forces, and labours under the strange delusion that peace and harmony exist in the devil's kingdom. A more ludicrous misapplication of the words of Scripture can hardly be imagined than is supplied to us by the leader-writer in question. Fancy hell being mistaken for "a primitive Arcadia," and the application to it of the words of Isaiah, "There the wicked cease from troubling, and the weary are at rest." Alas for the knowledge of Scripture possessed by some newspaper men!

The devil is no prince of peace and goodwill; and no true socialism could ever flourish under his aegis. The strength of his appeal is the innate selfishness of fallen man, and men's selfish passions will ever produce internecine strife whether in the threatened drink and gambling