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Vol. VI., No 3

JANUARY 31, 1919.

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**Current Topics.**

The hearts of his subjects the world  
over will have gone out in loyal sym-  
pathy to our graci-  
**The King's Sorrow.** ous sovereign and  
his beloved consort.

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

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

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

The Conference of the Church Pas-  
toral Aid Society, recently held in Eng-  
land, has put into a  
**Re-construction.** practical shape the  
results of its delibera-  
tions. It places before Church-people  
the great task of "the evangelisation  
of England and the English people."  
There can be but small danger of any  
reasonable Christian replying that that  
task has been accomplished. The  
Kingdom of God claims dominating  
influence in all spheres of human life;  
and we are all too sadly aware that  
that claim is not yet acknowledged  
and yielded to by millions in our own  
English Christendom, who yet "pro-  
fess and call themselves Christians."  
The conference has issued a re-call to  
Prayer and Bible Study—and then  
passed on to emphasise the necessity  
of—

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

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

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

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

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

Along the same lines runs the "sug-  
gestions" issued by the Parent Com-  
mittee of the C.M.S., and ar-  
**The Call** rived at with a remarkable  
to **Pray.** unanimity by five provincial  
conferences of its supporters.

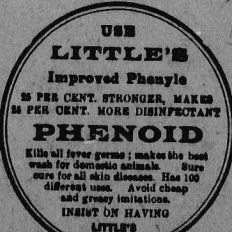
After stating as their great aim: "To  
win the Church Militant at home to a  
standard of service parallel to the sacri-  
fice shown by the soldiers of the  
Cross in the Mission Field," they im-  
mediately suggest "that a united effort  
be made in this present hour of  
need to restore prayer to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

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

The Great War has given rise to  
unique associations and relations be-  
tween men who have  
**Comrades of the Great War.** shared with one an-  
other the hardships  
and dangers of the

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

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

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to take the place of essentials, and men have given their support, silently or otherwise, to a party from which they in reality are differentiated to a much greater extent and more fundamentally than from another section with whom they are often in fundamental agreement.

Some recent correspondence in the "Church Times" illustrates our point, and the letter we quote below has in it a very real application to the surprising situation to which we have referred. The letter is as follows:—

**"Let the Trimmings go."**

"Sir,—I was greatly interested to see the above at the conclusion of Father Strong's note from Salonika. It really needed to be said—and not only in the connexion which he intended."

"You, sir, will know from my name that I am trying to do my part for the Catholic Faith at a point where it is at the present moment being most vehemently assailed. I wonder do our brethren in the south realise how much our power to fight is weakened at times by their action?"

"We are accused here, as usual, of Romanism. In a part where churchmanship is so little developed that in our deanery of over 25 parishes there is but one (so far as I know), besides our own, with so elementary an external as altar lights, such a cry is sufficient to condemn us entirely in the sight of the public. In reply we indignantly repudiate any hankering after Rome, and base our use of vestments and our sacramental teaching on the Catholicity of the Church of England herself. But the bitter thing is that our opponents have but to turn to the announcements of some of our churches to give us the lie direct. When they see distinctly Roman services announced under their Roman names, what are we to say?"

"Surely, if our Church is a true part of the Catholic Church, all really essential Catholic practices are contained within her recognised formularies. Is it, then, too much to expect that those who have already reached that standard should be content therewith, for the sake of their brethren who have still to strive, amidst ignorance and prejudice, for vital principles of the Faith?"

"Further, if we are to win over our adversaries, as we hope to do, how can we do it better than by presenting an example of zeal for souls, and of scrupulous fidelity to the standards which they themselves recognise?"

"PRIEST-IN-CHARGE."

**THE AUSTRALIAN BOARD OF MISSIONS.**

**Three Lenten Offerings for 1919.**

**The Children's Lenten Offering** is being organised on the same lines as in previous years. Envelopes are to be issued and we are assured that the clergy and Sunday School teachers will everywhere encourage the children to help. Offerings may be allotted for any Mission of the Church, or be sent to the General Fund of A.B.M. The children's offering has grown in seven years from £30 to £1520.

**The Women's Lenten Offering.**—As in former years, is on behalf of the medical mission work of the Church. The Women's Auxiliary aims at £500—£250 towards the establishment of a fund to provide for a doctor to visit the Missions in order to guide the missionaries in their treatment of sick folk, and £250 for necessary drugs.

**The Men's Lenten Offering.**—£2000 is required to make the Permanent Emergency Loan Fund up to £3000. It would then be sufficiently strong to allow of the Board making temporary advances to Missions during those periods about the middle of each financial year, when the income is irregular whilst the expenses of the Mission remain regular.

This is our Lenten programme of endeavour for the children, the women and the men of the Church. We appeal to the clergy to place it before their people, and to all for earnest prayer that the effort may be richly blessed.

**THE PATIENCE OF FAITH.**

Bishop Wilberforce and Carlyle were once walking together. "Bishop," said Carlyle, suddenly, "have you a creed?" "Yes," was the answer, "and what is more, the older I grow the firmer that creed becomes. There is only one thing that staggers me." "What is that?" asked Carlyle. "The slow progress that creed seems to make in the world." Carlyle remained silent for a second or two, and then said, slowly: "Ah! but if you have a creed you can afford to wait."

**A Missionary Summer School.**

(From a Correspondent.)

The Victorian Church Missionary Society Summer School was held this year on January 4 to 11, at Sorrento. The Summer School received a warm welcome from the vicar, the Rev. W. H. Henderson. Meetings were held in the parish hall, and services in the beautiful church. The weather was ideal, the tone of the messages deeply spiritual, and great blessing was manifested throughout the meetings. Among the speakers from the field was Miss G. J. Kellaway, M.A., of Travancore, South India. Miss Kellaway, in reviewing the situation in India to-day, said that our only moral right to govern India must be the desire to give her our highest and best, and that our Christian ideals for India must be strong enough to make themselves felt in the Empire. India was still in the bondage of her false philosophy, her false social system, and the degraded treatment of her women. The 50 or 60 millions of Outcasts of India are still denied the right of human beings. India to-day needs a standard of truth which only Christianity can give. "Ye shall know the truth, and the truth shall make you free." In 1885 the Government provided English education for India, and although all the public examinations are in English, India to-day is still in her childhood. She has yet to find and realise her true self. The dawn of truth has yet to appear on her horizon. The inner decay of old customs and of old worship exist side by side with the Western thought introduced by the young Indian students. These students must have a spiritual foundation on which to build their lives. The need of the women of India is overwhelming. Only 30 in every 1000 are receiving even an elementary education. Their life in the Zenanas has been likened to the life of a frog in a well. Should one of these women confess and accept Jesus Christ, the forces of opposition and superstition are immediately aroused, and it is more than likely that the young Christian will fall away or be carried off bodily into the old heathen associations. The Girls' Colleges are seriously undermined. Four hundred girls at one Girls' School are controlled by three English women. Many of India's missionaries are feeling the strain and pressure of this work. Miss Kellaway, in conclusion, called for volunteers from the Summer School to go out and help in the educational work of India.

The Summer School was fortunate this year in having as its Chairman Bishop Banister, of Kwangsi and Hunan, China. The Bishop, speaking from a ripe experience of over 40 years in China, dwelt upon the extent and influences of the missionary task in the Far East. He said that the commercial and industrial men of England were to-day looking towards China as a possible field for their investments. In the East to-day three nations stood out above all others—the Chinese, the Koreans, and the Japanese. The Koreans and Japanese themselves were also looking to China as a country full of rich resources, and as the original home of their philosophical, ethical and religious literature. China, with its 1500 walled cities, its 400 million population, many of them living on the great waterways, was to-day a country absorbed in material activities. The Bishop compared the Australian population of five million with the eleven million in his own diocese. The Christian Church contended there against a system of idolatry entrenched in age-long defences, but success attended the preaching of the Gospel throughout China. There was no greater evidence of the power and truth of Christianity than the sight of a Christian Chinese who had turned his back upon idolatry and superstition of his own land.

Great social and political changes have manifested themselves in China during the last ten years. Since the Revolution new leaders, some of them sympathetic towards Christianity, have been raised up. During the war China has conducted a great Red Cross work through the activities of its European and Chinese women. Railways are gradually spreading over the land. The Bishop instanced a twelve days' journey along one of the waterways of his diocese, and said that soon that journey would be accomplished in one and a half days by train. Newspapers were springing up all over China. This, with the cheap system of letter postage, means that news from the outside world can now permeate to the very heart of this great land. Dwelling upon the historical side of the introduction of Christianity, he said it was now over 110 years since the first Protestant missionary, Robert Morrison, went to China. For 25 years missionaries faced persecution and opposition before they secured a stable hold in Fukien. To-day, however, there were six hundred thousand Protestant Christian people and two hundred and sixty thousand communicants in China. No lesser number than 700 ordained men, working in some 7000 centres, are carrying the message of the Gospel to countless towns and villages.

During the war some 200,000 Chinese undertook some form of service for the Allies—these Chinese coming especially from the north-east of China. The Bishop said there were men in China to-day self-sacrificing enough to give their all for the future of that country. He instanced the case of one official who controlled fabulous wealth while acting for the Chinese Government, but died a poor man. The new leaders of China desired moral standards, they desired some basis upon which to found morality and religion. These the Christian Church alone could supply. The great national sins of China to-day were immorality, polygamy, and impurity. Christian education alone could uplift the people. American missionaries are leaders in giving this education to the Chinese. To-day they are spending, in the form of a refund to China, the indemnity secured during the Boxer Rebellion, in order that the most brilliant men and women of China may secure a first-class education in the United States, with the result that some of China's leaders are Christian men. Three Chinese Ambassadors have had their early training in a Christian college. One celebrated Chinese doctor, lately a house doctor in the Ipswich Hospital, has been sent by his Government to be the head of the Red Cross work in Siberia. Recently three Chinese doctors have offered to treat girls in the C.M.S. Mission School for nothing. The Bishop, in conclusion, said that the three great requirements of the Christian Church in China to-day were (1) the need of a new evangelism, (2) the permeation of the moral outlook of China with the spiritual Gospel of Jesus Christ, (3) educated leadership.

Canon Carrington, conducted a very thoughtful and helpful series of Bible readings on the "Message of the Seven Churches" from the Book of Revelation.

The Rev. W. T. C. Storrs concluded the meetings each day with a devotional address on "The Essential Qualification of Christian Workers," in four deeply spiritual messages from the second Epistle to Timothy. Mr. Storrs stated these essentials as courage, thoroughness, watchfulness and activity.

The Rev. Seaford Deucher delivered a course of studies in religion, outlining the idea of God in all religions, and contrasting the doctrines of transmigration with that of the Resurrection. He developed some of the contrasts between Hindu Philosophy and Christian Revelation, and the influence of environment upon the evolution and development of the soul of man, and concluded with a survey of the psychological and other differences between natural religion and Christian revelation.

Other speakers at the School were the Rev. and Mrs. Stephen Wicks, of China, who appealed for the Leper Mission at Pakhoi; Sister Nicholson, from the Rangahat Hospital, Bengal; and Sister Erwood, one-time C.M.S. missionary in Palestine, now with the military in South Australia.

**HOLY COMMUNION AT THE FRONT.**

**A Chaplain's Testimony.**

Two men from a Labour Battalion came into my hut one evening in June. "We wonder," they said, "if you would celebrate for us next Sunday evening after evensong? We can't come at any other hour, and we haven't made our Communion for months past." And, of course, I said that I would gladly do so.

I wish I could adequately describe that celebration. Nearly forty men had walked over four miles on a very close and sultry day to be present. It was nearly dark, and the only light was a little circle near the altar. The men could not read their books, but the responses came firmly and clearly for all that.

But even more than the devotion of the communicants was the impression made by a group of men who stood or knelt near the door of the hut. They were not communicants, but apparently they were very much interested in this service. One group stayed inside, the others remaining in a semi-circle at the door—never moving, never speaking, but just watching. Now and then a man, pipe in mouth, would walk down the duck-boards from the road to see what was going on. And the pipe would be removed, and he would remain one of this watching group.

The next Sunday it was the same. A few more came in and knelt at the back of the hut, but the majority remained at the door. And then, on the following Sunday I asked those watchers to come in and kneel down and join in the prayers. They did so, and conversations with men who had long given up the practice of Communion. Three who had never been confirmed gave me their names as candidates, and the next Sunday several others made the first Communion since boyhood, and then continued to come to the Blessed Sacrament every Sunday until either they or I had left that neighbourhood. This is not a story read in a paper or told by someone who had heard that it happened. These incidents took place in the Salient of Ypres in my Church Army Hut.

**The Process of Power.**

By the Rev. Canon E. A. Burroughs, (Fellow and Tutor of Hertford College, Oxford; Canon of Peterborough, Chaplain to H.M. the King.)

"Grow strong in the Lord and in the power of His might."—Ephesians vi. 10.

Most people, even those who themselves "have no use for religion," are prepared to admit that for some at any rate it is, somehow, a source of strength. Far more undoubtedly draw upon religion than make any outward profession of it; and far more of "the help that is done upon earth" God "doeth Himself" than He ever gets thanks or credit for. But even among those who, more or less loosely, adhere to the Church, there is, to all appearances, no clear conception of how the benefits of religion come.

**Amateurishness in Religion.**

Many, for instance, will explain them by reference to "the grace of God" without ever having thought what they mean by "grace." To judge by some sermons, the fog which is apt to surround the subject can invade the pulpit as well as the pew. Either "grace" is pictured as something analogous to medicine, to be had (for that matter) in different qualities, or it is more vaguely thought of as a condition parallel to health in the body. As bodily health shows itself in a better colour or digestion, so "a state of grace" in the soul may be expected to appear in a better temper or a greater disposition to go to church. But how or why it should be so is not asked. Even the more or less religious are content to live by processes which they do not attempt to understand; and the majority who make no profession of religion eschew it largely because they assume its workings to be unintelligible.

Not that even such people do not sometimes feel their own need of religion. All honest men and women are aware of something wrong with their inner selves: not perhaps, consciously or constantly wrong, but a latent disorder which every now and then becomes acute. But so many leave their disease undiagnosed. They accept it as part of the general wrongness of things, which just has to be borne. Or, if on occasion they resort to the simple spiritual remedies of their childhood—to prayer, for instance—it is in a shy, spasmodic, amateurish way, and there is no attempt to trace out what happens. A man will tell you, if you press him, that he did pray to God, and felt better for it: presumably God did something in answer. But that is about as far as it goes; and when life becomes normal again the spiritual remedies, like those of the chemist, return to the cupboard till next time.

**Its Net Practical Result.**

And the net practical result of this amateurishness in religion is that the majority of human characters are weak. There is no getting away from that fact. We may no longer be vicious or in any way warped, but even be amiable and attractive and useful. But we are and know ourselves to be weak. There is some point in our moral defences where the "force of circumstances," as we call it, is always liable to break through. Or at least there is that vague distrust of ourselves which makes us so very hard to stand alone, so very natural to follow the crowd. The proportion of leaders to followers in any community is always small; and of the leaders how many lead, strongly and without swerving, in the right direction? A man who has lived and worked much among soldiers records his impression that, in any chance collection of ten of them, you will find one good man, one bad man, and eight who will follow the stronger of the other two. Are we others so very different in this? The really serious part of the situation is that we tend to take our ineffectiveness as inevitable: it is "human," and therefore nothing to be much ashamed of, nothing to try very seriously to change.

**"C3" Characters.**

Now, on the physical side we have been reminded lately of the national duty and importance of health, and of the tragic mistake we have hitherto made in accepting poor physique as normal. "You can't run an A.I. Empire with a C3 population." If that is true of C3 bodies, it is far more true of C3 characters—characters not bad, but still not positively and aggressively good; unequal to leadership, ineffectual for raising the level around them, because undeveloped, unreliable, weak. "You can't run an A.I. Empire with C3 wills." If we could get that recognised and acted upon; if we could get the world's Governments to see and admit that nations need to look after much more than the bodies and brains of their citizens, that character is chiefly a question of will, and the strength and direction of a man's will

depend in the main upon his religion,—if we could get that universally admitted and acted on; we should have a far better guarantee for the peace of the future than any treaty, or League of Nations, or housing scheme, or even Education Act can provide.

But this involves not only admitting that religion is a true source of moral strength, but also knowing and being able to explain how it works. And that is why the contented vagueness of so many, both Christian and otherwise, is so deplorable. Not only are their own lives naturally weaker for not understanding the process of power, but they give the impression that religion is, after all, a nebulous, irrational, incalculable thing, not one that can enter into practical politics. It seems to an outsider to consist of a set of proceedings which, undeniably, do some people much good; but why they have that effect is not apparent. Prayer, for instance, or partaking of the Holy Communion. They do make a difference to some people; but how and why? Thus, because of the fog which seems to surround the subject, thousands who know and are tortured by their own weakness yet refuse to investigate the true science of power.

**The True Process of Power.**

So I have asked you to look at, and look into, those almost hackneyed words of St. Paul which opened our Second Lesson this morning, in which he enjoins on his converts the duty of strength, and so implies that they command the means of achieving it. "Finally, grow strong in the Lord and in the power of His might." The words are a brief sketch of the true process of power—the universal method of producing strong character. But they are so familiar, they run so easily off our tongues, that we are in danger of missing most of what they mean.

What do we mean by "growing strong in the Lord"? There is no phrase more central to St. Paul than this phrase "in Christ." It contains the key of all his teaching. But how many modern Christians could write down clearly what they mean by it? And then "the power of His might," or, to draw out the Greek words more fully, "the mastery which belongs to His strength." What do we mean by "His strength"? How do we conceive it as becoming ours? How are we to set out to "grow strong in the Lord"? If it be admitted that men and women who have discovered and applied the secret have been the saving forces of their generations, that through that same discovery weak characters have time and again been made strong, and leaders produced out of apparent nobodies, if it be admitted that the prevalence of "C3 wills" is a national calamity, and that all of us might (so to speak) improve our category, and double our value to the world, by simply mastering the true process of power; if it be the case that unbelievers pass by the secret because believers themselves sometimes seem so vague about it; then surely it is among our first duties to clear our own minds, and so be able to impress on others the scientific reasonableness of it all.

My part this morning can only be to try to indicate the key to the whole process, which lies in the characteristic words "in the Lord."

**"In the Lord."**

There is only one way of understanding Christianity: it is to take it throughout in terms of personality—in the light, that is, of our own experience of ourselves and of our relations with other persons. The central problem of life for each of us is to understand and develop ourselves. In the course of doing so we come upon certain far-reaching faces. One is that the most real things in the world are persons. Persons mean incomparably more to us than things. In education, for instance, the teacher counts for much more than the lesson. And people mean more or less to us, not according to their intrinsic importance, but according as they enter into our lives and we into theirs. People we love, therefore, mean a great deal more to us than anyone else, because in their case we feel we have got (as it were) a permanent footing inside them and they inside us; and nothing is so satisfying as that sense of union.

And then we learn that it has another side to it. We set out with the idea of "developing" ourselves, but all the time we find the chief obstacle to the process is also ourselves. "Self," that enemy within which we all know so well, is for ever spoiling our self-development. But one day we discover that we are, almost unconsciously, "losing" our "self" in someone else—and lo, in that same experience we have also wonderfully

grown and improved. In a word, nothing so develops self as losing it, or rather, as we set out to develop could never be developed by itself—it is saved by entering into the lives of others, especially by entering deeply into some one other life.

**The Moral Effects.**

Now think for a moment of the moral effects of that experience—the commonest and greatest thing in the world. The very first of them is an accession of strength through the ceasing of loneliness, through escaping from your own isolation in some one else. The period that used to be a stranger, for instance, a friendly fellow-traveller along a lonely road at night. The mere fact of company strengthens you. Or he may be someone who deliberately takes you into himself and puts his strength at your disposal. A soldier I travelled with on my way here last Wednesday overflowed with enthusiasm for the Chaplain of his late battalion in France—a man evidently without a trace of fear, so much so that he would not even wear a tin helmet in the trenches. Sometimes on the way to the front line he would find a lad whose nerve had failed him, stuck by the way. He would talk to him for a few minutes, infecting him with his own courage, and then ask, "Shall we go on a bit more now?" And the lad would jump up and say, "Yes, sir; I'll go anywhere with you!" He had, as it were, lost himself in his Chaplain, and grown strong in his strength; if he could be with him he would be equal to anything.

It all means that moral power depends, above all, on finding the right someone else to look to, and then getting out of ourselves and into him. To extent and permanence of the benefit will hinge on two things: the real moral strength of the friend we lean on, and the closeness of our contact with him. The lad in the trenches ran a double risk of losing his now-found courage. Had his Chaplain's own nerve given way later on, the lad's would at once have given way with it; or he might have found his weakness returning when his friend had turned his back alone again. "I'll go anywhere with you, sir": there spoke his instinctive knowledge that his own new strength was drawn from the other, not sprung from himself. Moral power, as we have just seen, depends on finding "the right someone else" and losing ourselves in him. And the great discovery of St. Paul's life was that, for all of us, "the right someone else" is always available in the person of the ever-present Son of God. All we have to do in order to be strong is to treat Him as the terrified soldier treated the Chaplain who came to his help: to let His spirit enter into us, while we take refuge from ourselves in Him.

**Not a Code but a Person.**

In this simple light from common experience do not St. Paul's words mean more to us than the process of power? "Grow strong in the Lord and in the power of His might." "I am able for anything in Him who makes me strong." "Ye are completed in Him." Christianity is not a code with a Person; it is true to the fact we all know from experience that a person you love can do more to make you strong and good than the finest moral code in the universe. The process of power consists in realising and relying upon His character, and acting upon the conviction of His presence. And because His strength and love are inexhaustible, and His presence can never be taken away, power drawn from Him can never grow less, except we ourselves drop out of touch with Him.

But if that is so, it gives all we need for character-building on a world-wide scale—for saving the future by making all "C3 wills" A.I. As the lad in the trenches was braced and transformed by his Chaplain's courage, so the weakest here may "grow strong in the Lord and in the power of His might"—sharing Christ's moral mastery of circumstance, sharing also (best of all) what that Chaplain shared. His power of making others strong. If the process of moral power is so rational, so true to the familiar workings of human nature, why is it so little understood, so very inadequately applied to life?

"Why therefore should we do ourselves this wrong, Or others, that we are not always strong?"

"According to your faith be it unto you." Christian faith means simply treating the Omnipresent as our Friend, and building our whole life around that friendship.

**BARKER COLLEGE, HORNSBY**

From 1st January this School will be governed by a Council under the auspices of the Church of England, under my direct personal control as Headmaster.

Arrangements are being made for the erection of new dormitories.

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



## Southern Syria as a Battlefield.

(By the Rev. J. V. Patton, M.A., B.Litt.,  
Chaplain to the Forces, Egyptian  
Expeditionary Force.)

Syria (under which term is included Palestine) has been one of the great battle grounds of the world. This has happened mainly for two reasons. First, owing to its geographical position. It forms a land bridge between the two great continents of Asia and Africa. Probably the most ancient road in the world runs between Egypt and Mesopotamia via Gaza, Esdraelon, and Damascus. Gaza assumed importance as the outposts of Africa and the door of Asia. The Crusaders placed their outpost south of Gaza at Darum or Daroma, now Deir el Belah. The hosts of the powers who fought on the Euphrates, the Tigris, the Orontes and the Nile traversed Syria and fought upon its soil for the mastery of the ancient world. Moreover, Syria is not only a land bridge between two continents, but it is also a fertile belt between the Arabian desert and the sea. It has always appeared a valuable prize to the nomads of the dreary wastes of Arabia. Accordingly Syria for many centuries has endured numberless incursions of Semitic clans for plunder, settlement or conquest.

Secondly, Syria has been a great battle ground because it has been the home of great religions. Within its borders are places possessing the most sacred associations for millions of Jews, Christians, and Mohammedans.

Every stone in Jerusalem, it is said, has been reddened with human blood. The maritime plains of Philistia and Phoenicia, and the central plains of Esdraelon, have been sodden too with the blood of many peoples. One imaginative writer can think of no more suitable place to stage his great scene of the final battle between the forces of righteousness and evil than Har-Magedon, the plain of Megiddo or Esdraelon. The very flowers of the field, crimson anemones and scarlet poppies are fitting offspring of the incarnadined soil.

So then, whether to extend or safeguard the borders of an empire, to secure a settled home, to plunder prosperous regions, to punish rebellious subject princes, or to propagate or to preserve the religion of Moses, Jesus, or Mohammed, successive hosts of armed men have marched, fought and bled on Syrian soil. The 6th Mounted Brigade has trodden, to some extent, in their footsteps. The purpose of this article is to narrate a little of the past history of some of the places entered, occupied, or captured by the Brigade towards the close of last year. To facilitate the narration and grouping of historical incidents and villages will not be mentioned in the order in which they were reached during the recent operations.

During the crossing of the Shephelah—the range of low hills or “downs” between the Philistine plain and the hill-country of Judea—two conspicuous and barren mounds, each within a few miles of the other, were visited on account of the good supply of water at the foot of each. The surrounding country is a desolation. The more southerly mound, Tell en Nejlé, is possibly Eglon, though some identify Khan Ajlan, between Tell-el-Hesi and el Faluqe with this city. The other mound, about fifteen miles N.E. of Gaza, is Tell el Hesi, the site of the ancient Lachish. Both of these royal cities, Eglon and Lachish, were attacked and destroyed by Joshua (about 1300 B.C.) during the course of his smashing campaign against the Southern Canaanites (Josh. x.). The latter city must have been rebuilt in succeeding years, for it was fortified by King Rehoboam of Judah (1 Chron. x. 3), besieged by Sennacherib of Assyria in 701 B.C. (2 Kings xviii. 14), and assaulted by the Babylonian forces of Nebuchadnezzar about 580 B.C. (Jeremiah xxxiv. 7).

On the maritime plain N.W. of Tell el Hesi is the town of El Meidel, called in the Bible Migdal-Gad (Josh. xv. 37). Close to this town are the ruins of Ascalon or Ashkelon, one of the five royal Philistine cities, and the scene of many sanguinary encounters between the Crusaders and Saracens. Some rugged masses of masonry, which stand out boldly on the dunes, are the remains of the semi-circular fortifications built by Richard I. in 1192. A few miles north of Ascalon is the mean village of Esdud, Ashdod, or Azotus (Acts viii. 40), at one time a Philistine royal city. Both Ascalon and Ashdod are mentioned several times by Old Testament writers. About 720 B.C. Ashdod was taken by the Assyrians during the reign of Sargon (Isa. xx. 1). It was again taken in 701 B.C. by Sargon's successor, Sennacherib, when Hezekiah, King of Judah, had organised a revolt of the small Palestinian states against the Assyrian overlord. Several battles took place by its walls during the Maccabean struggle (168 B.C. to 135 B.C.), and the city itself was pillaged and burnt

on more than one occasion by the victorious Jews. But the most noteworthy event in the history of Ashdod was its long siege for twenty-two years by Psammethichus of Egypt (about 650 B.C.).

At the northern end of the Philistine plain is the town of Ramleh, which means “The Sandy.” It was built at a comparatively late date, about 700 A.D., by an Arab general in order to dominate various roads in the neighbourhood. Numerous battles between the Crusaders and Saracens took place around the town, which changed hands many times the victor or the vanquished. But in 1296 A.D. it passed finally into the hands of the Saracens. A few miles east of Ramleh, on the edge of the Shephelah, or “downs” is the village of Jimzu, the Biblical Gimzo, which was included in an outpost line held by the Brigade. This village or city, as it then was, was captured by the Philistines from the weak King Ahaz of Judah, about 740 B.C. (2 Chron. xxviii. 18). In the midst of the Shephelah, and a short distance north of the old Roman road (now like the rough stony bed of a stream gone dry), which continues to the hill country, is the village of Midieh, the site of ancient Modin. Here the Maccabean revolt broke out. In 168 B.C. Antiochus Epiphanes or Magnificent, the Seleucid monarch, attempted to Hellenize the Jews dwelling in Palestine. They were forbidden to practise the particular customs and observances of their own religion, and were required on pain of death to apostatize to paganism. Antiochus robbed and profaned the Temple at Jerusalem. A rigorous persecution took place, since to a people like the Jews, fired with intense religious patriotism, the orders of Antiochus were peculiarly abhorrent. Mothers who dared to circumcise their children were slain after their murdered babies had been hung about their necks. Mattathias, an aged priest of Modin, in a sudden outburst of rage one day slew a fellow Jew about to apostatize, and also the Syrian officer who presided over the heathen altar at Modin. Mattathias' impulsive act set aflame a revolt. He had five sons—John, Simon, Judas called Maccabeus or the Hammer (thence the term Maccabees was applied to the whole family), Eleazar, and Jonathan. During the subsequent struggle all five met untimely deaths. Judas (the greatest warrior among the five), Jonathan and Simon were successively the champions and leaders of the Jews against their Syrian foes, 136 B.C. to 135 B.C. The struggle which began for religious freedom developed into one for political power. The story is told in the later chapters of the Book of Daniel, and in 1 and 2 Maccabees (part of the so-called Apocrypha).

On the Jerusalem-Nablus road there stands the village of Bire (pronounced by many so as to be similar in sound to the name of a popular beverage), which it was hoped might have been gained by the Yeomanry, which, with the three other Gibeonite cities, Gibeon (now El Jib), Chephirah, and Kirjath-Jearim, made, through the use of a simple yet successful trick, a league with the Hebrew invaders (Josh. ix. 3 foll.). Other Southern Canaanites, enraged at this defection of the Gibeonites to the side of rude nomadic adventurers, formed a confederacy to assault the Gibeonite cities. His new allies called upon Joshua for help. He promptly attacked the foe, led by its five royal chiefs. He routed and pursued them to Beit Ur El Foka (Bethoron the Upper) and Beit Ur El Tahta (Bethoron the Nether). Between the two villages is the pass of Bathhoron—the going down to Bethoron” (Joshua x. and xvi. 3 and 5). A furious hailstorm added to the discomfiture of the fleeing Canaanites. According to a poetical fragment, the Hebrew commander-in-Chief, observing that the oncoming dark-

ness would assist numbers of his foes to escape under its cover, ordered the sun to stand still over Gibeon, and the moon upon the valley Ajalon. The storm-clouds would have darkened the day, and it is possible that when these cleared off the emergency of the bright sky again may have appeared to some as a miraculous lengthening of the day. Many centuries later, during the Jewish revolt (66 A.D. to 70 A.D.), which culminated in the terrible siege and capture of Jerusalem by Titus, Cestius Gallus of the 11th legion, made a successful march via Bethoron on Jerusalem and succeeded in setting fire to a portion of the city. Then the Roman commander, “for no reason in the world,” observes Josephus, suddenly retired to his former camp at El Jib (Gibeon). Here he slew all his miles except ammunition animals and those which carried “machines,” and then continued his retreat through Bethoron to the coast. He was greatly harassed by the insurgent Jews. His cavalry could not cover the retreat owing to the rough character of the mountain tracks or passages. Only the fall of night as he reached Bethoron saved his entire force from capture, and through the hours of darkness he continued his retreat to Antipatris, the modern Kulat Ras el Ain. When the Sixth Brigade retired from Beit Ur El Foka (Bethoron), the approach of darkness was by no means unwelcome. But to return to Joshua. As he stood upon the commanding height of El Foka, from which so splendid a view is obtained of the pass of Bethoron and of the plain with the sea beyond, he may well have given a new impetus to the pursuit which had so far been over such stony ways, but which was now continued downwards to el Tahta and thence across the valley of Ajalon (between Beit Sira and Yalo, the ancient Ajalon) to Makedah, identified by some with El Mughhar. Here the five Canaanite chiefs had taken refuge in a cave, which Joshua ordered to be blocked up. Caves are still to be seen on the ridge close to the village of El Mughhar. When the pursuit was ended, Joshua strung up the first kings on five trees. The triumphant Hebrews pitched their camp at Makedah, and smote that city with the edge of the sword (Joshua x.).

(To be continued.)

## “THE FATHER'S GIFT.”

(By Frances Ridley Havergal.)

“If ye then, being evil, know how to give good gifts to your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him.”—St. Luke xi. 13.

O Heavenly Father, Thou hast told  
Of a Gift more precious than pearls and gold,  
A Gift that is free to every one,  
Through Jesus Christ Thy only Son:  
For His sake, give it to me.

O give it to me, for Jesus said,  
That a father giveth his children bread,  
And how much more Thou wilt surely give  
The Gift by which the dead shall live!  
For Christ's sake, give it to me.

I cannot see, and I want the light;  
I am in the dark, and I know the light:  
I want to pray, and I know not how;  
O give me Thy Holy Spirit now!  
For Christ's sake, give it to me.

So I come and ask, because my need  
Is very great and real indeed.  
On the strength of Thy Word I come and say,  
Oh let Thy Word come true to-day!  
For Christ's sake, give it to me!

## There is still urgent need of Food in the Old Country.

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## Personal.

Owing to failing health, Dr. Stretch, Bishop of Newcastle, has resigned. The official announcement issued last Friday reads:—“The Right Rev. Dr. Stretch, Bishop of Newcastle, has forwarded to his Grace the Archbishop of Sydney, as Metropolitan of the Province of New South Wales, his resignation of the See of Newcastle, to take effect from June 30 next.” Bishop Stretch was installed Bishop of Newcastle in June, 1906, and prior to that was for years Dean of Newcastle.

News has been received from the Solomons of the engagement of the Rev. R. M. Sprott to Miss France, who arrived from England about two years ago to take up work at the Ladies' Mission Station, Boromoli.

Rev. Arthur Stanley Webb, one of the Australian contingent in the Melanesian Mission, of the New Hebrides, arrived on furlough before Christmas.

Rev. P. Hubbard goes to Armidale as curate on February 1.

Rev. C. H. Massey has resigned the parish of Darwin, N.C. Mr. Lane will continue in charge till April next, and in the meantime the Bishop is trying to find a priest as rector of the parish.

Miss Sindel, who went to Trubnaman a little more than a year ago to take the school while Mrs. Matthews was away, has gone to Ifly, a station near Normanton, N.Q., as governess.

Miss Quinan, after rather more than three years' service at St. Paul's, Moa, and at Trubnaman, has resigned from the staff of the latter mission. Miss Quinan hopes to go to one of the other Missions of the A.B.M.

Amongst those who arrived by the Leicestershire last Thursday week was the Rev. O. G. Dent, C.F. During the past 18 months he saw service, both in Flanders and France, in the capacity of 5th Divisional Chaplain.

Dean Archdall, of Newcastle, has accepted the headmastership of the Armidale School, and will enter on his new duties at Easter. Dean Archdall has filled his present office since July, 1915.

Rev. H. Crotty, C.F., of North Sydney, has been ill in England, suffering from Spanish influenza. He is now convalescent.

Rev. R. C. Halse, of North Queensland, has been in Sydney for a week, en route to England. The object of his visit to Europe is to enlist recruits for Bush Brotherhood work in Australia.

Canon Forster has resigned the headmastership of the Armidale Grammar School. He was at one time headmaster of the Theological College at Armidale, and more recently sub-dea-

## English Church Notes.

## Personalia.

A private cable message, received in Bathurst on Thursday, announced that Bishop Long had been promoted to the rank of brigadier-general, and that he had spent the week-end with the King and Queen at Sandringham, where he preached.

Lieut.-Colonel Sir George Elliott, J.P., who last November was elected Mayor of Islington for the thirteenth year in succession, has presented the Rev. Prebendary Proctor, Vicar of Islington, with a rose bowl of solid silver in appreciation of his services as Mayor's Chaplain during the last twelve years.

The Bishop of Southwark has appointed the Rev. F. C. Davies, Vicar of Reigate, to an Honorary Canonry in Southwark Cathedral. Canon Davies is chairman of the Southwark Evangelical Clerical and Lay Union.

Rev. Charles Bodington, Canon Residentiary of Lichfield Cathedral, died last November. He was for eight years vicar of St. Andrew's, Wolverhampton, and late vicar of Christ Church, Lichfield.

Rev. G. H. Bown, formerly head of St. Stephen's House, Oxford, and Bishop-elect of Nassau, W.I., died recently after a short illness. Mr. Bown was in his forty-seventh year. At a recent meeting he was elected to the Nassau Synod to succeed Dr. Hornby, who resigned that See at Michaelmas.

At a special meeting of the incorporated members of the Society for the Propagation of the Gospel in Foreign Parts, held at the Church House, Westminster, on November 22, the Right Rev. Bishop King, Bishop in Madagascari, was elected as successor to Bishop Montgomery. Bishop King's was the only name proposed by the Standing Committee to the Incorporated Members. The Bishop is in Madagascari, but he had intimated to the Archbishop of Canterbury his readiness to accept the position if elected. Bishop Montgomery was to act as secretary until December 31.

Sir Francis Newdigate-Newdegate, Governor of Tasmania, has offered Astley Castle, an historic house, as the episcopal residence for the new See of Coventry. The Bishop, however, has declined it, believing that he ought to live in the midst of the industrial population in Coventry, if he can find a house there.

Lord Robert Cecil has resigned his position in the Coalition Government rather than acquiesce in their policy on the Church in Wales.

The King of the Hellenes has conferred on the Bishop of London the Grand Cross of the Order of the Saviour.

## The Church and the Worker.

The Bishop of Chelmsford, speaking on after-war problems, said that years he had been in touch with the working classes, and although there was among them, as among all classes, gross materialism and class selfishness, yet they had, for those who have eyes to see, ideals which were closely akin to Christianity.

Canon Tupper-Carey, vicar of Huddersfield, speaking on “The Church and the Working Man,” said if the Church had not a large body of working men not only as its members, but also as its leaders, it would be in a bad way. The worker was not against Christianity, but he was again Churchianity. The working man was out for justice, brotherhood and co-operation; he wanted to see everyone sharing a fuller and richer life. Those were the things that Christianity stood for.

## Australian Army Education.

The Australian Army has set about the organisation of education for the soldiers in a definite and business-like way. The start was made somewhat later than in the case of the other armies, but the handicap has been more than made up. The direction of the scheme is in the hands of Dr. Long, Bishop of Bathurst, assisted by Captain H. Thompson, who was, a few years ago, a Rhodes scholar at Balliol.

During the last six weeks a School has been held at Cheshunt College, Cambridge, for the training of Education Officers for the army.

The outstanding personality of the School was, however, the Bishop of Bathurst, who preached a remarkable sermon in King's College Chapel some Sundays ago, and who has been selected as preacher before the University on Advent Sunday. On Saturday last the University did honour to the Australian Church, as well as to the Australian Army Education Service, by conferring upon the Bishop the Honorary Degree of LL.D.

The presence at the ceremony of a number of Australian officers resulted in the creation

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of a precedent for Congregation, for, before the opening of the proceedings, they sang vigorously a song, obviously composed by themselves, of which the following is one of the verses and the chorus:

"Let us all unite to do this Bishop honour then,  
Let us confer on him an Honorary Degree.

That's why you see us all—town and gown and diggers all—  
Honouring him with a double L.D."

Chorus: "We are dinkum diggers. We are dinkum diggers.

"We are dinkum diggers—and so is he,  
Good old digger Bishop of the Bush Episcopate.

Let us honour him with an L.L.D."

Their interruptions in the course of the proceedings were well timed and limited to hearty cheers at the eloquent periods of Dr. John Sandys, the Public Orator, and an occasional "Coo-ee," which was surely an unknown sound there.

The Australian Church is to be congratulated on having such a striking personality as Dr. Long to represent her here. The Australian-born Bishops are few in number, and are, indeed, limited to Dr. Stretch, of Newcastle, Dr. Stephen, of Tasmania, and Dr. Long. The Bishop of Bathurst is evidently regarded with deep affection by those men in the army with whom he comes in contact, and his power as a preacher is at least equal to the best standards in the Anglican Church. The work of the Australian Education scheme will test, as nothing else could test, his powers of statesmanship. Indeed, it has tested them already, and the Bishop has not been found wanting.—The "Challenge."

#### Unity in Jerusalem.

A most impressive Te Deum was celebrated at St. George's Cathedral, Jerusalem, on November 19. The service was remarkable for the number of churches and communities which united in this public thanksgiving for the victory of the Allied arms, the congregation including the Greek Archbishop of Sinai, the Armenian, Coptic, Abyssinian, and Syrian Bishops of Jerusalem, the Muffi and the Grand Rabbi, the British Administrator, and representatives of France, Italy, and America, of the native civil authorities, and Zionist delegates.

#### Changes in the Communion Service.

The petition of the nine bishops against the proposed re-arrangement of the Canon is being widely supported. As will be seen the signatories are by no means all of one school of thought, as the following note from the "Church Times" makes evident:—"The Modern Churchman" ranges itself against the Bishop of Manchester and his fellow petitioners. It desires nothing that shall divide the Church of England, nor assist its Romanisation. But it does not think that the permissive use of the proposed alternative Communion Office will do either. "Only a very highly-trained Protestant controversialist could possibly object to the alternative Office," it glances through a recent list of distinguished signatories, including a Duke and other gentlemen, assures us that not all of them come under our contemporary's definition of those who are warranted in signing."

As a matter of fact, the petition is proving so weighty that those responsible are beginning to recognise that they cannot proceed with the proposed alterations any further.

#### "The Pity of It!"

Says the English "Record":—"A C.M.S. missionary, of more than twenty years' experience sends us from the 'Ceylon Morning Leader' the cutting of a letter from a well-known Christian Singapore lady. The writer, says our correspondent, 'is of the very highest caste, educated, wealthy, and a most spiritual character. She has many Buddhist and nominal Christian relatives, and you can imagine her (and our) grief and shame, and their scoffs, at the open desecration of Sunday practised by some of the English Christians there. She and her sisters have for years attended the C.M.S. Church (Christ Church), in Colombo. May I ask you to publish her letter and to ask the sympathy and prayer of God's people at home for her and other Singapore Christians and for our missionaries? We find the difficulties of our work much increased by the English 'Christians' here.'"

The letter is as follows:—

#### REHEARSALS ON SUNDAYS.

Sir,—It grieves me to know that several members of our churches, some of whom even sing in choirs, and take part in other forms of church work, attend rehearsals at the Public Hall on Sunday mornings. In my own experience, I have proved that God blesses those who keep His Day holy, and at this time, when the whole world seems to be in an unsettled state, should we

not humble ourselves before the Giver of all victory, that He may be able to bless us?

In honouring Him by keeping the Sabbath we should be, as loyal subjects, following the example of H.M. the King, who has asked us to observe Sunday, the 4th of August, as a solemn Day of Prayer; he is particular to keep the Sabbath.

And could we not also try to follow his example by abstaining from intoxicating liquors? I read in the English papers he did not use any at the wedding of his cousin. Then why should his loyal subjects do so?

Is it not sad in a country like Ceylon, where there are a few Christians, that any should act contrary to Christian principles. Ill that God blesses is good, and all unchristian good is ill. Could we not join in a whole-hearted and universal response for united humble prayer to Almighty God on the 4th of August?—Yours, etc.,

Florence C. Dias Bandaranayake.  
Cambridge House, Colombo.

The same issue of the paper in which the above letter appeared contained a displayed advertisement of a theatrical performance on the Day of Prayer as follows: "Sunday night, August 4, 9.30 p.m., Empire Theatre. Special performance of the 'Court' Cards, and their Joker. A full Hand of Trumps. The seating accommodation of Empire Theatre will be entirely reserved for Sunday nights' performances. The plan for same now open at Empire Theatre. Prices, Rs. 5, 3, 2, and 1. Book before you sleep!"

## Notes on Books.

**Adventure for God**, by the Right Rev. Charles H. Brent, Bishop of the Philippine Islands (four copy from C.M.S. Bookroom, 51 Elizabeth Street, Sydney, price 4/6).

This volume contains the Bishop Paddock Lectures of 1904, which have gone through five editions. The author tells us in the preface, how he was irresistibly guided at the last moment to choose this subject, "A vision of a course of study, rose before me with sufficient clearness and inspiration to give me courage to appeal simply and directly to the splendid young manhood before me to make large ventures for God." And the result is we have been given a book full of inspirational thought and appeal on the missionary opportunity of the Church. Dr. Brent deals concisely but effectively with a narrow Christianity which has a missionary enthusiasm. He says:—"In the first days of Christianity there is an absence of the calculating spirit. Most of the apostles died outside of Palestine, though human logic would have forbidden them to leave the country until it had been Christianised. The calculating spirit is death to faith."

**C.M.S. Cleaner**, for January, published by the N.S.W. Branch of the C.M.S., price 1/6 per year, 2/- posted. We congratulate the compilers of this splendid periodical. The two coloured cover is quite pleasing to the eye, and the contents consist of up-to-date news of the work of our missionaries. Our readers will be specially interested in a picture of Nairobi school, with a splendid likeness of Canon Burns.

#### THE CHRISTIAN'S FINANCIAL CREED.

(1) My money is mine only in trust. It belongs to God, just as I do.  
(2) This money is not filthy lucre, or the devil's coin. It is stored-up human power which I can set to work for God in saving and blessing the world.

(3) God needs money for His work in bringing in the Kingdom of righteousness, brotherhood, and peace.

(4) Faithfulness is the first duty of a Steward.

(5) I am a Christian, and God has commanded that a definite proportion of my income be set aside first, before any consideration is given to personal needs. This is God's way of guarding His work from languishing and His Stewards from forgetting. Giving by impulse is good for neither the work nor the people.

(6) The proportion to be set aside is to be not less than one-tenth of my income. It must not be less; neither should that be the limit. I ought to give more if I am able.

(7) The money thus set apart must be administered as carefully and faithfully as that used for business. A strict and separate account kept, and the work of God prayed over and studied, that the money which is the Lord's may be wisely distributed. Prayer is as necessary as system is giving.—S. Chadwick.

Who seeks for heaven alone to save his soul,  
May keep the path, but will not reach the goal;

While he who walks in love may wander far,  
But God will bring him where the blessed are.

## Correspondence.

#### A Mass Book.

(The Editor, "Church Record.")

Sir,—If the souvenir of the Church of St. George, Goodwood, has caused you to rub your eyes, a perusal of St. George's Mass Book for lay folk would cause you to gasp for breath, for it is the most blasphemous and poisonous production that the Romanising party in Australia has yet produced, at least publicly. Well might loyal Church of England people be startled to know that such teaching is given under the license of an Anglican Bishop. The book contains, amongst other things, "The Holy Mass Benediction, Litanies of the Most Holy Name, of the Sacred Heart, of the Blessed Virgin Mary, the Way of the Cross, the Holy Rosary, Visits to the Blessed Sacrament, Holy Week Services," which includes, "The Veneration of the Cross and the Mass of the pre-sanctified."

I give one or two extracts from the book:—  
1. The Mass.—The consecration or elevation. The second Principal Part of the Mass. "The solemn moment has arrived. The Priest takes in his hands the bread and lifting up his eyes to heaven to show that this great wonder is worked by the power of God, he says the very words of our Lord at the Last Supper, 'This is My Body.' The bread at this moment is changed into the Body of Jesus Christ, true God and true Man now present on the Altar. The Priest falls on his knees in deepest reverence, and then holds up the Sacred Host for the people to adore. Look for a moment on the Sacred Host and say, 'My Lord and my God,' then bow down and adore. The bell is rung three times."

2. Litanies.—Litany of Loretto, of the Blessed Virgin Mary. "Holy Mary, pray for us. Holy Mother of God, Holy Virgin of Virgins, Mystic Rose, Tower of David, Tower of Ivory, House of Gold, Ark of the Covenant, Gate of Heaven, Morning Star, Salvation of the Weak, Refuge of Sinners, Consoler of the Afflicted, Help of Christians, Queen without original sin conceived, Queen of the Most Holy Rosary, Pray for us."

3. Veneration of the Cross, and Mass of the pre-sanctified. "The Crucifix is unveiled. The Priest says, and the people repeat, 'Behold the Wood of the Cross, on which hung the Saviour of the World. Come, let us adore.' At the close of the Psalm, the Priests, having kissed the feet of the Crucifix and knelt on either side thereof, the people will approach to venerate the Cross and kiss the feet."

4. Confession and Absolution.—"When you are ready, walk up to where the Priest is and say, 'Father, give me a blessing.' Kneel down and say, 'I confess to Almighty God to Blessed Mary ever Virgin, and to you, Father, that I have sinned very much in thought, word, deed, and omission, by my fault, my own fault, my own grievous fault. (Here strike your breast three times.)' These, sir, are but a few extracts from a book of 67 pages, which is purely a Roman production, and to my mind is of the saddest betrayals of the Church of England that it is possible to find. Loyal Anglicans, wake up, and don't be robbed of the glorious heritage for which your forefathers died. What are our Bishops doing, we frequently ask. We have been asking for a long time in some cases.

#### PROTESTANT ANGLICAN.

#### THE CHURCH AND THE PLAQUE.

In accordance with the Government Proclamation, all Churches will have to remain practically closed on Sundays and until further notice for services. 'We call our readers' attention to the Prime of New Zealand's useful letter on the subject, printed under N.Z. news.

The Clergy would do well to exert their people to private and family prayer, on Sunday especially, asking from our heavenly Father the removal of this sore affliction. Psalm 91 might well be suggested for reading and meditation.

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## The Church Record.

JANUARY 31, 1919.

## THE FAILURE OF THE CHURCH.

(From the "Guardian.")

We make no apology for our title. The phrase is not ours—it is that of the Report of the Archbishops' Committee on the Teaching Office of the Church.

The Church, the Report roundly declares, has failed intellectually and practically, and has, in addition, failed to create a spirit of fellowship. The Church has obstructed rather than led, it has damped enthusiasm, it has not succeeded in attracting to itself the progressive forces of the time. The ministry is "incompetent," the clergy rely too much upon the authority of their office, they "speak in a conventional language which wears and irritates their hearers," they are "engrossed in minor matters of Church tradition." This intellectual failure is in great measure the result of the Church's depreciation of intellectual interests, its failure to secure the real education of its clergy, and its acquiescence in the existence of "narrow and definitely partisan" Theological Colleges.

This is the language not only of Churchmen criticising the Church, but of clergy dealing faithfully with clergy. Nor is this by any means the whole of the indictment. "Some of our best scholars are burdened and crushed by administrative work"—we use a steam hammer to crack a nut and a Toledo blade to cut bread and butter. We do not adapt our means to our ends. We fail to make the best use of individual clergy—often, by reason of our unsatisfactory system of patronage, an able man does not get his chance early enough to make the best of it; only too often he does not get it at all. We rule out the laity almost entirely, and when we do allow them to preach or do other things in church, we hedge them around with pedantic regulations which seriously limit their usefulness. The laity themselves are by no means guiltless. They are easy-going and indifferent, and, according to the Committee, they rather prefer intellectually mediocre clergy who will not call upon them to take the trouble to think. We wish we could believe that this indictment is overdrawn or exaggerated; but the facts forbid any such comforting conclusion. It is well for the Church that they should be stated in this naked and uncompromising way; and it is distinctly hopeful that these admissions of failure should come from the Church itself. The Report, indeed, lays stress upon the fact that Churchmen have become their own severest

critics. This is the most hopeful sign of the situation. The individual or the institution which cannot perceive its own defects is doomed to the fate which awaits self-sufficiency, smugness, and lack of internal candour.

The Church, by its leaders, is pledged to take action upon this and the Reports of the other Committees which have recently placed their conclusions before the country. What is to be the nature of that action? How are we to so to re-tune the machinery of the Church that it can do its work smoothly, without groaning and clanging? How is the Church of England to regain its position of leadership—its premier position in the national life? How is it once more to impress the conscience of the people with the conviction that it is their truest guide, their most potent helper, not only to righteousness of life, but to that true citizenship which will exercise so vast an influence upon the future of the English nation? The reforms suggested by the Committee are necessarily practical—you cannot legislate for a change of heart or establish a new way of life by regulation. Yet it is this change of heart, this new way of life, which is most urgently needed. There is reason to think that some progress has been made in that direction—the prevalence of self-criticism in the Church is evidence of it. The complaints against the Church from within and from without indicate that there is greater seriousness of outlook, that individuals are seeking for more than the Church actually gives them, though not more than it can give them if it will. It is pathetic to see the eagerness and enthusiasm of the young discouraged or frittered away and wasted because there seems to be no room for it in a rigid system wedded to the cultus of dead and gone centuries which, although they may afford lessons for all time in the domain of ethics and Christian morality, are in some other respects a mere clog upon ordered progress. In these days we must move constantly, if at all—the modern world is never at rest. The new generation is always in a hurry; but we have now reached a point where the mid-generation is also in a hurry, and we cannot afford to proceed with too leisurely a deliberation.

The Committee, looking at the whole subject from a practical point of view, fasten upon the inadequate education of the clergy as the basis of the weakness of the Church as a teacher. They insist that the training for the ministry should be the concern of the Church in its corporate capacity, that it should be a first charge upon its revenues, and that it should be supervised by a central body; that every theological student should first receive a sound general education; and that there should be some experience of lay life and occupation before Ordination. Great stress is rightly laid upon training after Ordination. In nine cases out of ten a deacon is left to grope his way as best he can. He is allowed far too much liberty in the disposal of his time, he is rarely helped in his studies, his sermons are not revised. Vicars who have never received any pastoral training themselves fail to realise the necessity for others, and in many cases they are hardly competent to give it. It is grotesque that a young curate just ordained should be permitted to preach anything he pleases without any prior knowledge on the part of his immediate superior—congregations are entitled to be protected from the preaching of such immature exhortations. The Committee, therefore, would deny a deacon to any parish priest who is unprepared to give him real training, and would provide

regular courses of instruction which the deacon should be bound to attend. Better education, more study, more knowledge of life, more insight into its problems, but above all better instruction both in the humanities and in the Faith, are the primary remedies by which the Committee hope to improve the present deplorable state of things. They recognise, however, that, the number of able men being always limited, the Church is beaten in the competition for them by professions which reward them more generously. There are able men who think little of money, yet even they are "warned off" by the feebleness of the Church, its academic outlook and, perhaps above all, by the ponderosity of its movements. The last words of the Report are, "The Church must act at once." We trust that those words will be laid to heart in high places. We cannot do everything in a moment, but we must begin our rebuilding without delay. The old world is crumbling all round us, and we must beware lest, by our slowness and insensibility and our neglect of innumerable warnings, we allow irreparable breaches to be made in the Church of Christ.

## Anniversary Sunday.

Next Sunday will be the 151st anniversary of the founding of our Church in this country. In accordance with resolutions passed in the N.S.W. Provincial Synod it will be commemorated in many parishes. There will be specially the service at 3 p.m. in Macquarie Place at or near where the original service was held in 1788.

Archdeacon Boyce sends us the following incidents in the history, and which can doubtless be added to, showing some of the dangers, difficulties, and successes of earlier years.

He says: It is no part of my present object to write a history of our Church. I hope that an abler pen will some day do her the justice which has been so far lacking. There are, however, some points which help to enable her, and which at her Anniversary may well be remembered.

It was a memorable day when Samuel Marsden sailed from Sydney on the first of his seven missionary voyages to New Zealand. Among the notable services in history, was that on Christmas Day, 1814, when he held the first service in that country, and preached to Maoris, who were cannibals, from the text "Behold I bring you glad tidings." The marvellous triumphs of the Gospel in those early days in New Zealand are those of New South Wales. By 1828 cannibalism had ceased there, which was a practical indication of an uplifting of humanity. But, far better, many souls had been won for Christ.

I think of the long and lonely journeys of the saintly Bishop Broughton, and at a time when there were no railways and when roads were only tracks and there were no bridges. I picture him at Sofala on the Turon in the early and rough days of the goldfields, working for the building of a Church. He held a meeting at six in the morning and urged the diggers to do their work, and, seizing a pick, he dug the hole at the north-west corner for the first post. Many picks were at once lowered from shoulders, and before breakfast half the holes were made. Within four days, he often helping in the labour, the building was erected, and he, getting up to the top of the gable, nailed on it a cross, the glorious symbol of our faith.

I can think again of Bishop Tyrrell and his weary journeys, and his readiness to walk. His 20 mile walk home to Morpeth after landing at Newcastle from his four months island voyage with the great Bishop Selwyn was only significant of the man. Is there physical degeneracy in the man to-day? Thinking of walking, the mind reverts to Samuel Marsden, who would preach in Sydney in the morning, and would sometimes walk along the old Parramatta Road the 15 miles to preach at St. John's Parramatta, in the evening.

I think Bishop Barker in his last visit to the west as Bishop, being out over twelve weeks with much of the journeying on horseback and much hardship. The railway was only to Mount Victoria. He is travelling as to the main roads absolutely different now. I can picture him, for instance, in the course of that visit preaching at the Trunkey gold field, then new, at the edge

of the Abercrombie Mountains, to rough diggers that crowded a Church built and opened before any public house at the place, although, nine had been begun at the same time. His eloquent voice with which he glorified Christ and urged faith in Him and consequent duty to men was heard there, and in those twelve weeks in dozens of other centres.

I can think of the clergyman who in 1874 was sent out as Organising Missioner to the distant Darling. He was to conduct services where possible, and arrange for the stipends of ministers it was proposed to station there. He held numerous services, and successfully accomplished the purpose as to finance. He rode on horseback through to Bourke when all vehicular traffic was stopped because of the flooded country, and in the course of the two months occupied he covered in the saddle, 2,000 miles. Finding that by pushing he could give a brief time at the new town of Cobarr, he rode 160 miles to it in two days—using three horses and camping in the night at Byrock, forty miles from any house, with a black-fellow who was guiding him through the bush. The track, where there was a track, had been from Brewarrina, via Gongolgon and Tindarity. This was years before the railway was built.

The days are probably passed, through the building of bridges, in which clergymen have sometimes to swim flooded creeks, and even rivers, and life has been lost in the ardent endeavour to do the duty of his office. On the other hand, the perils of drought cannot be forgotten. The average minister in New South Wales, I do not speak of exceptions, has been a hard working and self-denying earnest man, having no high stipend, and his manifold labours the last day will declare to the glory of God.

St. Andrew's Day, 1868, is one to be remembered as that in which the Cathedral in Sydney was opened. The structure represented a generation of patient effort, and, included in the £60,000 that it cost, so far from the part of a host of Church people in offerings, acceptable and pleasing to God.

It is a pleasant and beautiful memory in Sydney—the ministry of the two Covpers—devout, with plenty of brain power, and scholarly, covering in the lives of father and son 92 years. The father began work in 1800, when the City had only 5,000 souls, when the son died it had risen to 500,000. I venture to think that no other two lives are more closely identified with the history of the great City in its best and highest aspects.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Memorial Church for Hornsby.

In the January issue of the "Church Notes" the Rector of Hornsby writes with pleasure the enthusiastic manner in which the proposal to build a new Church, in memory of the brave men who have fallen in the war, has been taken up. The cost of the building is to be about £3000 or £4000 and already some hundreds of pounds have been promised or given.

## "Go-to-Church Sunday."

The Council of the Church of England Men's Society at their last meeting passed the following resolution:—"That the clergy and laity be asked to co-operate in the organisation of a 'Go to Church Sunday' throughout the diocese of Sydney on the first Sunday in March. This scheme has been tried in the Diocese of Melbourne in 1916, and this year in Melbourne and Newcastle dioceses, and the results have entirely justified the effort.

The Archbishop has written approving of the effort and urging us to make the attempt to give a special invitation to all our people to be in Church on that Sunday. It only needs a fresh start sometimes to reform a good habit which has somehow slipped from us. Some of our Church's best workers have been recruited in this way. We hope that an earnest attempt may be made by all who value their Church to bring somebody with them to God's House on the first Sunday in March.

## The King's School.

The Annual Commemoration and Old Boys' Day will be held on Saturday, February 8. Rev. S. M. Johnstone, M.A., is to preach the 85th Anniversary Sermon.

## Useful Memorials.

Mrs. Dakin, of Summer Hill, has made a very handsome present to St. Andrew's Church, Summer Hill, in the form of three large Prayer Books for the Reading Desk

and Holy Table. The books are in memory of Mrs. Dakin's sister, Miss Pinchin, who for a number of years was a quiet, valuable worker in connection with the parish.

A new Lectern, handsomely carved in oak (to match the design of the Prayer Desk), was presented to St. Andrew's Church, Roseville, by Mr. and Mrs. W. H. Capel, as a memorial of their only son, Sergeant Richard Capel, who died of wounds in France on April 6, 1918. The lectern will be placed in the church early in February.

## NEWCASTLE.

## The Bishop's New Year Pastoral, 1919.

Shall we who are alive to-day be ever called upon to pass through a year as full of startling and dramatic events as we have seen in the year we have just finished? We have often heard it said, "Civilisation has no reserves." Surely it is good for us to be reminded—"Yes, but God has." We are every day called to say, "I believe in God." Is it not a good thing that we should be compelled to say, "After all, the God I am called upon to believe in does take an interest in history?" He is not an absentee. "Lord, I believe help Thine mine unbelief." In 1918, we were with difficulty saved from the despair of unbelief. We were tempted to say last April—

Hopes have precarious life.

They are oft blighted, broken, nipped sheer off.

and well if we could say the following lines—

But Faithfulness can feed on suffering  
And knows no disappointment.

In a moment, as it seems to us, all is changed. Victory follows hard on victory. Most startling of all, the German Fleet is in large part surrendered, and there is nothing in history like it. The long line of the enemy following in silence the lead of an English cruiser is so striking as to take from one the power of words. We can only say, "This hath God wrought." We wait in humble confidence for the declaration of an almost assured Peace, which I hope we shall be ready to receive as the gift of the Prince of Peace. That we look for during the year 1919.

But there remains the question which is at once: What does it ALL mean for us?

(1) We have asked God to speak to us. He has done so. Do we intend to listen, or have we knocked with the intention of running away now the door has been so dramatically opened?

(2) Cromwell says: "What are all our histories but God manifesting Himself, that He hath shaken, tumbled down, and trampled upon everything that He hath not planted."

Let us see what we plant. If it is contrary to His will; He will "shake and tumble it down."

(3) God is much nearer to us than we know. But in future we shall know. In Greek the perfect of "to see" is "to know." If we had always remembered this, the world would be a very different place to live in. We have asked God to come near to us. He has come. We must recall that He takes a greater and closer interest in us than we thought or believed.

(4) We have said, "I believe in God," let our motto for 1919 be: "I believe in God Who is much closer to me than I thought." He takes more interest in my ordinary everyday doings than I ventured to believe. May I give myself to Him. He knows me through and through. He wants me. He asks for our Love and Service. Let us give ourselves without any reserve. He is glorious to obey and listen to. Life is very puzzling at times, but He calls us, and let us say from the heart—"We come—Our God is a consuming fire." It is true, but the Lord Jesus has told us, and showed us, that "God is Love."

I believe in God, Who loves us, I know too, that "nothing is inexorable but Love."

## COULBURN.

## Reunion.

The Bishop, in the "Southern Churchman," closes a discussion of the Reunion question with the following suggestions:—"1. Can we not get closer together by forming joint local committees to awaken public opinion and secure common action on moral questions of social life in town and country?"

"2. Can we not gather by personal invitation from member to member a little 'fellowship of unity,' an informal association of members of different denominations, pledged to pray weekly for unity and to refrain from any action or language that might embitter the relations between denominations?"

"3. Can we not arrange occasional or regular little conferences to talk over the difficult questions which are the real points of difference in faith and order, perhaps also to have practical grievances against each other in pastoral work?"

## BATHURST.

## The Bishop.

"The Senate House was something like its pre-war self when the Bishop of Bathurst was presented for an honorary degree last Saturday (November 23). The galleries contained a largely of Australians, who sang tunelessly, emitted their native 'cooee,' and saw that their chief had the welcome he deserved, and would certainly have obtained an undergraduate audience in normal times. The Bishop was a handsome figure in his khaki with Doctor's gown over it, and a good advertisement for the Church militant in the Commonwealth of which he is a native born. The Public Orator was as felicitous as usual in his presentation, and the Commonwealth flag was let down from the gallery at the fitting moment. The Bishop of Bathurst is to deliver the University sermon next Sunday (December 1), in place of the Bishop of Southwark."—Cambridge Review, November 29, 1918.

The degree referred to was that of LL.D.

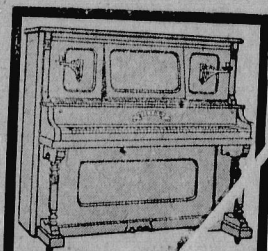
## An Affecting Farewell.

"The week before last I was with General Birdwood at the Fifth Army, settling certain details of the 'Education Service,' and after that he took me with him to say farewell to a great gathering of men at Bray, who were just on the point of leaving for Australia. The General's address was one of the most moving speeches I have ever listened to. It was marked by the plain, honest, simplicity of an utterly sincere man, and his words of farewell to the men who had shared with him the heroic experiences of Gallipoli were most affecting.

"Australia should never forget what she owes to the fine soldiers of understanding mind, who so largely moulded the traditions and inspired the ideals of the Australian force in its early and most critical days."

"There was abundant evidence of the affectionate regard of the men for him, as they crowded round him after for a last personal good-bye and handshake, and I know full well how deep is his affection for them."

"Just after that I spent three days with the 2nd Australian Infantry Brigade, which is commanded by an old Dubbo friend, General Heane, who was Secretary of the



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Holy Trinity Church, Dubbo, when first I knew him. He has gained higher rank, and won more honours than any other of the gallant men who went from our diocese, and right well has he earned them. He has a reputation throughout all the force of brave men for indomitable courage, and painstaking thoroughness in military work. His nick-name of "Cast-iron Heane," amply summarises his wonderful enduring capacity. It was a pleasant time we had together in renewing old associations, but it was also a very busy one, as I gave seven addresses in the three days to all the men in his command, who were scattered over a large area."—Bishop's Letter.

**ARMIDALE.**

"Beyond the Barwon."

"When we should have been sending in our contribution to the 'Diocesan News' last month, we were busy celebrating the glorious news of the signing of the armistice. Collarenebri was not one whit behind other towns in celebrating the peace news. The damaged kerosene tins about the streets the next day was an evidence of this. Even the staidest people 'let go' on that day; but although everyone was in the wildest state of hilarity, we were pleased to notice that drunkenness was prominent by its absence. Yet another remarkable thing about this 'Godless back country' town (as we are sometimes designated), when the question arose as to what use the School of Arts Hall should be put to that night, the almost unanimous verdict was that the proper thing to do was to have a United Service of Thanksgiving to Almighty God. And we had it. Everybody in town and country was there, and never before has this town seen such an assembly met together to render homage to Almighty God. Shearer, station-hand, squatter, tradesmen, and professional men, all were there. Religious differences, too, were sunk, and Roman Catholics and Presbyterians, besides our own people, united in an act of Thanksgiving to our Heavenly Father for His great mercies vouchsafed to us. On the following Sunday, a record number of communicants met at the Sacred Feast, and there offered their 'sacrifice of Praise and Thanksgiving for God's further revelation of His love and goodness to us.' 'The News.'

**VICTORIA.****MELBOURNE.**

A.B.M. Missionary Exhibition.

A Missionary Exhibition and Sale of Work will be held (D.V.) in the Melbourne Town Hall on Tuesday, Wednesday and Thursday February 25, 26, and 27, from 3 p.m. to 10 p.m. His Excellency the Governor-general will open the Exhibition on the first day.

**Missionary Council.**

The Council of the C.M.S. of Australia and Tasmania is to meet in Melbourne on February 25. The Council of the A.B.M. is also to meet in Melbourne on February 26 and 27.

**BALLARAT.**

Church of England Girls' Grammar School.

The prize-giving in connection with the Church of England Grammar School for Girls was held on December 14 last. The function was threefold: The annual prize-giving, the celebration, in part, of the jubilee of the school, and the formal setting apart of the newly-acquired property for scholastic purposes.

From January 1 last the school will be governed by a constitution passed by Synod, and will be managed by a diocesan council.

In his sermon at the jubilee the bishop said:—"We desire the girls placed under our charge to receive what only a school with a religious foundation can give them, thorough and efficient teaching in secular subjects, based upon the great fundamental truths of the Christian religion. We desire the girls, when the time comes, to leave well equipped in knowledge and character, so that they may take their places in the world as Christian citizens, as women filled with a sense of duty towards God and their fellows, and of love for the School which trained them. In all this the Old Collegians' Club can help us, and I am assured will help us."

"I call upon the parents, too, all the diocese over, to co-operate with us in these high aims, and to make sacrifices, if need be, that their girls may have the advantages, social, intellectual, moral, and spiritual which the School offers."

"We are living in a young country; we are laying foundations."

"It is because we desire Australia to take its place more and more on God's side. It is because we feel that a course of mere

secular teaching falls so terribly short of what is needful to fit girls either for this world or the next and is so contrary to the mind of Christ when He commanded His Church to feed His lambs, that we Church-people are bound to work heart and soul in the cause of Christian education, and to do all we can to obtain this precious blessing for our country, our diocese, our children."

**QUEENSLAND.****ROCKHAMPTON.**

Wanted—An Aggressive Church.

"The primary thing the Church needs to do is to exhibit the Spirit of Christ, its Master—to show it wherever the Church exists—and for my part I don't see how this is to be done under present conditions, unless a good percentage of its members are prepared to live in the world quite definitely in Christ's way—seeking neither money, nor possessions, nor position, but only to be of service—just to live unto God in the service of man. The Church, which is the Body of Christ, is not established in the hearts of the people of the nations, neither is it an object of very particular hatred by the evil-doers, because it does not seem to stand for anything very particularly definite. Now Christ in the land where He lived and moved stood for something very definite indeed—Christ's Body, the Church, is meant to multiply that definite something a thousand-fold and exhibit it in the world and society. Christ stood in the world for the Kingdom of God, for God's rule and God's will above all else, and few would dare to say that the Anglican Church is doing that in the very spirit of Christ to-day."

"Revolution is in the air. I think we want a bloodless one in the Church. Here are giant evils to be done in society, here are insidious and devilish spirits to be driven out; is the Church likely to do it with any success if it carries on in the same way in which it has been accustomed to do? Nothing but religion is going to stem the present rush of immorality—and the religion we profess is the person of Christ, the way to strength of character here and the way to the Father hereafter. Nothing but religion is going to give us a cause supremely worth dedicating ourselves to—and the cause in the religion we profess is the Cause of the Kingdom of God. Youth of the fibre of that returning to us from the trenches wants a heroic religion, and up to now we haven't shown very conspicuously the spirit of heroism. Only let us make the thing definite and unmistakable—let us in the Church stand quite definitely for Christ that He may be seen to-day in His Church, as He was seen, and loved by men and women of goodwill, and hated by hypocrites and lovers of evil when He came to earth to purchase that Church with His own most precious Blood."

—The Bishop's Letter.

**TASMANIA.**

(From our own Correspondent.)

By the time this is printed Hobart will be enjoying a missionary exhibition, for the period February 4-8, a combined one having been arranged in the Town Hall by the A.B.M. and C.M.S. From both of these bodies a strong delegation is coming, the Rev. J. Jones, leading the former, and the Rev. S. Deuchar (with whom is associated Mrs. Deuchar, Miss Dixon and others) the latter.

The various parishes have had courts allotted to them, and all is in full swing for the final preparation. We trust it may prove a great spiritual stimulus to the city.

As we write the annual Retreat is being held at Cressy, being conducted this year by the Archbishop of Brisbane, which fact alone should be sufficient to draw a large number of clergy.

**NEW ZEALAND.****AUCKLAND.**

The Church's Opportunity.

"Possibly, however, we have a still greater trial before us in the days of settlement and reconstruction, and we shall need all our Christian faith and hope and love in order to uphold worthily the honour of our God. This is the Christians' day of opportunity, and we need to pray that we may prove ourselves worthy of the Master Whom we profess to serve. We must go on praying for peace, and for a peace which will evaluate in harmony and good-will amongst the nations. Whilst we are devoutly thankful for victory and the cessation of hostilities, we must bear in mind that we still await the dawn of real and permanent peace, and we

must pray earnestly for those who will take part in the coming Peace Conference.

"We are standing at the parting of the ways, and we must pray and work for a happier, more peaceful world, and for juster, truer, and happier conditions of life."

"The world needs 'peacemakers,' not peace talkers—men and women who will strive to bring about such conditions of life as will make international and industrial peace real and permanent." Bishop's Letter.

**DUNEDIN.**

The Influenza.

The Primate's Letter to the Dunedin "Evening Star."

"Sir,—I hope that you will allow me space in your paper to enable me to express to my own flock the deep reluctance and distress of mind with which I yielded to the strongly expressed desire of our medical authorities that I would issue directions for the closing of our Churches for one more Sunday. This regret was the greater because next Sunday is Advent Sunday, and as the first of the Church's year is naturally a most suitable one for an act of fresh personal self-dedication to the Divine service in the highest act of our religious worship."

"I am well aware that there are some who hold that I was not justified in acting on this desire, and who even think that they ought not to obey my injunction, on the ground that they ought to obey God rather than man. I wish, then, to say that the conduct and words of the Apostles which they have in mind were used on an occasion to which the present one is not at all parallel. First, because the Jewish rulers did not ask for a suspension of worship or teaching, for a single day only, but they commanded them not to preach at all at any time, nor to teach in the name of the Lord Jesus; and, further, I wish to say that I hold the members of the medical profession to be in a high degree the ministers of God for the exercise of the gift of healing, and this even though some of them may fail to consciously recognise their mission. It is, to me, a matter of very deep sorrow that so many of them fail to approach the Divine sanctuary for the refreshment of their own souls and for grace to help in every time of need; but I cannot think that they are all mere materialists, and, looking upon them as Divine agents for the use of the gift of knowledge, I feel that it is my duty to conform to their wishes when they solemnly inform me that, in their judgment, the total avoidance of assemblies, even for the highest purpose of Divine service, would contribute to the well-being of the whole community."

"We are taught that to obey is better than to sacrifice, and I think that, great as the sacrifice is to many, the Church has to take her part in the self-denial of the whole community, and in doing so I cannot think that we shall be allowed to lose the blessing of God.—I am, etc.,

—S. T. DUNEDIN.

"Bishopsgrove, Nov. 30."

**"GONE WEST."**

Just as the sun had risen high in Heaven, And touched those ardent faces with his rays, I saw them pass above one lonely crest, Where the blue mountains screened the vale beyond— They had gone West.

All with a smile, with happy, eager tread, As though another sun a welcome gave, And they had further gone at his behest; No time for farewell, without sigh or tear: They had gone West.

Oh, valiant souls, noble, immortal hosts, Ye trod the way of lofty sacrifice, Each heart by zeal and holy fire possessed; We might not bid you turn—to God, we cry: For those gone West.

—J. R. Aikman.

When my brother forgives me for the wrong I have done him, I am thankful to him, but his forgiveness has not lifted the burden from my conscience, nor cleansed the stain from my soul. When God forgives, He does both. Our rest in the sense of forgiveness is always created by the certainty that it is the gift of the grace of God.

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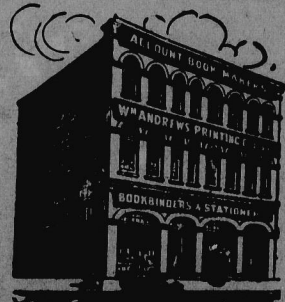
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**Impressions in England & France.**

(By Rev. G. A. Chambers, M.A., Dip. Ed.)

It was an interesting journey from Havre to the recaptured French villages which I made last month in a motor lorry transport 90 miles to give lectures to our men who had been given three months' rest out of the fighting line. Through various delays I had not long with our boys in these parts, but it was quite a joy to meet so many whom I knew, and to have on the platform at one of my lectures the Rev. F. Tugwell. The most intense interest was shown by the men in the lecture on "Economics after the War," with special reference to Australia. It was in the form of questions to the audience, so as to stimulate and rouse their thought on all sorts of subjects that I had been up to with these boys earlier, as they were simply hungry for something to occupy their minds, and the Army Educational Scheme has not yet started in a general way. I had the pleasure of spending a Sunday with Tugwell, joining with him in Holy Communion and attending his parade service. I incidentally noticed how universally he was loved by both officers and men, and I heard also of the magnificent work he did on the field in rescuing the wounded.

It was a weird little hall, a kind of barn, where I also showed by slides to another crowd of men—Chaplain Irwin, of St. Peter's College, Adelaide, being the chairman. It was great to meet our padres with the men, living their life, sharing their discomforts, and trying in every way possible to cheer and brighten their lot.

Out of the 300 men who were invited to the Holy Communion by Chaplain Tugwell, only eight remained—a revelation to me of the failure of the Church in Australia to reach the manhood of our land, for the Holy Communion is a witness in the Army that a man is out and out for the Christian life. I couldn't help feeling the reproach of the small body of men that availed themselves of the privilege of the Sacrament, and yet it was also a challenge to be up and doing and go forward in an aggressive campaign to win our men to the faith and service of Christ.

After a Sunday evening service in a little R.C. hall, where I preached, a man came up to me with the query—"What is the soul?" He told me that some of his mates had been having a discussion on the subject in a dug-out on the Hindenburg Line, with shells flying all round. I just looked at him, before attempting to answer his question, and turned to the Presbyterian Padre alongside of me with a smile and said, "There's hope for Australia after all."

The striking feature of the men who had up till then been in the thick of the fight was their delightful comradeship with one another. Though they were all so different, yet they lived together so well and happily, and the bond of union was simply the fact of manhood. I longed for the spirit to be carried on into civil life on their return. A big organisation is being established in England called "The Comrades of the Great War," which purports to perpetuate this very brotherhood of the army. But surely the Church can rise to the necessity and provide a home for this essentially Christian virtue.

On my return to England I came through Amiens and was glad to see the cathedral there undamaged by the enemy. It is quite a world treasure. It was a privilege to spend a day in Paris and Versailles, and see something of the artistic beauty of those two cities, the Madeline Church and the Notre Dame Cathedral impressing me most of all in Paris, the former for its 52 Corinthian columns outside.

I was due in London for the "Anzac" meeting on November 2, where the Bishop of Bathurst and I were the speakers. The Bishop gave an interesting account of work in his diocese, and my endeavour was to direct the interest into practical channels of service. It was a splendid tribute the Archbishop of Canterbury gave to the meeting. His Grace wrote: "We all rejoice at the chivalrous help of our Australian brothers. Their heroism has gained for them an undying place in the Empire's life, and the name 'Anzac' will not soon perish." With the fall of Turkey having been announced, it was a momentous day, realising, as the "Times" put it, that our men did not fall in vain on the beaches of death and Anzac. It is comforting to feel that the lives that we gave at Gallipoli were after all not wasted, now that the end has been gained.

After the meeting, I was whisked to Manchester by the Midland express, arriving there at 11.15, with a full programme on Sunday, and meetings for the Colonial and Continental Society during the following week. On the following Sunday I was at All Saints', Derby, where I had the pleasure of meeting the Rev. W. H. Green, a most able man, who is vicar. This church is the cathedral for the new diocese of Derbyshire. On the following Monday I was back in Manchester for the big annual public meeting with the Bishop of Manchester in the chair. On my arrival in Manchester came the joyful news of the signing of the armistice with Germany and the end of the war. Jubilation reigned everywhere. Munition girls in their working clothes on lorries being driven through the streets, were singing and waving flags; impromptu processions of varied sizes and descriptions marched along the streets; soldiers had escorts of from four to ten girls clinging to them on each side, and the whole city gave itself up to celebrating the occasion in varying ways. The bells of the Town Hall were chimed, and I made my way to the Cathedral for evensong, where there was a good congregation, and where rich and poor, and maimed and blind came to offer their thanksgiving to God. Our meeting, of course, had to be postponed, for the trains had stopped and there was only one thought—thankfulness and relief. Many, of course, were unable to rejoice in the more demonstrative way, owing to the feelings of sadness in the remembrance of so many brave men who have fallen in the war. Still it is indeed a wonderful victory, making short of miraculous, and the only explanation can be "It is the Lord's doing and it is marvellous in our eyes."

We are now face to face with tasks just as huge as those of war. The resettlement of the soldiers in civil life, and the raising of pre-war moral standards will challenge the thought and energy of our leaders, and of all who want to see the world better than it was before. Only yesterday I heard of one little maid being paid even now by quite a well to do person 3/- a week. This is but a relic of the past, as the workers during the war have been reaping a great harvest, some families earning as much as £40 a week. A big appeal is being made by the Church of England in all the secular newspapers for a sum of five million pounds as a central fund by which "the business men of the Church mean to make the Church of England strong in her work of reconstruction." We have suffered in the Church in the past by asking for too little, and with all the numerous ventures waiting, beginning in Australia, and the launching of a vigorous Church education policy, we would do well to link on the spirit of giving which the war has developed in the community to definite enterprises for the building up of our national life on Christian principles in connection with the Church. We must make our influence to bear in every department of life, and this demand also an increase in the number of our clergy and the lengthening of their course of training.

These are critical days for us all. Foundations are to be laid for the future, and we shall need the clearest and wisest thought and plans as well as effort so that the future structure of society will be able to endure, because compacted by the Spirit of God. We are all looking forward to returning to our sunny land, with tremendous belief in all its glorious possibilities, and with the desire more or less conscious with all our men, of doing our best that Australia may rise to the height of its destiny in the realisation of the Kingdom of God. Cannot the Church in Australia claim the intensity of feeling and eagerness of purpose of the returned soldiers and use this devotion to the highest ends? The call is to all, and as the call is heeded so we can expect to win the victories of peace. At Derby, Nov. 19, 1918.

Nor can the vain toil cease, Till in the shadowy maze of Life we meet One who can guide our aching wayward feet To find Himself, our Way, our Life, our Peace!

In Him the long unrest is soothed and stilled, Our hearts are filled!

—F. R. Haverlag.

**The Australian Soldier.**

The great majority of our readers will be grateful for the information the Bishop of Bathurst gives concerning our lads at the front. The Bishop writes:—

"At an early stage of my association with the army, before my arrival in France, it was my lot to fall in with certain groups of Englishmen who had much to say in condemnation of Australians, as unruly and undisciplined. They were very positive and uncompromising. They asserted freely and claimed direct knowledge. In my experience I could not then rebut their calumnies. I could but enter a demurrer, but wait and see; doubtless they still repeat their calumnies, and I have no hesitation that is the just word to give their assertions. As I write these words I see an illustration of what vexes these ultra-correct minds. A long train packed with troops is passing my window to the railway head near by. The front part is occupied by Australians, and latter half by Tommies. The latter are quietly sitting in their carriages, but clear against the sky-line on every forward carriage are Australians standing out upon the roofs of the carriages, keenly noting the country they pass. I doubt not that it is against orders, but ask the public, the English, who are the men who never lose their unit, who are the men who seem to know by heart the lay of the country, and the location of every other unit, as well as their own, and who show astonishing aptitude in grasping the idea of tactical operations, and there is no doubt as to his answer. However, let this example of indiscipline be made a present to the cavaliers, if they wish it. Let us go on to the men who really know, and not to the prejudiced gossipers. I put the whole question to a regular General, who has command in areas where Australians are always stationed in large numbers, and have the most time and temptation to indiscipline. He was a taciturn, shrewd man, and he scouted the idea. 'The ribbons of many campaigns showed upon his tunic; he had commanded men in all parts of the world.' He expressed himself always in crisp phrases: 'stout fellows,' 'stout fellows,' 'high spirited, yes, high spirited, yes, need proper handling; undisciplined, no! good common sense, stout fellows!' Silly people tried to put the wind up on us when our men were coming here! Rubbish! fine, stout fellows! To us, among other things, they were great drinkers! We had the X and Y and Z here before your men came. The Australians are more sober than any of these troops; fewer 'crimes' since they have been here than ever before. Good stout fellows! I met an assistant Provost Marshall, and who had more to do with handling the 'off duty conduct' of Australians than any other officer in the British Army. This man is an enthusiastic eulogist of the character and conduct of our men. The best boys in the world. You can do anything with them; they need different handling, but are the most responsive and reliable men I have ever handled when taken the right way. Do you know which would be the first troops I would send for if there were any trouble or rioting in this area? The Australians every time. You have only to show them the meaning and reason for things and you can leave the rest to their intelligence. Don't think I am saying this to you because you are an Australian. Come down to my office and let me go through the offences records for the past 12 months, and I will prove it to you."

**NEW LECTIONARY.**

Feb. 9, Epiph. 8. v.—M.: Ps. 99, 112; Amos. vii.; John iv. 43-end or James iv. E.: Ps. 106; Amos viii. or ix.; John vii. 14-36 or 1 Cor. i. 26-ii.

Feb. 16, Septuagesima.—M.: Ps. 104; Genesis i. 1-ii. 3; John i. 1-18 or Revelation xxi. 1-14. E.: Ps. 147, 148; Genesis ii. 4-end or Eccles. xlii. 15-end; Mark x. 1-16 or Revelation xxi. 15-xxii. 5.

(From the New Lectionary passed by the Convocations of Canterbury and York, and awaiting the consent of Parliament.)

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**J. F. NUNAN**



## Musa the Wanderer.

A small boy sat cowering behind a tomb in a Syrian cemetery. The village lay to the left of him on a hill-side, looking across an open stretch of country, with the hills of Samaria beyond. The position is one of the most beautiful in Palestine. Travellers who pitch their tents outside that village revel in the view. But Musa cared little for its beauty just now. There was a horrid scene before him. His eyes were filled with terror. His little brown body was quivering with agony. As he crouched behind the tomb he clenched his hands to keep himself from screaming. The village was about 300 yards' distance from where he hid. Turkish soldiers were running in and out of the mud houses chasing the people. Guns were being fired, and people were being killed. He could see the soldiers stabbing with their bayonets—stabbing the people he knew.

That morning he had sat with his mother and his little brother outside their house. His father was talking with other men outside the village. There had been much talk about the war, and people said that the soldiers were coming. Musa was interested, but not afraid. He would like to see the soldiers.

About noon guns were heard, and the women began to cry, and then the soldiers came. There was a great noise. The cries and shouts of the people were louder than the voices of the guns. Men and women and children ran here and there like frightened sheep. The soldiers knocked the people about. He saw them seize some girls, and throw children over, and he saw them stab some men. Then Musa ran for his life, not knowing where he ran, till he found himself by the cemetery. He hid there behind a tomb. He waited listening to all the noise. Now and again he peeped out from his hiding-place and saw the soldiers busy at their cruel work. They were taking things from the houses, and beating down anyone who interfered with them.

At last the shouts died down, and all seemed quiet. The soldiers had evidently gone away. But Musa dared not move, so he stayed where he was all night. Some jackals came near the cemetery, but they did not bother him. He was thinking of his father and mother, and of his little brother, and he wondered where they were hiding. He wished they were with him.

When the dawn came he crept out and went slowly to the village. It was very quiet. He thought it was empty. Then he saw one or two people who like himself had come back. He was very cold and hungry. He did not mind these things if he could find his mother. But no one could tell him where she had gone. And there was no food to be had except some scraps which the soldiers had left and the jackals had not eaten.

He went to his home and he saw some dead bodies lying in the street. They were people who had been alive the day before. He felt he must run away again and hide. So he ran down the hill. What should he do? He must try to find his father and mother.

He wandered back again up the hill, but he would not go into the village. He went on, further than he had ever been before, for Musa had never travelled beyond his village. He found himself on a grey, lonely bit of country. He strayed on and on. That day he saw no one. He did not even meet any sheep or goats. There was nothing to be seen. Yes, he did see something. He saw the villages gathering over the place where his home had been, and he knew what they were after. Sometimes he thought he would go back, but he felt sure that his father and mother were not in the village. He desperately wanted to find them.

The night came on again, and he crouched down beneath a bit of rock. He fell asleep because he was so tired. When he awoke it was broad day. He was very, very hungry. He ate some grass and drank some water from a little spring, where the ferns were growing around it. Then he wandered on again. He did not know how many days he walked about. Once he came to a little village, and they gave him some bits of food. But he was too frightened to stop there. He sometimes met people walking like himself, and they said the soldiers had taken all they had, and they were wandering, not knowing where to go. No one could tell him where his father and mother were.

Then one day, when he had fallen asleep, he woke up with a start, and saw around him some strange men. They were dressed in brown clothing, and had strange hats on their heads, and were quite different from any people he had seen before. They had guns, too. They were all looking at him and talking. He could not understand what they said. He was terrified, for he thought they might kill him.

If he had understood their language he would not have been afraid.

"Here's a poor starving little beggar," said an English tongue. "Good heavens! he must have been out for days; he is starving. Why, he is only skin and bones. Look at that rag round his waist."

And indeed he was a pitiable object. "Take him to the padre," said another voice. "He's in the rear somewhere. He'll look after him."

"See if the little beggar will eat," said a third.

Musa understood the offer of food, and ate ravenously, staring hard at his captors. He was too weak to run away, though he would like to have done so, and when one of the men took his hand and led him to the lines he ceased to care what happened.

There he saw numbers of men in the brown dresses and strange hats. They all had guns, but they did not hurt him. Then a man came and said words to him in his own tongue, and told him not to be afraid, but they would take care of him. And at last a big man came and stroked his cheek, and took him up in his arms, and put him on a horse, and got up behind him, and they rode away. They rode over a hill, and Musa saw a great city below him. The big man said it was Jerusalem, and they were going there. Musa had heard of Jerusalem, and he was glad to go, because he might find his father and mother and see his little brother again. But he felt too tired to talk.

They rode on down the hill and came to a large building of white stone, and they went under a gateway into a courtyard. There the big man got off his horse, and took Musa in his arms again and carried him inside the house. A kind-looking woman came to him, and washed him, and put a shirt on him, and laid him in a bed, very soft and clean, and gave him some bread-and-milk. And then Musa knew no more, for he fell asleep, just worn out with all he had gone through. He did not know it, but he had been wandering for a month on the hills.

When he woke up the sun was shining on his bed. He looked round and saw there were other boys in the room. He wondered if his little brother was among them. When the nurse came he wanted to get up and find his brother, but she bade him lie still, and he was not sorry, for he did feel very tired.

When after a little while he was allowed to get up and go into the playground he found a number of boys like himself. They told him they had lost their friends. He was overjoyed to find a boy from his own village, but he could find out nothing about his father and mother.

The boys told him that they were British soldiers who had found him, and that this was the English Bishop's school. They said that the British were beating the Turks and driving them out of Palestine, and there would be no more trouble. The boys also told Musa that he would be able to stay where he was till his father and mother were found. Anyhow, he would be looked after, and he need not be afraid.

So Musa waits—an Eastern is very patient. At times he wishes he could see the village again and play with his brother in the village street, and he looks eagerly at each newcomer to see if it be he.

Poor Musa! It is doubtful if he ever will see father or mother again. The lot of the peasant has been a terrible one in the war. People have lost all they possessed. Musa's case is one of hundreds. Bishop MacInnes and his workers at St. George's, Jerusalem, have their hands full to provide for these pathetic wanderers. The Relief Fund needs support. In the glow of enthusiasm for our British troops we may well give a thank-offering. English fathers and mothers, whose little ones are safe in their homes, might certainly send donations. If they need further inducement, there are some words which ought to stir each follower of the Man of Palestine—the Saviour of the world—"I was hungry, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me. For verily I say unto you, inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me." And Musa is one of these.

—(J.R. in the Record.)

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But did you ever hear of a boy being afraid of a pair of boots? Not beautiful new boots, such as you see in the shop windows, but just a shabby old pair of boots, very much patched and down at the heels. There they stood in a corner of the wood-shed. What was there about them to make anyone afraid? Were an old pair of shabby boots really able to scare anyone?

You see, the boots had belonged to Bennie's father, who was a drunkard, and as well had a temper furious and bad. He had made his home a little hell, and often nearly killed his little lad. Many a blow and kick poor Bennie had received from the parent whose duty it was to love and protect his little boy. But Bennie's father was dead, and so peace and happiness instead of fear and misery now filled their little home.

One evening, just as it was beginning to get dark, Bennie's mother sent him out to the wood-shed to bring in some wood. In a few minutes Bennie rushed in sobbing and trembling all over, and threw himself on his mother.

When he had calmed down a little, his mother asked, "Bennie, boy, what is the matter?"

And Bennie, between sobs, answered, "Oh, mother—father's boots—were there—and they looked—as if they'd—kick."

After comforting Bennie and assuring him that father's boots could never hurt him again, Bennie's mother went to the wood-shed and put the boots out of sight till washing day, when she intended to put them under the copper and burn them, so that they could never frighten Bennie any more. Are you not glad of the dear father God has given you? And you do not forget to pray for all little boys like Bennie, do you? E.V.Y.

January 8, 1919.

## The Secret of Happiness.

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Though it rains like the rain of the flood, little man—And the clouds are forbidding and thick: You can make the sun shine in your soul, little man—Do something for somebody quick.

Though the skies are like brass overhead, little girl—And the road like a well-heated brick: And all earthly affairs, in a terrible whirl—Do something for somebody quick.

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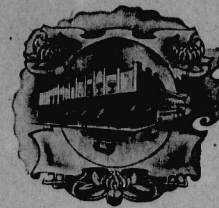
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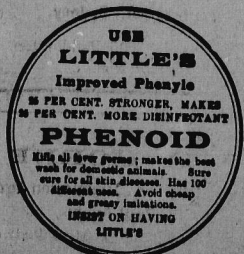
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**Current Topics.**

A very dangerous tendency seems to have been noticeable since the signing of the Armistice, to become less keen upon prayer than we were during the long four years of conflict. This has been particularly evident with regard to corporate public worship, and it almost seems as though, in many cases, the spirit of gratitude to God had been exhausted in the first great outburst of thanksgiving. If this dangerous tendency is not speedily arrested, we shall soon make shipwreck of the solid advantages bought at the price of so much sacrifice and blood. Surely, if God sitteth above the water-floods, the Lord remaineth a king for ever, and we cannot afford to neglect Him—even if such a course were fair—in prosperity while we run to Him in adversity. And indeed, we are not yet out of the wood as is shown by the great industrial troubles throughout the world, which call for very wise handling, the many conflicting interests at the Peace Conference Table, and the influenza epidemic which comes even nearer home.

For this reason we are sorry that the State authorities of New South Wales have marred their otherwise splendid handling of the influenza epidemic. We have greatly admired the Minister's commendable promptness, tireless energy and splendid courage in dealing with the scourge, and we think that all reasonable citizens should heartily support him in his really fine work. Still there are dangers arising from excess of zeal, and one is liable in his enthusiasm to overlook certain facts. This is probably the explanation of the prohibition of open-air services, which in its present form we cannot but consider too drastic. We thoroughly appreciate the Government's great difficulties in the matter, to which we do not wish to add, but submit that the drastic character of its action in this respect is unnecessary, almost useless and unwise. It is unnecessary because adequate restrictions as to the wearing of masks, sufficient spacing of seats, and limitation of duration of service would render the gathering innocuous so far as the epidemic is concerned. It is practically useless because 90 per cent. of the people so protected are compelled to run a great danger on six days of the week in crowded means of conveyance, and it is unwise because it deprives the community of one of its greatest agents in creating the right mental atmosphere in which to fight the plague. More than this, we do not like the impression to get abroad that the Government looks upon religion as of secondary importance, as might perhaps be inferred from its apparent encouragement of gatherings on the beach and other similar places,

coupled with its prohibition of church services in the open-air. If that were their true attitude, there could be no prospect of success for them in their fight, but we trust that we may be persuaded better things of them.

The definite article is suggestive that the demand which has been voiced for some time now for A League of Nations is finding such a solid support as to make probable the realisation of the ideal. It is evidently viewed as within the sphere of practical politics. One English newspaper says—

"It is significant that Dr. G. R. Parkin, who was so closely connected with Cecil Rhodes, the great imperialist South African pioneer, should tell the Hull Luncheon Club, which he addressed a few days ago, that instead of the balance of power under which we had been living, there now appeared on the horizon a League of Nations, which was the only safeguard to which we could hold for the world's future. The only power that could give direction and effect to a League of Nations, he went on, was the cordial co-operation of Britain and America. In the last eighteen months he had visited every American University. The traditions handed down from the American revolution that England was a tyrant nation were being gradually broken down. He was impressed by the changed method of teaching American history."

More striking is the information which we cull from "The Challenge" of December 13:—

"In place of the usual sermon at Leeds Parish Church on Sunday night, an address was given by Lord Parmoor on the League of Nations."

"He urged that the object of the war to a Christian Church could not be mistaken, and that the League of Nations merely embraced in a practical form the Christian ethic of the common brotherhood of mankind. Victory in itself was no guarantee of the permanency of peace, and a victory pushed to the extent of humiliating the vanquished was in itself a source of danger."

"A new spirit of international co-operation was the great need of international intercourse, and it was to promote this spirit, as well as to guarantee peace, that an effectual League of Nations was desired."

"Independent sovereign rights should be subject to fundamental principles of general human right. It was to the failure to recognise the necessity of this restraint that so many wars were directly attributable. Disarmament would naturally follow if a League of Nations was found to be effectual."

Leaders in Church and State have been keeping the matter before the public eye, and now the religious leaders of Great Britain, not including the Romanists, have issued a weighty manifesto to the Christian public, which we reprint in another column. A perusal of that Appeal will help us to understand our own interest in the question, and consequently our responsibility in the direction of consideration and prayer for a right guidance for those who are our rulers in this matter.

The Primate does not intend to let this glaring scandal proceed without renewed protest. The Good Friday and the Shaw. Church is under a deep obligation to her Chief Pastor for his persistence in spite of the discourteous reception

his last year's protest met with at the hands of the Royal Agricultural Society of N.S.W. We are glad that his Grace has made reference to that discourtesy and hope that it will not be repeated. The letter of protest is as follows:—

Bishops Court, Edgecliffe,  
24th January, 1919.

To the President and Council of the Royal Agricultural Society of N.S.W.

Gentlemen,—I again write to urge you not to open the Royal Agricultural Show on Good Friday. I trust that you will understand that this protest from me loses nothing of conscientious purpose because it has been repeated for several years. I am the mouthpiece of a great number of citizens of this State belonging to many other communities than my own whose deepest religious feelings are scandalised by the spectacle of a day like Good Friday being devoted to a carnival in a manner without parallel, so far as I know, in any other city of Australia.

I am obliged to say that in the manner of rejecting my protest you show scant sympathy with religious sentiment and the reasonable scruples of many fellow citizens. I may be forgiven this opinion because your last reply was brief almost to courtesy.

I hope that this letter may receive fuller treatment, and all the more because, if I am correctly informed, one of your exhibitors and prize winners last year added a very practical protest to my letters.

I should be glad to know that you have approached the authorities of the State for an alteration of the dating of the autumn holiday. At present it varies in date with a variation that is often inconvenient for secular purposes, but which is caused by considerations that may be truly called religious. In view of the scandal to much Christian thought arising from your use of the present system I would personally much prefer that the State fixed the autumn holiday at its own definite date, and left religious people to keep their own religious days just as things happened to fall in their own way. This present unseemly conflict would then be avoided, and though we might lose something (though not necessarily) we should gain what is more important, a sense of fairness and consideration all round. If you continue to hold your great and otherwise valuable Agricultural Show on Good Friday because it is Good Friday, you cannot avoid grave violation of the deepest sentiments of large numbers of people in the State.

I cannot believe that you are really as indifferent to our convictions as your action or inaction makes you appear to be.

Yours very faithfully,  
(Signed) JOHN CHARLES SYDNEY.  
Archbishop of Sydney.

Surely there has been monstrous blundering somewhere when we think of the last state of the 1200 troops on the Argyle-shire. Between 60 and 70 days ago these troops left England in three separate vessels, and although they put in at several ports, they were not allowed to land anywhere. At last they reached Melbourne with a clean bill. They did not want to land, but were forced to do so