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

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

In the Collect both these Christmas Day thoughts are emphasised.

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

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

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

One of the great Australian dailies recently had a facetious leading article on "Boycotting the

devil." The reference was to the new departure in strikes in the Mother

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

The devil is no prince of peace and goodwill; and no true socialism could ever flourish under his

aegis. The strength of his appeal is the innate selfishness of fallen man,

and men's selfish passions will ever produce interminable strife whether in the threatened drink and gambling

Current Topics.

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

Fourth Sunday for the Second Coming. In Advent. In the Gospel (St. John i. December 20. 19-28) the key-note of the

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

strikes of Australia, or the relentless war in progress on the battle-fields of Europe. Consequently the devil is ever working in the unsocial vices that mar the peace and happiness of mankind, such as the gambling mania, whether wrought through the media of purely self-seeking bookmakers, or through the unthinking totalisator, so seriously contended for by some unthoughtful and hardly less self-seeking advocates. It seems to us that the devil is busily employed using all kinds of instruments to further his own ends for the degradation of our people. This is surely manifest in the way that newspaper writers are keeping the subject of the totalisator to the front, and are joining hands with the gambling public in seeking to impress the Government with the idea that the current of public opinion is strongly set in that direction. If the idea be true, we should deplore the fact that our great newspapers had either lost or prostituted their position as the leaders and inspirers of public opinion.

OPTIMISM.

There's a bad side, 'tis the sad side—
Never mind it!
There's a bright side, 'tis the right side—
Try to find it!
Pessimism's but a screen,
Thrust the light and you between—
But the sun shines bright, I ween,
Just behind it!
—Jean Dwight Franklin, in the "Circle."

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Bishop Watts-Ditchfield and Public Worship.

In our last issue our London correspondent gave a short summary of the Bishop of Chelmsford's instructions to his Diocese on the subject of Public Worship. The questions dealt with are of great importance to the Church in Australia, as well as in England, and the following extracts from the Bishop's address to his Diocesan Conference will be of interest to our readers:—
The Bishop said "it would be a fatal mistake to narrow the legitimate, comprehensive character of the Church of England," but quoted the words of Bishop Gore to show that diversity must have limitations. He then continued:—

Royal Commission's Report.

In this connection I would remind you of the decision of the Royal Commission of a few years ago on several matters concerning the subject under review. In passing, I would remind you that the Commission consisted entirely of Churchmen, and included such eminent divines and scholars as the present Archbishop of Canterbury, Dr. Gibson, Bishop of Gloucester, and the late Dr. Paget, Bishop of Oxford. The unanimous decision of a body so constituted demands the serious and respectful consideration of all Churchpeople. I quote their words:—

"Among the practices which we have already distinguished as being of special gravity and significance will be found the following:—

"The interpolation of the prayers and ceremonies belonging to the Canon of the Mass.

"The use of the words, 'Behold the Lamb of God,' accompanied by the exhibition of a consecrated wafer or bread.

"Reservation of the Sacrament under conditions which lead to its adoration.

"Mass of the Pre-sanctified.

"Corpus Christi processions with the Sacrament.

"Celebration of the Holy Eucharist with the intent that there shall be no communicant except the celebrant.

"Hymns, prayers, and devotions, involving invocation of, or confession to, the Blessed Virgin Mary, or the Saints.

"The observance of the festivals of the Assumption of the Blessed Virgin Mary, and of the Sacred Heart.

"The veneration of images and roads.

"These practices have an exceptional character as being marked by all these following characteristics: (1) They are clearly inconsistent with, and subversive of the teaching of the Church of England as declared by the articles set forth in the Prayer Book; (2)

they are illegal; and (3) their illegality cannot with any reason be held to depend upon the judgments of the Judicial Committee of the Privy Council, or to be affected by any view taken of the constitutional character of that tribunal.

Any observance of All Souls' Day, or of the Festival of Corpus Christi, which inculcates or implies the Romish doctrine concerning purgatory or transubstantiation falls under the same censure. The arguments based upon history and the usage of the Church before the Reformation which have been used before us upon many of the matters to which we have directed our attention are, in the case of the practices to which we now refer, irrelevant. We desire to express our opinion that these practices should receive no toleration, and that if episcopal directions for their prevention or repression are not complied with, the Bishops should take or permit coercive disciplinary action in the Church Courts for that purpose." And they added: "We recommend (1) that the practices which we have referred to in the paragraphs 397 and 398 of our Report, as being plainly significant of teaching repugnant to the doctrine of the Church of England and certainly illegal, should be promptly made to cease by the exercise of the authority belonging to the Bishops, and if necessary, by the proceedings in the Ecclesiastical Courts."

Such Practices must at once Cease.

Now I put it to this Conference as to whether I, or any other Bishop, could, in face of such words, coming from such authority, allow or permit any of the practices named, without the most overwhelming evidence that the decision was wrong, and based upon mistaken evidence. I feel I have no alternative but to say definitely, and once for all, that I cannot in any way sanction any such practices, and where they have been introduced without authority they should at once cease.

With respect to some other points. I expect Churches to be open daily, not merely during war time, but for all time. Locked Churches are a disgrace, and contrary to the spirit which makes them not the property of either Incumbent or Wardens, but of the parishioners, who should have access to them at all reasonable times. Morning and Evening Prayer should be said daily, unless the priest is really "let" or hindered.

The Holy Communion Service.

Holy Communion should be administered in every Church at least once every Sunday, and on every Saint's Day, for which a Collect, Epistle, and Gospel are appointed. The

properly appointed Fast Days should be duly observed. I would call the attention of all Incumbents to the Rubric after the Nicene Creed, "The Curate shall declare unto the people what Holy Days, or Fasting Days, are in the week following to be observed." He is also exhorted that he "shall diligently from time to time exhort the parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ when it shall be publicly administered in the Church." This all points to the regular and frequent administration of the Holy Communion. But, let it be understood that it is a Communion. Here let me say that I once more agree with my old Diocesan in his deprecation of such a term as the Mass. Innocent as such a term may be in itself, there are from its associations grave reasons why it should not be used. It is not a Prayer-book term, whereas the two titles used in our Prayer Book are both scriptural and primitive. In addition to this, they are more comprehensive and less likely to be misunderstood. The clergy must remember that they celebrate, not as individuals, but as ministers of the Church. They owe it alike to their people and to the Church, by whose authority they minister, that they are careful not to fall behind nor go beyond the directions of the Prayer Book. Those directions in many respects are plain and direct. Archbishop Benson, in the Lincoln Judgment, said: "The tenor of the Common Prayer is openness. The work of its framers was to bring out and recover the worship of the Christian congregation, and especially to replace the Eucharist in its character as the Communion of the whole body of Christ." Bishop Creighton may also be quoted: "The point I wish to emphasise is that the object of the Church of England at the Reformation was to turn the Mass into a Communion." The question, "of the method to be adopted in rendering the service must be dominated by a regard to that intention. If that intention be loyally respected there is a basis on which all other points can be settled."

Invocation of the Blessed Virgin Mary.

I will yield place to no one here in respect and veneration of the Virgin Mother. Blessed, indeed, was she among women, but can either you or I or any loyal Churchman agree with the following that I find in a so-called Church of England manual: "I confess to God Almighty, to Blessed Virgin, and to all Saints that I have sinned very much in thought, word, and deed; by my fault; by my own fault. Wherefore I beg Blessed Virgin and all Saints to pray for me to the Lord my God?" Can anyone say that for such teaching there is the slightest warrant in Holy Scripture, in the Articles, in the Prayer Book, even in the services appointed by the Church to commemorate her glorious life and work? Therefore, I cannot sanction the use of any such Collects or statements in public worship or prayer.

Incense.

Incense is scriptural, but that fact does not cause it to be either a necessary or desirable part of the service in the Church to-day. This is evidently the mind of our Church, for even Mr. Scudamore, one of the most learned of a former generation of High Churchmen, said: "The ritual use of incense is, of course, illegal, as it is not prescribed in the First Book of Edward (Notitia Eucharistica 2nd, p. 143.)" This opinion was endorsed by all the leading lawyers of the day when they were appealed to some years ago by the English Church Union itself. These are the words of Sir Robert Phillimore, James Hannen, C. G. Pridgeau: "We are of opinion that the burning of incense in the course of the service is not lawful. We know," they add, "no sufficient authority for using incense in any other way." Their opinion has never been set aside, but on the other hand decision after decision has been given since on similar lines. In face of such overwhelming evidence to the effect that incense is not permissible in the English Church, neither I nor my episcopal colleagues can be present at any Church when incense is ceremonially used.

On the subject of the Quinquage Vult (or Athanasian Creed) the Bishop said that "so long as the present Rubric is unaltered, the Creed must be said on the days appointed.

Vestments.

On the important subject of Vestments, he spoke as follows:—

For many years I have been a keen advocate for a revision of the Prayer Book on sane Church lines, but if possible I have been keener still on a thorough reform of our Ecclesiastical Courts. The present position is intolerable. By our system, or lack of system, the law is brought into disrepute. Many men who are loyal at heart are deemed lawless, and party passions are aroused and the work of the Church hindered. At present the legal position is that vestments are declared to be unlawful. Convocation has the matter under consideration. The position is peculiar and difficult for both Bishop and clergy. I feel that while I cannot sanction their use, conscientiously feeling I do that they are illegal, and, further, that speaking generally their introduction does not tend to that simplicity of worship which is, in my opinion, so helpful to spiritual worship, yet I cannot, and will not, alienate myself from clergy who for years have worn them, but I must make it perfectly clear that I cannot under any circumstances sanction or permit their introduction into any Church, until a definite decision on the question has been made by Convocation in answer to the Letters of Business. I could not visit a Church in which vestments were introduced under such circumstances. In adopting this course, I am only following the lines laid down by the Bishop of St. Albans in asking clergy and people to wait patiently until Convocation has completed its labours. It may seem a long process, but the question is an important one, and ten or twelve years is but a small period in the life of a Church. Surely it savours of presumption on the part of either priest or Bishop to attempt to anticipate the deliberate judgment of Convocation.

Any form of government is better than anarchy. On all these questions I want to be the true Father in God, rather than a Father in law. I trust that the Diocese has already realised that I do not wish to approach these questions in any narrow party spirit, but rather in the spirit of generous toleration and with sympathetic interest. The High Churchman has his troubles often in an Evangelical parish, as the Evangelical in a High Church parish. There must be give and take so long as there is common loyalty to our Lord and Master. Here let me say that I sincerely hope that it will never be said that I reprove a man who burns incense and remain silent to the man who denies the Virgin Birth, questions the truth of the Atonement, and whose teaching on the Resurrection is simply that it has no foundation in fact, but is a spiritual parable. To such a man I can show no toleration whatever. Let him pursue his investigation outside the ministry, for in it he has no place nor right. The Creed must be believed by the priest who recites it; the statements contained therein must be regarded as historical facts and not as parables. I am thankful that my first vote and speech in Convocation were in support of the resolution proposed by the Bishop of London on this important question.

THE LECTURER'S MISTAKE.

The Bishop of Rochester, in recalling his student days at Auckland Castle, says the "Church Family Newspaper" told a delightful story which emphasised the dry humour of the Dean of Wells, Dr. Armitage Robinson, who was then chaplain at Auckland. At a gathering of students in Bishop Lightfoot's drawing-room Dr. Armitage Robinson was relating that he had been present at a lecture given by a student to the parents of his Sunday-school scholars. "And what was the subject?" asked the Bishop.

"Education, my Lord."

"And a very good subject, too," rejoined Dr. Lightfoot.

"Yes, indeed," replied the Chaplain, "and Mr. X. did it very well—in fact, he became quite dramatic over it! At one point he laid his hand on the head of a little child who was present, and exclaimed fervently, 'Think of it, thanks to education this little child may one day be Archbishop of Canterbury!' But it wasn't possible, my Lord," added the Chaplain gravely, "in fact, it was quite impossible."

"But why?" asked the Bishop mildly.

"Because," said Dr. Armitage Robinson dryly, "the child happened to be a little girl!"

THE MILLS.

A public house can no more be run without using up boys than a flour-mill without wheat, or a saw-mill without logs. The only question is, whose boys—your boys or mine—our boys or our neighbours?—W.C.T.U.

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A Babe came to this world below,
A tender Babe in mercy mild,
He was the loving blest Peace-Child.

Thou camest, little Child sublime,
To break oppression, lust, and crime;
Thou cam'st to shed Thy mercy mild
On all the souls of men—Peace-Child.

And can we claim, blest Child of Peace,
While grimmet fighting ne'er doth cease,
While fiercely man doth man assail,
Can we still claim Thou dost prevail?

Yea, verily, we still can prove
That Thou, Whose very name is love,
Art moving on to victory,
E'en though it be through agony.

Through agony of wife and child,
Thou movest in Thy mercy mild;
Through agony of motherhood,
Thou watchest o'er those fields of blood.

For was it not in anguish borne
By Thee on bitter cross, forlorn,
Thou didst Thy perfect life lay down,
Henceforth all suffering to crown.

By giving for all pain, release;
For sorrow, joys that never cease;
Light in our darkness, peace in strife,
For life laid down, Eternal Life.

Thus, thus, we know Thou still dost move
Invisible in Thy great love,
That through this agony of soul
Thou movest onward to Thy goal.

That Thou this suffering wilt bless,
By Thine own peace and righteousness;
From fields all red with sacrifice,
Blest Child of Peace, Thou shalt arise.

Draw near us then in mercy mild,
Thou little, loving, blest Peace-Child,
Guard Thou our dear ones far away,
Grant us and them Thy peace to-day.
E. M. R.

A Day with the Mission to Seamen

By S. G. Palmer, Hon. Lay Secretary,
C.E.M.S. of N.S.W.

The Archbishop of Canterbury upon one occasion in commending the work of the Missions to Seamen, spoke of it as "the Church's effort for her Sailor Sons." Yet it is surprising how few Church people know anything at all of this world-wide work of their own Church among seamen. The writer has quite recently been brought into touch with some features of this work as carried on by the Society in the Port of Sydney. The Sydney branch of the Missions to Seamen is under the direction of the Rev. Allan Pain as Chaplain. With him are associated two lay workers—Mr. C. H. Moss, a veteran with twenty years' service in the Mission in Sydney, and Mr. W. E. Cocks with four years' association. Some idea of the extent of the "Parish" to which the Chaplain ministers may be gained when it is remembered that Sydney is the fifth port in the Empire in regard to shipping. Incidentally it may be mentioned that Mr. Pain is also Chaplain to H.M.A. Naval Reserve, and is responsible for morning service at Garden Island each Sunday. A beautiful Seafarers' Chapel in the Institute in George Street, and the duties here devolving on the Chaplain prevent him taking services on the vessels lying in the stream, as opportunity offers.

This duty is generally taken by Mr. Cocks, one of the lay workers. Having expressed a wish to see something of this side of the Mission's operations, the writer was not surprised on a recent Sunday morning to get a phone message from Mr. Cocks enquiring if I could help him through by playing the little organ at a couple of services in the stream.

Glady I responded, and at the appointed time found myself on the mission launch "Endeavour," with the "flying angel" flag at the stern. Our destination proved to be a cargo steamer at anchor some distance down the Harbour. On boarding the vessel prospects were not particularly bright for a service, as no one was in sight. However, a Seaman's Missionary is apparently equal to any emergency, and after sundry dives into one doorway and another, into this and that alleyway, a congregation of sixteen men were gathered in the cabin, kindly granted by the captain for the purpose. I subsequently found the number included the first and second officers, 3 engineers, 3 apprentices, chief steward, bosun, and 6 members of the crew. There was just a trace of that awkward feeling, perhaps more real than evident, when men are gathered for unusual proceedings, and I inwardly speculated how the service would eventuate. I was therefore somewhat interested in the naive way in which the missionary suggested "We might sing a hymn or two, just to warm up, if someone will select them." This was soon done, and the hymns heartily sung. All restraint or reserve was fast disappearing, and the announcement that the order of service would be found on page 4 of the service book brought us all to our feet for the General Confession. To me, a longshoreman, it was a revelation, the reverence and attention which marked the whole service throughout. It was splendid to hear the men's voices in the Canticles, Venite, Te Deum, and responses, and I question if a more interested and reverent congregation would be found in any Parish Church. Many warm expressions of thanks were offered as we left the ship.

On the afternoon of the same day we again set out, this time for an American sailing ship. Here again I was surprised at the spontaneous manner in which the crew voluntarily mustered for service. Every man in the ship "turned out," and it was interesting to notice how the men, on observing that ladies were in the service party, made hurried attempts to complete their toilet arrangements! Some men grouped themselves on the main hatch amidships, while others found seating accommodation on adjacent timbers. Looking at the group, one was reminded of the description in the "Acts," Parthians, Medes, Elamites, etc., as we could not fail to recognise varying nationalities. Yet how well the Gospel story met every man's need. It was a unique scene; overhead, masts, spars, yards, and interminable rigging; on deck and all round, the conglomerate mass of ropes and deck fittings, and the group of interested and reverent worshippers.

It was with mingled feelings I made my way home after this eventful day. Thankfulness filled my heart as I thought of all I had seen and heard of the work of a great society like the Missions to Seamen, who could minister to the needs of our seagoing brothers in this way. Here is a work which needs the prayers and practical support of the Church. Shall they not be freely given? I am authorised to say that Mr. Cocks would be pleased to hear of a Christian young man who can play a small portable organ, and would be willing to give up a portion of his Sundays to this work. If he can "sing a bit" so much the better. Here, too, is an opportunity for C.E.M.S. men to render some practical service for the Church. Call at the Seamen's Institute, George Street North, and see the Chaplain or Mr. Cocks for information.



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"Pray for the peace of Jerusalem; they shall prosper that love thee.—Psalm 122:6.

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Personal.

When the Rev. Dr. Digges La Touche was discharged from the 13th Infantry Battalion and A.I.F., as medically unfit, the Archbishop of Sydney offered him his former post, as Diocesan Missioner and Lecturer. His medical advisers, however, considered that the continuous travelling which was required for the work would be unsuitable for him at the present time. Dr. Digges La Touche has, therefore, declined re-appointment, and has accepted an invitation from Canon Charlton to go to St. Barnabas', Sydney, as Assistant Minister for 12 months, and he will shortly commence work there.

Rev. D. M. Deasey, Vicar of St. Columbs', Hawthorn, Victoria, has taken charge of Church Work at the divisional ammunition park in the Melbourne Domain.

Rev. W. A. Moore, of Crystal Brook, S.A., has been appointed one of the chaplains in the Second Expeditionary Force.

It is stated that Bishop Trower, of North-West Australia, who is at present in England, has volunteered as a chaplain for the front.

Canon Aldis, who has been Rector of Molong in the Diocese of Bathurst for the past 27 years, is retiring from active duty. He has been in Holy Orders for 35 years, and has spent his whole ministerial life in the Bathurst Diocese, with the exception of five years in Queensland. He will be succeeded at Molong by the Rev. C. L. Leavers, of Narromine, and Rev. C. E. Hughes, of Rockley, will go to Narromine.

The Bishop of New Guinea hopes to visit Port Moresby about the middle of January to consecrate the Church which has recently been built there for the use of the white residents.

Miss Kitchen, who, in spite of ill-health, returned to work at the Yarrabah Mission Station last June, has, we regret to say, been compelled to resign.

The Primate of New Zealand has appointed the Rev. Geoffrey Fynes-Clinton to be a Canon of the Dunedin Cathedral.

The Primate of New Zealand has nominated the Revs. C. E. O'Hara Tobin and G. H. Gavin, to be chaplains to the next Contingent of the Expeditionary Forces, the Adjutant-General having informed him that two Anglican Chaplains would be sent. Mr. Tobin is of the Diocese of Wellington, and Mr. Gavin of that of Auckland.

Principal Aickin, of Ridley College, Melbourne, will conduct a Retreat for the clergy of the Diocese of Armidale early in January. The Retreat will be held in St. John's Theological College, Armidale.

We regret to hear that Rev. T. H. Sapsford, Vicar of North Brighton, Victoria, was attacked by a thief last Friday on the Lower Esplanade, St. Kilda, being struck on the head and severely injured. He was robbed of a gold watch valued at £25, a ring, a gold cross, and nearly £5 in money.

At a meeting of the Board of Patronage in connection with the parish of St. Paul's, Chatswood, Sydney, held last Friday, the Rev. G. Harvard Cranswick, Curate-in-Charge of St. Alban's, Golden Grove, and Tutor at Moore College, was unanimously nominated as Rector, in succession to Rev. H. G. J. Howe. The nomination was approved by the Archbishop, but, up to the time of our going to press, Mr. Cranswick had not decided whether he would accept the position.

At a meeting of governors of the Melbourne Church of England Grammar School, held last week, the following resolution was unanimously adopted:—"That the governors have learned with regret of the resignation of Mr. G. E. Blanch,

M.A., and desire to place on record their keen appreciation of the admirable work performed by him during his sixteen years of office, as evidenced by the growth of the School from 158 in 1899 to 502 at the end of 1914, and by its present high state of efficiency, and that they wish Mr. Blanch great success and happiness in his new office."

Rev. R. B. S. Hammond, who has been engaged in the no-license campaign in New Zealand, returned to Sydney from Auckland by the Riverina on Saturday last.

Rev. A. H. Gribble has resigned the parish of St. Lukes', Gulgong, N.S.W., and will exchange with Rev. H. Woodger, of Coonamble.

Rev. S. E. Maxted, B.D., preached at Christ Church, St. Kilda (Melbourne), on Sunday last, at which Church he was formerly Curate. He is now encamped with the Second Expeditionary Force at Broadmeadows.

Rev. H. T. Langley gave an address at the Anniversary Day Service in connection with the Melbourne Y.W.C.A. The occasion was the first anniversary of the opening of the new buildings given by the Connere family, who are valuable helpers at St. John's, Toorak.

Miss Snelson leaves Melbourne this week, after a most successful work at the Melbourne Y.W.C.A., to take charge of the Y.W.C.A. work in Sydney for six months.

Rev. L. Vance, of St. Barnabas', Balwyn, Vic., is slowly recovering from an operation, which he recently had to undergo for appendicitis.

Canon and Mrs. Archdall, of Sydney, are at present on a visit to Hobart, Tasmania.

NEW EVANGELICAL HYMN BOOK.

The Committee appointed in England to investigate the problem of a new Evangelical Hymn Book have, after careful consideration of various proposed lines of action, unanimously decided in favour of a new edition of the Hymnal Companion. Correspondence with the present owners of the book seemed to afford a satisfactory basis for further negotiations, and a Sub-Committee was appointed to draw up a provisional book for the consideration of the Committee. The Sub-Committee will welcome any suggestions for the new edition, which should be sent to the Rev. G. R. Balleine, St. James' Vicarage, Brompton, London.

Comfort the poor, protect and shelter the weak, and with all thy might right that which is wrong. Then shall the Lord love thee, and God Himself shall be thy great reward.—Alfred the Great's Last Words.

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Our London Letter.

(From Our Own Correspondent.)

London, November 5th, 1914.

Christians in Turkey.

The common life of England seems to be going on very much as usual plus the military, which, however, is but little seen in the ordinary life of London. It is the newspapers which create and maintain the sense of being at war, and they are often serious enough. To-day we are declared to be at war with Turkey, which, from the Church's standpoint, is for the time a terribly serious matter, owing to their domination in Bible lands where so many of our missionaries are labouring. Canon Parfit, of Jerusalem, in addressing a meeting of London laymen last month, spoke of a plot of which there was only too much evidence to rouse the whole of the Mohammedan world against Great Britain, now she is handicapped with a European War. For the moment, the situation was changed by the Indian contingent which marched through Cairo on its way to the Continent, a great wave of enthusiasm resulting in Egypt and the East. The endeavour to rouse the Mohammedan world by proclaiming a Holy War, or in any other way, seems doomed to failure, but the danger to Christian missionaries on Turkish territory is very real, also to Christian converts. There is doubtless much prayer going up in Australia as elsewhere. As the Archbishop of Canterbury reminded us in preaching last month, it is the Lord who reigneth. "The Lord sitteth alone above the water-flood. The Lord remaineth a King for ever."

Lord Kinnaird.

The toll of war by killed and wounded in action is tremendous, as is shown by the huge lists of closely printed names which are published. Amongst the killed this week appears the name of the Master of Kinnaird, Lord Kinnaird's eldest son, of the Scots Guards. The general regard for Lord Kinnaird is very great, and the sympathy felt and expressed for him and his family in their bereavement is deep and real. Numerous indeed are the families similarly afflicted. Nevertheless the justice of the cause for which we and our allies are struggling, also the fact that it is to keep off the enemy, and such an enemy, from our shores and Empire, greatly assuages the sorrow and helps to give strength to bear it.

Prayers for the Dead.

The war is seriously being taken advantage of by sacerdotal Churchmen to promote their peculiar and unscriptural views. Prayers for the dead are being encouraged even in the highest ecclesiastical quarters at the risk of controversy at a time more than ever unseemly. The Archbishop of Canterbury is doubtless being "bombarded" on the subject by those in favour of such prayers, while those holding the

purely scriptural view, as expressed in the Church's formularies, will be silent. The force of the efforts of the former would appear to be such that the Archbishop has not been able to stand against, hence his Grace has been led to speak openly, in what the "Guardian" terms "grave and beautiful words," in a way which in all his long career he has never done before. We have to be on our guard, he says, lest "we discourage the upraising of the devout soul in prayer for the loved one out of sight." And again, "But surely now there is a place for a recognition of the instinctive, the natural, the loyal craving of the bereaved." These words are, of course, minus their context, but what they mean will be understood by the "Guardian's" comment, when it says they "will be read with the deepest gratitude by millions of Church-people who yield the fullest allegiance to the Prayer Book." It is the more significant that the Archbishop's sermon was delivered on All Souls' Day, thus linking this teaching with the extravagant and illegal services which are held in many "advanced" Churches. This illustrates how, bit by bit, our leaders, however esteemed for their personal qualities, give away the position won at the Reformation against Roman superstition, and which as the Archbishop himself admits, were, in this instance, upheld by Laud and Andrews.

Death of Bishop Wilkinson.

One of the very best men the Church ever "produced" has been taken from us in Bishop Wilkinson, for 25 years Suffragan Bishop of the London Diocese for Northern and Central Europe, to which he was appointed by Bishop Temple in 1886. He had remarkable capacity for travelling, and must have known Europe better than most Britishers know England. He was extremely successful, too, in collecting money, especially to start new Bishopsrics, at least £36,000 being known to have been raised by him for this purpose alone. When presented with a sum of money on his retirement, he said he should use it in placing a stained window in an Uganda Church, thus linking his African and European work together. It may be said of him that he died travelling, for he was at Khartoum when he had an attack of dysentery, which proved fatal. He had reached the age of 77, and was at work right up to the last.

KATOomba CONVENTION will be held at "Khandala," foot of Katoomba St., from Monday, 4th, to Friday, 8th, January, 1915. Full particulars may be had on application at office of China Inland Mission, B.N.Z. Chambers, Wynyard Street. Christians are cordially invited to attend.

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Correspondence.

Reverence in Worship.

(To the Editor "Church Record.")

Sir,—It is quite true, as F.T. says, in your issue of 4th inst., that we rise when His Excellency comes in, as he is the representative of the King, and it is also true that to him are delegated all kingly powers necessary to good government, and for the pardoning of criminals, but there is no analogy whatever in his position to that of our clergy who are not the representatives of the King of Kings, as F.T. would infer. It is this belief, which I know largely exists in the members of the Church of England, which prevents me from rising on the entrance of the clergy. It is this wicked error which has been, and is, the curse of the Romish Church, and which has enabled the confessional to be established in our own Church; an error which should not only never be inculcated in the minds of the young, but be sternly combated, and which every Evangelical clergyman, knowing it exists, should be seized of the gravity of, and not only disallow, but absolutely prohibit the rising of the congregation, until, if ever it will be, it is absolutely rooted out. But, no—each one will say in his heart, "It does not exist in my Church. I like it," etc.—forgetful of the words of Rom. xiv. 13, "That no one put a stumbling block or occasion to fall in his brother's way." This kind of thing is not the reverence to spiritual pastors, etc., sought to be taught by the Catechism. When will our Church members realise that our clergy, though chosen and set apart by us to minister in Divine (not holy) things, are only common clay like ourselves, and need continually, as well as our personal

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sympathy and encouragement, our daily prayers, the better to enable them faithfully to fulfil the heavy responsibilities of their honorable office which is no more holy (or "helpful" as that word really means) than the office of any other Christian worker who is endeavouring in the sight of God to honestly and righteously by His Grace, further His Kingdom.

F.W.

The Totalisator.

(To the Editor "Church Record.")

Sir,—In Victoria, as in New South Wales, a leading daily paper (the "Age") is strongly advocating the claims of the totalisator. No doubt this is done with a sincere desire to benefit the charities, but the fact of the grave moral dangers involved appears to be overlooked. If public spirited people would only inquire they would find that, instead of reducing the evils of horse racing, the vice, where it is established, has increased. Racing itself has increased; betting, specially amongst women and young people, has increased; the bookmaker still flourishes. The Women's Christian Temperance Union of Victoria has given the matter its serious consideration, and recognising that at the present juncture the financing of the charities is bound to become a serious problem has, while condemning the legislation of the totalisator, put forward a scheme, which would involve no sacrifice of righteous principle. Briefly, that a charity tax be imposed upon all form of sport and amusement, so that some proportion of the takings or profits shall provide for the upkeep of the hospitals, etc.

If this practical idea were taken up heartily, there would be no further excuse for the legislation of the totalisator as the only means whereby a constant revenue might be obtained for the relief of suffering humanity.

Trusting you will point out this more excellent way in your valuable paper,

A WHITE RIBBON.

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Sunday Observance.

(The Editor, "Church Record.")

Sir,—Your correspondent, "Orana," says: "It is painful to see the number of clergy that travel by train, tram, and boat on the Lord's Day. How can these men justify their position?"

The matter is very simple. Some clergy think it is wrong to use any public conveyance, for any purpose whatever, on Sundays, and they stay at home, or walk, or "bike" to their destination, or get a friend to drive them. For them it would be inconsistent to travel in train, tram or boat, on Sundays.

But the great majority of the Clergy take a different view. They fully recognise that Sunday is a Holy Day, for rest, and worship, but they realise that a certain amount of work is necessary. Some work must be done in every home, and in every community. In a large city some means of communication must be provided. When they are going to preach in a distant Church, they feel it to be quite legitimate to use a public conveyance to get there.

Personally, I take the latter view, and travel on Sundays for the purpose of doing the Lord's work. My conscience is quite clear. Others are free to think differently, but there is no inconsistency in my action.

CLERICUS

Parties in the Church.

To the Editor, "Church Record."

Sir,—In your issue of 20th ult., "An Old Disciple" made a startling statement. He

said: "It should always be remembered that the High Church movement was a reaction in part from much irreverence and slovenliness in the conduct of Divine Service, on the part of too many of our Evangelical forerunners, and their general illiteracy." Challenged by "Suburban" to give some evidence for these charges, "An Old Disciple" refers him to "any history of the Evangelical Party in the first half of the 19th Century."

It is evident that "An Old Disciple" is making the common mistake of confusing the Low Churchmen with the Evangelicals, and assuming that the latter were in the ascendancy in England at the time to which he refers. The Evangelicals were never in the ascendancy in the Church, and are not likely to be, as their spiritual and moral ideals are too high to be generally popular. The Low Churchmen were in power in the Church of England during the first half of the 19th Century. They were the worst enemies of the Evangelicals, and hated the "serious" Clergy because by their holy example their own lives were condemned. They were irreverent and slovenly in their services, and often illiterate. But why blame the Evangelicals for the faults of Low Churchmen?

ANOTHER DISCIPLE.

Notes on Books.

A War Manual of Prayer, with a commendation by Field-Marshal Lord Methuen. Longman's, Green, & Co. 6d. (Cloth edition, 9d.).

Copy received from George Robertson and Co., Sydney and Melbourne.

This little book is intended as a manual of devotion for soldiers and sailors, and being a small volume, can be easily carried. It consists of prayers for each day of the week, including part of a Psalm, and a few verses from Old or New Testament for each morning and evening, and various Collects, etc. Sunday prayers, and a selection of hymns are also provided. Speaking generally it appears to be a useful book. We regret, however, that "Prayers for the Departed" have been included. Lord Methuen says: "I commend this Manual with confidence to my comrades who are fighting so nobly for our Empire and freedom."

State Marriage and Christian Marriage, with special reference to the "Ne Temere" Decree, by R. H. Holday, M.A., Vicar of Brooklyn, Wellington, N.Z. S.P.C.K., 6d.

The object of this little book is "to inquire into the position of the Church of England, and the Churches in communion therewith" with regard to the "Ne Temere" Decree. In the appendix the Decree is given in full, both in Latin and English. The history of marriage with regard both to Church and State, as long as it abides by the law of God, to make its own regulations for its citizens, is asserted. The author concludes with the hope that the Church will ever maintain a high ideal of marriage. The book will repay careful study.

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

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

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

BUSINESS NOTICES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Leplastrier, 64 Pitt Street, Sydney. Telephone City 1087.

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The Church Record.

DECEMBER 18, 1914.

TO OUR CORRESPONDENTS.

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

THE CHRISTMAS COMMUNION.

Our Church enjoys "that every parishioner shall communicate at the least three times in the year, of which Easter to be one." This was only intended to be a minimum, but we fear that many regard it as the maximum. Surely those who love the Lord should desire to come to His Table frequently. By common consent, Christmas Day takes its place (together with Easter) as one of the days when all faithful Church-people come, if possible, to the Lord's Supper. It may be helpful to ask, "What special lessons may be gathered from our Christmas Communion?"

Christmas Day is celebrated as the Birthday of the Lord. It has become a day of social enjoyment, and festivities. In these, so far as they are legitimate, Christians may rightly join, but the first duty on the Lord's Birthday is to remember the Lord Himself. He ordained one simple service for His followers. On the night of His last Passover on earth (which was a family meal) He instituted the Lord's Supper, for the spiritual family of the Christian Church. Is it not fitting, then, that when we commemorate the Birthday of Him Who said, "If ye love me, keep My commandments," we should show our love to Him by obeying His command, "Do this in remembrance of Me"?

It is sometimes said that the Holy Communion is in remembrance of Christ's death; why should we come to the Lord's Table on the Day of His Birth? The answer is simple, He was born to die, "the Lamb slain from the foundation of the world." The Infant

Jesus was "the Lamb of God, which taketh away the sin of the world." The birth was the first step on earth to the death on Calvary. So in our Christmas Communion we show our joy and thankfulness because of our Lord's First Coming, by gathering with the rest of the Christian Household at the Master's Feast.

But there is also an expectation of the Second Coming of the Lord in the Holy Communion, "As oft as ye eat this bread and drink this cup ye do show (or proclaim) the Lord's death till He come." He Who came to save the world will come again for His own, and to judge the world. The Passover Feast was a memorial of a great deliverance from Egyptian bondage, but it pointed forward to a greater deliverance from the bondage of sin. The Holy Communion is a memorial of that greater deliverance, the sacrifice on Calvary, but in its turn, it points forward to the consummation of all things which will begin when the Lord returns for His Church.

Each time, therefore, when we meet at the Lord's Table to remember His redeeming love, as the bread is broken, and the wine poured, we proclaim the Lord's death, "till He come."

"See, the feast of love is spread,
Drink the wine and break the bread;
Sweet memorials—till the Lord
Call us round the heavenly board;
Some from earth, from glory some,
Severed only, till He come."

But when on Christmas Day we meet at the Holy Communion to commemorate the First Coming of our Lord to save the world, the other thought is specially present with us—we proclaim the Lord's death—"till He come." We take our places as "servants waiting for the coming of the Lord," seeking so to live that we need not be "ashamed before Him at His Coming."

There is yet a third aspect of the Christmas Communion. Remembering the First Advent, looking forward to the Second Advent, we come apart from the world, from among the careless and indifferent, to seek communion with our Master. By that very act we claim to be separated from the world, to be His servants. The word Sacrament is derived from the oath of allegiance made by a Roman soldier to his Emperor, so the partaking of the Sacrament of the Lord's Supper is equivalent to a public profession of allegiance to Jesus our King. It is greatly to be feared that many will come to Communion on Christmas Day without any deep sense of their responsibility to live a life consecrated to the service of Christ, but the responsibility is there. We take the symbols of the love of Jesus, they remind us of His cross, but He said, "If any man will come after Me, let him deny himself and take up his cross and follow Me."

We, as followers of a crucified Saviour, are all called to a crucified life—to bear whatever cross the Lord would wish us to bear—to put the Kingdom of God and His righteousness first, and all else second. And the question is, Are we doing it? Are we honestly trying to do it? The Church will never make much impression on the world until it is clearly seen that Christians are prepared to give up all for the service of Christ. May the familiar prayer of our Communion Service be prayed with more heartfelt earnestness than ever before on this coming Christmas Day. "Here we offer and present

unto Thee, O Lord, ourselves, our souls and bodies to be a reasonable, holy, and lively sacrifice unto Thee."

And when we thus consecrate ourselves to Christ, He gives to all faithful communicants the grace and power which they so sorely need for their life of service, "for the benefit is great, if with a true penitent heart and lively faith we receive that Holy Sacrament (for then we spiritually eat the flesh of Christ and drink His blood; then we dwell in Christ and Christ in us; we are one with Christ and Christ with us)."

Bishops' Pastoral.

The Archbishops and Bishops of Australia have issued a joint Pastoral on the subject of the observance of Sunday, January 3, as a Day of Intercession for the War. We regret that our copy of the Pastoral reached us too late for publication in this issue. A special Form of Service has been prepared, and will be available shortly.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Anglican Church League.

A meeting of the Anglican Church League was held in Sydney last Friday evening, in the Y.M.C.A. Lecture Hall, for the purpose of welcoming home three vice-presidents, Messrs. C. K. Walsh, W. J. G. Mann, and W. R. Beaver, who have recently returned from England. Archdeacon D'Arcy-Irvine, who presided, said that the National Church League in England stood for Central Churchmanship (which implied spiritual, strong, and scholarly Churchmanship), and fought for the principles of the Reformation upon which the character of future generations depended. Mr. C. K. Walsh gave some interesting reminiscences of his travels. He had met Bishop Denton-Thompson, the author of Central Churchmanship, who had stood out against Vestments in the Northern Convocation. In London he had spoken at a meeting of the National Church League, with Sir Edward Clarke in the chair, and had told of our doings in Australia, and the attitude of the Archbishop of Sydney on the question of Vestments. Mr. Walsh spoke with much admiration of Sir Edward Clarke, who had fought valiantly for Reformation principles, and said that the Church, both in England and Australia, was best served by those who ministered to the spiritual needs of the people. Dr. Eugene Stock, from whom he had received a letter last week, said that so far, in spite of the War, the missionary enterprise was not suffering. On his return journey, Mr. Walsh saw Mr. Daintree, in South Africa, from whose small parish £1100 per annum is sent to C.M.S.

Mr. W. J. G. Mann told how he visited the headquarters of the N.C. League in London, and was specially struck by their fine library, and detailed attention to educational work. There was much need for training both young and old in the principles of the Reformation. In London, Mr. Mann attended services on the same Sunday at Westminster Abbey, and Prebendary Carlie's Church. He was much struck with the contrast between the two, and with the use made of lantern pictures at the latter service.

Mr. W. R. Beaver had an interview of more than an hour with the Archbishop of Canterbury, of whom he spoke enthusiastically. The Archbishop had an intimate knowledge of what was going on in Australia, and especially the Diocese of Sydney. It was felt that in England the Archbishop's actions with regard to Kikuyu had been a great set-back to those who desired to Romanise the English Church. Of the Bishop of Manchester, Mr. Beaver had a good deal to say, and especially that he had spoken of his former Archdeacon—the Archbishop of Sydney—in glowing terms. He

December 18, 1914.

had also interviewed Dean Wace, who had a warm corner in his heart for Sydney, as for a Diocese which had been firm to the principles of the Reformation.

Mr. Beaver noticed both a levelling up, and a levelling down, in the Church in England. The Evangelicals were more careful as to the reverence of their services, and, on the whole, extreme ritual was decreasing. The Evangelical laity were waking up, and were going to make themselves felt in the counsels of their Reformed Church.

A hearty vote of thanks was passed to the chairman, and other speakers, also to the Hon. Secretary, Rev. S. E. Langford Smith, for his self-denying labours.

Trinity Grammar School, Dulwich Hill.

The Annual Speech Day of Trinity Grammar School, Dulwich Hill, was held in Peter-sham Town Hall on Thursday evening, December 10, when there was a large attendance. The Warden of the School, Rev. G. A. Chambers, M.A., presided, and speeches were delivered by the Archbishop and Mr. Justice Pring, The Headmaster, Rev. W. G. Hilliard, B.A., read a most satisfactory report of the year's work. Boys had been presented for examination from the School during the year at the University, Qualifying and Intermediate Certificates, Royal Naval College, Military and Public Service, and successes had been gained. In the Missionary examination for secondary schools, 25 boys had passed, seven gaining prizes, two boys obtaining 97 per cent. of the marks. The High School course of study was being followed, and boys were being prepared for the different faculties at the University, and also for public and professional careers.

Mission Zone Christmas Trees.

A series of Christmas Tree entertainments are being arranged for the children in the poorest parts of the city and suburbs. The centres chosen are Ultimo, Woolloomooloo, Surry Hills, and Waterloo. In all, about 1500 children will partake of the good things provided, and everything is being done with a view to making Xmas a bright happy time for those who otherwise would have nothing to mark it off from any other part of the year. The Sunday School at Becroft, a small suburb on the northern line, has taken a special interest in these efforts for the past five years. Last Sunday morning a special gift service was held there, and about 150 toys and other gifts were brought in, and a sum of two guineas was given as well. The parish of Castle Hill also sent in four guineas, from four of its Sunday Schools, and gifts of toys, etc., have been received from the children at St. Mark's, Darling Point, and St. Thomas', North Sydney.

St. Clement's, Marrickville.

Sunday, December 13, was a red-letter day in the parish of St. Clement's, Marrickville, the Church being consecrated by the Archbishop. The services commenced with Holy Communion at 8 a.m., when a large number of communicants were present. At 11 o'clock the Consecration took place, the usual form of service being used. The Archbishop took for his text Hebrews ix. 11-12. The Revs. Canon Martin (M.A., Rector), F. W. Tugwell, B.A. (Curate), and Canon Bellingham, M.A., assisted in the service; the Catechist (Mr. A. Smith), and the office-bearers of the Church also took part. One of the Hon. Lay Readers (Mr. William Moyes) was a member of the original committee formed to build the first Church; he was also present at the first service held.

At 3 p.m. children from the Sunday Schools of the daughter Churches of St. Andrew and St. Mark met with the Sunday Schools of the Mother Church, when a united service was held; Canon Martin was the preacher. Rev. Canon Charlton preached at the evening service. Special music was rendered by the choir, under the direction of Mr. J. W. Marshall, choir master.

Space does not permit of a detailed account being given of the work done in the parish during the 31 years of its existence. It is, however, worthy of note that during the ministry of Canon Bellingham and Canon Martin, the dominant note has been "Forward," and although there rested for some years a debt upon the Church, the work was well maintained and extended. Organisations outside the parish were also supported, amongst these might be mentioned the support of St. Clement's Own Missionary in India (Rev. G. E. Brown, M.A.), a former Curate of the parish. Another feature worthy of mention is the unity that exists in the parish amongst all the workers and parishioners, the daughter Churches and the Mother Church working together as one

great whole, for a common cause, the extension of Christ's Kingdom on earth, and the winning of precious souls for the Saviour.

A Communicants' Conference was held in the Parish Hall on Wednesday, December 9, when about 400 Communicants attended. Helpful addresses were delivered by Rev. H. Crotty, M.A., on "The Holy Communion;" its place and power in the Home Church; and Rev. G. H. Cranswick, B.A., of India, on "The Holy Communion, its place and power in Foreign Missions."

St. Paul's, Chatswood.

Rev. H. G. J. Howe preached his farewell sermons on Sunday last. In the morning, Mr. Howe gave a brief retrospect of the 13 years the parish had been in existence (he being the first minister), since February, 1902. The policy of the Church had been that of "Direct Giving." No extraneous methods of raising money had been allowed from the start. By this means they had raised £6800 in the parish. Out of a total liability for land, buildings (Church and Parish Hall), organ and furnishings, of £2922, they had paid off £2622, leaving only a debt of £300. For Home and Foreign Missions they had given £1933, whilst the parish had been responsible for the support of its own missionary since 1906. Mr. Howe, in summing up, quoted these words: "This is the Lord's doing, and it is marvellous in our eyes." "Not unto us, not unto us, O Lord, but to Thy Name, be the praise."

Christ Church, Bexley.

A Sale of Work, which was held in connection with Christ Church, Bexley, last Friday and Saturday was very successful, in spite of the intense heat, realising £55 for the Rectory and Parish Hall Funds. The sum of £260 has been raised by Sales of Work at the three centres in the parish since October.

Church Missionary Association.

Miss Hilda Montgomery, of All Souls', Leichhardt, has been accepted as a missionary of the C.M.A., and located to the Province of Che-King, China. She will proceed to her destination shortly.

GOULBURN.

(From a Correspondent.)

The Cathedral.

The Bishop of Riverina, acting for the Bishop of Goulburn, administered the Rite of Confirmation in St. Saviour's Cathedral to 54 candidates on Thursday, December 10. The Bishop of Goulburn has been unable through his illness, to visit his Cathedral for some time now, and, at his request, the Bishop of Riverina also preached in the Cathedral at Evensong on Sunday.

CROOKWELL.

The Bishop of Riverina confirmed at St. Bartholomew's, Crookwell, on Sunday morning, December 13. A celebration of the Holy Communion followed, at which the Bishop was the celebrant, Canon McDonnell and the Rev. C. W. Clarke assisting.

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While at Crookwell, the Bishop consecrated the private burial ground of the Warn family.

Tarcutta.

A faculty has been issued for the general repair of the Church at Mount Adrah, in the Tarcutta parish, providing also for a new Holy Table and organ.

Christmas Recital.

Under the direction of the Cathedral organist, Mr. Leicester Johnson, F.G.C.M.,

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the Cathedral Choir rendered, on Thursday last, the Christmas music from the "Messiah." The Goulburn Musical Society's orchestra, and the Light Horse band, shared in the programme. There was a large congregation, and the recital easily ranks as one of the best ever rendered in St. Saviour's Cathedral.

ARMIDALE.

From Our Own Correspondent.

Guyra.

The special services in connection with the Dedication of St. James' Parish Church were held on December 5 and 6, and were very successful. The Bishop was attended by his Chaplain, Rev. Canon Garnsey, Warden of St. John's Theological College, Armidale, and others who took part in the services were Revs. W. P. Best, A. W. Coates (vicar) and several students. The congregations were large and the offertories amounted to £254, with £100 promised to come in. The building is of Gothic design of the early English period, of the Latin cross shape, and is of dark bricks on reinforced concrete foundations, with blue Welsh slates on roof, the lancet windows being glazed with lead lights of soft and handsome design. It is on a commanding site, and will accommodate 250. Almost the whole of the money has been raised during the past four years, the cost exceeding £2000, and there remaining a debt of less than £500. Many articles of furniture, such as Pulpit, Lectern, and Prayer Desk, were "in Memoriam" gifts. A handsome cover for the Holy Table was the gift of the Communicants, and the Font subscribed for by the children of the parish. The architect was Mr. R. N. Hickson, of Armidale, and the contractor Mr. C. G. Cooper, of Uralla.

Warialda.

(From a Correspondent.)

On the occasion of our Bishop's visit in October, 18 candidates, whose average age was 29 years, and ten whose average was 18 years, were presented by the vicar for the "laying-on of hands." The Church Extension Fund this year increased over 50 per cent, on last year, and a Sale of Work on behalf of C.M.A. (the goods being sent by that Society) realised nearly £20. A weekly service of intercession in connection with the War is carried on when possible. A monthly Parish Magazine has now been fairly started at a cost of 1/6 post free per annum ("Home Words" magazine has been adopted) and it is greatly appreciated.

CRAFTON.

(From a Correspondent.)

Advent Mission at Dorrigo.

The Bishop has recently concluded a parochial mission at the Dorrigo. For 10 days he gave himself up to this purely spiritual enterprise, addressing each day the communicants and children, and conducting Bible Studies and special mission services.

Two special features of this effort may be noticed. (1) The usefulness of questions. A question box placed in the Church porch contained from day to day a number of pointed and important enquiries on such subjects as spiritualism, the continuity of the personality after death, problems of the life of prayer, questions of Church order and the position of the Anglican Church.

(2) The power of a sacred picture to impress upon the mind the lessons of the mission. Each mission service concluded with such an appeal to the eye. The little Bush Church on the hilltop overlooking the township, was darkened, and scenes from the Life and Passion of our Saviour exhibited to a kneeling congregation.

Meetings for women and girls were addressed by Mrs. Druitt, with the result that on the last day of the mission 16 women were admitted to membership of the Mothers' Union, and many new members for the Girls' Friendly Society secured.

It is the Bishop's intention, we understand, to devote 10 days of each Advent and Lent to the holding of a special mission in some

parish of the Diocese. It is hoped that the Lenten mission may be given to Lismore.

VICTORIA.

MELBOURNE.

From Our Own Correspondent.

Ordination.

An ordination will take place in St. Paul's Cathedral on St. Thomas' Day, when nine ordinands will be presented for the diaconate. Of these Trinity College sends two, St. John's six, and Ridley one. Five deacons will be ordained to the priesthood. Rev. A. Law, B.D., will preach the occasional sermon. The deacons are: Revs. W. H. Johnston, C. P. Lea, G. K. Tinker, J. H. Raverty and C. H. Lea. The theological students are: Messrs. H. D. Campbell, M. E. Griffith, A. J. Thompson, C. C. Edwards, W. D. James, W. P. Henderson, and J. Booth.

C.E.M.S.

The recently organised boys' department of the Church of England Men's Society is flourishing, and the membership already is considerable. The first branch was opened at Kew. The Yarra-bank work of the Society, commenced several months ago, is still being conducted every Sunday afternoon, and touches regularly from 200 to 700 non-Churchgoers.

School Speech Days.

The daily papers contain numerous reports of School Speech Days and Prize-givings. One of special interest to Evangelical Churchmen was that of the Caulfield Grammar School, on December 11, in the St. Kilda Town Hall. Sir Robert and Lady Best gave away the prizes, and the Mayors of St. Kilda and Caulfield were on the platform. The Headmaster's report laid strong emphasis upon the training of character as being even more important than that of the intellect. The School has had another successful year, and it is hoped that it will continue to send out recruits for the Mission Field and the Home Ministry, and maintain its fine record as a training ground for Christian service. The Headmaster, Mr. W. M. Buntine, M.A., is a member of the C.M.A. Committee, and Hon. Secretary of Ridley College, besides holding office on various Diocesan and Parochial Committees.

Anniversaries.

Holy Trinity, Port Melbourne, celebrated its 50th anniversary on Sunday, the special preachers being Revs. A. B. Fress and W. White. Holy Trinity, Balacava, also held Anniversary Services, Revs. F. G. Masters and Rev. Cassian Crotty being the preachers. Rev. J. T. Baglin preached at Christ Church, Essendon, at the conclusion of their Anniversary.

St. Mary's, Caulfield.

A Golden Offering was taken up on December 6th, amounting to close on £60. This sum will be applied in reducing the comparatively small debt which exists on the Church and School buildings.

St. Columbs', Hawthorn.

This parish generously assists in supporting a Deaconess at St. Saviour's, Collingwood. Rev. A. L. Kent gave an account of the Deaconess' work at St. Columbs' on Sunday, and the surplus offertory was given to the Deaconess Fund.

Holy Trinity, Kew.

Holy Trinity is noted for its good music. Canon Sutton, the Vicar, was formerly Precentor of St. Paul's, and looks for a high standard of work from his choir. The choir on Sunday evening gave a fine rendering of Spohr's Oratorio, "The Last Judgment."

St. Matthew's, Prahran.

Mr. Edward Clark, the Children's Special Service Missioner, from England, held a series of services at St. Matthew's, preaching on Sunday, and holding meetings from

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Monday to Thursday. Mr. Clark has special gifts for this work, and has had success with his "Young People's Campaign" at St. Matthew's.

St. Peter's, Murrumbidgee.

Rev. W. A. Phillips is to be congratulated on the success of his efforts to obtain a new Church for Murrumbidgee. The wooden Church formerly serving for St. Paul's, Canterbury, was purchased and removed, and makes a handsome and commodious Church for the increasing congregation. The Church on its new site, and under its new name was opened by the Archbishop on December 6. Last Sunday special services were held, at which the Vicar and Canon Hart were the preachers. Next Sunday, Dean Godby will occupy the pulpit. A sacred cantata is to be rendered by the choir during the week.

The Church Missionary Association.

Summer School.—The prospects of the School to be held at Christ Church, Geelong, from January 2-8, are exceedingly good. The programme, which has just been issued, shows that a strong platform of speakers has been secured. There is much satisfaction evinced that the Bishop of Wangaratta is to act as chairman. The morning Bible Readings will be given by Rev. M. J. B. Bennett, M.A., B.D., of Oakleigh. The Rev. G. H. Cranswick, B.A., of India, will give special addresses each morning on Indian problems, and will deliver the closing meditation each evening. The other speakers will include Rev. H. G. White (West China), Rev. W. G. Ivens (late of Malanesia), Mr. G. A. Hancock, M.A., F.R.G.S. (of Hong Kong), and a number of returned missionaries. The Geelong Progress Association is doing all it can to help. It is providing a large motor boat for our use. Excursions will be made each afternoon, including one to the new Grammar School at Corio. Accommodation has been obtained at very reasonable rates, and the School is most fortunate in securing the old Grammar School grounds and buildings for the camp. It is hoped that there will be a large enrolment. Those who intend to go are asked to at once communicate with the Hon. Secretaries, Summer School, c/o C.M.A., Cathedral Buildings, Melbourne.

China.—Information has just been received that Miss G. L. Bendelack, on her return to China, is to open a primary school for girls in Canton.

Workers' Annual Re-union.—Some 200 workers related to the C.M.A. and other Evangelical organisations, were greatly privileged to meet together on Tuesday evening, December 8, at the kind invitation of Mr. and Mrs. James Griffiths. The Depot was filled with guests at 6 o'clock for tea, and at seven an adjournment was made to the Chapter House, which was most tastefully decorated, where several short speeches were made by the Revs. G. E. Aickin, A. C. Kellaway, W. T. C. Storrs, H. Collier, H. T. Langley, A. R. Ebbs, Mr. A. Dimant, and by the host and hostess. Musical items were given by Miss Peterson and Mr. Aickin. Several references were made to Mr. and Mrs. Griffiths' noble generosity in so many different directions. Mrs. Griffiths specially thanked the members of the Women's Missionary Council and of the Ridley Band for their devoted help during the past year. She also made graceful reference to the excellent work done by the 50 honorary lady workers who help to make the Depot such a central and attractive meeting place.

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GIPPSLAND.

From Our Own Correspondent.

The Bishop's Movements.

The Bishop of Gippsland is on tour in the eastern portion of his Diocese. Many of the parochial districts he will visit are 70 and 80 miles from a railway.

Missionary Representation.

At the recent Missionary Conference, held at the sitting of Synod, it was stated that, though the Dioceses of Ballarat, Bendigo, Wangaratta, and Gippsland contribute very largely to the funds of C.M.A., in Melbourne, they had no representation on the Committee of the Association whatever. This was thought to be a matter which should be remedied in the near future.

The Bishop of Bendigo, who was present, agreed with this view.

QUEENSLAND.

BRISBANE.

From Our Own Correspondent.

Advent Ordinations.

A retreat for those about to be ordained will be conducted at Bishopscourt by Rev. P. Wigram, Rector of Nanango. The ordination will take place in the Cathedral on the Fourth Sunday in Advent. The sermon will be preached by Rev. P. Wigram. Mr. R. R. Massey and Mr. C. W. Light will be made deacons, and Revs. Cyril Massey, A. C. Flint, F. T. M. Palmer, and J. R. M. Hall will be ordained to the priesthood.

Rhodes' Scholar.

Mr. J. N. Radcliffe, who has been selected as the Rhodes Scholar for 1915, has been in residence at St. John's University College. His fellow students are, of course, delighted with the selectors' choice; no fewer than 13 merits were credited to the resident students at St. John's in the recent University examination. This reflects no little credit on Rev. E. M. Baker, the popular Warden of the College, and the residential teaching staff.

Pittsworth.

Rev. J. E. N. Osborn, Rector of the parish, was married in Sydney recently to Miss Muriel Harris, sister of Mrs. Glover, wife of the Rector of Warwick. Rev. Canon Osborn (father of the bridegroom) journeyed to Sydney, to perform the marriage ceremony.

Milton.

A new pulpit at Christ Church, Milton, which has been subscribed for by members of the congregation, will shortly be installed for use. The Archdeacon of Brisbane will conduct a service of dedication. The pulpit is erected as a memorial to the late Messrs. Frederick Willoughby and James Charles Hoey, who were for many years regular members of Christ Church, and earnest Church-workers.

A Unique Performance.

Men have often complained that women are invading every avenue of employment, but it would appear that the boot may yet be on the other foot. At any rate, a start has been made. The prize list of St. John's Cathedral Day School contains the name of a boy who has beaten all the girls at needlework (sampler) and thus secured the special prize awarded by Mrs. Pattinson. This unusual performance was the subject of comment in the School report, and if the feat is repeated to any extent by other boys as the years roll on, we may yet hear the wife reproaching her husband on his cooking, and comparing it with father's, or objecting to the way in which he sews the buttons on his boy's trousers!

NORTH QUEENSLAND.

Missionary Interest.

The Bishop, writing to the "Northern Churchman," says: "I have felt in many parts of the Diocese that there is a real stirring of interest in the Missions of the Church. And it is clear that much of this increased interest is to be traced to the efforts of the Organising Secretary of the A.B.M." (Rev. J. S. Needham). "Mr. Needham has made us feel what we have perhaps before admitted in theory that the Missions are a first charge on the Church's income. The Church exists to do the works of Christ. None of us have any right in the Church if we give the second or third place, or perhaps no place to that which He puts first. Anyone who knows anything of His wishes must feel that heathen nations, unhelped and untaught, are a grief to Him and a reproach to Christians."

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SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

Diocese of Willochra.

It is expected that steps will be taken early in the year to elect a Bishop for the new Diocese of Willochra. The prayers of all readers of the "Church Record" are asked that those responsible may be rightly guided in their choice.

Summer Schools.

Advance copies of the programmes of the Victorian and South Australian C.M.A. Summer Schools have just come to hand. The South Australian C.M.A. is to be congratulated on the syllabus for its first School. The daughter seems to be following closely in the mother's footsteps. Victoria announces sixteen speakers (including one Bishop); South Australia fifteen speakers (including two Bishops).

The Bishop of Adelaide will give the opening address, and Bishop Wilson will speak on "Amicitia Religions." Rev. H. L. Langley, Vicar of St. Mary's, Caulfield, Victoria, will preside, and five missionaries will be among the speakers.

Ordination.

The Advent Ordination will be held at St. Peter's Cathedral, on December 21 (St. Thomas' Day).

Young People's Corner.

The Mouse that did not believe in Missions.

Once upon a time a mouse started out to seek his fortune. The first thing he came to was a tall tree top, up which he climbed, and at the top he found many large nuts. "Here is food," he said, "if I can only get inside." He soon gnawed through the rough husk, but then came to the hard shell of the nut. "Perseverance will overcome all difficulties," he said; and soon he found a small soft place in the shell, and he quickly pushed his way through it, and there before him lay a most delicious feast of milk and sweet white cocoanut meat.

Now this mouse might have hurried out and told his friends and neighbours of the feast he had found, enough for all for many days, or he might have stood in the hole and handed out meat to his friends, who would carry it to other mice who lived at a distance. But our mouse did neither of these things. He said, "Charity begins at home," and "Look out for number one," and "First come, first served," and some other proverbs that he had been careful to remember, and these taught him that he would enjoy himself most by keeping quiet and eating it all himself. So he stayed inside the nut and ate, and ate, till he had eaten it all up; and then he said, "I will go out and find another nut."

But, alas! When he would go outside he could not possibly squeeze through the hole, he had grown so big; and he could not gnaw the hard shell, so he had to stay inside till he died; and when the cocoanut gatherers came they found one nut too light to be good, and on cracking it open, lo! it was the tomb of the unfortunate selfish mouse. This is a true tale. It is quite a common thing to find these empty nuts with nothing inside but a dead mouse. This is the way the poor things get there.

And this is the lesson that they teach. We have all had an abundance of good food given to us, whereby our souls may grow, even the knowledge of salvation through our Lord Jesus Christ. We may hasten to share this feast with others who do not

know about it, we may call together and give it to them, or we may send messengers abroad to carry it to those who live afar, or we may do the other thing that the mouse did. We may keep it all for ourselves. But if we follow the mouse's example we shall meet with his terrible end. Do you know how? If we go away by ourselves and forget our hungry brothers and sisters we become encrusted in a prison of selfishness, gradually losing the power of doing good, and becoming as useless in God's sight as the dead mouse in the sight of the nut-gatherers.—(Dalton's Church Catechism in Anecdote).

Magazines for November.

The Churchman is hardly up to its usual level of interest. The War is, of course, the "all-engrossing topic," and its relation to "German Christianity" is considered by Dr. Chadwick. Perhaps the best paper is that on "The Church of England and Episcopacy," in which the Rev. H. A. Wilson pulverises the arguments contained in Canon Mason's recent book, "The Church of England and Episcopacy." "The Preparation of the Gentiles for Christ's Coming," by Dr. Lutton Smith, and "The Doctrinal Teaching of the Apocrypha," by Dr. Oesterley, are scholarly articles, and, for lighter reading, "The Impressions of a Planter's Padre," in Ceylon, by Rev. W. A. Burton, will be found interesting. In the Editorial Notes are some striking extracts from "The Priest as Confessor," by Rev. A. H. Bayerstock. We may have more to say about this book in a later issue. The "Churchman" says: "It is one of the most audacious attempts to secure recognition within the Church of England of the practice of Auricular Confession ('voluntary but not optional') which we have ever read."

Church Missionary Magazines. Copies received from C.M.S., Salisbury Square, London.

In "The C.M. Review," we have the C.M.S. estimates for 1915-16, and the cheerful tidings that 200 missionaries went to the field in October. The Manifesto of the German Professors and Theologians about the War, is dealt with, the reply of the Primate being printed in extenso, and joy is expressed over the appointment of Canon McInnes as Bishop in Jerusalem. An article by Canon Hooper maintains that "The Main Object of Missionary Work" is the conversion of individuals. Rev. G. B. Durrant continues his series of articles on "Vocation." Special interest attaches to a paper by Mr. S. D. Tan, describing "A Chinaman's work among his countrymen at Tokyo." "The Beginning of a Mass Movement" in North India, is the subject of an interesting article by Rev. N. H. Tubbs, and information is also given about the Tinnelly District, and the Gond Mission in India.

The Cleaner has a striking picture of typical officers in the Indian Imperial Service. Dr. Ethel Good, one of our Victorian C.M.A. Missionaries, contributes an article on "A Great Opportunity in Bengal." The account of Mr. Jebb's journey in Nigeria is continued. Meroy and Truth has a valuable paper on "Missionary Nurses," and another on "Nurses under the Red Cross." We have also received Awake and the Round World.

THE USE OF KNOWLEDGE.

Our knowledge is no blessing to us unless we have learnt to use it well and wisely, and learnt, too, that with it only, life is not complete. If, dealing with the "things we see," we walk hand-in-hand with faith in the unseen, these two shall make life beautiful and blessed.—Clodd.

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The Evangelical Movement.

XXII.

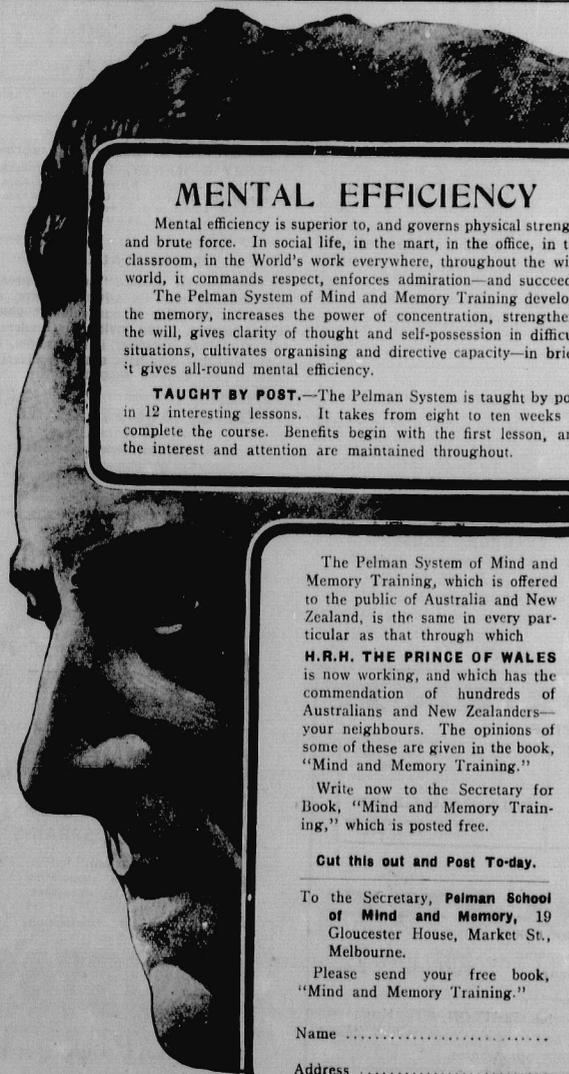
ECONOMIC ASPECTS.

The epoch making ministry of Charles Simeon (1782-1836) roughly coincided with the period that saw the transformation of England, that is comprehensively known as the Industrial Revolution. The last quarter of the eighteenth, and the first quarter of the nineteenth, century, witnessed a change far greater and more rapid, in the social structure and general outlook upon the world, than in any other half century of our history. In the year 1750 the people of England were mainly occupied in agriculture. Two-thirds of the population lived in villages and small country towns. England actually exported corn, and her chief imports were luxuries. There was a good deal of commerce and industry, but the artisans worked mainly in their own homes. There were very few factories. The cotton industry was a very small thing. Woolen spinning

was done by hand in the labourers' cottages by the women and children in the long winter evenings. The weaver worked in his own home at his own loom. Hand processes were used to comb and card the raw wool and to dress and finish the cloth. The steam engine was only a plaything, and water power was used only to turn the village corn mill. Roads were bad, and canals hardly existed. Means of communication were generally very slow and very costly. England was still mainly rural, though commerce was bringing much wealth into the country. Political power and social influence were almost entirely in the hands of the land-owning nobility. Population increased steadily, but slowly. The richest parts of the country were in the southern and eastern counties. They were the real England of the eighteenth century. The north and midlands were of secondary importance.

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of necessities, and while she had gained enormously in wealth, population, and political importance, she had lost her old economic independence. There had been an extraordinary increase in population. From 1700 to 1750 the population increased 17 per cent. From 1750 to 1800 it increased 86 per cent., and the urban population had doubled. England had ceased to be mainly rural, she was rapidly becoming a land of great cities, closely packed hives of manifold industry. The application of steam power, and the invention of machine processes had revolutionised industry, and had drawn the people into great masses in factory towns. People no longer worked in their own homes. They earned wages in ever-growing factories. A new class sprang into existence and occupied districts hitherto of small account in the affairs of the nation. The great artisan class dates its predominance in numbers from the Industrial Revolution. The land-owning nobility had lost their old political power, which had passed into the hands of the new class of moneyed men; nobodies yesterday, millionaires to-day. Roads and railways and other means of communication had multiplied, and Parliament had been reformed. The centre of gravity in the nation had passed from the south and east, to the north and midlands.

All these changes had been going on during the period of the Evangelical Revival. The Industrial Revolution was accompanied by important revolutions in agriculture, finance, politics, education, mental habits, social organisation, and religion. All these changes acted and reacted on each other, for life is a unity, and there is nothing really isolated in history. God is always working His purpose out, and He does it not only in Church history, but in political, economic, and social history. In fact, all history is really one, and history is the most comprehensive of all subjects, for its ultimate limits include everything that has ever happened. Hence, while the Evangelical Movement profoundly affected the history of its time, it was also affected by the other things that were going on at the same time. The economics of the movement have hitherto not received any real attention, and this article, in the inevitable limits of its space, can only point out the fact and suggest some lines of research.

Certain facts stand out. After all, we must eat to live. "Man doth not live by bread alone," but "bread" is the staff of life. The getting and spending of income occupies the larger share of men's life and energies. Life is much more than meat or raiment, but life has to be sustained in our present mode of existence by the ordinary materials and processes of nature.

The neglect of the economic factor in the past is being avenged by the over-emphasis being laid on it by modern thinkers and writers on history. The present war shows that the economic factor is only secondary after all. Wealth is not the only end in life, though many seem to have thought so. Still we must remember that the economic factor is there all the time. Even Missionary Societies must gather funds, and Churches cannot be built and worked in modern times without money. It may be that too much time and attention are occupied by finance, but the said finance

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has to receive its share of attention as part of the work of God.

The Economic Aspects of Evangelicalism.

What, then, are the economic aspects of Evangelicalism? In the first place, the great economic changes provided a new field in which the new movement could work, and secondly they provided the worldly wherewithal to work them.

The new fields were afforded by the new centres of population, and by the new countries that were being opened up to commerce. It is more than a coincidence that among the founders and early supporters of the C.M.S. are to be numbered some of the merchant princes of the day. It was in such new towns as Bradford and Huddersfield that the Evangelical pastoral care could show its capacity to meet new needs and circumstances.

Again, the rapid growth of opportunities for money making stimulated a new race for wealth, which threatened to absorb the energies of the nation. Evangelicalism proved to be the salt that gave savour to the new moneyed society, for it was among the new rising classes that it made most of its headway. Thus the economic revolution supplied three new fields for religious enterprise, new centres of population at home, new areas of commerce abroad, and new classes of people who had no tradition or history behind them, and no recognised share and place in the political and social structure of the nation as it then was. Evangelicalism saved England from the morass of practical materialism by its insistence on man's responsibility to God, and on the transitory nature of worldly wealth. It insisted on wealth being regarded as a stewardship, rather than as a possession, and the whole of its weight was thrown against the increasing tendencies to selfishness and greed of gain because gain seemed so easy.

But the economic changes not only supplied the sphere for Evangelical enterprise, they supplied the sinews of war for carrying it out. It cost money to organise parochial institutions absolutely anew. It called for great sacrifices to initiate missionary efforts in a scornful and unsympathetic age. The anti-slavery campaign meant a serious loss of actual and potential wealth to its promoters. The training of ordinands, the various methods of caring for the poor and helpless, the agitation that placed the Factory Acts on the Statute Book, all cost money.

The early Evangelicals paid for their principles and were ready to give rather than to talk. And their greatest financial efforts were made at the period of greatest financial risks, during the exhausting Napoleonic wars.

Lastly, Evangelicalism was a new movement, though it was a return to primitive Christian ideals and methods. It therefore was the better able to claim the attention of the new classes of moneyed men and wage earners, and it kept them from being absolutely dominated by the meanest of human motives, the mere greed of filthy lucre. It is hardly possible to estimate the debt society owes to the Evangelical Movement.

These are a few suggestions for thought as to the connection between the Evangelical Revival and contemporary economic changes. It shows how the early Evangelicals were men of their time, and for their time, and how they kept themselves in touch with the rising movements of the day, and tried to meet the new conditions that were evolving around them. Here is a lesson for us to-day. Our Evangelical forefathers were not so absorbed in other worldliness as is often supposed. They felt an acute sense of responsibility towards the world in which they lived, and they studied it accordingly, and strained every effort to understand it and transform it to the likeness of God's Kingdom, as a preparation for the great day to which they looked forward, and to which we look forward also. They were pioneers in the social reform of the time because they had a passion for souls. We need to feel that same passion, and to accept and use stimulus to the more thorough study of the social and economic problems of the day, as they offer the opportunities we have to seize and vindicate the necessity and vitality of the principles we profess.

But two ways are offered to our will—Toil with rare triumph, ease with safe disgrace:

Nor deem that act heroic wait on chance
The man's whole life precludes the single deed
That shall decide if his inheritance
Be with the sifted few of matchless breed.
Or with the unnoticed herd that only sleep
and feed. —Lowell.

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For God—this is the first note
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'Tis God in every battle,
And right throughout the war
This is the Highest Watchword,
The Great Hope more and more.

For King—he is the monarch
That British hearts love best,
Who's faithful to his people,
Who does his work with zest;
Who well unites the Empire,
Whose heart is deep and wide,
As waves roll with the ocean
With each returning tide.

For country—each true soldier
Goes forth to serve and fight,
And live by self-denial
And march 'neath Heav'n's pure light;
And though he leaves his country
And all he loves behind,
God grant him, home returning,
The same sweet love to find.
A. Causton, in the "Record."

It is usually not so much the greatness of our trouble, as the littleness of our spirit which makes us complain.—Jeremy Taylor.

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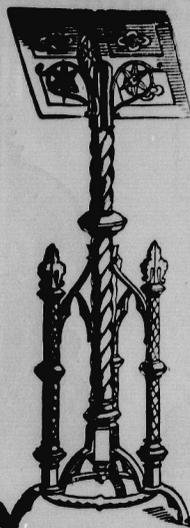
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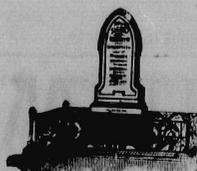
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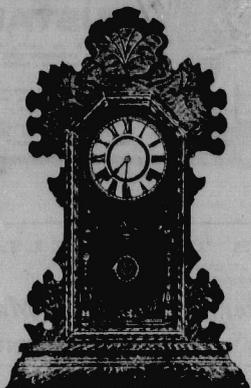
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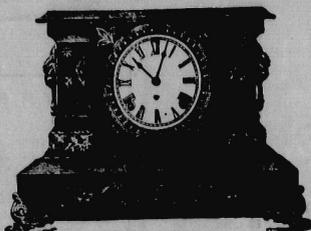
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Current Topics.

The subject for the Sunday after Christmas day is "the Adoption of Sons." The Epistle (Gal. iv. 1-7) reminds us that this was one great object of the Incarnation: "when the fulness of the time was come God sent forth

His Son, made of a woman, made under the law, that we might receive the adoption of sons." The Gospel (St. Matt. i. 18-25) gives St. Matthew's account of the Lord's Nativity, and the Collect is the same as for Christmas Day.

The three days immediately following Christmas Day are devoted to the remembrance of three types of "martyrs," or "witnesses" to the Lord. St. Stephen's Day, December 26, reminds us of the First Martyr, who was

martyr both in will and deed; St. John the Evangelist's Day, December 27, tells of the loving Apostle who was ready to give his life for Jesus, a martyr in will, but not in deed; Holy Innocents' Day, December 28, takes our

thoughts back to the innocent children slain by cruel Herod when our Lord was born, martyrs indeed, but not old enough to be martyrs in will.

By St. Stephen's example we are encouraged in all our sufferings here upon earth for the testimony of God's truth to be ever "looking unto Jesus." The work of St. John the Evangelist was to cast the bright beams of God's light upon the Church by means of his Gospel, so that all might be led to walk in the light of God's truth. The Holy Innocents teach us that God can bring strength out of weakness, for infants glorified Him by their deaths. He can also now use "the weak things of the world to confound the things that are mighty."

On Christmas Day, 1814, the Rev. Samuel Marsden held the first Christian Service in New Zealand, and this week the Centenary of that great event is being suitably

celebrated in the Dominion. The War has, of necessity, caused the Centenary celebrations to be shorn of much of their outward ceremony, but it is impossible to exaggerate the importance of the event commemorated. It was the beginning of a Mission full of glorious spiritual triumphs. In its early days, before the Maori War, the records of this Mission abound in incidents which show the wonderful transforming power of the Gospel of Christ among the wildest savages.

The Rev. Samuel Marsden was greatly impressed by the visit of the Maori Chief, Te Pahi, to New South Wales, in 1803. "Like Gregory in the market at Rome, he felt he had found a people that must be won to Christ." Some years passed, during which he had intercourse with other Maoris, and, visiting England, he sought the aid of the Church Missionary Society for the projected Mission to New Zealand. On his return voyage in the "Ann" he brought back with him the first missionaries (Messrs. Hall and King). Mr. Kendall, a schoolmaster, followed later. Among the crew of the "Ann" was a Maori Chief, Ruatara, who subsequently proved most useful in establishing the Mission.

Although the party arrived in Sydney in 1810, the recent massacre of the crew of the "Boyd," at Whangaroa, made it inexpedient to proceed to New Zealand at once. It was not until 1814 that Marsden started in the "Active," with his assistants, to form the first missionary settlement in New Zealand, and on Christmas Day, at the Bay of Islands, the first Christian Service was held, for which Ruatara had made preparations, and at which he acted as interpreter. It began by the singing

of the 100th Psalm, and Marsden preached from St. Luke ii. 10, "Behold I bring you glad tidings of great joy." From that small beginning, great blessings to the Maori people resulted, many of them becoming devoted disciples of the Lord Jesus Christ, and an example was set, which led many consecrated missionaries to take the Gospel to the other islands of the Pacific. Of these not a few, including Bishop Patteson, received the crown of martyrdom, but the results of their work among the savage islanders have been such as have hardly been equalled in any part of the Mission Field.

We look back upon 100 years since Marsden preached his memorable sermon; those hundred years synchronise with the modern era of missionary awakening. Before us to-day is a world open to the Gospel as never before. May God give to all Christians something of Marsden's spirit, so that to every person in the world may be presented an adequate opportunity of accepting Christ as Saviour and King.

In a recent issue we commented upon the wonderful step taken by the Russian Government in the prohibition of the sale of vodka, resulting in a loss of many millions of pounds to the national revenue. We have noticed, in some quarters, a desire to belittle this great sacrifice, and to minimise the effect produced. We therefore think it well to publish the following extract from the London "Challenge," which will throw further light upon the subject:—

"Yet once again may we revert to the vital subject of alcohol and war. We know now a little more in detail of Russia's prohibition of the State sale of vodka: when the whole story of it is written it may well form a unique historic precedent. The economic disturbance caused by restrictions imposed on drinking are known to our nation by the experience of bitterest controversy. The history of licensing legislation is full of unhappy episodes. In Russia reform has only been made possible by striking direct at the financial aspect of the problem. The Tsar has chosen as his champion of temperance the new Minister of Finance, M. Barck. For six months already the Russian Government has made experiments in temperance reform by suspending, for instance, the sale of spirits at railway stations. The war made the great step possible, for it is to be a holy war in Russia, and the Tsar is apparently bent on a true moral liberation for his people. Vodka shops were all closed on mobilisation, never—so it appears now—to open again. The enormous loss is to be recovered