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## HOADLEY'S JAM

Printed by William Andrews Printing Co. Ltd., 236 Castlereagh Street, Sydney, and Published by The Church Record Limited, at 64 Pitt Street, Sydney.

# The Church Record

For Australia and New Zealand.

A Paper issued each week in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

Vol. II., No. 22.

MAY 28, 1915.

Price 1d. (6d. per Year.)  
Post Free.

### Current Topics.

Trinity Sunday is the culmination of  
the doctrinal half of the Church's Year.

We have traced the life  
of the Lord Jesus Christ  
from His Birth to His  
Ascension, we have re-  
membered how the Holy

Ghost was given on the Day of Pente-  
cost, and on Trinity Sunday we  
contemplate the mystery of the nature  
of the Triune God, who has done so  
much for us—Father, Son, and Holy  
Ghost—Three Persons in One God.

For our Gospel we have the interview  
of our Lord with Nicodemus (St. John  
iii., 1-15). It was possibly chosen as  
one of the passages in which the three  
Persons of the Trinity are mentioned.  
"God," "the Son of Man, who is in  
heaven," "the Spirit." But from this  
point of view other passages would be  
more effective, e.g., the Baptism of  
Jesus in the Jordan, when the Father  
spoke from heaven, the Son stood in  
the water, and the Holy Ghost  
descended upon Him in the form of a  
dove; or a portion of the closing chapter  
of St. Matthew, which contains the  
Baptismal Formula, "the Name of the  
Father, and of the Son, and of the  
Holy Ghost."

It is more probable that the Gospel  
was selected for quite a different  
reason, as indicating the mysterious  
character of the doctrines of Christian-  
ity, including that of the Trinity. The  
Lord spoke of the New Birth of the  
Spirit. "Marvel not that I said unto  
thee; ye must be born again. The  
wind bloweth where it listeth, and  
thou hearest the sound thereof, but  
canst not tell whence it cometh, and  
whither it goeth; so is every one that  
is born of the Spirit." "Nicodemus  
answered and said unto Him, How can  
these things be?" A similar question  
is asked by many when face to face  
with the mystery of the Trinity, "How  
can these things be?" And the answer  
is not difficult. We cannot, with our  
present limitations, fully understand  
the mystery, but it is not contrary to  
reason, only above it. God has re-  
vealed to us something of His own  
Nature, which we could never have  
found out for ourselves. God is One,  
but in the Unity of God is a Trinity of  
Persons, ever working in wondrous  
love to bless the human race.

It is a revelation from God Himself,  
and as such we humbly receive it.  
Jesus said: "We speak that we do  
know, and testify that we have seen."  
The revelation comes to us from One

who knows all things; it may not be  
easy for the intellect to fully under-  
stand it, but experience shows that for  
those humbly walking with their God it  
is a help and not a hindrance to realise  
that in the Godhead is a Father who  
made them and all the world, a Son  
who redeemed them and all mankind,  
and a Holy Ghost who sanctifies them  
and all the elect people of God.

Empire Day was observed this year  
under conditions absolutely unique in  
history. It was estab-  
lished after the death of  
Queen Victoria, not only  
to perpetuate her mem-  
ory, but to set before our

A New  
Empire.

people (more especially our young  
people) the great principles of liberty,  
justice, and righteousness, which char-  
acterise our Empire at its best, and to  
train them to take their part in helping  
to keep the flag flying. Each year in  
Australia the day has grown in popular  
favour, and its observance has been a  
great influence for good. Addresses on  
patriotic subjects have been given in  
our schools, and the Churches have not  
forgotten to deliver earnest messages  
dealing with the Christian aspects of  
Imperial responsibilities and duties.

But never has there been an Empire  
Day like that which was celebrated last  
Monday. For in every heart was the  
consciousness that the great British  
Empire, slowly built up through the  
centuries, bringing countless blessings  
to the world, was in danger. We  
remembered also that British, Cana-  
dians, Indians, South Africans, Aus-  
tralians, and New Zealanders were, as  
Mr. Asquith put it, "comrades in  
arms," seeking to maintain with all  
the resources at their disposal the  
righteous cause for which the Empire  
stands.

For victory we are humbly praying,  
and for victory our soldiers and sailors  
are bravely fighting, and by the bless-  
ing of God there is no doubt as to the  
issue. But after the war there will be  
a new British Empire, welded together  
by ties which have been knit more  
closely together in this time of crisis.  
Probably representatives of the  
Dominions will have their place in some  
form of Federal Parliament, but, bet-  
ter still, we shall feel that after the  
sacrifices which have been made the  
unity of the Empire is a greater and  
more wonderful reality than ever  
before, that we have an important part  
in it, and a share in working out its  
future plans—that under the one flag,  
we are all one people, looking forward  
to one glorious destiny.

The appeal which has been made by  
Lady Helen Munro Ferguson to the  
people of Australia on  
behalf of the Red Cross  
Society will evoke a ready  
and generous response.

Red Cross  
Needs.

For the gallant Belgians  
a great effort has been made, and we  
have been touched by the needs of  
these heroic people of another race.  
And now we are called to help our own  
Australian soldiers who have been  
wounded at the front in defence of our  
Empire.

Lady Helen Munro Ferguson says:—  
"A cable has been received from the  
authorities in Egypt, saying that the sum of  
£10,000 originally voted by the Council of  
the Red Cross Society for the special needs  
of the Australian hospitals has proved in-  
valuable, but that this fund is almost ex-  
hausted, and a further sum of £10,000 will  
be required to meet the necessities of the  
base hospitals, which have recently been  
doubled in size, and have now six times as  
many beds as our largest metropolitan civil  
hospitals."

"Our own hospitals also require constant  
supplies of comforts and clothing, and these  
are being regularly despatched to the military  
hospitals in all the capital cities, to Geelong,  
and also to the camp hospitals at Broad-  
meadows and Liverpool. As larger numbers  
of men return invalided from the front, the  
needs of these home hospitals will probably  
increase."

So the call comes to us from the Red  
Cross Society: "With one hand you  
have helped the Belgians, hold out the  
other to our wounded heroes." We in  
Australia hardly realise the terrible  
conditions which prevail in Europe. We  
are far from the scene of conflict, and  
life here goes on much as usual. But  
Australia's sons are making great  
sacrifices for us, bearing hardships,  
facing wounds and death. The casualty  
lists are bringing the terrible reality of  
this grim struggle home to us. We live  
in ease and safety, while our comrades  
fight at the front, and we are convinced  
that liberal gifts will be forthcoming,  
and that, where necessary, great sacri-  
fices will be made, so that our wounded  
soldiers may lack nothing that is re-  
quired to save life, to diminish suffer-  
ing, and to expedite recovery, thus  
"indirectly hastening the day when the  
unfortunate and oppressed peoples will  
be delivered from the yoke of Ger-  
many."

### "HOW SHOULD I KNOW?"

An officer who had returned from India  
warned a friend who was a member of a  
missionary committee that missionary work  
in India was all humbug, and that nothing  
was being done. "Well," was the reply,  
you are now staying in your brother's Rec-  
tory. How is his Sunday School getting  
on?" "My dear fellow," said the officer,  
"how should I know?"—"The Missionary  
Prospect," by C. H. Robinson, D.D.



## The Evangelical Movement.

XXX.

### PAROCHIAL ACTIVITY; THE PASTORAL IDEAL.

#### The Parochial System.

It has often been remarked that the parochial system is the organic basis of the structure of the Church of England. What the family is in Society, the parish is in the Church, as an organised ecclesiastical system. The parish is the ultimate ecclesiastical unit. The Parish Church is the outward and visible symbol of the Church's ideal. Souls have not only to be won, but kept and built up into the Body. This is the idea at the root of the parochial system, which aims at ensuring the efficient pastoral care of the members of the Church.

The pastoral ideal is best expressed by the word, the much misused word, "Curate," taken in its ancient and strictly Prayer Book meaning. The "Curate" is the clergyman, the Minister, the Parson, to whom is assigned a definite area as the sphere of his pastoral responsibility. He is the person (the "parson") who has the "cure of souls" in a specified district.

The Evangelical Movement infused new life into the parochial system in England in three ways. First it quick-

ened the sense of pastoral responsibility by uplifting the ideal of what was meant by pastoral care. Secondly it greatly enlarged the scope of pastoral activities, and thirdly it multiplied the number of parochial centres especially in the new industrial districts.

#### Uplift of the Pastoral Ideal.

The Evangelical Revival uplifted the pastoral ideal by awakening and enlarging the sense of personal responsibility in religious matters. There is a root connection between the achievements of Evangelicals in foreign missions and in home parishes. Wherever the Gospel message is truly accepted there follows the desire to win souls. When the love of God has been truly poured into one's own soul, it kindles within that love for souls which is the fundamental motive of the pastoral ideal. Salvation must issue in service, and above all in the highest service of bringing others to the Throne of Grace. The Early Evangelicals were great soul-winners and therein they were the true successors of the Apostles. But the pastoral ideal goes further than soul-winning, it involves the much more difficult responsibility of soul-keeping and soul-building. What John Wesley accomplished outside the Church, the Evangelical leaders did inside. Men like Charles Simeon set a high value upon the privileges and responsibilities of Spiritual Churchmanship. The

splendid pastoral work of Fletcher of Madeley, Venn of Huddersfield, Grimshaw of Haworth, and many others, shows how greatly they valued the ordinances of the Church as means of securing the fruits of conversions. The opportunities for public worship were vastly increased, the Churches were used as homes of prayer and worship, the Sacraments were given their proper place. Visitation was systematic and thorough. The Gospel was taken to the people and the people were brought to the Church. The Parish Church became the spiritual home of the parishioners.

#### Extension of Pastoral Activities.

Thus not only the ideal of pastoral care but also the scope of pastoral activities was greatly extended. The bare minimum to satisfy legal obligations was replaced by a full use of the services provided in the Prayer Book. In many parishes there had been but one service a week and only three Communion, sometimes one a year. In most cases public worship was a mere formality, and irreverence and slovenliness were sadly prevalent. In Evangelical parishes monthly, sometimes weekly, Communion became the rule, and in some places the Daily Offices were duly read. The Sunday Evening Service was an Evangelical innovation, and so was the singing of hymns. Baptism was treated as a Sacrament and not a mere customary observance, and the preparation for Confirmation was made a reality. The deadness of a mechanical routine gave way to reverent and devout earnestness.

Not only were the ordinary services of the Church restored, but various supplementary organisations were initiated for the purpose of Bible Study and the practice of prayer. Definite instruction was provided by the revival of catechising, and the setting up of Sunday Schools. In a word the beginnings of modern parochial activity can be directly traced to the impulse of the Evangelical Revival. New life was infused into ancient institutions, and new methods were developed to supplement their influence. When we realise the general deadness of the parochial system in the eighteenth century, we may understand how much was done by the Evangelical Movement to develop the possibilities of the parish as the sphere of pastoral care. Men like those who have been named were true shepherds of souls. That their machinery seems deficient in some respects when compared with the manifold activities in a modern "well-worked" parish is no discredit to the Early Evangelicals. We

May 28, 1915.

must remember they had to make a new start, and give them full credit for what they accomplished. Neither are they to be blamed because they did not always confine their efforts within the bounds of their parishes. After all the Church is wider than the parish and there is no evidence that their own parishes suffered by reason of their efforts outside the specific area of their particular cure of souls.

#### Subdivision of Parishes.

The loyalty of the Evangelicals to essential Church order was also shown by the extension of the parochial system in the districts in which they worked. Large masses of people had congregated in the new factory towns that were springing up in Yorkshire, Lancashire, and the Midlands. On the borders of Yorkshire and Lancashire, especially the ancient parishes were enormous in area. As a result of Evangelical pastoral activity these unwieldy parishes were gradually subdivided into more manageable spheres. A very large number of the modern parishes in the great towns of England owe their origin to the Evangelical Movement. In this work the Church Pastoral Aid Society had no small share and the process is still going on.

#### Need of New Methods.

But new circumstances create a need for new methods. It may be advisable to return to the ancient ideal of a Bishop in each city and the problems of modern slum parishes seem to be best attacked by a modification of the old parochial system which in many instances has proved, and is proving, unworkable in large urban areas. The greater demand for specialisation of effort, and the greater scope for directive ability seem to point to a centralisation of parochial activities by amalgamating parishes into groups, and working each group by a single Rector and staff of clergy and layworkers. The parochial system is best adapted to populations that are neither too closely packed, nor too widely scattered, and that are permanently settled in their particular localities. The urban areas which are inhabited by a floating population, here to-day and gone to-morrow, or are densely crowded, can only be effectively worked by a staff of workers. The prevalent

ideal of an all-round man results, in practice, either in overwork of the isolated clergyman, or in the unavoidable neglect of work that calls to be done. The Clergy House is a necessity for more than one reason in a slum parish. It is in this way we can best follow the example of our Evangelical forefathers by adapting our methods to the changes of circumstances. This is the lesson of St. James the Less, Bethnal Green, and of other Churches, and we shall have to reconsider and remodel our methods in the great towns of Australia in which there are too many instances of the breakdown of the purely parochial system.

## The Woman's Page.

### THE LATE MRS. TEMPLE. An Ideal Wife.

By Mrs. Ashley Carus-Wilson, in the "Church Family Newspaper."

The announcement that Mrs. Temple passed away quietly in her sleep as Good Friday was dawning, at the age of seventy, comes to a large number with a pang of personal loss, to a far larger number with a new sense of how deeply the Church is indebted to the widow of one of the most notable of the many notable men who have sat in St. Augustine's seat.

Not for personal achievements which compelled the world to recognise her as brilliant and gifted will she be remembered, but as the ideal wife of a great man who accomplished much. She made no speeches, wrote no books, initiated no great schemes, but, merging her own life in another life, she patiently fulfilled the Prayer-Book conception of wifehood, becoming "in all quietness, sobriety and peace, a follower of holy and godly matrons." The result was that Archbishop Temple did his finest service to his generation during the twenty-six happy years of married life which crowned and completed his career, that is to say, at an age when the best work of most men is over. And in Canterbury Cathedral on Easter Day, his successor could say that "as his untiring companion and fellow-worker, she had done far more than outsiders knew to make possible and effective the activities carried on into ripe-old age of that strenuous champion of what was great and disciplined and true."

When Dr. Temple married in 1876, it was a self-contained, lonely, elderly Bishop, reckoned stern and rugged, who won a bride many years his junior in Beatrice Blanche Lascelles, the eleventh of the twelve children of the Right Hon. William Seabright Lascelles, grandson of the second Earl of Harewood, whose wife was the daughter of

the sixth Earl of Carlisle. But no youthful lover could better the tribute he paid her twenty years later, "She is well worthy of anything that can be given her, or of any honour that can be paid to her. I think her the one woman in the world."

#### Keeping Young.

"A new brightness came into the home at Exeter," says the biographer; "the boy nature in him awoke and helped to keep him young."

For nine years at Exeter Palace, for eleven at Fulham, and for six at Lambeth, Mrs. Temple watched over him with unflinching solicitude, relieving him of the smaller cares of life, and halving the bigger ones, and by her genial smile and simple kindness helping him to win his way withal.

The deep tenderness underlying his down-right strength developed so that "Parents, provoke not your children to wrath," became his favourite text, as she once told a little group of mothers in a Kensington drawing-room. It was through Mrs. Temple's practical, helpful, informal talks for the Mothers' Union, for which she was an enthusiast, that one caught glimpses of the home she had created: of its wise sympathy as she said: "Win your children's confidence, but never abuse it," of its definite moral teaching as she told of her little child's question, "Will God be angry with you, father, if I do wrong?" Such a combination of love and discipline was appropriate to the nursery of the man whose doctor could describe him when past fourscore as physically a young man still in many ways, thanks to his long-continued abstinence from alcohol. Of his enduring mental vigour, both the matter and the delivery of the sermons he preached there were evidence enough. But though his natural force was unabated, his eyes were dim, and he depended more than ever on his wife; and when within five months of his death, he had to crown King Edward, he was aided by her two stalwart sons, some sixty years younger than their father.

One of them has already followed in his father's steps, as a Balliol man, a preacher, speaker, and a writer and headmaster of a great school, and for him, his mother has made a home first at Repton, and for the last year at the Rectory at St. James's, Piccadilly. In the comparative leisure of her twelve years' widowhood, Mrs. Temple continued to identify herself with all that the Archbishop cared for most. The Seven Friends who wrote his Life, named Education, Temperance, and Foreign Missions as his ruling interests, and for the last two especially she did much by her example and her quiet influence, being for several years president of the S.P.G. Committee of Women's Work, and becoming last year president of the C.M.S. Ladies' Union, proving herself a most sympathetic chairman at both. Seeing her at the opening of the new C.M.S. building (together with Mrs. Davidson, enjoying Prebendary Fox's incident of his unwary attempt to argue with Archbishop Temple), one could not have believed that her purposeful, happy life was drawing to a close.

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## Correspondence.

"Agreeable to the Word of God and the Primitive Church."

The Editor, "Church Record."

Sir,—Canon Archdall finds fault with my "Ritualistic sock-in-trade." Being but a lay Churchman I am afraid that I have but little literature on the subject. However, I find in my introduction to Edward's 1st and 2nd Prayer Books (by the Bishop of Gloucester), that Canon Archdall is quite right in his quotation, only he omitted to add the context which seems to throw quite another light on the matter, "very comfortable to all good people desiring to live in Christian conversation, and most profitable to the estate of this realm." Now, I got an intelligent little schoolboy to parse each of the above phrases, including the one in dispute, and he made all of them qualify the word "order." Needless to say the boy knew nothing of the question at issue: he merely took in the plain grammatical sense as I do. Really the learned Canon must no more wax wrath at the explanation "Catholic" Churchmen give to some of the articles!

A PENNEFATHER ALLRICK.  
Tasmania.

[The full text of the passage referred to by our correspondent is as follows:—The 2nd Prayer Book of Edward VI., described the 1st Prayer Book as "a very



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godly order set forth by authority of Parliament, to be used in the mother tongue within this Church of England, agreeable to the Word of God and the Primitive Church, very comfortable to all good people desiring to live in Christian conversation, and most profitable to the estate of this realm."—Editor.]

### "Faith, Hope, and Love."

To the Editor, "Church Record."

Sir,—Will the writer of your leader of May 14 tell us who the "some" are who "say that the world is certainly growing worse every day?" God only knows whether this is so or not. He has not told us. It would not be fair to quote St. Paul as maintaining that position because he says: "Yea, and all that would live godly in Christ Jesus shall suffer persecution. But evil men and impostors shall wax worse and worse." Who are the students of prophecy who "affirm that it is the undoubted teaching of prophecy that the world is certainly growing worse every day?" I do not know them. But it is written: "As were the days of Noah, so shall be the coming of the Son of Man." (St. Matt. xxiv. 37-50.) That "there will be wars and rumours of wars; nation rising against nation until the end" is foretold in St. Matt. xxiv. 3-14. Who are those "thinkers" who are "complacent" or "almost complacent" in the contemplation of moral evil, "signs of deterioration?" "Who art thou that judgest another man's servant?"

As a climax, a brother beloved in the Lord, who is now at rest, and who has left a blessed name for his zeal for missionary work, for faithful exposition of the Gospel, and for sacred song, is referred to by name. "In the thought of such an improvement is not to be expected. The Gospel is indeed to be preached for the conversion of the world, but not during the present dispensation. This is just a reiteration of the teaching of Bonar and others, who declared some few years since that to look for the conversion of the world was a visionary hope which missionaries should never cherish." It is added: "We should rather be strongly inclined to have faith in God, and in Christ who promised to be with His Church even unto the end." But "faith in God" does not logically lead to a belief that our missionaries will be used by Him to convert the world before the coming of Christ, if He has not told us that such is to be the case. Our expectations are, or ought to be, conditioned by God's revelation. Otherwise we may

fashion a system for ourselves, according to our individual optimism. Let us ask for sufficient faith in Him to believe that He is right in doing only what He has promised to do, and in doing it how and when He has promised to do it.

The "Ecclesia," or Church, is "a remnant according to the election of grace" from Israel, together with "a people for God's name from among the Gentiles," united in one spiritual body as "a kind of first fruits of his creatures" (Rom. xi. 16; Acts xv. 14; St. James i. 18), before the great ingathering of the harvest at our Lord's return. "And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." (St. Matt. xxiv. 14.) Our faith and love to our Sender is tested, and He may, when He sees fit, encourage us by letting us see. "I have much people in this city." (Acts xviii. 10.) But He has nowhere said: "All the people in this city or in this country are my people." We have to work in "faith, love, and hope," for the carrying out of "the good pleasure of His will," remembering that "the secret things" belong unto Him, and the prescribed duty unto us.

MERVYN ARCHDALL.

"Shalom," Drummoyne.

P.S.—May I remind your readers how the "weighty office and charge" committed to us Presbyters, or Elders of the Church, was described at our Ordination? "That is to say, to be messengers, watchmen, and stewards of the Lord; to teach and to preach, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever." Does not this hold good in the outer mission of the Church?—M. A.

(The Editor, "Church Record.")

Sir,—Your leader of May 14, under the heading of "Faith, Hope, and Charity," has an odour of "Post-Millennialism" about it that I do not like; and you seem to have gone out of the way to virtually discount the teaching of Holy Scripture as to the conditions both of the Church and world preceding the Second Advent of our Blessed Lord, Who, in describing those conditions, summed them up in one verse—"because iniquity shall wax cold" (St. Matt. xxiv. 12 R.V.). You say "unhappily we hear some say that the world is certainly growing worse every day," and you close your leading article thus—"Let not our Faith fail that the world

## Personal.

The Right Rev. G. H. Frodsham, formerly Bishop of North Queensland, has been appointed Archdeacon of Rochester, England.

Bishop Sadlier of Nelson, who (with Mrs. Sadlier) has been on a six months' visit to England, reached Sydney by the "Osterley" last Friday, and left the same afternoon for New Zealand by the "Manuka." He has been successful in obtaining a number of "well-trained University men of the right stamp" to assist in carrying on and developing the work of the Church in his Diocese.

The Archbishop of Melbourne has appointed the Rev. J. W. Ashton, Vicar of All Saints', St. Kilda, to be one of his examining chaplains.

The Bishop of Grafton, Dr. Druitt, concluded last Sunday a most successful Ascension Tide Mission at Lismore. The Mission extended over 13 days, and the various services were very largely attended.

The Right Rev. J. D. Langley, Bishop of Bendigo, celebrated the 79th anniversary of his birthday on May 17. He still enjoys excellent health, and discharges his duties with vigor and enthusiasm. He has the distinction of being the oldest Anglican Bishop in the Commonwealth.

Canon George MacMurray, Vicar of St. Mary's, Parnell, Auckland, N.Z., has been appointed by Bishop Averill to be Archdeacon of Auckland, in succession to Archdeacon Calder, who recently resigned that position. Archdeacon MacMurray was for some years in Victoria, where he was Vicar of St. Paul's, Ballarat East, and Canon of the Cathedral of Christ Church, Ballarat.

Mr. Fred B. Weir, of Melbourne, has been appointed Trade Manager of the British and Foreign Bible Society in Sydney. He did valuable work as Hon. Secretary of the Melbourne Church of England Lay Readers' Association, and on his resignation the Archbishop

presented him with an address and purse of sovereigns on behalf of the clergy and laity. He has been Choir-master at St. Paul's, Fairfield, and St. Saviour's, Collingwood, and also a member of the choirs of St. Philip's, Collingwood, and St. Columba's, Hawthorn. He will be much missed in Melbourne.

Rev. W. E. Lush has resigned his parish in Auckland, N.Z., after a faithful service of over 25 years.

Rev. A. S. Buckland, formerly Vicar of Waihi, N.Z., who is now in England, has been nominated to the Vicarage of Alkham, in Kent.

Rev. G. S. Richmond, Curate of St. David's, Surry Hills, Sydney, has been appointed as Church of England Resident Chaplain to the troops at the Liverpool and Holsworth Camps.

Rev. John William Stringer has been appointed to the charge of Petersburg, S.A., with the large Mission District attached. The Bishop of Adelaide will institute Mr. Stringer at Petersburg on June 2nd.

Rev. B. Newport White, Vicar of Holy Trinity, East Melbourne, has been appointed Rural Dean of Melbourne East, in the place of the Rev. A. B. Tress, who is shortly leaving for Alstonville, N.S.W.

Rev. G. Harvard Cranswick, Rector of Chatswood, leaves Sydney to-day (Friday) for Melbourne, where (assisted by the Rev. H. T. Langley) he

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will conduct a Parochial Mission at St. Stephen's, Richmond. Rev. H. Collier of Melbourne will act as Locum Tenens at St. Paul's, Chatswood, during Mr. Cranswick's absence in Victoria.

Miss J. S. McNamara, a missionary of the Victorian C. M. Association, arrived in Melbourne from Uganda on furlough, on May 10. Miss McNamara is engaged to be married to the Rev. A. J. Leech of the Uganda Mission.

### The British Soldier's Religion.

The Bishop of London has, says the "Times" an article of extraordinary interest on "The British Soldier's Religion." He went out to appeal to the spiritual side of the soldier's character, and there was an "overwhelming response" from "the whole Army." The Bishop's testimony is in full accord with the evidence which has been trickling home from time to time that a deeply earnest religious spirit seems to have come over the whole force. Officers and men alike realise that they are face to face with the stern realities of life and of death, and many of them are turning, almost instinctively, to Him Who alone can supply their need. The Bishop says that there was an immediate response to "the deepest spiritual note." "Few things," he adds, "will live in my memory so vividly as the sight, from the wagon or extemporised platform which was always arranged for me, of these thousands of upturned faces singing 'When I survey the wondrous Cross' with a depth and earnestness about which there could be no mistake." When he addressed them on Good Friday on the Words from the Cross, "the men," as their officers remarked, "seemed to drink in every word." Who is there who does not envy the Bishop so happy and so glorious an experience? In the men and boys who are fighting our country's battles the Bishop sees more than brave heroes; we have in them, he says, "potential saints." The abundant success of the Bishop's mission was granted, we doubt not, in answer to the many prayers of people at home; and this blessed result should encourage us all to continue our intercessions for the men at the Front. If the Bishop's mission was special in its character, it should not be forgotten that by day and by night, on the battlefield, at the base, and in hospitals, the Army Chaplains of all denominations, to whom the Bishop pays a glowing tribute, are engaged in similar work. We must ever remember to uphold them with strong sympathy and earnest prayer.

A holy life is the very gate of heaven; but let us always remember that holiness does not consist in doing uncommon things, but in doing everything with purity of heart.—Manning.

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Convocation of Canterbury restored the name of Charles I. to the Calendar; what claim has he to be regarded as a saint? Is it true that he might have saved himself and his throne by sacrificing the Church of England?

**Answer.** The English people have a queer habit of canonising persons who have suffered a tragic death, quite apart from their personal worthiness. Becket and Edward II. are cases in point. Charles I. lived a clean life, but his politics were shuffling. He stuck to the disgraceful Buckingham, and broke his solemn promise to his faithful Strafford, the one man who could have saved him.

A close study of the tortuous negotiations shows that it is not true to say that he might have saved himself and his throne by sacrificing the Church of England! He entered into such negotiations with the Presbyterians that they fought for him, believing him to favour them. Charles I. was illegally tried and executed, but he suffered because no one could trust his word.

[Questions for this column, marked "In Conference," should be addressed to the Editor, "Church Record," 64 Pitt Street, Sydney.]

### REVIEWS.

#### The International Review of Missions.

This quarterly Review maintains its interest for all leaders in the missionary enterprise. In the April number, Mr. Dwight H. Day, Treasurer of the American Presbyterian Board, deals with the eminently practical subject of Missionary Finance. The race problem in South Africa is discussed by Mr. Maurice S. Evans, and under the heading "The Negro Christian Student Conference," Dr. Harlan Beach, touches on a similar topic. Rev. A. G. Hogg's paper on "Missionary Intercession and the Crisis" is most suggestive. Articles on the Work of Continental Missionary Societies, and Christian Literature in the Mission Field, by Mr. Ritson, are both full of information and valuable for reference. Rev. W. C. B. Purser (S.P.G.) writes on Buddhism in Burmah. The Reviews of Books are up to their usual high standard. The paper by Dr. H. T. Hodgkin on "Self-Support in the Church in the Mission Field" is most valuable.

In a world where there is so much to be done, how happy that there is so large a portion of daylight! In a world where there is so much to be suffered, how merciful that there is so much night!—Blunt.

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### Young People's Corner.

#### The Bannu Padre Sahib.

Such is the name by which Dr. T. L. Pennell was known among the tribes of the Afghan Frontier, who remember him as the healer of thousands of sufferers, as the friend of the oppressed, as the hero of the boys of the Mission School at Bannu, and as a Feringi who told of the Hazrat Esa (Lord Jesus), who cured sick folk.

One of our most distinguished officers said, "The presence of Pennell on the Frontier is equal to that of two British regiments," and Major-General Scott-Moncrieff, C.B., mentions him as "perhaps the most remarkable Englishman who ever came into touch with the fierce and fanatical tribes of the Afghan Border."

Stoned and ill-treated in the early days of his work, Dr. Pennell persevered until the people learnt to trust him, and though he lived among those who would have deemed it a righteous act to kill him, he never carried a weapon. Often, alone and unarmed, he slept in the midst of extreme danger, but "the good hand of his God upon him," and the Pathan's respect for courage, won him safety in most difficult circumstances.

On one occasion Dr. Pennell, hearing of a Mullah who desired his death, visited him and enquired his reason, and before long the Mullah was won over to be his friend, and they ate together in token of the bond between them. Night came, and the Mullah, knowing that some of his followers would be only too ready to take advantage of the defenceless stranger, placed him in the middle of a row of beds with trusty men beside him. Presently some young fanatics arrived who had tracked him to the place, knowing it was beyond British jurisdiction. "Let us kill him," said they as they cautiously approached the sleeping man. But the Mullah stepped in. "We cannot do it; he is unarmed, and has come here on his own accord, and see how completely he trusts us. Why, he sleeps as if he were surrounded by a host of soldiers. How can we kill a man who is so fearless and trusting?"

For many years Dr. Pennell wore native dress, and it is said that the tall, muscular figure, over six feet in height, looked at his best in the yellow flowing garb of an Indian Sadhu or the costume of a wild Pathan.

Clad in native dress and riding a bicycle, he travelled 1,500 miles through Northern India without scrip or purse as a Christian Sadhu (religious teacher) in the winter of 1903-4, his object being to better understand the religious aims and life of the people.

Many were the strange experiences of this journey, not the least of which was his very undignified entrance into the historic city of Delhi. Crossing the Jumna River by the iron girder bridge on the cart track beneath the railway, the traveller passed two quiet-looking cows. Hearing a tremendous tramping on the planks behind him a few minutes later, he discovered that the cows had become extremely inquisitive regarding their fellow-traveller, and that, with heads down, they were chasing him at full speed.

The road beyond the toll-taker's box being invisible, the only goal for which he could make was the burly form of the toll-taker, and Dr. Pennell concluded the story by adding that "the man stood the charge with the pluck worthy of a British Grenadier, and the cows and I were at a dead-heat and all of us rather mixed. However, after sorting ourselves and making the necessary explanations, we all parted good friends." Before reaching his headquarters, however, another cow took up the chase, and this

THE CHURCH RECORD.

time Dr. Pennell had to relinquish his machine. With an angry toss of her head the animal swung it upon her neck and careered through the corn market. The machine was thrown down at last, and to the delight of its owner, was not so seriously damaged as to be beyond the repairing powers of a member of the Cambridge Mission.

On one occasion, when travelling in the Indus district, a camel, which carried luggage, slipped, and a case of tabloids was upset in the sand. Only those of various colourings could be collected and replaced in their bottles, as the white ones, of many kinds, were quite indistinguishable.

A villager of an economical calibre asked if he might gather up the discarded medicines, and Dr. Pennell carefully explained the danger of using them. Three years later he was in the district again, and to his surprise he discovered that the economical villager was now a village Hakeem (doctor). In his shop was a shelf full of Indian medicines, amongst which was a large bottle labelled "Assorted Pills."

In answer to Dr. Pennell's enquiry regarding the character of "Assorted Pills," the man proudly explained: "Those are more sought after than any other drugs, Sahib, for they are the pills you threw away three years ago."

"But surely you don't prescribe medicines of which you know nothing!" exclaimed the Doctor.

"Why, yes, Sahib; but I only give them to patients whose cases I do not understand!" was the reply.

Never was Dr. Pennell happier than when he was in the midst of the boys of the Bannu Mission School. The Pathan boys are good at games, but neither lessons nor discipline are their forte, and the ideas of parents regarding the relation of teachers and pupils are somewhat startling. When one father asked Dr. Pennell to admit his boys, he remarked, "Sahib, you may punish my boys if they are naughty, certainly punish them! But one thing I would ask—don't shoot them." It was soon discovered that the new pupils, being armed with knives and revolvers, were a terror to their schoolmates. Punishment was administered, the pupils disappeared, and no more was heard of the redoubtable trio!

But such cases were rare, and we are told that the boys of Bannu are now known "for their chivalry and courage, their high spirits and helpfulness."

Each Sunday evening the boys from the two hostels were invited to Dr. Pennell's bungalow, where they sang hymns in English, Urdu, and Punjabi, and this was a privilege greatly valued by the boys.

It is said that Dr. Pennell was "one of the most reliable and skilful ophthalmic surgeons in India," and his skill in both surgery and medicine often astonished his colleagues.

Like the Good Physician whom he loved, he went about healing and teaching, comforting and helping all who brought their sorrows to him, and giving health and healing to weary bodies and the Living Water to thirsty souls.

Those of our readers who wish to know more of Dr. Pennell and his work will do well to read the new volume entitled *A Hero of the Afghan Frontier*, published by Messrs. Seeley, Service & Co., Ltd., from which I have been allowed to extract these details. E. M. Rice, in "Our Boys' Magazine."

The true secret of it all is that we ought to live, as far as we can, in the day, the hour, the minute; to waste no time in anxious forecasting and miserable regrets, but just to do what lies before us as faithfully as possible.—A. C. Benson.

### A Soldier's Request.

A clergyman's wife, writing to the "Church Standard," says that the following experience was told her after she had finished speaking to a branch of the Mothers' Union in a country parish in N.S.W., by one of the mothers present:—"The other day I was up at Liverpool to see my son. I didn't know where I could find him. Some soldiers talking together saw my difficulty, and asked if they could help me. I said, 'I want to find my son.' One tall handsome lad turned to me and said, 'Here's a lucky chap to have a mother to care for him.' I said, 'Why, haven't you a mother?' He said, 'She's dead.' I don't know what prompted me to speak, but I said, 'Well, never mind, keep your heart pure, and then if God should call you to lay down your life, you won't be afraid to meet her.' He turned quickly, took me by both hands and looked straight into my face (I believe he half wished to kiss me), and said, 'Will you do something for me? Will you promise me that when you are praying for your son, you will pray for me too?' Will every mother who reads these words pray for this soldier boy and for all those soldiers who have no mother to pray for them?"

For I do nothing but go about persuading you all, old and young alike, not to take thought for your persons, or your properties, but first and chiefly to care about the greatest improvement of the soul.—Socrates.

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## The Church Record.

MAY 28, 1915.

## CREED AND CONDUCT.

Since the Reign of Terror in France, when religion was dethroned in the name of a spurious liberty, and reason was enthroned by a symbolic figure in the Cathedral of Notre Dame, in Paris, no movement among the nations has revealed the intimate relation between creed and conduct so fully as the present war of the Allies. The clue to Germany's conduct in the war is to be found in her gradual abandonment of the Christian Faith, in the decadence of her philosophy, in the enforcement of a political creed which is incompatible with modern conceptions of representative government and individual freedom.

Reimarus, who died in 1768, is the type of all the negative critics who followed him in the realm of theology. In defiance of the whole content of the Gospels he attributed to Jesus not only the contemporary political conception of the kingdom, but the racial exclusiveness of the Jew. With the knife of a Jehoiakim he cut out the marching orders of the Church to teach all nations, because the plan was universalistic, and therefore did not square with the alleged exclusiveness of Jesus. He made the degrading suggestion that Jesus, or his disciples, or the Evangelists set the stage for many incidents in order to present to the world an apparent fulfilment of prophecy, little realising how utterly impossible it would be to account for the spiritual effects of Christ's appeal to the world on terms of such initial imposture. New and higher life has never in human experience sprung from lies.

The captious, cavelling, destructive mind of Reimarus is characteristic of the theology of negations which has taken from Germany what Martin Luther gave it when he rendered the Bible in a version which fixed the classic speech of his people. In Germany the Bible has been rent in pieces by methods of analysis which, if applied to the classics of Greece and Rome, would compel us to throw most of them into the rubbish bin for forgeries.

As with the theology of Germany, so has it been with her philosophy.

Kant taught his generation to distrust the evidence of their senses. Fichte contended that the only thing we can be sure of is our conscious self. Hegel doubted whether the Absolute could be considered a Personal Being at all. Schopenhauer popularised pessimism, and Nietzsche closed the downgrade of German philosophy with the deification of genius, and his cynical disregard for the lives of common men.

The political creed of Germany is the counterpart to her theology and philosophy. Let Treischke speak for himself:—"The Emperor rules by God's will, in virtue of inherent right; he is not a delegate of the Federal Council, nor yet a responsible official. . . . He speaks to the Reichstag, not simply in the name of the Federal Council, but, if he thinks fit, personally as well; no opposition to the imperial representative has ever manifested itself in the Federal Council, for our Princes have felt that no expression of their personal opinion should impinge upon the living incorporation of imperial authority." The historian who so defined the Empire of the Teuton would have gladly seen imperialism crush social democracy and abolish universal suffrage.

This theology that has torn the Bible into tatters, this philosophy that has eliminated God, this policy of absolutism, constitute the creed that has stained the sea and continents with blood and roused the thinking, feeling world to fiery indignation.

The conduct of the Turk has been determined similarly by his creed. The new movement towards better things in Turkey which promised so well about 1908 was due, not to a resurrection of true Mohammedanism, but to the incoming of new ideas from without—ideas of nationality and liberty. Islam, the faith of the Turk, can only create one sort of character and conduct; and the type has strange affinities with the product of German imperialism. The Mohammedan believer in a despotic God, who is never once called Father in the Koran, can easily be the sworn brother of the believer in an earthly autocrat. The Mohammedan, who by his creed gave women certain rights of property, but no honour, is the natural ally of the brutes who have sinned against the womanhood of Belgium. The follower of the false prophet who decreed that his dominion should be extended by the sword is the most obvious ally for the Empire of the mailed hand. Like always unto like, said the old Greek proverb; and Germany and Turkey are natural associates. The political creed and practical atheism of the one fits the faith and morals of the other.

What the world needs is not some new panacea for its ills, but the old creed of the Unity of Trinity, and the Trinity in Unity; the old belief in the Fatherhood of God to weld humankind into a family of nations and men; the old faith in the redemptive death of Christ that men may rise with Him from the death of sin; the old faith in the Holy Spirit to correct the world's mistaken estimates of right and wrong; to placard before our conscience the righteousness of Christ; to make clear to us in history and personal experience the inexorable judgment that stalks at the heels of national and individual sin, the Nemesis that has laid low so many an erring empire, and found out so many a sinner in his sin.

The world's need is a real apprehension of Christ. We talk of the Christian nations. There never has been a Christian nation. We need not go beyond our own people for proof that it is so; our own England that embarked upon the slave trade in the spacious days of Queen Elizabeth, and well nigh forgot its missionary commission between the far-off days of King Alfred the Great and the 18th century, ill deserved the name of Christian England. The universal need is only a vital apprehension of the Christian creed. Men and nations will conduct themselves, as members of a family, in brotherhood, in love, in holiness, when they have really assimilated the old Christian belief in God, Creator, Redeemer, and Sanctifier.

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## Church and Empire.

At most of the Churches last Sunday, special reference was made to Empire Day. At St. Andrew's Cathedral there was a very large congregation, among whom were many representative citizens—both civil and military. The Archbishop preached from the text: "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it."

"You have here," he said, "the note of Empire sacrifice as the groundwork of Empire ideals. Year by year as Empire Sunday comes round we have been accustomed to thank God for the Empire ideal; but is not this Empire to which we belong to fulfil God's purpose? This Empire over which the flag flies is a great self-governing nation, each section of which has its own freedom of administration of its affairs, but which at the same time is bound together by indissoluble bonds into the great Empire of the whole. It is not easy for others outside to quite understand all this." Germany thought that when trouble came this Empire would break up, but that was one of the things in which she had made a serious mistake. So far from breaking up under our system of government, a unity that even the most sanguine of us dared hardly to dream of had been the answer. There had been a coming together of all parts which showed the greatness of the Empire. Men had flocked to the Motherland from the Southern Seas, from Canada, from South Africa, and elsewhere, and also from the great Empire of India, whose chiefs and whose sons had gone forth and were going forth in thousands to defend the flag that was so dear to them. That was why they could say that Empire ideal was being grounded on Empire sacrifice.

We had splendid examples before us of true sacrifice, for had not the people given of their best, their sons and brothers who had gone forth from us, perhaps for all time. To-day we could bow our heads and thank God for many a noble deed that had been done by those who had left us. "There can be no looking back," said his Grace, "no talking of premature peace. Those who have been wronged cry to us for help, and we must answer."

## Missions to Seamen.

Empire Day was celebrated most heartily by our sailor friends at the Institute. A number from the ships sat down to tea at 5.30, and enjoyed some choruses. Service was held in Chapel at 7.15. By 8 o'clock the audience had largely increased, until the hall was full. An excellent concert was provided by the North Sydney Musical Society and continued up to 10.45, when with hearty cheers our men repaired to supper in the lower hall. Without doubt, these sailor visitors to our port will carry away happy recollections of the day at this end of the Empire.

## C.M.A. Annual Sale of Work.

The Women's Department have arranged to hold the C.M.A. Sale of Work on Thursday, September 9, in the Oxford Hall, Liverpool Street. Mrs. T. Holt has undertaken

the duties of Hon. Secretary and will be glad to hear from any who are willing to help in this effort. It was thought better to alter the date of Sale from November owing to the weather conditions at that time of the year, at two succeeding Sales record hot days were experienced, which greatly militated against their success.

## Church of England Grammar School.

On Sunday, May 16, the Archbishop visited the Church of England Grammar School, North Sydney, and preached in the recently dedicated Chapel. In addition to the boys, a large number of parents and visitors were present. The service was conducted by the Rev. D. Davies, and the Archbishop preached from the words, "Walk worthy of the vocation wherewith ye are called;" and in a practical address urged the boys to keep before them a high aim and to carry lofty ideals into the ordinary duties of life. Archdeacon Gunther acted as chaplain.

## St. Barnabas', George Street West.

We have received the Annual Report of St. Barnabas', George Street West. The total receipts for the year amount to £903 10s., and of this sum £114 17s. has been given to objects outside the parish (including £92 2s. 2d. for Foreign Missions). The offertory collections for local Church purposes show an increase on the previous year.

## Chatswood Convention.

The 10th Annual Convention will be held (D.V.) on Monday, June 7 (King's Birthday). The Holy Communion will be celebrated at 9.15 a.m., and there will be four sessions, viz., 10.30 to 11.30, 11.45 to 12.45, 2.30 to 3.30, 4.15 to 5.15. Rev. H. G. J. Howe, Rector of All Souls', Leichhardt, will preside. Boiling water will be provided. Friends are asked to pray for God's blessing upon the Convention, to tell others about it, and invite them to attend.

## NEWCASTLE.

## The Synod.

During the Session of Synod last week an interesting discussion was held on the subject of Missions. Rev. A. Killworth urged that the Diocese should not be content to raise only £1,100 per annum, but should endeavour to increase the amount to £1,500, and that support should be given both to A.B.M. and C.M.A. Rev. G. Portus dealt with the question from an economic standpoint, and Rev. P. J. Bazely, General Secretary of C.M.A., gave an inspiring address on the necessity for united action in sending the Gospel to the world. It was not merely a question of A.B.M., or C.M.A., but one for the whole Church for the salvation of the whole world.

## All Saints', Singleton.

A memorial window has been unveiled in the Baptistery of All Saints' Church, Singleton. It was presented to the Church by members of the Stacy family, in honour of their parents. The window is an exceptionally fine piece of work, representing the Virgin and Child. Miss Stacy performed the ceremony of unveiling.

## GOULBURN.

## The Synod.

After the inspiring services of Synod Sunday the members of Synod assembled on Monday morning for an informal conference with regard to the vacancy in the See. Synod met in the afternoon, and the Vicar-General (Archdeacon Bartlett) delivered his Presidential Address, from which we quoted in our last issue. A motion was carried expressing "appreciation of the sympathetic and faithful labours" of Bishop Barlow, and another resolution of a loyal and patriotic character in connection with the war was also carried unanimously. At the evening session it was decided to elect the new Bishop on the following day.

## Election of Bishop.

On Tuesday morning the Synod held an informal Conference with closed doors; this continued all day, and the question of the vacancy in the See was thoroughly considered. The speakers throughout were of a very high order. When the Synod resumed at 8 p.m., Archdeacon Spencer nominated

the Rev. Lewis Bostock Radford, D.D., Warden of St. Paul's College, Sydney, for the position of Bishop of Goulburn. No other name was nominated, and a ballot was taken with the result that Dr. Radford was elected by a majority of both orders. After a period of silent prayer the Doxology was sung. Synod then determined to acquaint Dr. Radford with the result of the election by telephone, and the Mayor undertook to invite him to his Garden Party.

During the next afternoon the Mayor and Mayoress (Alderman A. M. Betts and Miss Betts) held a reception at their beautiful home for the members of Synod. The Bishop-elect was present, and spoke feelingly and sympathetically for a few minutes to the Mayor's guests, which included the clergy of other denominations.

At the Synod Tea, Dr. Radford was present. At Evensong in the Cathedral, a choir of clergy rendered the Service in unison. When the house resumed, the Vicar-General introduced Dr. Radford, the Bishop-elect. Standing, and with cheers, the Synod accorded a wonderful reception to him. Dr. Radford spoke for a few moments in a personal way to the members of Synod—a short, feeling, sympathetic utterance, that won the hearts of all.

## Other Business.

Various Ordinances were dealt with during the Session, viz., the Bishopsthorpe Purchase Ordinance, the Bombala Resumption Ordinance, the Junee Church Ordinance, and the Superannuation Ordinance.

Canon McDonnell and Mr. Betts brought forward the most popular motion of Synod, viz., that His Grace the Metropolitan should be asked to arrange for the Consecration of the Bishop-elect in St. Saviour's Cathedral, Goulburn, and the Vicar-General undertook after the election had been confirmed to convey the same to the Primate.

Rev. W. J. Cakebread, of St. Jude's, Randwick, attended on Wednesday evening, and gave to Synod the benefit of his experience in Sunday School work. His address was listened to with close attention. He described the difficulties that usually beset the Infants' Schools especially, and outlined the best ideas in modern methods. He spoke of methods of teaching and organising the higher classes, and later of the financial side of the Sunday Schools, and made a strong appeal for more money to be expended on our Schools, instancing what the Methodist and Presbyterian bodies were doing. He spoke of the leakage of our young people from the influence of the Church. He brought with him a number of books likely to be useful to clergy, superintendents and teachers, and his persuasive testimony induced many to take them away.

## CRAFTON.

(From Our Own Correspondent.)

## Military Camps.

Various encampments of Light Horse have recently been established in the Diocese.

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## VICTORIA.

## MELBOURNE.

(From Our Own Correspondent.)

Rev. A. B. Tress.

Sincere regret is felt at the departure of Rev. A. B. and Mrs. Tress from Melbourne Diocese, where they have endeavored themselves to a large circle of friends.

The Church Missionary Association felt that they could not allow Mr. and Mrs. Tress to leave for N.S.W. without assuring them of their thankfulness for their constant help whilst resident in Victoria. A goodly number of friends met at the C.M.A. Rooms on Monday last (May 24) for this purpose. Special reference was made to their great assistance in connection with the Summer Schools, and also to Mr. Tress' sympathetic co-operation as Secretary of the Men's Society.

St. Stephen's, Richmond, had a farewell visit from its former Vicar last Sunday. About seventy communicants met at the Lord's Table at the Evening Communion. Rev. A. B. Tress celebrated, and the Vicar, Rev. G. E. Lambie, preached a sermon preparatory to the Parochial Mission, which is to begin next Saturday evening.

## Moorhouse Memorial.

By way of a memorial to the late Bishop Moorhouse, St. Paul's Cathedral Election Board has decided that the Cathedral be completed in accordance with Mr. Butterfield's original plans, and that steps be taken to obtain estimates of the cost of erecting the central tower and the two others at the end of the nave. The registrar of the Diocese was appointed hon. secretary and treasurer.

## A Two-Weeks' Mission.

The times are ripe for aggressive evangelistic effort. St. Stephen's, Richmond, has for some months been quietly preparing for the Two-Weeks' Mission (from May 20 to June 14), which is to open on Saturday evening. Revs. G. H. Cranswick, of Chatswood, and H. T. Langley, of Caulfield, are to be the Mission preachers. The evangelistic addresses and men's services will be taken by Mr. Cranswick, while Mr. Langley will conduct the Mission to the children, and give a doctrinal address each evening in the earlier part of the service. An earnest request is made for much prayer for God's blessing on the Mission.

## The "Islington" Conference.

The readers of papers at the forthcoming Conference of Clergy in the Chapter House on June 15, are to be as follows:—Rev. J. H. Frewin, M.A., "Previous Revisions from a doctrinal standpoint"; Rev. M. J. B. Bennett, B.D., "Proposed lines of Revision"; Rev. J. T. Baglin, "Our attitude toward Revision." The Rev. C. Hughesdon will give the closing devotional address.

## Church Record Supporters.

A meeting of shareholders and others interested in the work of the Church Record are invited to attend a meeting to consider business connected with the paper at the C.M.A. Reading Room, on Wednesday, June 2, at 5 p.m. Those who value the paper and desire to maintain and extend its influence are urged to attend this meeting.

## Additional War Prayers.

The number of these forms of prayer for public and private use is legion. So far only two had been issued by authority in Melbourne. Last week a third list of "Additional Prayers for use in the Diocese of Melbourne during the War" was issued. The list includes prayers for Sailors and Soldiers, the Commonwealth, Patience in Trial, Those at Sea, and a special thanksgiving for rain (in which the note of thanksgiving is conspicuous by its absence). We take the strongest exception to the repeated attempt to give authority for prayers for the departed in public worship. The prayer "for those who rest in Jesus" is

beautiful in thought and expression, and it contains no suggestion of a purgatorial state. But, by issuing any prayer for the departed for use in public worship, approval is given to a practice which was deliberately set aside by our Church. It is idle to say that the dangers of such prayers no longer exist, when there are such notorious examples of Churches at home and in the colonies which teach a definite purgatorial doctrine, and use prayers for the dead which go far beyond those issued by authority in Melbourne. The least that may be said is that there is room in the public prayers only for that which is the unquestioned Creed of all Churchmen. To issue controversial matter in this connection can only promote schism in the Church.

## St. John's, East Malvern.

We hear much nowadays, says "Table Talk," about the methods adopted for collecting for the Belgian Fund, but St. John's Church of England, East Malvern, certainly stands as an example of what can be done by direct giving in a small way. Each month £100 is contributed, the gift of the parishioners, who have promised to contribute a like amount until the end of the war. The idea of direct giving was instituted at a meeting held after service one Sunday morning, and the following Sunday over £20 was handed in. A band of ladies each take certain streets, and no one has more than ten houses to call at; some have less. Each parishioner has a card, and each payment is initiated by the collector, who hands in her sum, and the net amount is announced on Sunday. Last week it amounted to £27. If every parish in Melbourne—in the one spoken of there are 500 contributors, but there are many larger ones—sent in a like sum, how the fund would mount up! Some few weeks ago the Archbishop, recognising the urgent need of the Belgians, asked Canon Gason if he couldn't do something. He was amazed when the Canon told him of what they were doing—aiming to raise £1,000.

## QUEENSLAND.

## BRISBANE.

(From Our Own Correspondent.)

## Military Church Parades.

The Archbishop visited the Alderley Camp for the purpose of giving Confirmation and Holy Communion to the Church of England men in the 25th Regiment. He was assisted by Captain Smith, Regimental Chaplain to the 25th, Captain Gordon, Regimental Chaplain to the 11th Light Horse, and by Chaplain Lieutenant-Colonel Garland, Captains Hay and Edwards, and Rev. F. de Witt Batt, his Chaplain. After the services the Archbishop gave a brief address. Dr. Donaldson spoke in simple and direct language, exhorting the men to personal religion, basing his remarks on the words of our Lord, "Peace I leave with you. My peace I give unto you." He reminded them that in the noise of battle, and in the firing line, the Saviour would be near them. A great number of the men received the Holy Communion. The whole service was solemnising in its effect. The bystander could have no doubt of the reverence of the men, and of the quiet, hearty way in which they worshipped. Their friends, too, will have the consolation of knowing that the Church cares for the souls of those who are making "the great sacrifice" of themselves for King and Empire. The Archbishop has issued a short pastoral letter to the Church people of his Diocese on the subject of "Recruiting."

## Coolangatta.

Anglican visitors to Coolangatta will be glad to know that for the future services will be regularly held there. An arrangement has been made by the Archbishop of Brisbane and the Bishop of Grafton, whereby the clergyman in charge of Tweed Heads (Rev. H. Lilley) will visit Coolangatta for this purpose. The Archdeacon of

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Brisbane (Ven. H. F. Le Fanu) will visit Coolangatta on May 30th to assist at the inauguration of this new arrangement, and will preach at the first service.

## SOUTH AUSTRALIA.

## ADELAIDE.

(From Our Own Correspondent.)

## Annual Meeting of A.D.M.A.

The annual meeting of the Adelaide Diocesan Missionary Association was held on Thursday evening, May 27. The Diocese has raised £1040 5s. 3d. during the past year towards missions.

## Cathedral Lectures.

Canon Hornabrook will give four lectures on Church Architecture at the Cathedral Hall on Thursdays, June 3, 10, 17, and 24, at 8 p.m. On those days Evensong will be said in the Cathedral with war intercessions at 7.30 instead of at 8 p.m.

## Miscellaneous Items.

The Bishop will hold an Ordination on St. Barnabas' Day, June 11th, at 9.30, in the Cathedral. The preacher will be the Rev. W. H. Winter, B.D.

Thursday, June 17th, is the day appointed for intercession for the Girls' Friendly Society, and the Bishop hopes that, wherever possible, it may be so observed. The Bishop has appointed the Rev. Clement Houghton Williams, Th.L., to mission work upon the West Coast.

## NEW ZEALAND.

## AUCKLAND.

## The New Archdeacon.

Canon MacMurray, who has just been appointed Archdeacon of Auckland, has been vicar of St. Mary's Cathedral for the past 23 years, and is a well-known figure in Church life in Auckland. During his ministry at St. Mary's, he has been instrumental in carrying out a number of important works in that parish, including the completion of the Cathedral, the erection of the Parish Hall, and the paying off of the original Church debt. Amongst the various positions that he has occupied are those of a member of the General Trust Board, a member of the General Synod, Governor of St. John's College, Chairman of the Committee of St. Mary's Homes, Otahuhu, and a trustee of the Dilworth Institute.

The position of Archdeacon of Auckland carries with it many important duties, including that of Bishop's Commissary during the absence of the Bishop from the Diocese. The office has been held by Archdeacon Calder, Vicar of All Saints', Ponsonby, since 1901. Archdeacon Calder's resignation of the Archdeaconry was announced two months ago, he having found that his parish duties required more personal attention than he was able to give whilst discharging the duties of the diocesan office.

## C.E.M.S.

The Fourth Annual Conference of C.E.M.S. for the Diocese was held in Auckland this month.

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land this month, the Bishop (Dr. Averill) presiding. There are 33 branches, with 600 members. Special attention has been given to the welfare of soldiers in the various camps, and Institutes have been established in ten centres. A discussion took place regarding the desirability of providing Prayer Books for the soldiers, the Bishop expressing strongly his view that Anglican soldiers should each have a Prayer Book. A motion affirming the desirability of collecting Ember pence in every parish for the training of Ordination Candidates was carried. The subjects of hospital visiting, of seeking out young men in boarding houses, of open-air services, of free and open Churches, and the objections to Sunday concerts, were also considered.

## The Missionary Enterprise.

## The Kaisar-i-Hind Medal.

The Kaisar-i-Hind medal of the second class has been conferred on the Rev. E. D. Price, of Mandla, in the Central Provinces; and a bar of the same class on Miss A. J. Askwith, of Palanacotta, in Tinnevely. Mr. Price, a graduate of Trinity College, Dublin, has been a C.M.S. missionary amongst the Gonds, an aboriginal tribe in the Central Provinces, since 1892. Miss Askwith, who received the silver medal in 1907 "for educational services rendered to women in the southern portion of the Madras Presidency," has had thirty years' experience in South India, and is well known for her work at the Sarah Tucker College and amongst blind children. Since this order was instituted in 1890, the following C.M.S. missionaries have been enrolled, namely:—First class (gold medal): Dr. A. Neve, of the Kashmir Hospital, for medical services during flood and cholera visitations; the late Dr. T. L. Pennell, of Bannu, for medical and other services to the tribes on the North-West Frontier; the Rev. Canon Sell, C.M.S. secretary at Madras, for Islamic research work; the Rev. E. Guilford, of Tarn Taran, for work among lepers and the plague-stricken; and the Rev. C. E. Tyndale-Biscoe, of the Kashmir High School. Second class (silver): Rev. A. Outram, of the Bhill Mission, for work during the famine of 1900; Mrs. J. Cain, of Dummagudem, for medical and famine relief work; Dr. Arthur Lankester, of Peshawar, for philanthropic work on the North-West Frontier; Dr. H. T. Holland, of Quetta, Baluchistan, for "faithful service in the relief of suffering and disease"; the late Miss S. Bland, of Agra, in recognition of her efforts on behalf of female education; and Miss Askwith and Mr. Price, as already mentioned.

## The Church Missionary Society.

On April 12 the Church Missionary Society entered upon the 117th year of its history. The Editor of the "C.M.S." Gazette writes: "Born at a time when Europe was in convulsion and the dread of Napoleon was upon every one, the early prospects of the Society seemed far from bright. The perseverance of the little band of men who had set to work to obey the Saviour's Easter command to 'go into all the world and preach the Gospel to every creature' is beyond all praise. The world was a closed world, but they tired not in their efforts to secure an opening. The knowledge of tropical medicine was negligible, and many missionary

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pioneers died, yet there did not fail a succession to carry on the work. . . . The nineteenth century made the world a neighbourhood. When the twentieth dawned we accepted as our task the making of the world a brotherhood, and we saw that in this task Christian Missions must have a foremost place. . . . If ever there was a time to work for the brotherhood of man, that time is now, and it is for this that Christian Missions stand. . . . Hitherto missionary work has been done by the few Christians; now is the time for the many to take their share."

#### Emperor's Visit to Christian School in Japan.

The Momoyama Boys' School (C.M.S.), Japan, was used as an imperial pavilion on the occasion of the Osaka army manoeuvres last November. The Emperor was accompanied by the royal princes and a large staff of officers. On the following day H.I.H. Prince Kanin revisited the school to plant a memorial tree, and the Emperor sent a subscription to the school as an acknowledgment of the hospitality extended to him. The Editor of the "C.M.S. Japan Quarterly," commenting on the visit, points out that it is an event of considerable significance. It was only forty years ago that the public notice boards threatening death to any professed member of the "corrupt sect" of Jesus were removed, and only within the last year or two has the Education Department shown other than a cold or even hostile attitude to Christian schools. He adds

that there are, moreover, vast multitudes of the less-educated classes who still suppose a profession of Christianity to be incompatible with true loyalty to the throne. Under these circumstances, the members of the school staff regarded the Emperor's visit as an event of some importance.

#### REFUSING TOMBS-WORSHIP.

A few years ago the Rev. B. C. Henry, of the Canton Mission, received into his Church a young man of nineteen years of age, called Lei Ah-tei, who was earnest and single-minded to a marked degree. He obeyed his parents, who were heathens, in everything, as far as his conscience would allow. After becoming a Christian—a step which only angered his father—the lad was called upon to engage in the worship of ancestral tablets. He refused, and no one could persuade him. He was finally forced, dragged to the spot, made to kneel, and his head was pressed to the ground the required number of times. His father afterwards became enraged, and used all kinds of threats, but to no purpose. Said the faithful young Christian: "You may kill me, but I cannot worship the tombs"; and he remained true.

It is while you are patiently toiling at the little tasks of life that the meaning of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing strong.

#### THE ROPER RIVER MISSION.

The "Victorian C.M. Gleaner" says:—Mr. J. M. McBride, of the Burra (South Australia), has most kindly given a very welcome and generous donation of £200 for the Roper River Mission. Mr. McBride is specially interested in the general welfare of the aborigines.

£30. We have £140 in hand. We shall be glad to receive any other gifts which our friends may feel led to give for this most necessary addition to the mission equipment.

Our N.S.W. Association has most generously offered to enter into full partnership with us in the work among the aborigines of North Australia. The management of the present work will, as heretofore, be in the hands of the Victorian Association. The missionaries will be looked upon as the agents of both Associations. And New South Wales undertakes to give at least £300 per annum towards the expenditure. The Committee has agreed to these proposals with thankfulness.



Dedication of the "Evangel."

On the Yarra, Melbourne, May 13, 1915.

"The Evangel."—This is the name of the new launch, as seen in the accompanying picture. It is being carried to Darwin in the "Houtman." It will be used on the Roper River, and probably in reaching Groote Island. It was built by Mr. J. Savage, of South Yarra, Melbourne, at a cost of £63. The engine, which is coming from England, will cost £100 extra. The freight to the Roper will amount to £25 to

nership with us in the work among the aborigines of North Australia. The management of the present work will, as heretofore, be in the hands of the Victorian Association. The missionaries will be looked upon as the agents of both Associations. And New South Wales undertakes to give at least £300 per annum towards the expenditure. The Committee has agreed to these proposals with thankfulness.

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## The Bystander.

### ESAU'S HANDS AND JACOB'S VOICE.

We are all familiar with the Bible story which tells how Jacob, pretending to be Esau, obtained his father's blessing, and we remember the comment of Jacob as he listened to his son's words, and felt his hairy hands: "The voice is Jacob's voice, but the hands are the hands of Esau." Leaving on one side the question of the character of the two brothers, that Esau was "a profane person," and that Jacob after many years became "Israel, the Prince of God," the narrative stands out for all time as a condemnation of all those persons or things which profess to be other than they are.

#### A Strange Baptismal Card.

These reflections have arisen in my mind in connection with a Baptismal Card. In most well-appointed Churches a number of cards are provided, on which are printed the Service for the Public Baptism of Infants, from the Book of Common Prayer. When the

Sacrament of Baptism is to be administered these cards are distributed to the party gathered at the Font, in order that they may readily follow the Service, and answer the responses. During an experience of many years I have seen numbers of these cards, and invariably they have been exact reprints of the Service in our Prayer-Book, not only "Esau's hands," but Esau himself. But we live and learn. A new card has come under my notice—a strange Baptismal Card, in which are "Esau's hands," but also "Jacob's voice," speaking in similar tones to those of old, the tones of deceit.

A friend of mine went into a well-known Church of England Book Depot in one of our Australian cities and asked for a card with the Baptismal Service. One was produced, which lies before me on my table, and, in answer to enquiries, it was stated that there was no other kind of card in stock except a smaller and cheaper edition containing the same words.

#### Esau's Hands.

"Esau's hands" are plainly visible. In other words, the card appears to be what it professes to be. At the top

is the title: "Public Baptism of Infants," and the words of the Service are throughout the words of the Service in the Prayer-Book without omission. There are a few insignificant additions, however, such as "The Lord be with you; And with thy spirit." "Glory be to Thee, O Lord; Praise be to Thee, O Christ." "Peace be with thee; And with thy spirit." "Go in peace." "Amen."

Then there are also at various points in the Service a number of little red crosses, thirteen in all. To the uninitiated these might appear to be in the way of ornamentation, but those who know are aware that they indicate points at which the sign of the cross is to be made. Our Baptismal Service provides for the sacred sign to be made once on the child's forehead, but apparently it is necessary to make the sign no less than thirteen times. Already there are indications that a strange voice is making itself heard.

#### The Voice of Jacob.

But it is in the rubrics that Jacob speaks most clearly. There is no word or hint that the directions on the card are not in accord with the rubrics of the Book of Common Prayer, but when we read them we are amazed. There are directions altogether unauthorised by the Prayer-Book. Some are of a harmless character in themselves. Thus we read: "Laying his hand on the child's head, he says: Let us pray." "The Priest, laying the end of his stole upon the first child's head, and coming to the Font, says "Grant," etc.:

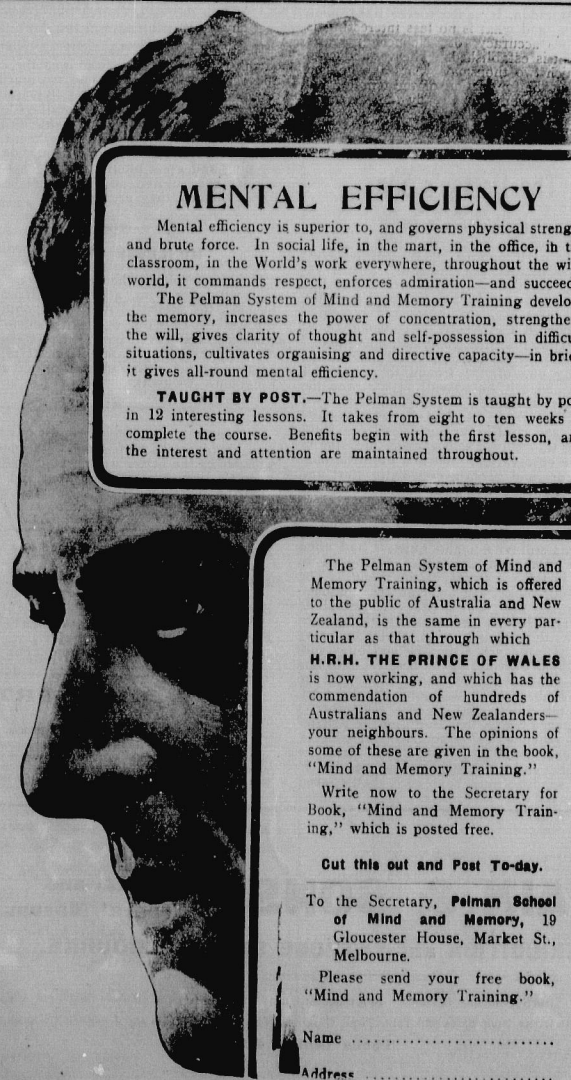
As the Service proceeds the directions become more astonishing. "If the Font has not been blessed, he breathes thrice upon the water, lays his hands upon it, divides it, and throws some out of the Font to the four corners." "The Priest exchanges his purple stole for a white one." "Naming it (the child) after them (the Godparents), he dips the head in the Font thrice. First the right side, second the left side, the third time the face, discreetly and warily (or pours water upon the head three times in the form of a cross)."

The climax is reached when the child is received into the congregation of Christ's flock. "The Priest makes a cross upon the child's forehead with the consecrated oil. Afterwards he 'puts upon the child the white chrisom, and gives to the Godfather a lighted candle.'" We are not informed what the Godfather does with his candle, whether he blows it out, or takes it home.

#### A Deceptive Card.

Most of these additions are, of course, taken from the Prayer-Book of 1549, which has no more authority in the Church of England to-day than the Roman Breviary. The card is published by the Society of S.S. Peter and Paul, 32 George Street, Hanover Square, London, and is sold in a Church of England Book Depot in Australia as the **Baptismal Service of the Church of England**. There is no indication whatever on the card that it is anything else, and it is difficult to form any other conclusion than that it is meant to deceive the unwary by producing the impression that it is in accord with the Service of our Church. We do not know who constitute the Society of S.S. Peter and Paul, but whoever they may be we feel that their methods have a strong family resemblance to the methods of Jacob in years gone by.

F. L. A.



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## Remarkable Discovery in Babylonia.

By Edgar J. Banks, in the "Scientific American."

Upon a clay cylinder of Nebuchadnezzar, King of Babylonia from 604 to 561 B.C., found in the walls of the temple at Marad, south of Babylon, is written the following account of the restoration of the temple:—"At that time in the temple of Lugul-Maradda, my lord, in Marad, whose foundation no former king had seen since ancient days, I sought and found the ancient foundation stone, and upon the base of Naram-Sin, my ancient ancestor, I fixed its foundation. I wrote an inscription and my name and placed it therein."

No tale in fiction is more marvellous than the tale that the archaeologist may now tell. The foundation stone of Naram-Sin, the same inscribed stone which Nebuchadnezzar says "no former king had seen since ancient days" has been discovered. Who was Naram-Sin, this ancient ancestor of Nebuchadnezzar? Not long ago, when his name first appeared, he was regarded as one of the mythical characters with which prehistoric times was supposed to be peopled. Some years ago in the North Babylonian ruin Abu Habbah, the ancient Sippar of the Bible, there was found an inscribed cylinder of Nabonidus, the last king of Babylonia, 555-538 B.C., and the father of the Biblical Belshazzar. In the inscription Nabonidus says that while restoring the temple of the sun-god, he dug to its foundation and saw the foundation stone of Naram-Sin, the son of Sargon, which no former king had seen for 3,200 years. Scholars were amazed at the statement, and at the long period of time which was mentioned. If Naram-Sin lived 3,200 years before the age of Nabonidus, or before 550 B.C., his date was 3750 B.C. Though he was regarded as a mythical being, inscriptions from both him and his father, Sargon, began to appear. On a clay tablet was the story of the birth of Sargon, very similar to that of the birth of Moses. Finally on a rock in the mountains of Armenia a sculptured figure representing Naram-Sin was discovered. Then in several of the Babylonian ruins large square bricks bearing the names of Sargon and Naram-Sin were found, and now a score or more of inscriptions on gold, stone, and clay have convinced us that Naram-Sin and his father were real beings, and have taught us much of their history. Though Naram-Sin was one of the earliest known kings, it is still to be proved

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that he lived 3,200 years before Nabonidus, or 3750 B.C. Modern scholars believe that they have evidence that he lived a thousand years later than that date, but undoubtedly, when Nabonidus made the statement, he had before him the long lists of the Babylonian kings, which we know to have existed, and fragments of which have been found. Future discoveries may show that he was correct. Unfortunately Nebuchadnezzar, in his cylinder inscription, does not say how long before his time Naram-Sin lived. We are accustomed to call even the age of Nebuchadnezzar exceedingly ancient, yet it is certain that Naram-Sin lived as long before the time of Nebuchadnezzar as Nebuchadnezzar lived before our time.

The inscription contains thirty-eight short lines. Its translation reads:

"Naram-Sin, the mighty king of the four quarters of the earth, who subdued nine armies in one year. When he overcame those armies he made their three kings captive, and brought them before the god En-Il. On that day Libit-ili, his son, the governor of Marad, built the temple of Lugul-Maradda in Marad."

"May the gods Shamash and Lugul-Maradda destroy the estate and exterminate the seed of him who alters this inscribed stone."

The inscription is of historical importance. It positively identifies the very ancient Marad with the ruin mounds of Wana-Sadoun, and thus another long lost city may be restored to the map of Babylonia. It mentions a son of Naram-Sin, Libit-ili, hitherto unknown, and speaks of him as the governor of Marad. Another god, Lugul-Maradda, is added to the Babylonian pantheon, and what is no less interesting is that the accuracy of Nebuchadnezzar's statement is established. The very inscription which two thousand years ago he said he saw at the foundation of the temple, and which even then had already lain there for perhaps three thousand years, has been discovered.

## The Rector's Son.

A Touching Story.

In the April number of the "Welsh Outlook" is a touching unsigned article recording a conversation the writer has had with two soldiers who had returned from the front. One incident, however, seemed to have touched them both. Lieutenant —, the subaltern of the company, "as nice a little toff as ever walked," had insisted on climbing out of the trench to get better observation. "We was all agin it, and the captain 'e calls out, 'Take care, Mr. —, or you'll get 'it.' 'Right O!' he says, quite cheery, and climbs out and sits like a Turk looking through 'is field glasses and singin' out fine observation." Then the little dapper figure had given a convulsive start and slowly fallen back, with his head to the trench relaxed and dead.

I knew the Rectory well where he had lived. Early on spring mornings, when the day was still virgin and quiet, I had often ridden past, and sometimes I stopped to drink in the sweetness of the scene. The clamorous rookery in the elm trees silhouetted against the glowing east, the restful old Georgian house, with its quiet walled garden that, as the day advanced, would be heavy with the fragrance of flowers and busy with the mellow murmuring of bees. I met him once, coming out of the stable yard on a fine-limbed chestnut, bound for the meet, some ten miles off. I just remember a frank, open face with a laugh for the grizzled old coachman who stood in shirt-sleeves, with anxious solicitude and some pride for the horse and its master. Somewhere in the upper windows must have been another spec-

tator, for as he broke into an easy canter he turned round and waved his hat and smiled. And I, looking after him, felt it all—the gladness of the morning, the labourers coming forth into the fields, the sweetness of human life and affection, the beauty of the wide, undulating landscape—pulse into my heart a great joyous optimism. God was in His heaven, all was well with the world.

The Rectory will be very quiet now after the first shock of grief has passed. It seemed such a tiny trigger to explode the slowly accumulated joys of twenty years. Only a line in the casualty list, a formal note from the War Office, and the whole course of destiny changed for two old people. Even the old coachman, as he sits in the harness-room polishing the silver buckles, feels that somehow it can never be the same. He looks up at the hunting saddle on the rack, but has not the heart to reach it down and wipe off the dust that has accumulated since the dark day. The Rector is strangely serene through it all, being brave for the sake of her who had an only son. But the twenty years ahead seem very weary to live through. It is a sadness that they have not even the consolation of caring for his grave. That would have been something. In a few months' time they may place a tablet to his memory in the dusk of the old parish church.

the moonlight falls.

Thy marble bright in dark appears,  
As slowly steals a silver flame  
Along the letters of thy name,  
And o'er the number of thy years.

And in the dark church like a ghost  
Thy tablet glimmers to the dawn.

In twenty years that will be the only earthly memory of one who was the centre and occasion of so much love, so much sorrow. And in England and Bavaria and Russia and France, in the valleys of the Tyrol as in the mountains of Wales, in India, Canada, and Australasia, will be heard as in Rama of old "voices of lamentation and weeping and great mourning. Rachel weeping for her children and would not be comforted because they are not."

## NOBLESSE OBLIGE.

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It seems to me it is the same with love and happiness as with sorrow—the more we know of it the better we can feel what other people's lives are or might be, and so we shall be more tender to them, and wishful to help them.

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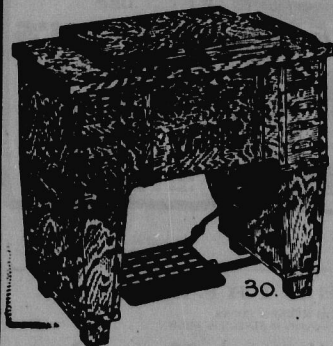
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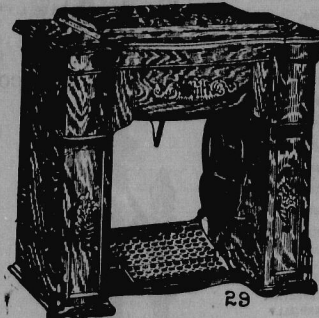
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JUNE 4, 1915.

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## Current Topics.

On the First Sunday after Trinity we commence the second half of the Christian Year, which specially deals with the practical, rather than the doctrinal, side of the Christian Religion. The

Gospel (St. Luke xvi. 19-31) tells of the terrible results which must follow a selfish life. Dives, living in comfort and luxury, left a beggar at his door without succour. It was purely a sin of omission. He was not charged with the sins of gluttony, or drunkenness or immorality; he only failed to give help in time of need. In the next world came retribution; Lazarus in Abraham's bosom, Dives in torments. The position is clearly expressed in Abraham's words: "Son, remember that thou in thy life-time receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

The lesson is summed up for us in the concluding words of the Epistle for the Day. If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from Him, "That he who loveth God love his brother also." "True Christianity must find expression in acts of love and kindness towards those for whom Christ died. This principle applies to material things. St. James says, "If a brother or sister be naked and destitute of daily food, and one of you say, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

But the principle applies also to spiritual things. The Non-Christian world lies at our door, hungering for spiritual food. We enjoy our Christian privileges and are in constant touch with Christ the Bread of Life. He says "Give ye them to eat." And if Dives suffered so severely for failing to give earthly food to Lazarus, what will happen to professing Christians who selfishly enjoy their spiritual privileges, and care nothing for the needs of the millions of Moslem and heathen people who have no hope and are without God in the world?

As the summer draws nearer the conflict in Europe becomes more intense, desperate and deadly. Upon three fronts the battle has been raging, and now that Italy has come in, the number has increased to four. With trust in God,

who will bless a righteous cause, we look with confidence for final victory, but the cost of that victory is appalling. During the past week two battleships—the "Triumph" and the "Majestic"—have been sunk by submarines in the neighbourhood of the Dardanelles. There is something dramatic in the sinking of a war-ship; the disaster is so sudden, and the loss both of life and money is on so vast a scale (although in both these specific cases many lives seem to have been saved). We forget that in the battles which are continually being fought on land the loss of life is even greater. The Archbishop of York, speaking recently at Hull, gave some striking figures. He said that of one division of infantry there were, of 400 officers sent out from England a short time ago, only 44 left, and of 12,000 men, there were 2,330 left. Of one most gallant regiment, with over 40 officers, there was left only a quartermaster, and of 1,200 men, only 300 remained. Many of these, of course, would be healed of their wounds and return to the field, but many were dead, or crippled for life.

Again, has not the terrible cost of victory been brought home to us in Australia. The latest casualty list at the time of writing gives a total of 4915 officers and men of our Australian Expeditionary Force; 342 officers and 4573 of other ranks. And among those who have been killed we mourn the loss of General Bridges, the Commander of the Australian troops. Verily we are being called to suffering and sacrifice for the sake of liberty.

But, remembering the righteous cause for which our Empire is fighting we feel that though the sacrifice of brave men is upon a vast and terrible scale, yet it is worth making. To redeem the world the Saviour gave His own life. In this He stands alone, for "no man can redeem his brother nor make agreement unto God for him." Only the Son of God could do that. But by His death on Calvary He taught us that sacrifice was the only way to bless the world. "Greater love," He said, "hath no man than this, that a man lay down his life for his friends." Our men are freely laying down their lives for their Empire, and more or less clearly they feel that a great principle is at stake; they are dying that the world may be a better place for others to live in, that the principles of justice, freedom, and righteousness may prevail. For such a glorious consummation no sacrifice that they or we can make is too great a price to pay.

Those who, in the present crisis, talk of peace, are not having a good time

An Unwise Utterance.

in England, for it is felt that all such words are premature. The sermon delivered by Dr. Lyttelton, Headmaster of Eton, in St. Margaret's, Westminster, at the end of March, raised a perfect storm. In a northern city he narrowly escaped being mobbed by the angry populace.

The full report of that memorable sermon has recently reached Australia. It does not contain in so many words the cabled phrase, "Don't humiliate Germany," but those words, in our opinion, fairly express the substance of the sermon. The preacher was evidently full of good intentions, with an earnest desire to emphasise the Christian principle of love—even to our enemies, but his words were utterly lacking in any sense of the fitness of things with regard to the crisis through which we are passing.

The following extract from the report of the sermon will give a fair idea of its contents:—

"Nothing we could do, said Dr. Lyttelton, to establish peace in Europe would be of the smallest value unless we proved that we were willing to act on the principle that every nation should fully trust all other nations, and that each nation should be able to look forward to a time when it would be allowed to live and develop in its own way. If it was felt that someone must act on the principle of trust in order that others should understand what it meant, there was certainly no nation that was called upon to do so much as England. Unless England came forward and offered to give up something for a reason which she was trying to enforce on others, she would be charged in perfect truth with the most consummate hypocrisy."

It had been proposed by men of weight that when we said the Kiel Canal should be internationalised we should couple it with a promise that we should internationalise Gibraltar. He had put that proposal before men of weight and learning, and the answer was that it could not be expected that the people of England would weaken the position of the Empire.

"Is that to be sufficient?" he went on. "If we intend to hold fast to everything we have gained in the past—and some of them possessions which have been gained by very questionable means—and we say that we are not going to part with a single inch of territory or a single privilege, all I can say is we are abandoning the principle of Christianity and taking once more our stand on the principle of competition."

We were so hazy-minded in principles that we talked of one and chose another without knowing what we were doing. It was our national sin. It was incumbent upon us to make it perfectly clear that when the opportunity came England must stand forward and play the part of a trustful nation and be prepared for self-sacrifice."

Of course Dr. Lyttelton is a thoroughly loyal and patriotic Britisher. He is quite right in seeking to soften the rancour and hatred which many feel against Germany. It is his duty to teach the divine law of love. But to talk, in detail of what Britain must be prepared to sacrifice at the end of the