





outspoken voice—though he is by no means "a voice in the wilderness," as is witnessed to by the flocking of some 30,000 of his followers to hear him recently on Richmond Racecourse—and which is more concerned about Ireland and her rights, and Rome and its ascendancy, than about the cause of the Empire, if indeed it is not hostile to the Empire.

It is satisfactory to note that, as we anticipated, many Romanists are entirely opposed to the flagrant disloyal attitude of Archbishop Mannix. This is made clear in an able and passionately loyal letter to a Sydney daily from the pen of a distinguished Roman layman, Mr. Justice Heydon. But further disquieting evidence of the unsatisfactory attitude of the Church of Rome is supplied by the fact that Archbishop Kelly has declared he will not take sides, being like a true son of the Pope, strictly "neutral"; while Father O'Reilly, of St. John's College, has gone a step further and declared that Australia has done her share in the war. We commend to these gentlemen and their followers the text, "He that is not with us is against us." It is too much to expect of all sections of the community at such a crisis as this, that the issue shall be faced on its own merits? This is no time for the washing of political linen, nor for the aggressive waving of the Home Rule banner. Let all who would be considered loyal sons of Australia confine themselves to the question how we shall best aid the Empire and her Allies in this present dark hour. If there is a legitimate argument against conscription let it be frankly urged. But those who palter with such a question as this, and who introduce all manner of side-issues, and irrelevancies must be either political opportunists of the worst type or traitors to Australia and foes to the solidarity of the British Empire. May God deepen in all citizens of the Commonwealth a sense of the war-situation and help them to a judgment free from all prejudices and based on true loyalty to the Empire and to the cause of God in the world.

(The above two Notes were written by A. A. Yeates, 64 Pitt St., Sydney.)

What curious ideas some people seem to possess concerning the ministry! And how passing strange that a sober Invidious. Synod of the Church, Suggestion! with members of that calling present, and assisted by a venerable archdeacon, could pass without a round of ironic applause the sub-joined resolution, so redolent of the extreme commercialism of an up-country general storekeeper. Here it is, all the way from Maoriland, hot from the Diocesan press:—

"Candidates for Holy Orders. — Mr. moved, and Archdeacon seconded, That recognising the great boon conferred on the Diocese by the establishment of the Bishop's Home Mission Fund, and the consequent much-needed start made in the improvement of the stipends of the clergy, the time has now come when the minimum standard of qualification for ordination be raised to a pass in Grade IV., and that candidates for Orders be encouraged to graduate at some approved University as evidence of the possession of good general knowledge in addition to their special qualification."

Just think of a Marsden, a Williams, and a host of other apostolic men who, counting not their lives or gold dear to them, went forth in fullness of spiritual and intellectual power, quite equal to "a pass in Grade IV.," to preach the gospel at a minimum wage probably just sufficient to keep things going. Evidently the Synod in question, on a

strictly "general store" basis, weighs their scholastic merits by the scanty pittance they received as stipend, and regards them and all their ilk as "unlearned and ignorant men"; and such they were, at least, so far as carnal and worldly policy were concerned. We can only wonder that any Synod could be found to stultify itself by the passing of a resolution in such a form.

Again we commend to our readers' careful consideration that important Article by Canon Arch-

**Our Supplement.** dall, on the subject of the fulfilment of Old Testament prophecy in the Person of our Lord Jesus Christ. The bearing of this fulfilment upon the truth of the O.T. Scriptures is admirably brought out by the reverend author in the Article, which will well repay the close reading it demands.

## The Problem of the Sudan.

(By Rev. E. C. Gore.)

The Gordon Memorial Sudan Mission, which is working under the auspices of the Church Missionary Society, in the Southern portions of the Anglo-Egyptian Sudan, has grown in the course of twelve years, from a staff of two missionaries and one station, to a staff of nine missionaries—two of whom are married—distributed at four stations, which are situated in important districts. By these, three of the many pagan tribes of the Sudan are being touched.

The object of this Mission is to evangelise the pagan tribes of the South before they become engulfed in the on-coming tide of Islam. A truly stupendous aim—one to be accomplished only by a faithful Church working in the power of the Holy Spirit. Consider the thing! Nine C.M.S. missionaries, four of the Sudan, United and two of the American Mission, say sixteen in all, pitting themselves against the hundreds of zealous Moslem traders, who are pushing south propagating their faith as they go, nay more, pitting themselves against the unutterable darkness of heathenism, against the mighty forces of Satan which hold those people in bondage.

Can the Church be called faithful when she sets so few to face so great a task?

The station where I work was established in the beginning of 1913 among the Azande, the southern-most tribe of the Anglo-Egyptian Sudan. This tribe covers an enormous territory, stretching over into both the Belgian Congo and French Equatorial Africa. Their total number has been estimated at about five millions. So far as is known their language is uniform with but minor variations. These people are more enterprising than most of the pagan tribes, and one often finds them bent on trading hundreds of miles away from their own country. Hence they offered a splendid point of vantage from which to carry out our aim of saving the pagan tribes and checking the Moslem advance.

The Africa Inland and "Heart of Africa" Missions are working among them in Belgian territory, while we are responsible for the Sudanese portion of them. Our station was built at Yambio, a very central position from which we expect ultimately to reach to the outskirts of the district by means of village schools manned by native teachers, and supervised by us from this central station. Therefore our main object is to get together a number of promising boys to be educated with the hope of winning them for Christ, and sending them out as teachers

to the various chiefs' villages. After less than five years of work we have now about twenty boys in our school, including about 20 sons of chiefs, representing all the main chiefs of the country. Several of these boys can now read the Gospel in their own language, which we have reduced to writing. About forty, including some men as well as school boys, have recently been admitted to the Catechism, and some of these we hope will be ready for baptism in a few months' time. Some of the chiefs are willing to put up buildings for schools in their villages, and we are hoping soon to be able to send out two or three Christian boys on this work.

Side by side with this school work one must place the task of translating the Scriptures into Pazande, and the preparation of reading material for use in the School. We have translated the Gospels according to St. Mark and St. John, while the A.I.M. have done that of St. Luke. Several other portions and selected texts have also been translated. The Morning and Evening Prayer is now conducted regularly in the native tongue, and catechumens read the lessons.

In addition to the educational branch of the work we have the medical. As we have no doctor this consists of an elementary dispensary, by means of which we are able to treat ordinary cases, and between seven and eight hundred attendances are recorded monthly. Our simple drugs and insistence on cleanliness avail to save untold suffering and to heal the most ghastly sores. Every morning, before any treatment is given, the patients listen to a gospel address delivered by our catechumens, and then kneel in prayer to God. By this work we have won the confidence of many whom perhaps we should never have seen without it.

Finally, but not least, there is the industrial branch. The object of this is to develop the characters of the boys, to turn their minds into useful and healthy channels, and so deliver them from the aimless and idle existence which destroys their manhood and makes them such easy prey to the evil habits and vices which hurt and destroy the soul. They are being taught to make the most of their present knowledge of agriculture and to improve upon it. Each boy has a plot of ground for which he is responsible, and on which he is expected to grow such things as he may require for food. Already some have got so far as to appreciate and to grow a few flowers near their huts, whereas a little while ago they laughed at the idea of growing anything that was not good for food. So even the flower gardens and general neatness of the Mission Compound are helping to form wholesome ideas and to broaden the outlook of these boys whose god was their belly.

Then in the workshop the pupils are taught how to use saw and plane, hammer and chisel to good purpose, and they have provided the school and Church with desks and forms. Presently we hope to start teaching them spinning and weaving and sewing (for the last I should gladly accept a couple of strong hand sewing machines to take back with me). We are already growing a good amount of cotton with this in view. Other industries we hope to start in due time are soap-making and pottery.

Such is the work we are doing at one of our four stations, and God is blessing us in it. But remember the many tribes yet untouched, tribes even now immediately menaced by Islam, tribes asking for teachers. In a paper I recently received from Mr. Shaw, our secretary in the field, he asks for prayer "that men and means may soon be found for opening up work in the Bari (including a Province School), Moru, and Latuka districts." To my knowledge the Moru have been asking and waiting for teachers for over three years. One of our boys at Yambio has written in a letter, "Oh that many teachers would come to teach the Word of God to all the people!" Who will come for the Saviour's sake? A school has been opened at the centre of the Mongalla

Province, under the charge of two Baganda Missionaries. These have left their own country for Christ's sake and they must be supported.

The young Church of Uganda has surely set us a great example in sending out such men. The needs around Uganda are so great that the Church cannot afford to support these missionaries in the Sudan, but they have supplied the men. The C.M.S. will not undertake to pay them because they are so hard-pressed; so we have to support them by private appeals for the wherewithal. And there is work for more of these Baganda. We want some at Yambio, we want some to help us to open work in the neighbouring districts of Meridi. It costs about £25 per annum, I believe, to support one of these Baganda Christian missionaries. Will not some one accept the joy and privilege of supporting one and so taking a great share in this stupendous task of evangelising the Sudan. Let the Australian Church prove faithful in rising to grapple with the huge problem of this great land, the land where many tribes and peoples have never heard even yet, the name of Him who died for them.

## The A.B.M. Meeting.

We have received the sub-joined **Official Report** for publication. We have referred to it in our "Current Topics."

Thursday, October 25th, will be remembered by the Church in Australia as the day when the new Australian Board of Missions met for the first time. Surely it is an epoch-making date. It is hardly too much to say that the Australian Church, on this day, attained her majority among the growing national churches in communion with Canterbury. The A.B.M. is now recognised as the whole Church exercising its missionary functions. This is a great step forward, for though the A.B.M. has been for many years the official missionary organisation of the Church it is only now that full recognition of the position has been accorded. It is true that the C.M.S. remains independent and as far as organisation, management and everything essential to its own existence it claims liberty of action. There has been great generosity exhibited on the part of the A.B.M. leaders, in safe-guarding the liberties and independence of the C.M.S. For the clashing of rival interests in Home Organisation has been a real danger and resulted in a serious loss of spiritual power.

On the other hand, we thankfully record, the C.M.S. leaders, believing as they do in the Church carrying out its missionary functions by means of voluntary societies or groups of Church-people of similar Church views, have cordially recognised the official organisation of the whole Church, and have agreed to observe the (vital) principles of the Constitution. This new determination marks a real advance, and to many it contains the germ of something definitely greater and better—the united march of a great army devoted to world-evangelisation. It was then with special thought and intention that the Holy Communion was celebrated at St. Andrew's Cathedral, Sydney, at 8.30 a.m. The Primate of Australia, assisted by the Archbishops of Melbourne and Brisbane, and the Bishop of Willochra. The service was attended by the members of the new Board and the members of the outgoing Executive Council of the A.B.M. Breakfast was served in the lower Hall of the Chapter House, by the Women's Auxiliary, through the hospitality of the Central Committee. At 10.30 a.m. the new Board met in the Cowper Room at the Diocesan Church House. There were present the Most Reverend the Primate of Australia (President), the Most Reverend the Archbishops of Melbourne and Brisbane, the Right Reverend the Bishops of Adelaide, Willochra, Bathurst and Goulburn, the Right Reverend Bishops Stone-Wigg and Pain, and the Revs. Canon Hughes, Canon Hart, Gamsey, Lea, Needham, Ebbs, Messrs. Yates, Donaldson, Russell, C. R. Walsh, Mills, Allen, Mann, Brown and Dr. Fleetwood.

After a few suitable introductory remarks and words of welcome from the President, the Board commenced its business by proceeding to the election of Chairman, who is to be the Executive Officer of the Board. It was unanimously resolved to offer the appointment to the Rev. J. Jones, who for the past five years has been the General Secretary of the A.B.M. Mr. Jones was sent for and thanked the Board for the honour bestowed upon him and the confidence shown in him. The position of honorary treasurer was considered, and it was decided to ask Mr. Clement Bellamy of the Union Bank, Haymarket. We are glad to say that Mr. Bellamy, who for over seven years has been the treasurer of the A.B.M., has accepted

this responsible office. The Rev. H. M. R. Rupp was appointed secretary pro tem., and the deputational and office staff re-appointed. Five women were co-opted to the new Board as follows:—Mrs. A. J. A. Pattinson (for New South Wales), Miss L. Bryant (for Victoria), Miss Pallister (for Queensland), Mrs. H. R. Finnis (for Extra Provincial Dioceses), Miss Milner Stephen (for Western Australia). The following sub-committees were appointed:—(1) organisation, (2) finance, (3) literature, (4) missionary candidates and missionary training. Committees of administration were appointed for (1) the New Guinea Mission, (2) the Melanesian Mission, (3) the Overseas Missions of A.B.M., (4) to enquire into and report upon the problems relating to Aboriginal Mission work.

The Board spent carefully into the question of a missionary budget, and it was decided to ask from the Church in Australia during the next financial year the sum of £40,000 (£20,000 for Missions associated with the A.B.M. and £20,000 for the C.M.S.). Steps are being taken to endeavour to bring the needs of the Missions before all the Dioceses of Australia. A most important decision was arrived at with regard to the closing of the A.B.M. financial year—namely, that the next financial year will close on December 31, 1918. The current financial year closes on March 31, 1918. Next financial year will, therefore, consist of nine months.

The Board decided to meet next year in Sydney on the following dates:—February 6, May 7, August 7, November 6. The Board sat on Thursday, October 25, till 5.30 p.m. and resumed on Friday morning at 10.30 and closed its first meeting at 12.45 p.m. with a short service of intercession and thanksgiving. The greater part of the deliberations of the new Board cannot at present be chronicled, as it was impossible to reach final decisions and further detailed work has been left in the hands of sub-committees.

It was the general opinion that the first meeting had accomplished solid work, and what is even more important had conducted its business not only thoroughly, but in a spirit which augurs well for the future. The discussions were contributed by most of the members, and it is evident that the Church has at its disposal in the new A.B.M. the services of experts in missionary work drawn from far near.

It is with deep thankfulness to Almighty God that we desire to close this brief account of an epoch-making event in the life of the Church. We believe that as there have been many prayers for the meeting of the Board there will be much praise for the blessings received and strong hope for the future.

### A PRAYER.

#### For Absent Friends.

O Lord our God, Who art in every place; from whom no distance or space can ever separate us; we know that those who are absent from each other are still present with Thee; we therefore pray Thee to have in Thy Holy keeping those dear ones from whom we are now separated. Grant that both they and we, by drawing nearer to Thee, may be drawn nearer to each other, bound together by the unseen chain of Thy Love in the communion of Thy Spirit and the holy fellowship of Thy Saints; that whether or not according as seemeth best to Thy Divine Majesty, we meet together again here on earth we may surely meet again at the resurrection of the just and go in together to that house of many mansions which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. Amen.

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in other words, the Canonical Hours. Silvia, in her intensely interesting account of the Services at Jerusalem at the close of the fourth century, speaks of the Bishop coming forth to bless the people, and she gives "Et sic fit missa," that is, "So the service ends"—not the Eucharist, but the service ends, and the Prime, as they were later called (Peregr. Silviae I. Daily Offices, 1, Matins). Even as a term for the choir offices, "missa" is far-fetched and inappropriate, for the word itself means dismissal, and nothing more. Somewhat later Cassian speaks of "missa nocturna," or "missa vigilarum," whilst for the Holy Sacrament he uses "oblatio," or "sacrificium" (Cassian "De Coenobiorum Institutis," 2, 7, 13, and 15; 3, 7; 11, 15). It was not till the sixth and seventh centuries that "missa" became a technical term for the Mass, and gradually usurped the place of other names for the Christian Service. Some of these primitive terms survived in isolated instances until the ninth century, but during the Middle Ages they quite disappeared (see Kellner, "Hortology," Appendix V.). Bishop Creighton ("Church and Nation," p. 307) says:—"It may be said that there is nothing in a name; but when a word is associated with a long-standing controversy it is a great mistake to attempt to revive it. Words gain a significance which cannot be removed. The revival of a word inevitably creates suspicions that what it has long been held to signify is being revived also. Few things have done more mischief than the needless use of the word 'Mass,' partly from a modern tendency towards brevity, but more from a desire to obliterate old distinctions and to restore unity by agreement in words where there was no corresponding unity in the thing signified." Similarly, Dr. Stubbs, sometime Bishop of Oxford, in the Charge at his fourth Visitation (University Press, Oxford, 1899, p. 32), said:—"I would beg the clergy to abstain from using the word 'Mass' for the service of celebrating the Holy Sacrament. The word 'Mass' signifies that form of celebration which is proper to the Roman and unreformed Church of the West. It may or may not be the best form, the true Catholic form, the most perfect form; but the word means not the Sacrament, but the service of celebration. The service of our own Church contains all that is necessary for the complete celebration, but in form and ritual it is not the same as the Roman. But to use the name that belongs to one particular form of rite for another form, which in all matters of form except the repetition of the words of Institution, is distinct from it, is not only inconsistent but incompatible with truth. The Reformers in the First Prayer-book retained the word, but when they realised the state of the case they gave it up. Even if the 'Mass' were identical with the Order of the Administration of the Lord's Supper, the use of the name would be offensive, but as certainly as not, it is false and suggestive of more falsehood and more insincerity. Of the silliness of this I prefer not to speak." (Re-printed from "The Guardian.")

#### COMMUNION WITH THE DEAD.

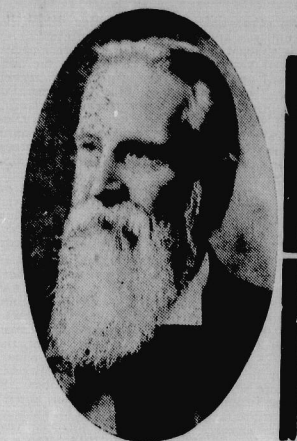
Is thy heart for ever asking—  
Where is my beloved one? Where?  
Is thy soul for ever seeking  
News of thy radise, the fair?  
Is thy mind for ever wondering  
How he lives where he has sped?  
Is thy spirit longing, longing  
For communion with the dead?  
Turn not to the wiles of witchcraft  
To attain thy cherished goal,  
Nor to words of the ungodly  
To bring teaching to thy soul—  
Can we gain the Light we long for  
While we turn from Christ the Sun?  
Can we, through unholy spirits,  
Meet our dear departed one?

Go to Jesus with thy questions,  
He will answer thee the best,  
And His answers will be true ones,  
Not made up, or merely guessed.  
He can also take a message  
To thy loved, where'er he be,  
And can bring again an answer  
Straight from Paradise to thee!

Longing heart, not vain thy longing,  
Jesus makes provision sweet,  
All that finite mind can fathom  
Thou shalt learn at His dear Feet!  
And when kneeling at His Table,  
Or when meeting Him in Prayer,  
Who shall say that thy beloved one  
Is not also standing there?

F.M.N.

Love forgets itself and remembers others, and refrains from the least needless wounding of them, not because it waits merely "to live and let live," but because it loves them, finding its felicity in their good.—(Moule.)



SYDNEY DIOCESAN REGISTRAR.

Mr. Robert Atkins, Registrar of the Diocese of Sydney, first entered the Church Office on June 26th, 1854, and has held continuous service since. This is certainly a layman's record for Australia, if not for the world. He saw and materially helped in the first Synod of the Province of New South Wales and in the first Synod of the Diocese of Sydney held in 1866. In 1877 the appointment of Official Secretary was offered to him and he accepted the position as from June 1 that year. Archbishop Sumner Smith appointed him Registrar on November 14, 1890, only a few weeks after his arrival in Sydney. As Hon. Secretary to the Executive Committee of the General Synod, comprising all the Dioceses in Australia, since its inception in 1872, Mr. Atkins has been consulted in the formation of many of the Dioceses, for, as a Church lawyer, he has proved himself equal to any man in the Commonwealth. Mr. Atkins is also Hon. Secretary to the Executive Committee of the Provincial Synod of N.S.W., besides holding several other important positions in connection with various Church organisations in the Diocese of Sydney. There are not many parts of the Commonwealth where his name is not known and his excellent memory keeps him up-to-date with most of the important matters that concern the Church in the Commonwealth.

#### Personal.

The Bishop of Wellington recently instituted the Rev. A. W. Payne, M.A., as the first vicar of the newly-formed Parochial District of Kelburn.

The Very Rev. the Dean of Hobart has been notified in District Military Orders as acting-Senior Anglican Chaplain during the absence of the Archdeacon of Hobart in Sydney.

The Bishop of Bathurst, in his Synod address, paid a well-deserved tribute to the Church laymen of the diocese, and in particular Mr. C. R. Barry. His lordship said: "If we turn our thoughts

towards insurance matters and parochial returns, we find we have the master mind in Mr. C. R. Barry. As just one evidence of the year's labours of Mr. Barry, I would like members of Synod to walk through the strong room and see every insurance policy in the diocese, registered, pigeonholed, and put in order, and that is but a portion of his great task. We can be sure as a diocese that our property is adequately protected against fire. Mr. Barry has a big vision, and he has also the pertinacity and capacity requisite to convince the Church of the value of the work to which he is devoting himself if only he is given a fair show."

Rev. C. T. Lynch has been appointed by the Bishop of Tasmania to the charge of Port Esperance parish. The resident catechist, Mr. Cosmo Sale, goes to the Lakes District, working under the rector of Bothwell.

Lieutenant L. Brownlow, recently killed in France, was a keen worker at St. Clement's, Marrickville. He was looking forward to the sacred ministry, hoping on his return from active service to pursue his studies.

Chaplain the Rev. C. Stopford recently arrived in Sydney on a troopship. He was formerly in the Armistade Diocese, and went to Durham, where he took his degree. He has since returned to the front. During his brief stay in N.S.W. he was married to the daughter of the Rev. A. R. Martin, Rector of Maclean.

Among the recently reported killed in action in Flanders was Phillip King Kemp, son of Mr. R. E. Kemp, of Sydney, and a nephew of Rev. Copland King. He was formerly in the choir of St. Paul's, Burwood, and when he enlisted was organist of All Saints', Petersham. His brother, Wilfred, was killed in action in France last May.

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Rev. A. J. H. Priest, rector of Berry, N.S.W., has been appointed to take charge of the new district of Roseville, formerly part of the parish of Lindfield, North Sydney, from the middle of December.

Rev. A. C. Rowsell, late curate of the parish of Lindfield, has been appointed rector of Berry, in succession to Rev. A. J. H. Priest.

News has been received that Rev. G. S. Bryan Brown was killed in France on October 4. Mr. Bryan Brown had been for three years a member of the General Committee of the Student Christian Movement, and during that time gave enthusiastic service to the Movement as Chairman of the New Zealand Co-operating Committee. He was educated at Tonbridge School, and was an exhibitor at Downing College, Cambridge University. He came out to New Zealand in 1913 to become Chaplain of Christ's College, Christchurch. He went to the front as Chaplain to the 21st Reinforcements of the New Zealand Expeditionary Force early in 1917.

Captain Humphrey Grace, son of Archdeacon Grace, of the Diocese of Nelson, N.Z., has been awarded the Military Cross. He is serving with the Indian Army in Mesopotamia.

The Bishops of Waiapu and Nelson, and Archdeacon MacMurray, have been appointed by the Standing Committee of the N.Z. General Synod, to draw up a letter to the Archbishops of Canterbury and York urging them to use their influence in favour of the repeal of the Colonial Clergy Act.

By the death of Archdeacon Dennis at sea, on his way home to England, the Church Missionary Society has sustained an unspeakably heavy loss. For over twenty years the Archdeacon has laboured with signal devotion and conspicuous success in Nigeria, where his work as translator will long remain a monument to his consecrated abilities. Among other achievements, he translated the entire Bible into Ibo, thus making the Word of God available to hundreds of tribes. It is no exaggeration to speak of him as one of the greatest of contemporary missionaries.

Rev. Eustace Wade, B.D., has been appointed to the Principalship of Ridley College, Melbourne.

Rev. Rouse Upjohn has been appointed to the curacy of Manly, New South Wales.

Rev. F. H. King has resigned the charge of Sunshine, Vic., and the Rev. Edwin Warner has been appointed to succeed him.

Rev. W. E. Woods, assistant curate of Christ Church, South Yarra, Melbourne, is to take charge of the parish of Warrnambool temporarily.

Mrs. H. R. Holmes, of Santalia, India, whose husband is on active service in Egypt, arrived in Melbourne

with her two children in October. She will probably remain in Melbourne until the return of Mr. Holmes.

Miss G. J. Kellaway, C.M.S. missionary in South India, hopes to arrive in Melbourne on furlough before Christmas.

#### The Cairo Cathedral.

##### A Site Secured.

##### Copy of Bishop's Letter to the Press.

Sir,—It is with the greatest satisfaction that I am able to announce to you to-day, that the proposal to build a Cathedral in Cairo, adopted nearly a year ago by the Anglican community, has now developed into a very practical plan by the gift of the finest site in Cairo.

For this we are indebted to His Highness the Sultan, who most graciously and heartily acceded to the request of His Excellency the High Commissioner, and also to the Council of Ministers who confirmed the grant at their meeting ten days ago.

The site is that known as the Ismailia Palace, though the actual building which occupied it was pulled down some years ago. It is situated on the south side of the Midan Ismailia, and amounts to some eight acres of ground with a frontage of nearly 200 metres along the main road to the Kasr el Nil bridge, and another frontage of about 180 metres along the main road to Old Cairo. The present mosque at the south-west corner, and a strip of ground around it, are of course excluded.

We were most fortunate in securing some time ago the services of Messrs. G. and A. Gilbert Scott, famous for their designs of the Cathedral at Liverpool, as architects, and trust that before very long they will be able to picture for us a complete and harmonious group of buildings worthy to occupy the splendid site so generously bestowed upon us. These buildings, even when the fullest allowance of space for the Cathedral has been made, will, it is hoped, include also premises for the new British school which has already proved itself so great a success as it was a necessity.

More definite and particular proposals and arrangements dealing with the building of the new Cathedral, and the incorporation therein of all that is possible of the present Anglican Church of All Saints', including of course the memorial tablets, etc., will shortly be put forward, and we rely upon your continued support to bring into being a scheme by which we shall obtain, in the heart of Cairo, new buildings worthy of our occupation and use for the years to come, and an equally worthy memorial to the great dead: Cromer, Kitchener, and those who have died on the field of battle in the Near East.

I am, etc.,

RENNIE MacINNES,  
Bishop in Jerusalem.

#### Letter from Phophryios II (Archbishop of Sinai) to Bishop Mac Innes.

(Translation.)

Dear friend and brother in Jesus Christ,—Your announcement in the papers concerning the construction of a cathedral worthy of the Anglican Church and of the British Empire has filled me with joy. It was indeed time that the church, which is the church of the Greatest Empire of the world, should be properly represented in Egypt. In expressing to your Eminence my sincere good wishes for this most important undertaking I seize the opportunity of forming the most fervent desires that this cathedral may become the symbol of another achievement—the Union of the Churches. This cruel war will have, as one result, the democratisation of civilised peoples. Why should not the Christian Church, which, in its essence, is the most true republic, become united in one Christian Republic under the aegis of Great Britain?

With my fraternal greetings to you and my respectful homage to Mrs. Mac Innes, I pray you accept my apostolic salutations. "Rejoice in the Lord always: and again I say rejoice."

To my beloved brother in Christ greeting,  
PHOPHYRIOS II.

Bishop Mac Innes also writes:—"Other most delightful messages have been received and it is evident that many of our Eastern friends will be almost as keenly interested in the undertaking as we are ourselves."

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#### Our Melbourne Letter.

(From Our Own Correspondent.)

The State elections have resulted in the downfall of the Peacock Government. Preferential voting has this beneficial effect, it makes machine politics difficult. The two party machines do not hold the field to the exclusion of all other interests. And there are other interests besides Liberal and Labour. Some of them indeed turned the scale in favour of the Independent candidate. The success of Mr. Greenwood, at Booroondarra, was largely due to the temperance party, which had been stung into activity by the tricks of the Peacock Government. The people of Victoria want local option and they intend to have it. The Licenses Reduction Board and Six o'clock Closing do not represent the high-water mark of temperance reform. We anticipate a change for the better under the newly-elected house in this, as in one other, issue of great importance. Every candidate had to toe the mark and say whether he would support a referendum on the question of introducing the N.S.W. system of religious instruction in State Schools. A fair number of supporters has been elected, but it is doubtful if a majority has yet been obtained. What is needed is a campaign of instruction and interest—particularly among the great following of the Church of England. Realising this, the last Synod asked the Archbishop to set aside an Anglican clergyman to carry the campaign into the parishes and pulpits of the province. Canon Hughes and Rev. H. T. Langley were asked to assist prior to the late election. But the time was too short for any comprehensive effort. Rev. H. T. Langley, with Rev. J. Nicholson, addressed a public meeting in the Hawthorn Town Hall and gave an exposition of what the N.S.W. system really is, and its all round fairness. Several members of the State Parliament were present. The speaker showed how this proved method of general Scripture study under the teacher, and special instruction by the representatives of the Churches resulted in satisfaction among parents, teachers and scholars. The fear that the system, if applied in Victoria, would result in injustice, sectarianism and strife could only be accounted for by the strange influence of the River Murray, whose muddy waters seemed to have the power of altering the whole law of cause and effect in the educational world.

Bishop Cranswick began his episcopate by taking a parochial mission. Of course the arrangement had been made prior to his appointment. Still the fact that the Bishop did not use an excellent reason for cancelling his engagement shows that he realises the supreme importance of the pastoral functions of the episcopate. Indeed, a Bishop, according to the ideal of our ordinal, is a chief pastor, not a mere director of the secular activities of the Church. The Bishop of Grafton pleaded for more freedom for the Bishop to exercise his ministerial functions. It will be a good thing for the Church when Bishops are chosen primarily with reference to their ability to convert, inspire, and teach souls, and when, like the newly-consecrated Bishop of Gippsland, they count it all joy to exercise this ministry.

No aim is too high, no task too great, no sin too strong, no trial too hard, for those who patiently and humbly rest upon God's grace, who wait on Him that He may renew their strength.—Bishop Paget.

#### Belgrave College, Wolfer Road, Mosman

Principal: Miss SQUIRE, (Cart.)



## English Church Notes.

## Personalia.

The death of the Rev. John Sharp, at the ripe age of eighty, has removed a distinguished missionary leader who stood foremost among the veteran servants of the Bible Society. John Sharp was educated at Rugby and at Queen's College, Oxford, and, after taking his degree, he offered himself at once for missionary service. In 1861 he was ordained deacon in St. Paul's Cathedral by Bishop Tait, and the same autumn he was appointed to Madras, where he had been appointed to assist Robert Noble as Rugby-Fox master in the C.M.S. High School at Madras. When Robert Noble died, Mr. Sharp succeeded him as principal. In 1878 ill-health brought him back to England, and he was appointed to the University of Cambridge, its first lecturer in Telugu. In 1880 his old friend and fellow-missionary, the Rev. J. W. Edmonds, afterwards Canon and Chancellor of Exeter Cathedral, was serving for a time as one of the Secretaries of the Bible Society, and recommended Mr. Sharp for the vacant post, for which he proved peculiarly qualified.

In 1908 Mr. Sharp resigned his position on the staff, and in recognition of his long and splendid service was immediately appointed a Vice-President of the Society.

The Bible Society owes him an incalculable debt. Mr. Sharp seemed to have no other interest, and his days knew no relaxation. He gave his heart and time and strength to this one service.

Those who met him at the Bible House as a daily companion and friend, recall how he lived with happy tolerance among his younger colleagues, combining fatherly interest and almost boyish comradeship. He set the example of indefatigable industry and astonishing grasp of detail, and his memory was phenomenal in its range and accuracy. Never a man to court publicity or seek for prizes, he was content to do each day's work faithfully. Those who knew him most closely recognised his deep, personal humility and his simple, steadfast evangelical faith. To him the Bible was indeed the book of God's redeeming love. Measured by his place in the missionary enterprise of the Church on earth, or by his special contribution to the work of the Bible Society, he was a good and a great man.

The deceased clergyman is brother of Canon W. Hey Sharp, late Warden of St. Paul's College, Sydney, and Hon. Secretary of the Australasian College of Theology.

## Training for the Ministry.

The Central Advisory Council of Training for the Ministry has issued a summary of the Reports published during 1913-1916. The Bishops originally proposed that the Ordination of non-graduates should cease in 1917, but, in view of the war and other difficulties, the Council procured a postponement of the date fixed by the Bishops until 1920. Subsequently it has been found necessary to apply for a further extension till a definite period after the war. Two Reports have been issued regarding the provision of Hostels for Ordination candidates at the new Universities; the inspection of Theological Colleges was being carried out when the war broke out, but has had to be suspended because of the Colleges were depleted of men; the Council has taken over the Preliminary Theological and the Central Entrance Examinations for non-graduates; and the problem of the best training for sailors and soldiers who will wish to be ordained when the war is over is at present before the Council.

The Bishop of Truro is Chairman of the Council, which has thirty-nine members, and among them are included ten Bishops, five Theological professors, seven heads of Theological Colleges, and seven laymen. It meets three times a year, but does most of its work through Committees which meet more often.

## Show on Good Friday.

(Communicated by West Mead.)

In discussing this sore subject (and other grievances) some say the abuse shows that the "Church has lost its hold and influence over the people." The more is made of that aspect, the less is good influence likely to prevail. It is too much like telling the Russians (and enemies) that the leaders and guides against Germany are helpless—have lost their hold, and thus killing courage, loyalty, and sense of duty.

If we took such view regarding other calls to arms, we might as well give up repeating the ten commandments in Church and enjoining them at Baptism! All these laws are broken and too often disregarded. But should we say this is proof that their Divine Author has lost His hold on the people?

His Name and Word are every day blasphemed! Still He protests and calls and seeks to convince of wrong, and to turn people to right. Many do hear and fear Him.

2. Australia is reported officially to have 140,000 eligible singles—badly wanted at the front, and earnestly called by their fellows in danger and captivity, and urged to go by recruiting officers and earnest women too often in vain! Should we say, "It only shows that Empire and regard for Australia's life and freedom have 'lost touch with the people'?" Or, must we not keep on trying to persuade all who have ears to hear and hearts to feel?

3. Some ask, Are there no other evils to combat more pressing than the abuse of Good Friday? Such as helping the poor, and "sweating" etc. This might be said about every good work. When the Head of the Church was anointed with costly spikenard, some said it was "waste"—the price ought to have been "given to the poor."

A hard-working clergyman went to camps and tents of men on a station in fly-time, and civilly asked them to a friendly church service. Eye-blight was about (in A.). Some growled, "It would be more like 'Christianity' for the squatters to send someone to cure eyes." (The clergyman's eyes suffered badly, too.) There is always something else wanted when good is proposed or attempted.

After living and moving in all the States and in N.Z., one cannot help feeling that there need be few, if any, poor in Australasia but such as would readily be relieved if only people kept off drunkenness, gambling, excess of "sport," waste, and would just keep to work six days a week.

4. As one who has worked harder, and on less pay, and long hours, than most men of my time, I am convinced that the cause for complaint in most cases is not just against those who find work and money to pay for it and to keep business going. This is often done at risk and loss, and with loan money at high interest.

The "Capitalists" to beware of most are the drink-sellers, bookmakers, gamblers, and machine-betting craft. If we can do without the lender's money we need not borrow nor abuse him. If we work honestly and save wisely, we can avoid the "grinder" in most cases. There will be poverty in some form whatever is done; but not necessarily because some lend money for work and trade. The clergy are noted for poor incomes and pinched means, hard work and plain living on the whole. But most of their children are successful and fill good places in the case of a hard world we are in, and those who want to make it easy—shirk its cross and self-denial—usually corrupt themselves and speak evil of others.

5. Good Friday signifies cross-bearing—not carnival! As health and safety depend much on pure air, so morals or good living need pure and congenial conditions. There is poor chance of healthy life when the air is full of germs and offence. And, when the sacred hours that speak of the Crucifixion to save the world are given over to carnival, it puts many of us to shame and pain, and trains youth to prefer "pleasure" to Redeeming Love, and hardens the hearts of scoffers and ungodly masses.

While there are other things to do besides guarding Good Friday—the Anniversary of our Lord's Passion—from gross abuse, they should be done all the more readily when this is not left undone.

"Carnival" Friday profanes and spoils Holy Week, and turns Easter sacredness into more than half heathen orgy.

## Correspondence.

"Charis" writes on the subject of the Day of Prayer and the need for national humiliation; she thinks that we should try more to take to heart the lessons God is seeking to teach us by means of the Great War. We are sorry that lack of space prevented our publishing her letter, which was altogether too long for our limited columns. Will other correspondents please take note?

## Day of Prayer.

(The Editor, "Church Record.") Sir,—Many Christians of all denominations will be rejoiced at the action of the Archbishop of Sydney in setting apart Wednesday, November 21, for prayer in connection with the War. The setting apart of a Sunday by the Government is a most objectionable proceeding. It is simply robbing God with one hand to pay back with the other. But the most objectionable feature is that it is the thin end of the wedge, that, added to our neglect and apathy may deprive us of the Sabbath rest altogether. The Sabbath is a divine institution, not a

political one, and older far than any of our political institutions. Not only do we claim the Sabbath as a divine right of the people, but it is a divine command and involves not only the keeping of it ourselves but the preventing of its breach by others in our own country, even to "the stranger that is within thy gates." And the strictness of its observance is only to be limited so that it shall not be at the expense of the life and health of man or animal, and by the performance of good works.

I regard the action of the Archbishop as the most forward win-the-war movement in harmony with Admiral Beatty's reply to the question, "When will the war end?" "When England as a nation humbles herself before God, and not before." We have heard much of "men, munitions and money," but the one thing needful, faith in God, is rarely mentioned. And faith must follow belief in God. Even that is coming, if it has to be proclaimed by those convincing preachers, pestilence and famine. It is extremely gratifying that the Church of England at this time should be in the forefront in the way of righteousness. A. W. J. FOSTER.

## Notes on Books.

**Songs in the Night**, by Rev. S. M. Johnstone, B.A. Our copy from C.M.S. Book-room, 51 Elizabeth-st., Sydney. Price 1/6 paper covers, 2/- cloth boards.

The title of the book is arresting. There are many kinds of songs, as the author points out, but when the sun has set and the darkness fallen and all other songs have ceased, there suddenly rings out the full rich notes of the nightingale. "We know that song so well, yet we never tire of hearing it, partly because it is so beautiful in itself, and partly—shall we say chiefly?—because it is rare in this circumstance: It is a song in the night."

We might almost say that that is a true description of the book itself: for amid all the stress and anxiety of this war-time, as well as in the ordinary times of doubt, sorrow and difficulty, the writer has sought to bring his God-given message of counsel, comfort and hope. There is a rare touch of humor as he applies the parable of the leaven to the croaking frog and the braying ass. The war gives occasion for strong and suggestive utterance, and the writer has used well the opportunity. The lessons that follow are beautifully given: **The Song of War and Worship**, for man "is at once by nature a worshipper and warrior." **The Song of Faith**, with its experience of God, to whose sovereign personality "man looks for deliverance from the paralyzing conception of fate and destiny," for "whether it is true or not that all children are philosophers—in their sweet and simple way—it is true that philosophers are still children and find their rest, when they need it, less in the understanding than in the heart. The spirit of man ever intuitively turns to the love of the Father-Spirit for a personal guarantee that all is, and will be, and must be well." Then follow the Songs of Courage and Gladness, and the grand anthem, the Eternal Song, "The Song of the Great Serpent and the Great Sacrifice." We thank the author for a book which has a distinct message of help for travellers along mountainous paths and under cloudy skies, and we are sure it will receive a welcome from a thoughtful Christian public.

(Continued on page 14.)

## REVISED LECTIONARY.

**Dec. 2, 1st Sunday in Advent.—M.:** Pss. 7, 9; Isa. i. or i. 1-20; John v. 19-29 or I Thes. iv. 13-v. 11. **E.:** Ps. 18; Isa. ii. or iv. 2; Matt. xxiv. 1-28, Rev. xx. 4-6, 11-end.

**Dec. 9, 2nd Sunday in Advent.—M.:** Pss. 46, 49; Isa. v. or v. 1-7; Luke xx. 9-18 or Col. iii. 1-17; **E.:** Pss. 50, 67; Isa. x. 33-xi. 9 or xi. 10-xii; Matt. xxiv. 29 or Rev. xiv. 14-19.

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**ORGANIST WANTED** for month of January. Small remuneration. Apply St. Luke's Rectory, Concord, N.S.W.

**WANTED—ASSISTANT CURATE** (single) for St. John's, Bishopsthorpe, Glebe Point, by February.

## The Philosophy of the Pedigree of the Christ.

(By the Rev. Mervyn Archdall, M.A., Canon of St. Andrew's Cathedral, Sydney.)

## The Rejection and Acceptance of the Son of David.

That the sense of all the descriptions which the prophets had given of the Coming One would be rightly apprehended was not to be expected from a continually degenerating people. The Son of David, the Son of Abraham they must look for in Him; but that they must submit themselves to Him for renewal, that their state must through Him receive a purer, more reverent direction towards the holy God of grace and righteousness, that they must experience a transformation from within outwards, beginning with change of mind towards God ("Metanoia")—that was what the wilful self-righteous spirit of the people as a whole could not appreciate. Their look turned alone towards the brilliantly attractive portion of the promise, which they separated from its moral presuppositions, and this attractive portion itself they sensualised for themselves by purely earthly aims and ambitions, which they sought to reach by non-moral earthly means; but the eternal element in their constitution, the right relation of men to God through the promised Messiah, the heavenly city for which Abraham and the heirs with him of the promise looked, in their sojourn as pilgrims and strangers, the eternal tent of the covenant in heaven of which their house of God was but a prophetic symbol after the "pattern" and "fashion shewed in the mount." (Ex. xxv. 40; xxvi. 30; Zech. iii. 8; vi. 11-13.) the universal connexion of the nations, for one holy purpose, namely, to love and serve the one God of all, the God of grace and righteousness, with all their heart, the blessing in the heavenly places with which all the nations should be blessed—all that lay outside the circle of their desires and expectations; and the Messiah who had the insight and the courage to begin His work here must necessarily be rejected of them. Nor could it have been expected to have been otherwise in the case of other people. For no people under the sun would have endured the discipline necessary to lead to the right inner relation to God otherwise than against their will, and with the antagonism of self-love and self-righteousness.

Yet Israel was the one and only people upon earth which was adapted and prepared to receive, as in its true representatives it did receive, a Messiah, the Mediator of a connection of humanity with Jehovah, who "serves with his people's sins and labours with their iniquities." (Is. xlii. 24.) Israel is the one people of the earth whose history, the constitution of whose state, whose origin and aim afford a clear conception of such a relation of humanity to God, for this relation is the central point of all their varied fortunes, the point of gravitation of all their conditions. They had Abraham for their first father, whose history is the unique historical monument of a peculiar connection of a God of grace, covenant and promise with humanity, a connection founded with special intentions of blessing for "all the families of the ground." They had a David for their King, who held his sceptre by means of this peculiar relation to, and connection with this God, which, so far as his human weakness permitted, he strengthened, upheld, and purified among the people. That Chosen One of God who was to extend this holy connexion amongst the nations could only begin it there where its form, its conception, and its root existed; he must be a son of David, a son of Abraham.

That is now the philosophy of the pedigree of the Christ!

**Israel's History not a Delusion, Israel's Preservation, and the Future Kingdom of God in the Messiah.**

Under the influence of the glorified "Church of the first born," "a kind of first fruits of his creatures," and when Satan shall be bound a thousand years, the earthly realisation of the state of Jehovah, now postponed through Israel's sin, shall yet be accomplished. But the conception to the formation of which the history of Israel up to the time of the first coming of the Christ was divinely appointed to contribute, the truths and the purposes of God which it represented remained in spite of Israel's fall. And the Christ came to carry out this conception, these truths and purposes, and to apply them to the length and breadth of human existence. And what other conception could proceed from the constitution and history of the Old Covenant above considered than that of a divine kingdom for

soil and body, of a relation of humanity to God of trust, love, and obedience, resulting in an eternal heavenly constitution, by which knowledge of God, reverence for Him in trustfulness and love should not only be the first requirement for every member of the constitution, but also be mutually developed and perfected in all its members, and finally, in due subordination of the earthly to the heavenly, be extended till God should be all in all?

But let it be supposed that the Israelitish constitution had not advanced into such a divine universal and heavenly kingdom, that with its temporal form the spirit of it had also perished without being made applicable to the whole of humanity, must we not then have regarded the whole history of Israel as having been what the late M. Renan called it, "a mixture of delusions and hopes," in a word a lie?

But its spirit did not perish, it was incorporated in Jesus as the glorified Messiah, as the universal Goal of the promise and hope which animated the nation. Whether rejected by the majority of His nation or not, He yet occupied the point of view, and had the insight which enabled Him to see the universal and heavenly element in the history of His people and to apply that which was its distinctive peculiarity to the whole of humanity. By the obedience of a perfect Jesus, who animated the nation, whether rejected by the majority of His nation or not, He yet occupied the point of view, and had the insight which enabled Him to see the universal and heavenly element in the history of His people and to apply that which was its distinctive peculiarity to the whole of humanity. 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If we descend from the height of this generality, and consider individual features of the predicted image of Christ, the alteration of that image becomes more unimaginable. In the outline of His destiny the chief points are too unequal for their combination to be a work of chance or of human invention.

When the cedars of Lebanon should fall, then a shoot out of the stem of Jesse was to spring up, on whom the Spirit of the Lord was to rest, the Spirit of wisdom and understanding, of counsel and might, of knowledge and of the fear of the Lord; and this shoot was to become a standard of the nations. (Isaiah x., 34; xl., 1-10.) As a root out of a dry ground, without brilliance or attractiveness, he was to be despised and rejected of men, wounds and bruises were to cover Him, yet He was to be "humble Himself" and as "a lamb that is led to the slaughter," not to open His mouth, "although He had done no violence, neither was any deceit in His mouth"; He was to be "numbered with the transgressors," yea, He was to be "cut off," and "His grave" was to be "made with the wicked," while He was to be "with the rich in His death," indeed, He was to "deal wisely, be exalted, lifted up, and be very high"; when "His soul was made a sin-offering, He was to prolong His days, see His seed," and "the pleasure of the Lord" was to "prosper in His hand," that is, by His mediation; by His knowledge, as the Lord's righteous servant He was to "justify many and bear their iniquities"; He was to "sprinkle many nations" as a priest with His sacrificial blood; "Kings" were to "shut their mouths at Him," and He was to have "a portion with the great" and to "divide the spoil with the strong, because He poured out His soul unto death, and bare the sin of many and made intercession for the transgressors." (Isaiah lii., 13-15; liii., 12.) He was not to "cry nor lift up His voice in the street"; "a bruised reed" He was "not to break"; nor to quench "the smoking flax." He was not to fail nor be discouraged, till He shall have "seen judgment in the earth, and the isles shall wait for His law"; He was to be "for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house." (Isaiah xlii., 1-7.) The Lord who called Him from the womb was to hide Him in the shadow of His hand, and to "keep Him close, as a polished shaft" in His quiver, till the time came when His mouth should be "as a sharp sword"; and even then He was to be tempted to say, "I have laboured in vain, I have spent my strength for nought and vanity," but was in faith to turn to Jehovah, "Yet surely my judgment is with the Lord, and my recompense with my God." "And now saith the Lord that formed me from the womb to be His servant, to bring Jacob again to Him, and that Israel be gathered unto Him: (for I am honourable in the eyes of the Lord, and my God is become my strength); yea, he saith, It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to Him whom man despiseth, to Him whom the nation abhorreth, to a servant of rulers: Kings shall see and arise; princes, and they shall worship; because the Lord that is faithful, even the Holy One of Israel, who hath chosen thee." (Isaiah xlix., 1-7.)

#### The Miraculous Fulfilment.

If this bold and singular outline of a human destiny has passed into fulfilment in a son of David and son of Abraham in a Christ which unites in itself these different, wholly divergent, and absolutely unprecedented and unparalleled features, how then can we doubt whether it is true or falsified?

Peculiar and absolutely unique this history must be; for otherwise it could not possibly have a relation to the image described in the Old Testament. It must necessarily overstep and transcend the ordinary relations of man; for it is supposed to make clear that which to the world is dark; it is intended to give a direction to the plan of our existence. The history of the Christ must be a miraculous history; for the conception of the Christ expresses a miracle. Its origination is a miracle, and it has a miracle for its object and aim, organically to unite the historical and the temporal with the ideal and the eternal, and to carry over the right, faith-established relation between God and man from time into eternity.

The Christ, has a bearing on the eternal aim of the human race, on the universal element of the guidance of the world, and all other histories of men have only temporal and individual aims as their object. It must be a miracle; for the conception of the Christ expresses a miracle, and only as a miracle can it solve the riddle about the

solution of which the wisdom of the world is most hopelessly puzzled to-day, as it was two thousand years ago.

But precisely, therefore, that is on account of its miraculous character; more data are given us for the knowledge of its reliability than are forthcoming for any more ordinary and common history; precisely therefore moreover are its results so wondrous, its introduction, the history of Israel, so unique, and the form of its relation so simple, so clear, and so fully established. If it is not recognised by investigators who are "of the truth," the cause must certainly lie in the lack of the right point of view, from which the divine economy of this fact by the will of the Divine Householder should be considered.

The miraculous, so far as it answers to the original concept and aim of the history of the Christ, completes the proof of its authenticity.

#### The Two Foundation Miracles.

Miracles, indeed, render a history liable to suspicion so far as it can be conceived as existing without miracle. The taste for the wonderful, enthusiasm, and deception have from the most ancient times, and down to our own day, brought forth false stories of miracles. And since for a miracle God was ever considered necessary, it is quite natural that miracle and religion are ever found in company. But it is not sufficiently remembered and considered that never once in the New Testament does the word "miracle" or "wonder" stand alone; these exceptional acts of God are "wonders and signs," or are manifestations of God's power, "dunamis."

A philosopher, therefore, is rightly on his guard in this direction, and justly requires double evidence for a history which contains a miracle. But therefore to condemn beforehand all facts which profess to be immediately wrought by God, or to proceed directly from an invisible world, because their next connection lies outside the circle of that which is perceptible by the senses, and outside the series of earthly phenomena; to throw together mythical wonders, produced arbitrarily or by secret acts, and facts which govern the history of an entire nation, which lie at the foundation of this history, and constitute its significance, and which if they are supposed to continue to stand mutually establish one another, in a series of centuries, is in the highest degree unphilosophical. To confuse a miracle which is the meeting point and fulfilment of a history of thousands of years, which is qualified as a fact through which the destiny of the whole human race is determined in its highest relations and for eternity, with miracles which bear on their forehead marks of the little, the laughable, unbecoming or contemptible, cannot possibly bring honour to a philosopher.

That all-inclusive miracle, which carries all the Biblical miracles organically connected with it, to which reference is here made is the appearance of a Christ, who through suffering and death entered into the full personal life of exaltation described in Isaiah lii., 13-15; liii., 12, and throughout the Old Testament typical history and prophecy—in a word is the appearance of the Christ who is Christianity. This single fact is the miracle of miracles, the source and goal. All other miracles of the Israelitish and Christian history in relation to this miracle, and in their inner connection with it, are perfectly natural; it is the foundation fact out of which all these related miracles naturally flow and become natural, that is, correspondent with their cause; just as the creation is the foundation fact, in relation to which, and in accordance with which we call the continuance, alteration, and propagation of the visible world natural.

These two foundation facts are the two primitive miracles, which contain the ground of all existence, and of all change, and which must not be compared with any other phenomenon. But in fact, these two miracles are more closely inwardly related to one another than is commonly recognised. For Christ is as truly the Head and Bond of creation, as He is of the Ecclesia or Church and of Israel. In Him the first sentence of the Bible receives its full significance and exposition, as it is given by St. John (Gen. i., 1-3; John i., 1-4.) When "in the beginning God created the heaven and the earth," it was through the eternal personal divine Word that the transition from the Infinite to the finite took place, from God to the world; through Jesus the Christ, that same Word became incarnate (John i., 14), transition from the finite to the Infinite was made possible, and actual, after the sin-offering had been offered by Him for the sin, which parted the creature from the Creator. In our Lord Jesus Christ, "the first fruits," this restoration of the finite to fellowship with the Infinite has been potentially accomplished.

Then the one of these miracles possible, then the other is also possible. One allows itself to be made possible and to be proved from the other. Israel's life-knowledge of

the eternal, and therefore inconstructible God, the Creator of heaven and earth, made it possible for it in its faithful members to expect and to receive a Christ who brings back the sin-estranged finite to the Infinite One.

"The things which are made were not made out of things which do appear." And there is nothing so like nothingness as death. But given the eternal God of grace, the God of Israel and of the Church, the God of Genesis i., 1, the question is most natural: "Why is it judged incredible with you that God doth raise the dead?" (Acts xxvi., 8.)

Our Lord Jesus attributes the unbelief of the Sadducees in the resurrection to the fact that they "knew not the Scriptures nor the power of God" (Matt. xxii., 29), that is to say, did not "know" them with an experimental life-knowledge. It is the same lack of experience of the eternal truly living God, Who, by word and deed, proves that He is alive, amongst Jews and modern philosophers whose God, if they profess to have one, is their own product, which leaves them in uncertainty about the miraculous creation and the miraculous renewal of the world. The existence of the free eternal God of righteousness and grace and the creation and redemption of the world by Him are revealed in the brightest light in the miraculous Christ, the son of David, the son of Abraham, of the Old and New Testament Scriptures.

Here, in short, on the firm ground of history is the holy entrance to a transcendental philosophy which is higher than any to which unassisted reason can attain.

#### In Lighter Vein.

The Tasmanian "Church News" for October publishes the following letter and rejoinder:

##### A GRATIFYING APPOINTMENT.

"Sir,—On page 5 of 'Church News' for September the announcement is made that the Archdeacon of Hobart is about to Sydney next month to settle the 'Negus' question, and the whole diocese will agree that no better man could be chosen for so grave a decision. I suppose the debate will be as to the exact amount of wine (or something stronger) that should be added to the hot water, sugar, and spice, to constitute so palatable a drink, and as the General Synod committee is to test this important question, there will be no reason to doubt the decision of so august a body. When and where will the tests be carried out? Probably so momentous a question cannot be solved under several sittings, and many speeches (and songs) will enhance the harmony that will surely prevail. No doubt the Archdeacon will provide samples of the 'Negus' recommended for next Synod, and as some of us are abstainers, will be pleased to draw it mild."

I am, Sir, etc.,

THOMAS de HOGHTON, Cleveland, September 17.

"We regret that our gallant correspondent shows himself as careless as was our printer in dealing with the corrected proof of the paragraph in question. The Archdeacon of Hobart was not announced by us as going to Sydney 'to settle' anything. The above letter is interesting as conveying the intelligence that the doughty Captain is now numbered with the 'abstainers,' but it also suggests the well-worn yet excellent Shakespearean quotation:—'Think'st thou because thou art virtuous there shall be no more cakes and ale.'—Ed."

#### A Trying Sense of Humor.

Divine service was disturbed at Mackay a few Sundays ago by a wagish disposition of the sortis liturgice. Matins was proceeding quietly as usual, and the reader was just beginning the second lesson, "Therfore when thou doest thine alms, sound not a trumpet before thee," when the precept was challenged by the ringing blast of a cornet sounding the strains of a popular ditty. The Salvation Army had taken its stand at a neighbouring corner, and was worshipping in its wonted way. The reader affected not to notice the sound, but he could not ignore the mirth of the congregation, and decided to skip the next few verses and seek safer ground. The words "And when thou prayest" seemed to change the subject, but they proved a delusion and a snare, and at the passage "they love to pray standing in the corners of the streets," a fresh vigour in the trumpet, backed by triumphant female voices, proved too much for congregation and reader alike, and the lesson ended abruptly. The service continued with as much gravity as possible, and then priest and people speedily adjourned to recover their composure before the beginning of the Eucharist.—From "Northern Churchman."

## "One of our Heroes."

[From the Bishop of Bathurst's Monthly Letter.]

I know you are always glad to learn anything of our diocesan students who are serving at the front, and I am going to quote here an article that appeared in the "London Opinion" about Robert Bates, who is one of our boys at the front. As the article wrongly describes Robert Bates as a Quaker, although there have never been any Quakers in his family, I shall give a few particulars of him first. He is a Victorian lad, and I have known him and his people for many years. His aunt, who lives in London, and has given the whole of her life and means to work amongst the poor people in the East End, is so wonderful and devoted a woman that I could write you a long letter about her and then not tell a tenth of the story of her great life. It would probably be good for you if I were to do so, for so few of our people know anything of the marvellous lives of devotion that are being lived in service of the Church. However, I am speaking now of the nephew, and not of the aunt, who has been one of my dearest friends for the past seventeen years.

Robert Bates was on a visit to his aunt in London, when there came to him a sense of vocation to the holy ministry of the priesthood. He had been trained for quite other pursuits, and in his doubt as to how he should receive training and exercise his ministry he ventured to tell his aunt that as an Australian he must give his services to Australia, and, without knowing that any previous friendship existed between us, advised him to come to me and offer himself for service in the Diocese of Bathurst. This was very welcome advice to him, for as my friend wrote at the time, "What I have longed for most of all is that he might in due course be ordained by you. Bob himself desires this more than anything else."

I was able to see Robert Bates in Melbourne just after his arrival from London in 1914, and he at once entered St. John's College, Melbourne, to prepare for his ordination. Immediately the war broke out, he felt he must volunteer, and because he hoped to become a priest some day, he felt he must not join the combatant ranks, but the Army Medical Corps. This was the real reason

"he would not fight," and not as the writer of the article imagined, because he was a Quaker.

Bates was one of the very small band of men who was in Gallipoli from the landing to the evacuation, and never missed duty. He landed in France with the first Australian troops, and he has been through everything there. He was one of a dozen men among a thousand who had gone through everything without relief from duty for a single day. He has been referred to in scores of private letters and been mentioned in despatches and received distinctions. He has been severely wounded, and all but lost his right leg and arm. He was sent to England, and the latest news is that he is now much better. The arm is practically well; the knee is in a splint, and the rest of the leg in plaster, but the knee is at last beginning to bend a little. All of us will be proud, I am sure, that his name has stood for four years in our Year Book as one of our theological students.

The following is the article as it appears in "London Opinion":—

"I've pretty well given up belief in miracles; but this war has raised a lot of ghosts, and among them the ghost of a belief that perhaps miracles are among the things that happen, even in an artillery duel."

"When we went into action I was securely placed behind a ruined farmhouse, but some German must have seen the Red Cross flag, for a shell sent the ruins in five thousand different directions, and I found myself dressing wounded in a moving sea of sand; that's all I could call it."

"Down on the Somme the artillery is like nothing else on earth. Imagine a terrific burst of thunder multiplied by one thousand, continued indefinitely, and you will still get the slightest idea of the noise that makes a human being feel like a dried leaf caught in a gale. All the stretcher boys worked well, they mostly do. All the same they didn't go prancing over No Man's Land when the Bosches, in their terror of a new attack, were blazing like hell."

"We had fought at Pozieres for twenty-four hours, and boys from every part of Australia had formed up, marched out doubled, and gone to death, like the men they were; and now it was the cold grey dawn of a new day, and from every crater and hole came the groans of the dying, and all between were huddled masses of khaki that

never moved, and over it all the winter sun began to rise."

"Little Bates had worked with a will; a queer little fellow, and a 'Quaker who would not fight.' But he carried in man after man, and tended them, and there were a few chaps who said that he had prayed over them. I don't know. I hadn't time to straighten my back to see. All I know is, that as Christ walked the Sea of Galilee, so Bates walked No Man's Land in the light of that winter sun rising over the hell made by man."

"In one hand he held a bundle of wooden crosses, and in the other a flask. Over each wounded or dying man he bent and put the flask to his lips. On the breasts of the dead he put a cross, and when he could he made a hollow in the sand and covered the corpse, and in every case, not much less than a hundred all told, he said a prayer and committed to its God the soul that was taking its flight. "Through all that hellish artillery fire, those screaming shells, and bursting shrapnel, he moved a silent Christ. The Chaplain came and stood by me, and his fingers shook as he pointed to him."

"I would give all that I care for in the world to have the courage of that man. I have served my God for forty years with all my heart and mind, and a boy comes out of a Quaker home and shames my faith."

"I don't know whether Bates got the V.C. I reported fully about him, but somehow it does not seem to me to matter very much for such a man. He can afford to wait for the judgment of the King of Kings."

I have written and quoted this because of its personal interest, because we all want to know about our diocesan students, and because of its rightful honour to a brave and good man.

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Beneath Thy Shadow we abide.

The cloud of Thy protecting love;

Our strength Thy grace, our rule Thy word,

Our end the glory of the Lord.

By Thine unerring Spirit led,

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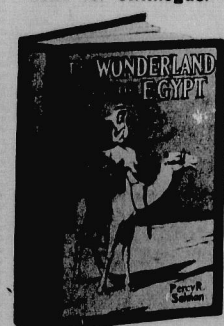
By Thy paternal bounty fed,

We shall not lack in all our way;

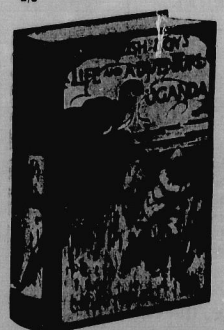
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The Church of England in Australia has undertaken to assist in providing for the moral and social needs of Australian soldiers in Egypt. Funds are urgently and immediately required to enable the Church of England to carry on this work.

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

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## The Church Record.

NOVEMBER 23, 1917.

## THE CULT OF SPORT.

Australians have always been noted for their love of sport and proficiency in games. It is something of which they have been proud, and it has been the custom to defend this tendency as making for the higher moral qualities. We have heard much of the courage and control, the self-suppression, generosity and love of adventure, the training in resourcefulness and stern endurance which pursuit of healthy sport brings with it, and to "play the game" has become one of the highest ideals of life. Now we are quite prepared to heartily endorse all this, and a great deal of the credit for the wonderful landing at Gallipoli and the splendid work of our troops in France is undoubtedly due to the development by sport of these moral characteristics mentioned. Moreover, the very large number of leading sportsmen who have made the great sacrifice cheerfully bears witness to the same fact. All these men are an honour to the country which produced them, and their names give a lustre to the sport with which they were connected.

But there is another very different type of individual who finds his place among "the sports." He is of the type which "would rather be a live coward than a dead hero," which shows its courage by looking on at a boxing tournament at home rather than by taking part in the grim fight for the things that matter on the other side of the world. He indulges his love of adventure in staking his earnings on the fleetness of a horse, his generosity in helping to fill the bookmaker's bag instead of the nation's treasury, and his resourcefulness in finding excuses why he shouldn't do his bit. The bar-racker has always been the curse of all true sport, and now that so many of the real sportsmen are away giving proof of their training at the front, this other element seems to have assumed control.

It is this type which has called forth the reproach of onlookers that the Australian youth seems to be governed by the motto: "If your sport interferes with your business, give up your business," and we sometimes wonder whether there is not some truth in the statement that the chief industries of Australia are surf-bathing, boxing and horse-racing.

Certainly it does seem to us remarkable that in these days of strenuous battling for national existence such a large part of the public attention

should be focussed upon sport. We have been accustomed to look upon the picture of the Roman emperor fiddling while his city was in flames as the supreme instance of a frivolous and foolish soul, and yet it is very much to be doubted whether a large section of the Australian public is not emulating his example to-day. A big gathering of able-bodied young "sports" assembled at a stadium to watch two other "sports" batter one another for a purse of gold, howls down a body of returned soldiers and the Premier of the State who is trying to place their duty before them with regard to the war. A race meeting is held in Queensland where thousands of pounds are passing through the totalisator, and the agent of the Government cannot induce the winners to invest even a few pounds of it in the War Loan. The Victorian Government must not outrage the sanctity of "Cup Day" by fixing it as the date for nominations in connection with the State elections. The whole business of the nation may well wait while it is decided which horse is the fleetest over such a distance, and the papers tell us that the contest was witnessed this year by as large a crowd as gathers on the course in normal times.

Surely it is about time something was done to curtail these excuses for indulging the spirit of carnival. The restrictions imposed by the Federal authorities are almost negligible, and the Government of New South Wales has taken steps to make itself a beneficiary from the proceeds of the tote, whilst one of our enterprising legislative councillors advocates the running of State lotteries for the purposes of raising revenue. Surely the people might be given a better lead in these dark days.

We are equally disappointed when we turn to the secular press and find regularly several columns devoted to the prospects of the various horses, the weight of jockeys, and the dates of races, while an important series of necessary services in Hobart, the speakers at which included the Governor and the Chief Justice of the State, is disposed of in four or five lines. The same papers frequently deplore the wrong-headed interest displayed in sport just now, and yet they contribute to the atmosphere in which this interest flourishes by giving columns of their space to the discussion of such topics and the accounts of sporting events. How often have we seen such notices as "Tips for Randwick" on the newspaper placards, placed there apparently as an inducement to the interested to buy the paper! We should think a great deal more of our secular contemporaries if they would eliminate from their pages in these days all reference to sport. They might in that way find more room for matter of a spiritual character, and exercise their high function of educating public opinion. The thing is a scandal and all who have the welfare of the State at heart should combine to suppress it.

## AN ADVENT MESSAGE.

When I muse upon the Blest  
Who have left me for their rest,  
When all thoughts and longings fall  
E'en to touch the dark thin veil  
Then I bless the Friend who left  
For the traveller here,  
First, the Promise to His Own,  
Thou shalt be where I am gone;  
Thou, when I return to reign,  
Shalt be brought with Me again;  
Then, the sacramental Seal  
Of their present, endless weal;  
Of Himself, the living Bond  
Twixt us here and them beyond;  
And of all the joys that burn  
Round the hope of His Return!  
'Tis the Feast of Heaven and Home—  
Do ye this, until He come. [Bp. Moule.]

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## St. Andrew's-Tide.

The Archbishop has sent the following letter to the Clergy of the Diocese:—

"May I earnestly invite my brethren of the clergy to make such arrangements in their parishes, as they may deem fit, for the observance of St. Andrew's Day, November 30th, as a Day of Intercession for Foreign Missions! For several years this day has been observed among us, with special Services in the Cathedral and in many instances, in our parishes. This year it has been arranged, through the Diocesan Missionary Committee, to hold a special season of intercession in the Cathedral on Friday afternoon, November 30th, from 2.30 to 4 o'clock. A representative of the Missions specially associated with the A.B.M., and also from the C.M.S., will lead the intercessions, while the speakers will be the Rev. A. I. Hopkins, from the Solomon Islands, and the Rev. E. C. Gore, from the Sudan."

"It is worthy of note that the St. Andrew's-tide Intercession was inaugurated in England in 1872, and has since been annually carried through, by the Central Board of Missions, with the happiest and most fruitful results. The intervening years have witnessed the wonderful development of missionary enterprise—missionary candidates have very largely increased, while interest in and support for Missions have both deepened and widened. It is the opinion of our foremost missionary experts that this advance is not a little due to St. Andrew's-tide Intercession."

"May I therefore ask you to make known the Cathedral Services—from 2.30 p.m. to 4 p.m. on Friday, November 30th! We hope thus by concentrating a good attendance will be ensured. May I also express the earnest hope that you will arrange for missionary intercession in your own parish, as suits its conditions best!"

"I desire to point out that excellent suggestions and topics for missionary intercession and thanksgiving can be obtained from both the A.B.M. Offices, 242 Pitt Street, and from the C.M.S. Headquarters, 51 Elizabeth St., Sydney."

## St. Matthew's, Botany.

On Saturday afternoon last His Grace the Archbishop of Sydney dedicated the new chancel and transepts recently added to St. Matthew's Church, Botany. The Rector, Rev. W. T. Price, and a number of the neighbouring clergy were present, including the Rural Dean, Rev. H. T. Holliday, Revs. Canon Cranwick, J. Homewick, J. Hall, Price, A. Mosley, S. H. Denman, A. E. Morris, A. E. Wilkinson, J. F. Chapple, and W. E. Coates. There was a large and interested congregation. The Archbishop took as his text St. Luke v. 4, "Launch out into the deep and let down your nets for a draught," and applied it to the work so successfully accomplished at St. Matthew's. The Rev. W. T. Price is to be congratulated for the solid progress made during his rectorship at Botany. A vigour and an enthusiasm are being thrown into the work of the parish with evident results. The tone of the parish is extremely good.

## Kurrajong.

The annual sports, picnic, and sale of work in connection with St. Stephen's Church took place in the Church grounds and pavilion on October 24 last. The Rev. J. Poole, who succeeds the Rev. A. J. B. King, in a few words, thanked the people for their kind welcome to himself and Mrs. Poole. Mrs. Hall, in a few well-chosen words, declared the gala day open. Dinner was then served and the tables were filled twice. Competitions in shooting, hat trimming, nail driving for both ladies and gents, and other items filled in an enjoyable afternoon. The total takings for the day were £45.

## Deaconess House Sale.

(From a Correspondent.)

To the great delight and unfeigned thankfulness of those interested in the Annual Sale in connection with our Deaconess House, Thursday, 15th, broke bright and sunny in the midst of a week of unsettled weather. The Sale was held in the Chapter House, and the various stalls were attractively arranged.

The Sale was opened by Mrs. Lee, wife of Brigadier-General Lee, who, in a particularly pleasing and gracious little speech, said how much she had been delighted with the new Deaconess House, which she had seen for the first time during the week. She hoped later to see both the Children's Home and the Home of Peace for the Dying, and expressed her willingness and desire to

help at any time any effort in connection with the three institutions.

On the platform were Rev. H. S. Begbie (in the chair), Rev. Canons Charlton and Vaughan, James Hardy, Esq., Mrs. Wright, Miss Pallister, and Mrs. Russell. A feature of the afternoon was the singing of the children from the Home, under the able leadership of Miss Freda Clayton. Their happy faces were good to see, and their sweet voices blended well in some charming little choruses, in which the Australian element predominated, "The Jackass," "The Kangaroo," "Christmas Bells," and "Coo-ee" being among those presented. The takings amounted to £176, a decided advance on the results of former years. The doxology was sung in token of gratitude to Almighty God, Who had so manifestly blessed the undertaking. We should like to say here that we do not think it is sufficiently known among our Church-people that the Church of England has now in Sydney a thoroughly up-to-date and beautiful Home for the training of her deaconesses and missionaries. The students enjoy a bright and happy home-life, and are given every opportunity for study, for parish work, and for growth in spiritual things. The new House was opened in 1916. It would be well worth our readers' while to take a trip out to Newtown to see it. Tram stops at St. Paul's Road. Deaconess House address, St. Paul's Road, Newtown.

## NEWCASTLE.

## The Bishop's Pastoral.

"What are we doing to help forward the Prayer we, in this Diocese, all pray—'Thy Kingdom Come.' It will come. We are not managing God's affairs. He manages His own. But He invites us to partnership. Surely a great thing to be willingly, lovingly, under His orders, in line with His Eternal purposes."

Among many War Funds, let us not forget the Fund for the true War of the Lord against all sin and selfishness.

Advent is a special call to fresh interest in the warfare of Foreign Missions. The state of the world to-day shows how little civilisation is worth, without Christ. Christianity has not failed; we have failed it. Perhaps other nations may do better than we have done. And we can certainly, ourselves, do better than anything we have yet done.

Work for, pray for, the long-expected and long-postponed Kingdom of God which could come now, if we want it. Yes if we only desire the Kingdom of God it will come suddenly, and the Last Conqueror will be the victorious Christ."

## A Gallant Soldier.

On Sunday 21st October, a Memorial Service was held at St. Andrew's Church Waratah, and a memorial Tablet was unveiled to the memory of Lieutenant W. A. Symington, 4th Battalion A.I.F., who was killed in action on 18th April, 1917, aged 36 years. The deceased was a member of a family long associated with the Parish of St. Andrew's, and the church was crowded in every part to show respect for the brave and gallant young soldier. The unveiling of the tablet was performed by Colonel Beeston, who in a few appropriate words expressed his admiration for the late Lieut. Symington, whom he had known from boyhood and who as a clean living example of Australian manhood, had given his life for his country. The Colonel expressed his sympathy for the relatives, and said that the mothers, wives, and sisters of soldiers such as Lieutenant Symington were those who suffered the most. The Rector, Rev. W. M. Reay Campbell, delivered an address, pointing out the glorious example the life and death of a soldier fighting and dying for his country was to the community. At the conclusion of the service the congregation stood while the "Last Post" was sounded. The tablet unveiled is of brass, inscribed as follows:—

Lieutenant W. A. SYMINGTON,  
(Quartermaster)  
4th Battalion A.I.F.  
Served at Gallipoli and in France.  
Killed in Action April 18th, 1917.  
Aged 36 years.  
"Greater love hath no man than this,  
That a man lay down his life for his friends."

## ARMIDALE.

## Conscription.

"Once again the old Conscription issue is raising its head. Many folk are clamouring for a renewal of the referendum. Unless our conscience is stupid with selfishness, we must all feel the gross injustice of allowing our volunteers to fight on unrelieved through the final phases of the War. The mere fact that we turned down by a weak majority a few months ago the proposal for compulsory service does not release us from our obliga-

tions. Many a nation since has been stung by compunction. America, Canada, and New Zealand have screwed their courage to the sticking point. We have not done with conscription yet. Vox populi is not always vox Dei. It is foolish to imagine that a panic vote can turn the key upon the spirit of duty, and lock it safe in the cupboard. Already the ghost in the cupboard has begun to rattle and shake, and there are evident signs that we shall have to undo the door shortly and release the skeleton. One argument is undeniable, that the only fair way to meet the colossal struggle in which the Empire is engaged, is for every man to take his share of risk and privation. Most of us require some touch of coercion before we are willing to fulfil our responsibilities. A parent does not scruple to coerce his child. Society brings pressure to bear upon the individual. These laws imposed by its own representatives. If recruiting has failed, society in justice, must apply the spur to the shirker and compel him to shoulder his share of the national burden. We should all feel the shame of it, should France or one of the Allies request us politely to give more adequate support to our troops who have proved of such vital importance on the Western front. Such an appeal is not impossible, and we should deserve the rebuke from a country which has surrendered without stint every available citizen as a fighting unit. Must we wait in our lethargy until we are stung to shame by our neighbours, before we have sufficient initiative to bestir ourselves?"—(The Bishop's Letter.)

## An "Outback" Parson.

The Rev. C. Sanders, vicar of Collarenebri, writes breezily to the diocesan paper of the difficulties of his work. He says:—

"The 'outback' parson's life is not always the monotonous, uneventful and unexciting life it is sometimes imagined to be. To turn somersaults off a motor-bike travelling 20 miles an hour, is far from unexciting, especially if you can pick yourself up and find the only damage done is a loose nut on the bike; or to wake up in hospital and be told that the hard-mouthed horse you had borrowed had proved your master, gives the lie to those who say the life is uneventful! I suppose to ride 10 miles on a bullock-wagon would hardly be described as exciting, but it is not without its glamour, especially if the same wagon carries your obstinate motor-bike! A long journey across the plains is relieved of its monotony often by the excitement of a race with an emu or a kangaroo. These are some ordinary incidents in the life out here."

Most of one's work in a parish of this description lies in the country districts, and this, of course, necessitates constant travelling. Sunday services are often 30 to 35 miles apart. Constant travelling therefore is the order of the day. Our Bishop, I think, realised this, when he paid us his long-anticipated visit last month. We had not seen a Bishop for three years, therefore we made the most of him. Five candidates were presented for confirmation at St. John's Church, Collarenebri. One boy candidate came over a hundred miles to receive the rite."

The isolation of this clergyman's post will be slightly realised from the fact that his nearest clerical neighbour is some 70 miles away.

## VICTORIA.

## MELBOURNE.

## Mission at Moreland.

At St. Augustine's, Moreland, where the Rev. C. Crotty, formerly vicar of Cheltenham, has recently taken charge, a most successful "Ten Days' Mission" was recently conducted by the Rev. H. T. Langley, M.A., and the Rev. J. M. Nancarrow.

The evening mission services were very well attended, and the plain, practical, and personal addresses were listened to with marked attention. Most remarkable, perhaps, was the attendance at the prayer meetings each morning at 6.30, and over 40 assembled at the last of the series, including the Church organist, the Church secretary and other men. There was also a celebration of the Holy Communion each morning, and 80 communicants gathered together at the concluding service on Tuesday morning at 6.30. In addition to the very heavy strain of preaching and praying at the various services, Mr. Langley interviewed about 100 persons, many of whom offered themselves as Church-workers. A large number publicly renewed their baptismal vows and received memorial cards of the mission. Mr. Nancarrow rendered valuable assistance as soloist and children's missionary. At the conclusion of the final evening service the vicar thanked the missionaries for their devoted labours, and presented them with some books from well-wishers at St. Augustine's, Moreland.

## The New Principal of Ridley College.

It is matter for congratulation that the Council of Ridley College, Melbourne, has acted promptly in arranging for a successor to Archdeacon Aickin, and so effectively dispelled the strange idea that after so many sacrifices on the part of the late Principal and its supporters generally, the College was to be closed. Ridley is just on the threshold of a great career of usefulness to the Church and was never more needed to supply an evangelical ministry than now in this time of war.

Another matter for congratulation is that a new Principal has been found in Australia. Knowing Australian men and Australian conditions, he may be expected to keep in view the necessity for a ministry in closest touch with Australian needs and ideals. The Australian who has been asked to undertake this responsible post is Rev. Eustace Vernon Wade, a B.D., of the University of London. The London theological degree is recognised as the most difficult test a man can pass, and is a guarantee of accurate and general theological scholarship. Mr. Wade is comparatively a young man with many years of service before him. He has had a varied experience, having served in curacies at Footscray and Prahran, and also in England. He was successively minister of Foster, Broadmeadows, and Benalla before going to England, where he spent about three years in special studies. He married Miss Marcia Morris, daughter of Mr. W. E. Morris, formerly Registrar of the Diocese of Melbourne, and has four children. The College will be fortunate in having in Mrs. Wade an excellent manager on the domestic side, while the new Principal possesses a modest, dignified and winsome personality which will win the affection and trust of his students.

Unless the Prime Minister's plans for reinforcements absorb all our theological students, Ridley College will open again in March, and the new Principal will probably take up his residence at the College in February.

## Trinity College.

The results of the annual election of members of Trinity College Council have been announced. Dean Godby has been elected as representative of the subscribers to the funds of the college, and Dr. G. H. Crowther has been elected to represent the life members of the college. They will hold office for five years.

## Missions to Seamen.

About sixty men of the merchant service who happened to be in port for the holiday enjoyed the hospitality of the Misses Slaney

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and the Ladies' Harbour Lights Guild at "Cattarino," Elsternwick, on November 6. The picnic and sports were conducted under the auspices of the Mission to Seamen, and a thoroughly happy day was spent. In the evening about 100 seamen assembled at the new central institute on the Australian Wharf, and listened to a very good concert, including a humorous sketch under the direction of Miss Josephine Samuël. Hearty cheers for the mission and its helpers, with the singing of the National Anthem, brought a never-to-be-forgotten day to a close.

#### A New Departure.

It has been decided for the months of November, December, January and February, the Wednesday evening services at St. Matthew's, Prahran, should be discontinued, and open-air services held at different places throughout the parish.

#### GIPPSLAND.

##### Enthronement of the New Bishop.

The Enthronement of the Right Rev. G. H. Cranswick as Bishop of Gippsland took place in Sale Cathedral on Thursday last, in the midst of a large congregation. The Administrator, Rev. A. E. Young, formally enthroned the new bishop. The sermon was preached by the Archbishop of Melbourne from Acts xx. 35. In the afternoon a reception was given in honor of Bishop and Mrs. Cranswick, which was attended by a large and most representative gathering of Church and town-people, including the Mayor of Sale.

#### QUEENSLAND.

##### BRISBANE.

(From our Correspondent.)

##### Missionary Month.

This (November) is our missionary month, and throughout the Diocese, and never in vain, appeals are being made for the extension of Christ's Kingdom to the heathen. On Saturday last Mr. Justice Chubb very kindly placed his home, "St. Malo," South Brisbane, at the disposal of the missionary board for a coin and gift tea for Foreign Missions. A pleasant and profitable afternoon rewarded their efforts. The Bishop of New Guinea and Rev. P. J. Bazeley gave interesting addresses. On Sunday the Bishop was present at the Cathedral during the morning service. He has the affectionate regard and good wishes of all. On Sunday next the Revs. C. J. Armstrong and P. J. Bazeley will preach at matins and evensong respectively, while the Bishop Coadjutor will celebrate at the early celebration and give an address at 9.45 a.m.

##### General Mission.

The Sub-Dean, Canon Batty, has left for St. Paul's, West Maitland, where he is to be the conductor of a special mission. He has already given valuable help in this direction in our own Diocese, and no doubt will be an instrument to build up and promote God's work there.

##### Tufnell Home.

The Sisters who have charge of Tufnell Orphanage are holding a fete on the 24th inst., in the grounds of the Home, for the benefit of the Institution. Funds are greatly needed, so it is to be hoped that friends will rally round and help.

#### SOUTH AUSTRALIA.

##### ADELAIDE.

##### C.M.S. Cathering.

(From a Correspondent.)

It was with hearts full of thankfulness to our Heavenly Father that we met together

on November 6 to celebrate the Seventh Anniversary of the opening of the Depot. Seven years ago a tiny C.M.S. seed was planted in Adelaide by the formation of a committee numbering six, and the securing of a room in which to meet.

To-day the fruit of that seed is shown forth in a most wonderful way, testifying to the world that truly God has been with us and blessed our efforts abundantly.

The evening's proceedings began with a sumptuous tea in the Depot, the arrangements for which were daintily carried out by the members of the Depot Management Committee.

Later a meeting of prayer and praise was presided over by the Rev. R. Webb (President of C.M.S.), who in the course of his remarks reviewed the work of the past seven years, showing how, by God's grace, this branch of the C.M.S. had grown, and commending the workers to continue in the good work begun.

In a like manner the Rev. J. T. Phair and Mr. H. M. Mudie spoke words of encouragement to all, urging that none should "grow weary in well doing."

Mr. R. V. Davis, Secretary for the Depot, then gave some tangible evidence of success, pointing out that the original committee had grown into three, and we now have a General Committee, a Depot Management Committee, the Women's Missionary Council, and many loving and willing helpers.

In addition we have a well-stocked Depot, which to-day is more than paying its way, whereas in the early days current expenses were largely met by the donations of generous friends.

Mr. England called to remembrance the various missionaries who have visited us from time to time, notably Miss Erwood, who spent some months in Adelaide. For these visitations we offer thanks to God, as undoubtedly the coming of His messengers was the means of fanning our tiny spark into flame and stirring us up to greater effort. He spoke, too, of the Rev. T. L. Lawrence, and Miss Miller, both of whom are representing us in the field of Africa; also of the fact that at the present time two of our workers are on the eve of departure for training, and others in the course of preparation.

The Rev. D. J. Knox, Secretary for C.M.S., spoke of the future, giving a brief outline of plans we hope to carry out, and commending to the prayers and thoughts of those present the forthcoming Summer School, which will be the fourth held since our inception.

Our gathering ended with the singing of the Doxology, and we go forth much encouraged, though fully realising that our task is by no means ended, indeed, it is hardly more than begun, but secure in the thought that our God, whose loving hand has guided us through all the joys and difficulties of the past, will assuredly be with us in the days to come. He will be all praise and thanksgiving, remembering always that all that we do we seek to do to His honour and glory, and for the sake of His Son, our Lord.

##### C.M.S.

The C.M.S. Summer School is this year to be held at Glenelg. The rector (Rev. H. R. Cavalier, B.D.) warmly welcomes the School and is placing his Church and Parochial Hall at their disposal. The School (which lasts for one week) will open on December 26, by a short service in St. Peter's Church at 7.45 p.m., to be followed immediately by the welcome meeting in the Parochial Hall. The S.A. Committee look forward with much pleasure to welcoming Bishop Pain as Chairman of the School. Mr. R. D. Joynt, of the Roper River, and Miss S. A. Dixon, of East Africa, also hope to take part.

##### A.B.M.

The Rev. J. Jones made a good opening of his missionary campaign in this Diocese by his after-lunch speech to business men at Moore's roof garden on the 14th. The

Missionary Mission at the Cathedral has been fairly well attended, and will no doubt draw the thoughts of many in the Diocese to the cause of foreign missions.

The A.B.M. Summer School is arranged for Victor Harbour, January 7 to 14. The prospectus has just come to hand and announces the Rev. Canon Hart, of Melbourne, as the chairman. The evening addresses will be given by the Bishop of Adelaide, by Canon Hart, the Rev. G. E. Downton, and Mrs. A. H. Nutting.

##### No Dobbs.

The parishioners of Hindmarsh and their rector, Rev. Canon Frewin, are to be congratulated on their parish being entirely free of debt.

##### Soldiers' Fund.

Rev. G. H. Jose and Captain Blackburn are working hard for the Soldiers' Fund. The State contributions now amount to £767.

#### WEST AUSTRALIA.

##### PERTH.

Second Session of the 16th Synod, October 16-19.

The Archbishop, in his Charge, spoke at length on the relation of the Church to our soldiers and the difficulties that the Church had to face owing to the War. It is harder than ever to get men or money, and such a state of affairs called for increased efforts on every one's part. The formation of an order of teachers or Sisters for work in the country districts, his Grace said, would greatly help the Church in its difficulty.

His Grace devoted some of his Charge to social questions, and urged the formation of a healthy public opinion to watch the tendencies of the press, the films, and literature. Public opinion had done much in the last 20 years, and would do more in the future in these matters.

After introducing the subject of the present industrial unrest and the various solutions that have been tried, the Archbishop said: It would be a great advance if we could all admit the difficulty of finding the other side, and display a sympathy which aims at helping to disentangle the mass of opinions which are now held. It is not right for the worker to think that all owners of property are bad men, for many of them have acquired their property by down-right hard work and by the exercise of forethought and much self-denial, while others thought only of the present and amusements. Neither is it right that we should class all labour with the few earnest but extravagant leaders whose utterances and acts appear to be unjust, disloyal, and utterly selfish. I firmly believe the hearts of our people are sound—they require sympathetic guiding and all will turn out right, and the world will be better than it has been. I confess I am optimistic. I believe that good is stronger than evil—there is no greater force in the world than Love—and that right will prevail—"God is in His Heaven—all's right with the world." It is the duty of us Church people in our time and generation to add to the right and the good, and so help even in a small way to bring about a better state of society. Let us remember that the shortest and best description of the work of our Master is "He went about doing good."

In the matter of various reforms, His Grace spoke forcibly of Anti-Shouting and Baby Week, of which subject he said: It is a good idea to draw the attention of the people in this way to the need there is for greater knowledge on the part of mothers about the rearing of children and of a more righteous public opinion on the subject of the way in which women neglect and refuse to perform the duties of a mother. It is not only that many women ruin their health by not having children—not only that many children die that need not die—but many of those who live are not as healthy as they

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might be. It is also necessary on the other hand that children should be saved from the tender mercies of faddists and experimentalists.

The Charge concluded with the expression of a hope that the Parliament would bring out some scheme for helping returned soldiers, that Church-people would support the Liberty Loan, and that the problems of the future would be met in the spirit of prayer, and love, and wisdom.

#### NEW ZEALAND.

##### WELLINGTON.

The N.Z. Board of Missions.

A meeting of the Provincial Board of Missions was held in Wellington on August 16, the Primate presiding, when a long and valuable account of the result of the labours of the sub-committee was presented by the Right Rev. the Bishop of Nelson. Owing to the special circumstances existing at the present time in the East, the Board adopted the Jerusalem and the East Mission as one field for the increase of its efforts, and urges the Church of the Province to raise not less than £1000 this year for missionary work in that area.

##### A Unique Service.

On Sunday, August 19, All Saints' Church, Orakei, was the scene of a memorable and inspiring service. In the chancel, assisting the Vicar, the Rev. G. E. Petrie, M.A., were the Revs. G. C. Blathwayt (Principal of the Maori Mission College), Metera (Maori Deacon) Mr. Law (Chinese Missioner), and Mr. Broome Smith, F.R.G.S. (deputy-missionist from the New Zealand Church Missionary Society). After the reading of the second lesson, Ah Wong, a local Chinese, was admitted into the Church by Holy Baptism, his Godparents being Mr. Law, Mrs. Wong (widow of a former N.Z. missioner), and Mr. Kershaw, who prepared the candidate for baptism. The candidate in former days had been a disciple of Confucius, but finding that the ethics of Confucius did not satisfy his spiritual cravings, now sought for his soul's peace in the religion of the Nazarene. The congregation afforded a striking object lesson of the catholicity of the Church. European, Asiatic and Polynesian, British, Chinese, and Maori, white, yellow, and brown, knelt humbly side by side, and made obeisance to Jesus Christ, the Son of God.

The address, given by Mr. Broome Smith, was listened to with rapt attention, and as he described his work for the Master among the heathen on the banks of the great Congo, in the dark continent of Africa, while only a few minutes before a representative of China, with its teeming population of one-quarter of the world, had bowed the knee to Jesus, and his baptism had been witnessed by many of his own countrymen, and by Maoris and Europeans, the words of the Son of God came home to those present as they had never done before: "If I be lifted up, will draw all men unto Me."

All Saints' Church has never before witnessed a service so striking. When the influence of the service will terminate one cannot tell. Already one result has been to decide three other Chinese to come forward and stand by Ah Wong's side.

Truly we may hope that ere long the earth may be filled with the knowledge of God as the waters cover the sea.—"Church Chronicle."

##### Military Affairs.

Mr. Simpson's appeal for £10,000 for the funds of the Military Affairs Committee for Institutes and Huts and grants to Chaplains, at the front has reached the sum of £9453 18s. 4d. Mr. Simpson says:—

The expenses total £270 1s. 8d., this being less than 3 per cent. of the receipts; of this sum, stamps are responsible for £68 15s. 9d., stationery, printing and advertising, £62 11s. 4d.; clerical assistance, £3 11s.; and travelling expenses £140 3s. 7d. This latter item would have been considerably larger had it not been for the kindness of the many friends who granted me hospitality, and placed their cars at my disposal. I can only repeat what I have said on many occasions, that more funds will still be needed, and I trust that those of our people who have not already subscribed will send their contributions at once to the Secretary of the Military Affairs Committee, Diocesan Office, 20 Mulgrave Street, Wellington, or to the Secretaries of the local committees which have been set up in each Diocese.

##### New Cathedral.

The outstanding feature of the Wellington Diocesan Synod of 1917 was the proposal to build a worthy Cathedral for the Diocese as a memorial and thankoffering. The scheme placed before Synod was unanimously adopted amidst great enthusiasm, the members

of Synod at the Bishop's suggestion standing and singing the Doxology. There is no need to emphasise the importance and desirability of a beautiful Cathedral for the Diocese. The war has revealed its weakness in this respect. On Anzac Day, or days of national joy, mourning, or importance the need of a great building has been painfully evident, and the Church has missed many great and glorious opportunities of influencing the life of the community.

It is now proposed to build a Cathedral which shall be "exceeding magnificent," and the various parishes and parochial districts in the diocese are invited to take their part and have their share in this great work. One of the most beautiful features of the Cathedral will be the Military Chapel, which will depict in religious art and symbolism the deeds of the New Zealanders and will contain the names of all who have given their lives for their country in this great world-war, consequently the names of all who have gone from this parish and made the supreme sacrifice will be inscribed in letters of gold on the walls of the Military Chapel.

St. Mark's parish, Wellington, intends giving the two Morning Chancels at a cost of £7,500. The members of St. Thomas' Church, Wellington, have promised a pillar—£1,000.

##### DUNEDIN.

##### Primate's Protest.

The General Synod of New Zealand has recently passed a Canon giving certain directions to the Bishop and Standing Committee of a diocese in regard to diocesan policy. The Bishop of Dunedin, who is Primate of New Zealand, has addressed a memorial in protest against this infringement of the spiritual rights, functions and obligations of the bishop, to the Standing Committee of the General Synod.

##### DAILY CONSECRATION.

"Consecrate yourselves to-day to the Lord, that He may bestow upon you a blessing this day."—Exodus xxxii. 29.

Go thou, this day, and calmly lay thine all Upon the altar of the sprinkled blood: Do it each day, obedient to His call Who gives thee daily all thou hast of good. (Romans xii. 1.)

Hast thou a hand? Let the blood touch it now.

A foot? Surrender it to run for Him. Whose feet were pierced for thee. A voice? O! bow.

Yield it to sing the song of seraphim. (Lev. viii. 23.)

"To-day!" oh! what we will do by and by, Yet never do! Here, in this present hour, Surrender all to Jesus; live or die. Fear not! His grace will give the needed power.

Dost thou remember happy days long fled, Bright consecration days? Repeat the act; Seek that fresh oil be poured upon thy head, Nor leave His courts, nor thy sweet vow retract.

"Until the days of your consecration be at an end."—Lev. viii. 33. —Wm. Luff.

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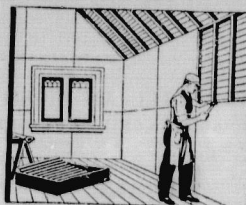
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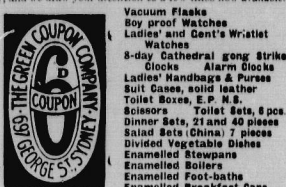
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## The Church and its Task.

Extracts from the Synod Address by the Lord Bishop of Rockhampton, Q.

In view of the crisis in the world's history, in view of the demand upon the Church of Christ to give a lead, to show a way to life, in humble and penitent acknowledgment of the Church's failure in the past, and with the pressing sense that the honour of our Lord in our generation is at stake, I cannot but believe that there is an insistent call to the Church at large, and to its officers in particular, to make, in this present distress, to the Person of our Redeemer, an offering of sacrifice that is at least comparable to the willingness for sacrifice and service shown by our boys at the front. The world needs to see unmistakable sacrifice of self on the part of the Church to-day.

A practical question to ask ourselves is, "Where is my religion centred, in self or God? What is religion to me? Is it my comfort, my happiness, my improvement that concerns me most, or is it God, God Himself, God's Holy Will and Purpose in the world? With many of us religion is a very self-centred thing. We need to re-centre our religion in God, until His purpose has taken hold of us, until His Purpose has become our purpose, absorbing us, permeating us all through, until God's Will, God's Purpose, God's Kingdom have become a passion, that within that Will we may find the work He gives us to do. First then God is to be glorified—our religion must be to glorify God.

Jesus insists that the ancient hope of His nation for a Universal Kingdom is still the central reality. Only He would not appeal to force. He sheathed the sword forever. "The emblem of that Eternal Kingdom is the Cross, its diadem is the crown of thorns." It appeals to men and challenges their homage, "not by signs of power which the world could judge of, not by glory which could dazzle the world, but by those inner forces and tokens which the world imperfectly discerns, the powers of truth and holiness, and love and goodness."

"The followers of Jesus," it has been said "when once they deeply know themselves, are people of one idea." Their views of life are summed up in a single conception—"The Will of God, the Kingdom of God."

When once the Saviour has gained entire control over a man, that man has a single aim, he views all things in relation to the Kingdom of God. For the man who has seen Christ, and by His Spirit indwelling him is following His lead and His example, God's Will becomes for him the supreme attraction. A master passion takes hold of him, he becomes dominated by a single thought of the reign of Christ, His Master, upon earth.

Is it too much to say that the test of our vitality in the Church is our attitude to the eternal purpose of the One God, our zeal for what Jesus called the Kingdom of God?

We, in the Church, the Body of Christ, are the people through whom God would bring His Will to pass. We stand confronting an immense task, the creation of a true society and fellowship of God in the world, and for us this means to make our incarnate Lord the actual Lord and Master of men, and in very truth the Saviour of the world.

But the innate selfishness of our hearts prevails to weaken the dominating power of the idea. We might think that it would be difficult to associate any aim that was selfish with the Church of Christ. Surely, with the example of the Jewish Church before us, it would be impossible to make this mistake. But we Churchmen are not free from it.

Consider, for whom does the Church really exist? Is it for itself, for its own interests, to increase its power, to spread by gathering adherents for its own glory, to secure an influential position and place in the world? This is not the aim of the Body of the One who said "I seek not Mine own glory." "All thoughts of the outward greatness of the Messianic Kingdom expected in the Old Testament has passed away in the pages of the New Testament. They speak, indeed, of the greatness and glories of the kingdom of God, but it is a greatness and glory of an infinitely different order from anything that can ever be seen here." Outward power and glory must never be its aim.

Or does it exist for the benefit of its members? It is a fold where the sheep shall be secure and in safety, it is true. But this is not its main aspect. We cannot think of the Church mainly as a museum in which to keep specimens safely. Yet one of the chief faults of the Church is selfishness, which has given rise to the world's view of

the Church as a select body busy about saving the souls of its members who, secure themselves, are content to leave others to their risks. But the Master put His Church into the world. "As My Father sent me into the world, even so I send you into the world." The members of the Church were not to live as a body taken out of the world. There in the world is the sphere of its work. It is put there to act as leaven and change the world. The Church exists for a cause, and the cause is the Holy Will of God. The Church was created for the purposes of the Kingdom of God, and endowed with gifts for the blessing of the world. Selfishness or anything akin to it is its greatest sin, and the chief cause of its failure. The Church exists for the sake of others, for the sake of service for the world, "I am amongst you as He that serveth."

A military Chaplain, in a recent book, has been showing that this view of religion, this selfish view, will utterly fail to call out enthusiasm in our soldier boys when they return. Soldiers are living in the trenches now in a spirit of non-calculating and self-regardless service, endurance and sacrifice. They are giving themselves for a cause. They show their self-forgetfulness by their unvarying cheerfulness. As such they are living to-day above the ordinary level of life, on the plane of the heroic, and a religion associated with self, and soul-saving, and security in danger or anxiety touches men at a lower level than the highest in them.

The Church does not exist for the sake of its members, it exists for others, for the sake of the world. The Church must live for God, and God's glory, in the service of others.

If we let the centre of our thinking shift from the Kingdom of God, from the will and purpose of God to some other conception, the distinguishing quality of Christ's religion, which is sacrifice of self for others, is obscured. It is the Kingdom of God, and not the personal salvation of the soul, that gives to the Christian his dominating point of view. If we would think with Jesus as well as think about Him there can surely be no doubt about this. The Church exists for others, and all who are brought into more real and intimate union must be taught that their primary aim now is not self but others; not their own happiness and joy in Church communion and fellowship although that is a joy which, please God, shall be their experience, but others, others, others, all the time.

And so, as I verily believe, with the conviction which grows and deepens day by day, those who, in the Church, are striving to forget themselves and think of others, thinking in union with the heart of Jesus and the will of God, and are trying to win others, are most truly acting in the spirit of Christ, which must be the spirit of His Body the Church. The self in us, and the self spirit in the Church, the natural man in us bids us give up the attempt to spiritualise and win the vast mass of human lust and cruelty and indifference. It says, "Let us band together with those of like mind, and seek moral and spiritual perfection and 'salvation.' But the spirit of Christianity forbids. Our work lies in the world, among the others outside the Church's fellowship, and we will be true, and we will be in the world but not of the world. "Ye shall be gathered one by one, O my people Israel." This is the Church's work to witness in the world, and to gather one by one into the Kingdom of God. But is there not need to re-centre our own idea of the Church?

So strongly do I believe that this is necessary that I would dare to say, "Resolve to make the work of winning souls the first, supreme and paramount object in life, resolve to make all other occupations and acts subservient to this; and let this single object give its colour and character to all your life and worship in the Church."

If this seems individualistic it is only so because this has not yet become the spirit of the Church and the normal work of all Churchmen.

But there is another task before the Church which makes its demand upon corporate effort.

Think of the purpose of God and the Will of God in regard to the tremendous power of great victories. There is the power of drink. Some have seen it, with bitter pain, in their own friends. All of us have seen in it the story of the military training of our men in this awful period of war. We have seen it in the old country in the pitiful failure to deal with the traffic. We have seen it here in the refusal of the Government in our own State to move in the matter of early closing. We see it in another aspect in the tyranny of the silly habit of shouting. The Church must make against this evil a corporate stand.

We think of the lust. Think of the number whose lives, whose bodies, whose hearts are really corrupted before they have made a beginning of adult life, whose prospect of pure and honourable motherhood is tainted and spoiled, almost before they have got to the time when responsibility for their own lives comes upon them, by bad and loose companionship, by a low standard of modesty in the home and in the streets. Face this tremendous demon of impurity. We need to make a great organised attack upon it as a corporate body of Churchmen.

We think of the passion for gambling, and all kindred methods of obtaining money and goods on the determining principle of chance. It is a passion that is increasing rapidly, and is unsteady and corrupting minds, and getting a hold even of children in our schools. It is distorting public opinion until it is difficult in social life to-day to avoid connection with it in some shape or other. We need to make in our Lord's name and for the Kingdom of God, a great corporate attack upon all this tyranny of vices. For only an united corporate stand will be strong enough to alter and influence public opinion. This, we need to face it, means a campaign, and you can't organise a campaign by means of isolated individuals. The day is long past when individuals can oppose with any hope of success a tyranny of power such as we face. The Church must go to the attack as a corporate body, in which each member supports the other. It will mean an attack on vested interests, it may often mean opposition to personal friends, and sometimes antagonism to those in prominent positions. This cannot be done without mutual support, and even then if the Church is faithful, it may involve something of martyrdom. Can you face it? It is the Church's work to cleanse the world. You know the will of God in regard to those things. Are we prepared as the Church to count the cost, and begin a campaign? I venture to say it is making the great refusal for the Church to decline.

We know the pitifulness of power which crushes the weak opposed by temptation, we know the lust which makes the world of man a hideous place for an innocent girl to walk in, we know the depth and power of selfishness in human nature, and knowing it, we know to the full the fearful fight that lies ahead.

But yet we believe in Eternal God, we know the real supremacy of goodness, we believe in the reign of love and righteousness and God. Yes, we've come to the parting of the ways, we've got to answer fairly and squarely the question—Do you believe in the Kingdom of God? Is it more than a bare idea which now and again visits your brain? Is it a mighty conviction gripping and guiding your will? Is it a cause to live for, fight for, suffer for, and if need be die for? If it is not all that, it is at best a crippled Christianity.

The present Archbishop of Armagh tells of a conversation between two very Scotch-Irish men after a charity sermon preached there by the late Archbishop Alexander:

"Weel, weel!" said one; "he's a wonderful man entirely. He tuk half-a-crown off me—If the siller I had in my pocket. It's a ter. ble thing to go to hear a man like thon." "Eh, man!" said the other; "it's a' that, at I had heard him afore. So or e'er I anged to the Church I tuk all the money out of my Sunday brecks, only one bawbee, hon's the way to work it. He's a terrible an, so he is."—Anon.

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## Notes on Books.

**Sermons for Lay Readers** on the War and the Christian Faith. By Rev. F. S. Wray, with an introduction by the Bishop of Auckland. Published by the Auckland Lay Readers Association, price 3/-. Car copy from the Hon. Secretary Sydney Lay Readers' Association.

This little volume contains 20 sermons on the teaching of the War, the Apostles' Creed, Sunday, Holy Baptism, Confirmation, and Missions to the heathen. The war sermons. No doubt it will supply a need felt by many lay readers, but we think the selection is too narrow to justify its recommendation to diocesan readers, except as merely one of a number of books from which they might get help. The sermons are simple and short, the teaching is put in an interesting way.

**The Triune Voice**, in verse, by Frederick Taylor, Richmond, Victoria. Copies may be obtained from the author. The proceeds of sale are in aid of the upkeep of a missionary in China. The Triune Voice is that of Nature, Conscience, and the Bible.

### MAGAZINES RECEIVED.

**The Australian Intercollegian** for November, is as usual full of thoughtful articles. The Bishop of Melanesia writes on "Vital Faith in God." Margery Herring, B.Sc., contributes a searching article on "The Testing of Motives of Service," in which she pertinently says: "While one would not detract from the splendid service that many are rendering here at home, nor from the fact that there is a crying need for men and women to give themselves wholeheartedly to the service of God in this land, yet we must ask ourselves the question: Are we working on some Anzac Buffet when we are fit and free to go and fight in a foreign land? Surely the only way to test the purity of our desire for service is to fearlessly face the hardest thing, and for most of us that hardest thing, anyhow at first, will be leaving our own home and country. Thus the facing of the Student Volunteer Declaration presents us with a unique opportunity of testing our own sincerity."

"To many, one of the most remarkable things since the outbreak of war has been the realisation of the great possibilities in the ordinary men around us. We did not dream that some of them could be so brave and so perfect in their self-sacrifice. This realisation has stabbed our spirits 'broad awake,' and we are trying, because of them, to be of greater service here. Will it not follow, then, that those of us who recognise the urgent call for foreign missionaries, shall find in ourselves the same potentialities of courage and unselfishness, and also that those who have to remain at home will want to give a truer service here because of us." Other articles of special interest are "Experiences of a Padre, Some Thoughts on Personal Work," and "Public Opinion in the Universities."

From the C.M.S. come the **Cleaner and Round World**, both splendidly illustrated by missionary story and picture. It has become necessary to produce these magazines completely in Australia, because of the difficulty of getting regular supplies from England. The compilers are to be congratulated on the success of their work.

**Great Future Events** which must shortly come to pass. By W. Lamb, Minister of Burton-street Baptist Tabernacle, Sydney. Our copy from Messrs. Angus & Robertson, Castlereagh-st., Sydney. Price 2/9 post free.

Although many will doubtless differ from the author of this book in matters of interpretation, the book has a distinct message for these times. The early Christian found one of the greatest inspirations of life in the fact and expectation of their Lord's Return. The ordinary Christian of these days, unfortunately, gives this fact but scant consideration, although the Advent Season in our own Church was designed to keep us in scale with this most important doctrine. For those who are interested enough to read it, Mr. Lamb's book will provide rich food for thought, and is well calculated to stimulate enquiry as to how far the author is justified in his main contentions by Holy Scripture. Mr. Lamb is no pessimist, he knows too much about the power and goodness of God to be that, but he does his best to arouse his fellow-Christians from an easy-going optimism as to the progress of the world in righteousness; we should have thought that the moral debacle of the Central Powers in the war would have rendered that awakening unnecessary. The titles of the chapters indicate something of the interest of the subjects reviewed: "How the Age will end," "The Secret Rupture of the Church," "Return and Preparation of Israel," "The Federation of Nations," "The Church and the Coming Kingdom Contrasted," "After the Millennium and Final Consummation," "Signs of the Times in relation to the End." In this last chapter there are some suggestive thoughts regarding the ultimate disposal of Palestine after the war.

## Young People's Corner.

### Helany.

Through the cramped streets of Damascus she was hastening homewards with the air of one who has come into a fortune.

Swiftly she crossed one street, turned up another, and came to her father's house. Its rooms were built in a square round an open courtyard, in the centre of which was a fountain. The water gurgled merrily as it fell into the pool, and Helany sat down under one of the trees—a graceful little figure with her intelligent face bent downwards, and her feet tucked away under her bright-coloured dress.

From a fold of that she drew her treasure—an Arabic Picture Leaflet given her by one of the missionaries at Sunday School.

"The Two Fingers" was the title of one of them! not many years ago we were reading it in English, and some of us perhaps remember it. A little girl had stolen some raisins from the cupboard and eaten them; she admitted to her father that her fingers had been naughty, but she could not see that she herself was to blame. So the father tied up the fingers, as two little thieves, in black cloth, and for many hours they reminded the child of her theft. At last she crept in tears to her father, saying: "It was I who made the fingers naughty, and I am sorry"; and together they asked the Lord Jesus to wash away the sin.

The Picture Leaflet dropped from Helany's hand, and a guilty look darkened her eyes. She saw her own life—she was about ten years old—from a new point of view, and she took what was for her a great resolution.

A few weeks passed.

"What has come to Helany?" cried the mother. "She was a girl who always had to be watched; I used to hide the sweets and the raisins, and I never dared to send her on an errand to the market. And now she is changed—she never steals anything."

"What a strange affair!" commented Helany's aunt. "Let us question the girl herself."

So Helany was summoned.

"Why is it that you are no longer a pilferer? For many weeks you have stolen nothing."

"No, my mother. I shall never pilfer again."

"But what has changed you?"

"It was the story in the Picture Leaflet, my mother. It told of two fingers which stole frequently, and the girl who owned them discovered that this was all her fault and not the fault of her fingers. She asked the Lord Jesus to forgive; I wish to be like that girl."

Helany has succeeded; and more than once her relations have been heard to say, "They are very good things, those Picture Leaflets. One of them has cured Helany, daughter of Thomas, of pilfering."—K. M. Bell, in O.O.M.

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2. Two Council's Junior Scholarships each of £20 per annum. One of these Scholarships is open to boys who entered the School in February, 1917 or previously. Candidates must be under 14 on December 1st, and must be members of the Church of England.

3. An Exhibition of £20 per annum open to sons of clergy in the province of New South Wales. A nomination must be obtained from His Grace the Lord Archbishop of Sydney.

4. One Open Entrance Scholarship of £20 per annum.

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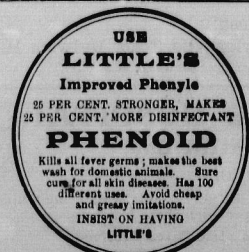
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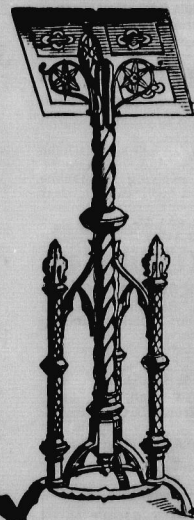
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# The Church Record

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## Current Topics.

Intensely interesting to all Bible students and Christians generally are the happenings in the Holy Land. One after another of the well-known and important places of Bible times are figuring in the columns of the daily papers as the British army pursues its victorious campaign in Palestine, Gaza, Beersheba, Mizpah, Jaffa, the ancient Joppa, Lydda, and the Holy City are one by one passing from the control of "the unspeakable Turk" into Christian hands. We can well understand the intense relief of the natives at the driving back of practically the worst of devastating conquerors and the occupation of their country by one of the wisest and most humane of Governments. At the same time there is to us a sense of regret as we read of those "holy fields" trodden down in warfare and defiled with blood. It is simply another page being written of the history of a land that once was "flowing with milk and honey" but which has suffered much by reason of its people's sins, and has long been desolate. But now the investment of Jerusalem by the British forces, and the prospect of its fall after four hundred years of Turkish mis-rule, have kindled in many a fresh interest in the ancient glorious promises to the people of Jehovah in connection with that city. It was our Lord Himself who gave utterance to the prophecy, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled." The occupation of Palestine with its capital city by the British will most certainly be followed by Jewish occupation, and such an event would seem to argue a fulfilment of the "times of the Gentiles." A happening of that description, coupled with the cataclysmic war of nations, may well be expected to be the precursor of the birth of a new age of momentous import. Surely there is cause enough to call men's attention away from the petty material to the true purposes and ideals of human life. The message of the Advent season is the right message for these times: "Let us watch and be sober, putting on the breastplate of faith and love and for a helmet the hope of salvation."

There are several very weighty reasons why the Church should be foremost in her advocacy of the reinforcement referendum on December 20th. Not merely of the supreme call of patriotism are we thinking, nor yet of the urgent need of relieving the men who are so valiantly fighting our cause in the trenches. We are thinking of the sacrificial and ethical aspects of this hour of need, and with which Australia is so much bound up. The tendency with vast numbers amongst us is to seek the easy pathway, to evade duty and to

shirk obligations. Which means that the message of the Cross has not burnt into the lives of very many in our fair land. The humanistic gospel preached to the democracy of this country has bitten very deeply, so that to-day, in a call to serve which is unprecedented, we have crowds of young men following the rosy pathway, and ever ready to let the willing ones bear their burdens. This undoubtedly is perilous to the well-being of our land. It will bring to birth amongst us a crop of milk-sops and weaklings. Surely we want more of the spirit of the martyrs amongst us to-day! We want something of the fire of sacrifice that burnt into the men and women, who made the British nation. It was the Church that inspired this spirit. It was her message of the Cross and sacrificial serving that fashioned these valiants of old. And so to-day she must raise her voice and set before Australia the glory of serving, the "worth-while-ness" of a life given for a great cause. S. H. Denman, 64 Pitt-st.

We call our readers' attention to our special supplement on the important subject of the Referendum, with messages on that question written for the "Church Record" by some of our Church leaders. Any of our readers who would like some of the supplements for distribution may have up to 25 copies free, and beyond that number at the cost price of 3/9 per 100 (4/- post free). The matter of the Referendum is of so great national urgency that every effort should be put forward in order to give the "Win-the-War" Government the most loyal and strenuous support. The personnel of the leaders of the Anti-Conscription movement is such as to make people who are loyal to the Empire pause and consider very earnestly before they give their votes for them. We trust that Church-people will give every consideration to the counsels of our Church leaders, men who would not venture into what some may term the political arena unless they were convinced that the gravest issues, moral and spiritual, were at stake.

The situation in Russia is becoming worse than hopeless, and should be sufficient in itself to convince all gain-sayers and doubters, who are not wilfully blind, that the Allies need every ounce of support that can be given, and that our national existence and liberty are in the utmost danger.

S. Taylor, 64 Pitt-st., Sydney.

Can we say that the dioceses of Australia have sacrificed the ablest and most fitted of their men for the work of Chaplaincies with the troops? We are not questioning the ability and fitness of the men who have already gone forth as chaplains. Doubtless men of the highest qualities are now giving their best to the soldiers. But

is it not a fact that men who can be spared, men who are not holding livings, are the men chosen for chaplaincies—in some of our dioceses. In the big cities, where there are clergy, accustomed to seeing the layman in the rough, who are conversant with many of the problems which face strong men, how many of such clergy have been freed from their parishes to go forward as chaplains? Curates are going, and all honour to them! But when the outside world sees that the Church is prepared to be sacrificial with her leading clergy on account of chaplaincies, it will be ready to believe that the Church is in earnest about her work at the Front, and just as self-sacrificing as the people are called to be. We firmly believe that a tremendous and lasting impression is going to be made upon the democracy of Australia when the ablest and foremost clergy are being called upon to give up all and go forth to serve amongst the boys in the trenches.

All our readers will associate themselves with the sentiments expressed on the subject of the Red Cross by Sir William Cullen in Sydney on Friday last. He said:—

"Of our institutions there is none that we are prouder of than our Red Cross. It is the greatest thing in the history of humanity, and we are here to-day to show that we do not think only of ourselves as a city, a State, or a Commonwealth, but as a part of the Empire. Our nation is the great British nation which is doing so much for the sick and wounded soldiers of the Allies. 'This is 'Our Day,' our British day, and it calls to mind the fact that wherever the British flag floats there is the British Red Cross carrying on its magnificent work. It does not confine its attentions to our own men. The wounded soldier of another nation, fighting bitterly against us, brought to the stage we must all reach—face to face with death—is tended by the Red Cross as one of our own. 'Our Day.' Yes, a true name. It is a day that unites the British people all over the world. The people of Australia have been magnificent in their generosity. But this day our honour is challenged, to show our brotherhood of British people all over the world that we recognised that institution which stands for our highest pledge to humanity—the British Red Cross. We may have been disunited by political strife, by religious differences, but this day unites us all."

The amount of the gifts for the work of the Red Cross showed that the sympathy of the public had not been appealed to in vain. And the result is all the more satisfactory from the fact that those responsible determined that the giving should be kept clean from questionable and unhealthy methods which have marred so many of these great appeals. This made the Red Cross appeal all the stronger. As one sympathetic writer put it—

"So yesterday we could not help but give. It was not a spectacular day. The committee had set their faces against such things as gaudy side-shows and spinning jennies. In the city there were not even the usual goods on sale at the stalls, though it was left to the suburban and country committees to raise funds in any way they might choose. Nor did the fair collectors, numbering some