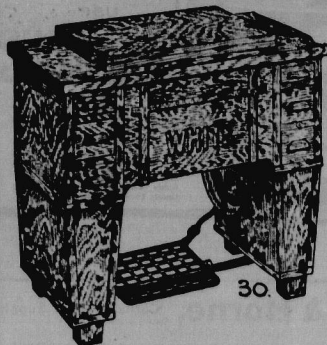


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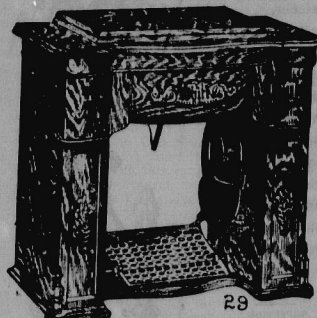
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A Paper issued each week in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

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

VOL. I, No. 24.

JUNE 12, 1914.

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

Current Topics.

The Christian Year is divided into two distinct parts. The first half closing on Trinity Sunday sets forth the great doctrines of the Christian Religion; the second half, commencing on the first Sunday after Trinity deals with practical duties. Neither would be complete without the other, for belief is unreal unless it leads to action, and action needs as a motive the stimulus supplied by belief.

The special subject of the First Sunday after Trinity is "Grace and Obedience." In the Collect we address God as the strength of all them that put their trust in Him, and acknowledging that we through the weakness of our mortal nature can do no good thing without Him; ask for the help of His grace to keep His commandments that we may please Him both in will and deed.

In the Epistle St. John announces the great final revelation of the New Testament, "God is Love." He reminds us that love began with God; "Herein is love, not that we loved God but that He loved us and sent His Son to be the propitiation for our sins." Then follows the natural corollary; "Beloved, if God so loved us we ought also to love one another."

The parable of Dives and Lazarus is set before us in the Gospel. In it the Lord draws a graphic picture of a selfish man, in whose heart was no love, who left the beggar at his door unrelieved, and has to face the inevitable result of a selfish life in the world beyond the grave.

The teaching of this Sunday forms a fitting prelude to the practical lessons of the second half of the Church's Year. The God, who created, redeemed, and sanctifies us, is not only wisdom, power, holiness, but also, and above all Love, and it is only as His love is shed abroad in our hearts by His Holy Spirit, that we are able by word and deed to show forth that Divine Love in our lives, and to make it known to others, whether they are near our own doors, or in the uttermost parts of the earth.

Sir Ian Hamilton, when asked to give a farewell message for the people of the Dominion said: "I think that New Zealand is an earthly paradise. All the people have to do is to take the necessary measures to exclude the serpents." He does not specify the particular serpents to which he alludes, but there is

a profound moral in his remark, applicable equally to Australia and New Zealand.

We have our own ideas as to the "serpents" which are spoiling the earthly paradise in which God has placed us, and the effect of their poison is to be clearly seen on every side. The very prosperity of these new lands is tending to the spirit of materialism, and encouraging our people to live as if there were no existence beyond the grave. The undue love of pleasure is ever growing among us, and with many amusement has become the business of life, as if God put people into the world, only to have "a good time."

More deadly still are the ravages of drunkenness, of immorality, and of gambling, which are eating as a canker into the vitals of our community, and dragging thousands down to the lowest degradation. It is sad indeed that in these happy lands of the Southern Seas, with their glorious opportunities, there should be so much to enfeeble moral character.

Behind all these degrading influences there are spiritual enemies. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." It is too late to "keep the serpents out," but not too late to fight against them. And to meet spiritual enemies we need spiritual methods. We do not despise any means of ameliorating social conditions, so that it may be easier for people to live good lives. But while improved surroundings are good, what is above all needed is a change in the hearts of the people, which can only be accomplished by the preaching of the Gospel, and by the power of the Holy Spirit. It is for the Church of God to use the spiritual weapons which she possesses, with more faith and zeal, going forth to attack the strongholds of evil knowing that the Lord Jesus Christ was manifested to destroy the works of the devil, and that in His power is the promise of victory.

The decision of the Governor-General, acting on the advice of the Prime Minister, to dissolve both houses of the Federal Parliament, brings to the people of Australia the most important crisis which they have faced since the Commonwealth was established fourteen years ago. We are not concerned in these columns with the issues of purely party politics, but a democratic community has now to decide definitely as to which party is to

be in power. Since the election last year Federal Parliamentary Government has been to a great extent paralysed, and we trust that at the next election a mandate will be given to one side or the other in such a way that effective government may be carried on.

The practical point is this; in this favoured land all adults of either sex may vote. This suffrage should be regarded as a great privilege and a sacred trust. All who are qualified should see that their names are on the Electoral Roll; all should be determined, unless absolutely prevented by circumstances, to register their votes when Election Day arrives; and all should give their votes in the way they think best for the good of their country. If these things are done, then the members elected to the two Houses will truly reflect the will of the people of Australia as a whole.

In connection with the loss of the S.S. "Empress of Ireland," Sir Arthur Conan Doyle is stated to have said that never did

a disaster of this kind occur, but that one was struck enormously by the beauty of human nature. It was perfect blasphemy, he declared, to talk of "Original Sin." In his opinion man was full of the most wonderful unselfishness, though it was often only revealed as by a lightning flash in some terrible disaster.

We fully agree with Sir Arthur in his premises, but not in his conclusions about the "blasphemy" of talking of original sin. It is a joy to see in times of crisis the heroism and self-sacrifice of which men and women are capable. The key to the "beauty of human nature" is found in Genesis I. 27: "So God created man in His own image, in the image of God created He him, male and female created He them." The Fall did not destroy that Image of God in man, as we see clearly in Genesis ix. 6. "Whoso sheddeth man's blood, by man shall his blood be shed, for in the Image of God made He man." The Image is marred and blurred, but not effaced, and in times of crisis we see vivid flashes of the beauty of that human nature which God made in His own likeness.

But there is another side to this question; there is a very seamy side to human life. We find that there is a tendency to evil in every boy and girl, that if left to themselves, without careful teaching and training, they become bad, not good; and that even amid the best surroundings many fall into evil. This tendency is due to the taint

The Double Dissolution.

Keep the Serpents Out.

in the nature which we call original sin. We only have to look at human life as we see it around us to be aware that in all of us there is a nature prone to evil, while there is also in our better moments a longing for that which is good.

We know of a man, who, for years an Agnostic, afterwards accepted the Christian Faith. He said that the chief factor in Christianity which convinced him was its account of sin. He said it agreed with the facts of human life as he saw them. His witness is true. The Bible recognises the glory of human nature because man is made in the Image of God. It also recognises the degeneracy of human nature because "There is none righteous, no not one. All have sinned, and have come short of the glory of God." And the Bible alone sets forth a satisfactory solution of these contradictory tendencies. The Second Adam, Jesus Christ, a new Head to our race, provides pardon for the past, strength for the present, hope for the future to those who surrender their lives to Him. The process is very simple:—"We all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same Image, from glory to glory, even as from the Lord the Spirit."

MISSIONARY TREE.

A missionary, at a recent gathering, said pointedly: "I have established missionary trees all over the country. But perhaps you don't know what a missionary tree is? A missionary tree is one whose profit goes entirely to Missions. A Roxburgh farmer has in his apple orchard a golden pippin tree that helps to support Chinese Missions. A Florida woman has an orange tree that helps to uplift the cannibals of New Guinea. A California nut farmer devotes a walnut tree to the spread of Christianity in Zanzibar."

Those who bring sunshine to the lives of others cannot keep it from themselves.—J. M. Barrie.

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The Evangelical Movement.

XIV. JOHN NEWTON.

In the Church of St. Mary, Woolnoth, Lombard Street, London, there is a simple mural tablet bearing the inscription:—

"JOHN NEWTON, Clerk, once an Infidel and libertine, a servant of slaves in Africa was by the act of mercy of our Lord and Saviour Jesus Christ, preserved, restored, pardoned, and appointed to preach the faith he had long laboured to destroy."

Such is the only monument desired by one of the most extraordinary men of the Evangelical movement. There are few persons in the whole of human history who have passed through such variegated vicissitudes of circumstances and character. The transformation of John Newton, the blasphemous slave-trader, into the Reverend John Newton, the earnest preacher, the faithful pastor, the valued friend of the poet Cowper, is one of the most astounding phenomena of religious experience. It was indeed a moral miracle, nothing less than the manifest working of the finger of God. After reading the story of John Newton's life the impression remains that nothing indeed is impossible with God, that there is hope for the vilest sinner. A further impression is that the Gospel is the only effective regenerative power not only in the case of individuals, but of society generally. Newton stands out, in the words of Sir James Stephen, "as the great living example of the regenerative efficacy of the principles of his school."

An Infidel Slave-Trader.

John Newton was born in London about the year 1724. His father was a master mariner, and took him to sea

when the boy was only in his twelfth year. His mother had died when he was seven years old, but had indelibly impressed her son with a knowledge and love of the Bible. This influence lay dormant for years, but was revived first of all by his love for Mary Catlett, afterwards his wife, whom he first met when she was but thirteen, by his love of books and by more than one apparent interposition of Providence during his highly adventurous life.

Infidel literature destroyed his faith when he was but a lad, and he seems to have given way to every form of self-indulgence. "Every chance his father gave him was thrown away; a position in Spain, another in Jamaica, both were forfeited." When seized by the press-gang, he was promoted from the ranks to be midshipman, but deserted, and on being caught was publicly flogged and reduced. His behaviour was such that he was readily allowed to exchange into a vessel trading on the West African coast, "in order," he said, "that I might now be as abandoned as I pleased without any control." At Sierra Leone he entered the service of a slave-trader, but found himself reduced to the position of a slave, suffering cruel persecution from his employer's negro mistress. He was rescued from this by a friend of his father, but his conduct disgusted his rescuer. Later on he became a slave-trader, and in 1750 married Mary Catlett. A dangerous illness put an end to his seafaring pursuits, and he obtained employment in the Customs at Liverpool.

His Conversion.

Meanwhile a change had been coming over his life. In the midst of his wildest orgies he retained an instinct for hard study. A copy of Barrow's Euclid, strange companion, solaced his African hardships. The slave-trader had mastered Latin, and one day he picked up a copy of Thomas A' Kempis. "This first shook his faith in his crude

atheism; a storm at sea deepened the impression." He came into contact with the new religious leaders, and eventually the great light entered into his soul even before he had given up the sea. In due time books of devotion expelled the pagan poets from his cabin. "Old ocean probably never before or since flated such another slave ship."

Packed together like herrings, stifled, sick and broken-hearted, the negroes in that aquatic pandemonium died after making futile attempts at insurrection. But, separated by a single plank from his victims, the voice of their gaoler might be heard, day by day, conducting the prayers of his ship's company, singing a devout imitation of his own, of the verses of Propertius (tu mihi curarum requies," etc.), and, as he assures us, experiencing on his last voyage to Guinea, "sweeter and more frequent hours of divine communion" than he had ever elsewhere known."

Such a scene illustrates how powerful is the influence of the social upon the individual conscience. John Newton was not the only real Christian who saw nothing incompatible with his Christianity in the occupation of a slave-trader. Yet it was the Evangelical leaders who were the first to stem the tide of public sentiment which ran strongly in favour of slavery and the slave trade, as we shall see. John Newton himself gave witness against the slave traffic in his later years before the bar of the House of Lords, and contributed by his evidence to prevent the crimes in which he himself had formerly taken part. He censured his former pursuits without reserve, although he had not erred therein in the light of current public opinion, and he helped mightily in the awakening of the social conscience to the national crime of slavery. It was owing to the Evangelical movement that England, at one time the foremost in the hideous traffic, took the lead in suppressing the slave trade, to the astonishment of Europe generally.

Correspondence.

The Incarnation and the Crucifixion.

To the Editor of the "Church Record."

Sir,—A short time ago you inserted a paragraph on the much greater importance to be attached to the latter vital truth than to the former. With all deference to the writer, I would suggest that there ought to be no comparison between them. They are both parts of one comprehensive salvation, wrought for us by God manifest in the flesh!—the Lord Jesus Christ.

How was that salvation to be accomplished? By showing us first in the most intelligible and emphatic manner, what the mind of God towards sinful man is. In other words to "reconcile us to God." To effect this "reconciliation"—which, as St. Paul says (2 Cor., v., 19, 20), is the specific purpose of the Christian Ministry, it is plain that we need to "know God." Not (of course) in the absolute fulness of His infinite perfection; but, as fully as is needful for that "Salvation," and as fully as He may be known in, and so to—our human nature and perceptions—enlightened by Himself, the Eternal Spirit. So Jesus Christ says, "This is life eternal, to know Thee, the only true God, and Jesus Christ, Whom He hath sent." And again to St. Philip's request. His answer is "He that hath seen Me, hath seen the Father." And as St. John says: "No man hath seen God at any time: the only-begotten Son Which is in the bosom of the Father, He hath declared (interpreted) Him," i.e., by, as God, taking our nature upon Him, and in

every stage of life and every human action, manifesting, in the flesh, "the wisdom and love and Power of God, from the Incarnation not only to the Crucifixion, but to the Ascension, and as the Eternal Spirit to Pentecost, and since—to the ages of ages." Without doubt, every true believer sees in the Crucifixion the culmination and crown of all His work of redemptive suffering, and he, therefore, cannot lay too much stress upon that great tragedy, through which we have redemption through His death—even the final and absolute "forgiveness of our sins."

R. B. DICKINSON, M.A.,
Late Vicar of St. Luke's, S. Melbourne.

Co-operation in Industrial Life.

To the Editor of the "Church Record."

Sir,—Much lately has been said and written as to the great value of the co-operative principle in our industrial and social life, as evidenced by such successful operations of it in firms as Messrs. Cadbury, Lever Bros., and many other instances. The thought occurs, Why not have a widespread co-operative Christian effort on industrial lines?

For some reason the Labour bodies have never favoured the idea, though repeatedly presented to them of co-operative ventures. The time appears ripe for the professors of Christian life to lead the way towards an ideal of Christian industrial work, which we may expect will become very generally adopted.

Though the present system of competition has its advantages, I venture to say it must pass away in favour of a more just and Divine order. It is becoming more evident that Christianity does not project itself on the world as Christ would wish; it runs too much in pursuit of money, land, and pleasures.

If Mr. Charrington could give up a fortune to help the suffering poor in London, no doubt good, capable men could come forward to organise a system of co-operation; businesses might be sold to the Society and paid for out of profits, owners retaining management, farms and stations acquired, and any distributing or manufacturing agency of a reliable nature; Christians to be employed where possible, especially in positions of trust, best wages given, all net profits pooled and shared justly.

Regarding the land, as Scripture teaching forbids private ownership, after a fair return for land bought, the rental value should be given to the State for National uses, exclusive, of course, of the usual rates on land.

In this way Christians would set an example to unbelievers in trying to keep the Social Gospel, as well as the Spiritual, in a way that is right before God and man, and would tend to remove the reproach continually hurled against the Churches of inconsistency with the Spirit of Christ's teachings in money matters.

Some such step appears necessary in view of the rampant injustice in our social state. In the "Christian," dated March 5th, 1914, Mr. Carrington appeals for help to feed the hungry poor of the Tower Hamlets Mission in London, he cites the awful contrast between 14 rich men dying worth £35,000,000, while 119 poor people died of starvation, I presume in one year. Surely this terrible state of affairs in a so-called Christian nation, calls for prompt reform after 1900 years of Gospel preaching.

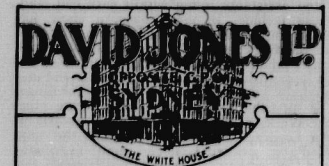
A. JONES.

The Wickliffe Preachers.

To the Editor, "Church Record."

Sir,—Something like a revival of the Reformation in England has been for some time in operation in the home land. This step has been rendered imperatively necessary by the increase of Romanism without, and Romanising influences within, our Church. That this movement has come to stay there is not, apparently, any doubt. It has all the attributes or characteristics of a movement based on personal zeal for the purity and Divine simplicity of the pure Gospel. The "Poor Preachers" have, as might be expected in so bold an undertaking, been subjected to much and at times violent persecution and personal injury. But this has only served to increase their earnestness and courage in the cause.

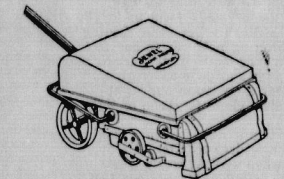
There are between thirty and forty lay preachers resident in various parts of the United Kingdom, chiefly in England, at pre-



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It keeps the dust and dirt confined, thus preventing the unpleasant and unhealthful spreading of dust and germs. It can be used every day instead of a broom, with much less work and ten times better results.

It can be used as a vacuum cleaner without the roller brush, by simply removing the carpet sweeper attachment—a feature exclusive to this machine.

It is built low, in order that it may be used under beds, couches and other furniture.

It weighs but nine pounds—so light that anyone can handle it.

Notes on Books.

REVIEWS AND MAGAZINES.

C.M.S. Magazines for May.

Copies received from C.M.S., Salisbury Square, London.

sent. Each preacher has his band of devoted assistants living within easy call, and these include, in most cases, a choir for the hymns. Their method is to hold open-air meetings the whole year round; but especially when and where there is any Roman or Romanising function being held in the immediate neighbourhood. At these meetings the preachers present mainly urge the acceptance of the pure and simple gospel of our Lord and Saviour Jesus Christ, the only Mediator between God and man—proclaiming Him as having once offered Himself for us, and needing none to offer Him again. These meetings have been greatly blessed, and hundreds of anxious souls have been led to seek and find salvation through His name.

When two or three of these open-air meetings have been held in any one locality, the Town Hall or other large building is engaged for crowded audiences, who are then addressed by the Reformer himself, John A. Kensit, who comes from London for the purpose.

The movement, judging from the reports to hand, is supported by a large and increasing body of subscribers, ranking from peer to peasant, and the present income is over £12,000 a year. Donations or subscriptions from any well-wishers in the Commonwealth would be welcomed most thankfully, and promptly acknowledged in the reports by the secretary, J. A. Kensit, London.

It is rumoured that in at least one State of this Commonwealth the establishment of a similar movement is being seriously contemplated.

LAY READER.

(Continued on page 7.)

Helps for Quiet Moments.

"The Shining Way."

Across the waters of the bay,
The moon comes forth in bright array,
And makes by her clear shining sweet
A glittering pathway to our feet.
Anear this path quite narrow shows
But wide and ever wider grows
Till far away upon our sight
It ends a glorious gleam of light.

How like it seems to that bright way
Which leadeth to Eternal Day,
For when we first would tread in it
It seems but narrow to our feet,
Then as we walk all willingly
It widens out most wondrously,
Till it becomes a glorious road,
This path which leads to God's abode.

And as we daily walk on it,
It groweth wider and wider yet,
And still doth bright and brighter shine
Illumined by the Light Divine,
Until right joyously we trace
This path to God's high dwelling place.

O Saviour mine, O tender Friend!
Whose presence doth this way attend,
O God most holy, throned above,
Source of all light and life and love,
Lead on to where most wonderful
Thou dwellest for aye unchangeable.

E. M. R.

It is easy to look down on others; to look down on ourselves is the difficulty.

Happiness is not the end of life; character is.

Old age is at our heels and youth returns no more.

Gossip means putting two and two together and making five of them.

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Personal.

The degree of Doctor of Divinity has been conferred upon the Bishop of New Guinea, by the University of Cambridge.

A Memorial Service, in remembrance of the actors and actresses who were drowned in the "S.S. Empress of Ireland," was held in St. Andrew's Cathedral last Sunday evening. The Archbishop, who was the preacher, paid a tribute to the memory of Mr. Lawrence Irving, saying that he had realised the highest ideals of his art, and that his example of patience and self-sacrifice would be a beacon light to others.

Rev. G. H. Cranswick, B.A., begins next month his work as C.M.A. Missioner in New South Wales. He is prepared to conduct Evangelistic Missions in parishes where he is invited to do so, and as opportunity permits. Clergy who desire to have a Mission in their parishes are asked to write to the Secretary, C.M.A., The Strand, Sydney.

The death of Mr. Arthur A. Stephens, B.A., Vice-Master of Hutchins School, Tasmania, is a great loss to the cause of education in that State. A movement is on foot to perpetuate his memory by a scholarship, either at the University, or at Hutchins School.

Rev. A. E. Dibben, C.M.S. Secretary in Ceylon, who recently visited Australia, writes asking if there is a suitable man among the clergy in the Commonwealth, who would be willing to take charge of the Galle Face Church, Colombo, even for a term of three years. The work is among the English-speaking people of the city, and would afford a splendid opportunity to a missionary-hearted man of culture and parochial experience.

Rev. A. E. Dibben is to hold a special series of meetings for the awakening and deepening of spiritual life, at Cotta, Ceylon, from June 15 to 20, and asks that friends in Australia will pray that God may bless this work. The services will be for the students

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of the Female Teachers' Training School, and of the Girls' Boarding School. The former are all Christians, but some of the latter are Buddhists. Many Australian friends when passing through Colombo have had the privilege of seeing something of the work at Cotta.

Canon Betts, of the Diocese of Goulburn, after some years of retirement, is again able to do active work, and will assist the Rev. G. E. Menlove, Rector of Yass.

Rev. P. J. Evans, of St. James', Smithfield, N.S.W., has been appointed to the parish of St. Peter's, Cook's River, in succession to Rev. G. Middleton, who has retired.

Rev. Cecil King, Rector of Camden, N.S.W., who has been acting-superintendent of the Mission Station at Yarrabah for the past six months is visiting New Guinea. He is expected back in his parish in a few weeks' time.

Rev. A. R. Maclean, Rector of St. Saviour's, Redfern, Sydney, is leaving for England on a holiday at the end of this month, and will be absent for nine months. Rev. J. A. Reynolds, of Emu Plains, will act as locum tenens at Redfern. Rev. A. L. Marina, of Cudal, in the Diocese of Bathurst, will take charge of Emu Plains.

Canon Hughes, Vicar of St. Peter's, Melbourne, will preach the sermon at the consecration of Dean Stephen as Bishop of Tasmania, in St. Andrew's Cathedral, Sydney, on September 21.

Mr. R. Ezy, Superintendent of the Sunday School at Millthorpe, N.S.W., has just retired from his office after being connected with the School for 27 years. He was presented with a gold chain and inscribed pendant by the Rector, Rev. R. H. Kelly, on behalf of teachers and scholars.

Rev. J. R. Walker of Melbourne, who, as was mentioned in our issue of April 24, has been seriously ill, writes to say he is now on the way to recovery for which he desires publicly to thank God. He also desires to express his thanks to many friends for their prayers and sympathy.

Mr. W. Gordon Sprigg, who held office as Australasian Executive Secretary of the Chapman-Alexander Mission, will leave Australia next month to accept an appointment on the Staff of the Mission of England. For several years Mr. Sprigg was Secretary of the Y.M.C.A. in Melbourne.

The Church in the Home Lands

Report of S. P. C.

At the annual meeting of the Society for the Propagation of the Gospel, Bishop Montgomery read an extract from the report, which he hoped would have the effect of inducing everyone to study closely the full record. The many and great blessings received by the Society during the last twelve months are first acknowledged. It is stated that in all fifty-five men and twenty-five women have gone out to work abroad. The income is a source of great thankfulness. From all sources the total rose to £250,585, a greater sum than in any normal year of the Society's history. The increase over 1912 was £33,950, and of this sum £21,851 was an increase of the general fund. Reference is made to the good friend who, by issuing his "challenge," has added more than £17,000 to the same general fund; by June 30 it is hoped that the remainder needed to make up the £20,000 will have been received.

In the course of a general review of the main features of work all over the world it is stated that, in regard to India, the policy is steadily to fill up gaps and make strong central missions, refusing, by request of Bishops and according to the Society's own convictions, to be deluded into any more weak and starving missions. Strong efforts are needed in Bombay, Tinnevely, and Assam. Progress is noted in China and Japan. Mr. Kelly's work in the latter country at the Central Theological College of the Nippon Sei Kokwai being specially commended. In Africa, again, advance is apparent on the Gold Coast. Sympathy with the Province of South Africa is expressed in the many crises in which the Church there must bear its part. Despite this, the Archbishop of Cape town is to pay a visit of help and sympathy to Bishop King in Madagascar, who is nobly facing special difficulties. In Canada the creation of the new See of Edmonton is the subject of rejoicing. Efforts are to be made to help the Bishop of Qu'Appelle's work in the prairie districts and in Regina. Athabasca must soon receive assistance and generous support is needed in Saskatchewan, Keewatin, Rupert's Land, and Algonia. The needs of British Columbia are also referred to, as well as those of the Province of the West Indies and Argentina. The survey further includes mention of the situation in Australia, where the Church is rapidly becoming self-supporting, New Guinea, and Polynesia, and ends, as it began, with an expression of thanks for so many manifest blessings upon the work in so many places.

HOW TO AROUSE INTEREST.

Some time ago a man came up to Sir Ernest Shackleton after a lecture and said it was very curious how he made his lectures so interesting. He replied that he picked out the man in the audience who seemed to take the least interest, and if he saw he could arouse an intelligent interest in that man he felt he was all right. At that moment the local Mayor came up and remarked, "I liked your lecture—I felt you were talking to me the whole time."

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3.—THE DIVINITY OF CHRIST.

In St. Matthew xi. and St. Luke x. there is a very interesting record of a prayer uttered by our Lord at the time of the return of the Seventy, when with evident joy and exultation, He said: "I thank thee, O Father, Lord of heaven and earth that Thou didst hide these things from the wise and understanding (Scribes and Pharisees and the intellectually proud), and didst reveal them unto babes (the humble and holy in heart), for so it was well pleasing in Thy sight." Intellectual power is by no means a barrier to the reception of the truth nor is ignorance a qualification; the essential is a lowly and reverent heart. How does Jesus know that this is pleasing to the Father? The answer is given in one of the most valuable texts in the New Testament, St. Matthew xi. 27, and its companion St. Luke x. 22: "All things have been delivered unto Me of My Father; and no one knoweth the Son save the Father; neither doth any know the Father, save the Son and he to whomsoever the Son willeth to reveal him." In St. Luke the latter words are: "and no one knoweth who the Son is, save the Father; and who the Father is, save the Son and he to whomsoever the Son willeth to reveal Him."

The genuineness of this passage taken by St. Matthew and St. Luke either from the same or from different sources, is beyond dispute, "reaching back as it does to an early stage of the Gospel tradition." The special value of this text is that most unexpectedly and undesignedly it throws a searchlight upon the great Christological problem of the Personality of Jesus Christ and His self-consciousness. The relationship in which the Father stands to the Son and the Son to the Father is here seen to be unique. Briefly the passage teaches the Deity of Christ. As believers we fully acknowledge the inspiration and truthfulness of St. John's Gospel in which there are so many passages which teach the great truth of the Divinity of our Blessed Lord, both God and Man, such as the words: "As the Father knoweth Me, even so know I the Father." "I and My Father are one." "The Father loveth the Son and hath given all things into His hand." "The Father loveth the Son and sheweth Him all things that Himself doeth," and many similar passages which prove the identity of the Divine Essence of the Father the Son and Holy Spirit. But with many Higher Critics the Gospel of St. John is in this respect discounted as being a "tendency" Gospel. It distinctly declares its purpose to be the proof of the Deity of the Son and in consequence of this the Gospel is in this respect practically ignored. Hence the paramount importance of the texts under considera-

tion which in such an undesigned and incidental manner confirm St. John's great doctrine.

The testimony to the value of the passage (St. Matt. xi. 27) is decisive. Professor P. T. Forsyth says: "There is one text which every critical effort has failed to shake, except for those who come to it with their minds made up so to think of Christ that it could not be true on any evidence; that text is St. Matthew xi. 27. 'Upon this passage alone I,' says Dr. Forsyth, 'should be ready to base my own conviction that Christ believed His Sonship to be absolutely unique in kind. I am driven farther by it to His pre-existence. We are 'sons' only relatively by adoption in Him and by Him' (Person and Place of Christ, p. 111). Christ is absolutely and in a totally higher sense the only begotten Son of the Father. Coming so unexpectedly and gloriously, Meyer describes this text as one of 'Johannean splendour.' Hase says: 'it is an Aerolite from the Johannine heaven' (Plummer's St. Matthew, p. 166), and yet, as Hase says: 'this is within the vision of St. Paul.' This triplet of sayings, St. Matthew 25, 26; 27; 28-30, is beyond the invention of any Evangelist. The words are their own authentication. They are addressed to the whole human race throughout all time and he who understands them 'has found his way to the heart of Christianity,' Sanday, (Plummer, p. 171.) Keim speaks of the whole utterance as 'this pearl of the sayings of Jesus.' This includes the gracious words: 'Come unto me,' etc., which are not found in St. Luke, and which are the very special gem of St. Matthew's Gospel. Professor Macintosh in his recent great work on the Person of Jesus Christ speaks of St. Matthew xi. 27, and on to the end of the chapter, as 'the greatest Christological passage in the New Testament, the climax of Jesus' witness to Himself.' He says that the words of St. Matthew xi. 27 are 'amazing words' (p. 416). There is that in Jesus which is so great, so worthy of His mission, so infinite, that it is comprehended by the Father only." It was because of the Lord's self-conscious Deity that He was able to say the words which follow: "Come unto me, etc." Professor Loof in his book, "What is the Truth about Jesus?" specially quotes verse 27 with great emphasis as proving his argument of the unity of the Father and Son, confirming St. John xiv. 9. Dr. Digges La Touche also makes special mention of this verse in his able Donellan Lectures (p. 290), as showing the God-consciousness of Jesus and enforces the absolute authenticity and great value of this most important and unique passage of Scripture.

The work of the world is done by few; God asks that a part be done by you.

Correspondence (cont.)

The Celebrant at Holy Communion.

(To the Editor, "Church Record.")

Is it "clear that from the beginning, and at least as far back as we can go into the sub-apostolic age, only the regular ministry were allowed to celebrate the Holy Communion?"

Sir,—That was the heading of my letter published in your issue of June 5th. Then followed the address, "Sir," and "You say it is," etc. By the mistakes of printing the heading after the "Sir," changing "Is it" at the beginning of the heading into "It is," and omitting the mark of interrogation at the end of the heading, substituting for it a full stop, the first sentence of the letter is deprived of its sense.

I thank you for kindly privately communicating with me to the effect that the errors in the letter are due to an accident as to corrected proof. I sympathise with you in this fact, but am pleased to be able to congratulate you on the general freedom from printer's mistakes in your pages.

In the last line but one of section 4 in my letter, "book of the brethren" has been substituted for "work of the brethren."

In the last line on page 3, "where there are" has been substituted for "where three are." The sentence is: "Where three are, an Ecclesia is, although they be laics."

Will you kindly allow me to let my friends know that my address is "Shalom," Sister's Crescent, Drummoyne—MERVYN ARCHDALL.

(Most of the errors mentioned in our correspondent's letter were corrected in a paragraph on page 8 of our last issue.—Ed.)

'Twixt Resurrection and Ascension.

(To the Editor, "Church Record.")

Sir,—I, with many other of your readers, am so grateful for the series of articles in the "Record" under the title, "Problems and Principles," that I am grieved to find myself quite in opposition to the writer in his theorising on the subject of Christ's body.

(1) With regard to the contention that our Lord's body was not a psychical one, his whole reasoning would lead to the inference that the man who is "born of the Spirit" has at once a new body, and that a pneumatical body. The whole argument seems to me confused, and, indeed, rutilified by the language of Hebrews ii. 14 and 17. "Since then the children are sharers of flesh and blood, He also Himself in like manner partook of

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the same . . . Wherefore it behoved Him in all things to be made like unto His brethren," etc. Dr. La Touche must be careful lest an over-anxiety against those who would "take away our Lord" should lead him to place in the psychical body—it is ever an intruder into God's creation.

(2) The second theory about the Resurrection Body is simply an attempt by several earlier writers to get rid of the difficulty in their minds, and in the minds of many others, that seems to arise from our Lord's eating and drinking after His Resurrection. The difficulty would still remain in spite of the theory, and there is no hint in Scripture of such gradual transformation. Our Lord's reply to Mary of Magdala is capable of another and simpler explanation. She was making the ordinary mistake of seeking Christ's presence in body with, instead of that higher presence in spirit in, so she sought to cling to Him. SIGMA.

(To the Editor, "Church Record.")

Sir,—May I draw attention to four points in the very interesting article bearing the above title in your issue of June 5th?

(1) Our Lord is nowhere said in the Gospels to have "passed through closed doors" after His resurrection. But perhaps the writer only by this expression means that, "the doors being shut," He appeared in the midst of His disciples. The two phrases are not, however, identical, and the writer's reverence for the Scriptures, with which I deeply sympathise, will perhaps lead him to agree with me that it becomes us to leave the how of this appearance unexplained.

(2) Verse 50 of 1 Cor. 15 is: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." The two halves of the verse are parallel, and mutually explanatory, and the verse should always be quoted as a whole. This strongly supports Dr. La Touche's explanation of "flesh and blood." The verse does not state that "flesh and blood" absolutely cannot inherit. But that the "flesh and blood" which is parallel with and equivalent to "corruption" "cannot inherit," etc. The same phrase occurs in St. Matt. 16, 17, and apparently in the same sense.

(3) Again, in confirmation of the writer's position, Rom. 8, 3 may be referred to. Our Lord was not made "in the flesh of sin" ("sinful flesh" is in the Greek "flesh of sin"), but "God sending His own Son in the likeness of the flesh of sin, and for sin, condemned sin the flesh."

Psyche is the Greek for "soul," and "Pneuma" is the Greek for "spirit," and from these two words are formed the adjectives "psychical" and "pneumatical," which are translated "natural" and "spiritual." But there is no contrast implied in them between "nature," in our ordinary sense, and "spirit." The contrast is between "soul-ruled" or "psychical" and "spirit-ruled" or "pneumatical."

"It is sown in corruption; it is raised in incorruption; it is sown in weakness; it is raised in power; it is sown a psychical body; it is raised a pneumatical body." And how are these contrasts between the bodies which now are "flesh and blood" or "corruption," "in corruption," "in dishonour," "in weakness," "psychical," and the bodies which shall be raised "in incorruption," "in glory," "in power," "pneumatical," to be accounted for? By reference to "the first man Adam" and to "the last Adam." "If there is a psychical body, there is also a pneumatical body. So also it is written, The first man Adam became a living psyche. The last Adam became a life-giving pneuma. Howbeit that is not first which is pneumatical, but that which is psychical; then that which is pneumatical. The first man is of the earth,

earthy; the second man is of heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now, this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption (1 Cor. 15, 42-50). The argument surely is that we who are "flesh and blood," "corrupt," by our connection with "the first man Adam, a living psyche," can only "inherit the kingdom of God," "incorruption" by a connection with "the second man," the "life-giving pneuma," who "is of heaven."

The passage has nothing whatever to do with our Lord's body as "psychical" before His resurrection, and pneumatical after His resurrection and ascension. A man is "psychical" when by his connection with the first man Adam his pneuma is subject to his psyche; he is then in a state of sin and disorder. He can only become "pneumatical"—such as "the heavenly is"—by the new birth, which restores the "pneuma" to its rule over the "psyche," and, it may be, if the rebellion of the lower against the higher has proceeded further, the "psyche" to its rule over the body. But all this confusion and corruption was necessarily absent from Him who, as "a life-giving pneuma," was "of heaven," and even while on earth was still "in heaven" (St. Jn. 3, 13). Constituted in perfect harmony, His "pneuma" ruled His "psyche," and His "psyche" ruled His body. How, then, could that body be a "psychical" body in the sense of St. Paul in 1 Cor.?

When He died, no man took His life from Him. He laid it down of Himself. He had power to lay it down and power to take it again (St. Jn. 10, 17, 18). Hence, too, His body was laid in a new tomb, in which never man yet lay. He saw no corruption, and "it was not possible for Him to be holden of death" (Acts 2). He was, in fact, the Messiah, Jehovah sent by Jehovah, and dwelling amongst us (Zech. 2, 10, 11), the angel of God's face, of the Lord, of the Covenant; and through Him all the Old Testament revelations were mediated. He was the Jehovah of manifestation. He appeared in a corporeal, or bodily manifestation to our first parents, and to the fathers of the covenant people. He ate then (Gen. 18, 8). And why not if He saw fit to do so, in His condescension? And when He took our nature and dwelt among us, died, and rose again, what right have we, if we have satisfied ourselves that our Father has given us a revelation of Himself mediated to us in the Scriptures, to go back upon the conclusion at which by the use of our reason we have arrived, and to attribute motives to the writers, to say: This one exaggerates the supernatural, and I will correct the revelation as given by him? Are we children? Have we the obedience of trust? Did our Father give us our reason in order that we have assured ourselves by it that we have a revelation from Him, we should straightway criticise it, that is, criticise Him? Are we greater than He? We ought to read our Bibles in the light of the Incarnation. And we should at least allow the Bible to be consistent with itself from beginning to end.

(4) Dr. La Touche's inference, however, as to the transition condition of our Lord's body from His words in St. Jn. 20, 17, seem fully borne out by the words: "I am not yet ascended. . . I am ascending." It is the present tense.

MERVYN ARCHDALL.

A great scholar, returning home from a large party, was asked: "How did you like your company?" He answered: "If they were books I should not read them." —Goethe.

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The Church Record.

JUNE 12, 1914.

THE DEVOTIONAL STUDY OF THE BIBLE.

There never was greater need for the revival of a true devotional study of the Word of God than there is to-day. We hear a good deal of the critical study and its results, of disputed authorships and modes of inspiration, which, however interesting in themselves, never yet comforted or gladdened any human soul. What we have special need of is to remember the fact that "God hath caused all Holy Scriptures to be written for our learning," and that we should "read, mark, learn, and inwardly digest" them to the strengthening and comforting of our souls. We must never forget that our spiritual problems and needs are the most important with which we have to deal, and that we cannot afford in any way to ignore them.

We note, with some degree of concern, that there is a tendency on the part of some Bible students, to devote considerable time to the problems of modern scientific thought as brought to bear upon "The Book," and to neglect to a large degree the very purpose for which God gave us His Revelation. The devotional, instead of having the primary place in our treatment of the Word, must perforce take a secondary position, if it be not crowded out almost entirely, with the result of a decadence of spiritual life and power. While we do not depreciate the value of critical research, we feel the danger of making the spiritual subservient to the intellectual. Nothing can be a substitute for the devoted study of the Bible, and the daily feeding of our souls upon the Bread of Life.

It has been said truly, that Bible reading may degenerate into a kind of "theological detective work," and of this we must beware. After all, as General Gordon used to say, "the chief proof that the Bible is good food is the eating of it." If we bring a critical mind to bear upon the Scriptures, it should always be in a spiritual and devotional atmosphere. The cause of much of the growing infidelity, and religious indifference, is to be sought for in the fact of the decreasing spiritual life of many Christians, due to the neglect of the devotional reading of Holy Scripture. A careless reader of

the Word will never be a close walker with God. The remedy lies in the return to the study of that same Word, and the weaving of its Divine principles into the warp and woof of our daily lives by the power of the Holy Ghost. Blessed is the man . . . whose "delight is in the law of the Lord, and in His law doth he meditate day and night." It is only thus he "shall make his way prosperous," only thus "he shall have good success." We need to so meditate upon God's Word, until like Jeremiah of old, our experience shall be "His Word was in my bones as a fire . . . and I could not stay," and we ourselves in our daily walk and conversation, will be able to demonstrate the Divine origin and power of the Scriptures, being "manifestly declared to be the epistles of Christ," "known and read of all men."

We cannot fail to see a further danger which is besetting many of God's children in these days of substituting devotional books about the Bible for the Bible itself. This is the age of the "making of many books" of which "there is no end." And amongst them are numerous works intended to be used as aids to devotion, but certainly not to take the place of the Bible. We cannot fail, however, to observe with deep concern, the tendency to read these helpful books to the positive neglect of the Bible itself. The late revered Dean of Sydney used to say, that "the best commentary on the Bible is the Bible." And without a doubt this is a true statement: If books "about" the Bible be allowed to take a prior place in our daily reading, the result is bound to be seen in waning spiritual vigour.

"These hath God married, and no man shall part,
Dust on the Bible and drought in the heart."

All through the ages, the men who have accomplished great things for God, have been men whose minds were stored with the Word, and who meditated thereupon continually. Our Blessed Lord, in this matter, as in all others, is our Pattern and Example. The inspired record of His earthly life affords abundant evidence that He was a most diligent student of the Word of God. His recorded sayings abound with quotations from it, derived from every part of the Book; while again and again His enemies were silenced by His apt quotations from it. The question so frequently upon His lips, "Have ye never read?" demonstrates His familiarity with the Old Testament, and His deep spiritual insight into the meaning of well-known passages to which He made reference. The lives that have made their mark upon the worldliness and ungodliness of every age, the lives that have been an inspiration and an incentive to others, and have brought about great spiritual revivals, have without exception been the lives of men and women who steeped themselves in the knowledge of the written Word, and in fellowship with God through that Word, became "strong and did exploits."

The main aim of the devotional study of the Bible is to read, not merely what God says, but what God says to us. We plead therefore for a more regular, systematic, devotional reading of that sacred Book, which has been the strength and joy of God's saints in all ages. Is it light and understanding we need? "The entrance

of Thy Word giveth light, it giveth understanding unto the simple." Are we longing for victory over our besetting sins? "Thy Word have I hid in my heart, that I might not sin against Thee." This is the secret. Are ye yearning for sanctification of life? Remember the Master's prayer, "Sanctify them through Thy Truth, Thy Word is truth." Is it boldness and courage in our testimony and service? It was while he was at Corinth, "Paul was constrained by the Word, and testified to the Jews that Jesus was the Christ."

May we seek to "esteem the Words of His mouth more than our necessary food." If we read our Bible with a true desire to know the Will of God, and to have that blessed Will realised in our own experience, we shall not be disappointed. Herein is our guidance, our defence, our comfort, our strength, our joy, our eternal hope. God give us a hunger and a thirst after righteousness, and He will "fill the hungry soul with goodness," and cause us to "drink of the river of His pleasures." Then will the Church become increasingly "a light that shineth in a dark place," and others will be drawn to the Saviour we love and worship, and say with us, "Come and let us walk in the light of the Lord."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Protestant Church of England Union.

The Sixteenth Anniversary of the above Union was celebrated in St. Barnabas School Hall, Sydney, on Tuesday, June 2nd. There was a very large and enthusiastic audience, including some twelve or fifteen clergy, the Rev. Stanley Howard presiding. The Secretary, Mr. H. Corish, read the Report, which spoke of the good done by the Union in the past; its continued prosperity and its need in protesting against the Romanising tendency of the Church at home. Canon Archdall moved the first resolution, that a Memorial be addressed to the Archbishop of Canterbury expressing the loyalty of the Union to the Church of England as Protestant, Catholic, and Reformed, and declaring that the recent action of the Convocations (in approving of the legalisation of the Vestments of the Mass, and the restoration of the Prayer of Consecration in the Communion Office to the state in which it was, when the mention of "this our sacrifice of praise and thanksgiving" followed immediately after the consecration, and before the reception, and other changes in the office of a like retrogressive character), has filled the members of the Union, and very many of the members of the Church in this Diocese of Sydney with consternation and alarm.

"The Memorial said that comparative peace, reassurance, and hopefulness, have been brought to the Church in this Diocese by the removal of the so-called 'Eucharistic vestments,' the insignia of the Mass. And it is the solemn conviction of your Grace's petitioners, that if the Resolutions of the two Houses of the Convocation of your Grace's Province, should ever be legalised, the Church of England in this Diocese will not accept what it would in that case regard as a Re-Romanised Church."

The second part of the Memorial protested against the changes in the Baptismal and Marriage Services in reference to the omission of historical passages in Genesis to suit the conscience of some, being an offence to the conscience of others. This was seconded by Rev. W. H. H. Yarrington, and carried. Rev. C. C. Dunstan moved a resolution expressing thankfulness to God for the work of the Union in the past, since its initiation in 1898 by the Clerical Prayer Union, for its success in vindicating the right of the Church to govern according to its own law and not "the exercise of that law

in England," and in view of the present critical condition in England in consequence of Romanism and Rationalism, pledges itself to renewed efforts. This was seconded by the President, and carried.

C.E.M.S.

An important meeting of the Provincial Council of the C.E.M.S. in New South Wales was held at the head office in Sydney on Thursday, June 4th. It was decided to rescind the resolution passed at the previous meeting on March 19, and to continue the existing provincial constitution, while urging the various dioceses to put in force clause 16, which authorises the appointment of diocesan unions and secretaries with a view to a certain measure of decentralisation in order to relieve the provincial centre of as much detail as possible.

The date of the next Annual Conference was fixed for Friday, September 18, and the place of meeting at Sydney, in the Chapter House. It was also decided to organise a C.E.M.S. "week," in December, on the lines of a summer school for inspirational purposes.

Mr. S. G. Palmer was elected honorary lay-secretary to co-operate with the other lay-secretary, Mr. T. J. Foote. Offers from members to act on deputations to branches were invited. The secretaries were requested to send out monthly letters to the various branches, with the view of suggesting definite lines of work, and opinion was generally expressed that the inspirational and missionary activity of the Society should be more systematically encouraged and developed.

Gift Services at Liverpool.

On Sunday last special gift services were held at St. Luke's Church, Liverpool, the object being to clear off a debt of £26 on the current account. The amount of £30 was contributed by the parishioners. The services were conducted by the Acting-Rector and Rev. S. M. Johnstone.

Church Missionary Association.

The total amount of £6531 19s. 2d. which was contributed to the funds of C.M.A. during the past year was received from the various Dioceses as follows:—Sydney £1330 2s. 8d., Grafton and Armidale £155 10s. 7d., Newcastle £128 7s. 6d., Bathurst £82 3s. 8d., Goulburn £47 10s. 11d., North Queensland £12 2s. 10d., Brisbane £6, Rockhampton £1 1s.

Military Chaplains.

The Archbishop, writing in the Diocesan Magazine, says: "We shall soon have, as a Church, to consider how best we can support the Military Chaplains in their most important work. The Church has a great duty and a wide opportunity in connection with the military training scheme. The Defence Department of the Commonwealth invited me to be the Chaplain-General for the Church of England in the Commonwealth. The work has great attractions for me from my old associations, but I felt that the Bishop of Perth had done so much for the development of the functions of Military Chaplains through so many years that he ought to occupy the post. I therefore nominated him, and he has been appointed. Similarly as Senior Chaplain for our division I nominated the Dean of Sydney."

Deaconess Institution.

The annual meeting of the Stanmore Circle of Workers in connection with the Deaconess Institution was held at Enmore on June 1. Canon Charlton occupied the chair. On the platform were Revs. Principal Davies, E. D. Fethers, C. C. Dunstan, and S. H. Denman, Mrs. Dunstan, and Miss Pallister, Head Deaconess. The gathering was a large and representative one. Mrs. Dunstan, Secretary of the Circle, read the report, which was an evidence of sustained interest and service on behalf of the Deaconess Institution. In the unavoidable absence of the Hon. Treasurer, Mrs. Dunstan also presented the annual balance-sheet.

Principal Davies then gave an interesting and illuminating account of the growth of the order of Deaconesses. Rev. S. H. Denman followed with an address bearing upon "Women as a Factor in the Work of a Parish," after which Miss Pallister gave a most helpful address, pointing out the methods of training Deaconesses, and the responsibility which rests upon the whole Church to support the work. Canon Charlton, in a few words, gathered up the general thoughts of the meeting. Afternoon tea and refreshments were then handed round, and amidst the buzz of conversation many plans and projects were made for the new year's work.

Katoomba.

At a meeting of the St. Hilda's Church building committee, Katoomba, on Tuesday, June 2, the tender of Messrs. Musgrave and Whetnam, for building a new Church, was accepted. It is expected that the building will soon be commenced.

GOULBURN.

(From a Correspondent.)

Bishop's Residence.

Since the disastrous fire at Bishopsthorpe last year the Bishop of Goulburn has been homeless, a state of affairs that has given much reason for anxiety to the Council of the Diocese and churchmen generally. After weighing the pros and cons of several schemes, including the building of a suitable house near the Cathedral, finality has been reached. The Council have decided to purchase a satisfactory house known as "Glenelg," situated in the best part of Goulburn and comfortably adjacent to the Cathedral. The decision has given general satisfaction, so much so, that one prominent member of the Council at that meeting announced his decision to contribute twenty-five guineas towards the cost of furnishing. A homeless Bishop grated on everybody's nerves, and it is satisfactory to note that the question of furnishing is likely to be taken up immediately by the parishes generally throughout the Diocese to the intent that all may be in order for the Bishop to be installed within the next six weeks.

Canon Residentiary's House.

The Vice-Dean of St. Saviour's Cathedral, Canon Carver, will also, within the next six months find a permanent home. The contract has been let for the erection of St. Saviour's Rectory in the Cathedral grounds, to Messrs. King and Armstrong, contractors, Goulburn. The architect for this is Mr. E. C. Manfred, of Goulburn.

Bishop's Hostel.

A small beginning—which may lead to much larger things—will be made this month in the matter of establishing a hostel for trainees for the priesthood. The West Goulburn rectory has been secured for the purpose. The Ven. Archdeacon Bartlett, M.A., will act as warden, the Rev. F. Richmond as hon. chaplain. All candidates will be trained up to the standard required for the Th.L.

Ordination.

On Trinity Sunday, in the Cathedral Church of St. Saviour, Goulburn, the Bishop ordained to the office of priest the Revs. Percival John Sharp, B.A., and Samuel North. The former he licensed as his domestic chaplain, the latter as priest in charge of Nimbley. Rev. H. K. Gordon, Precentor of the Cathedral, acted as Chaplain, the Epistoler was the Rev. Canon Carver, the Gospeller was the Rev. Canon Hey-Sharp, Sydney. Archdeacon Bartlett, M.A., preached from the text, "Holy, Holy, Holy is the Lord of Hosts."—Isa. 6, 2. He spoke of the need of reverence, humility and activity on the part of both priest and people, and recalled the Bishop of London's striking definition of

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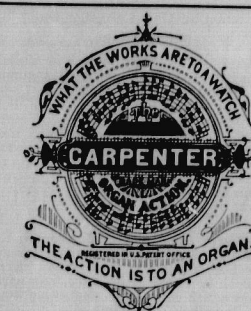
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what "Ecclesia Anglicana" stands for: "Scriptural teaching, Catholic order, and Evangelical zeal."

St. Clement's, Yass.

The renovation of the exterior of St. Clement's Church, Yass, has just been completed. The old building now looks at its best, and the exterior is in keeping with its fine interior. At the Church Vestry meeting definite steps were taken in regard to further Church improvements, and the building of a new Church hall.



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interest in that question could be gauged by the numbers present on that occasion, then the Premier's reply was both reasonable and just. The Premier stated that his Government could not be expected to introduce a measure in favour of the change asked for when there was no evidence before him that a majority of the electors of the State demanded such a change. That seemed the only safe and reasonable ground for a Government to take. It rested with those interested in this movement to get seriously and unitedly to work and enlighten public opinion as to the justice and importance of this great reform. If, however, the remarks of the Premier at the recent Presbyterian Home Mission Festival were correctly reported, there was some hint of a change of ground on the part of the present Government. But it was unwise to judge of such a matter from a condensed report. It was to be hoped that the Premier would adhere to his former position, and leave the matter to be fought out by the electors on its merits. There could then be no doubt as to the ultimate issue.

Church Missionary Association.

The Depot is receiving considerable financial support from friends, but more money is needed for Christmas orders, which should be sent to England at once. Increased capital is required. Miss Erwood, formerly a missionary in Palestine, is likely to visit Adelaide early in August on deputation work. She will be available for drawing-room or other meetings. The Ladies' Auxiliary Committee have formed themselves into a Women's Missionary Council. Mrs. Irwin is Hon. Secretary, and Mrs. Henshaw Jackson Hon. Treasurer.

TASMANIA.

(From Our Own Correspondent.)

Our New Bishop.

As has been already announced, the consecration of Dr. Stephen has been fixed by the Primate for St. Matthew's Day, September 21. We here are hoping his enthronement may take place on September 20, at 11 a.m., and that the new Bishop will preach at a service in the Cathedral the same evening. We are further hoping to have a public meeting in the Town Hall the follow-

ing Wednesday; but, of course, all details of this nature will be definitely announced later on. We are, however, eagerly looking forward to the arrival and episcopate of Dr. Stephen.

Appointments.

The Administrator has appointed Rev. J. M. Devenish, Vicar of King Island, to be Rector of Buckland.

Rev. Ambrose Pollard has been placed in temporary charge of Ross parish.

Rev. R. Weld-Thomas, having obtained from the late Bishop six months' leave to visit England, the Administrator has accepted the Rev. J. F. C. Ashworth, from the Diocese of Goulburn, as Locum Tenens of Cullenswood parish.

An Octogenarian Anniversary.

The Parish Church of Newtown, which was built in 1834, kept its 80th anniversary on May 24. The Governor and Lady Ellison-Macartney attended the morning service, and the Administrator of the Diocese, Archdeacon Whittington, preached. The Dean preached in the evening. The collections, amounting to £25, went towards the renovation of the Church, and additions to the School.

THE CURATE'S UMBRELLA.

Dr. Magee, the late Bishop of Peterborough, was noted for his wit as well as his eloquence. When he first went to Peterborough he was plagued to go and open all sorts of things—Churches, schools, bazaars, and so forth. One day he exclaimed to the Bishop of Leicester, "I do believe very soon there will not be a young curate in the Diocese who has bought a new umbrella who will not apply to the Bishop to come and open it!"

ALBERT E. GROUT

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Illuminated Address
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Convention at Chatswood N.S.W.

Most people would think that a public holiday was not a good day on which to hold religious meetings; but last Monday (the King's Birthday), Rev. H. G. J. Howe, Rector of St. Paul's, Chatswood, arranged to hold the ninth convention for the deepening of spiritual life. The day was not only a holiday, it was also wet, but in the morning there were over 200 people present, and in the afternoon the Church was practically full. Rev. S. M. Johnstone, of Parramatta, gave the first address, "A Challenge to the Church of God"; he took various precepts of our Lord Jesus Christ, showing how they were disregarded by Christians. Rev. A. J. H. Priest then spoke on the "Way of Holiness," emphasising the truth that God alone can make us holy, and that we must co-operate with God by faith, surrender, and obedience.

During the interval for lunch there were many picnic parties in the school and grounds, which gave a time for pleasant social intercourse. The afternoon session was opened by Rev. H. S. Begbie, who graphically told how the Israelites wandered in the wilderness, through lack of faith, and finally, when they had learned their lesson, how they passed "clean over Jordan." He exhorted all Christians not to rest satisfied with anything less than a severance from the world, and the whole-hearted service of God. Rev. A. A. Yeates followed with an address on the "Transfiguration," showing that our time on the mountain top, with its vision of the Lord, should be followed by a life of service, seeking to win the world for Christ. The final address was given by Rev. G. H. Cranswick, missionary from India, on "The Call to Renunciation," especially urging Christ's claim to the dedication of our lives. The Convention cannot but bring a blessing to all who were present.

A sin without its punishment is as impossible, as complete a contradiction in terms, as a cause without an effect.—Greg.

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A Peep at Edinburgh.

By A. F. FRENCH.

A delightful week in the capital city of Scotland served merely to whet one's appetite for more; still, the hall loaf was infinitely better than none. As one paced the ancient Canongate and the modern Princes-street, memories of three historic figures arose in the mind. John Knox, Mary Queen of Scots, and Walter Scott loom large in the associations of the place; and of them, more anon. The pleasant Scottish accent fell upon one's ear, the pleasanter because it furnished just that slight touch of homelike novelty, which a visitor from England most appreciates.

St. Giles' Cathedral.

An easy walk from the massive Castle down the High-street leads to the famous Church of St. Giles, where John Knox was minister, and where in 1639 Jenny Geddes, indignant at the compulsory introduction of the English service book, threw her folding-stool at the astonished Dean. The stool is now to be seen in a museum, whilst, within the Church, tablets have been placed to the memory of assailable and assailed. The lovely chapel of the Thistle has recently been added, where the knights of that honorable body are installed; the workmanship of the carvings is admirable; one design wrought into the roofing was racy of the soil; a heavenly cherub, cheeks distended, was performing right lustily on unmistakable bagpipes. A Highlander might say: What for no shouldna the best instrument in the world be used up yonder; ye might as weel tell me that they dinna speak the Gaelic there.

John Knox.

Lower down the street you have the great reformer's house, a pre-Reformation dwelling-house. The various rooms occupied by Knox are full of interesting mementoes, and attract many visitors. As you proceed through this part of the city, the old-world aspect of the street strikes you. Lofty buildings occupy either side of the narrow roadway, on which abut strange closes and insanitary wynds. Overhead flutter many domestic garments in process of drying; no oriflammes of beauty these, each family, flat above flat, using, on washing day, a species of wooden rake that projects, as in Naples, well over the causeway.

Holyrood.

Presently one emerges into a more spacious quarter, where the eye is arrested by Holyrood Palace, the scene of those tragic events in the life of that "daughter of debate," Mary Queen of Scots. A motor car drove up as I entered, the tourist passenger contented himself with a mere glance at the exterior, without leaving his car, and then sped on. For my part, several hours were insufficient to do justice to the various scenes that engage the attention: the ruined Chapel

Royal, the audience chamber, the fatal supper-room, scene of Rizzio's doom, the narrow stair-case that played its part in the tragedy, all were reminiscent of Mary Stuart. And of John Knox, for in that same chamber of audience the stern reformer had many a stormy interview with his queen, and words rarely heard by royal ears were uttered by him who feared the face of no man.

Arthur's Seat.

Above Holyrood rises Arthur's Seat. To those who appreciate a good uphill walk, nothing is pleasanter than a jaunt to its summit. The exertion is well repaid, for all Edinburgh lies in the near foreground, and many a fair view beyond. Seaward, is the isolated mass of the Bass Rock, where, under the two later Stuart kings, staunch Covenanters dragged out weary days of imprisonment; northward lies the broad sheet of the Forth, and the famous bridge, with far-distant mountains in the dim background.

Sir Walter Scott.

The great novelist is much in evidence. Waverley Market, Waverley Railway-station, the largest in Great Britain, the Scott monument in Princes-street, all attest this. The ascent of the monument gives one, at a height of 200 feet, a delightful view of the newer portion of Edinburgh, the grassy lawns at one's feet being especially pleasing; these occupy the site of the old Nor Loch, which had ceased to be a joy. Scott's figure has the place of honour in the memorial, supported by well-executed groups drawn from the Waverley novels. The house in Castle-street, occupied by the author for 26 years, and in which he wrote most of his works, is still an object of pilgrimage.

Statues.

The statues that a nation erects to perpetuate the memory of its famous dead are a good indication of its ideals. Far from being a thriftless waste of money, the outlay of substantial sums in bronze or marble has ample justification. One has frequently seen the passer-by studying some well-executed sculpture and reading the inscriptions; plainly an object lesson was being absorbed. Edinburgh abounds in such figures of past notables. Here you may see the silver-tongued Chalmers, Thomas Guthrie with a ragged boy under his care, David Livingstone, prince of missionary explorers, Sir James Simpson, the great alleviator of human suffering by means of chloroform, Abraham Lincoln, abolitionist and rugged statesman, and many another, placed on choice spots at street intersections or in public squares.

Dr. John Brown.

In the new Carlton burying ground, not far from the mausoleum to Robert Burns, rest the mortal remains of the loved writer of "Rab and his friends," and of many another idyllic essay. The "Times," when reviewing one of

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10 Missionaries in China, 7 in Africa, 4 in India, 1 in Palestine, 2 at Roper River Mission to the Aborigines in Northern Territory and 2 amongst the Chinese in New South Wales.

THE FUNDS of the Association amounted last year to over £6,000.

The Committee is planning for a large increase so that more Missionaries, now in training, may go forward. Large and small sums thankfully received.

THE HEADQUARTERS OF THE ASSOCIATION are in the Strand Arcade (Second Floor), Sydney, open from 9.30 to 5 p.m. to which Letters, Donations and all inquiries are addressed.

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Organisations in connection with the Association are: The Gleaners' Union for adults, The Young People's Union, which embraces the Sowers' Band and Girls' and Boys' Missionary Bands.

The Organisations together with our Ladies' Union and Nurses' Union and Laymen's Missionary Movement are continually on the look out to link up men and women in the great Missionary cause.

Visitors and Friends are cordially welcomed to our C.M.A. Rooms.

his books, said, "of all the John Browns commend me to Dr. John Brown," and that verdict will be endorsed by all who have followed the fortunes of Rab and Toby, Wasp and Wylie, of Wee Marjorie and the Lady of the Mystifications; or have read the loftier note struck in the Letter to Dr. John Cairns, with its beautiful sketch of his father, pathos blending with humour in a marked degree.

Edinburgh Castle.

The Castle, perched on a precipitous mass of rock, has a history all its own, into which one cannot enter here. No visitor should omit a visit to its ramparts, which command the city in every sense of the word. Soldiers come and go, clad in the national uniform, too cool, one might suppose, for such a climate. The tender side of a soldier's mind is illustrated by a tiny plot of ground that lies at the base of a projecting wall. It is the cemetery of the regimental pets. Here lie the remains of the faithful ones, chiefly dogs, who, through thick and thin, for better and for worse, have loved, cherished, and obeyed their masters as they served their country at home and abroad. Many of the inscriptions on the little tombstones record long periods of unstinting loyalty in far-off fields of duty.

The Woman's Page.

The Teaching of Religion to Little Children.

We are face to face at the present time with theories of education, which ignore to a great extent the necessity of teaching the Christian religion in schools. We have also to face the fact that many children in the educated classes are not instructed by their parents in the knowledge of the Bible, or the Creed of the Christian; in short, that the Bible is passing out of our national education, in great measure, both in home and school, thus dealing a deadly blow to religion and to character. The chief object of education is the formation of character, and it is based on religion.

We appeal to the parents of our country, for it is in their hands to remedy the evil, and their responsibility is tremendous. During the opening years of child-life that responsibility falls chiefly on the mother. She has the first word with her children, and her duty is to train each soul committed to her charge for the battle of life. If the influences of religion are not brought to bear upon children from the earliest oppor-

tunity, there is great danger lest other influences should take their place, and neutralise all succeeding efforts, making the religious education a task of pain and difficulty, instead of a most natural and delightful process; for though the child-mind is remarkably open to conviction, and will receive the truth without question, it is equally susceptible to erroneous impressions, and requires to be fortified against them.

A mother came to Archbishop Sharpe long years ago and said, "I am not going to teach my child any religion while he is young." The Archbishop answered: "Madam, if you do not teach him the devil will."

May God awaken all parents in the Empire to realise their power, their responsibility, and their duty in the teaching of religion to little children.

MOTHERS IN COUNCIL.

Young People's Corner.

Little Boy Blue.

The little toy dog is covered with dust,
But sturdy and staunch he stands,
And the little toy soldier is red with rust
And his musket moulds in his hands
Time was when the little toy dog was new,
And the soldier was passing fair,
And that was the time when our Little Boy Blue
Kissed them, and put them there,
"Now don't you go till I come," he said,
"And don't you make any noise!"
So toddling off to his trundle bed
He dreamt of the pretty toys.

And as he was dreaming an angel song
Awakened our little Boy Blue—
Oh, the years are many, the years are long,
But the little toy friends are true.
Aye, faithful to Little Boy Blue they stand
Each in the same old place,
Awaiting the touch of a little hand,
The smile of a little face,
And they wonder, as waiting these long
Years through
In the dust of that little chair,
What has become of our Little Boy Blue
Since he kissed them and put them there.

EUGENE FIELD.

A Schoolboy of Nagasaki.

In a large school in Nagasaki there was one Christian among the one hundred and fifty boys.

As his home was a long distance from the city, he brought his mid-day meal with him. The other boys were ever watching for an opportunity of laughing or mocking him, and were always ready to carry complaints of him to his teacher.

They discovered that before beginning to eat he folded his hands and prayed. Here was a splendid ground for complaint, for surely he was a sorcerer.

He was soon taken before the director and asked to explain his conduct. And then bravely, before the whole school, the little fellow said: "I am a Christian, and I have thanked God for my food and prayed to Him to bless it."

Eagerly the hundred and forty-nine boys listened to hear the Director's decision, and great was their astonishment to see the teacher put his arm around the boy, as he said, with tears in his eyes, "My boy, I also am a Christian, but I did not dare to let it be known, but from this day, with God's help, I will indeed so live as becomes a Christian man."—"Our Boys' Magazine."

DRUDGERY.

The Secret of Success still lies in the same old word, "drudgery." For drudgery is the doing of one thing, one thing, one thing, one thing, long after it ceases to be amusing; and it is this "one thing I do" that gathers me together from my chaos, that concentrates me from possibilities to powers. That whole long string of habits, —attention, method, patience, self-control, and the others,—can be summed up in the word "concentration." "One thing I do," said St. Paul; and, apart from what his one thing was, in that phrase he gave the watchword of salvation.—W. C. Gannett.

"Oh, Selina! your cough is most dreadful. You'll have to take something, I'm sure; Get your mother to send to the chemist's For Woods' Great Peppermint Cure. Mumma gives it to me and to Tilly When we have a cough or a cold— No! It's not a bit bitter, you silly! It's the nicest and best ever sold."

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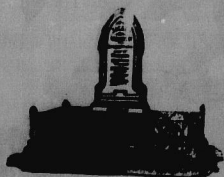
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Current Topics.

The subject for the Second Sunday after Trinity is "Fear and Love." The epistle continues the Second Sunday theme of the previous Sunday After Trinity, day, and again reminds us that love of our neighbours is the practical test of our love to God. The parable of the Great Supper is the subject of the Gospel, representing God's loving invitation to all men to partake of the Gospel Feast, and showing how many, who neither fear nor love Him, disregard His gracious call, not through exceptional wickedness or unbelief, but on account of undue absorption in worldly cares and pleasures. We should not forget to obey the command of the Lord, "Go out into the highways and hedges and compel them to come in, that My house may be filled." There should be more earnest efforts put forth to gather in those who are outside the Church of God. On the other hand there is the solemn warning to all who neglect the great salvation: "For I say unto you that none of those men that were bidden shall taste of My supper." In the Collect we appeal to God as our never failing help, and pray that we, unlike the men in the parable, may never fail in the fear and love of His Holy Name.

Sometimes we meet with Church people who think that the fear of a Romeward drift within the Church of England is quite unfounded, and that those who speak of it are guilty of much exaggeration. Recently the Bishop of St. Albans dealt very firmly with the Catholic League, under whose auspices a service permeated with Mariolatry had been held in his Diocese. Some considered that the Bishop acted with undue severity.

In the "Catholic," which is, we believe, the official organ of the Catholic League, occurs the following passage: "We owe a debt of gratitude to the Bishop of Manchester for the expression 'a Romeward Drift,' as descriptive of the present state of what was formerly called the 'Oxford Movement.' Both titles express a condition of advance, the one naming its starting-point, the other its final resting-place. We have, then, episcopal authority for saying that at last there is a Romeward Drift, a movement towards a return home to the Mother who bore us. We must reverently and quietly reply, 'Deo Gratias.' The Ecclesia Anglicana, as the Church of the English people has been called since Magna Charta, is essentially a Roman Mission."

We freely admit that words such as the above represent the attitude of a small body of extremists, but the publication of such sentiments by a guild of members of the Church of England fully justifies every warning which the Bishop of Manchester has given us.

It is with sincere pleasure that we learn of the remarkably successful year, which has just been concluded by the British and Foreign Bible Society. As one of the triumphant issues of the great Evangelical revival of a little over a century ago, we are justly proud of the notable results which the society has achieved. And it is gratifying to know that the interest and support of past years are not only being sustained, but are being eclipsed inasmuch that last year was phenomenal. During the year the Society has sent into different parts of the world 1,006,281 Bibles, 1,275,040, New Testaments, and 6,676,912 portions, making a grand total of 8,958,233 volumes of the Scriptures. The figure is over a million in advance of any previous record. The circulation this year has been more than 13 per cent. in advance of the highest previous record. The Society has been sending out throughout the year an average of over 28,000 volumes of Scriptures on every working day.

Not only so, the Society has 456 languages on its list of versions. The whole Bible is in 112 languages, and the New Testament in 111 more and at least one book of the Bible in 233 more. Six new versions have appeared in print during the year for the first time, while the Society has made special efforts to print the Bible in embossed type for the blind—in 35 different languages. Space forbids our dealing with the many agencies of the Society in prosecuting its work—but we can rejoice that the Word of the Lord is having free course and is being glorified. Much has been accomplished—but greater things remain to be done. We would like to see the income of the great Society increasing—so that it could meet the growing demands. An open Bible with a free and rapid circulation is a glorious feature of this Twentieth Century, and in this we rejoice, knowing that the Word of the Lord is not only comfort to every needy heart, but it endures for ever.

Just now the Sydney Diocesan Committee for Religious Instruction in State Schools are conducting their Annual Scripture Examination in the Schools in and around the city. Many of the Schools have already been examined,

some ten thousand taking part, while the last stage of the work will be, when some 700 children come to the Chapter House in sections for written examination.

There is no need for us to point out the importance of this work. Each week, every school in city and suburb is visited by the clergy, and salaried teachers—for the purpose of imparting Scripture and Church teaching. What we desire to do however, is to commend this work to the prayerful sympathy and practical support of Church-people as a whole. We cannot estimate the value to the community of this instruction in this secularistic age. Indeed we would hope that the day will come when much more time can be given to systematic Biblical instruction of our children. The young life of the community needs all the spiritual fortifying we can give it—but if the present work receives that adequate backing in the home, which it should, then we go patiently forward striving for the day when spiritual teaching will form a part of the daily instruction of all children. At the best, the present system is only a minimum—but it is something for which we are glad, and count it a privilege to make the most of.

In this connection we commend to the prayers of the whole Church of Australasia—the endeavours which are being made in Victoria and New Zealand, to introduce the Bible and Religious Instruction into the State Schools of these respective places.

PRESS AND PULPIT.

At a great public demonstration at Washington, Dr. Campbell Morgan, of Westminster, made an interesting statement concerning the Bible and the newspaper. He said:—"On one of the highways near the heart of London City stand two great publishing houses. The one is that of 'The Times' newspaper, and the other is that of the British and Foreign Bible Society. Over the first is a clock and figure of Father Time, suggestive of things transient and passing. On the facade of the other is an open Bible, with the words of my text inscribed thereon, 'The Word of the Lord endureth forever'; a reminder in the midst of transient and passing and perishable things of the things that abide.

"There is a value and a suggestiveness in these facts. The newspaper is a record of the practices of time. The Bible is a revelation of the principles of Eternity. There is a closer inter-relationship between these two matters, or must I amend my sentence, and say, there ought to be inter-relationship between these two matters? John Wesley said, 'I read my newspaper to see how God is governing the world,' and that is the true way in which Christian men should read the newspaper."