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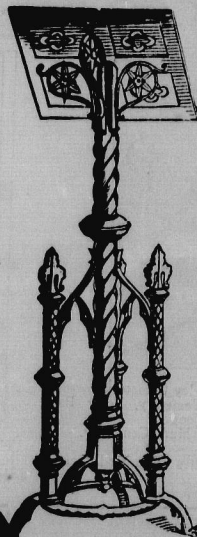
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## Current Topics.

That Australia should speedily find a remedy for the class-bitterness which threatens to land us on the rocks is manifest to all. How the remedy is to be discovered is a problem that should be

engaging the earnest attention of every patriot. The feeling over the recent Referendum, and the relentlessness with which the coal-strike is being fought out on both sides, serve to illustrate the urgency of an attempt to do something to bring about a more sympathetic understanding between the various elements in the life of our community. In our leading article the matter is discussed from a point of view which is not generally emphasised, but which we venture to think is one of the most important aspects of the matter, namely, the need of practical brotherly sympathy and service on the part of the more fortunate towards the less fortunately placed in regard to this world's goods. We draw our readers' attention to the article in the hope that they will give earnest attention to an honest attempt to deal with a subject which, next to the War itself, is the most vital matter that Australia has to face.

The Advent of St. Andrew's Day sounds the call to prayer for the wider work of the Church of God. Many of our leaders are seeking to press home, during the great Mission, the oft-forgotten truth that what are termed Foreign Missions constitute the primary work of the Church. It is some years now since the two Archbishops of the Church in England gave utterance to these very weighty words in their "Message to the Church of England":—

"There are in our midst many striking signs of a new interest in the great cause of the Missions of the Church; but there are still many of its members who have not appreciated the claims alike of our opportunity and of our responsibility. We specially ask the men of the Church to realise that this is a matter which has a right to demand their intelligent interest and co-operation as citizens both of the Empire and of the Church of Christ. We therefore call upon all members of our Church here in England and Wales to unite in a more resolute determination to place and keep the Mission of the Church to the whole world in the forefront of its thought and prayer and action. The cause of Missions must no longer be merely an occasional object, however zealously supported, of our prayers and offerings, but an essential element in the corporate life of the Church."

The Message went on to say:—  
"In order that the cause of Missions may in

the corporate life of the Church hold that place for which we plead, we desire specially to call upon its members to take up with renewed earnestness the observance of the day of intercession and thanksgiving for the work of the Church throughout the world."

It is indeed greatly to be desired that, in every parish throughout our Commonwealth, men and women should "lift up holy hands in the name of the Lord Jesus" for the further extension of the Kingdom of God.

Speaking at the last monthly meeting of the Glebe (N.S.W.) branch of the C.E.M.S., Rev. Ainslie A. Yeates said that as far as his experience went, the conviction had been reluctantly forced on him that the Church is still more out of touch with the masses of the people than we have been inclined to think. There was the fact that we had failed to attract to our various Missions non-churchgoers in any large numbers, in spite of the effort being a united one and linked on to the National Mission in England, and arising as it did out of the stress and disquietude of the war.

He suggested three points as worthy of consideration:—(1) The need for more missionary-hearted and brotherly efforts on the part of the laity as well as the clergy to get into personal touch with the indifferent and the hostile. (2) A changed spirit in many of our congregations, so that visitors would be attracted by the warmth of Christian fellowship felt, rather than frozen out by the manifestation of a self-centred aloofness. (3) The call to the Church to understand the Australian character and point of view. This would certainly involve study of movements and special conditions, but most of all entering with Christ-like sympathy into the lives of those at present unresponsive to the Church's influence. The Church which is the Body of Christ must dwell amongst them as He "dwelt amongst us" in His Incarnate Life on earth. Her spirit must not be critical or reproachful, still less superior, but she must love and serve as He did of whom it is written, "While we were yet sinners Christ died for us."

The wholesale expulsions from the official Labour Party, following on the refusal of so many of its Parliamentary representatives to fall in with its anti-conscription resolutions, has left the political atmosphere in Australia electric, as perhaps never before. The attempt of outside organisations to make not only individual members of

Parliament, but even the Government of the country, mere puppets in their hands, has, for the time at any rate, been defeated. Mr. Hughes has retained a sufficient following to enable him to form a new Ministry, in evident reliance on the continued support of the Liberals as long as the war lasts. The Premier of New South Wales (Mr. W. A. Holman) has secured what looks like a safer shelter in the formation of a National Party, composed of a little more than half of the old Labour Party, and practically the whole of the Liberal Party. But in so doing he has burnt his Labour Party boats behind him. This drastic step Mr. Hughes has refrained from taking, and it will not be a matter for great surprise if, at the next elections, whenever they may be, he should make a determined effort to re-capture the Labour Movement from the hands of the extreme revolutionary industrialist section.

The split was bound to come. It was not merely because Parliamentary representatives had long been irritated into exasperation by the merciless heckling they have been subjected to at each annual P.L.L. Conference. But on the one hand Conference has of recent years shown an increasing disposition to dictate to its representatives in Parliament a detailed programme for the ensuing year, and on the other hand the latter have rebelled more emphatically against the idea of being treated as so many automata, and not as men with a mind and conscience of their own. The answer of the Conference to this has been that plenty of scope is left for personality in the demand for skill and wisdom in pushing the party's programme through Parliament, and that when men's consciences cease to square with the platform of the movement they should quit. But what Conference ignored was that these men were elected by the people on a certain platform, and Conference was taking it upon itself to alter or add to that platform from year to year, without regard to the wishes of the electors as a whole.

With the domestic squabbles of the Labour Party, or any other political body, the Church has no concern. She is only called upon to take sides as in this present war, when moral issues are involved. Whenever, for example, there is an attempt to push the claims



## English Church Notes.

## Guild of Power.

An interesting proposal for the establishment of a Guild of Power has been made by the Rev. A. Wellesley Orr. Every parish has its chronic invalids, many of whom long to be able to do something for the Master, and bemoan what they think is their uselessness. The "Guild of Power" is designed to open to them an avenue of real service—the service of intercessory prayer on definite lines. Here are some of the suggested rules of the Guild:

1. Only men and women who are laid aside, with the prospect of a long illness or permanent ill-health, can become members.

2. Temporarily sick communicants may become associates for the period of ill-health.

3. The members will, by the conditions of membership be regarded as specially chosen by God.

4. Power-providing prayer is their sphere of work.

5. The clergy will keep them supplied with the list of subjects upon which the parish requires their intercession.

6. A special organisation or worker will be allotted to each member that special prayer may be concentrated upon such.

7. The members will communicate monthly, if possible; their Communion will be named at the next celebration afterwards in church, so that their prayers may be gathered in with those of their church, and their fellowship with the congregation maintained.

## National Mission

The National Mission of Repentance and Hope was inaugurated in East London on Saturday afternoon by a meeting in Victoria Park, at which 300 churches were represented, and which was addressed by the Bishops of London and Stepney. There was an attendance of about 10,000.

On September 13 and 14 the Bishop of Manchester conducted two "Quiet Days" for his clergy in preparation for the National Mission. There were nearly 1000 clergy present in response to their diocesan's invitation. In one of his addresses the Bishop spoke of the power of the Holy Spirit as a necessary equipment for the work of the Mission. Three things hindered that power from being obtained: The insincerity that does not desire it; the unbelief that says I do not credit it; and the self-conceit that says I do not need it.

The high-water mark of earnest feeling was reached at the second afternoon session, when the Bishop spoke of the duty of seeking the lost. Four principles were emphasised: The danger of forgetting the absent,

the dulness of Christian life without evangelism, the sufficiency of our resources, and the appeal of the Father's love. Very searching were the Bishop's questions. "To some of you," he said, "this Cathedral is hallowed ground. These walls heard your ordination vows; among them this, to bring back the lost. What place has seeking had in our ministry?" "I have rebuilt my church, increased the endowment, put in a new organ—Yes, but what about the lost. Adorn the House of God, but remember, one lost soul converted is worth all the organs and reredoses in the universe." "The claims of the saved may be, and should be, postponed to the claims of the lost."

In connection with the National Mission the Archbishop of Canterbury has addressed a personal call to the people as follows:—

England is fighting a great war for the cause of truth and honour. The greatest victory will not be won if it is our earthly enemies only who are defeated. Among us at home the forces of sin and ignorance are mighty. You were pledged at your baptism to fight manfully under Christ's banner against them. Through the National Mission of Repentance and Hope, we in Christ's name call upon every English man and woman to strike a blow at Christ's enemies. This is the victory that overcometh the world, even our faith.

## Disabled Heroes.

In September a Sunday night offering at the Manchester Cathedral was given in aid of the fund which is being raised to provide homes for Lancashire soldiers and sailors who have been disabled in the War. Bishop Welldon in his sermon said that for our soldiers and sailors who had shown such valour on land and sea no words of praise could be too strong. Those men stood out in bright contrast to the persons who had to be "combed out," searched for on race-courses or gambling dens, willing to let others bear the burden of War while they skulked and hid.

## War Laurels.

Rev. Arthur Edington, R.A.M.C., nephew of Canon Edington, of Katoomba, West Australia, has been awarded the Distinguished Conduct Medal. Though acting as a stretcher-bearer in Flanders, he has had a number of opportunities of administering the sacraments and otherwise attending to the souls as well as the bodies of the wounded. Recently he was mentioned in the despatches for gallantry under fire.

A V.C. has been conferred upon the Rev. William Robert Fountaine Addison, whose "most conspicuous bravery" is thus described: "He carried a wounded man to the cover of a trench, and assisted several others to the same cover, after binding their wounds under heavy rifle and machine-gun fire. In addition to these unaided efforts, by his splendid example and utter disregard of personal danger he encouraged the stretcher-bearers to go forward under heavy fire and collect the wounded." Mr. Addison is the second Chaplain who has won the V.C. during this war, the first being the Rev. E. N. Mellish, who was decorated last April.

The only chance that this world has of becoming a righteous world is by the contagion of the Christian men in it.—Henry Drummond.

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## A Well-known Clergyman.

Many of our numerous readers will recognise in the new rector of Berry, N.S.W., an old friend, the Rev. A. J. H. Priest, who has for some years been doing most important work in connection with the Revival movement in the Church. He has been conducting various conventions and missions



throughout New South Wales, and under God, has had no small share in the spiritual uplifting of the lives of many Christians. The prayers of numbers of the Lord's people will seek for him much blessing upon his ministry in the new sphere to which he feels that God has called him. We wish him "Good luck in the name of the Lord."

Thoughts on the  
Church Seasons.

23rd Sunday after Trinity (November 26).

## A KING SHALL REIGN.

As this is the last Sunday before Advent, the Collect, Epistle and Gospel for the 25th Sunday after Trinity are to be used. The Epistle (Jeremiah xxiii. 58) is evidently intended as a preparation for the coming Advent Season. It tells of a coming King. Its language is limited to the chosen people; the prophet seems only to have Judah and Israel in view but his message is capable of universal application. He says, "A King shall reign," under whom "Judah shall be saved, and Israel shall dwell safely." The characteristic of the King shall be righteousness. "This is His name whereby He shall be called the Lord our Righteousness." Looking back upon the past the prophet rejoiced in the great deliverance of the people from Egyptian bondage, but this was as nothing in comparison with the approaching

1st Sunday in Advent (December 3).

## HIGH TIME TO AWAKE.

return of the people from their captivity in Babylon. "The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land."

But for us Christians there is a more glorious prospect still. The Lord will come again for His own, He shall establish His kingdom, and, with greater glory than has ever yet been seen on earth, "a King shall reign" in righteousness. The question for us is, whether we are living as servants waiting for the coming of their Lord, whether from our hearts we can really utter the prayer of St. John (recorded in the Apocalypse), "Even so come, Lord Jesus."

St. Andrew's Day (November 30).

## READY OBEDIENCE.

St. Andrew was one of the two Apostles who first followed the Lord. Looking upon Jesus as He walked, St. John Baptist said to two of His disciples, "Behold, the Lamb of God, which taketh away the sin of the world," and they followed Jesus. One of them was Andrew, Simon Peter's brother. He was not only the first disciple, but also the first Christian missionary. "He first findeth his own brother Simon" and brought him to Jesus.

It is therefore only fitting that St. Andrew's Day should be the first Saint's Day of the Christian year. The Collect commemorates the readiness with which Andrew obeyed the call of Christ, and in it we pray that we may show a like ready obedience to the call of God's Holy Word. The Epistle (Rom. x. 9-21) emphasises the missionary character of the Christian religion. Men cannot call on a Lord in whom they do not believe. They cannot believe until they have been taught; they cannot be taught till messengers are sent to teach them. Hence the Church must never cease to evangelise, and within the Anglican Communion St. Andrew's Tide has been fitly observed for many years as a time of missionary intercession. The Gospel (St. Matt. iv. 18-22) is the narrative of the Apostle's second call, which took place nearly a year after that recorded in St. John. According to tradition St. Andrew suffered martyrdom in Patras in the Morea. The cross on which he suffered was shaped like an X, and as St. Andrew is the Patron Saint of Scotland his cross appears on our national flag, intersecting the cross of St. George.

## OUR HEROES' GRAVES.

Those whose dear ones have fallen in action will be comforted to know that a special department of the War Office has been created to care for and preserve the identity of the graves of British officers and men. Units were established for this purpose in France and Belgium shortly after the battle of the Marne, in Egypt and Salonika recently, and an officer has now been despatched to Mesopotamia.

## THE EFFECTS OF FOG.

A good story was told by the British Chairman at the close of the great Shanghai Missionary Conference in 1907, when men of all schools of thought were drawn together by the bonds of common work. "A man walking in a fog thought he saw a wild beast in front of him; he came a little nearer and saw it was a man; he came nearer still and found it was his brother."

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## The Story of Job.

(By a Grand Fleet Chaplain.)

From the highest to the lowest of us we are all in the same boat; not merely literally—though we should call this a ship, not a boat—but also in the metaphorical sense. From the admiral down to the dusty boy—whose more high-sounding official title is ship's steward's assistant—we all suffer identical inconveniences, the unavoidable accompaniments of the naval service. I need not dwell on the unpleasant fact that even the highest rank does not confer immunity to mal de mer; sufficient for present purposes to emphasise the fact that we all get exactly the same amount of leave.

The ship was favoured by the Olympians with the rare gift of a whole week's leave not very long ago. And in the special train that raced merrily westwards sat the admiral in a reserved first-class compartment, as happy as a boy let loose from school; also, in a third-class carriage in the after-part of the train, along with nine of his mess mates, sat Job Rossiter, O.D. (which, though you would hardly guess it, stands for ordinary seaman). Job was performing the extremely difficult feat of playing "Keep the home fires burning" on the mouth-organ while his cheeks were crammed full with ham sandwich. He had been rated only the previous day, having then reached the age of eighteen years, and he was going "On Leaf." So he, too, was happy—as happy as the admiral.

Now, it happened that Job Rossiter, O.D., and the admiral were inhabitants of the same village; the admiral being, in private life, the squire of the place. And at the big house there lived a pretty twenty-maid, named Emmeline Pettigrew, with whom our Job became acquainted during his brief leave, and so great was the mutual attraction that he even went to the length of walking out with her on two occasions.

Then came the sad return from such pleasant dalliance, and the postal officials had one more pair of correspondents to add to their labours.

"Do you know I have taken quite a liking to you," wrote Job, in a moment of effusiveness. He was a cautious lad by nature. He then proceeded with the more prosaic statement that he would like a "parcel" from time to time, and suggested an exchange of "pothoes," which are not, as you might perhaps think, gardening tools, but merely counterfeit presentments of the absent object of affection.

Emmeline Pettigrew, however, while as modest as she was pretty, belonged to that resourceful class of people who think the world will go round all the better if you give it a push. Who says that women has no part in love-making? In her reply letter she suggested that she and Job should become engaged.

This was taking matters too much at the rush for our shy and cautious Job. "I think we are both of us much too young for that sort of thing," wrote back the judicious youth.

Then all the trouble started! After a

fortnight's silence Emmeline wrote to say that she was going with a sergeant home on leave from the Front, and that he was very anxious for her to become engaged to him.

Do you know, I even have a tiny doubt whether there really was a sergeant at all! Such is the depravity of the female heart that—well, perhaps I may be wrong, after all.

Job, though, entertained no doubts on the subject, and naturally—you know what men are—the great over-mastering desire of his life from that moment was to become affianced to Emmeline.

He wrote and said so. But she, from some motive which I shall not attempt to analyse, would have none of him.

Sudden downfall of Job. He was adrift from his watch three times in one week. He disobeyed the orders of his petty officer. He had to muster his bag on account of glaring deficiencies in his kit. He was insolent to the officer of the watch when taken before him to answer for his misdeeds. In short, he took a headlong plunge down the road to ruin.

Commander's report; captain's report. Number ten punishment. Cells. More cells. Even the captain, wise man as he was, could make nothing of him.

Up before the captain again; and this time Job, apparently on the point of bursting into tears, requested to be allowed to see the admiral.

An unusual request, indeed! But then you don't know our admiral. The interview was granted, and what took place at it I can only guess.

I rather fancy that the admiral's wife was told off for a job—the job of bringing young Emmeline to her bearings.

At any rate, I gather that the affairs took a satisfactory turn. Job is all smiles these days. "The admiral has ackshally promised to let us be married from his house," he told me, "and to give Emmeline away himself as soon as I get rated leading seaman!"

Job is once more the smartest fellow in his division, and looks forward to being rated A.B. before the year is out.

## "WHO LOVED ME."

Three blessed sunbeams, gilding all I see;  
Three tender chords, each full of melody;  
Three healing leaves, balm for my agony.

## "Who?"

He loved me—the Father's only Son;  
He gave Himself, the precious, spotless One;  
He shed His blood, and thus the work was done.

## "Loved"

He loved, not merely pitied. Here I rest;  
Sorrow may come, I to His breast am pressed,  
What should I fear while sheltered on His breast?

## "Me."

Wonder of wonders! Jesus loved me—  
A wretch, lost, ruined, sunk in misery!  
He sought me, found me, raised me, set me free.

My soul, the order of the words approve—  
Christ first, me last; nothing between but love.

Lord, keep me always down—Thyself above!

Trusting to Thee—not struggling restlessly.  
So shall I gain the victory:  
—yet not I, but Christ, who loved me.

## Personal.

The Rev. John Howell-Price, of St. Silas' Rectory, Waterloo, N.S.W., has been officially advised that his fourth son, Lieut.-Colonel Owen Gleadower Howell-Price, died of wounds on the 4th inst. As a captain, the deceased soldier was awarded the Military Cross for conspicuous gallantry at Lone Pine, and was decorated personally by the King at Buckingham Palace. He was one of the youngest lieut.-colonels in the British army, having been born at Kiama 26 years ago. He went away with the 3rd Battalion in October, 1914, as a second lieutenant, and was promoted on the field to lieutenant, then to captain, major, and lieut.-colonel. The official record relating to the honour conferred upon him says:—"He showed the greatest bravery in leading an attack, frequently rallying the men under heavy fire, and restoring order at critical moments. He killed three Turks with his own hands."

A University Prize in the department of economics has been established in memory of the late Arthur Wellesley Oakes, M.A., son of Archdeacon Oakes, of Bathurst.

Rev. W. E. Burkitt, of Newcastle diocese, writes cheerfully to his friends in West Maitland that he is well and actively engaged in work amongst the men encamped on Salisbury Plain.

We are glad to hear that the Lord Bishop of Grafton was well enough to give the address at a Mothers' Union Service held last week at St. Andrew's, Wahroonga, N.S.W.

Bishop Mercer, who occupied the see of Tasmania from 1902 to 1914, has been appointed to a canonry in Chester Cathedral by Bishop Jayne.

The Bishop of Newcastle has received word that his son, Sergt. Hubert Stretch, has been wounded in action in France. His son, Lieut. Noel Stretch, has been transferred from the Army Service Corps to the charge of a machine-gun section, 18th Inf. Brigade, B.E.F.

The Rev. F. A. and Mrs. Crawshaw having resigned from the Mission, left Norfolk Island in the "Southern Cross" to take up work in New Zealand.

We regret to learn of the illness of the wife of the Bishop of Gippsland.

We hope that Mrs. Pain will make a speedy recovery.

Two sons of clergy of the diocese of Newcastle are prisoners in Germany; a son of Canon Wright, of Merewether, is a prisoner in Westphalia, and Hugh, son of Rev. W. J. Ritchie, is imprisoned at Ruthleben.

The Bishop of Tasmania has (according to the Hobart "Mercury") notified Archdeacon Whittington that at a meeting of the board held during the recent session of the General Synod of Australia at Sydney he was unanimously elected honoris causa a Fellow of the Australian College of Theology. The Archdeacon was unable to attend the meeting of General Synod because of a severe attack of jaundice, from which he is still suffering, and which will entail, the doctors fear, an operation for the removal of an internal obstruction as soon as the patient is strong enough to bear it.

The Bishop of Bathurst has been elected a Fellow of St. Paul's College, in the University of Sydney, to fill the vacancy created by the resignation of the Bishop of Newcastle.

Mr. Frederick J. Knott, organist of St. Peter's Church, East Melbourne, has been accepted for service by the Defence Department, and Mr. William Burrell has been appointed organist in his stead.

In the Rev. M. E. Griffith, Curate of Christ Church, Brunswick, a very promising young Anglican Clergyman has gone to the front as a continuous Chaplain. Mr. Griffith is a Melbourne University scholar, who obtained his M.A. degree in 1914, the year in which he was ordained Deacon. While at Trinity College he won the Dialectic Society's medal for oratory and essay writing. This year he won the Orient Scholarship. At the close of the war he intends to read for his B.D. degree at the London University.

We regret to learn that the Medical Board of the Foochow Mission has ordered Miss Newton to return to Australia on extended furlough.

Miss Crome, of the Roper River Staff, passed through Sydney en route for Melbourne on the 1st November. She will return (D.V.) to the Roper River early in the New Year.

Under the direction of C.M.S. of N.Z., Mr. Broome Smith is visiting the Parishes of the Diocese of Auckland.

Miss Louie Hunt, Dip. Ed., of St. Hilary's, Kew, has been accepted by the Committee of the Ladies' College, Colombo, under the short service system, to assist in the educational work of the College. Miss Hunt leaves Melbourne, (D.V.) on December 26th.

The Principal of Moore College has recently heard from the Rev. J. V. Patton, Vice-Principal, who is now acting as Chaplain in the firing line in France.

The Rev. F. Brammall is engaged in deputation work in Tasmania until the end of the year.

Friends of the Bush Brothers, Dubbo, will learn with sympathy and sorrow of the death in action of Chaplain R. D.A. Harvey, formerly of Dalgety & Co. Ltd., and Secretary of the New South Wales Brotherhood. He was the son of a Scottish clergyman, and went back to England some three years ago to study for Holy Orders.

Rev. J. H. Kittle, late of Hobart, was welcomed last week at Camden (N.S.W.), where he is going to assist the Rev. C. J. King, at St. John's.

Rev. H. W. Klingender, for several years past Vicar of Mangaweka (Diocese of Wellington), takes up his duties at Whakatane (Waiau) during this month.

The Rev. E. K. Mules, Vicar of Little River, and son of Bishop Mules, of Nelson, has been offered and has accepted the cure of St. Andrew's, South Canterbury (N.Z.), in succession to the Rev. L. C. Brady, who retires after thirty six years' faithful service.

Rev. R. K. Collisson, of St. Crafer's (S.A.) has received the sad news that his son Frederick has been killed at the front. His is the twenty fourth name on the Roll of Honor of sons of Australian Clergy who have given their lives on Imperial Service.

The death is announced of Mr. K. L. Murray, who was a member of Synod and of the Council of the Melbourne diocese in three episcopates. He was always ready to undertake special work, and in 1910 he was elected to a lay canonry by Synod.

The Rev. W. Newmarch is in a hospital, Darlington Road. He had successful operations last Wednesday week for three serious internal complications. Dr. McCormick and the other medical gentlemen in charge report favourably to date. Rev. Canon Alldis, with whom Mr. Newmarch worked several years in the Parish of Molong (Bathurst Diocese), is taking the duties of St. Oswald's, Haberfield (Sydney), during the absence of the Rector (Mr. Newmarch).

The Bishop of Wellington (Dr. Sprott) has received news by cable that his eldest son, Lieutenant M. W. C. Sprott, was wounded by shell in France on September 15, and is now in Reading War Hospital. He volunteered just two years ago, and received a commission as 2nd lieutenant in the 9th Norfolk. Recently he was made battalion bombing officer. This is the second time he has been wounded.

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## Mr. John Kent.

Were it not that he was prepared for the change and that such swift departure was in entire accord with his earnest and oft-expressed desire, the passing of John Kent into the presence of his Lord and Saviour on Wednesday evening, November 15, happened with an appalling suddenness.



When his wife died thirteen years ago, Mr. Kent was left with two step-daughters, between whom and himself there was devoted attachment. One, Miss Clayton, received her home call in 1913, and the other, the wife of Mr. E. H. Sully, died a few months ago after a lingering illness, which enacted much suffering, and keen distress to her relatives and friends. Only a few brief months of waiting,

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November 24, 1916.

and he himself attained a complete consummation of his desire for an early and speedy summons to the heavenly Home.

During that brief waiting time Mr. Kent did not sit with folded hands and nurse his sorrow. He forthwith applied himself, as of yore, to the exacting claims of his professional work; and, in order that he might be free to attend, in the evening, religious and philanthropic meetings, he left his charming home at Wahroonga and took a furnished house in Onslow Avenue, Elizabeth Bay.

It is a happy and pathetic fact that at the moment of his death Mr. Kent was strolling city-wards, with Mr. Sully, purposing to attend a meeting for prayer at the Y.M.C.A. Of that Association Mr. Kent had for many years been an active member and of late years its President. Nor was he a mere figurehead. Mr. Kent threw himself with unabated vigour into his Presidential work, manifesting an intense conviction of the adaptability of the Y.M.C.A. for ministering effectively to the temporal and spiritual needs of men.

On a par with his work for the Y.M.C.A. was the keen interest Mr. Kent exhibited for the New South Wales Church Missionary Society, of which for many years he had been, and was at the time of his death, Honorary Treasurer.

Very fittingly on Friday the 17th November, were Mr. Kent's remains borne to St. Andrew's Cathedral en route for the Cemetery at Rookwood, where his wife and infant son and Miss Clayton had been laid to rest.

Mr. Kent had been a lay Canon of the Cathedral, and in the Chapter House hardly he had for many years taken an active and influential share in Diocesan, Provincial and General Synods. Moreover, in earlier days, he had been a resident in St. Andrew's Parish and had conducted a Bible class for young men, many of whom, filling important positions to-day in both Church and State, bear glad testimony to the spiritual help they derived from his example and teaching.

To these and other varied activities His Grace the Archbishop made brief reference in his address, at the Cathedral service, which was based on the words in Hebrews xiii 7 and 8, "Whose faith follow, considering the end of their conversation; Jesus Christ the same yesterday, and to-day, and for ever."

The inspiration derived from these words, the Archbishop said, would account for and explain the dominant note in John Kent's invaluable and life-long service in all movements having for their object the uplifting and betterment of mankind.

A genial, kindly, warm-hearted man has passed from us. A devout man, and one that feared God. A deeply-attached member of our Church. An able and energetic worker, who can be ill spared in the stirring and momentous times in which we live. We thank God for His grace manifested in the life and work of our departed friend.

## Our Melbourne Letter.

(From Our Own Correspondent.)

Ridley College has been to the fore with a Sale of Gifts in aid of its Maintenance Fund. Evangelical Church-people need to be constantly reminded of the work of the College and its needs. For two reasons, as was pointed out at the Caulfield Grammar School last Saturday week; that the finances might not be allowed to drift. Annual subscribers of generous amounts are needed if the College is to be maintained. They may at any time be sent to Mr. Buntine, or to Mr. Hannah, the Hon. Treas. at the E.S.A. Bank, Melbourne. Never was a supply of adequately trained evangelical clergy more in request, and this supply is vital to the well-being of the Church. The other reason for remembering Ridley is that all its friends should pray the Lord of the Harvest to send forth labourers into His harvest field. Personal work and influence is wanted to look for and persuade likely candidates for the sacred ministry to enter the College. About six men from the College are to be ordained this year. These gaps must be filled, and additional men obtained, and this at once. The Clergy could not do a better service than

voice this need and call in their sermons the coming Advent.

A rather unusual article appeared in the "Argus" on Saturday last appealing for the open church. The recent "go to church" Sunday was criticised on the grounds that it demanded that people should all come to church at one time. If they wanted to go in and worship by themselves during the week they found most churches fast barred against them. The Anglican Church is credited with having a few of its churches open all the week. It is time that the rule was established that all should be open, and that our people should be educated to make more constant use of their church as a sanctuary from the noise and bustle of the week. The sooner we are rid of the idea that religion is something to be put on with one's Sunday coat the better. The leader writer condemns what he calls the decadence of modern Protestantism, which holds that "a man cannot worship God except when there is a crowd round him and some other man talking to him—silence, the greatest possible help to worship, is never allowed when the people are worshipping." With a touch of irony he suggests a way out for the worshipper who longs for a period of silence in public worship. "Many prayers and many sermons are of such a nature that the practiced worshipper can avoid listening to them, can sink into his own thoughts, can wrap his soul in silence, and have a little quiet worship by himself while the noise is going on around him!" He has a tilt at the Nonconformist. "The one thing they dislike is silence, and the next most disliked thing is a building that looks like a church." He insists that "it is quite possible to worship without a crowd or a choir, without an organ or a preacher." All this is very true and good to hear from a secular newspaper, but private meditations and worship cannot take the place of united praise and prayer, unless we are to forsake the corporate ideal of the One Body in Christ and return to a discredited individualism in religion.

## The Missionary Enterprise.

Progress in Uganda.

The ideal before all missionary societies—constantly kept in view by the C.M.S.—of raising up native Churches, which shall govern, support, and extend themselves, depends for its attainment upon the Christians in the mission field passing on to others the tidings of the Saviour Whom they themselves have come to know and love. The rapid progress of the C.M.S. Uganda Mission in Central Africa, where there are now 14,000 adherents, has been due to the grasp by the converts of the primary duty of a Christian. In Kavirondo, for example, where missionary work goes forward by leaps and bounds, the zeal of the converts at Butere is said to be mainly responsible for the growth which has taken place there. Thus, two mission school boys approached the chief of their village and suggested that they should have a little School Church; the chief approved; a building was erected; a couple of lads, one a Muganda and the other a Muhanga, attending the school at Butere, went to live at the place; and soon they had more than thirty pupils in the school they held daily, and a congregation of ninety persons at the Sunday morning services. And, again, a young man, baptised at another station, returned to his friends at a place forty miles west of Butere, began teaching the people, and soon gathered together a congregation too large for the Church, holding 200 persons, which he built.

### A Clever Missionary.

It is proposed to place a memorial brass in memory of the late Rev. Rowland Bateman (C.M.S. missionary in the Punjab from 1868 to 1902) in the Church at Narowal, which he helped to build with his own hands. When building the Church, Mr. Bateman met with a difficulty which he turned to advantage. A correspondent writes in the "Civil and Military Gazette" of Lahore: "When Mr. Bateman wished to commence building, the brickmakers of Narowal refused to supply him with bricks at any price. He looked about and found that in burning their bricks they used the refuse sweepings of Narowal, and that they were paid by the authorities of the town to remove all the rubbish. He accordingly sent in an offer to keep the town clean without payment if he might have the rubbish. His offer was accepted, and he organised a staff of sweepers. The brickmakers could not make bricks without this material, and they had to do to him and buy the rubbish at his price. Next year they sent to the authorities an offer to pay for the town sweepings, but Mr. Bateman had forestalled them with a larger offer, and once more they had to buy from him. This went on for some years, but finally they made a big advance in their offer to the town and got the contract, for Mr. Bateman had by that time got all he wanted in the way of bricks. It was a useful lesson to the brickmakers. If they had been civil at first they might have made a moderate profit out of their bricks, but as it was, the building of the Church was paid for out of their pockets."

### A Christian Soldier from Ceylon.

In connection with the forward movement of the Allied Armies on the Western Front on July 1, a contemporary gives the following extract from a letter of a soldier who had come from Trinity College, Kandy, one of the C.M.S. educational institutions in Ceylon: "All this stress has taught me one great thing, and that is, our Almighty Father is with us always and everywhere. All this stress has strengthened my faith. Just before we climbed over the parapet, these few lines gave me tremendous courage:—

"Absolutely tender! Absolutely true!  
Understanding all things, understanding you  
Infinitely loving, exquisitely near,  
This is God our Father,  
What have we to fear?"

### Roper River

The Rev. H. E. Warren, of the Roper River Mission, wrote respecting a recent visit by Captain Walker in the boat of the London Missionary Society, known as the "Goodwill":—

"There is one thing concerning the visit of the 'Goodwill' that I must remark on, and that is the effect of that visit upon our children here. This wonderful effect was brought about mainly by the crew, which consisted of two boys from Mapoon Mission and half a dozen from the Torres Streets Islands, and every one of them a professing Christian. Certainly the Captain (Captain Walker, of the L.M.S.) addressed the natives in camp and our children in service, and gave them much to think of in language they could easily understand, but the whole crew simply lived among our boys for four days and nights, and were continually witnessing for the Saviour and talking of Him to our boys in a way that no white man could imitate. They gave our boys texts and little presents and always came to our evening prayers, and once or twice even stood up among the crowd and gave a personal testimony of their past and present lives, and to crown it all five of them knelt with us at the celebration of the Lord's Supper. It made a very deep impression on our Station, and I hope it will be a very lasting one. Please pray much that such may be the case. The boys here are striving hard to copy those of the crew in many ways, especially in the matter of respect."

The 112th Annual Report of the British and Foreign Bible Society has just been published. In spite of the War, last year's issue of Bibles, or portions of Scriptures, reached the enormous total of 11,059,617, being an increase of 897,000 copies on previous years. It is interesting to note that the Society's issues of the Scriptures in English last year exceeded 2,700,000 copies, just double what they were two years ago. "Nearly all these additional books have gone into the British soldier's knapsack or the British sailor's ditty-box."

November 24, 1916.

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## EDITORIAL NOTES.

All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 84 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

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

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

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## The Church Record.

NOVEMBER 24, 1916.

## INDUSTRIAL UNREST IN AUSTRALIA.

A tremendous amount of thought is at the present time being focussed upon a problem, the solution of which will lead to the most important results in our national life. We are fast arriving at a condition of things in our social life which can only be described as chaotic, and it seems to us that an opportunity is being given to the Church of God to manifest the strength of her resources for the regeneration of the social organism. Among the many causes that have led to the accentuation of this problem is one that offers a suggestion for the solution of it. There is probably no crowded area in the Commonwealth to-day which did not once, within the memory of many of us, number among its denizens some of the front rank families of the State. There were large properties there with plenty of air space and beautiful gardens. There were also in the immediate environs people of poorer classes who belonged to the same town, worshipped in the same Church, knelt at the same Holy Table, and generally respected and were respected by the wealthier folk who knew them, and whose lives were more or less in touch with theirs.

The gradual growth of population has led to the overcrowding of the district. The more favoured ones have felt the pressure and have gradually left the surroundings that were becoming more thick with life. The gardens with their beauty and air space have given place to bricks and mortar. Greed of gold, or necessity, has led to the crowding and overcrowding of the

erstwhile beauty spots with tenements for the labouring classes or places of business. There is now practically nothing lovely, but all is drab and ugly. The former so-called better-class population are living out in more delightful places with others of their own ilk, and the poorer ones remain behind, crowded together, living their own life, severely separate from the life of those who live in the more congenial surroundings. With some of the older hands there remain many happy memories of the past and grateful recollections of the people who used to live in the big houses with their gardens. But to the great general mass the suburb-dwellers are a people practically unknown. Their lives never touch, except perhaps in some business relationship which does not always convey a happy impression. These two great classes of our community have practically no knowledge of each other. Only by the hearing of the ear, or sometimes the seeing of the eye, but in few cases by the feeling of the heart, is there some distant acquaintanceship, the impressions of which are, in the majority of cases, not very tasteful. To-day they live in almost opposite camps because of their practical ignorance of each other, with little sympathy or mutual interest. A class consciousness is rapidly taking possession of their mental atmosphere, and the result will be a cleavage as complete as that which exists to-day between ourselves and our German foes. Silent and subtle forces have been sedulously at work in order to bring about this disastrous state of affairs. Men with grievances, sometimes real, sometimes fancied; other men with evil intentions have been, for years now, indoctrinating and influencing the minds of the working classes with ideas, very often most unjust and suicidal, against the other classes of our community-life. Not only here in Australia, but throughout the civilised world, have these forces been at work, making for the disintegration of all social life, and designedly leading on to an Armageddon in which we should not have nation against nation in deadly warfare as at present, but a more deadly and horrible civil warfare in everyone of these lands between the two great classes into which willing or unwilling our social life has been divided. Certainly the conditions of modern life have helped these disintegrating forces and accentuated the division. There is to-day in our midst little trust and scant sympathy.

This is the great social problem of our time, and we are fools indeed if we go on day after day and year after year without the most strenuous thought for its solution. It is only ostrich-like foolhardiness to keep sitting in our separate water-tight compartments, in many cases nursing in our hearts resentment one towards another. A common love of country, of humanity and of God should force us to consecrate ourselves to the unravelling of this tangled skein of our social life. There is but small hope that the unconsecrated mind and heart of man will ever solve this problem. The present War shows beyond all doubt the bankruptcy of our unredeemed human nature. The selfish motive may operate for a while, but the time soon comes when man is again proved to be a liar, and disillusionment follows with more disastrous loss of trust.

The conditions existing to-day in the

so-called Labour classes is only too clear a proof that this selfishness and mistrust in nearly all relationships of life are absolutely rampant.

Consequently we believe the solution lies with the Christian conscience; and it is interesting to find that practical schemes are being thought out in which an awakened conscience, truly consecrated to the Great Master's cause, may be able to co-operate with others of similar character for the amelioration of the present undesirable conditions of our social life. But we believe that the way to solution is only to be found through the painful and slow method of sympathetic contact of life with life. Mistrust, the great obstacle to any true social life, must be broken down; and that can only be done by sympathetic contact between the lives which are not understanding each other because of their present separateness.

It is not always easy to be wise after the event. The event has come to pass, to a large degree, because the gospel of comfort and pleasure has overclouded the gospel of the Cross. If the gospel of the Crucified had been more really the actuating principle of Christian lives, there would have been a less complete exodus of the followers of the Crucified from just that sphere of activity which the Master and Exemplar definitely chose for Himself, and which to-day is crying out for sympathetic and loving Christian service.

We have been, as a people, sowing the wind of selfishness in its more subtle phases, and we are now reaping the consequent whirlwind of social disorder and discomfort of mind regarding present and future. We have been accepting worldly standards for our life, both social and commercial. Through every class of life the Christian has been letting the desire to live in nice places, under nice conditions, and among nice people, rule his life; and the great ideal of Christ, the ideal of service, has been allowed to remain in the background. We have been choosing for comfortable resting-places and not for useful spheres of service for the Lord's sake. We need to read over again the story of our Master's life, to study on our knees before God what Henry Drummond has well called "the Programme of Christianity." "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor, He hath sent me to heal the broken-hearted." We need to take to heart the warning of the Christ, "If any man will come after me, let him deny himself and take up his cross daily and follow Me." And then in simpler trust and consecration we must accept His invitation, "Follow Me and I will make you to become fishers of men."

We have by no means discharged our obligation to the masses of our land when we have dropped our half-crown into the offertory plate or bag for some Home Mission object, or paid our cheque, liberal or otherwise, into some philanthropic fund. The Incarnation of Jesus Christ our Lord teaches and demands the consecration of the self to this work for any opportunity of service the Holy Spirit may show us.

It seems absurdly clear that the present conditions of life were bound to make for the flabby kind of Christianity which disgraces the name of Christ to-day. The Christian whose service is limited by his own choice is bound to deteriorate in his Christian character and strength. And surely

it is abundantly evident that in many a suburban parish to-day there is practically little for Christians to do. Their spheres of service are so contracted from the parochial standpoint. But we are saved to serve; service is the great object of the Christian life. On no occasion, in the Gospel record, did Christ bid any man to follow Him for salvation—it was always for service. What, then, is that life going to do, which finds no opportunity for service, full service, strenuous service in the following of the Christ?

Are not the conditions of our social life and the claims and needs of the Christian life pointing along the same line? We must enlarge our sphere of service. We must be willing, aye, and wishful, to undertake work for God, and service for our fellow-man in such a sphere of activity as will call forth the highest within us wherever that sphere may be.

The denser masses in our city parishes, for the most part out of touch with God and in many cases slaves to vice, would seem to provide sufficient opportunity for all the surplus energy of the Christians who live under more favoured conditions. It might be well, in every such place, to form a Guild of Service, in order that the sympathy and love of Christian men and women might be brought into living touch with those living in the drab circumstances of city life.

There is sufficient Christian service available, if only it were called forth and carefully organised, to provide quite an army of well-equipped Christian workers for every crowded centre of our nation. Such a service would do much to abolish the ignorance and misunderstanding that prevail on both sides; would conduce to the restoration of harmony throughout our national life; would tend to remove prejudice against the Church; and would give the world a practical demonstration of the power and love of Jesus Christ.

Such a service, out of love to the world's Redeemer, would uplift Him before the eyes of the men of that world in such a way as would compel their wonder and, in many cases, win their allegiance.

The call of such service is clamant and clear; but the response to the call will not be easy unless and until we are willing, quite whole-heartedly, to follow the Christ Who "made Himself of no reputation," or (as the Greek literally means) "emptied Himself," in order that He might become the world's Redeemer. We Christians need to revise our values of life and the things of life at the foot of the Cross, and then, in the spirit of the Crucified, to literally give up ourselves, out of a con-

suming love of Him, in lowly service to the poor and needy ones of the earth whom He loves, and for whose redemption He gave His life in death.

## The Church in Australasia.

## NEW SOUTH WALES.

## Church Missionary Society.

**Summer School.** The Summer School of the C.M.S. will be held at Wollongong 6th to 13th January next.

**Missionaries in German East Africa.**—A cable has been received from our Acting Secretary of the Mission in Uganda, sent recently from Kambala, saying that all the fourteen C.M.S. missionaries in German East Africa are safe at Tabora. It will be remembered that the newspapers have already reported that a Belgian force operating from Lake Tanganyika occupied Tabora on or about the 19th September.

The fourteen C.M.S. Missionaries who have been interned in German East Africa are Archdeacon and Mrs. Rees, Rev. D. Deekes, Rev. and Mrs. J. H. Briggs, Rev. and Mrs. E. V. Doulton, Rev. Dr. T. B. R. Westgate, Rev. S. J. King, Mrs. Prichthall, Misses M. A. Ackerman, E. Forsyth, F. L. Mellows and K. Miller.

## SYDNEY.

## Diocesan Synod.

Synod is to meet on Monday, December 4. The Chapter House, which in its enlarged state was used for the first time by General Synod, will probably be completely finished, and should prove a most comfortable place for the deliberations of Synod. This will be Sydney's jubilee Synod and there is a motion on the business-paper in the name of Archdeacon Boyce for the consideration of the question of fittingly celebrating the occasion.

Four ordinances, dealing with property in as many parishes, will be submitted for consideration. But the item of chief interest and likely to provoke the most lively discussion is the consideration of the Moore Bank Estate Income. A startling motion appears in the name of Rev. E. Owen, "That in the opinion of this Synod the division of the Diocese is a matter of urgent and immediate necessity." Synod is not likely to take this question very seriously, as the matter has, as far as we are aware, never been brought forward at any gathering either of clergy or laity, and certainly is not a subject of current talk. A motion that is sure to arouse real interest stands in the name of Rev. S. M. Johnstone, and urges Synod in view of the unique spiritual opportunity presented by war conditions, and of the gravity of the Church's post-war problems, to appoint "a commission of investigation to enquire into the condition of the Church generally in the Diocese, and in particular with regard to the sufficiency, support, and spheres of activity of the Ministry." Certainly a most interesting Synod can be anticipated, and we trust a useful, inspiring and harmonious one in these days when men should think only of standing shoulder to shoulder, to the very utmost that principle will allow, in the interests of the advancement of the Kingdom of God and the fighting of the forces of selfishness and devilism in the world.

## Missionary Intercession.

A special Service of Intercession is to be held in the Cathedral on Monday, the 27th inst., at which short addresses will be given by the Revs. J. A. Pattinson, M.A., and H. S. Begbie. The Service will be inspirational in character, and it is hoped that it will receive the warm-hearted support of the clergy of the Diocese, who are invited to be present in their robes. The clergy have been asked to preach on Sunday, the 26th, on Foreign Missions and their claims upon the Church.

## Moore College.

The Annual Re-union of Old Students has been arranged to take place early in December. The College term ends on December 16.

## College of Theology.

The Very Rev. the Dean of Newcastle, the Principal of Moore College, and the Principal of Ridley College, Melbourne, have been elected Fellows of the Australian College of Theology.

## Deaconess House

The new buildings are almost complete, and arrangements are being made for the official Dedication and Opening to take place in Synod Week, on December 6, at 2.30 p.m. The Archbishop is to dedicate the building, and Mrs. Wright will perform the opening ceremony.

The building contains a lecture hall and accommodation for about 15 inmates. The total cost will be about £5000, of which nearly £3000 has been provided.

## Sydney Church of England Grammar School.

At the last Speech Day, Judge Bachhouse, who presided, mentioned what now appears to be the most urgent need of the School, that is, an increased area for playing fields. This want has long been felt, and many attempts have been made to acquire suitable land, within reasonable distance of the School, but no proposal so far has been found practicable, for, in the first place, there are few open areas of suitable dimensions in the North Sydney district, and, in addition, such as there are have generally proved quite unsatisfactory, by reason of broken, rocky and steeply-sloping surfaces.

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November 24, 1916.

an area, which, though not ideal, chiefly on account of distance, is, at any rate, possible. For its purchase a large sum of money is required, and, thanks to the prompt and generous assistance of Mr. W. F. Ogilvie, of Ilparan Station, Glen Innes, a good start has been made. At the Speech Day already referred to Mr. Ogilvie opened the subscription list with a promise of £50, and a further offer to raise this to £100 if four other donors of similar sums are found. The School is aware that in times like the present gifts of £100 are not lightly made, but as the community directly interested is a large one, it is hoped that Mr. Ogilvie's challenge will be taken up before long. The following subscriptions have already been given or promised:—Mr. W. F. Ogilvie £50, Mr. A. M. Eddy £10, Mr. and Mrs. T. Honnor £25, Mr. J. R. Carey £40, His Honor Judge Backhouse £12 10s., Mr. Randall Carey £10, the Headmaster and Mrs. Purves £50, Joyce Purves £1 1s.

The Chapel.—Two brass tablets have lately been placed in the Chapel. These are gifts from the relatives of Lieut. B. G. C. Simpson, R.H.A., who died from wounds in Flanders, and of D. C. Sturrock, Sergeant 5th Reinforcements, 13th Battalion, 4th Brigade, who fell in action at Gallipoli. A Memorial Window to the late Capt. B. C. A. Pockley, the first Old Boy of the School to give his life in this War, is now under construction, to be presented by Dr. Antil Pockley and other members of the family. Immedi-

ately after the Chapel was built, the Council obtained from Mr. Walter Carter a complete scheme for stained-glass windows, so that it will be possible to add windows at any intervals of time and yet preserve a general harmony of tone and design. It is hoped that, at the end of the War, the large East Window may be filled with stained-glass, as a general memorial to all Old Boys of the School who have gone to the War, both those destined to come back to their homes and their School in happier days, and those over whom, as over no fewer than 35 already, the legend is to be written, "Qui procul hinc, qui ante diem perit, sed miles, sed pro patria. Judge Backhouse has promised £12 10s. to the East Window fund, and, with the aid of a few considerable donations like this, and a large number of smaller ones, it is expected that there will be no difficulty in completing the fund. The total cost of the window will be between £500 and £600. Mr. Carter will be pleased to show the coloured sketch, in his studio, Norwich Chambers, Hunter Street, to any persons interested in the proposed Memorial Window.

#### The late Robert Anderson.

The recent death of Mr. Robert Anderson, of Petersham, has removed from the Church on earth one of its most beloved, earnest and devoted members. He was a quiet, simple-minded, but whole-hearted, generous Christian man, one ever ready to assist in philanthropic undertakings, giving liberally of the means that he possessed. For years he has been associated with several charitable institutions in Sydney, his chief interest being manifested in connection with the Church of England Homes at the Glebe and the Home of Peace for the Dying at Marrickville. As a churchman he will be greatly missed by the parishes of Holy Trinity, Erskineville, of which he was a Trustee, and Christ Church, Enmore. At the latter he has for years past been a regular worshipper and a warm supporter of all its parochial organisations. On the morning of November 6 he received the Master's home-call, and on the 8th his remains were laid to rest in the Rookwood Cemetery, the Rector of Christ Church officiating, assisted by the Rev. R. O. Todd, a former Curate of the parish. In the funeral addresses testimony was borne to the beautiful Christian character of the deceased, his unostentatious, but constant self-sacrificing liberality. Many in private as well as public life will miss him on this account, for he was ever looking for worthy cases amongst the poor and needy to whom he might give relief. Added to all this, he was a most faithful and zealous advocate of the principles of Evangelical truth.

At the last meeting of the Deacons Council a vote of sympathy was passed expressing the high appreciation of the practical interest the deceased had always shown in the work of the Home of Peace.

#### NEWCASTLE.

From Raymond Terrace, a comparatively small centre of population on the Hunter

River, the Secretary of the A.B.M. has received a letter notifying the success of a recent Sale of Work organised by the local branch of the Heralds of the King. The letter states, "I am able to send you, through our diocesan office (Newcastle), the sum of £45 2s., which I hope will be useful in extending the knowledge of God's Kingdom. We pray that next year the Sale may be a still greater success."

#### GOULBURN.

Last week the Bishop visited Cootamundra and inducted the Rev. W. N. Gardner at Evensong in Christ Church.

At a meeting of the Diocesan Council held in the Diocesan Registry on Thursday, November 16, the members of the Council said goodbye to the Ven. Archdeacon Ward, of Cooma, who is shortly leaving for the Front.

Mr. Ransome T. Wyatt, Registrar of the Diocese, sailed for the Front last week.

The Rev. Canon Howell, of North Goulburn, is at present conducting a mission in the Braidwood parish. During his absence the Rev. W. D. Kennedy, Rector of Braidwood, will take charge at North Goulburn.

#### VICTORIA.

##### Church Missionary Society.

The Sowers' Band Anniversary was held in the Masonic Hall, Melbourne, last Saturday afternoon with an excellent attendance. The Rev. C. W. T. Rogers, the president, was in the chair. Miss H. Chapman, the acting secretary, presented the Annual Report, which gave a satisfactory resume of the work and satisfactory progress during the past twelve months. Miss V. C. Mannett of West China gave a most interesting address. Miss Mannett was once a Sower at St. Silas', Albert Park. She afterwards became Sowers' Secretary, and then went out to the Mission Field as the representative of St. Silas' congregation.

**Missionary Study School at Hamilton, Balaclava Diocese.**—The Venerable Archdeacon Harris extended a warm welcome to Rev. A. R. Ebbs and Miss Mannett, who conducted a school from November 11 to November 16. The attendances were excellent and the interest grew day by day. A strong Missionary Committee was formed, and it is expected that considerable new help will be given to missions as the result of the school.

Miss E. E. Martin, late of Mosul, has gone to C.M.S. Sierra Leone, to give temporary help for twelve months.

The Rev. H. P. Young M.A., B.Litt., late of Malmesbury, has also gone to West Africa for a similar period.

#### MELBOURNE.

##### New Seamen's Church and Institute.

Two foundation stones were laid on November 14, of the new buildings of the Missions to Seamen in Melbourne.

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The foundation stone of the Institute was to have been laid by His Excellency the Governor, and that of the chapel by Lady Stanley, but owing to indisposition His Excellency was unable to attend.

Lady Stanley, however, attended by Captain Conant, was present and performed both ceremonies.

Lady Stanley, replying to a vote of thanks said that she was to address them only in the capacity of an understudy. It was hardly necessary for her to impress upon them the real interest which the Governor and she took in the Mission to Seamen. She had to congratulate them on the prospects of a larger building, in which they would extend hospitality to that fine race of men the sailors of all nations. The traditional affection of all people for the British sailor had had something added to it during the present war. Everyone's admiration and respect had been called forth for their long suffering, their hardships, their continuous self-abnegation, and their silent and remarkable courage in the face of death, as they had gone about the work of defending the Empire. The Mission was to be congratulated on its past work, and she wished the new institute added success. Nor could she pass over the splendid work of the women in having provided a new chapel, which was to be a memorial to all the sailors who had perished in the war.

The collection taken up for the chapel fund amounted to £33.

#### WANGARATTA.

##### Cobram.

At the close of the evening service on Sunday, the 17th ult., the Rev. J. W. Briggs, on behalf of the congregation of St. Margaret's, presented to Private J. O. M'Alister, the former organist, a silver wristlet watch, suitably inscribed, on the eve of his departure for active service. Private M'Alister, in a few well-chosen words, thanked the congregation for the gift, and expressed the hope that after the war he would be amongst them all again.

On Tuesday, 17th ult., a dedication service was conducted by the Rev. S. W. Williamson, Th.L., of Numarkah, and the Rev. J. W. Briggs, of Cobram, in connection with the baptismal font recently erected in St. Margaret's Church. Mr. Williamson gave an interesting and in-

structive discourse on the sacred importance of "baptism." The font is probably the best in the district, and the beautiful and delicate carving was generously designed and carried out in his spare time by Mr. A. Phillips, a Melbourne sculptor, who is a friend of the Rector.

#### Nathalia.

The 10th of last month was observed as a special Mission Sunday, when the articles which have been prepared by the Girls' Friendly Society for the Roper River were exhibited in the vestry. They comprised garments for the boys and girls of the mission station, also toys, books, etc., as well as Christmas presents for the staff. A Christmas box has also been sent from Nathalia and Narioka Sunday Schools to the Rev. H. B. Macartney's Mission in India.

#### QUEENSLAND.

##### BRISBANE.

(From Our Own Correspondent.)

##### The Cathedral.

The Right Rev. Henry Newton, Bishop of Carpentaria, was the preacher at the morning service on November 12. The Bishop was detained owing to the dislocation caused by the coal strike. As this is our Missionary month we were glad to hear his earnest words in regard to the work in Carpentaria, more especially of the new work in the Torres Straits.

In preparation for the General Mission next year Canon Batty called his people to a special meeting for prayer, for blessing and for guidance in the work of preparation (in common with all the other parishes). Our first meeting was held on Saturday, November 11, and will be continued each second Saturday, monthly. The Canon struck the right note, and gave the congregation very valuable and deeply spiritual help. That the heads of our Church here are truly evangelical in their fervour, we may well thank God. Shall we not rally round them, cheer them by our presence and support them by our prayers?

The Archbishop held an Ordination on November 9, at which the Rev. David Jonathan Collins, L.Th., was advanced to the priesthood.

#### SOUTH AUSTRALIA.

##### ADELAIDE.

##### A.D.M.A.

The November Missionary Campaign of the Adelaide Diocesan Missionary Association was inaugurated by a Public Meeting in the Town Hall on Monday, November 6. There was a good attendance. The Governor presided and spoke at some length on the Mohammedan question, especially as it concerned Africa, where he (Sir Henry Galloway) had once served as a military officer.

The Bishop of Adelaide referred to recent missionary legislation in General Synod. He spoke in general approval and expressed the hope that "a new start" would be made in this Diocese in missionary work. The Bishop of the North-West appealed for help in his work. A letter appeared in last Saturday's papers over the name of Rev. G. E. Downton, appealing for £15 to buy harness for four horses for the Forrest River Mission.

#### Mother's Union.

The Annual Service was held at the Cathedral on All Saints' Day, and the Annual Afternoon Gathering in the Cathedral Hall immediately following.

#### C.M.S.

The Third Annual Summer School will be opened at Brighton on Tuesday, December 26, at 8 p.m. The Rector of Brighton, Rev. C. J. Whitfield, will welcome the School at a meeting in the Parish Hall, "Vanalla," Jetty Road, has again been rented by the committee, and a good membership is expected. Arrangements are being made for a Boys' Camp in the grounds.

A first instalment of £33 15s. under the will of the late Chief Justice has been paid to the committee.

The Depot is now paying its way. Hitherto it has been subsidised by special subscriptions. It does a very useful work. Great credit is due to the Depot Staff, and especially the Depot Secretary, Mr. R. V. Davis.

A Conference on Missionary Work has been arranged to take place at the Depot on Monday, November 27, at 8 p.m.

#### NEW ZEALAND.

##### Church Missionary Society.

At the last meeting of the Executive Committee the report of the death of the President of the Society was received with sincere regret; the following resolution was passed on record and sent to the members of the late Bishop's family:—"That the Executive Committee of the New Zealand Church Missionary Society hereby records its sense of the loss the Society has sustained by the death of its late President, the Right Reverend Bishop W. L. Williams, D.D. A Missionary of the Parent Society himself, and a son of another, his sympathy and interest were engaged on behalf of its New Zealand branch from its formation. The unique and influential position which he occupied in the Church in New Zealand enabled him to render substantial service to the Society in its early days. The departure of a Servant of God at the ripe age of eighty-seven years, with faculties preserved to the last, is not so much a subject of regret as of thankfulness that he had been enabled so long to minister to the deepest needs of both the English and Maori inhabitants of his native land." The Executive Committee decided to nominate

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the Right Rev. Bishop C. O. Mules to the office of President of the Society. Bishop Mules has been connected with the Society from its inception and has always given it his unqualified sympathy and support.

The 25th Anniversary of the Society falls in October, 1917. The question of the celebration has been before the Executive Committee for some time. It has now been decided to endeavour to raise an Endowment Fund. It is thought quite reasonable to expect large sums of £100 or more, as well as smaller amounts. If a fund of considerable dimensions be formed it would enable the Committee to do very much more work in the Mission Field than is being done at the present time.

#### NELSON.

A relic of old days, said to be the first printing press brought to New Zealand, has been presented to the Canterbury College authorities by Bishop Julius to whom it was conveyed by Messrs. Mariner Bros., of Christchurch. The press (says the "Lyttelton Times") is believed to have been brought to New Zealand in 1830 and used in the Bay of Islands in the early work of the Missionaries. At a meeting of the Canterbury College Board of Governors the Chairman (Mr. J. C. Adams), in moving a vote of thanks to Bishop Julius for his gift, said that in all probability the press was used by Marsden in the early days.

The Bishop of Nelson held an ordination on Sunday, October 22 (Synod Sunday), at the Cathedral, Nelson, when the following were admitted to Holy Orders:—Deacon: John William Blythe, Priests: Albert Berryman (Motupiki), Francis James Ferry (Murchison), James Alexander Jermy, B.A. (Karama), Robert Hercules Bridesack McCombie (Gratuity), Francis Albert Tooley (Dunedin). The Rev. J. W. Blythe read the Gospel. The sermon was preached by the Very Rev. the Dean of Nelson. The Bishop was assisted in the Celebration by the Lord Bishop of Melanesia, the Right Rev. Bishop Mules and the Dean of Nelson.

The Diocese is to be congratulated on the visit of the Lord Bishop of Melanesia. It was expected

that the Bishop would arrive in time for the Synod's consideration of Foreign Missions on Friday, October 20, but unfortunately he was seized with an attack of malarial fever on his arrival in Wellington. Happily, however, this passed away, and he arrived in Nelson on Saturday, October 21. During the afternoon session the Bishop of Nelson welcomed him to the Synod, and he was able to give the members a short address, dealing with the work of the Mission, and especially of the recent conference of the Mission Staff.

#### WAIAPU.

##### Church Institutions.

At the Session of Synod this year a motion was brought forward by the Rev. E. Robertshaw, calling attention to the social work that is being done in New Zealand by the Anglican Church, and commending it to the support of Church people. The Church depends entirely upon Church people for the support of Church institutions. Its members do not go round begging indiscriminately from people belonging to other bodies who are already supporting their own societies. As Church people we naturally conduct our institutions on our own lines and think them the best, and we earnestly ask Churchmen for liberal support (1) because Social Work is an integral and fundamental part of the duty laid upon the Church by Jesus Christ, and every Churchman is responsible for doing his share not merely as an individual but as a Churchman through the Church, and (2) for the honour of the Church.

Church institutions are often starving for support because our Churchmen give generously to those of other bodies and neglect their own.

We are glad to learn that some Christ Church, St. Laurence, Sydney, friends of the Bishop of the Nor-West are collecting for the dray he has been asking for.

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#### OLIVARY LOVE OFFERINGS.

The lamented death of Archdeacon Allnutt, necessitating new arrangements being made in connection with the above, friends of the movement, who have so generously assisted in the past, are informed that all offerings should in future be sent to Dr. Kitchen, Treasurer, 267 Collins Street, Melbourne, and it is hoped that contributions will be continued and the good work originated by the late Archdeacon still carried on.

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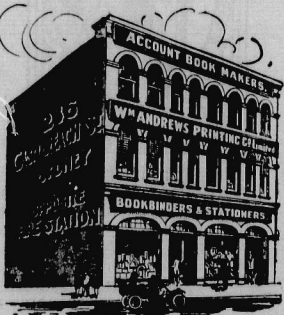
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## Education and Worship.

By Albert Mansbridge, Hon. M.A. (Oxon.),  
Secretary to the Workers' Educational  
Association, 1903-1916.)

Let there be no mistake about it. Working men and women are keen to make the best of themselves. They long for purity as for health. Self-sacrifice is the condition of their lives. Their response to an educational message rightly delivered to them is eager and persistent. The ideal of their lives is the service of their fellow-men. With heads and worship God, in whom as a rule they profoundly believe.

It is true that they are for the most part outside the Church. They seek to realise their religious aspirations by means of the social and industrial organisations which they have created. Many of them, however, drift hither and thither, victims of those false and vicious forces which have been let loose as a direct result of humanity organising itself apart from God.

#### To Every Man His Work.

The first step to be taken by those who would see education and worship paramount in the lives of the workers, is towards securing for them the work for which they are fitted and an efficiency wage for their labour.

As it is, far too few get the work for which God fitted them. The kind of life our civilisation has built up demands too many fetchers and carriers. Boys who have real gifts drift into blind alley occupations and lose their morale, whilst in spite of the so-called "educational ladder" there is little serious attempt on the part of our educational system to discover the gifts of boys and girls and to develop them. This is a problem which has been brought into relief by the great War, and therefore stands a better chance of being worked at than it did.

Better off parents have fallen into the error of selecting apparently desirable occupations for their children, whether they are fitted for them or not. They are tempted to do so because the world looks down on much necessary work and up to much that is artificial and unnecessary. Moreover, it is a happier thing for a man to be a skilful navvy than a clumsy doctor, and much better for those who come into contact with him.

We want to create a social order in which there will be no need to ask such questions as these: "How can a child born and bred in that vile slum ever lead a decent life."

much less find Christ and serve Him?" "How can that man, overworked, overstrained, underpaid, ever find time to think about God, much less to worship Him?" In the mystery of things many such children of the slums and weary men do find their way to the worship of God. They are indeed, after all, perhaps not so sadly hindered as those who farm the slums or deny the labourer his hire.

#### True Education.

Education has for its end and aim the right order—of human life. It brings body and mind into unity with the spirit and so makes fulness of worship possible.

By far the larger part of a man's education comes through his daily work. If he has the opportunity to develop his God-given powers on the daily round, he steadily becomes an educated man and is continually brought to the threshold of worship as his character becomes stronger and purer. It is well to remember that a man engaged upon shoddy work tends to develop a shoddy character unless he arms himself against it. "Art," we are told by men who have a title to speak, "is in reality doing a good piece of work in the right way." The dream of the artist is of a world in which there are many craftsmen pouring out upon the task under hand all their powers of honesty and sincerity. Thus, and thus only, were our great Churches reared in a bygone day. The combined spirits of the craftsmen supported the pure minds of the divinely inspired architects who, as they pondered and meditated, designed the imperishable homes of God. No great architecture symbolising man's worship can ever be born of an industrial system subordinated to mere financial profit. It is no more right to worship the golden calf in England than it was for the Israelites at the foot of Sinai.

#### Education and Knowledge.

Working men and women will be drawn irresistibly back to worship God in our churches when Christians seek not only to talk and persuade, but also to place their own lives simply in accordance with the Divine principle of renunciation. The forces they would free by doing this would rapidly bring order into the confused welter of modern life and increase the number of those unhindered in the expression of their powers. Education would advance by leaps and bounds and knowledge would not only increase, but be rightly used. Some people confuse education and knowledge. The more knowledge a man has the wiser he needs to be, so that he may use it for good and not ill.

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Knowledge in the possession of a rogue is as a jemmy in the hands of a burglar. In the hands of a fool it is as a razor in the hands of a baby. In spite of this there are those who would seek to divorce spiritual things from our schools. The truth is that worship, education, and knowledge are as three strands in a triple cord not quickly broken.

As England sets itself to give the maximum of education to her children, as she will be driven to do after the great War, she must remember that the nation which seeks to rely upon the development of mind and body alone, forgetting the things of the spirit, will infallibly bring ruin not only to herself, but to the nations around.

In ordinary life the merely clever man is as detestable as he is able. Knowledge can serve a man for a time, but only worship can bring its service to abiding value. Out of worship springs all that is good in our common life.

#### The Need of Worship.

As a man worships he opens his spirit and consequently his body and mind to the things which are infinite and eternal. He stands on the boundaries of known things and gazes into the face of God as revealed to him in the perfect beauty of Christ. With his fellows he kneels before the altar of God and in the highest moments of corporate worship partakes of the Blessed Sacrament of the body and blood of Christ, which will sustain him, whatever chances or trials may be set in his life.

Now let us speak more directly to those who read these words.

If you are opposed by toil and the injustice of men, do not make the mistake of deeming such things a full excuse for drifting with the current of the world. Turn your face to Christ, claim your right to a place in His Church, even if some people give you a cold welcome there, for He will welcome you and lift you up with new courage and strength.

If you are educated in the ordinary sense of the word, and are contented with the satisfaction of the mind; still, you must worship something or somebody! Is it fame or riches, or power, or humanity? There is one who abides for ever; all other things are the shadows of His motion. To be content with shadows is to have missed the true goal of education.

If you worship God in His Church, sooner or later you will know that you must bring before the altar, as a living sacrifice, your body with its capacities of service, and your mind stored with all attainable knowledge. A Christian man who neglects his own mind is not offering to God the best that he is meant to give. Moreover, it is only the men who worship who can prevent human knowledge from ministering to corruption or destruction, and instead make it the instrument of healing and service to humanity.

#### Penuel.

(Translated from the Greek by E. Parry,  
Ryde.)

Why from Thy sacred presence  
Must I depart in woe?  
I call Thy love to witness,  
I will not let Thee go.

Oh! turn me not away, Lord,  
For ever from Thy face;  
For where Thy face is not, Lord,  
How darkling is the place!

I will not let Thee go, Lord!  
I will not let Thee go.  
I know that not in vain, Lord!  
The tears of penance flow.

Ah! now I feel Thy sweetness,  
And faith draws near to sight;  
Oh! draw me to Thy bosom,  
Where all is love and light.

It is always true that the ten thousand crossings and touchings of human paths each day have a divine purpose in them.

The eagle that soars in the upper air does not worry itself as to how it is to cross the river.

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**Young People's Corner.****"Which Loved Best?"**

"I love you, mother," said little John;  
Then forgetting his word, his cap went on,  
And he was off to the garden swing,  
And left her wood and water to bring.

"I love you, mother," said rosy Nell,  
"I love you better than tongue can tell."  
Then she teased and pouted full half a day,  
Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan,  
"To-day I'll help you all I can;  
How glad I am that school doesn't keep!"  
So she rocked the baby till fast asleep.

Then stepping softly she brought the broom,  
And swept the floor and tidied the room;  
Busy and happy all day was she.  
Helpful and happy as child could be.

"I love you, mother," again they said—  
Three little children going to bed;  
How do you think that mother guessed  
Which of them really loved her best?

**Saved by a Khaki Testament.****Chaplain's Story.**

We are permitted to give the following  
extract from the diary of the Rev. S. J. Nis-  
bet Wallace, C.F., Egyptian Expeditionary  
Force:—

"I wish here to record an interesting inci-  
dent, illustrating, I think, the words, 'Cast  
thy bread upon the waters and thou shalt  
find it again after many days,' and which  
goes to prove how just a little act like the  
giving of a Testament bears fruit in time.  
One of the men, Private S—, gave me  
his name as a candidate for confirmation.  
It appears that S. came out with me in 'The  
—' from Devonport last summer, and  
received from my hands one of the 600 Tes-  
taments I took out with me.

"After arriving at Alexandria he went

straight to Mudros, and thence to Cape  
Helles.

"He was 'hit' towards the end of Septem-  
ber by a bullet, which pierced his pocket  
in a direct line with his heart.

"The bullet went right through a small  
tin box and pierced the Khaki Testament,  
actually sticking in the Testament at the  
words of St. John xii. 48: 'He that rejecteth  
Me and receiveth not My words hath one  
that judgeth him: the word that I have  
spoken, the same shall judge him in the last  
day.'

"This incident, of course, made a great  
impression on S—. He was sent home,  
and the Testament is now in his home, and  
the story known all over the parish where  
he lives. When convalescent he came back  
to Egypt to rejoin his regiment, and found  
me here as Chaplain, and it is now my great  
joy to prepare him for confirmation.

"Surely it is no 'chance' meeting, but the  
hand of God, who has thrown us together  
again here in the desert!

"This is one true and actual result of what  
one little Khaki Testament has done for a  
man—saved his life here and his soul for  
eternity."—C.F.N.

**WHAT NAPOLEON WAS LIKE.**

The late Mr. W. J. Bickbeck used to re-  
late many stories about Russia. At a cer-  
tain festival a patriarchal peasant passed be-  
fore the Czar. He had enjoyed, on the  
strength of his oft-repeated statement, a  
reputation for having seen the great Napo-  
leon when fighting in Russia. "Where did  
you see him?" inquired the Czar. "Oh,  
Little Father, it was down there by the  
river. I was quite a little chap, and I  
peeped over a hedge and saw him." "What  
was he like?" asked the Emperor. "He was  
a tall man, with a very red face and red  
beard, and had the very devil in his eye." A  
smile passed over the faces of the Czar's  
entourage, but the Czar himself never moved  
a muscle. The emperor gently remarked,  
"Thank you. I never knew that before."  
And the old man went home and told his  
neighbours with pride that he had informed  
the Czar of something about Napoleon that  
he did not know before.

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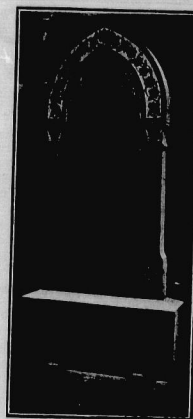
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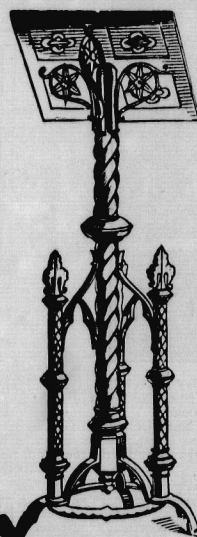
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## Current Topics.

The news from Roumania still gives  
reason for extreme anxiety. The  
enemy keeps on pounding

**War Situation.** his way towards Buchar-  
est, and there is every  
likelihood of the fall of the Capital.  
The situation is disquieting, because  
of the rage of Germany against Rou-  
mania and the ruthlessness of the  
revenge she is likely to mete out to the  
smaller State if she can get possession.  
We know well by this time the  
German policy of terrorising the smaller  
nations, and consequently our fears  
for Roumania are very real. The crisis  
in the Home Government and the  
changes in the Admiralty are of por-  
tentous moment. The Empire will be  
loath to lose Lloyd George in order to  
retain Mr. Asquith at the head of the  
Government. No doubt the threatened  
resignation is an attempt to get things  
that are wrong put right, and may well  
result in the advance of Lloyd George  
to the position of Prime Minister—a  
change that would probably be of great  
benefit to the Empire at this critical  
time. The Christian Church may well  
be on its knees before God in interces-  
sion for discomfited Roumania, and  
that the rulers of the Empire may have  
divine wisdom and grace given to them  
for the conduct of the War.

Truly in a community "we are many  
members in one body, and if one mem-  
ber of the body suffer all the  
members suffer with it." The  
**Coal** Crisis. Coal Strike must make men  
realise their mutual inter-de-  
pendence. If only we could all realise  
as well our mutual responsibility! It  
is a striking commentary on our pre-  
sent-day civilisation that recourse is  
had to the barbarous method of strikes  
in order that wrongs may be set right  
and disputes settled. The whole  
machinery of the Commonwealth has  
been thoroughly dislocated, with  
issues far-reaching beyond the borders  
of our land, for a disputed half-hour or  
hour of time. Except perhaps in  
"way-back" places, every home has  
felt the shock of it in the discomfort,  
annoyance and suffering which have re-  
sulted. A great sigh of relief went  
out when the news came that the strike  
was at an end, and the community gen-  
erally is going back to its old life of  
complacency and careless regard for  
the inner-reasons of things, until it  
be again rudely awakened by another  
such dislocation of the social machine.  
That something is wrong is quite evi-  
dent. If we cannot tell what, we need  
to pray for wisdom and that God will

raise up men of understanding to lead  
us in times like these. We wonder in  
how many Churches prayer in regard  
to the industrial unrest has been of-  
fered! We wonder how many of our  
leaders have issued any form of prayer  
suitable for all this internal trouble!  
Earnest prayer in every Christian home  
would lead to the concentrating of  
much Christian thought upon those dif-  
ficult matters, and would also lead to  
the fitting of men of Christian princi-  
ples to deal with and perhaps avert the  
evils of such social crises and disaster.

We print elsewhere an interesting  
letter from the General Secretary of  
the A.B.M. anent a note  
**Missionary** in one of our recent is-  
**Policy and** sues relating to the slow-  
**Native** ness of the growth of a  
**Ministry.** native clergy in the New  
Guinea Mission. Our  
criticism was perfectly general in in-  
tent. It seems to us to be one of the  
difficulties affecting most missions, and  
causes us to wonder sometimes whether  
we European Christians are sufficiently  
trusting the Holy Spirit. There is al-  
ways the danger lest a missionary's  
real work, that of evangelisation,  
should be interrupted by an over-anxi-  
ety for the pastoral oversight of the  
many converts of a mission. We know  
quite well the difficulty, always present  
in a family or community, for the older  
and more seasoned members to give  
the younger members that fulness of  
share in responsibility which is their  
due; and we imagine that the same  
difficulty, only more accentuated, af-  
fects the missionary work of the  
Church amongst the child-races of the  
world. It has always seemed to us  
that the Indian Church is the most  
glaring instance of this unwillingness  
to give native Christianity its full  
weight in the government and councils  
of the Church. In the case of the New  
Guinea Mission it is to be hoped that  
the "Spartan Mother" Church will rise  
to her responsibility in the supply of all  
that is needed to keep moving the great  
work of evangelisation.

The Premier of N.S.W. has yielded  
weakly to the temptation of the devil.  
Up to the present he has  
always refused to tolerate the  
**The** "Tote." He seemed to have  
been seized of the seriousness  
of the danger that the gambling spirit  
constitutes for the community. But  
the exigencies of the War and other  
critical events have, in his opinion,  
compelled him to do the thing he did  
not want to do, for the sake of provid-  
ing the ways and means for the good  
government of the country. A more

open confession of weakness we can  
hardly imagine. It is to be hoped that  
even yet wiser counsels will prevail and  
this threatened crisis averted. The  
Report of the N.S.W. Commission  
tended to show that so far from dimin-  
ishing gambling, the tendency of the  
"Tote" was the other way. Leading  
statesmen everywhere, and all our great  
moral leaders deprecate the wide pre-  
valence of the gambling mania; indeed,  
it is reckoned as one of our worst  
national vices. And yet for the sake of  
revenue the morale of a people is to  
be distinctly lowered in order to save  
a government from having to add to  
direct taxation. We have again and  
again deplored the fact that so many  
otherwise well-meaning people are  
ready to sacrifice their brother's moral  
and spiritual life in order to avoid part-  
ing with the corruptible wealth of the  
world. The Parliament of N.S.W. will  
do Australia generally a great moral  
wrong if they persist in this forecasted  
measure.

Bishop Green had some strong things  
to say in his address to the C.E.M.S.  
in the Melbourne Cathedral  
**Lack of** the other week. Dr. Green  
**Moral** considered that the Church's  
**Power.** greatest difficulties were not  
caused by sceptics, but by  
false religion in its own ranks. People  
who went to Church were not of neces-  
sity religious, although all truly reli-  
gious people desired to honor God in  
public. People who gave money to  
the poor were not of necessity reli-  
gious, because they might have done  
so in order to stand well with the  
world. They must not condemn others  
on mere suspicion, but should severely  
judge themselves. The false religion  
manifests itself in its lack of moral  
power in the face of strong tempta-  
tion. The selfish spirit is just as much  
abroad to-day as at any time in the  
world's history. And the tolerance of  
that selfish spirit in the Christian and  
the Christian Body is providing the  
Church's greatest obstacle to her effec-  
tive witness to the outside world. It is  
intensely discouraging to see side by  
side with the splendid devotion of our  
brave Anzacs the recrudescence of  
worldliness in all its selfish forms. We  
are very slow as a Christian com-  
munity to learn the lesson that,  
through the War, God is seeking to  
teach us. Surely duty, stern duty, and  
service are the things that matter  
most. See how in the War we are be-  
holding the prodigal pouring out of gold  
and the cheerful sacrifice of luxury  
and ease, the things that a people,  
outside of the trenches, seem to think  
make up the best life. It does seem