

The Church Record

For Australia and New Zealand.

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Current Topics.

With this issue we commence the third year of the "Church Record."

It is never an easy task to establish a Church newspaper on a permanent basis. In our case the enterprise has been rendered far more difficult on account of seventeen months of war. During the past year our position was critical, rendering it necessary to publish fortnightly instead of once a week. Since we took that step our circulation has substantially increased, and we have received many letters of appreciation.

There is no doubt that the "Church Record" is exercising an important influence in the Church of England in Australia. It continually sets before its readers the great principles of Evangelical Truth, and it has also done much to open the eyes of Australian Church-people to the insidious propaganda which is slowly but surely lessening the distance between the Churches of England and Rome.

Our future will depend upon the continued support of those who are in sympathy with us. The great need is an increased circulation. If we could double our present issue, the problem of permanent self-support would be practically solved. We ask all our readers to make the "Church Record" known to their friends.

In several directions Mr. Hughes, as Prime Minister, has risen to a high conception of the duties of his office, and has thereby earned the gratitude of the people of Australia.

We are deeply thankful that he added the authoritative sanction of the Federal Government to the observance of last Sunday (January 2) as a Day of Prayer for the British Empire and her Allies. It will be remembered that Mr. Fisher, on a previous occasion declined to take a similar step; and we are glad that better counsels have now prevailed. In the Constitution of the Commonwealth it is definitely recognised that we, as a nation, are "humbly relying upon Almighty God," and it is only fitting that in a time of national peril our Federal Government should call the people to prayer, leaving all to observe the appointed day "in such a way as they deem fit."

We rejoice to hear that the Archbishop of Canterbury has announced that a National Mission is to be held in England. The present War has undoubtedly enabled many

people to see things from a new standpoint. They are prepared as never before, to hear the call to repentance and faith. Now, under duly constituted authority the Call of the Gospel is to be placed before them as a Nation. Apparently the effort is not to be confined to the Church of England, but all Christians are to be invited to take part. This does not mean an inter-denominational Mission, but that each Church in its own way, will help in the great work of spiritual renewal in national and individual life. This is as it should be, and we are waiting expectantly for a similar call from our leaders in Australia. Queensland and Adelaide are preparing for General Missions, Gippsland is planning an Evangelical Campaign, and other efforts of the same kind are being put forth in various parts of the Commonwealth. This is well as far as it goes, but it would be better still if the whole Anglican Church in Australia were called at this crisis to take part in evangelistic work, and other Churches invited (as in England) to do the same. Then, by the blessing of God, we might expect that the War, with all its horrors, would be over-ruled to bring to our people a great spiritual uplift.

The withdrawal of our troops from Anzac will remain one of the marvels of modern warfare. The accounts that have reached us read more like a romance than actual fact. An uneasy feeling has prevailed for some time that such a withdrawal was only possible at tremendous cost of life, and now the impossible has happened with almost a clean casualty list. Well may this have formed one of the special providences for remembrance in the act of thanksgiving on Sunday last. It is well for us to have our attention called from time to time to the rays of sunlight that flash through the dark and lowering clouds of the conflict, for it is only as we get a true perspective of all that has been happening that the over-ruling hand of God is clearly seen, in many ways, stretched out in protective blessing over our men. In our over-anxiety for a decisive action, we are apt to become depressed, for "hope deferred maketh the heart sick," and it is not to be wondered at that many people's hearts are failing them because decisive victory is so long in coming. But the lesson for God's people of old is still true for us to-day: "In returning and rest shall ye be saved; in quietness and confidence shall be your strength. . . . Therefore will the Lord wait, that He may be gracious unto you and therefore will He be exalted that He may have mercy

upon you, for the Lord is a God of judgment; blessed are all they that wait for Him."

Never are men or nations so strong as when, in a due realisation of their own weakness, they turn "The Day": in right-doing to the Lord His Observance and seek His strength. It is only a false diplomacy that, in view of the manifest causes for humiliation and penitence for national declension, avoids the only wise and true position in relation to God because of a possible and probable misunderstanding on the part of Allies and foes. We have yet to learn that right attitude towards God matters everything, and in comparison the misunderstanding of friend or foes is of insignificant consequence.

The services on Sunday last seem to indicate that our lesson is being learned, and that the sympathetic and earnest congregations that crowded our Churches are seeking that national return to God that alone can bring us any lasting blessing.

The dominant note of the preachments was repentance in relation to national sins, and some statements of our dangerous moral condition were uttered.

The Call to much-needed unvarnished Repentance. The prevalence of drunkenness, gambling, impurity, and Sabbath breaking of necessity called for penitence. The Continental Sunday is everywhere becoming established. Drunkenness is almost encouraged by some responsible leaders, and is a national disgrace. The debasing social evil of impurity is becoming more and more open in its attack upon the foundations of our social life. As preachers pointed out, we have only to look at the hoardings which face the thoroughfares of our cities to note the demoralising effect they may have on young minds. They suggest that the stage is getting worse and worse, and it ought to be remembered that a debased stage means a debased people. Even hardened old newspaper critics have been provoked to strong words by the low suggestions in some of the plays now nightly attracting crowded houses. The things that provoke laughter and amusement on the stage would, in the precincts of our homes, bring ruin, tragedy and heart-break. But we have to remember that such a Day of Penitence and Prayer—such urgent warnings must not leave a people as they were.

"Repentance is to leave the sin we loved before, And show how earnestly we grieve by doing it no more."

We, as a people, have to work out by God's grace this national penitence. Men and women, strong in God, are needed each in his or her own sphere of influence, to sternly and consistently set their face against these things that mar our national life and witness. Even after such a day as Sunday last, this will mean self-sacrifice and patient endurance of reproach and contumely. Is our love to God and country strong enough to keep us true to our task? God is strong; let us keep finding our strength in Him.

THE BISHOP OF CHELMSFORD.

The Bishop of Chelmsford has always been outspoken in Church. He began very young. When he was to go to Church for the first time after his baptism, he was very emphatically warned by his mother that he must be quite quiet—no one was allowed to speak in Church. Presently in comes the clergyman, a great friend of little Watts-Ditchfield, and of course began to speak. "Hush, Mr. M—; mother says no one is allowed to speak in Church." As the story was told by the headmaster of Dean Close School in the Bishop's presence the other day, and was not contradicted, it is probably true.

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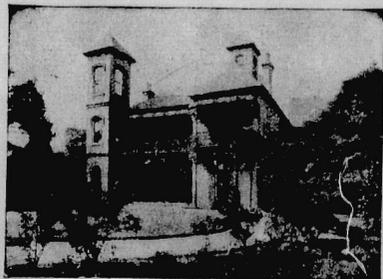
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Our London Letter.

(From Our Own Correspondent.)

London, November 17, 1915.

A National Mission.

The Archbishop of Canterbury has made a very important announcement to his Diocese, which, as he hopes, will go far beyond diocesan boundaries. "The way," he says, "is becoming clearer for an organised movement of the nature of a National Mission for the deepening and strengthening of spiritual life—a movement upon a scale such as we have never yet known or contemplated, extending through all the cities and towns and villages of our land." Needless to say, this is welcome news for those who have for long been urging that such an effort should be made. It cannot be said, so far as my observation goes, that the clergy have been behindhand in their thought for the spiritual aspect of the War. But the difficulties were overwhelming, not least, that when people began, as they soon did, to settle down to a state

of War, Intercession Services became perfunctory in their tone and ceased to attract. What was needed was mobilisation of the spiritual forces of the Church, so that an agreed and definite message of no uncertain sound should be given on some systematic plan throughout the whole Church, centring in and proceeding from an authoritative source. Further details are awaited with real interest, and there is no doubt that laity as well as clergy, will follow heartily the Archbishop's lead.

The Way of Renewal.

In the meantime, the C.M.S. effort, based on Mr. Bardsley's "The Way of Renewal," has been proceeding, and although undesignedly so will, wherever its influence has reached, serve as a not unimportant preparation for the larger movement. I have no statistics and cannot tell you the number of the services and meetings, or Conventions, that have been held, but they are numerous. I am wondering whether anything of the kind has been taking place in your side of the globe, and whether the National Mission will reach you and become general in the Empire? The first Sunday in January is to be observed as a Day of Intercession throughout the Church here, and possibly it will be so with you. With regard to the National Mission, the participation of Nonconformists is more than a possibility.

A United Temperance Movement.

In a very important matter joint action by all the Churches has been decided upon. The greatest disappointment in these testing times has been in connection with strong drink. The increased amount of money which has come into the hands of the working classes through the War, would appear to have been largely spent in drink, especially by the women, leading to an increased national drink bill, so much so that the statistics available, comparing this year with last, give a most depressing result. The combination of the Churches has taken the form of a "Temperance Council of the Christian Churches of England and Wales," and has for its presidents the Archbishop of Canterbury, for the Church of England; the Cardinal Archbishop of Westminster, for the Church of Rome; the Rev. Dr. Selbie, for the Free Churches; and General Bramwell Booth of the Salvation Army. The Bishop of Croydon is chairman (as he is of the C.E.T.S.), and one of the Hon. Secretaries is the Rev. Gerald Thompson, who is the C.E.T.S. Secretary. The Roman Catholics have a secretary, and a third hon. secretary is appointed from the Wes-

Thoughts on the Church Seasons.

The Epiphany (January 6).

THE MANIFESTATION OF CHRIST TO THE GENTILES.

levans. The Society of Friends and the Presbyterian Churches have also thrown in their lot with this new organisation. It has been well described as a very thoroughly representative body. It has issued a message to the people of England and Wales over the signatures of the four Presidents, asking that the voice of Christianity shall be raised everywhere in urgent protest against the curse of intemperance, pleading that the example of Christian people shall be in all respects consistent with the Christian claim for Temperance Reform, and that at all costs the State shall be supported in its endeavours to remove the peril of intemperance. It is to be devoutly hoped that this further attempt of national mobilisation may have the result which its promoters aim at.

Kikuyu.

The Bishop of Mombasa has followed the Bishop of Bombay in publicly objecting to the circular letter addressed to Missionary Bishops by the six priests who convened the Westminster meeting, protesting against the Archbishop's opinion on Kikuyu. His answer has given the utmost pleasure and satisfaction, for its tone as well as for its attitude and cogency. "I have decided to take action within the defined limits of the pronouncement of the Archbishop of Canterbury, which is based on the opinion of the present chief leaders of the Church of England." When he recites the names of these chief leaders the Bishop presents an array of authority which must make the dissentient priests feel that they are up against an impassable wall. Your readers will know what these defined limits are, and when it is remembered that the action which Bishop Peel has decided to take will be also that of the Bishop of Uganda, and that the C.M.S. Committee are in entire harmony with this, it will be seen what a remarkable and happy result has ensued. Your own Archbishop has, I am glad to note, expressed himself to be in complete harmony with the Archbishop of Canterbury in this great matter, and is even prepared to go one step further by approving of isolated communicants receiving the Holy Communion from Ministers not episcopally ordained. We are emerging from this controversy in a way to cause us to feel deeply thankful.

"I AM WITH THEE, SAITH THE LORD."

"I am with thee, saith the Lord"—
Like a rich melodious chord,
Through our souls what depths it stirs,
Though earth's mist our vision blurs.

On this word, our hearts we stay,
Trials, weakness, come what may,
Though the tempest rage around
Peace and joy may still abound.

With its calming, strengthening power,
Comes this word in sorrow's hour,
Soothing, healing, hearts bowed down,
Holding up the victor's crown.

So press forward, through the year,
With your Master's word of cheer,
Ringing in your heart each day,
Brightening, hallowing, all the way.
L. R. Halstead.

People sometimes feel troubled at the Bible telling us so openly the sins of its great men. The story is written of Abram's cowardice, Jacob's treachery, and the peevish quarrel of Barnabas and Paul, that we may see they are but like ourselves—plain, sinful men, struggling to be good, and that we may take courage that God will do for us what He did for them.—Smith.

First Sunday after Epiphany (January 9).

THE OBEDIENT SON.

The Gospels for the Sundays after Epiphany set before us various manifestations of Jesus as the Incarnate God. In this Gospel (St. Luke ii. 41-52) He is manifested as the Obedient Son (both in relation to His Father in heaven and to His mother and foster-father on earth). At twelve years old, having been admitted to full Jewish privileges by being made a Son of the Law, Jesus visited Jerusalem for His first Passover. The great attraction for Him was His Father's House—the glorious Temple. So absorbed was He that when the others left Jerusalem He remained behind. After three days' search He was found there, "sitting in the midst of the doctors, both hearing them and asking them questions," learning from the accredited Jewish teachers the lessons of the Law of God. When His mother appeared with her remonstrances and eager questions, the boy Jesus seems to have had the first glimpse of His real nature—that He was in a unique sense the Son of God. "Wist ye not," He said, "that I must be about My Father's business?" (or "in My Father's House"). Above all earthly ties, however sacred, was the claim of His Heavenly Father. And yet, having made this claim, "He went down with them and came to Nazareth

and was subject unto them." Thus Jesus taught us by His example the duty of ready obedience; obedience first to God, but also, in its due place, obedience to those who are in authority over us. Our prayer should be, in the words of the Collect, that we "may both perceive and know what things we ought to do, and also may have grace and power faithfully to fulfil the same."

Second Sunday after Epiphany (January 15).

CHRIST THE CREATOR.

The Gospel (St. John ii. 1-11) tells how Christ manifested His creative power. A marriage feast was in progress at Cana of Galilee; the supply of wine, an indispensable part of Eastern hospitality, was failing, and Mary turned in her hour of need to her Divine Son. At first He seemed not to heed her, because she had to learn that even her motherhood gave her no rights over Him by His ministry. Yet, undeterred by His apparent rebuff, she turned to the servants and said: "Whatsoever He saith unto you, do it." Then the six great water pots were filled with water to the brim, and the servants drew out from them and bore to the governor of the feast, with the result that after he had tasted he said to the bridegroom: "Thou hast kept the good wine until now." The water had become wine by the exercise of Christ's creative power. He "manifested forth His glory." He, the humble carpenter of Nazareth, compressed into a few moments the processes of nature which ordinarily occupied many months. The miracle of Cana was nothing short of a creative act, identifying Jesus with God, who, in the beginning, "created the heavens and the earth." Thus we are cheered by the thought that amid all the discord in the world, in spite of suffering, among men, yet the God of nature is none other than the loving Father, Whom the Son came on earth to reveal. "He that hath seen me," He said, "hath seen the Father."

The Bystander.

RITUAL.

It is my privilege to read all the Church papers in Australia. Those which are diocesan are, of necessity, much taken up with local details, and are for the most part of little interest to the outsider. But "The Willochran" is an exception to the rule. It is only published quarterly; it avoids parochial news; and it always includes some articles on questions which are deeply interesting to Churchpeople outside the Diocese of Willochra.

A Truce of God.

The pride of place in the December number is given to an article on "Ritual." It is written in a tolerant spirit, and pleads that "in the face of national and world-wide calamity, in the face of straitened means, and of the most urgent necessity, for united action against the powers of evil, it is sheer folly to be quarrelling among ourselves." "Yet ritual is still a cause of suspicion and unrest among Churchmen to an altogether unreasonable degree." In view of these facts the writer continues: "We venture to appeal to reasonable and intelligent men on both sides for a Truce of God," and in the remainder of his paper he ap-

peals in turn to Evangelicals and Anglo-Catholics for moderation.

When is Ritual a Badge of Party?

We, of course, are more concerned with what is said regarding Evangelicals. This may be classified under two heads: (1) Ritual is only a badge of party until it is generally adopted; (2) Ritual is a universal instinct.

Under his first head the writer points out that many things once regarded with horror have since been generally adopted, e.g., the use of the surplice in the pulpit, surpliced choirs, etc. There is no doubt at all that such improvements in Divine Worship are no longer the mark of party. The Evangelicals are learning that there is every reason to make the outward rendering of spiritual worship as bright and attractive as possible, so long as no principle is at stake. But the writer in "The Willochran" proves too much. He goes on to urge that if all took to wearing Eucharistic Vestments they would no longer be considered "as being significant of anything, but the respect that the Church pays to the service instituted by Christ Himself."

Ritual a Universal Instinct.

This brings me to the other point, "Ritual is a universal instinct." To some extent it is. People express their inner feelings by outward actions. They wear black at a funeral and brides are arrayed in white at weddings. They shake hands when they meet, as a sign of friendship, and so on. But the essential point is this: Everything depends on what the ritual is intended to express.

Thus it is the custom of each nation to have a flag. That is a piece of ritual, but it makes a great difference to us whether the flag which waves over us is the Union Jack or the flag of Germany. Now, if preachers or choirs are attired in surplices it only symbolises the fact that, ministering in the Lord's House, they should be clothed in His spotless righteousness. There is no false principle involved there. But the Eucharistic Vestments are the Vestments of the Roman Mass. They are to us the symbol of a foreign and evil domination from which we were providentially delivered in the 16th century. By God's help we are determined to

resist the re-introduction of Vestments which for three centuries were unknown in our Church, and which symbolise a view of the Holy Communion practically identical with the Roman Mass.

Of course I gladly admit that many clergy who use Vestments have no sympathy with Roman doctrine, but why then should they use ritual which is historically associated with grievous errors.

A Truce must be on Both Sides.

No one would more gladly see a Truce of God than I would. It would be a joy to my heart. But such a truce must be on both sides. Evangelicals are practically invited to give up everything—Anglo-Catholics nothing. All through this time of national crisis the War has been exploited for the purpose of introducing into our Public Services prayers for the dead, which have been discarded by our Church since 1552. I have yet to learn that any clergyman has refrained from using Vestments because of the War. The leaders of the Anglo-Catholic party have a definite objective in view. It is to restore to the Church of England what they call Catholic Doctrine and Practice, which means the ritual and doctrine common to the Eastern and Western Churches to-day. If they succeed all that is distinctive in the Church of England will pass away, and most of the errors against which our reformers protested (often at the cost of their lives) will be restored. There is no use in speaking of a Truce of God, or in saying: "We want a rest from ritual questions," when one party is steadily and persistently carrying on a movement which, if successful, will mean the destruction of the spiritual and primitive teaching of the Church of England as embodied in our Thirty-Nine Articles and the Book of Common Prayer. F.L.A.

FIDELITY TO CONVICTION.

In a day of laxity in Sabbath observance the reverence of Jenny Lind for the "day of rest and gladness" would be regarded by many persons as an eccentricity. She was invited to sing at the King's Palace in Stockholm one Sunday. When she declined to do so, the King called in person, and as her Sovereign, commanded the attendance of the "Swedish nightingale." "There is a higher King, sire, to whom I owe my first allegiance," was the brave reply, and she did not sing. What prima donna would defy a royal summons of that sort in our day?

The shadows God sends are few, those we make for ourselves are many.—Ruskin.

The War.

Not a few thinking people have been reduced to something like spiritual despair by the War. "How is it possible," they ask, "that God rules the world while horror is piled upon horror, and nearly all the nations of Europe are engaged in an apparently endless process of mutual annihilation?" The problem is indeed a grave one, but we would ask such persons to remember that if the scale of the problem is great beyond precedent, beyond even the growth of population, yet the problem is not new, and has presented itself with more or less intensity at many periods of European history. Consider, for instance, the position of the French aristocracy at the time of the Revolution. It must have seemed to him that the world was turned upside down. He saw all the old landmarks abolished, men and women slaughtered by the thousand after a mock trial for no crime but that of belonging to what he had been taught to consider the best section of society; he saw a shameless woman enthroned on the high altar of Notre Dame as the Goddess of Reason; must it not have seemed to him as though God had ceased to govern when France was ruled by men like Danton, Marat, and Robespierre? His bewilderment must have been tenfold greater in that he was largely blind to the evils of the system in which he had been brought up. The wrongs of vassalage troubled his conscience no more than slavery troubled our great-grandfathers. Now we can see clearly enough that for all the horrors and crimes of the French Revolution, it was a great upward step in the history of the human race, and that the old regime had to go at whatever cost. Some day our children will wonder that we were so blind as not to see that our social system needed as drastic a remedy as that of the old regime in France. They will smile at our proud boast of raising £200,000 for wounded soldiers in South Australia, while absolutely ignoring the King's request to save £1,500,000 a year by giving up drink while the War lasts, as we smile at the story of Marie Antoinette's asking her mother why the starving people did not eat cake if they had no bread. They will smile because it will no longer be possible for the public conscience to trick itself so easily.

We need not be afraid that God does not know His business, or that the world will get out of His power, however deeply it may sin against His love. We may be sure of this: that when the War is over we shall be faced with, at least, greater possibilities of good than ever before. We may be poor, bereaved, shattered, shaken, and humbled, but if we have learnt the true meaning of life, if we have ceased to worship Mammon, if we have realised that we can never be really happy while others are suffering, if we have lost the world to gain but a fragment of eternal life; then the War and all its horrors, past and to come, will not have been in vain; and we shall have learnt that God can turn the fierceness of man to His praise and fulfil Himself in many ways.—"The Willochran."

All truths are Thine, O God of truth.
All lights shine out from Thee,
Thy wisdom led the world in youth
And still its guide must be.
Our Science is but search of Thee,
Our Art would see Thy face,
Our Politics from self set free,
Would win Thee larger space.

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Personal.

Canon Wragge is resigning his Canonry and the Wardenship of St. Barnabas' College, Adelaide, and is returning to England at the end of April.

Rev. H. F. King, of Romsey, Victoria, has been appointed Vicar of Sunshine. Rev. Llewellyn Lewis succeeds Mr. King at Romsey.

Rev. H. A. Haslam, of Fern Tree Gully, Victoria, has accepted the position of Curate at Murwillumbah, New South Wales, with the oversight of the Upper Tweed.

Rev. H. E. Rogers, Curate of Cook's River, Sydney, has been appointed Curate of the Lower Macleay in the Diocese of Grafton.

Rev. W. A. Fletcher has resigned the Parish of Darwin, Northern Territory, and is returning to Sydney this month.

Rev. Cyril Massey, Curate of St. Luke's, Toowoomba, in the Diocese of Brisbane, has been appointed Rector of Darwin.

Rev. James Tweedie, Home Mission Secretary of the Diocese of Rockhampton, has been appointed Rector of Cooktown.

Mrs. Newmarch, wife of the Rev. Walter Newmarch, Rector of Haberfield, Sydney, passed to her rest on Christmas Eve. She had been ill for some months past, but great hopes were entertained of her recovery, and a serious result was not anticipated. Much sympathy is felt for Mr. Newmarch in his bereavement.

Rev. Garnet Shaw, Vicar of St. James', East St. Kilda, Melbourne, has resigned, with a view of joining the A.I.F.

Mrs. Stanley Low, widow of the late Rev. J. Stanley Low, Vicar of Christ Church, St. Kilda, Melbourne, died from bronchitis in Colombo, on November 29. Since last year she had been residing in Ceylon with her son-in-law, Lieut.-Com. C. E. Stainer, R.N.

Rev. H. E. Potter died at San Remo, Victoria, on Christmas Eve, at the age of 70. He was formerly in charge of the parish, and since his retirement some years ago he has taken occasional duty in the Diocese of Gippsland.

Rev. George Burns, formerly of St. John's, Balmain, is expected in Sydney about the end of February from Nair-

obi, British East Africa, where he is working under the auspices of the Church Missionary Association.

Archdeacon Batchelor (a missionary of the C.M.S. among the Amus) and his daughter will arrive in Sydney from Japan in February.

Rev. Gresham W. Morrison, who was for some time in the Brisbane Diocese, has been appointed by the Bishop of Accra, on the Gold Coast, West Africa, as his Archdeacon.

Rev. C. H. Barnes, of St. Hilary's, Kew, is spending January on holiday in Tasmania. Rev. C. L. Crosslev, of Trafalgar, will supply during his absence.

Rev. Geo. Kelly has been relieving Rev. F. W. R. Newton, who is now chaplain at Royal Park camp.

Rev. G. W. Carter, of the Church of England, Seymour, has been appointed to a chaplaincy in the Expeditionary Forces, and will shortly leave for the front.

Rev. G. W. Ratten is leaving the parish of Newport, after three years' ministry. An exchange has been arranged with Rev. R. H. B. Williams, of Marshalltown, near Geelong.

Rev. W. T. Prentice, late of the Burwood Parish, Sydney, will enter upon his duties as vicar of the new parish of Kooyong next week.

Mr. E. Cameron has resigned the position of hon. secretary of the Cathedral Branch of the C.E.M.S., to take up work in the Brotherhood of our Saviour in the Grafton Diocese.

We regret to announce the death, at the Marrickville Cottage Hospital, of Rev. Harold M. Blanchard, Curate of Christ Church, Enmore, N.S.W. The deceased clergyman was ordained deacon in 1914, and was to have been "priested" in Advent last, but illness, caused by severe cardiac trouble, supervened, causing his removal to the hospital on the first day of last month. His death will come as a shock to many of his friends.

Canon McClemons, Rector of Claremont, W.A., recently left for the Front

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as Chaplain to the A.I.F.; Rev. G. R. Holland, who has worked for the last ten years on the goldfields is acting as his locum tenens. For five years he has been Rector of Coolgardie.

Rev. D. W. Weir, of Heidelberg, Victoria, has been appointed Naval and Military Chaplain to the Tropical Force which leaves Sydney this week.

The Rector of South Bunbury, W.A. (Rev. John Frewer) has announced his intention of joining the Brotherhood of St. Boniface.

Rev. N. A. B. Backhouse, B.A., after serving at St. James the Less, Bethnal Green, and latterly in Gippsland, has been appointed curate to St. James', Ivanhoe, where he will engage principally in scholastic work.

Mr. J. W. Briggs, formerly organist and lay assistant at St. James' Old Cathedral, was ordained deacon at Wangaratta on December 21, and will be in charge of Cobden.

A holiday exchange for January has been arranged between Rev. A. Harwood, of Sandringham, and Rev. L. G. Vance, of Balwyn.

Rev. A. R. Raymond, of Ross, Tas., is to engage in work in Gippsland as Diocesan Missioner for a period of four weeks.

After two years' service as Curate at St. Mary's, Caulfield, the Rev. J. H. Raverty is resigning with a view to doing the Arts course at the Melbourne University.

Rev. Murray Scales has resigned charge of St. John's, Moonee Vale, in order to be curate at St. Paul's, Chatswood, Sydney.

The new parish of St. James', East St. Kilda, will be in charge of Rev. A. A. Burnaby, Curate of All Saints', St. Kilda, the present Vicar, Rev. G. E. Shaw, having resigned to take up military work.

We are glad to know that Miss Joan Newton has recovered from her illness and is able to renew her duties as Secretary of the L.H.M.U.

We regret exceedingly to learn as we go to press that Mrs. Boyce, the wife of Archdeacon Boyce, Sydney, is in a rather serious condition of health.

There is nothing that needs so much patience as just judgment of a man, or even of one act of a man. We ought to know his education, the circumstances of his life, the friends he has made or lost, his temperament, his daily work, the motives which filled the act, the health he had at the time, the books he was reading, the temptations of his youth. We ought to have the knowledge of God to judge him justly, and God is only judge of a man.—S. A. Brooke.

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Our Melbourne Letter.

From Our Own Correspondent.

On the eve of the New Year it is impossible to say what will be the response to the heroic appeal to the faith of our Church-people in asking them to treat New Year's Day as a holy day instead of a holiday. Some confusion has been caused by the larger appeal, following on the Melbourne Diocesan movement—announced earlier in connection with New Year's Day—for the universal observance of the first Sunday as a day of prayer. This latter appeal was specially emphasised in the Pastoral Letter which, we presume, was read in the Churches on the Sunday after Christmas. In this, January 2 was specifically mentioned, with some general references to the days preceding. The result has been that parishioners are asking whether the arrangements for January 1 have been abandoned in favour of this universal day of prayer, January 2. There is some excuse for this confusion. The official arrangements were belated and lacking in definiteness of plan and aim. Would a general financial appeal have suffered from the same defects of arrangement? Private initiative has again and again to supplement the official programme. An excellent Litany for January 1 and 2 has been prepared by a committee of clergy, and distributed among those who expressed a desire to obtain copies. Its production was unavoidably delayed, and hence there was no time to obtain official approval, which, we feel sure, would have been forthcoming. This Litany has some very real words of special acknowledgment of sin, and the deprecations are couched in language at once direct and chaste in expression. Let us quote one or two sentences:—"From failure to show forth Christ in thoughts unstained, in words sincere and gracious deeds!" and a petition specially for Australasia, "That it may please Thee wisely to direct the Government of our Commonwealth in all that they shall do to help the motherland, and to shield us all from harm." The enlistment appeal is being sent to the clergy of military age. What reply are they to make? The Bishops have very generally discouraged the enlistment of clergy as ordinary combatants. There are only a limited number of chaplaincies available. Fighting with weapons of force and bloodshed is hardly compatible with their special vocation, though exceptional

times may impose exceptional duties. It is true they can help as Army Service or Medical Service men. But may a man choose his place in the ranks? Our own feeling is that the majority of the clergy are by their special training qualified to serve their country best as centres of moral and spiritual influence and inspirers of the nation's ideals. In the finely conceived Pastoral Letter which the Bishops have issued it is stated: "It is the spirit of the nation that tells in this final issue, the soul of the people." Who are to do this invaluable special work if the clergy to any general extent enlist? The Church is already woefully short-handed—many of her recruits for the ministry have gone to the War, and fresh supplies have almost failed. Some theological colleges will be closed next year for want of students. It would be sheer waste of talent for the nation to send its spiritual guides to handle rifles and dig trenches. As well yoke a racehorse to the plough. They are bred and trained for a different work. Not one, we believe, would hesitate to shoulder a rifle if others could not be found. But until lay supplies are exhausted, it is better for the clergy to exercise their proper ministry. They are helping to inspire men with that nobility and unselfishness which has made the church membership so conspicuous for the exceptional quota it has supplied. Indirectly, if not directly, they have been the nation's most effective recruiting agents. The nation never needed a prophet among them more than at the present time. We hope that no clergyman will allow himself to be deflected from his highest vocation by the official circular, if he believes his duty to God and his country calls him more than ever to preach the Word, be instant in season and out of season to reprove, rebuke, exhort, to lead in the realm of the spirit, and to show such devotion and self-sacrifice that it will be apparent to all that the path of duty has not been chosen as a path of ease or personal safety. Let a minister go if he feels it his duty, but let him not feel it his duty merely because he is in general asked to go. Very sincere sympathy has been felt with Rev. G. E. Aickin, of Ridley College, and Mrs. Aickin, in the loss of their only child, a dear little boy, of five years. He was exceptionally gifted in mind but his frail body proved unequal to the battle with sickness. The devotion of his parents has been known to friends, and only those who knew them in their home relationships can measure the loss which has been sustained with true Christian fortitude and resignation. He was buried on Christmas morning, the day when a Child was born to bring life and immortality to light.

RESULT OF YEARS OF LABOUR.

One of the Territorials who is serving at a station in the Central Provinces (India) writes in a letter to a friend in England: "There is a great work going on amongst the young in and through the educational channel. The C.M.S. has the largest work, but there are, of course, several other denominations carrying on a good work. Even from the little I have seen, it has been forced upon my mind what an enormous amount of labour and self-sacrifice must have been done by the pioneers who commenced the work. We to-day can see the result of years and years of incessant labour."

A MISSIONARY BISHOP HONOURED.

We read in the "C.M.S. Gazette" for November: "By a special presidential mandate the President of the Chinese Republic has conferred on Bishop White (of Honan) the Third Class of the Order of the Excellent Crop, in recognition of valuable services rendered in China especially in connection with famine relief in 1911 and 1913. Bishop White is the first Anglican Bishop in China to receive this decoration." Missionary work is carried on in the Province of Honan by the Missionary Society of the Church of England in Canada.

KATOOMBA CONVENTION.

The Annual Convention

Will be held in the grounds of "Khandala" (at foot of Katoomba Street), from Monday to Friday, January 10 to 14, 1916.

Sessions: Afternoons, 3.30. Evenings 7.30.

The Trustees will be glad of the presence of all who can possibly attend, and who value the opportunity the Convention affords of restful meditation and fellowship.

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Correspondence.

The Greek Poem and the word "Hell" in the Creed.

(The Editor, "Church Record.")

Sir,—When about to write my previous letter I noticed you were holding over correspondence. This prompted me to condense my letter so much that I forgot to state my reasons for condemning as unscriptural the following lines:—

"Three days the chains lay on Him,
Three days Christ strove in hell!"

Whatever kind of chains the writer had in view, the words "chains" and "strove" clearly implied that force was necessary to prevent Christ's escape, and that He did not voluntarily submit to my mind the infidel's scoff; that the Christians' God of love sanctioned human sacrifice; was pleased to witness torture; and enjoyed the agony of His dying Son. I felt bound to protest, and gave it as my opinion that Christ did not descend into hell (as we understand that word). You kindly printed Editorial Notes, which, however, fail to convince me to the contrary. Now, if it was necessary for a learned committee to revise the word "hell" in the authorised version of the Bible, and in many passages changing the word "hell" to "hades," as being the correct translation, then I think it should not be allowed to remain as "hell" in the Creed. I believe the meaning that the word conveys to the minds of nine out of every ten persons who repeat the Creed is that "hell" means the place of torment, where Satan and his hosts abide, and the words of the poem confirm this belief. This, I assert, conflicts with the words of Christ, "this day thou shalt be with Me in Paradise." The meaning of a word will depend on the sense in which it is used. It is said that the word "hell" is derived from an old Saxon word which signifies a "hollow place covered over," and in the authorised version of the Bible it is sometimes used to denote a vault or grave. Thus in Ezekiel xxxii. 27, the prophet predicts the destruction of certain persons, but states, "that they shall not be with the mighty which are gone down to hell with their weapons of war, and have laid their swords under their heads." Here he is referring to the grave, and the custom of burying warriors with their weapons. In Jonah ii. 2, the prophet exclaims, "Out of the belly of hell cried I, and thou heardest my voice." Attention to the context, and the word "hell" give us the correct meaning. The prophet was in the fish's belly when he uttered his prayer, and what a place of torment it must have been. I agree with you that Hades signifies the general place of departed spirits awaiting the day of judgment; but that the evil are separated from the good, the place of the latter being known to the Jews as Paradise or Abraham's bosom. At first, this was difficult to understand, until I remembered that prisoners in Darlinghurst gaol were also in Sydney, gaol walls separating them from those who obeyed the law, as effectively as the great gulf separated Abraham from Dives, but in both places holding converse being possible. But I do not admit that hell and paradise are equivalent terms. If you think otherwise, please step into a Jewish warehouse and tell the proprietor that his ancestor Abraham is in hell, then note his reply, but please don't tell him the Bible says so. You referred to 1 Peter, iii. 19-20, which states that Christ preached to the spirits in prison, which were disobedient in the days of Noah, but that scholars differed about the meaning; but, reasoning from analogy, the meaning is clear to me, for if Abraham in paradise could converse with the rich man, then Christ, also in Paradise, could converse with the spirits in prison that were disobedient in the days of Noah. The subject of his preaching is an interesting question which I now cannot refer to. Some of your readers may infer that the bad part of hades may be called hell, and that Christ went there to preach; but Abraham's statement to Dives that no one could cross from either side of the great gulf settles that question, and there was no necessity for His doing so, as I have shown above. An emi-

ment Bishop (Dr. Ryle, I think) once stated, "that the longer he lived the more he became convinced that much misunderstanding of the Scripture arose from interpreting passages of Scripture figuratively instead of taking them in a literal sense; and I think St. Luke xvii. is more literal than figurative."

R.A.

[Other Correspondence is held over.—Ed.]

Notes on Books.

New Tabernacle Sermons, by T. De Witt Talmage, D.D. Hodder and Stoughton: 6/6. Copy received from Angus and Robertson, Castlereagh Street, Sydney.

This volume is rather perplexing. There is no preface or introduction, nor date on the title page. It is apparently just published, but from internal evidence some of the sermons contained in it were preached about 30 years ago. In the ordinary sense of the word they are obviously not "new." We presume that we have here a selection of Dr. Talmage's sermons which have not before been published. In some cases the conditions of social life depicted in the book have materially changed since the addresses were delivered. The atmosphere is, as might be expected, distinctly American. Yet in spite of minor defects the book will repay perusal. The old Gospel is set forth clearly, effectively, and with great power. The illustrations and anecdotes are well chosen and to the point; the style is terse and vigorous; the sermons are full of the divine message, and they will certainly influence for good all who read them.

"Bible Prophecies and the Present War," by Marr Murray, Hodder and Stoughton, 1/3 nett. Copy from Messrs. Angus and Robertson, Castlereagh Street, Sydney.

The writer of this book is "obviously" a convinced, though perhaps not a convincing, Anglo-Israelite, and he has given a very interesting discussion of, to some people, a most interesting question. The first portion of the work is devoted to the proving to the author's satisfaction that the British and German races are respectively the lineal descendants of the Israelitish and Assyrian peoples, and that only because of the relationship to the Israel of old has the British race to-day any chance of escaping destruction at the hands of some foreign power such as Germany. The author gives the comforting assurance that in spite of the Zepplin air raids, to which he finds some remarkable allusions in Isaiah and Ezekiel, London must be regarded as safe from invasion, for "Just as Jerusalem was the cap-

ital and heart of the ancient kingdom of Israel, so is London the capital and heart of the British Empire, or the modern kingdom of Israel." Hence, in the prophecies, London will be referred to as Jerusalem, or else simply as the "city." And then the author proceeds to quote the divine promises of help made to Hezekiah in reference to the Assyrian invasion of his day, as completely forecasting the safeguarding of London from the Germano-Assyrian invasion of today. In the second part of the book, "What are we to expect," a strong plea is made for a careful study of the Book of the Revelation as "God's last warning to man," and chapters are devoted to the consideration of the various theories regarding the Millennium. The book closes with a discussion of the question of the Anti-Christ and Armageddon. The writer opines that the Kaiser is not Anti-Christ, "he is merely a man possessing some of the characteristics of Anti-Christ. But if we imagine a blend of Napoleon and Kaiser, then we have an idea of what the real Anti-Christ will be like." The tone of the book is admirable, and one can have no manner of doubt of the author's reverent regard for the Word of God.

CALL TO REPENTANCE.

The Bishop of Manchester, in the course of a letter which was read in the Churches of his Diocese, deals with the War and its message to the nation.

The first call to repentance will be a call to true religion, that is, a right relation and attitude towards God. Irreligion is the first and greatest of all national sins. It is here that the first steps towards a new foundation must be laid. But surely the Church is religious. What is it if it is not religious? No doubt it is true that the world will take its idea of religion from the Church. But what is the conception of religion that Christians present to the world to-day? I will not dwell on our divisions, saddening as they undoubtedly are. Nor will I dwell upon neglect of the public services of the Church, though much might be said about that also. But I will try to fix your thoughts on one point and one only—the selves: What reality is there in my religion? Undoubtedly I have real sins which must be hateful to God. If there is a real God, He must be the greatest reality in all my life. The question of how I stand with God, of what God thinks of me, of the purpose for which He has sent me into the world, and of the account which I must make to Him—these things if they are real must be far more important than what I have, or what I can get, or what people think of me."

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

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The Church Record.

JANUARY 7, 1916.

1916.

It has often been felt by those who have the highest interests of our country at heart that what Australia needs more than anything else to make her people great is suffering. As a nation, we have been so prosperous and free from anxiety in the past that it looks now as if the War is to supply the one thing needful to our country to enable her to realise her best self.

The past year, with its sacrifices and its share of the burden of Empire in prosecuting the War, has revealed many noble traits in the national life of Australia. There has been a ready response to the call to arms, a willingness on the part of the women to give up their nearest and dearest to go forth to the Front, a continued spirit of generosity to the various Patriotic and Red Cross Funds, and here and there in individuals a more devoted and sincere use of prayer and a firmer trust in God. For what the War has already done in bringing us nearer to God and deepening the spirit of nationhood amongst us we can be truly thankful.

But with the War far from being at an end and with the demand for 50,000 additional men, there is clear evidence that the purifying fires of anxiety and suffering have still more work to do, for in the moral order of things the only explanation of the misery, pain, and sorrow of the world lies in the fact that such things bring men back to God. For in the hour of grief and vexation, or when called upon to surrender ourselves for the common good, where can we turn but to God for strength and courage to bear our sorrows or to be braced up for our duty?

A very cursory glance at the national life in Australia during the past year must lead us to acknowledge that we have failed to learn the lessons which the War would fain teach us. Great national evils are still allowed to flout the best public opinion, and some of our Governments love to have it so. Greed and rapacity are as rife as ever, and our proverbial love for pleasure seems not to have been controlled to any appreciable extent. The truth is, that we need further humbling and the War has to do it for us. More hearts must bleed, more homes must give up their loved ones; the rich must be led to see that what they hold is in trust

for the welfare of the whole community; the poor must realise more fully the joy of contentment; employers and employees must come to see that the welfare of each is connected with the other, and that the welfare of both is subservient to the higher interests of the community and so they must learn to work together without the friction and trouble that so long have existed.

Further, our Governments must give first place in their reckoning to the moral welfare of the people rather than to material interests. To our condemnation this has not been so, and we have yet to suffer till we rise to the level of our duty, which is to get rid of all that blots and stains our national life, and to establish and maintain whatever will make the nation stable. Strong leadership is essentially needed in high places at the present time, so that not merely the will of the people may be followed, but the Will of God.

And what shall be the future? In spite of the darker days that seem inevitably to be ahead of us, we must dare to believe in the spirit of progress; that the nation will come through the present struggle purified and ennobled. The Church must lead the way and ever hold up before the people the eternal fact that "righteousness alone exalteth a nation, but sin is a reproach to any people." If "nothing matters but God," then the Church has a stupendous task before her just now, and in the future, to lead men everywhere to put the honour of God before the selfish considerations of individuals or classes. The unswerving loyalty of members of the Church is therefore urgently demanded and needed, so that a strong appeal may be made to the whole nation to live and labour for the Kingdom of God. This is the call of the New Year: "Seek ye first the Kingdom of God and His righteousness," and all necessary things will be added unto you. Let all pray more, work harder, and live better, so that our nation may be more worthy of the freedom and heritage which God has given her, and all the more fitted for the carrying out of the divine purpose for the world on the restoration of peace.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Archbishop's Letter.

"One of the most alarming circumstances of the moment is the almost inexplicable impotence shown by the Government of this State in dealing with the regulations for the sale of drink that are deplored by all responsible authorities as prejudicial to the welfare of our gallant troops. We have learned too well that the vested interests controlling the Drink Trade appear to consider the maintenance of their profits of more importance than the country to which they owe them. But it is news to us that such a Government as we have should adopt a line of policy favourable only to these vested interests. I could have wished that even the meagre reforms churlishly offered had been accepted. But I hope that the Government will show this estimate mistaken by introducing, although late, a more useful measure such as the majority, though not perhaps the wealthiest of their constituents would demand. I trust also that with it will be embodied the action against "shouting" forecasted by the Premier, if I interpret his words aright. But in any legislation I plead that no restrictions should be placed upon soldiers from which the rest of the community is exempt. It is only fair that all should share in any limitations that are imposed for the good of all. Any provision

against the liberty of the soldier as distinct from his fellow citizens, I should regard as unfair and unjust to men who are making a sacrifice for others and from which other men are basely shrinking."

Katoomba.

The Archbishop will preach at St. Hilda's Church on Sunday, January 9.

Christmas Services.

On all sides we hear of good congregations and many communicants at the various Churches on Christmas Day. The Festival was of course shadowed by the War, and our soldiers were remembered in earnest intercession. The Christmas services also had special reference to the world-crisis through which we are passing. At the morning service in the Cathedral the Archbishop preached from Psalm cxvii, 3, "The Lord hath done great things for us, whereof we are glad." He said that an old friend had mentioned to him that this was, perhaps, the saddest Christmas the world had ever seen. That might be. It was certainly the saddest Christmas Australia had ever seen. Nevertheless, he gave them the text with a good heart. The world was darkened by clouds and shadows, but God's sun was shining behind the clouds, and on Christmas Day God's sunshine came through the clouds—calling us to bask in it for a while, and then return to whatever task of stern and solemn duty awaited us. The Christmas message was a revelation that God came upon earth, and that God's love was found about us. It was a revelation of how God touched and glorified every detail of their life; it told of the springing of the flood of love which is in Christ Jesus. He bade them, therefore, have God's happiness this Christmas Day. Was the Church of the Christ of Christmas spent? A thunder of voices answered "No." The tales of the battlefield, and of the hospital, told us that the Jesus of Christmas stood over and touched all with a loving hand. The homes of sorrow and mourning told us that Jesus of Bethlehem had come to them, and brought them a joy they could never have known. So, he bid them this day go down on their knees and thank God—"For the Lord hath done great things for us; whereof we are glad."

United Intercession Service.

On Sunday afternoon, December 26, a United Intercession Service for our Empire and soldiers was held in the Domain. Several thousand persons were present. The Archbishop of Sydney presided, and was assisted by representatives of other denominations. Addresses were given by the Rev. A. A. Yeates, Rev. R. Scott-West, and Rev. S. J. Hoban.

War Services.

The Day of Penitence and Prayer was fairly well observed throughout the Diocese. At the Cathedral the congregations were almost too large for the accommodation available. The Archbishop preached at both services and insisted on the true note of penitence as so necessary in view of the national evils that prevail.

Christmas for the Poor.

The Mission Zone parishes had their usual arrangements for the brightening of the season for the poorer classes. In some parishes Christmas trees were given; and a large number of clothes, new and second-hand, distributed. Altogether a very large number of the more deserving cases received Christmas cheer partly from local funds and partly from the Government grants and Benevolent Society orders. Erskineville and Waterloo benefited considerably, through the thoughtful generosity of the St. John's Ashfield Girls' Guild, led by Mrs. Douglas, who provided about 3cwt. of groceries and about 200 garments for the needy cases.

St. Mary's, Balmain.

Last week a memorial mural tablet was unveiled to the memory of the late Private Mervyn Lown.

Institution for the Deaf and Dumb and Blind.

We have received the Report of the N.S.W. Institution for the Deaf and Dumb and Blind for 1915. The number of pupils on the roll is 138. During the year 27 left the Institution, the majority of whom found suitable employment. Steps have been taken toward making the education of blind, deaf and dumb children compulsory, and it is expected that Parliament will enact the necessary legislation. The revenue during the year from subscriptions was reduced, and there was a deficiency on the general account of £700 on September 30.

NEWCASTLE.

Cathedral Sunday School.

The re-organisation of the upper school, says the "Newcastle Churchman," has been completed, and we have commenced work under the new system. By this all children over 14 years of age have been formed into "A Catechism," under the leadership of Rev. A. P. Elkin. The classes are held in the Cathedral each Sunday afternoon, and we think that the instruction given will greatly assist in the growth of the spiritual life in our boys and girls. In response to an appeal, about 225 has been subscribed towards the cost of equipping the Infants' School as a Kindergarten. It is expected that the furnishing, etc., will shortly be completed. The system has already been inaugurated.

GOULBURN.

(From a Correspondent.)

Christmas at the Cathedral.

The Christmas Services were arranged as follows:—The First Evensong, with carols, was sung on Christmas Eve. Celebrations on Christmas Day were at 7 and 8 a.m., Mattins 10.30, Choral Eucharist 11 a.m. (preacher the Bishop) and Evensong and carols at 7.15 p.m. In consequence of the illness of the Rev. Canon Studts, the Rev. Norman Tivey, of the Cathedral staff, was absent in June, and the Rev. Canon McDonnell took his place on Christmas Day and the Sunday following.

Goulburn Church Society.

The Home Mission Fund of the Diocese has had a good year despite war and drought. The income has amounted to £1791/13/5, of which £2947/19/6 was earmarked for the capital account of the superannuation fund. The diocesan mascot, the Goulburn Cookery Book, realised £420/9/5 for sales and advertisements, showing a clear profit of £162/19/10.

Foreign Missions.

Though still a long way short of the diocesan assessment, the contributions of the faithful in the diocese to the cause of foreign missions continue to improve. The amount passed through the Registry for 1915 is £176/14/8, of which the Cathedral parish accounted for £54/9/3, Young £23/12/3, Temora £13/5/9, Cooma £12/11/11, and Murrumburrah £11/17. The remaining parishes were all under £10.

Bishop Barlow Memorial Fund.

Subscriptions to this object are now coming in freely. So far the Clergy Training portion of the memorial has proved most acceptable to the subscribers, though there are several promises of substantial donations from the late Bishop's personal friends towards the other memorials. The figures at December 31 were £128, out of which £81 is earmarked for the Clergy Training Memorial, Memorial Windows £17/11, Memorial Altar £6/13/6, and unallotted (no preference) £22/16/6.

Cathedral Parish.

The finances of the Cathedral Parish give very little real cause for anxiety, despite an overdraft on the current account of nearly £200.

The total direct giving of the faithful to all Church funds administered by the Registry amounted to £1078/12/3.

Christmas Week.

On the Sunday after Christmas the Cathedral choir visited the Goulburn Hospital and sang carols and Christmas hymns in the different wards.

Coolamundra.

The Confirmation candidates have presented to the parish church very handsome service books for the Holy Table and Prayer Desk as a thank-offering for their recent confirmation. At Bethungra in the same parish the Church has been enriched by a pair of brass vases, the gift of the confirmees, and a fair linen cloth, presented by a member of the congregation.

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CRAFTON.

(From Our Own Correspondent.)

Ordination.

The Bishop held an Ordination in his Cathedral on Sunday, December 19, when Mr. Gordon O'Keefe was admitted to the diaconate, and the Rev. W. G. Nisbet to the priesthood.

A special time of Retreat and Re-union had been arranged by the Bishop for the Ordinand, and also for the other clergy who had been admitted to Holy Orders since the foundation of the Diocese. These were joined by two clergy freshly come to the Diocese, both deacons who are looking forward to Ordination at a later date. The Retreat extended from Wednesday, December 15, to Monday, December 20.

A celebration of Holy Communion was held every morning at 7.30, when the Bishop gave a Meditation on the Call, Character and Work of St. John the Baptist. At Mattins a series of practical addresses were also given by the Bishop on the Plan, Method and Usefulness of Greek Testament study. On the first three evenings Ven. Archdeacon Tress gave addresses on the Call, Preparation and Work of the Prophet Isaiah. Both these Series of Addresses were very helpful to all during the Ember Season.

On the evening previous to Sunday the Bishop gave his Charge to the Candidates, while the latter part of the mornings was occupied with papers on Pastoral Theology and Elucution Exercises.

The Ordination Service on Sunday began at 9.30 a.m. instead of an hour and a half later, and proved to be much more comfortable both to the Ordinand and members of the congregation. The preacher was the Ven. Archdeacon Tress.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Ordination.

On St. Thomas Day the Archbishop held an Ordination in St. Paul's Cathedral. The following were ordained:—For the Melbourne Diocese: Revs. W. D. James, A. J. Thompson, J. J. Booth, K. T. Henderson, C. C. Edwards, Maurice de B. Griffith (as priests), and Messrs. M. M. Coates and M. A. Warren (as deacons). For the Ballarat Diocese: The Revs. N. Crawford, Sidney G. Davis, Colin Kirkpatrick, and M. Stuart Roach (as priests). The sermon was preached by Rev. J. W. Ashton, M.A., and the music led by a choir of 25 clergy, and was well enough rendered to warrant the hope that it may become a regular feature of such services.

New Church at Port Melbourne.

His Grace the Archbishop of Melbourne (Dr. Clarke) last week consecrated the handsome brick edifice erected and cleared of debt in 7 years by the parishioners of Holy Trinity, Port Melbourne. During the course of his sermon the Archbishop stated that the sacred service was held on the 60th anniversary of the opening of the church. That structure was demolished by a violent storm in 1908. At once the Vicar, Rev. H. S. Hollow (who last year moved to Geelong) and the parishioners commenced to erect another building, and the result of their zealous work was the present fine building. Disaster courageously faced could be turned into victory, and so facing disaster the parishioners had achieved a result that set a fine example to the diocese.

Social Questions Committee.

The Social Questions Committee of the Anglican Synod has drawn up a programme of sermons which will be delivered in St. Paul's Cathedral during the forthcoming Lenten period the subject being the Church's Message on the War. The course of seven sermons is as follows:—5th March, Introductory sermon, the Archbishop; 12th March, The Revival of Paganism in Modern Life, Bishop Green, LL.D.; 19th March, The Son of Man and the Superman, Bishop Green, LL.D.; 26th March, Discipline and Charac-

ter, or Line of Least Resistance, Rev. J. T. Baglin; 2nd April, Scraps of Paper, the Dean; 9th April, Fidelity in National Service, Rev. Canon Hart, M.A.; 16th April, The Cross—Its Failure and Triumph, the Archdeacon.

During the next few months 10,000 pamphlets issued by the Committee of the Church of England, Melbourne Diocese, will be placed in the hands of men of the Expedition Forces. The pamphlet is notable for its frankness, and in simple language places before readers the dangers attendant upon specific indiscretions. "Forewarned is forearmed," the letter states, "and we are hoping that, being forearmed by knowledge, the train of hospital ships bringing cases of venereal disease back to Australia may to a large extent cease."

Summer School.

The arrangements for the C.M.A. School at Christ Church, Geelong, beginning on Saturday, January 8, are practically complete, and the prospects of the School seem bright. Proceedings will open with a reception kindly given by Rev. H. S. and Mrs. Holland. A good enrolment has already been made, and with the attendance of the Geelong people goodly audiences may be looked for.

Christmas Celebrations.

Many Churches found the services better attended, and on the whole the season has been well observed though in a subdued and chastened manner.

C.E.M.S.

The Archbishop was waited on by a deputation from the executive of the C.E.M.S., who submitted certain proposals discussed at the recent conferences with the clergy and branch secretaries. The Archbishop expressed his warm appreciation of the society's offer to detail men to assist in the church's work amongst the soldiers, and

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promised to indicate his wishes in more detail early in the New Year. He cordially approved of the proposal to hold a great Church Marine Picnic on Easter Monday, the profits from which should be devoted to the funds of the Church's institutes and tents at various camps.

Ridley College.

Despite the many calls of the times the sale of gifts held recently for Ridley College yielded the satisfactory return of £45. By the request of the late Miss Singleton a considerable sum (bordering upon £2000) has been added to the funds of the College.

Day of National Intercession.

The call of the Church, supplemented by that of the Commonwealth Government, was cogently responded to by all sections of the Christian communion on Sunday, January 2. In town, country, and seaside Churches special intercessions were offered, and appropriate sermons preached, in most cases to congregations a good deal larger than ordinary.

An attempt in Melbourne by our own Church to observe New Year's Day also in this fashion, must frankly be admitted to have failed very largely, at any rate, as far as numbers are concerned. Very few Churches were attended by more than handfuls of worshippers, and even in the Cathedral at no time were there more than about 200 present. A regrettable feature was the absence of any official form of service similar to that of last year, an unexpected burden being placed on the clergy in endeavouring to celebrate the day fittingly and yet freshly.

WANGARATTA.**Ordination.**

The Bishop held an Ordination in his Cathedral on Sunday, December 19, when Mr. J. W. Briggs was ordained to the diaconate, and the Revs. J. S. Bullough (Curate of Woods' Point), and A. R. Mace (acting-Warden of St. Columb's Hall) to the priesthood.

Appointments.

Rev. C. P. Brown, M.A., Warden of St. Columb's Hall, Wangaratta, has been appointed Rector of Mansfield. Rev. W. A. Williams, Rector of Cowan, has been appointed Rector of Violet Town, and the Rev. J. W. Briggs as Curate of Cowan.

An Episcopal Snake-Killer.

Bishop Armstrong has earned something of a reputation in the diocese as a snake-killer. Recently, while being driven in a buggy from Tallangatta to Mitta Mitta by the Rev. R. F. Tacon, the Bishop noticed a snake gliding across the track, and, arming himself with a stout stick, he promptly killed the reptile. This was merely a preliminary to the day's operations, for, continuing the journey on foot, the Bishop, who is of athletic build and over six feet in height, accounted for no fewer than eight snakes.

GIPPSLAND.**Resignation.**

Rev. A. Booth has resigned the Wardenship of the Gippsland Divinity Hostel, and also the ministerial charge of the Parochial District of Longford.

Special Evangelistic Effort.

At the recent Synod a resolution was passed affirming the desirability of holding Evangelistic Missions throughout the Diocese in 1916. An Advisory Committee has been appointed to assist the Bishop in carrying out the plan. It has been decided to invite the Revs. W. T. C. Storrs, C. W. T. Rogers, A. R. Raymond, and J. T. Baglin to act as missionaries.

QUEENSLAND.**BRISBANE.**

(From Our Own Correspondent.)

Ordination Service.

On Sunday, December 19, the Archbishop held an Ordination in his Cathedral. Revs. Evelyn Herbert Strugnell, M.A., Charles Tunstall, John Parrington Parker, Th.L., Frank Knight, Th.L., Reginald Beatty Massey, Th.L., Charles Wilfred Light, Th.L., were advanced to the priesthood. John Davidson Anderson, Th.L., Bertie Stanley Cole, Ernest Olivant, were made deacons. The

sermon was preached by Rev. E. Morgan Baker, M.A., Warden of St. John's College.

The Christmas Festival.

At St. John's Cathedral the Christmas Services were notable for the number of communicants, which was larger than in former years. At the 11 o'clock service the Archbishop, in his sermon, expressed the view that the break up of civilisation which the world was at present experiencing was due to the divorce of Christian morality from the Christian Faith. Holy Communion and Christmas Day Services were largely attended at the whole of the city and suburban Churches. Special arrangements were carried out for the celebration of Holy Communion on Christmas morning at the principal seaside resorts.

Installation of New Sub-Dean.

The Archbishop will install the Rev. Francis de Wit Batty, M.A., as Canon Residentiary and Sub-Dean of the Cathedral on the Feast of the Conversion of St. Paul (January 25), at 8 p.m.

Registrar's Enlistment.

The news that the Diocesan Registrar has enlisted as a private in the Expeditionary Force has an interest for the whole Diocese, in every part of which he is known at least by correspondence. Mr. Gall, who is at present enjoying a preparatory holiday, goes into camp at the end of the month, and is to serve in the Artillery.

WEST AUSTRALIA.**PERTH.****Provincial Missionary Conference.**

A Missionary Conference for the Province of West Australia has been held in Perth, and, although not largely attended, it was a step in the right direction. The proceedings lasted from Saturday to Monday inclusive. A Service of Intercession was held at St. Alban's on the Saturday afternoon, and at the evening meeting which followed the Bishop of Bunbury presided. Rev. G. Foster, Rector of Guildford, gave an inspiring address, the keynote of which was co-operation between those who are interested in missionary work, with a view of interesting others. On the Sunday missionary sermons were preached in most of the Churches, and on Monday afternoon there was a gathering of the clergy, at which papers were read by the Bishop of Bunbury and Canon Adams. A public meeting in the evening, over which the Archbishop presided, brought the Conference to a close.

SOUTH AUSTRALIA.**ADELAIDE.****The General Mission.**

Arrangements for the General Mission to be held in the Adelaide Diocese in 1916 are now fairly complete. The missionaries assigned to the various parishes are as follows:—Holy Trinity, Rev. R. B. S. Hammond; St. John's, Very Rev. H. K. Archdall (Dean of Newcastle); St. Mary Magdalene's, Rev. C. R. Dalton; St. Luke's, Rev. H. S. Begbie; St. Paul's, Rev. P. Stacy Waddy; Alberton, Rev. A. Law; Bowden, Rev. A. Renwick; Glenelg, Rev. W. F. Wentworth-Shields; Hawthorn, Rev. D. Portus; Kensington, Rev. C. M. Statham; Maylands, the Bishop of Rockhampton; Norwood, Rev. J. W. Ashton; Parkside, Rev. W. Scott; Prospect, the Bishop of Bathurst; Rose Park, Rev. Canon Hughes; Unley, Rev. H. Lea; Walkerville, Rev. H. Croty; West Adelaide, Rev. C. E. Perry.

Canon Wragge's Resignation.

In announcing the approaching departure of Canon Wragge for England, the Bishop, writing in the "Adelaide Church Guardian," says:—"His work at St. Barnabas' College has been invaluable, and as a Canon of the Cathedral he has done much, through the lectures which he has been instrumental in starting, to stimulate a desire for learning. He has won a reputation throughout the Commonwealth as a thoughtful and illuminating writer and conductor of retreats, and has with wide sympathy, knowledge, and experience interested himself in social questions outside his more immediately ecclesiastical duties. We give him our best wishes, but his place will be hard to fill."

TASMANIA.**Christmas and New Year Services.**

These have been better attended than before, especially the services of intercession on the first Sunday in the New Year. But even so, there were hundreds who never gave Church or God a thought. There are some, indeed many, we fear, whom it is simply impossible (humanly speaking) to rouse.

Clerical Changes.

We are having quite a number of changes in several of the parishes. The Rev. F. H. Gibbs goes from Oaklands to the Channel, the Rev. E. S. Woolley being temporarily in charge of the latter parish. The Rev. Thomas Smith has been appointed to Hagley for a lengthy locum tenency, and the Rev. J. Bethune goes into camp as a permanent military chaplain, thus filling a needy gap. The Rev. W. J. Foster, curate of St. George's, has been ordered to the mainland, we regret to say, by his doctor; he has done excellent work and his place will be hard to fill.

NEW ZEALAND.**AUCKLAND.****Ordination.**

At St. Mary's Cathedral, Parnell, the Bishop of Auckland ordained to the diaconate: Messrs. Henare Parone, Tamira Tokoroa Poihipi; H. W. Smith and J. H. Cable. The following were appointed to the priesthood: Rev. Hori Piri Raiti, Rev. R. J. Stanton, Rev. C. B. W. Seton, Rev. E. E. Bamford, Rev. F. D. Briscoe. The sermon was preached by the Rev. C. A. Tisdall, vicar of Ellerslie.

Prayer for Soldiers.

The Minister for Defence in New Zealand sent the following telegram to the head of the various denominations:—"It seems to me desirable that an effort should be made to create some unity of feeling on Christmas

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Young People's Corner.**Imprisoned in a Coal-Pit.**

"I wonder whether the hazel-nuts in the wood are ripe?" said Lieutenant Spearing to himself. "I think I will go to see for it is not yet four o'clock, and I have plenty of time for a further ramble."

It was an August day in the year 1760, and already the officer had strolled out to Northwoodside, which lies some two or three miles from the city of Glasgow. He began an interesting search amongst the bushes, and discovered several bunches of partly-ripened nuts.

He was pushing his way through a mass of tangled undergrowth when he fell, and for a time all was darkness. When he recovered consciousness, it gradually dawned upon him that he was in an old coal-pit, about fifty feet deep, the shaft of which had been bored through the solid rock.

At first he was startled, because he found that blood was flowing from his mouth, but he was quickly reassured, for this was merely caused by a wound in his tongue, which he had bitten during his fall. He rose and stretched himself, and was glad to find that his limbs were sound, though an uncomfortable feeling in his back informed him that one of his ribs was hurt.

"It is ten minutes past four now," he said as he looked at his watch. "Somebody will surely come this way before long. There are many paths in the wood, and the nuts are a great attraction." But time passed, and nobody came.

"Well, this is a strange experience!" the officer went on. "I always fancied that I should have an adventure of my own. However, I don't mean to make myself miserable over it, for nothing ever happens by chance. God will take care of me."

The pit measured about five feet in diameter, but as it had not been worked for some time, the passages leading out of it were choked with rubbish.

Lieutenant Spearing shouted till he was hoarse, but there was no response; and at last the daylight faded, and he had to give up all hope of rescue for that night. Soon it was raining in torrents, and he was wet to the skin, for he had no means of shelter. He longed for sleep, so he placed a forked stick diagonally to a pillow and a support for his bruised and aching back. Daylight came at length, and with it the cheery song of a robin from the bushes above.

"I shall soon be free now," he thought, and indeed there seemed to be hope for him. The pit was about a hundred yards from a water-mill, and scarcely so far from the miller's house. The sounds of voices and of ducks and hens reached Lieutenant Spearing more than once, but the wind that carried these to him took his own shouts farther away from the mill.

The day passed, and no help arrived. Whenever he was tempted to feel depressed, he reminded himself that God had not forsaken him, and that in His own good time He would surely send deliverance.

At first the prisoner suffered much from hunger, but later that disappeared, and he was possessed by an insuperable thirst. Rain fell every day, yet there was no means of getting any water to drink, for it was all absorbed by the soft, dry earth. He searched every corner of his gloomy prison for a reservoir, and at last one appeared, in the thigh-bone of a bull, which had fallen into the pit eighteen years before, and had long been hidden beneath the debris. The large end of it contained a cavity which would hold about a quart of water.

"How slowly it fills!" said the Lieutenant as he watched the rain dripping into it and dipped in a nutshell, from which he drank with eager haste. Afterwards he left the bone to grow brimful, and he has recorded of it that it was the sweetest water he had ever tasted. But unfortunately the novel reservoir was also appreciated by the frogs, toads, and slugs which abounded in the pit, and did not hesitate to crawl over the stranger or to rest on him when he lay asleep.

Saturday came, and such a bright day was it that he felt hopeful that some people

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would come to the wood in search of nuts. He watched the light that filtered through the brambles overhead, and at last the voices of boys charmed his ear. He shouted as loudly as his failing strength would permit, but no answer rewarded him, and afterwards he learned that the lads had been alarmed by the voice of what they imagined to be a wild man who, they had been told, inhabited the wood.

Even when six days and nights had passed, the officer was still cheerful, and he used to relate, in after days, how he combed his wig on his knee and hummed a tune to while away the dreary hours. On Wednesday morning, as the robin sang his song of praise and thankfulness in the sunshine, the prisoner below was cheered afresh.

Then voices drew near, and their shouts reached the pit. "Where are you, Spearing?" "Here, here—in a coal-pit; but be careful lest you fall in."

"Are you really alive?" called one canny Scot as he peered through the brambles. "Aho? Yes! Do make haste and bring ropes to pull me out."

So, after a week's imprisonment, Lieutenant Spearing stood once more amongst his friends. Weak as he was, his first action was to fall on his knees and thank God for preserving his life and for guiding his friends to the spot.

It was a long time, nevertheless, before he recovered from the exposure, and the illness that followed resulted in the loss of a leg.

Twenty-four years later he wrote a letter that gave a full account of the incident, which is remarkable in more ways than one. He recorded gratefully that nine months after his fall he was able to get out in a Sedan chair, and was most anxious to impress upon his readers that his implicit trust in God's care kept his mind calm and quiet all through that terrible week of privation and suffering. He closed with a note of thanksgiving for the health and strength bestowed upon him during a life of sixty-five years.—E. M. Rice, in "Our Boys' Magazine."

In Memoriam.

Harold Macdonald Blanchard.

How truly mysterious the ways of God! The ministry so enthusiastically prepared for and entered upon—so self-sacrificingly discharged has lasted such a short time. It was a great disappointment to Harold Blanchard that his illness caused delay in his Ordination as priest; but on the Ordination day he kept quite cheerful and remembered those who were being set apart for the sacred ministry. Those who knew and understood him could not but love him. So intense was he in every activity of his life—so transparently single in his motive principles, so imbued with highest ideals of ministry, so brimful of quiet enthusiasm for the winning of men to God, so utterly selfless in the consecration of his life to the Master.

His early environment gave him always a strong and sympathetic interest in the social conditions of the world. Strongly Laborite in his political creed, he delighted most in work amongst the poorest classes. His was a mind fearlessly independent, and one that ever sought to thrash out the problems of life for itself. He had the makings of an able preacher, a man of careful preparation for the pulpit, and keen on having and delivering a message. And now with the same brave, hopeful spirit which enabled him to battle for two years in spite of the knowledge of his weakness, he has received his call to the service of heaven; quietly laying aside all aspirations of service here for the greater fulfilment of "that within the veil."

We thank God for his friendship and the glowing inspiration of his brief ministry.

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If I were a Layman.

(By the Bishop of Louisville.)

The great imperative need of the Church to-day is earnest, devoted and loyal laymen. The laymen of the Church hold the balance of power for Church extension and large missionary effort and enterprise. But to argue this power and make it a practical force in the world for the spread of Christ's Kingdom among men is the burning question of the day. Men in the Church must have a clear vision of the Christ as One Who spoke with divine authority when He gave the command, "Go ye into all the world." Such a command from such a source should weigh heavily on the mind of all His disciples, and more particularly is there a need to-day that laymen should feel keenly and deeply their great responsibility and splendid privilege in the matter. Therefore, in putting forth this brief article on "What I would do if I were a layman," my purpose is to concentrate the attention of laymen upon certain fundamental duties which, if performed, will make them better and happier men and more potent factors in the real missionary work of the Church. If we want the vision of Christ that will fill us with enthusiasm for saving souls and bodies too, and drive out from our hearts self-satisfaction and indifference in the face of so many serious problems, social and otherwise, we must go to the sources where such a vision can be acquired.

In the first place, "if I were a layman," I would be a regular worshipper in my Parish Church, and not a spasmodic one. The professional man and the business man who are successful in their respective undertakings are such because they are regular in their performance of their duties and obligations, and not spasmodic. The layman to be what God wants him to be must keep constantly before him God's ideal, and this ideal is ever present in the worship of the Church. Again if I were a layman, I would be very regular about my Communions. I would give something to Missions every year, so much for Diocesan and so much for domestic and general. This work of missions has been carried on for nearly 1900 years by the faithful, not by the unfaithful. I should prefer to be among the faithful. I would be an enthusiastic Churchman, ever ready to encourage my Rector in every way possible, knowing that he has been trained for his special work, and that he has a great deal of experience in his ministry I know nothing about. I would welcome people and strangers at the Services of the Church and make them feel like coming again. If I had any special talent, such as musical ability, or the faculty to teach, or any other gift even to the looking after the ushering of strangers as they drop in to worship, I would use it to the glory of God and His Church. In short, I would find out where I could fit in somewhere and there do my little part faithfully and cheerfully as a good soldier of Jesus Christ. At home I would give some time every day to devotional reading and prayer. I would read in the Bible every day.

Nothing would drive me from the Church, for there I can keep close to God and please my Master. To stay away because I have had my feelings hurt or because some one had done me a wrong, would be folly, and more detrimental to myself ten times over than to anybody else.

I would be too much of a man, and too faithful a Christian, to let small, insignificant things, that pass in the night, destroy the greater things God has provided for my soul and His Church. The Church belongs to God, not to man, and God will bless me just in proportion to my faithfulness in all things pertaining to the welfare of that Church.

Thus would I try to come up to the ideal laymen, whom the Church's sacraments and worship are ever trying to develop.

Along these lines the layman can keep close to the ideal, and live the simple life of

a consecrated man in the Church of God. And as we live up to this ideal, and follow the simple life, the Master's ranks will be filled more and more with earnest, devoted and loyal Churchmen, zealous for the salvation of souls, and ever ready to help in Church extension and missionary enterprise.

A MAHARAJAH'S TESTIMONY.

The Maharajah of the native State of Travancore, in South India, recently visited Kottayam, where the Church Missionary Society has a flourishing mission. Several addresses of welcome were submitted to His Highness; that from the C.M.S. community being presented by Bishop Gill. Subsequently the following acknowledgment was received from the Maharajah: "The most pleasing feature of my visit to Kottayam has been the hearty welcome accorded to me by the several Christian communities, and I thank you, Dr. Gill, and the clergy and laity of the Anglican Church in Travancore especially, for your demonstration of loyalty and devotion to me and my Government. I am gratified to feel that my earnest efforts for the moral, material, and political advancement of the people committed to my charge have won the appreciation of those who have laboured so assiduously during the past century for the spiritual and moral welfare of a large body of my people. I join you in fervent prayer for victory to the British cause and the restoration of peace and prosperity to the world."

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The Jews of To-day.

(Communicated.)

III.

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taxed for planting new ones, as well as for what should have been growing on the ground occupied by the trees! What with poll-taxes on the animals and on food for military service, for the navy, for roads and lighting, and for everything else that is done or not done the people have drunk misery to the very last dregs. And yet the land has gone on yielding, under every disability and, as we should think, in defiance of every agricultural law. The harvests of the Plain of Sharon, of the Jordan Valley, of the Hauran, of Galilee, would be rich beyond all telling if properly tended; but why should the fellahin plant and sow for the greater profit of the Turkish Government?

"Those who love Jerusalem look with eyes of great anxiety to her future. We knew that a change was inevitable; to watch the slow agony of the past years, the cruel oppressiveness of the rulers, the hopeless suffering of the people, was to know that such a state of things could not be allowed, in the Divine Justice, to last too long. Every one must feel the tragedy of Turkey's doom, but let us hope that no false pity, no selfish considerations, will prevail in Europe to avert her end. Unfaithful in little as in much, let her pass into the silence. Then the fetters will fall from Jerusalem—yet how long it must be before she lifts up her head again!

The Fate of Jerusalem.

Estelle Blyth, in the "Guardian," says:—"It is foolish to persist in reckoning Jerusalem as of religious, or sentimental, or even archaeological, importance only. The land of Palestine is practically unexploited. By configuration and by situation it is a road, and it has been a highway, used by all ages and by all races for their own purposes—the dust of them rises and obscures the way for a time, then settles again. The people pass, but the road remains. Who has cared for the natural riches of the land, its neglected springs, and out-down forests, its treasures of many colored stones and granite, its amazing powers of fertility? Moses spoke of it as 'a good land—a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and pomegranates; a land of oil olive and of honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.'

Those who know the land and its wonderful capacities, even under neglect and ignorance and wanton destruction, believe in the literal truth of that description. Oil, too, has been struck in Palestine—and carefully hidden by the fingers lest the Turkish Government should over-tax or seize it. In the stark mountainous regions of the Dead Sea the Bedouin find a certain red soil, which they have been selling for years in small quantities to European traders for use in the manufacture of paints, selling it secretly lest the Government should hear of it and seize upon a new means of revenue. Under the Turkish Government trees were cut down ruthlessly, whether for firewood, or to escape taxation, and the fellahin were

"Whatever may be the ultimate future of Jerusalem, there should be no doubt at all upon two points—first, that Turkey shall not be permitted to retain even the semblance of a hold upon the land she has tormented and betrayed; and, second, that whatever Power Jerusalem comes under shall hold her on trust for the world.

Centre of the Religious World.

"I have carefully avoided treating the subject on any but materialistic lines; but since man shall not live by bread alone, there is another great and wonderful and true aspect of her future, as of her past. Stricken, mocked at, bereaved, and neglected she is, and desolate too, in the sense of being forsaken; but she will always be the centre of the religious world. If we deplore the apparent overlapping of creeds and Churches at Jerusalem, and the strife thereby engendered, should we not rather see in it the preparation for that unity which Christ declared to be His Will for His Church, and which must come to pass eventually in the City where He prayed for it—the gathering together of stones ready for the Hand of the Master Builder? Can any future be too great, too wonderful, too amazing for the Land of the Incarnation and the Resurrection; and for the city whose name the Great Seer used, as alone worthy to describe the Beatific Vision, when he called it the New Jerusalem?"

Judaism Worthy to be Preserved.

Dr. Ruppin maintains that the Jewish race is most worthy of preservation seeing that it is a power for good in the world. It has produced many men of genius in various departments of art and literature, as witness the great men of the past and such names in modern times as Disraeli, Mendelssohn, Meyerbeer, Edison, Rubinstein, Offenbach, Heine, Leibermann, and many others. Again and again it is repeated by the author that there can be no possibility or wish that all Jews should return to Palestine, but the grand ideal is that the home of the nation should be

preserved. This would be a splendid inspiration which would bind the nation together throughout the world, and preserve it from assimilation and certain annihilation. The Hebrew language would be spoken again in Judea. The return to Zion would have the same effect as the return after the Babylonian captivity. The present population of 500,000 non-Jewish people would be a source of difficulty, but all these objections might eventually be overcome. The great object would be the total banishment of Turkish influence and misrule, and the establishment of the splendid ideal of the return of a representative nationality to their original home! Nothing of course is said by Dr. Ruppini of the conversion of Jews to Christianity, but we may well express the hope that such would indeed be eventually the case, and that they might come to see in Christ their true Messiah and Lord.

THE LORD IS MY BANNER.

Ex. 17, 15.

Hymn for Time of War.

O God, our Banner, Lord of might,
Who wast with Joshua in the fight,
And Moses on the hill,
Be with our armies far away;
Thy shield by night, thy guide by day,
To succour them from ill.

For husband, brother, son, and sire
We raise up hands that never tire,
On this our mount of prayer;
Thou knowest—we but feebly guess—
The hardships, peril and distress,
And all they do and bear.

The battle's issue hangs on Thee;
In Thy firm hand the scales we see
Of mortal loss and gain;
And tidings, carried swift as thought
From land to land, to Thee are brought
But Thine own will made plain.

Giver of strength, O bless and aid
Thy servants 'gainst the foe arrayed,
Go forth with them to fight;
In battle's storm Thy shelter lend,
And oh! in hours of ease, defend
'Gainst Satan's craftier might!

Giver of counsel, be Thou near
To those who lead them, that no fear
Save Thine may make them quail;
Guide head and heart, and ear and eye,
And grant them courage from on high
To wrestle and prevail.

Watch o'er the wounded in the field,
And where the sick and dying lie,
Their souls, do Thou be nigh!
Give peace within the heart distressed,
And peace on earth, and last and best,
Thy peace with saints on high.

A JAPANESE SAYING.

First the man takes a drink. Then the drink takes the man.

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The Value of the Church Grammar School.

AN ADDRESS delivered at the Annual Speech Day of Trinity Grammar School, Dulwich Hill, on Tuesday, 14th December, 1915, by Mr. Meredith Atkinson, M.A., Director of Tutorial Classes, University of Sydney.

Religion and Sport.

The first thing that strikes one who has not lived so very long in Australia is that all religious life here has a much more serious obstacle in its path than in other countries, since the climate is so attractive to the men and women who prefer to live out-of-doors. Australians are, of course, celebrated for their love of sport, and when frequently they are decried for devoting so much time and energy to it, I have not been able to escape the conclusion that the glorious deeds of Australians in Gallipoli are due, more than anything else, to their love of sport. We should not, therefore, fail to temper our criticism of the expenditure of too much time and energy upon sport, with the reflection that such devotion to out-door exercises, if it is sufficiently governed by religious principles has within it something which is of extreme value to our race. Yet the fact remains that religion is meeting with a very serious obstacle, the love of out-door life that our climate induces is a real difficulty, and it is not therefore possible to look to the ordinary ways of introducing religious thought, and helping religious life, with as much hope of success as in colder countries.

The School and the Home.

Then again, Australia is also peculiar for the extent and degree to which the State intervenes in the life of the citizen, and whether we agree or not with its continual interference in the things of our daily life, we must settle down to the view that the present position is one which calls for a review of the methods that the religious bodies utilise for the propagation of their work. This amounts to the statement that in Australia it is more difficult than in other countries to bring religious influences directly into the home. We should, therefore, as far as I can see, welcome the Church Grammar School principally because through the close and intimate contact of masters and boys with the same religious ideal, you bring into the home that finest of all influences, the influence of the growing child brought up in an atmosphere of religion, and so we should doubly welcome in Australia, more than in any other country, I think, the influence of the Church Grammar School.

A Safeguard to the Nation.

There is another reason that applies more peculiarly to Australia, and that is that our country, whose material prosperity is probably more assured than that of any other country in the world, is rapidly drifting into a kind of materialism that is extremely dangerous to the nation. It is, therefore, becoming more and more difficult to keep in view the ideals of the Gospel, since there is nothing that makes people so forgetful of the religious life as success, and though such things as make people comfortable are not only to be desired, but are in themselves good, they should be looked upon really as the beginning of true progress and not as the end; and here it is that we find religion the most stable corrective of that materialistic point of view.

The Work of God.

We are all agreed, I think (both those of us who belong to the Anglican Church and to other Churches) upon the value of religious influence in daily life, but we fail to agree when we discuss the means of propagating it. Those who believe in the same religious faith do not labour under such a difficulty, and fortunate are those parents who can find at their door, so readily accessible, a School which is so obviously doing the work of God as the Trinity Grammar School, for they have there the escape from the greatest difficulty of the age, the difficulty I have already referred to, a sinking into a comfortable and self-satisfied materialism that is not merely the end of progress, but is frequently a way backward into a kind of modern barbarism. This democracy of ours, more advanced than that of any other country in the world, is becoming more and more content with what might be regarded as the

merely decent life, forgetting that a community of progress must not be merely content. It is here that the Church Grammar School, with its religious influence, combats most effectively the wrong idea that all we need in this present day is to be decent people, to live and let live, instead of being anxious to live and help live.

Christianity versus Ethics.

You never find in later life such a fertile ground in which to sow the seeds of religion as the young child mind. There are many people to-day (and it is an additional difficulty that we have to meet) who are satisfied with what is regarded as ethical teaching. Now, ethical teaching is based upon a sort of philosophy of conduct, very similar to that which I have already mentioned—the ideal of decent living—but there is no doubt that ethical conduct or ethical teaching cannot have anything like the influence of religion. Each religion teaching its dogma (its definite statement of religious truth, believed to have reached the human soul by the channel of divine revelation) is often decried because it makes statements which are not readily attestable by philosophy and by the intellect, but nothing is clearer in human history than the fact that man ever reaches out towards something higher and more beautiful than what resides in the human heart.

Ethics and philosophies have been tried over and over again in the history of the world, and if we compare the teaching and life of the greatest of the world's leaders, I have no hesitation in saying that the palm for purity of life and for holding up the beacon light of progress must be given to those who have drunk deep of the Christian religion. It is no argument against religion to say that dogmatic teaching is wrong, for each religion has its own peculiar contribution to make to the world's progress.

I do not look forward to a time when religious sects will be abolished (that is a false kind of unity). The real unity is the unity of spirit, which still allows of sufficient opportunity for every individual to develop on the lines that his conscience dictates to him, and yet brings out in the human soul that same sense of the need of God, that same sense of the absolute necessity of religion, that really is the binding force in all those who pray to God, and acknowledge Christ as their Master. We need something beyond the present life to bring out the highest and best in the human heart and soul. Ethics and the mere dictation of rules of conduct appeal only mechanically to the mind.

The Divine Ideal in the School.

We want something that stirs the soul to its depths, something that carries with it an appeal that is content with nothing less than reaching out to the very highest; nothing less than the religion of Christ and a concentration of the building of the Kingdom of God upon earth and the preparation for the Kingdom of God in Heaven. A man who believes merely in philosophies, in rules and regulations of conduct, and who goes into the political and public life of the State, cannot resist the temptations that beset public men because he has before him simply the human ideal. He has not learnt that strict and stern religious discipline which only the Christian can welcome as the truest kind of life. And so we find, unless religion is taught in the School, unless the growing child is early affected by religious influences, the public life of the State is left open to corrosion and corruption instead of being filled with the spirit of devotion to something higher than humanity, the devotion to God; for He recognises all of us as His children, working and praying for His Kingdom.

Atmosphere.

What matters in the school is atmosphere, and here we find that the atmosphere of a Church School will always stand comparison with the atmosphere of the finest school that has not a definite religious teaching; for we find just that spirit of devotion to the highest that is lacking in the school which relies merely upon the ethical side of its teaching. The masters are not there merely for their intellectual attainments, they are there for their religious characters, for the strength of their influence upon the soul as well as upon the mind, and they are able to teach boys by direct contact with them that religion is not a namby-namby thing that is to be observed reluctantly and secretly, but religion is a thing that affects every moment of our lives. The life that we live in the atmosphere of religion is the hardest life; there is nothing that demands so much from boy and girl, man and woman, as living the merely religious life because the truly re-

ligious life induces everything—there is nothing lacking in it.

Correlation.

I come now to another point—that is, the correlation of the modern school subjects. We find now that instead of history, geography, and all the other subjects of school curriculums being shut off into water-tight compartments, all the universe of knowledge is bound so closely together that there are no compartments, and that has had a definite influence upon religious teaching. It has taught the scholar and the teacher that there is no such thing, rightly speaking, as secular knowledge and sacred knowledge, but that all knowledge is subordinate to the great aim of the building of the Kingdom of God. Through every subject we can convey religious influences, and the Church Grammar School of to-day has benefited closely from the discovery that all knowledge is correlated with the total of human progress. We study some subjects simply to strengthen ourselves for the utilising of what are called secular subjects for sacred purposes, and you find in the great Universities of England that great idea of subordination of the secular to the sacred. That great idea is found in Oxford and Cambridge, simply because from the great public schools come up hundreds of students year by year who have taken into their souls the religious teaching of what is the equivalent of the Church Grammar School in New South Wales. The great public schools of England are full of the religious spirit, and when the boys come to Oxford and Cambridge they are ready to regard everything they learn as an apparently secular subject as being merely subservient to the development of the religious life.

The one great Fact in the Universe.

There is no progress except religious progress, and so I would have all those boys

who are looking forward to a sphere of usefulness in the great world, always to set their minds upon the one great fact of the universe, that nothing matters except religious life. We are now in the throes of a terrible conflict, and are setting our minds upon the hard, bright, mechanical efficiency of the German nation. Well we have much to learn of the mechanics of efficiency. Let us never forget that such efficiency as has been instilled into the German nation is not progress, but it should be made the servant of the only true progress, the progress of the religious life. If we are to follow certain aspects of the teachings of national efficiency, I hope that we shall never forget that, though we may improve our trade conditions, though we may immensely increase the production of wealth in Australia, the production of wealth is only the servant of the production of that higher kind of spiritual efficiency, on which the Church lays such very strong emphasis.

The End in View.

I trust that you boys will pass through your school constantly on the look-out for ways and means wherewith to improve in moral or mechanical efficiency, not merely to make you better professional men when you come into the great world, but to make you great influences in the world in which you will shortly be called upon to take your place. When you come up to the Sydney University, I hope that I shall be one of those to welcome the influence that you will bring with you, and when you go into the professional or into the engineering, or any other industry, you will find there as much work to do as if you were in the trenches, to make the supreme sacrifice of your life for your religion. I hope that this school will go on from strength to strength, always holding before it the great ideals of the Gospel, the

devotion of every faculty and every power to the one great aim, the building of a Kingdom of God upon earth that shall be looked upon as a means to a still greater end—the Kingdom of God in Heaven.

A JUST REBUKE.

An undergraduate cut short a religious talk of his elders with a conceited remark: "I don't hold with creeds." An old scholar, who was famous throughout the world for his work, frowned quietly at him. "Do you believe in God?" "No, I have an open mind. I know nothing about God." "Sir," said the scholar, "there is only one thing those who don't know have a right to hold." "What is that?" "Their tongue." (From the Eldermote Review.)

TOMMY ATKINS.

As for Tommy Atkins we have to say that besides being the finest soldier we ever knew, he is the most original and peculiar kind of soldier the world has yet produced. I do not believe that any nation but the British could produce a T. Atkins—the T. Atkins who nurses French babies, scrubs his land-lady's table, marches to battle singing music-hall songs, argues about Gurboot Smith in the midst of shell-fire, and lays down the fag of his cigarette while he goes out to fight two German Guardsmen with the bayonet. As a French officer says of him, "He is always brave, and calm, and courteous, and clean." Some tell us that England is decadent, that the British are played out. But the nation which can turn out men like Tommy Atkins by the hundred thousand has not yet come to the top of its form; it is only now moving to its highest achievement. And these men are the result of the training they have received from the British officers.—Robert Blatchford.

C.M.A.

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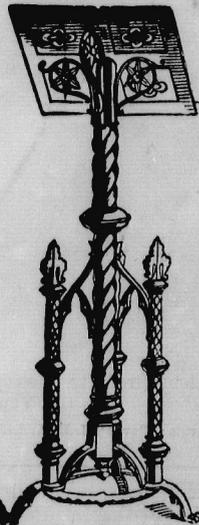
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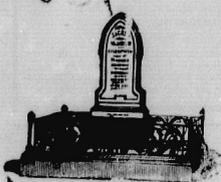
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JANUARY 21, 1916.

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Current Topics.

There is no doubt that at the present time the Church of God is face to face with a great crisis, and an unparalleled opportunity.

A Time of National Visitation.

For many months, ever since the beginning of the War, God has been speaking to our nation, and there is much sad evidence that the people as a whole have not responded to God's appeal. It is a time of National Visitation, and it is a question as to whether the crisis is fully recognised. It will be sad indeed if our Lord has to say of the British Empire (and of the Commonwealth of Australia), "If thou hadst known, even thou at least, in this thy day the things which belong unto thy peace, but now they are hid from thine eyes." "Thou knewest not the time of thy visitation."

The responsibility of bringing the divine lesson home to the hearts of the people rests upon the Church, which in moral and spiritual things is appointed to be the witness and keeper of the truth. If our nation is to be brought back to God the Church must lead the way.

As we look round upon Australian life there is much to sadden our hearts. Multitudes, in spite of the War, are not solemnised. They are forgetting, neglecting, and defying God, and show no signs of repentance.

A Sad Spectacle.

Having abandoned any pretence of the worship or service of God, the natural result is that they are breaking loose from moral restraints. It is more than a coincidence that in this issue of the "Church Record" three writers, quite independently, and without any suggestion from us, have thought it necessary to speak of the moral decadence which is made plain in the theatres and picture shows of Australia. We naturally shrink from such subjects, but in the highest interests of the community it is necessary that Christian people should know what is going on. The majority of our readers are not likely themselves to be contaminated, for they doubtless have grace to avoid temptation, or to resist it if it must be encountered; but, in the interests of our young people especially, we must seek to invoke the aid of the law to protect those who are weak from the snares of evil.

But while our Governments should be called to do their part in preserving

A Spiritual Revival Needed.

the national character from degradation, there is a still better way, and that is to seek a Spiritual Revival. In the second half of the eighteenth century England had reached a much lower depth of moral degradation than we see around us in Australia now. All classes of society were corrupt; drunkenness, licentiousness, and gambling reigned supreme. Saddest of all, the Church which should have been the salt of the nation, had lost its savour, and was spiritually dead. Then the Holy Spirit breathed upon the dry bones, the Church awakened under the influence of the Evangelical Revival, multitudes of the godless and profane turned to Christ in true penitence and faith, and the social and religious life of England was revolutionised.

In Australia to-day, in spite of all the sad signs of decadence, there is considerable vitality in the Christian Church, there is a nucleus of spiritually-minded, earnest people ready to do anything they can for the service of the Lord, and the clergy as a whole are earnest, devoted men. Why, then, should we not seek a Spiritual Revival?

It has been well said that revivals have not been due to "personalities," but to "persons." We are thankful for great leaders when they arise, but let us not wait for them. Every humble Christian can help. We invite our readers to pray every day for a spiritual revival in our land. Let us ask God to begin the revival in our own hearts. Then, as opportunity offers we can meet with others to join in intercession. Every revival has resulted from the prayers of God's people. We rejoice to know that in several of the Australian States efforts are to be made either in the direction of Evangelistic Missions or Conventions for the Deepening of Spiritual Life. Let us do our utmost to support them, believing that through the power of the Holy Ghost, lukewarm Christians may become devoted followers of the Lord. Then when the Church of God is full of spiritual vigour there will be a real hope of commending the Gospel to those that are without, and a strenuous effort may be successfully made to go into the streets and lanes of our cities, into the highways and byways, to compel the people to come in (not by the compulsion of force, but by the compulsion of love) to take their places as honoured guests in the palace of the heavenly King, clothed in the spotless robe of the righteousness of Christ.

How Shall a Spiritual Revival Come?

Every humble Christian can help. We invite our readers to pray every day for a spiritual revival in our land. Let us ask God to begin the revival in our own hearts. Then, as opportunity offers we can meet with others to join in intercession. Every revival has resulted from the prayers of God's people. We rejoice to know that in several of the Australian States efforts are to be made either in the direction of Evangelistic Missions or Conventions for the Deepening of Spiritual Life. Let us do our utmost to support them, believing that through the power of the Holy Ghost, lukewarm Christians may become devoted followers of the Lord. Then when the Church of God is full of spiritual vigour there will be a real hope of commending the Gospel to those that are without, and a strenuous effort may be successfully made to go into the streets and lanes of our cities, into the highways and byways, to compel the people to come in (not by the compulsion of force, but by the compulsion of love) to take their places as honoured guests in the palace of the heavenly King, clothed in the spotless robe of the righteousness of Christ.

Here we are on firm ground. In view of the effect that victory in the present War may have upon the whole of "Catholic" Christendom, and the part our own Church of England should be able to play in the direction of the re-union of East and West, Mr. Riley appealed for a strong and united front on the part of the E.C.U.

Let us go on, not only thinking of our individual parishes and congregations, but recognising that it lies with us to permeate and transform the Church of England until it is again a glorious Church, true to the Catholic faith, true to Catholic order, and true to that Lord and Master, who for our salvation stooped from heaven and Who, in

Mr. Athelstan Riley occupied the place of Lord Halifax at some special celebration of the E.C.U. in Reading in November last. In his quasi-presidential address he was perfectly frank in his admissions as to the working of the Union. After a (to speak mildly) disrespectful tilt at the Bishop of Carlisle, he eulogised that portion of the English priesthood which has been responsible for the Romeward changes in our Church. He said:—

"By the great mercy of God, the English priesthood occupies a position of singular strength. Had it not been for its quiet resistance to unlawful demands the position even of what is called 'moderate Churchmanship' would never have been won. Eucharistic worship, prayers for the departed, private confession, and in the sphere of ceremonial the eastward position, lights, mixed chalice, Eucharistic Vestments, and even the humble stole and choral service in Parish Churches have been won in the very teeth of Bishops now gone to their rest who ignorantly thought they were doing God service. Even now in some Dioceses Bishops are trying to banish hymn-books because they contain a few hymns mostly written by primitive saints and fathers, which invite the Blessed Mother of God and departed holy ones to remember us before the Throne in accordance with the Church's practice in every clime and every age."

Mr. Riley then proceeded to outline thus the general plan of campaign. "Our task is both to drag up the whole Church of England to our level and, also, I admit, to progress ourselves."

"Now there is plenty of scope for progress of thought and life on strictly Catholic lines; we might lay to heart, for instance, far more than we do the whole question of clerical marriage. Neither East nor West would tolerate what we, since the sixteenth century, have regarded with complacency; they would bid us return at least to the rule of the primitive Church. But much of the progress desired, if we may rely upon correspondence in the Church newspapers, is not really progress at all. Take the worship of our Lord in the Blessed Sacrament, a worship founded upon a belief in a change of the elements of bread and wine into the Body and Blood of our Lord, a change which is described by both the Greek and Latin Churches as Transubstantiation, though the word is used with slightly different meanings, and as such is not free from difficulty. Here we are on firm ground."

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