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Motto for the New Year.



EBENEZER — JEHOVAH—JIREH.

Current Topics.

We wish you all a happy New Year! It is an old-time wish, but none the less sincere. The present issue marks another milestone in the life journey of the "Church Record." We desire to heartily thank you for past support and sympathy, and to express the hope that this New Year of our life will be richer in fruit than any of the former. With the great world issues at stake, a church newspaper shares the golden opportunities that are open to all, and might be a potent influence in the formation and shaping of a church public opinion that would be an important factor in the solution of these great questions and problems that press for consideration. But, of course, that means the great necessity of an increased circulation, so that a much larger circle of readers may be reached and influenced. It is largely in the power of our subscribers and sympathisers to extend our circulation, and we should be gratified indeed if by a determined effort of each one of you new subscribers were enrolled. Please try this month by personal commendation and invitation to gain at least one new reader for "The Church Record." In conclusion, we should like to express our appreciation of the unflinching courtesy, punctuality, and skill of the printers of this paper. We can assure our readers that, except on very rare occasions—not twice in the year—the paper is in the G.P.O., Sydney, early on the Thursday afternoon. Hence any delay in the receipt must not be credited to any carelessness on the part of our valued co-operators.

The all-absorbing event of the past three weeks has been the great flight by aeroplane from England to Australia. The daily papers have been giving it almost as prominent space in their columns as some of the big triumphs in the late war. Peace has its victories, and no doubt to a large extent this is one; only, be it remembered, the exigencies of the war accelerated the conquest of the air. For Australia, especially, this great flight is of importance, as it demonstrates the practicability of a method of transit which will still further diminish her distance from the great centres of world commerce and thought, and also be of the greatest utility in linking up her back country

The Conquest of the Air.

populations with the larger centres and breaking down to a larger extent the various difficulties of the isolation which the pioneer has to suffer. The Christian world has an interest deeper still, as by this means the world becomes much more easily accessible to the feet of the ambassadors of the Gospel.

The news from Ireland is sad in the extreme. Nothing but unrest and threatening rebellion all the time. There seems to be a class of Irishmen who simply hate England. It is no mere desire for self-determination on Ireland's part, but the desire to be so free in relation to England that she might in any future time of war stand aloof or even take the other side. The recent happenings in Australia confirm us in this idea. Only men blinded by a hateful prejudice could have acted and spoken so disloyally at a time when every consideration of humanity, as well as of patriotism, should have made members of the Empire forget any inside discontent in order to help the Empire keep her place in the foremost rank of those who were standing for righteousness and liberty against a foe that would have crushed the rest of the world under a blood-stained iron heel. These are the kind of men who now are doing their worst in order to keep the Empire in a ferment so long as their impossible and impertinent demands are not granted; the kind of men who in their utter contempt for any law and order, except perhaps their own, have sought to stain their island with the blood of one of her own choicest sons. From all sides of the Empire hearty and loyal congratulations have gone to the great War-lord, Lord French, to whom the world, not to say the Empire, is under a deep obligation.

We congratulate the Ballarat Synodsmen who refused to give up all their rights and responsibility in the appointment of canons to the Bishop.

U:happy Ireland.

When we read the motion and the Chancellor's statement that "the only man who could judge the work of the clergy was the bishop," we wondered what attitude the Ballarat synodsmen would take. The compromise arrived at is still on the side of the Bishop, and gives him a very big say in all appointments. Those of us who know the irrationality of synod voting know from experience that the archdeacons and canons are almost always sure of election. Consequently the important committees are usually

under such conditions filled with the bishop's nominees. Of course some may agree that that would be good for the diocese; at any rate, in these days of democratic government such a state of things is an anomaly. In one diocese, which shall be nameless, the central council of the Church became so obviously a bishop's affair, and in danger of stagnation, or shall we say crushed by the weight of titular honours, that an amendment of the ordinance was made giving the archdeacons ex officio membership, and giving the synod more opportunity of getting fresh blood into the council of the diocese.

The December issue of "Mothers in Australia" is to hand, and maintains the high excellence of the previous issues. We are glad that the council decided to run their own magazine instead of having to adapt one published under very different conditions from our own. We dare to express the hope that the Church teaching given through the medium of its columns will always be along Prayer Book lines, and not culled or compiled from the manuals of the so-called Catholic Party—a party that does not bother its head about preserving Prayer Book or Bible limits, so long as it inculcates what it loves to designate a "definite Church teaching." For this reason we are sorry to find in an article on "The Baptismal Office," quotations from Pullan, a partisan of the first rank, and later on a lengthy one from Rev. A. F. Mortimer, e.g., "Baptism imprints a certain character upon the soul—the character of a child of God; this is the result of Regeneration, and inseparable from it. As a king stamps his own image on a coin of his realm, so in Baptism an indelible mark is put upon us, showing that we are the 'children of God, the inheritors of the Kingdom of Heaven'; and however much we may depart from our Christian profession as years go on, we still have that mark which will distinguish us from all unbaptised people."

Now we should be interested to learn where in our Book of Common Prayer and 39 Articles such teaching as this is justified. We imagine that only a very small percentage of the readers will know who "Mortimer" is. The authoritative position assigned to him is just a trifle on the ridiculous side. Then again in the second paragraph we are told in this article that (1) Baptism "is the first of the two Sacraments generally necessary to salvation"; (2) "in the 16th, 17th, and 18th centuries it (generally) meant universally"; (3) "Baptism is universally necessary to each individual, to salvation." This is rigidity made

January 2, 1920

more rigid by the addition to the verba ipsissima of the Catechism of the words "to each individual." Why did not the writer of the article go on to say, "Holy Communion is universally necessary to each individual, to salvation"? Surely the explanation of the word "generally" is too unqualified. Otherwise the smallest infant ought to receive Holy Communion.

Just one other illustration of the easy dogmatic style in which history is completely ignored in this article. The writer says, "In the primitive Church, Baptism was always administered by total immersion." How the Baptist sects will hail this candid confession. But how about the evidence of common sense in reading the incidents in the Acts, and the evidence of the Didache, which gives the lie direct to the above statement.

We are sorry for the need of this criticism, but in these days of eccentricity it is well for official Church magazines to preserve the due limitations in doctrine and practice as laid down by the formularies of our Church.

We note that the Bishop of Ballarat has been uttering some "badly needed" words of protest against

Notices in the type of notice which Church is sometimes heard in

Church, and which detracts from the spirit of the service in which the worshippers are engaged. It is not exactly helpful to one's devotion to be informed that a potato-supper will be held in the Parish Hall during the coming week, and invited to bring one's knife and fork; and the various secular and semi-political organisations need to be reminded that the Church is not a public hoarding, and that worshippers do not appreciate having the atmosphere of devotion dissipated and their thoughts distracted by matters unconnected with the service in which they are engaged. After all, our chief object in coming to Church is to worship, and that should be constantly borne in mind. We would suggest that when considering whether a particular notice should be given out, the exhortation at Morning Prayer and the Rubric which follows the Nicene Creed in the Communion Service should be kept in view. They express the Church's attitude, and surely it is a reasonable one.

LIFE'S PATH.

A Prayer for the New Year.

There are stony ways to tread—
Give the strength we sorely lack;
There are tangled paths to thread—
Light us, lest we miss the track.
Holy Father, day by day,
Lead us in the narrow way.

There are soft and flowery glades,
Decked with golden-fruited trees,
Sunny slopes and scented shades:
Keep us, Lord, from slothful ease.
Holy Father, day by day,
Lead us in the narrow way.

Upward still to purer heights,
Onward yet to seemer more blest,
Calmer regions, clearer lights,
Till we reach the promised rest.
Holy Father, day by day,
Lead us in the narrow way.

RESOLVES FOR ALL THE YEAR.

My soul, look forward, and resolve
That by God's blessing thou wilt win,
Ere yet another year revolve,
More conquests over self and sin,
More love for duty and for God,
More peace within, more strength abroad.
Resolve to read God's Word and pray;
To seek the Spirit's living power;
To fill with useful work each day;
And lean on Christ from hour to hour,
Lord, to Thy servant be Thou near,
And this will be a Glad New Year.

A New Year's Message.

St. Matt. xi. 28: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

It has been said by the greatest English preacher of the nineteenth century that "the deepest want of man is not a desire for happiness, but a craving for peace"—not so much a wish for the gratification of every desire, as an inward longing for the response of acquiescence in the will of God. And that the cry of the human heart for rest is frequently heard will be at once admitted. History, biography, poetry, experience, alike testify to it. Now it is the Hebrew King, sitting at eventide upon his palace roof, and meditating on the sad and chequered circumstances of his past career, and as he watches the wood-pigeons fly home in the golden sunset, he cries, "Oh, that I had wings like a dove, for then would I fly away, and be at rest." Now it is the dauntless prophet of the desert, lying down under a juniper tree and longing to die, "It is enough, now, O Lord, take away my life, for I am not better than my fathers." Now it is the divine Dante, the immortal poet of Heaven and Hell, in the deep weariness of exile, knocking at the monastic gate, and when the porter asked him what he wanted he only muttered "peace." Or we listen to the poets, and we listen to the sigh of Shakespeare,

"Tired with all these, for restless death I cry."
Or to Shelley,
"I could lie down like a tired child,
And weep away this life of care."

We recognise then this feeling of weariness, this desire for rest. Frederick Robertson is right, the deepest want of man is a craving for peace. And it is peace that Christ offers to the world. He does not promise to His disciples happiness, as the world counts happiness; and what He does promise them is an inward and eternal peace. "In this world," He says, "ye shall suffer tribulation; but he of good cheer, I have overcome the world." Listen to His gracious invitation, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." There is a famous picture by a great French painter known as "The Vale of Tears," inspired by this Divine conception. It represents the valley of life peopled by all sorts and conditions of men, of every age and clime. There are monarchs with their crowns of gold, and poets with their laurel wreaths; there are men of genius, and men of pleasure; there are simple folk unknown to fame and honour; but one and all are oppressed with the disenchantment of life, and on their faces may be read the experience of the old philosopher, "Vanity of vanities, all is vanity." And at the head of the valley stands the gracious figure of Christ, with His arm uplifted in an attitude of loving invitation, as He calls upon the weary and heavy-laden to come unto Him and rest. It is a true representation of life, and of the consolation of the Gospel. And the rest that Christ offers, the peace that He bequeaths to His disciples, is no mere absence of outward difficulty or trouble; it is no condition of mental apathy or inaction, no state of torpor or stagnation; it is an inward state, amid the work and vicissitudes of life, of eternal calm, of untroubled peace.

Nowhere do we get a more perfect representation of peace than in the Gospel story of the storm on the Lake of Galilee, when amidst the fierce howling of the waves the Master was found asleep on a pillar.

To the weary and heavy laden then—to those who go forth to their work and their labour until the evening, and to those whose sphere of duty lies in mental and intellectual activity; to the broken-in-heart and the sore-distressed; to those who are bowed down with the burden of sin, or with the weight of sorrow—does Christ stand and say, "Come unto me, and I will give you rest." It is not that the burden of life will be removed; that burden we must carry from the cradle to the grave; but a power and inspiration will be given to enable us to carry it. "Take My yoke upon you, and learn of Me, and ye shall find rest unto your souls." Christ's yoke is Christ's secret of life. It is His prescription for the best way of living. It is to love the thing that He commands, and to desire that which He doth promise, that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found.

—J. Vaughan, M.A.

The Labour Problem.

(A Sermon by the Rev. E. J. Wolfe, B.A., Vicar of St. Thomas's, Streatham.)

"To Your Tents, O Israel."—I Kings xiii, 16

Acute labour troubles, even strikes as a protest on the part of workers against conditions of labour which appear to them intolerable, are, it is evident from the passage and its context, nothing new. They are as old, at any rate, as the days of Rehoboam.

"Down Tools" in Rehoboam's Day.

The "tribute (A.V. or "levy" (R.V.) may possibly have been a tax laid upon the people, but more probably refers to "forced labour"—a familiar institution of the past (cf. the fœdal "Corvée")—and by which it is pretty certain the vast building schemes of Solomon were executed.

On the accession of Rehoboam the people of the Northern tribes of Israel seized the opportunity of his visit to Shechem for his coronation to lay their grievances before him personally and ask for their redress. Rehoboam handles the situation foolishly. Forsaking the conciliatory advice of his elder counsellors, he answers the people unsympathetically and roughly. His refusal to relax the conditions of their labour is met with the cry, "To your tents, O Israel!"—the equivalent of the modern "Down tools," and an immediate strike is put in operation. Matters are not improved by the King's sending the Labour Minister—Adoram, who was over the tribute." His presence only inflamed the passions of the strikers. "All Israel stoned him with stones that he died"; and the King, alarmed not unnaturally at the outbreak he had provoked, "Made speed to get him up to his chariot to flee to Jerusalem." All this sounds very modern, and is plainly suggestive of many thoughts of practical present-day interest. I am venturing to speak to you on the Labour Question, because we are all concerned with it, not merely since it touches so closely the comfort and happiness of us all, but because we all have a responsibility, corporate and individual, regarding it.

The Church and Labour.

There are, I know, many who think differently, who hold that the Church has no concern with such questions. The functioning of the Church, they assert, is simply to teach "spiritual" truths. "What the Church needs to do," they say, "is to develop the spiritual and let the material take care of itself. It is the province of the State to see to such matters as hours and conditions of labour and rates of wages, etc. The duty of the Church is to preach the Gospel."

I am not, let me assure you, meaning to suggest that the Church should charge itself with the purely economic side of life! although this has undoubtedly a very intimate relation to the moral and spiritual. The failure to realise and act upon this fact—creating, so to speak, a divorce between the temporal and the eternal (as we call them for distinction), practically restricting the influence of the Church to the concerns of "Other-Worldliness" and allocating to the State, as distinct from the Church, matters of "this world"—is, I believe, the cause of many of our social evils and of that aloofness of the Church from common life, as evidenced by its failure to influence effectively the life of the nation which we are deploring.

The Labour Question, however, to-day is not only or even principally a matter of economics; it is largely predominantly ethical.

The Teaching of Christ.

Of course, it goes without saying that the teaching and example of Jesus Christ should in this, as in all other matters, decide for His Church what its attitude should be. That He did care for the material side of life the most careless reader of the Gospel must see on every page, and that He desired His Church to engage in social work must surely be inferred—to take but a single instance—from the command, "Give ye them to eat" (St. Matt. xiv, 16), issued when it might have been supposed He had sufficiently cared for the needs of the multitude, in His preaching, to which the people had just been listening.

It is said, however, that Christ did not legislate in social matters, that He laid down no definite rules such as might regulate the relations, say, of Capital and Labour, and that He even distinctly refused to adjudicate on special social problems when they were submitted to Him (e.g., St. Matt. xxiii, 16, St.

Luke xii, 13-14). This is no doubt true, "Yet, it by no means follows that the teaching of Jesus Christ has no bearing on modern industrial life. On the contrary, when one recalls the social principles of the Gospel they are at once seen to involve decisions concerning many economic schemes of the present day" (Peabody, Jesus Christ and the Social Question, chap. vi.).

There is no need, however, to discuss this further, for labour questions, as I have said, are to-day not so much economic as ethical. Further, the economic aspect of all such questions is subject to constant change—the "fair" wage of yesterday may be quite "unfair," because insufficient or extravagant, to-day. So with the other factors of the problem, which, therefore, must be matters of constant readjustment. But the ethical element, the principles on which the decisions controlling wages, hours of labour, and material conditions are made are, by their very nature, unchanging. It is with principles the Church should deal, and it is for guidance as to principles that the Church must look to Christ.

So it happens (is there any such thing as "accident"?) that in the Gospel which we read this morning, that for St. Bartholomew's Day, we have the clearest possible statement by our Lord of the principle we need to enforce. Let me read the passage: "And there was also a strife among them, which of them should be accounted the greatest. And He said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as He that serveth" (St. Luke xxii, 24-27). Or, to take the parallel passage from St. Matthew (xx. 26-28): "Whosoever will be great among you let him be your minister; and whosoever will be chief among you let him be your servant: even as the Son of Man came not to be ministered unto but to minister."

Of course, He was ministered to, and He accepted such ministry without demur. We are often made to feel how acceptable, how sweet, to Him were the loving ministries of His friends, and indeed, the highest service that He looked for was that directed ultimately to Himself, though directly to others, but to Him in those others. Here, however, He is emphasising the primary law of life, too often overlooked, too often supplanted by the lower. Man, indeed, is served and is to be served, but his primary duty is to serve.

The Two Sides of Service.

These two sides of service are closely related and are interdependent. They correspond to two aspects of religion, viz., love towards God, and its expression in self-denying service to the brethren. The same thought underlies St. Paul's great illustration of the human body as picturing the Church and its members—diverse in their duties and services, one in their community of service and the spirit of their ministry. "Now are they many members but one body," so "there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer all the members suffer with it; or one member be honoured all the members rejoice with it" (1 Cor. xii, 20, 25, 26). It would be easy and interesting to show how all life is instinct with this principle of mutual service, mutual dependence. One or two examples taken from different fields of activity must, however, now suffice.

How the world serves me! The materials for the simplest breakfast that I eat any morning have come from many directions and passed through many hands to do me service; and so at every turn of my life I am a daily debtor to workers of the past or present. No part of any life, lived under any sort of civilised conditions, is absolutely isolated from human help and entirely self-sufficing. In the most primitive forms of existence man is dependent for his sustenance upon the bounty of Mother Earth, but has to give her something of his husbandry in return or in advance. In the domain of "pure nature" it is the same. The forces and so-called laws of Nature are interdependent. Let some of them "strike" and refuse to act—the clouds withhold their rain and the sun its warmth or light, and the cosmos of to-day will soon be chaos.

Even in the highest realm of all the law still holds good. The ancients dreamed of the gods as remote from men living self-sufficing lives, concerned only with a one-

sided service of propitiation and sacrifice. Our God is not satisfied with our worship, our adoration, not even with our love. He asks for these and welcomes them as the complements of His service to us—the loving Father, Protector, and Provider.

What an attractive vision of life thus grows before us! All things, animate and inanimate, creature and creator alike depending on each other, living in each other's lives, mutually essential, mutually served and serving.

The Contrast of To-day.

And what a contrast is that vision of life, only too familiar to us to-day, where men as parasites seek to live on each other; where profiteering fattens unashamed; where the law of might—"Let him take who has the power, and let him keep who can"—prevails; and when life resembles, as has been said, a great bargain-counter where people scramble and jostle one another, little caring whom they push aside in their selfish efforts to get something, if possible, for nothing.

And the irony of it all, even from the most materialistic point of view, is that, apparently all unknowingly, the selfish ones are throwing unskillfully a boomerang which will wound themselves. Take a very modern illustration. If the miners, caring only for themselves, should, by unceasing demands for higher wages and for shorter hours, continue to appreciate the price of coal, they may not merely make it prohibitive for export and for common use at home, increase the cost beyond the range of ordinary purses of almost every manufactured article we produce, and accentuate acutely unemployment, but, opening the door to famine, find themselves ultimately faced with a condition of things in which neither their high wages nor their short hours can save them from disaster.

The criminal blind selfishness which may often lurk on either side of labour quarrels has lately been revealed by proceedings which would be laughable if they were not so sad. In the present "Co-operative" strike in Lancashire and Yorkshire, trade-union employees in certain Co-operative Stores having demanded from their trade-union employers increased wages and shorter hours, are striking because their demands, which are denounced as extortionate and excessive, are refused. The employees round on those employers who by voluntary labour seek to secure the distribution of the much-needed provisions and call them "blacklegs," while thousands of workers, members of the different societies, were left at the week's end to get their necessary provisions as best they could!

The Truer Way.

Has not Jesus Christ shown us the truer way of regarding and of living life? In His great picture of human destiny, when, at His great assize, all nations are gathered before Him for judgment, the final test of success or failure, that which decides reward or blame, is the question of men having ministered to Him or failed to minister, just as they have lovingly served each other or only themselves.

How strikes and lock-outs and all the hideous, cruel, clumsy methods of our selfishness would disappear if the spirit of true brotherhood, men "through love becoming servants one to another" (Gal. v. 13, R.V.), could rule! Here, then, is the great law of life—"Receiving by giving, giving by receiving."

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Our Church Schools.

Barker College, Hornsby, N.S.W.

On Wednesday, Dec. 17th, the prizes in connection with the midsummer examinations were presented to the pupils of Barker College, Hornsby. The function was held in a monster marquee, erected specially for the occasion, in the presence of between 200 and 300 guests. Profusely decorated by the boys, with Christmas bush and bells, greenery, flags, etc., the huge tent presented quite a gay appearance.

Amongst those present were Lady Anderson Stuart, and the following members of the School Council: Ven. Archdeacon Davies, Rev. A. L. Wade, A. H. Garnsey, Stephen Taylor, Messrs. W. M. Vindin, H. J. Carter, W. C. Carter, A. W. Crane, and A. M. Stephens.

The Hon. H. Y. Braddon, M.L.C., occupied the chair, and after a few opening remarks, called on the Headmaster, Mr. W. C. Carter, to read a very fine and comprehensive report. He said: In presenting to you my 15th annual report, I must remind you that this is the first function at which you are present as the guests of the Council of Barker College. The transition of Barker College from a privately-owned institution to one of the great public schools of the State, under the control of the Church of England, is a very important epoch in its history. . . . During its existence Barker College has always enjoyed a full measure of public support. One hundred and sixteen pupils have qualified for Matriculation, and have proceeded to the University of Sydney; 110 have secured passes in other public examinations, and many Old Boys have already become prominent in their several careers; but the chief glory of the School will ever be the magnificent war record of its Old Boys; 225 answered the call and served overseas, winning fame, not only for themselves and for the land of their birth, but causing the name of their old school to shine with a brighter lustre because of their gallant deeds. Amongst the distinctions gained are four D.S.O., one D.F.C., one D.C.M., ten M.C., one Serbian White Eagle, one C. de G., one O.B.E., and very many receiving mention in despatches. We can never forget these 21 Barker Old Boys lying in foreign fields, who will never return to us. . . . Our magnificent Roll of Honor should be an increasing inspiration to all Barker boys in the days to come. The Council has purchased some 43 acres of land adjoining the school playing fields, and we hope to make a first-class sports ground. It will cost £600 or £700 to make a really good oval, towards which we have £250 in hand. I am happy in the conviction that I possess not only their confidence, but their hearts, and I should not care to retain my position if it were not so. . . .



In connection with the C.E. Homes for Orphans, about to be opened at Normanhurst, the boys have, out of their own pocket money, generously given all the entree.

I ask for your continued interest and practical support in helping to place Barker College, the youngest of our Great Public Schools, in the same foremost position as for twenty-five years it enjoyed as a private undertaking.

The chairman congratulated the school on its record. He exhorted the boys to work, and work hard. Education gave a wider outlook.

The Hon. Mr. Justice Knox, C.M.G., Chief Justice of Australia, presented the prizes.

The following were the prize winners:—

Divinity—Class I, Summers; class II, Lewis; class III, Parker. Mathematics—Div. I, Markwell; div. II, Hunt; div. III, Sefton; div. IV, Bucknell; div. V, Binney; div. VI, Fleming; div. VII, Hooke; div. VIII, Forsberg. Latin and French—Div. I and II, Spark; div. III, Shaw; div. IV, Binney; div. V, Jenkins; div. VI, Lewis; div. VII, Hooke; div. VIII, Hobbs. English Literature—Class I, Bling-ton; class II, Hunt; class III, Allen; class IV, Saville; class V, Lewis; class VI, Cox; class VII, Lewis. Eng. History and Geography—Class I, Sefton; class II, Ford; class III, Hobart; class IV, Platt; class V, Burt. Science—class I, Markell; class II, Shaw; class III, Earp; class IV, Buckingham; class V, Hooke; class VI, Parker. General Proficiency—Upper School: Pye, Bucknell, Langwill, Moore, Scott, middle school: Hill, Mackenzie, Peckley, Thomas; lower school: Bradford, Doyle, Hadley, Roudahl. Music (the gifts of Miss Turner)—Class I, Markell; class II, Saville; class III, Croudale. Leaving Certificate, 1918—J. C. Gordon, P. J. Markell, J. B. Williams, Intermediate Certificate, 1918—J. Guy, H. L. Hunt, W. P. Snelson, W. D. Warren. Matriculation, 1919—J. E. Traill. Highest average percentage in Examination (the gift of the Old Boys' Union)—Markell. Sir Thomas Anderson-Stuart Medal—Binney. Prefects' Prizes—A. D. D. Pye, P. J. Markell, E. G. Erlington.

The Chief Justice then delivered a forceful address, setting forth the advantages of a good modern education, and exhorting all to fit themselves for the great battle of life. His advice was to act up to the old motto, "Whatever thy hand findeth to do, do it with your might."

Votes of thanks to Mr. Chief Justice Knox and the chairman were carried by acclamation.

Trinity Grammar School, Dulwich Hill, N.S.W.

The annual speech-night of Trinity Grammar School was held on Tuesday, Dec. 16th. There was a large gathering of parents and friends. The Warden, the Rev. G. A. Chambers, M.A., B.Ec., presided, and spoke of the religious foundation of the school and its aim for good citizenship. Additional class-rooms were needed, and an appeal was made for £2000 to cover the estimated cost of the new buildings.

The Headmaster, Mr. F. H. Archer, M.A., Dip. Ed., read the report showing that the school is growing steadily, and though only seven years old, has an enrolment of 170 boys. At the last Intermediate Examination, eighteen (18) boys passed, and other examination successes have been gained. At the school residence at Austimere during the influenza epidemic, the boarders were housed and organised, and with the accommodation of another residence, did effective work for six weeks, maintaining good health all the time. In sport the school had done well, the football team having won ten out of twelve of its matches. Much attention had been given to physical culture and swimming.

The prizes, certificates and sports trophies were presented by Lady Cook, in the absence of Sir Joseph Cook, who was delayed on official duty. The following is the prize list:—

FORM PRIZES.

Prep. (Lower Division), H. Austin; IIB, F. Prince, I; A. Wherrett, 2; IIA, R. Styles; IVB, G. Thornton; IVA, J. Glover; VC, G. Jeater, M. White (Sydney Smith Memorial); VB, R. Dueron, A. Chambers, equal; VA, G. Begbie, I; H. McClelland, 2; Music, J. Phipps, VIB, O. T. Cordall, I; J. M. Smith, 2; VIA, A. E. R. Hoskins (Challands Memorial Prize). Physical Culture (Gift of Messrs. Bjelke Petersen Bros.)—Seniors, L. Nevill, Intermediates, R. Mayhow. Juniors, R. Styles. Certificates were presented to boys who were first in individual subjects, and also the cups and medals won in the recent athletic sports. The winners of the champion cups were: Open, G. Burtinshaw; under 16, R.

Phillips; under 14, A. Chambers; under 12, D. Grant.

A vote of thanks to Lady Cook was proposed by the Hon. W. E. Johnson.

Ordinations.

Advent, 1919.

On Friday, 19th ult., by the Archbishop of Sydney, in his Cathedral. Deacons: Arthur Henry Adey, Moore Theological College, Sydney; Ernest Cameron, Moore Theological College, Sydney; James Paul Dryland, Moore Theological College, Sydney, and Australian College of Theology, Th.L.; Morris Glanville Fielding, Merton College, Oxford, M.A.; William Kingston, Moore Theological College, Sydney; Herbert John Henry Lofts, Moore Theological College, Sydney; Edward Charlton Madgwick, Moore Theological College, Sydney; Kenneth Wellesley Pain, Queen's College, Cambridge, M.A., and Ridley Hall; Leland Percy Parsons, Moore Theological College, Sydney; Albert Henry Roake, Moore Theological College, Sydney, and Arthur William Setchell, Moore Theological College, Sydney; Priests: Reginald Richard Hawkins, Moore Theological College, Sydney, and Australian College of Theology, Th.L.; Alan Leslie Whitehorn, Trinity College, Dublin, M.A., F.R.G.S., and Moore Theological College, Sydney; and Charles Wesley Wilson, Moore Theological College, Sydney.

On Sunday, December 21, St. Thomas' Day, by the Bishop of Adelaide, Mr. A. L. Bulbeck and Mr. C. W. J. Noon, Th.L., were ordained deacons. Mr. Bulbeck has been away for four years with the A.I.F. in France. Archdeacon Samwell has given Mr. Noon a title at Christ Church, Mt. Gambier, and Canon Jose has given Mr. Bulbeck a title at Christ Church, North Adelaide.

By the Bishop of Ballarat. Priest: Rev. A. E. Freeman, Th.L. Deacons: Mr. W. W. L. Powell, Th.L., Mr. H. H. Stubbings, Mr. J. A. Baxter, Mr. S. L. L. Prentice, and Mr. E. L. Woods.

Mr. George Francis William James Pyke, of St. John's College, Armidale, was ordained to the diaconate by the Bishop of Goulburn in St. Saviour's Cathedral, Goulburn, on Sunday, 21st ult., and has been appointed assistant curate in St. Saviour's Cathedral Parish.

On St. Thomas' Day, December 21, 1919, by the Bishop of Grafton, in Christ Church Cathedral. Deacons: Huntley, Ewart Gordon, Marshall, Hugh James. Priests: Rowe, Charles; Thomas, Henry Howard. Preacher, the Ven. Archdeacon A. B. Tress; Gospeller, Rev. E. G. Huntley.

By the Archbishop of Brisbane, in St. John's Cathedral, on December 21, the following were ordained deacons:—James Philip de la Perelle, who goes to St. Mark's, Warwick; Roy St. George, Th.L., who goes to St. John's, Nambour; Ivor L. Skelton, who goes to Holy Trinity (Valley); Albert E. Taylor, who goes to Christ Church, Milton; Thomas Tomlinson, who goes to St. James's, Toowoomba; and George Wells, who goes to St. Paul's, Ipswich.

THE NEW YEAR.

God will take care of you all through the year,
Crowning each day with His kindness and love,
Sending you blessings, and shielding from fear,
Leading you on to the bright Home above.
—F. R. Havergal.

Personal.

Archbishop Clarke has nominated the Rev. C. C. Macmichael, of Cheltenham, to the vacant parish of St. Anselm, Middle Park.

The Rev. A. W. Tonge, who was chaplain of Melbourne Grammar School 1906-11, and head master of Trinity Grammar School till he enlisted in 1917, has been appointed chaplain of the Church of England Grammar School at Guildford, Western Australia.

The Rev. G. A. M. Cerutti, lately in charge of the parochial district of Fern-tee Gully, has been appointed to the parish of All Saints, Preston.

Dr. A. E. Floyd, organist of St. Paul's Cathedral, has been compelled, by pressure of professional work, to resign his connection with the Geelong Church of England Girls' Grammar School.

A memorial window erected to the memory of the late Miss Alice Hewton (daughter of the Rev. D. Ross Hewton) was unveiled by the Rev. A. Law at St. Luke's Church of England, South Melbourne, yesterday morning.

At a recent meeting of the Brisbane Presentation Board the Rev. J. S. Watkins, who has been relieving rector at Holy Trinity, Woolloongabba, in the absence of the rector (Rev. Cecil Edwards) at the Front, was offered the appointment of rector of Holy Trinity, Fortitude Valley, in succession to the Rev. W. H. W. Stevenson. Mr. Watkins came to Queensland five years ago as organising secretary of the C.E. Men's Society. He served for some time as resident chaplain at the military encampment, and for the last two years has been relieving Mr. Edwards. The Rev. W. H. W. Stevenson is taking up his new appointment as warden of St. John's College with the new year.

Rev. C. F. Blood has been appointed by the Archbishop of Brisbane to the charge of the new parochial district of Auchenflower, which has been formed from the adjoining portions of the parishes of Toowoong and Milton.

Rev. L. J. Hobbs, organising secretary of the Brisbane Home Mission, has been granted nine months' leave of absence by the Archbishop for the purpose of taking a trip to England to see his parents. He expects to leave by the Osterley in March next.

Rev. and Mrs. J. W. Ferrier are booked to leave Colombo for Sydney about the middle of February by the R.M.S. Osterley.

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The most refreshing beverage for all sorts of weather is

TEA—Delicious—TEA

Our Pekoe Flavoured blends have a distinct and refreshing property not found in other Teas, and also possesses a delicacy of flavour most pleasing to the palate—Taste and See.

GRIFFITHS BROS.

66 ELIZABETH STREET MELBOURNE

Correspondence.

World Conference on Faith and Order.

(The Editor, "Church Record.")

Rev. D. Haultain, late C.M.S. Missionary in Nairobi, E.A., was married on December 23 to Miss Irene de Putron, at St. John's Church, Ashfield, by the Rev. W. G. Hilliard, M.A., assisted by Rev. F. W. Harvey.

December 18 was the 38th anniversary of Archdeacon Tucker's ordination to the priesthood. The Archdeacon received priest's orders at the hands of the beloved Bishop Stanton, in Holy Trinity Church, Mackay, North Queensland, on the fourth Sunday in Advent, 1881. The sermon was preached by the Rev. Albert Maclaren, then rector of Mackay, and afterwards founder of the New Guinea Mission.

Rev. C. N. Mell, B.A., rector of All Saints' Church, Singleton, who has accepted a position on the teaching staff of Cranbrook School, Rose Bay, Sydney, was the recipient of several presentations from the parishioners of Singleton. Mr. Mell was at one time headmaster of the Scone Grammar School.

The death is announced of the wife of the late Rev. Charles James Byng, of Sydney, aged 74 years.

Rev. Eustace V. Wade, of Ridley College, Melbourne, is spending part of his vacation in Sydney.

The death is announced of Mr. J. Walden, for 32 years a member of St. Paul's Vestry, Sale.

Rev. Leslie G. Hatfield Hall has just finished three months' work as locum tenens at St. John's, Parramatta, and having resigned the position of Home Secretary of the N.S.W. Branch of the C.M.S., he intends, with Mrs. Hall, leaving on January 13 for a holiday in Tasmania.

Mr. W. R. Beaver, a member of the Sydney Cathedral Chapter, and Lay Canon of the Cathedral, entered to-day upon extended leave of absence, and retires from the Public Service in which he held the office of Clerk of the Peace for about 30 years. He has been for many years a director of the Civil Service Co-operative Society, and, for part of the time chairman of the directors; he is a member of the council of the King's School, Parramatta; and for some years has been a lay secretary of Synod.

Dr. H. Matthews has arrived in Sydney. Friends will remember that he went from China with Coolie Labor Corps to France, where he has been stationed for some years.

Rev. F. W. Wray, C.M.G., C.B.E., V.D., late C.F. to the 4th Infantry Brigade, was installed as Canon and Rector of Holy Trinity Cathedral, Wangaratta, on December 19. Canon Wray joined the A.I.F. on December 1, 1914, and saw service in Gallipoli, Egypt, and France. He was several times mentioned in despatches.

English Personalia.

Mr. S. H. Gladstone, who since Sir Victor Buxton's death has filled the office of Acting Treasurer of the C.M.S., has been elected by the committee as Treasurer.

The King has been pleased to approve of the appointment of the Very Rev. William Shuckburgh Swayne, M.A., Dean of Manchester, to the bishopric of Lincoln, vacant by the resignation and subsequent decease of the Right Rev. Edward Lee Hicks, D.D.

The King has been pleased to approve of the appointment of the Ven. William Holden Hutton, M.A., B.D., D.C.L., Archdeacon of Northampton and Canon of Peterborough, to the Deanery of Winchester, vacant by the resignation of Dr. Furneaux.

Sir,—May I use your columns to remind all clergy that they are requested by the World Conference on Faith and Order to set apart the eight days from Sunday, January 18, to Sunday, January 25, both included, as a week of Special Prayer for Unity? The prominent place given to the subject by the approaching Lambeth Conference, the possible holding of at least a preliminary meeting of the World Conference in 1920, and above all the crying need for reunion as the only means whereby Christianity can adequately meet the moral, social and spiritual problems which are facing us with an unprecedented urgency and intensity, combine to make a real call upon our faith and loyalty. The clergy are not asked to extract more money from their people; they are asked to show, and to get their people to show, that they do really believe in prayer as the greatest lever to move the world. Every parish that loyally responds to the appeal makes a real difference to the most vital of the many causes that appeal to our sympathy to-day.

GILBERT, Bishop of Willochra, Delegate to the World Conference, Gladstone, S.A., Christmas Eve.

Mr. Patton's Paper.

(The Editor, "Church Record.")

Sir,—"One Who Was There" asks for further discussion of Mr. Patton's paper, see conference or in your columns. Provided that pains were taken to keep thought clear and consecutive, to weigh evidence, and to represent opposing opinions with scrupulous fairness, useful results might come out of a discussion of this or the other selected point. The general subject of Biblical criticism is too vast and too technical for treatment within such narrow limits. I am afraid that for those who have lived out of touch with the strenuous Biblical studies of the last 60 years there is no short and easy way to provide themselves with new wine-skinds wherein the new wine may be safely stored. There must needs come a shaking of things which can be shaken, before things which cannot be shaken will stand out in solid strength. Meanwhile, it should be borne in mind that the question between Mr. Patton and his critics is not about the unique value of the Bible, but about the nature of the casket in which the treasure is enshrined. I am not sure what meaning "A Father of Boys" attaches to the word "inspired." To speak of "canonical" scriptures is to refer to a plain historical fact, easy to grasp; but to speak of "inspired writings" or "inspired history" is to introduce a word which after all has to remain largely a symbol covering inevitable ignorance. The Church has not ventured to define inspiration. Perhaps what is called the theory of "verbal inspiration" came into vogue because it looked simple and easy. It is when you try to think it out in relation to facts of history, language and psychology, that the appearance of simplicity and ease turns out to be illusive. Nor are we justified in seeking for a sign from heaven to be given in that fashion. "A Father of Boys" might sit back in his chair and reflect upon the illuminating fact that the Christian Society was alive and spreading through the Roman Empire many years before our Gospels were written, and that much discussion and between three and four centuries of time went by before certain little books and letters were finally established as the New Testament. Or again, he might reflect upon the fact that the Gospel narratives do not in all details agree with one another; or upon the startling contrast between the fourth Gospel and the other three; or upon the fact that the record of our Lord's teaching "has come to us through processes of oral tradition and documentary compilation which leave us in doubt whether we have in

any instance an exact reproduction of the Teacher's words." Facts such as these are there; and the power of God to touch the soul is there too. The facts do not evacuate the inspiration. But they do show that the inspiration must be looked for somewhere else than in a quasi-mechanical conception of Divine dictation.

It is a pity that Mr. Patton's critics should have fastened their attention so exclusively upon one feature of his paper. It may be that he bumped too abruptly upon the preconceptions of those whose training had not prepared them to understand and appreciate his outlook. In the "Sydney Diocesan Magazine" the Archbishop "records a most useful discussion by the clergy of an excellent paper." But other comments seem to show a strange misconception of the aim and spirit of the writer. The enthusiasm and the tender sympathy with childhood which irradiate his paper deserved to meet with a right genial response.

W. HEY SHARP.

December 22.

The Second Advent.

(The Editor, "Church Record.")

Sir,—Would you kindly allow me to correct two mistakes in my letter that appeared in your last issue? The first is in line eleven, where the word "all" is omitted. And the other is lower down where the Greek word quoted should have been "genaea." My only excuse is pressure of time and brain fog at the end of the day.

May I add the subject of the second coming of our Lord is a most important as well as an immense subject, and requires study in all its aspects. And sometimes people differ because they see different phases of the one subject. The chronology of the world is somewhat uncertain. And the chronology of the Bible is based on Divine principles that need spiritual insight and careful Biblical study to fully understand. But we have sure guidance in the words of Christ with regard to the end of the present age. See Luke xxi, 24. St. Matt. xxiv, 14. The Psalmist prayed, "Enter not into judgment with thy servant, O Lord, for in thy sight shall no flesh living be justified" (Ps. cxlii, 2). But there is no judgment or condemnation for them that are in Christ Jesus. (See Rom. viii, 1. Yet "we" (Christians), "must all appear before the Judgment Seat (Gr. Bema) of Christ." Mark what for! To receive the things done in the body. All true Christians shall be saved even as by fire. Their works shall be judged or tested (2 Cor. v, 10, 1 Cor. iii, 13). "But at last the wicked shall be judged, not at the Bema of Christ, but at the great white throne (Gr. Thronos), Rev. xx, 11.

A. R. SHAW.

(We wonder whether our correspondent has sufficiently considered such statements as St. John v, 22, 27, St. Matt. xxv, 31, 32, Acts xvii, 31, 2 Cor. v, 10, 11, 20, 21.—Ed.)

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SECOND CURATE WANTED, £175, large city Church, two branch Churches and a Mission Hall. Good sphere of interesting work for energetic man. Rev. Cassian Crofty, St. John's Rectory, Launceston.

READER WANTED for Country Parish, £100 p.a. Help in studies. Rev. C. L. Moyes, Th.L., The Rectory, Heathcote, Vic.

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WANTED—LADY, Communicant Church of England, to take charge Girls' Hostel, Lismore, N.S.W. £78 p.a. and quarters. Apply Rev. A. R. Ebbs, St. Andrew's Vicarage, Lismore.

The FAMOUS KIWI BOOT POLISH



During the war the "Aussies" much desired to never be without their tried friend "Kiwi."

The following letter, written by a soldier to his father at No. 9, Queen Street, Melbourne, is typical:

"You ask if there is anything I particularly want. There is only one thing that I can think of, that is Dark Tan Kiwi Polish. There is nothing in the world to touch it. The man with a tin of KIWI is envied by all his pals."

Notes on Books.

"The Triangle," December, 1919 Number.

For the sixth time the young but prospering educational venture, Trinity Grammar School, Dulwich Hill, sends forth its half-yearly magazine, and this issue worthily maintains the high standard set by its predecessors. The literary quality is decidedly good, the matter varied and interesting, and there are several indications of the fine educational work on modern lines being done in the School.

Mother Lore, by Maybanke Anderson. Mrs. Francis Anderson is the wife of the Professor of Philosophy at the University of Sydney, and for years past has shown herself one of the most public-spirited women in Australia. In this little volume entitled "Mother Lore," she has done one of her most valuable pieces of work for the community. One rises from the perusal of the book prepared to second the statement in the preface—"This little book is not written for teachers, nor for learned women only. It is meant rather for all—fathers, mothers, or teachers—who, recognising their responsibility, seek to do their duty to their children and the nation. The ordinary reader with no knowledge of psychology will enjoy and, facing the problem of the training of children, be immensely helped by this volume which applies the results of the most modern research in child-psychology to a common-sense and sympathetic treatment of this homely subject.

Mrs. Anderson stresses the importance of entering into the mental outlook of the child, and of beginning to repress wrong tendencies and to nurture the higher nature from earliest infancy. To help us she analyses the senses—taste and smell, hearing, seeing, feeling or touch—and the instincts—self-preservation, fear, imitation, curiosity—and gives practical hints and illustrations as to securing their rightful development towards the making of the highest character.

The parent who has many children and little money may find it necessary to adapt Mrs. Anderson's idealism occasionally to economic pressure, as, for example, when she says, "He cut the furniture with his little saw, and scratched the floor with his chisel, so we took them both away, not considering that the training he got by his endeavours would be of more real value than the polish of the furniture and the tidiness of the floor." But the ideal is right; the development of our children's latent powers must be put before our own convenience, and is worth the utmost self-sacrifice, and belongs to our duty to God and to humanity as well as to the children themselves.

With Mrs. Anderson's fundamental pre-suppositions we are in disagreement. She is a thorough-going Darwinian, and her ignoring or denying the reality of sin makes her see in education the panacea for all human ills. Here we must protest that the most perfect educational system, with home and school in perfect accord, will never alter the significance of the Cross of Calvary, or rob Christmas of the joy associated with the message—"Unto you is born this day, in the city of David, a Saviour which is Christ the Lord." No! Educational method will not do everything, but it remains true all the same that unwise training in the home is responsible for much vice, and robs the world of much virtue and service. It is therefore an elementary Christian duty for parents to seize every opportunity to improve their educational methods. For guidance as to method they will find Mrs. Anderson's book most useful, although even here they will need to show discrimination and may disagree, as, for example, in the chapter on "Curiosity."

Mrs. Anderson makes beautiful reference to the necessity of religion in the home-life, but we would have wished that she had given it a chapter by itself and not just a brief reference in the last couple of pages.

One more criticism in regard to this book which holds up a very Christ-like ideal to parents, is that parents are not told that such an ideal demands constant prayer for its attainment. Perhaps Mrs. Anderson thinks that this is so obvious as not to need special mention. But as she has given us such definite instruction on so many essential points, we should not have resented a reminder on this most essential of all things. With these reservations we have nothing but praise for the book. Its ethical standard is high, its tone is spiritual, its

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REV. L. G. H. WATSON, R.A., Headmaster.

aim is Christ-like. We wish it a very wide and earnest reading. Our copy is from Angus and Robertson, Sydney, price 3/6.

Towards Reunion. The report of a conference held in Brisbane in connection with the Faith and Order Movement, together with a historical sketch of the Movement. (Published by R. S. Hewes, Elizabeth-st., Brisbane, price sixpence.)

The conference in Brisbane consisted of delegates from the Church of England, Baptist, Presbyterian, Methodist, Congregational, and American Baptist. It took the two interim reports of the English conference as a basis of discussion, and gave them a unanimous consent, adding explanatory and supplementary notes in certain parts of the English report. "The conference records with great thankfulness that throughout the whole of the discussions a spirit of entire friendliness and frankness prevailed."

Is the Jewish Sabbath Binding on Christians? By the Rev. A. Killworth, M.A., (L.B.), Rector of St. Mary's, West Maitland. (Published by the "Church Record" Office, price 1d. or 3/- per 100.) This is No. 5 of the Australian Church Papers, and deals trenchantly with the errors of Seventh Day Adventism. We cordially recommend the pamphlet to those who are faced with the difficulties which that rather meddlesome sect raises.

Bon Voyage.

(From a Correspondent.)

On Monday, 15th inst., quite a large social gathering of the congregation of All Saints' Church of England, Northcote, and personal friends of the Rev. A. C. Kellaway, was held in the parish hall, the occasion being to wish him bon-voyage. He is now on the water, accompanying his son, Dr. Charles Kellaway and his wife, who are going to England, as far as India, where he hopes to meet his second son and daughter (the latter a missionary for the Church Missionary Society), and visit some of the mission stations. He expects to resume his parish duties at All Saints early in March next, and in the meantime Rev. A. Chamberlain will act as his locum tenens, and his address will be the Vicarage, Cunningham Street, Northcote.

The chair was happily occupied by Mr. S. Lazarus, probably the oldest parishioner, who after a hymn had been sung and prayer offered by Rev. Mr. Rooke, explained in a few well-chosen words the object of the gathering. His personal regard for Rev. Mr. Kellaway and the pleasure which it afforded him to preside at the meeting. He then called on the Church Secretary (Mr. Creed), and Mr. S. H. Kingston (the Treasurer) to speak for the vestry. Mr. Creed held in his hand a large number of letters, which had been received from various clergymen and others greeting their inability to be present, all speaking in the highest terms of the Rev. Mr. Kellaway, and wishing him a happy holiday and a safe return to his parish. Both Mr. Creed and Mr. Kingston voiced the kindly feeling of the vestry and their regard for the Vicar. A number of short addresses, interspersed by songs by members of the choir, and a recitation by Mrs. Pirotte were then given by the following clergymen and others, all bearing testimony to the Christian character and personal worth of the guest of the evening:—Anglican, Rev. H. Collier, Rev. C. Barnes, Rev. A. Chamberlain. Presbyterian, Rev. Rooke. Methodist, Rev. R. Bailes; and Hon. J. G. Membrey. A presentation from the congregation was then made by the senior Churchwarden, Mr. O'Brien, who, with a few kindly and loving words handed Rev. Mr. Kellaway a wallet containing notes to the value of £54. Rev. Mr. Kellaway, amid much applause, feelingly responded. After refreshments had been partaken of, Rev. Robinson, Baptist Church, closed the meeting with prayer and Benediction. All present united in singing: "God be with you till we meet again." This closed one of the happiest meetings held for many years in the school hall.

THE NEW YEAR.

Speak a shade more kindly
Than the year before;
Pray a little oftener,
Love a little more.

Which Alternative?

Increased Support or

Decreased Effort?

Can our Work be Maintained?

A Plain Statement and a Call to Sustained Daring.

At the present time the N.S.W. Branch of C.M.S. has:—

- 11 Missionaries in Africa.
- 10 Missionaries in China.
- 5 Missionaries in Sudan.
- 7 Missionaries in India.
- 2 Missionaries in Ceylon.
- 1 Missionary in Japan.

Total 36.

BEFORE THE WAR the average allowance for Single Women was, after 10 years' service, £120 per annum. TO-DAY it requires £300 to give this amount, plus 10 per cent. (owing to increased cost of living) to our Single Missionaries for their personal allowance.

Then you say: Do we understand that each Single Woman receives £300 per annum?—No.

What does it mean?

Just this, that owing to the INCREASE IN EXCHANGE in countries where our Missionaries are engaged, the dollar, for example, which BEFORE THE WAR, was valued at 1/10 is now just under 5/-, which means that our English money when sent out is exchanged for less than half what the Missionaries used to get for it some time ago.

This also applies to Africa and India, as the rupee has also gone up from 1/4 to 2/10.

The amount of money now required to support 36 Missionaries, would, before the war, have maintained nearly three times that number.

We maintained them then; we can maintain them now only if our friends and supporters will recognise the additional financial claims upon us and help us to meet them.

In face of the world's need, our Lord's command, and the opportunities offering, can we even think of withdrawing ONE worker from the field?

Do we not all agree with the words of President Wilson, when he lately wrote:—

"I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary programme for the world should be interrupted. There are many calls for money, of course, and I can quite understand that it may become more difficult than ever to obtain money for missionary enterprise, but that the work undertaken should be continued, and continued at its full force, seems to me of capital necessity, and I, for one, hope that there may be no slackening or recession of any sort."

What you can do to help us:—

- (1) Double, if possible, your subscription to the Society.
- (2) Obtain at least one new subscriber to our funds.
- (3) Send us the names of persons whom you think we might be able to interest in our work.

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EDITORIAL NOTES.

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No. 15. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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The Church Record.

JANUARY 2, 1920.

THE UNVEILING OF GOD.

The great purpose, manward, of the Incarnation of our Blessed Lord was not to veil but to reveal or unveil God. "No man hath seen God at any time; the only begotten Son which is the bosom of the Father, He hath declared Him." The Incarnation made possible the vision of God, and—shall we say it humbly?—the discernment of His character and capacity for fellowship with man. Just as we view the blazing sun through a coloured glass, not indeed to obscure it, but to make possible its examination, so the Incarnate Word "dwelt among us and we beheld His glory, the glory as of the only begotten of the Father."

When we sing in the well-known Christmas hymn, "veiled in flesh the Godhead see," it is surely the sight of the Godhead that should be emphasised, for that was the purpose of its veiling. "The Word Who was in the beginning with God and was God" became flesh not that He might hide His Godhead, but that through the medium of human life He might make that Godhead plain to man. He is the brightness or shining forth of the glory of God rendering possible the discovery of God, just as the many-rayed beams of sunshine, caught and examined, brings to us knowledge of the very nature of the distant and blazing sun.

"Jesus is God spelling Himself out in terms of human life," not hiding but revealing God.

This is a side of the truth about our incarnate Lord that has been much obscured by the over-emphasis of the humanitarian side. That side is indeed valuable for our encouragement in conflict with the many and difficult vicissitudes of our earthly life; but its over-emphasis has not infrequently transgressed the reverent silence of the sacred writers of the New Testament, and has, not seldom, tended to cloud that which the Incarnation really purposed to make manifest. There is a kind of familiarity that breeds, if not contempt, yet a something that looks in that direction, and has lost that finesse of reverent approach which alone is able to gain a right estimate of that wondrous Personality.

Some words of the late Dean Alford illustrate our meaning. In closing his valuable work on the Greek Testament Alford writes: "I have now only to commend to my gracious God and Father this feeble attempt to explain the most mysterious and glorious portion of His revealed Scripture. I do it with humble thankfulness, but

with a sense of utter weakness before the power of His Word, and inability to sound the depths even of the simplest sentence. May He spare the hand which has been put forward to touch His Ark." The Person of our Blessed Lord, the Incarnate Word, is surely the holiest of ground, and no light or airy conjectures concerning that mystery are in keeping with a reverent discipleship. When we touch that we touch not the Ark, but God Himself.

For these reasons we cannot but deplore the "humanitarianism" that would treat of the Person of our Lord as of that of One Who was just an ordinary man of his day, and so would use the veil of the flesh to obscure and not reveal the Divine. The "Kenosis" theory, admittedly by leading Christian thinkers, went to the impossible degree of exhausting the Person of Christ of Deity; but there are what we may describe as "semi-kenotic" theories abroad which seemingly do in part what the extreme theory did in the whole. These theories diminish, for all practical purposes, in His earthly life the divine element and control. The limitations of the human veil are so stressed as to practically shut in the divine. This was not the point of view of any of the New Testament writers. We cannot come away from their writings without a sense of the Deity of the Christ Whose human life they portray. The effect of their presentation of Him is not to impress how like He was to any other man, but the wonderful difference that they had found in Him. They commenced with the experience of His humanity, and grew into the wonderment of His Deity. Even the Apostle who, in adoring wonder, describes the condescending love of God as a "kenosis"—a self-emptying—is strongest in proclamation of Jesus as Lord and God.

It is probably true that many of us begin now where they left off, and with strong conviction of the Divine grow into wondering knowledge of the truth of Christ's humanity. We wonder most at the human limitations under which He so manifestly lived and worked. The sorrows and sufferings, the disappointments and uncertainties that marked His life; the anguish and death that crowned it. We hardly wonder at the exhibition of the divine attributes. We quite understand the supernatural workings that so characterised His ministry. We are quite prepared for the bursting of the grave and His ascending through the clouds to glory. Nathanael may wonder, but we do not, that Jesus knew all about him; Peter may be surprised at finding the coin in the fish's mouth, but we are not. We marvel most at those human touches in His life which assure us that

"In every pang that rends the heart
The Man of Sorrows had a part."

That, because He has "suffered being tempted, He knows how to succour them that are tempted." What in Him was natural to them, is decidedly "supernatural" to us. Not that we do not catch glimpses of wonderment at times in them. We get one such glimpse in St. John's description of the raising of Lazarus, where in the midst of human sorrow Christ's sympathy flowed in tears, and John, long years afterwards, writes (edakrusen ho Iesus) "He wept—Jesus did!" The very order of his words expressing the wonderment which filled his heart and mind as he called it all to memory.

But in this thought of the Person of our Lord reverence claims the utmost care and self-restraint lest with too reckless feet we tread the "holy

ground." A reverent veil hangs drawn across the earlier portion of our Master's life on earth. We would love to picture His boyhood and opening manhood, but the very silence of the sacred writers is surely a warning against exaggerated flights of imagination in filling in the details of a picture given only in broad and scanty outline.

In unity of His Person there are the two natures, God and Man—"not by confusion of substance, but by unity of Person." There are some who love to separate what Scripture warns and the Church teaches must never be separated. The union is ineffable—mysterious—the processes of that Wondrous Person, dual in nature, are beyond our understanding. So complete is the union that we are told that God purchased the Church "with His own blood," and that the Man Christ Jesus is going to judge the world. This glorious interchange between what we should probably describe as the human and divine natures of our Lord might well have caused some writers to lay to heart the old adage, "Speech is silver and silence is golden," before they presumed to partition off into watertight compartments the varied activities of His earthly life.

Meanwhile we are wise in going to Him, with deeper knowledge than Philip before Calvary, "Lord, shew us Thyself that in knowing Thee we may know the Father."

The Korean Martyrdom.

Perhaps few people have realised the tremendous pathos of the statement recently cabled from Europe that the Korean delegates to the Peace Conference had, after many and trying vicissitudes, arrived too late to put forward the claims of their own country for consideration. Korea is under the heel of Japan and the heel is iron-shod. Anyone who has read the story of Korean Missions must have been struck with intense wonderment over the characteristics of that people, and the success of the preaching of the Gospel in their midst. In their thousands they have turned to the Lord from their idols, and have given the whole Christian world an example of applied Christianity. The new faith has been the dominating element in their new life, and they have over and over again manifested their sense of a true proportion of things in the large amount of time and earnestness expended in seeking to know God by prayer and Bible study. The Christians as a whole, it may be fairly said, have had their lives raised above the material, so that they evince a serious willingness to forego the enjoyment and accretion of this world's goods in order to enter into a more real fellowship with the Divine.

"In character the Koreans are a quiet, mild, gentle race, marked by hospitality, generosity, patience, loyalty, and simplicity of faith." "The activities of the individual Christian in Korea excite admiration. The Church is essentially a witnessing Church. Often the test question in connection with admission to communicant membership in the Church is, 'Have you led some other soul to Jesus Christ?' And it is usually the case that those who become members of the Korean Church have led others to like precious faith with themselves." These extracts from a Report of the 1910 World Missionary Conference evidence both the natural gentleness and offensiveness of the Korean character, and the reality of the Christianity of those who have declared themselves disciples of Christ. And, as well, they should intensify the sympathy of all fellow Christians with them in their dire afflictions.

The fiery trials of Korea, and especially of the Christians of that land, have been made the subject of a commission consisting of American Christian leaders, including such a leader as Dr. Harlam P. Beach. That commission has brought back to China a graphic picture of the crushing of Korea by Japan. The reading of these independent testimonies does not make pleasant reading, but it is necessary in order to open the eyes of the Christian world to the frightful tragedy which is still going on unchecked. Each witness was impressed with the Germanism of Japan. One speaker said—

"We cannot blink the fact that Japan to-day is under the domination of the darkest militarism the world has ever seen. In

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

A Day of Opportunity.

Germany there was a certain background of Christianity. That is wanting in Japan. Instead you have open opposition to Christianity, along with a kind of Prussian self-glorification. Listen to these statements from a Japanese newspaper:—"To preserve the world's peace and promote the welfare of mankind is the mission of the Imperial Family of Japan. Heaven has invested the Imperial Family with all the necessary qualifications to fulfil this mission. The League of Nations, which proposed to save mankind from the horrors of war, can only attain its real object by placing the Imperial Family of Japan at its head, for to attain its object the League must have a strong punitive force and a super-natural and super-racial character, and this force can only be found in the Imperial Family." Does not that read like the Kaiser? You can see how much of the spirit of Germany is found there!"

And the tragedy of it all is that the barbarities that followed such a terrible creed in the German conduct of the war have occurred likewise in the Japanese treatment of the Koreans. Korea is under a military governor with absolute power, responsible only to the Government in Tokyo. And the Imperial Government in Korea has treated the Koreans with brute force, killing them and imprisoning them, without restraint, even for comparatively minor offences.

Dr. J. C. Campbell gave a lurid account of what he had heard and seen at first hand:—"Three women were stripped naked and beaten because they would not tell where their husbands were. They were Christian women, the wives of native pastors. And they were beaten into unconsciousness. I was astonished at the number of native pastors who were reported to be in prison. One day 33 were taken off with their hands tied behind their backs. It was estimated that between 3000 and 5000 Christians were in prison, and between 50 and 75 native pastors in prison at that time. A widow with two children was arrested and her arms were twisted to the point of dislocation. In the police office the police struck her on the face, and making her get down kicked her on the head till she fell unconscious to the floor."

Surely Korean Christians are passing through the fires of persecution. The Christian Church in other lands must get to prayer in their behalf, and show all the practical sympathy that is at all possible.

The Bishop of Bendigo.

At length—and long length, too—Bendigo has made up its mind and selected the Rev. Donald Baker, M.A., rector of St. George's, Hobart, for its new Bishop. A very general satisfaction is manifest over their choice, for Mr. Baker is one who has made himself loved in all the places in which he has been called to minister. One typical instance may be given in a telephone message from one of his Hobart parishioners: "It is alright for Bendigo, but are there any more Mr. Bakers?" The Bishop-elect was born some 37 years ago. He was ordained to the curacy of St. Mary's, Balmain, N.S.W., under the reverend Canon Archdall, whose daughter he married. From St. Mary's he went to Cambridge, where he graduated. In 1913 he was chosen as rector of St. George's, Hobart, in which position he has been enabled to do an excellent pastoral work. We assure Mr. Baker that he will carry with him to Bendigo the hearty prayers of many friends and well-wishers, and may he long be spared to "take the oversight of the flock of God" therein committed to him.

NEW LECTIONARY.

Jan. 4, Second Sunday after Christmas.—M.: Ps. 103; Isa. xli. 1-20; Luke xii. 13-21 or Col. i. 1-20. E.: Ps. 104; Isa. xlii. or xliii. 1-13; Matt. xviii. 21 or I Jno. iii. 1-11.

Jan. 6, Feast of the Epiphany.—M.: Ps. 72; Isa. ix; Luke iii. 15-22. E.: Pss. 96, 97, 117; Isa. lxi.; Jno. ii. 1-11.

Jan. 11, 1st Sunday after Epiphany.—M.: Pss. 46, 47, 67; Isa. xlv. 6; Jno. i. 19-34 or Ephes. ii. E.: Ps. 18; Isa. xlv. or xlviii.; Jno. iv. 1-42 or Col. i. 21-ii. 7.

son being the opening of the new wing which has just been built. His Grace the Archbishop conducted a service of dedication and presided at the meeting which followed. In the course of his remarks his Grace referred to the spirit of prayer and dependence upon God in which this branch of the Deaconess work had been undertaken some twelve years ago by three most specially interested in it—Archdeacon Langley, Dr. Crago, and Miss Ashe (the Deaconess Superintendent).

Short addresses were delivered by the Rev. H. S. Begbie, Chaplain to the Deaconess House, Rev. W. H. H. Yarrington, visiting Chaplain to the Home of Peace, and E. H. S. Russell, Esq., hon. treasurer.

Her Excellency Lady Davidson then, in a few gracious words, expressed her interest and sympathy with the work, and officially opened the new wards. It was gratifying to hear that there is no debt on the building—a considerable portion of the expenses having been met by friends in memory of loved ones gone to their rest.

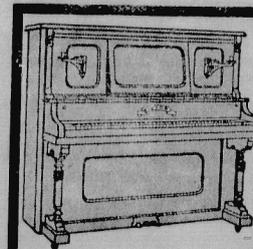
The building of a new hospital, of which this wing will form a part, is the obligation that rests upon us as Church-people. We must have in the near future a home worthy of the object in every respect. The modest sum of £8000 is all that is asked for.

It must be remembered that an increase of 12 beds will mean very considerably increased expenses, so we commend this blessed ministry of caring—physically and spiritually—for the sick and dying to all who profess themselves followers of Him "Who went about doing good healing all" for God was with Him."



Presentation.

On Thursday, December 18, at the Diocesan House, a wallet of notes was presented to Mr. Hamilton C. Byrne, Hon. Lay Secretary C.E.M.S., Archdeacon Davies, Principal Moore Theological College, made the presentation, and attributed the forward movement of the Society mainly to the initiative and energy of Mr. Byrne. The chairman of the executive of the Society (Rev. W. L. Langley) expressed his personal regards, and also the thanks of the executive for the grand work ungrudgingly done by the Lay Secretary. Mr. Cowie (vice-chairman), on behalf of the laity, thanked the secretary for his unselfish attention to correspondence and detail work generally. Mr. Byrne, in



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A Relic.

An interesting relic of the early days of Sydney was recently discovered. It consists of the metal plate which was placed on the foundation-stone of St. Andrew's Cathedral when it was originally laid in the centre of George Street, where the tram rails now run, by Governor Macquarie in 1819—just 100 years ago. The stone was afterwards taken up and re-laid by Sir Richard Bourke, the then Governor, in 1837. The inscription on the plate reads:—"This foundation-stone of the Church of St. Andrew was laid by Governor Macquarie on August 31, 1819." The plate has now been attached to one of the walls of the sanctuary in a somewhat obscure corner of the Cathedral, near the Archbishop's vestry.

Christmas Trees for Poor Children.

From the "Daily Telegraph" we cull the following item of interest:—

"Successful Christmas entertainments for the poor, under the auspices of the Church of England Home Mission Society, were given during the week at Ultimo, Erskineville, Surry Hills, Waterloo, and Woolloomooloo. In addition to the festivities Canon Charlton delighted the children with his ray object lesson addresses on a lady's hat pin and a penny respectively. Mr. J. Shrimpton, a prominent city merchant, generously essayed the role of Father Christmas, and Canon Charlton bears testimony that he 'has never seen a better!'"

The Mission Zone Fund committee seeks to make the Christmas Tree a real pleasure to the thousands of poor children resident in Sydney.

Home of Peace for the Dying.

A representative company met at the Home of Peace on Tuesday, December 9, the occa-

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responding, expressed his sense of shortcoming and his falling short of perfection, but that he felt pride in the fact that "his best" was appreciated. He thanked the many contributors, and wished the Society and brethren the heartiest good wishes of the season.

NEWCASTLE.

Cessnock.

On Saturday, December 20, a welcome was given by the parishioners of St. John's, Cessnock, to the Bishop of the Diocese on the occasion of his first official visit to the parish. The welcome, which was most cordial, was held in the rectory grounds.

A confirmation service was conducted on the Sunday (St. Thomas' Day), in the parish church in the morning, and in Mount View Church Hall in the afternoon. In all there were 94 confirmees, of whom 50 were males. The Bishop was the celebrant at the early Holy Communion service, and preached at the evening service. The congregations were excellent.

ARMIDALE.

School Successes.

"It is equally gratifying that no less than 18 boys from the Armidale school, and 16 girls from the New England Girls' School sat this week for the intermediate examination. This is as it should be, and once more we heartily thank the Rev. H. K. Archdall and Miss Lyon, as well as their respective staffs, for the admirable work that they put into the past year with their pupils. It is no wonder that our numbers keep mounting, and that we are taxed for accommodation. Give us a good fall of rain and we predict great things for our schools and colleges before the end of the year. Diviners have been over the grounds of both schools, and we are hoping away hopefully. Already we hear that the feet of the well diggers at the Armidale School are splashing heavily in water, and that very soon they expect to reach a permanent supply. The Girls' School may have to tunnel somewhat deeper, but perhaps the water, when they find it, may prove sweeter for the girls than for the boys. In both cases we trust that we shall find enough to keep our tanks and our baths overflowing."—The Bishop's Letter.

Synod.

The Synod is to meet in the second week in February.

VICTORIA.

MELBOURNE.

Ridley College.

The friends of Ridley College will be glad to hear that Mr. Clements Langford has generously given a scholarship of £60 a year lasting for four years, a gift of £240. The only condition made is that the student who receives the scholarship should work—if required—for the first two years after ordination, in the parish of St. Stephen's, Richmond. The Council of the College, very greatly appreciate Mr. Langford's method of assisting their work. They commend his example to other supporters of the College, and hope for a time when a strong scholarship fund may be established. The scholarship has been awarded to Mr. Hudson, of North Fitzroy.

Ordination.

The following gentlemen were ordained on December 27, by the Archbishop in his Cathedral:—Priest: Rev. Edward Ernest Robinson, Th.L.; Deacons: Messrs. C. W. Woolley, Arthur Royal Quirk, Th.L.; Herbert Henry Hammond, Th.L.; Robert Esmond Sutton, B.A., Th.L.; Oliver John Brady, B.A., Th.L.; Norman Arnold Peel, Th.L.

BALLARAT.

Memorial Window.

On Sunday, November 24, a very beautiful memorial window in the St. George's Memorial Chapel of St. Peter's Church, Ballarat, was unveiled and dedicated to the memory of Geoffrey B. Tunbridge, son of Mrs. Walter Tunbridge, who was killed in action at Hill 60 in Belgium on March 14, 1918; and Arthur H. Curwen-Walker, who was mortally wounded in Walker's Ridge, Gallipoli, and died May 3, 1915. The window itself is beautiful. The centre light represents the Resurrection. The figure of Christ is represented as rising from the tomb clad in robes of royal purple, on either side are the figures of Faith and Hope. The whole window is rich in deep subdued colouring. The vicar, Rev. E. Morgan-Payler, after he had unveiled the window, preached a most appropriate sermon, taking as his text, "I have fought the good fight, I have finished my course; I have kept the Faith, henceforth there is laid up for me a crown of righteousness which the Lord the Righteous Judge

shall give me in that day." There was a large congregation.

Withdrawal of Victorian Missionaries in 1920.

Can this be Avoided?

At the end of the year we are forced to emphasise the fact that, unless immediate help is forthcoming, we must consider the withdrawal of some of our missionaries. The rate of exchange to China and India is higher than ever. The dollar is up to 5/-. Its value before the war was 1/10.

Your prayers and increased offerings will alone make it possible for the present work to be maintained. "The King's business requireth haste." You can help also by explaining the need to others around you, and enlisting their sympathy and help.

In the history of the work of the Victorian C.M.S. there is no record of withdrawal. It is a solemn fact to contemplate this necessity in this day of great opportunity. There is about us in this free land wonderful wealth and prosperity.

It is, therefore, impossible to believe that we have reached the limit of our resources. Let us face the facts and our solemn obligations in view of these truths, and determine that we shall do all in our power to make such withdrawals unnecessary.

Contributions may be sent to your vicar, or to the Church Missionary Society, Cathedral Buildings, Melbourne.

QUEENSLAND.

BRISBANE.

G. of E. Preparatory School.

The Toowoomba Grammar School's Preparatory School has been taken over by the Diocesan authorities, and will in future be known as the Church of England Preparatory School. The school is situated on the edge of the Main Range, and it is announced that accommodation has been arranged for an increased number of boarders. The first quarter of 1920 will commence on Tuesday, February 3.

SOUTH AUSTRALIA.

ADELAIDE.

The Canon Wise Case.

A further stage has been reached by the resignation of the Chancellor in accordance with the suggestion of the Chief Justice. Mr. Halcombe's election was under review, and the Judge's suggestion was made without any reflection on the personal honour of Mr. Halcombe. The diocesan authorities now have a task set them to get a Chancellor to whom no exception can be taken. We venture to think that, after the hysterical outburst by way of protest against the Bishop's appointment, no appointment is likely to give the Canon Wise party satisfaction, unless they have a large say in the matter.

In view of statements that have been published concerning the Bishop's attitude in the matter, the following extract from an account of the trial will be of general interest. Mr. Cleland is acting for Mr. Halcombe, and Sir Josiah Symons for Canon Wise.

Addressing Mr. Cleland, the Chief Justice said he would like him to deal particularly with the point whether, if it became necessary for the church to appoint a new Chancellor in the middle of the trial, Canon Wise should not be given a share in the selection of the Chancellor, not directly, but in inviting him to appoint one or more persons not connected with the case to meet persons chosen by the Bishop to recommend a Chancellor. The circumstances were very peculiar, and, of course, there was the rule that no man could judge his own case. It seemed to be going very little further to say that a man could not appoint some one else to judge his own case.

Mr. Cleland: The same thing applies to a Judge of the Supreme Court, but the Government, which is often a litigant, does not ask the public who shall be appointed. Before granting this rule, your honor must be satisfied that irreparable damage will be done if the injunction is not granted.

Mr. Cleland declared that most of Sir Josiah Symon's arguments had been directed against the provisions of the Synod. His learned friend had attempted to set up that they were contrary to natural justice. That was directed not against Mr. Halcombe, but

against the appointment of any Chancellor. In England the Chancellor had the sole right of judgment, although assessors sat with him. Things were different in South Australia. Mr. Halcombe could not give judgment either for or against Canon Wise unless his conclusions were supported by three-fifths of the assessors who sat with him. The Bishop was not the prosecutor nor was he a party to the trial. He certainly laid the charge, and, according to the rules, brought it before the Chancellor, who took the matter up and appointed a committee of preliminary enquiry.

Sir Josiah Symon: At the request of the Bishop.

Mr. Cleland: No.

The Chief Justice: Who conducts the proceedings?

Mr. Cleland: The Church Advocate.

Sir Josiah Symon: Who is appointed by the Bishop.

Mr. Cleland: He is not appointed by the Bishop but by Synod. The Advocate does not represent the Bishop in any sense whatever.

The thing is quite out of the Bishop's hands, and he has no power whatever over the prosecution. The Chancellor is as much independent of the Bishop as your Honor is independent of the Government. Had the charge been laid by other members of the Diocese of Adelaide, the Bishop would have been the judge; but, as the Bishop brought the charge, he is excluded from taking part in the trial, and the Chancellor becomes the judge. I am only concerned in repelling the reflections against Mr. Halcombe's honour.

A PRAYER.

O, Thou Unseen yet ever present Lord
Who knowest every thought and every word;
Who seest all that is within my heart;
From Whom no secret thing is hid; no part
Unknown of any wish or hope that dwells
Within my breast or which alternate swells
My heart with grateful joy or trembling fear;
I cannot see Thee, yet believe Thee near;
Thou knowest all my weakness and my sin,
Which ever reigns my erring soul within.
I am Thy child; oh, look with pity down
Upon the creature of Thy hand and crown
My weakness with Thy strength, and give
My spirit comfort that I yet may live
In hope of Thy redeeming grace, and prove
The ever present blessing of Thy Love;
For Thou art Love itself, and I am Thine,
Partaker of Thy Love, O, Love Divine!
W.H.H.Y. Amen.

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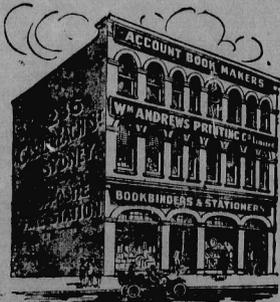
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Bedford Laboratories, London, S.E., Eng.,
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Stores.
Quickly Removes the Effect of Sunscorch.**The Objections to the Enabling Bill**

The presence of the system of control in the Bill gave rise to the charge that distrust of Parliament was written large on the face of the Bill. Then some advocates of the Bill constantly insist that Parliament is not a fit body to deal with church matters, and it is this conviction which lies at the foundation of their advocacy. What they really aim at is the destruction of Parliamentary control, so that the Bill's full title should be "A Bill to enable the church to disable Parliament," for it is urged if Parliament is not to be disabled by the Bill, if it is to be able to deal with church matters after the passing of the Bill as before, why bring in the Bill at all. From the point of view of the advocates of the Bill it is to be regretted that this scheme of negative control was put in the Bill, for it laid them open to a charge of supporting a political manoeuvre. That this was not the intention of all the Bill's supporters is clear from the passage in the report of the Grand Committee of the Representative Church Council Act, 3rd, 1918, the gist of which was that, while they did not think that the method proposed would be ineffective, they would welcome any suggestion which would render Parliamentary control effective. Sir Edward Clarke, one of the authors of the Bill, considered that under the Bill the authority of Parliament to accept or reject the proposals of the Church would remain unaffected. It will be seen that when this matter came before the House of Lords those in charge of the Bill took up the very reasonable attitude that the particular method by which each House of Parliament would assure its control over Church Assembly measures was a matter for each House to settle for itself. Though the amendments made in the House of Lords in this matter may rob the Bill of much of its charm in the minds of some of its supporters, the majority of reasonable churchmen will be quite satisfied. The electors in a parish, before they can be placed upon the parochial roll must sign a declaration that they do not belong to any religious body not in communion with the Church of England. This seems quite reasonable, but on examination it is not quite so satisfactory as it appears. The requirement is aimed, of course, mainly, if not entirely, at non-episcopal Free Churches. What, is it asked, are the grounds for suggesting that they are "not in communion with the Church of England?" They have never excommunicated us. And the Church of England has never excommunicated the Free Churches. The full right of baptized non-episcopalians to attend the Communion in their parish churches is a matter upon which—historically—there is no vestige of doubt. It was probably not the intention of the framers of the Bill, but it is quite certain that those who wish to exclude non-conformists from our Communion, and have at present no grounds for doing so, will, if the Bill becomes law, regard this phrase, and with good reason, as justifying their exclusiveness. Still, this Bill does not mention the Free Churches, and the phrase: "not in communion with the Church of England" is not defined. It should prove a bone of contention to be settled at last by the Judicial Committee of the Privy Council. Another aspect of this argument is seen when we consider that the non-conformists are deeply concerned in the affairs of the National Church, and in the influence exerted by the parish clergyman. This Bill disempowers them from taking any active share in church affairs. It would surely be wiser and more generous to allow some irregularity and run a little risk in the mere initial franchise, rather than establish formally a bar of exclusion against them. The declaration admits parishioners who seldom or never attend church, and take no part in church life, while calling themselves members of the Church of England (and every parish clergyman is well acquainted with such persons in signing baptism or marriage books, etc.), while it excludes to take only one illustration, a large number of persons who, being members of the Established Church in Scotland, reside for the great part of the year, perhaps altogether, in England, and are devout and regular worshippers in our church and liberal supporters of parochial work. It is worth remark that His Majesty the King is required by the Constitution to be one of these exceptional people. Moreover, the declaration demands a close inquiry into the exact status of every would-be voter, which would

be difficult, and in large parishes would be almost impossible to carry out, and would tend to warn people off instead of winning them over to full church membership. It is difficult to estimate what force to attach to all this; it is especially difficult for Australian churchmen to do so, for in our conditions the exclusion of non-episcopalians from interference in Church of England affairs is axiomatic, but then we are not the National Church. The wide powers conferred on the Church Assembly, powers practically unlimited in matters affecting the Church of England, are objected to, and proposals are made that certain restrictions on them should be introduced. Mr. Major suggests that the Bill should be amended so as to place four things outside the power of the Church Assembly to touch. These are: 1. The Crown Patronage, i.e., the right of the Prime Minister to nominate the great officers of the Church, for by the exercise of this power the church is protected from the dominance of any particular church party. 2. The Judicial Committee of the Privy Council as the final Court of Appeal in all ecclesiastical causes. "This Court has proved itself to be on many notable occasions the great guardian of freedom and toleration within the Church. Fanatics fear it; persecutors abhor it; but lovers of religious freedom, comprehensiveness, and theological progress know that without its benign and moderating influence many of the finest minds and most sensitive consciences would have been excluded from the National Church. 3. The Baptismal Franchise. The debate on this question in the Representative Church Council may well suggest that there is no finality about it, for one of the most effective arguments used then was that if a confirmation franchise was adopted there would be no likelihood of Parliament passing the Bill, as the constituency would be too restricted. 4. Effective Parliamentary Control of Church Legislation. The Bill should be altered to make a really effective control, and then the power to alter this withdrawn from the Church Assembly. The Life and Liberty Committee refused to agree to these restrictions, on the grounds that they would entirely ruin the measure as a means whereby the Church of England may develop a corporate consciousness, and realize its corporate mission. "The Assembly will only be effective as an organ of corporate life, if it is genuinely representative; it will not be genuinely representative, of the most important matters are excluded from its sphere of legislative activity, because in that case the busy layman will not find it worth his while to serve on the Assembly, or even to take pains to secure that his views are represented on it." This refusal may be worthy of praise on the grounds of its honesty, but it was a great mistake in tactics. Mr. Major at once replied that all he desired was to exclude the Church Assembly from the appointment of bishops, the harassing of heretics, the suppression and exclusion of all who are not "good" churchmen, the enacting of church legislation which could not secure Parliamentary approval. "If these constitute the ideal occupation of the 'busy layman' serving in the Church Assembly, his absence will prove no loss." The refusal had the further effect of making many frightened of the policy of the Life and Liberty Movement, and causing them to decide that they could no longer support the Bill unless amended.

We have reviewed the arguments, both for and against the Bill, especially as set for in the long correspondence in the London "Times," just prior to the introduction of the Bill into the House of Lords. Most impartial readers would consider that in this correspondence the opponents had the best of the controversy, and the effect of this was apparent when the Bill came up for discussion in the Lords. To this discussion we shall now turn.

NEW YEAR'S DAY.

Now a new year opens, now we newly turn To the holy Saviour, lessons fresh to learn. This is the holy lesson on the year's first day, Jesus by obedience teaches to obey.

In Thy blessed footsteps ever may we tread, Safe when keeping near Thee, by Thy Spirit led.

S. Childs Clarke.

"Pray to God at the beginning of all thy works, that so thou mayest bring them all to a good ending."

The Lord's Day: Its Origin and Obligations.By H. E. Fox, M.A., Prebendary,
St. Paul's Cathedral.

There is only one institution in the history of the human race older than that of a periodic day of rest. The authority and the sanctity both of matrimony and of the Sabbath have been reaffirmed by the Lord Jesus Christ. For He Who made "twain one flesh" (Matt. xix.), also made "the Sabbath for man" (Mark ii. 27). The example of the Creator (Gen. ii. 2, 3) implied a corresponding rest for the beings whom He created in His own image. It was God's gift to man, and is equally man's tribute to God. Only those who are out of touch with the Divine mind can think lightly of the fact, and the obligation which that fact carries. To speak of the Sabbath, therefore, as belonging only to Jewish legislation, and now obsolete, is to display ignorance of its history and authority. It formed a part of the Ten Commandments given to Moses by Jehovah, because it was already included in His Moral Law. The first word of the fourth Commandment recalls the fact of its primeval institution; and to say that the command then renewed is no longer binding, is as foolish as it would be to say that respect for parents, regard for human life, or the sanctity of the marriage tie, form no part of human duty because they were part of the Law given to the Hebrew people at Sinai.

That Jews and Christians observe a different day of the week does not in the least affect the principle which reserves a seventh portion of time as belonging not to man but to God. When Jewish traditionalists of after days introduced into the broad and simple directions given by God restrictions of their own, the Lord Jesus swept them away in a sentence. But in doing so, He gave a stronger emphasis to the fact that the day of rest was appointed by God for the benefit and blessing of men. When the early Christians, seeing in the Resurrection the promise of the new heavens and earth, were led, doubtless by the Holy Spirit, to consecrate the first day of the week instead of the seventh as their Sabbath, so far from the Law being set aside, they added a new meaning to the old obligation which still continued.

Its Value.

Wide experience has proved that the law of the Sabbath shows no exception to the universal principle which governs all creation. Just as in the case of what we call the laws of nature, so it is with the laws of our moral and spiritual life. Health of body, mind and spirit, depends on conformity with the Divine order of our being. Any one who has had the least experience of Christian life, that is, of the life of Christ in him, knows how much that life gains by the use made of the seventh portion of time for its healthy development, either privately in hours of quiet thought and prayer, and the study of the Divine mind revealed in Scripture, or publicly with others in acts of public worship and general recognition of the sacredness of the day. As with the soul, so with the body. No man can work brain and nerve and muscle seven days a week, but sooner or later, the human machine will show signs of breaking down. Even the animals which man uses as his servants give the same evidence as munition workers have lately shown for the necessity of periodic rest. Every professional or business man, if he wishes to keep his faculties at their full power, must follow the example of the late Lord Cairns, and many other distinguished men of affairs, who scrupulously guarded their Sundays from the tics and ordinary occupations of the week-day, however pressing.

Its Use and Abuse.

What a man thinks of Sunday will depend largely on what he thinks of God. His use of the gift will be in accordance with the terms on which he stands with the Giver. Sunday observance is not a matter of rules. It lies in the object and spirit of all that is done. Thus, if a man thinks of Sunday chiefly as a time of pleasure or recreation for himself, he will spend it in a very different way from that of his neighbour who has learnt for what purpose God gave it.

It was a beautiful picture of an ideal Sabbath which the old prophet drew in Isaiah

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lviii. 13, 14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words": (and the sublime promise which follows is as true to-day as it was then, though we can read in it a wider and richer sense) "then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

When a man has found how real this is, his next thought will be that he cannot enjoy it alone. He must share it with others. And for this he will shrink from every act or custom that imposes unnecessary labour on any one else. He will do his utmost by example and influence to secure a free Sunday for every public servant, as for example, those engaged in postal or railway service, or other public conveyance, licensed victuallers, and those employed for public entertainments.

Our National religion is blighted by our popular and selfish misuse of this priceless gift of God. Our Country will be a brighter and happier land, purer and stronger, when first things are given their first place, and not least when the first day of each week becomes again a Sabbath "blessed and hallowed," shedding sweetness and life on the working days that follow.

Young People's Corner.

A Blessing I enjoy.

(By Rev. Canon J. G. Hoare, M.A.)

Have you ever been sick? Has some one very dear to you been sick or had an accident? Did you send for the doctor? Of course you did, and in your anxiety you listened eagerly for the sound of his car, and you were glad indeed when you found him in the house, and knew that competent help had come. Now let your imagination work. Go back and back and back over the centuries and try to picture yourself living in the world of long ago. Could you have sent for the doctor? There is no mention of doctors in the Bible until the time of King Asa (2 Chron. xvi. 12) about 950 B.C., certainly more than 3000 years from the time of Adam; only three times are they mentioned in the gospels and one of the passages (St. Mark v. 26) is certainly not very complimentary to their skill; only once in the rest of the New Testament (Col. iv. 14). In fact medical science hardly existed among the Jews, though they kept free from magic and incantation so common among other peoples. If you had lived then you would have had hard work to find a competent doctor in the whole wide world. There was no real knowledge of anatomy, and consequently no accurate diagnosis was possible. Even to-day it is not easy.

Now move onwards in thought. Look around. In our own country immense changes have taken place. What were the hospitals like at a time when many of us, who are not yet old, were boys? It is not for me to attempt to describe them, but in the "Life of Lord Lister" those who wish, may read much that will astonish them about the terrible hospital fever which was so common before the antiseptic treatment was introduced. Or think what an operation meant before the use of chloroform was discovered by Sir James Simpson. And modern microscopic research has revealed the secret cause of many diseases, as, for example, of yellow fever, and so saves thousands not out of them but from them.

Have you ever given thanks to God for the medical skill that surrounds you, for the harvest of medical research? The work is done by others behind the scenes, but we all reap the benefit. Freely we have received.

Now try to imagine what it would be to be quite out of reach of a doctor; to have no one to run to in case of illness or accident, and the study of foreign Missions will help you to imagine it. The terrors of illness would be multiplied tenfold. A common accident, such as a broken arm or leg, which can easily be put right if competent skill is at hand, would cripple for life. It is hard to believe it, yet it is the actual position of millions to-day. In thought survey Africa. Not long ago an Englishman was mauled by a lion and had to be carried in a rough litter for weeks before he could get medical aid. And what of the natives

spread over the great continent! Except in a few favoured places, where Europeans rule or have Missions, they are sick and suffer, they live and die, without a doctor within hundreds of miles of them. Look at South America, the interior of which is a vast and almost unknown land; there are "medicine men" with charms and incantations and draughts compounded of all sorts of horrors, but there is no medical skill. Look at China. Except at a few stations where Europeans congregate, all on or near the coast, and at isolated spots where there are medical missionaries, there is hardly a doctor who is not likely to do more harm than good. Even in very many parts of India it is necessary for one of them to make quite a long journey if patient and doctor are to meet. Think of these things, these facts of the past and of to-day, and then give God thanks that you have the inestimable benefit of doctors close at hand.

As you ponder these things you will begin to wonder how it is, and if you search into it, you will soon note the remarkable fact that the only countries where a sound medical science is indigenous are those into which Christ has come. Our Lord seems to hint at this when He links together "preach" and "heal" (St. Matt. x. 7, 8; St. Mark iii. 14, 15; xvi. 15, 18). The great Christian nations have excellent medical schools where men and women receive the highest training the world has ever known in medicine, surgery, and nursing, and from which they go out for the healing of the peoples. A few other nations have schools which are imported, not indigenous; which originated in the Christian nations, and have been established by, and, in most cases, are still carried on by, foreigners, not natives. Medical science is, in fact, a product of Christianity. The whole history of the world proves it, and the study of Missions emphasizes it. It is a gift of Christ.

The realization of this fact should lead us to heartfelt thankfulness. Who am I that I should have the great privilege of having medical skill at my door, and the very highest medical science in the world within easy reach—and to the poor absolutely free of charge—when hundreds of millions, as sensitive to pain and suffering as I am, have not? As I think of this I ask myself, Can I show my thankfulness in action? Again Missions which teach me my privilege, step in and teach me how this is possible. I can, by combination with others, through the C.M.S. and its medical missions, hand on this boon, at any rate, to some who have it not. In helping to maintain the missionary doctors—many of them most able men—the nurses and the native doctors, nurses, and assistants whom they have trained, I may take a little part in relieving the sufferings of the 37,000 in-patients and yet greater number of out-patients to whom they minister year after year in the C.M.S. hospitals alone. And, further, I may be gladly mindful in supporting this work that I do not neglect that deep, mysterious part of man which reaches out to God, for I am helping to send out to the sick and suffering the twin brothers, medicine for their bodies, and the Gospel of healing for their souls.

Therefore let the thought of our own favoured position stir our hearts to a greater liberality. The world is bound together as one great whole of the bond of blood, the bond of trade, the bond of a common life and of a common suffering. Let us look upon the many millions without a doctor, without a Saviour, without a God; let us count up the gifts bestowed on us. Freely, freely, freely we have received, let us freely give.

CHRIST TO HIS CHILDREN.

I was a Child, that you might learn from Me.
From My life, pure and true, God's child to be.
I, as a servant, learned obedience due:
My daily bread I earned, you must work too.
Learn from Me, learn the truth, growing in grace;
Love, as I have loved, in youth, God's holy place.
—Dean Hole.

Work hard, do your duty, say your prayers, and leave the rest to Providence.

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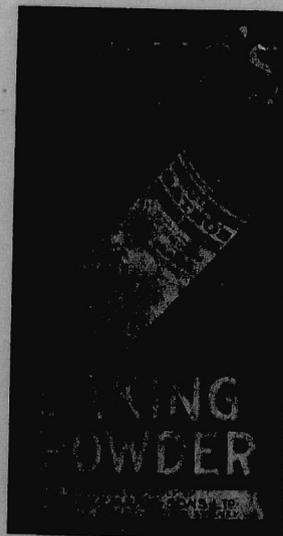
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VOL. VII, No 2

JANUARY 16, 1920

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Current Topics.

At last after many delays and demurs, Germany has signed the Peace Treaty, and to some

The Peace Treaty. extent has allayed an anxiety lest the

Peace for which we fought so hard and sacrificed so much might not be very

stable. More and more are we coming to understand that a world peace can

only be brought to pass on the basis of a world righteousness. The unrest

that prevails throughout the world and the menace of races like German,

Japanese, and others, whose sole ideal seems to be to have dominion over and

exploit other races in order to self-aggrandisement, all this tends to foster

the grim foreboding that even a deadlier struggle may be imminent. We

have to learn, and the Christian Church should be quick to learn, that the king-

dom of the Lord Jesus, acknowledged and effective, will alone bring about the

longed-for condition when "the wolf shall dwell with the lamb and the leopard shall lie down with the kid."

The times are pregnant with opportunity. To falter in the Church's

Primary Task would be an act of distrust and disloyalty towards the Great

Captain of our Salvation. If ever there was a time, this is the time, when

the Christian should attempt great things for God because he expects great things from God. A recognition

of the leadership of Christ will make the impossible possible and practicable.

Deficits in missionary funds must not be expected nor allowed—not because we must limit our expenses

by withholding the proclamation of the Gospel of Peace, but because we respond to the King's challenge in a

more real consecration of self and self's possessions to the King's business.

The Bishop of Willochra, who is brimful of enthusiasm for the work of Missions to the non-Christian world, has some excellent words in a short

article appearing in the current issue of "The Willochran." Dr. White writes:—

Missionary progress and missionary responsibility have now ceased to be matters which can be ignored by any Christian. Our eyes are open to-day to their enormous importance to the world.

One of the most severe and painful shocks that the world has received since the declaration of war has been the refusal of the

United States Senate to ratify the League of Nations; and we all feel that the whole peace and safety of the world is imperilled by the fact that a great and professedly peaceful and Christian nation has deliberately sacrificed the hope of the world's future for its own petty and selfish interests.

Yet what we condemn in action of the United States Senate is practically exactly what a vast majority of our own people have been doing by the neglect and contempt that they have poured on Christian missions.

What the Senate has practically said amounts to this, that so long as all is well with your own country it does not matter what

happens to other countries. It is not your business to save them from the results of their own folly or blindness; they must look after themselves. It is a repetition of Cain's excuse: "Am I my brother's keeper?" Now this is exactly what so many people say with regard to Christian missions. They say: "What business is it of ours? If Mohamedanism is sweeping over Africa because

Christian missions are so few and so miserably supported, what is that to us? Am I my brother's keeper? If one of the greatest opportunities ever offered of winning nearly a third of the human race for Christ is passing away in China because Christian teachers are so few, what is that to us? Am I my brother's keeper?"

Yet even from a worldly point of view such an argument is short-sighted and foolish. It is just because Mohamedanism has been allowed to be spread almost unchecked in Africa by Mohamedan missions, which put our indifference utterly to shame, that Egypt is at the present moment giving us so much anxiety and alarm, and we may soon have cause to remember Sir Robert Hart's warning that only the Christianization of China could save the world from one of the greatest perils that it could ever encounter.

The war has taught us that no stable peace can be built upon selfishness and carnal policy. If we want a peace that will last we must recognise the fact that as nations we are all members one of another, that if one member suffers all members suffer with it; that the only hope for the world of salvation from a far more terrible and savage war than that which has just ended lies in the acceptance by the world of the principles of the Gospel of Christ, and that Christian missions are the most direct and effective way of spreading these principles throughout the world.

For many years it has been felt that closer organisation and fuller support should be applied to the work of the Church in the "back-block" areas of our Australian States.

Faithful and untiring clergy have long worked under conditions of heart-breaking character. Bishops have been burdened with an almost impossible task of staffing parishes, unworkable in size and unattractive in nature.

Units of population have been left with scant opportunities of the means of grace and the ministrations of the pastorate. Willingness to attack the problems presented by these conditions has not been lacking, and in some cases fine success has been achieved. Further settlement upon the land is the fixed policy of the Commonwealth, and it is likely that within a short time we shall find the present difficulties of bush Church work intensified a hundredfold. The whole situation is a challenge to the Anglican Church in the States. That challenge, we are glad to say, has been taken up by the recently-formed Bush Church Aid Society for Australia and Tasmania, an organisation bent upon assisting workers at present in the field, and training men (and women also) for those special activities which bush life demands. Men and money are wanted—the best of both too. Men of "grace, grit and gumption," of parts and personality, and money free, consecrated and plentiful. We are glad to be able to direct the attention of our readers to an advertisement ap-

pearing in our pages which sets forth the aims of the new Society, and to commend it to the support of all people.

We hope that we are not unjustly suspicious, but we cannot help suspecting inspiration of a kind in utterances advertised from time to time, seemingly quite incidentally in the Press against the cause of Prohibition. From over the water, through the columns of the Church Times we seem to hear the distant thunder that presages a storm; though it is just possible the rumblings are due to a little well-prepared stage blasting! The Church Times freely admits what has been always sufficiently clear to its average reader that it has no sympathy with Prohibition. In an Editorial note, in a November issue, it says:

"We have always opposed Prohibition on the ground that its principle is fundamentally unchristian. Those who are not able to follow us in this may soon be compelled to consider another argument, namely, that it is dangerously impolitic. We lately commented on the report of Mr. Samuel Gompers, president of the American Federation of Labour, on the industrial unrest in Minnesota, which he showed to be definitely the result of Prohibition. This week he has returned to the subject. He is of opinion that Bolshevism began in Russia with Prohibition, and he believes that the foisting of Prohibition upon America was a blunder fraught with danger and disastrous possibilities. It has risked wrecking the social and economic fabric of the nation. It has upset and discontented the working-men, who go into the streets to find their discontented neighbours, to discuss their grievances, to fan the sparks of revolution into flame. The apostles of Bolshevism in America are seizing Prohibition as a mighty weapon to force into their ranks the foreign-born peoples of the United States, who have been accustomed to the use of beer and light wines, and who are told by the agitators that Congress has taken away from them their glass of beer. We believe Mr. Gompers to be the best possible judge of the conditions. No one can doubt that the quickest method of inducing serious riots in the East-end of London would be to close all the public houses. We respect the good intentions of the Prohibitionists, but we believe that they have committed themselves to a policy neither Christian nor intelligent."

What a terribly black list for Prohibition—Bolshevism, industrial unrest and wholesale depopulation. However, the Liquor Traffic is a close competitor, for its list contains rioting and drunkenness, impurity, rape, starvation to death of children, debauched homes, murder and such like. At the same time, we are not quite prepared to accept these unverified statements, and advise our readers to suspend judgment in the matter.

Perhaps the President of the N.S.W. Alliance would send them his convincing brochure, "With One Voice."

But we hear these rumblings nearer home. Another visitor from America is expressing similar sentiments out here in Australia. He said the production of one necessary commodity is being adversely affected by a