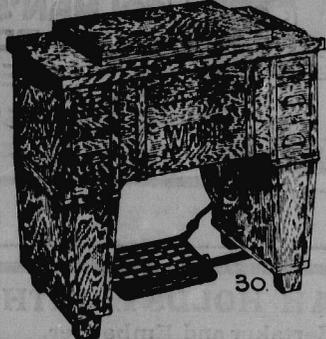


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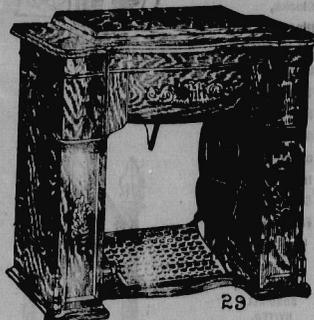
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Vol. I., No. 49.

DECEMBER 4, 1914.

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### Current Topics.

The Second Sunday in Advent is the Annual Bible Sunday of our Church, and the subject for our Second Sunday thoughts is the Word in Advent, God both as the record of Christ's First Advent, and also as a means of preparation for the Second Coming of the Lord. The Epistle (Rom. xv. 4-13), shows, by quotations from the Law, the Prophets, and the Psalms, that the whole of the Old Testament announces that the Messiah was to be the Saviour of Gentiles as well as Jews, and bids us "through patience and comfort of the Scriptures," to look forward with hope to the time when Christ will return for the Church which has been gathered out from all nations. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." The Collect, which is founded upon the Epistle, commences by a statement that all Holy Scriptures were written for our learning, and prays that we may make a right use of them; "that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comf of God's Holy Word, we may lay hold of the hope of everlasting life which is given us in the Saviour, Whom the Scriptures reveal. The Gospel (St. Luke xix. 25-33), contains our Lord's announcement of the signs of the Second Coming of the Son of Man, in which prophecies of the destruction of Jerusalem, and of the end of the world are both included. The importance of being prepared for the

coming judgment is urged upon all; "Take heed to yourselves, lest at any time your hearts be over-charged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares."

The war which is at present being waged in Europe is the most terrible war which the world has ever seen. And amid all the horror of it there is the sad underlying thought that Christian nations are seeking to destroy each other. And in many hearts questions arise. Does God care? Why does He not interfere? Is Christianity a failure?

As to God's non-interference, we must remember that, in the exercise of His creative power, He made man a free agent, and gave him, within wide limits, the power to work out his own destiny for good or ill. But when those limits are reached, God does intervene to over-rule the issues of human sin and strife. In the Old Testament we see how the armies of Assyria and Babylon were employed as instruments of His judgment. So it will be in the present war. God will use the armies of the nations to work out His wise purposes. He cannot, and does not, identify Himself in any way with the evil done by men, but He makes even the wrath of man to praise Him. "The Lord reigneth," and we can wait until He sees fit to manifest His Almighty power in overruling the issues of the strife.

The other question has still to be answered. "Is Christianity a failure?" It may be said to be a failure so far as it has failed to touch the hearts of those who profess it, but the fault lies not with Christianity, but with Christians. We are at war to-day because Germany, as represented by her rulers, has in many respects departed from the principles of Christianity; but, on the other hand, as the Bishop of London recently put it—

"The war we are engaged in is a fight not only for the liberty of the world, but for the Christianity of the world."

The rights of the weak and the honourable observance of treaty obligations, for which we are fighting, are undoubtedly Christian principles. The Archbishop of York states the issue thus:—

"If Germany's theory that 'might is right' were successful, the peace and civilisation of Europe would be crushed, and there would be no chance of the Kingdom of God being established among men. In this war, in which great moral issues are involved, every man must stand to his place till the end has come."

There never was a war in which Britain took part with her hands so

clean as they are in the present war. The fact that our Empire has faced with such courage the immense sacrifice of life and expenditure of money involved, not for her own aggrandisement, but to maintain the rights and liberties of others, is in itself a proof that, so far as Britain is concerned, Christianity, instead of being a failure, has been a glorious success, for it has inspired our people with the highest ideals of honour and truth, which they are prepared at any cost to maintain. All parts of our Empire are united in a belief in the righteousness of the cause for which we have taken up arms. It is this conviction which enables us to look without misgiving to the issue of the war. Lord Rosebery puts it thus:—

"Above all, we are going to win because we have a high, a pure, and a just cause, and we can appeal with humble, but, I think, earnest confidence, to Him Whom, in the words of our beautiful old paraphrase, we recognise as

"God of Bethel, by Whose hand Our people still are led."

It is significant that, while the rulers of Germany, a Christian country, have departed from the principles of Christianity, the rulers of Japan, which is a non-Christian country, have shown a wonderful example of fidelity to Christian ideals. The reply of the Mikado (before the fall of Tsing Tao) to the German Emperor's offer of peace at any price, will live in history, side by side with the German Chancellor's unfortunate phrase, which alluded to a solemn treaty as only "a scrap of paper." The Emperor of Japan spoke very clearly; "The day when the last base of German culture falls in the Far East will be one of the most glorious in Japanese history." He also reminded the Kaiser that Japan was incapable of treachery like that of Germany with respect to Belgium.

Here is a problem worthy of consideration. The Christian power is acting on pagan principles, and the non-Christian country is faithful to Christian ideals; what is the explanation? It is very simple. The rulers of Germany, in their public policy, are following the teaching of Nietzsche, and have cast aside the precepts of Christ. But in Japan, the Empire was awakened to its modern life chiefly under the influence of Christian missionaries, and Christianity has won a relatively large proportion of converts among the ruling classes. Admirals and generals, statesmen and members of parliament are in many cases Christian; and other leaders of Japan, like the late Count Okuma, though not actually Christian, are favourable to Christianity, and have ac-



cepted Christian ethics. The Kingdom of Heaven is like unto heaven, and its principles have to a great extent permeated the national life of Japan. The influence of missions is not confined to those baptised into the Church, but is widely diffused among people who as yet remain outside the Christian fold. The attitude of Japan in this crisis is a glorious tribute to the success of the missionary enterprise.

We rejoice that, in the Senate last week, the proposal to re-introduce the sale of intoxicating liquors at the military canteens throughout the Commonwealth was rejected. The community is much indebted to Senator Pearce for his efforts to preserve our soldiers from unnecessary temptations. In this connection we quote the following remarkable statement from the London "Times," of September 21, 1914:—

"The trail of the German troops is marked, as innumerable witnesses testify, by myriads of empty bottles. Their once proud soldiery is now typified by the colonel found in a stupor amid his unconscious men beside a cask in an Epernay cellar. We may contrast with this picture the spectacle presented by the Allies—Russia absolutely prohibiting the sale of vodka and beer throughout her immense dominion, France forbidding the sale of absinthe, the British soldier marching through the best vineyards in existence, and temperately demanding, as many letters tell us, his cup of tea. The great victory over drunkenness in Russia has received far too little attention in this

country. Since China proscribed opium the world has seen nothing like it. We have been well reminded that in sternly prohibiting the sale of spirituous liquor Russia has already vanquished a greater foe than the Germans. Is it fully realised yet that for the Allies, and for the first time in history, this is to all intents and purposes a 'total' war? We hope that the indiscreet people who insist on 'treating' our soldiers and sailors on their return from the front will realise it very quickly. The fight sternly waged by all the Allies alike against intemperance symbolises the other victory which must eventually be theirs. Troops who march obeying the Czar's ukase against drink, who carry in their knapsacks Lord Kitchener's admonition to abjure wine, already have an immense moral advantage over armies whose officers set their men the example of looting every cellar they find. In the vinous excesses of the German forces we see a hint of their coming overthrow."

#### WISE FAULT-FINDING.

It was a wise old minister who said, "I am always grateful to anyone who will point out a fault that I can correct. I am not grateful to any one who points out a deficiency, of which I am as conscious as he is, but which I am unable to make good." Here we have the secret of wise, as distinguished from unwise fault-finding. The misery caused by the perpetual denouncing of frailties in others which are irremovable, and which should be patiently borne with for that reason, is almost as great as that due to remediable faults that are willfully persisted in. Willingness to mend on the one side, and patience with what cannot be helped on the other—these are the two prime secrets of happy Christian intercourse. The precept, "Let your consideration be known of all men," covers both.

## Some Aspects of Truth.

X.

### THE REAL OBJECTIVE PRESENCE.

(Continued.)

#### Consubstantiation.

The literal interpretation of the words of Institution of the Lord's Supper had gained such a hold upon Churchmen at the time of the Reformation that even Luther could not get free from it, and to the end, said "This is my Body, in a literal sense." His explanation of the mode of the Real Presence, which he did not consider to be a question of vital importance, was different from that of Rome. In his view the ideal substance was not annihilated, or removed, but remained under the accidents, while the substance of the Body of Christ by consecration entered the elements and remained along side of, or in conjunction with, the substance of the Bread. This is the doctrine known as consubstantiation which is generally held by Lutherans; it implies a real bodily presence in the bread and wine; a doctrine not held by the Church of England.

#### A Similar View.

Similar to this Lutheran doctrine is that held by many in our Church to the effect that on consecration the glorified Body of our Lord, which is in Heaven, is caused to be also in the elements, so that adoration should be made to these with reservation, &c., which is, in our opinion, contrary to truth, as the same Body cannot be in two or more places at the same time.

This doctrine has been sought to be defended by different but quite unconvincing arguments. None is weaker than that of Dr. Pusey from the advertisement in the Book of Homilies, where the words under the form of bread, &c., are used as a popular expression—the doctrine being refuted by the sermon in the Homilies referred to in the advertisement. A much better argument is used by Dr. Mason, who says that "if a man doubts whether our Lord still has a Body, he doubts the Christian faith." Christ has a Spiritual Body and Heaven is not a distant place but a State. When the Black Rubric says that Christ's natural Body is in Heaven, the statement is a "clumsy" one for saying that His natural Body has received freedom and glory which enables it to have local relations at the will of Him whose Body it is. The idea of Dr. Mason is that of Ephesians iv. 10, that He "fills all things," and may

therefore enter into local relations with many things "at the same time." This reasoning seems to mean that the glorified Spiritual Body may be on many altars at the same time, an unsatisfactory way for accounting for a local, bodily presence commencing at the moment of consecration, and remaining in the elements for local reverence and adoration until consumption. It is too general an argument from omnipresence, whereas it is taught by Sacerdotalism that the glorified manhood is taken into the mouth of the communicant not figuratively, but "really." We have mentioned Dr. Mason's argument as being one much relied upon.

#### Zwinglius and Calvin.

The doctrine of Zwinglius is generally understood to be opposed to transubstantiation, and consubstantiation, as not recognising in any sense a bodily presence in the elements, and as regarding the Lord's Supper as a bare commemoration of the death of Christ. It is however believed by many, that Zwinglius strongly taught a purely Spiritual Presence. The teaching of Calvin is that which has greatly influenced the opinions of the Reformers. His teaching was that the Body of Christ is not actually present in the elements, which are merely symbols, and that the faithful communicant is brought into union with Christ by the Holy Spirit and receives that heavenly power or efficacy which is always emanating from the glorified Body in Heaven, a view which is very generally held, and no doubt has great truth. The Presbyterian Church has substantially adopted Calvin's doctrine, the Westminster Confession saying "The Body and Blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet are as really and spiritually present to the faith of believers in that ordinance as the elements themselves are to their outward senses."

#### The Church of England Doctrine.

The teaching of the Church of England, contained in the Articles, Catechism, Communion Service, and Homilies, is clear and unmistakable. A Sacrament is an outward and visible sign of an inward and Spiritual grace. It is a means whereby we receive the

same and a pledge to assure us thereof, and the inward part or thing signified is the Body and Blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper. Space forbids quotations of Articles, 28, 29, 30, 31, to which the reader is referred. If the elements become the real Body and Blood then there is no Sacrament, which is a sign and not the thing itself. Hooker says "The Real Presence of Christ's most Blessed Body and Blood is not to be sought for in the Sacrament, but in the worthy receiver of the Sacrament." There is often an ambiguity in the use of the word Sacrament; sometimes it means the whole Service and sometimes the elements alone. In the First Exhortation, Christ is said to be our spiritual food in that Holy Sacrament, which is comfortable to them that receive it worthily, &c. This cannot mean that Christ's Body is in the elements—but spiritually in the whole Service to the faithful receiver. This is clear from the fact that Article xxix. states that the wicked receive not the Body which they would evidently do if the Body were within the elements. The expressions Real Presence, and Real Objective Presence, are not to be found in the Prayer Book, and a Churchman may refuse to use them. The words, "real and essential presence," were in the Black Rubric in 1552, but these were altered in 1662 to the word "corporal," so as to emphasise more clearly the materialism of the phrase (P.B.D.) or rather the "bodily" idea of Christ's presence in the elements, so distinctly repudiated by that Rubric, standing at the end of the Communion Service.

#### The Use of the Word "Real."

There is very much ambiguity also in the use of the word "Real." Real, derived from the Low Latin word "realis," means belonging to the "res," the thing itself, or the "res sacramenti,"—the actual Body itself; the presence being the presence of the actual Body whether material or spiritual, "the thing" itself. The real presence of a person in a room would thus mean the actual, bodily presence of the person in that place. But the word "real" has another and a colloquial meaning and that is "true," which need not mean "bodily." Thus we speak of real good-

ness, real beauty—meaning true and genuine, and so a translation of "verus"—not realis. Thus there may be a Real Presence which is not a presence of the "res"—but a "true" presence although not a "bodily" presence. The word "objective"—the Real Objective Presence—has been added to express more clearly the teaching that the "Real" is an actual existence outside the mind—opposed to the subjective, which is purely an act of consciousness. An object is an external reality.

(To be concluded in our next issue.)

## Notes on Books.

**The Graded Sunday School**, by Edith Jones, Secondary Teacher's Certificate (England); Hons. Educ. Dip., St. Andrew's University. Published by the Church Stores, Ltd., Sydney and Adelaide. Price, 3d.

All who are interested in Sunday School work should keep in touch with the latest modern methods. In this pamphlet Mrs. Jones gives a clear explanation of what is meant by "Grading," and provides a sketch plan of suggested arrangements for graded Departments of the Sunday School. Then there is a detailed Table of Age Grades, giving instructions as to suitable occupations in each grade. The Kindergarten Session is also fully described, and a Programme for the Junior Department provided. A model lesson on the Good Shepherd, and a list of books helpful for teachers is added. The recent lectures on Sunday School Methods, delivered by Mrs. Jones in the Sydney Chapter House, have been much appreciated, and this little book will prove a useful epitome of the instruction then given.

#### REVIEWS AND MAGAZINES FOR OCTOBER.

**The Churchman** keeps up to a high level of interest. The Editorial Notes are mostly concerned with the war, and the disestablishment of the Welsh Church. Mr. Beresford Pite contributes an article on "The Authority of Holy Scripture" from the conservative point of view. "Oxford Nearly Fifty Years ago" consists of memories of his Alma Mater, by an Oxford M.A. Dr. Chadwick deals with "The Spiritual Aspect of the Great War." "The Missionary World" is always good, and the Reviews of Books are excellent. Among other articles we note "The Textual Criticism of the Pentateuch," by H. M. Wiener, "Rationalism," by Rev. C. L. Drawbridge, and "Who are the Poor?" by Rev. A. Smythe Palmer.

**International Review of Missions**.—This number concludes the third volume of this

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Review, and no leader in the Missionary Enterprise can afford to be without it. Mr. Oldham, the Editor, with his usual ability, discusses the effect of the war on missions. Dr. Datta examines the statistics of the Indian Census, with most satisfactory results from the Christian standpoint. Dr. Warneck writes on "Vestiges of Heathenism within the Church in the Mission Field," and pleads for sympathetic treatment of converts just emerged from idolatry and superstition. The question: "Is Foreign Mission Work out of balance?" is asked, and answered by Mr. Sidney Clark. Rev. S. M. Zwemer writes on "The Attitude of Educated Moslems towards the Gospel," and Miss Gollock finishes her series of three articles upon "The Missionary and His Task." The Reviews of Missionary Books are very ably written by Sir Andrew Fraser, Dr. Eugene Stock, Mr. D. S. Cairns, and others. Mr. Walter B. Sloan deals with the interesting subject of "The Influence of the Keswick Convention on Missionary Work," and "A Call to Prayer on behalf of Missionaries," by Rev. Andrew Murray emphasises the duty of missionary intercession.

C.M.S. Magazines.

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

In the **Church Missionary Review** the war, with its effect on Missions, naturally occupies much space in the Editorial Notes. The important subject of "The Support of Native Agents" is also dealt with, and a detailed "Memorandum" is published. Enquiries have been made of many missionaries in China as to female infanticide in that land, and the results are summed up in an article by Rev. C. D. Snell, the main conclusion being "that it is established beyond doubt that the murder of girl babies is very frequent, in some parts, and common in others." The substance of four addresses on "The Authority and Grace of Vocation," given by Rev. G. B. Durrant at a Swanwick Conference of Missionaries on furlough, will be found helpful by many. Interesting reminiscences of "Some Prominent Irish Missionaries of Modern Times" are given by Archbishop Crozier, and Bishop Tugwell describes the work of his West African Diocese. **The Gleaner** has a good portrait of Daudi Chwa, the Christian King of Uganda, and an interesting and well illustrated article on "Medical Missions and Islam," in Kashmir. There is also a vivid account of travel by "River, Road, and Rail in Nigeria," and recent news from India and Japan. **Meroy and Truth** contains an In Memoriam notice of the late Miss Mary Bird, pioneer medical missionary in Persia, and Dr. Ernest Neve continues his "Survey of Fifty Years of Medical Missions." We have also received the **C.M. Gazette, Awake, and Round World.**

The East and the West contains many articles of interest. Perhaps the most popular will be "The Plain Man and Foreign Missions" by Rev. J. H. Horsburgh, though missionary experts will disagree with it. Rev. C. F. Andrews is well qualified to deal with the subject of "Race within the Church," and Rev. J. Roscoe is equally an expert on "The Native Pastorate and Lay-Agency in Uganda." There is a thoughtful "Study of the History of Missions" by Rev. G. C. Martin, and another on "The Failure of Early Christian Missions in China" by Rev. A. C. Moule. The "Jerusalem Bishopric, its History and Possibilities," is dealt with by Dr. E. W. G. Masterman. The Editorial Notes and Reviews of Books are good as usual.

A quiet life in a country town, May fitly prepare for "a robe and crown." For the life that is ready for service to all will always be "meet" for the Master's call. —L. R. Halstead.

The Missionary Enterprise.

The C.M.S. and Medical Missions.

Fifty years ago the first medical missionary of the Society was sent by the Church Missionary Society to Kashmir, in the person of Dr. Elmslie, the medical men previously on the Society's staff having been sent out in order to attend to the health requirements of the missionaries. During the fifty years the number of medical workers has gradually risen, until now the Society has a staff of eighty-seven qualified doctors (of whom thirteen have taken the degree of M.D.) and sixty-nine trained nurses. In the fifty-four hospitals there are 3,983 beds, which had 41,786 occupants during 1913, and 1,285,680 visits of out-patients were recorded.

Medical Missions in Kashmir.

Writing in the "Church Missionary Gleaner" for October, Dr. Ernest F. Neve calls attention to the wonderful effect of medical mission work in Kashmir in preparing the way for the preaching of the Gospel. In the early days of the Mission the Government was hostile, the greatest difficulty was experienced in securing a hearing, and bazaar preaching was almost impossible on account of the insults and ill-treatment meted out to the missionaries. The opening of the hospital gradually changed all this, and to-day, writes Dr. Neve, every class of the community is affected. H.H. the Maharajah is most friendly, sending patients to the hospital and writing kind letters, while the Heir-Apparent supports a bed in one of the wards.

Death of Miss Mary Bird.

News has recently reached London of the death at Kerman, in Persia, of Miss Mary R. S. Bird, a missionary of the Church Missionary Society in that country. She joined the Mission in 1890, when it was still in its early stages, and no unmarried woman had been sent there, and the work was attended with no little danger. Miss Bird had had some medical training, and she opened a small dispensary in Ispahan. The Mohammedan mullahs (teachers) soon saw that she was gaining influence, and they openly threatened to kill her if she persisted; but she quietly went on, riding into the city from the suburb of Julfa on her mule. On one occasion, visiting a Persian lady, she was offered coffee, according to the regular custom. She noticed that her hostess had not first sipped it, as usual, and she managed to avoid drinking it without saying a word about it. When she left, the maid who let her out whispered, "You did quite right not to drink that coffee." Whether the mullahs were in this plot she never knew.

Opium in West China.

The Church Missionary Society has received information that opium has become so scarce in Western China that the price has risen in two years from 120 cash per oz. to over 4,000 cash. Many opium smugglers have been captured and their goods publicly burnt. Some opium sots have been reduced to entering the temple of the city god, and scraping off the opium from the tongue of the idol and smoking it. This idol is said to be the messenger of hell, and reports there the deeds of evil-doers; lest he should lay sins to their charge, some men had smeared his mouth and tongue with opium, so that on his arrival he would be overcome with the drug and unable to speak.

Good books are the most precious of blessing to a people; bad books are among the worst of curses.—Whipple.



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Personal.

The Bishop of Carpentaria has obtained two months' leave from his duties as military chaplain at Thursday Island and will leave for the South on December 14. While in Sydney he will confer with the Executive of the Australian Board of Missions regarding a proposal for the extension of missionary work. In January he will conduct the Annual Retreat for the clergy of Tasmania at St. Wilfred's College, Cressy.

Rev. Robert Hamilton, locum tenens for Archdeacon Harris at Hamilton, Victoria, has accepted the parish of Birregurra, in succession to Rev. C. M. Lowe, who has been appointed to Stawell.

Rev. Leslie Dawson Thomas, Vicar of Gisborne, N.Z., has been unanimously elected to the parish of Holy Trinity, Dubbo, N.S.W., in succession to Canon Lea, and has accepted the position. Mr. Thomas worked for a time as a catechist in the Diocese of Bathurst, and was a student at Moore College, and was ordained in Sydney. He held Curacies at Gordon and St. John's, Darlinghurst, in the Sydney Diocese, and was appointed Vicar of Gisborne, N.Z., in 1904.

At a social gathering in St. Mary's Parish Hall, West Perth, W.A., the Rector of the parish (Rev. Edward Makeham), who is leaving for the front as chaplain to the Second Expeditionary Force, was presented with a pair of field-glasses, and a set of pipes. It was announced that a purse of sovereigns was also to be given to Mr. Makeham.

Dean Young, of Adelaide, has returned from his visit to California.

Rev. Walter Wragge, M.A., Warden of St. Barnabas' College, Adelaide, has been appointed a Canon of St. Peter's Cathedral, by the Bishop of Adelaide.

The Dean of Melbourne (Dean Godby), gave a devotional address to members of the Melbourne Synod on Tuesday morning at St. Paul's Cathedral.

Rev. W. M. Corden, who has been appointed to Narracoorte, South Australia, preached a farewell sermon on Sunday evening at St. Matthew's Prahara, where he has served as Curate to Rev. W. T. C. Storrs.

The Bishop of Adelaide has licensed the Rev. John Colville B.A., to the charge of the Churches of England at Enfield, Islington, and Dry Creek.

Correspondence.

Reverence in Worship.

The Editor, "Church Record."

Sir,—Your correspondent, F.W., in your issue of Nov. 27, with respect to the subject above named, says:—"The ceremony of rising when the clergyman enters the Church is carried out—1st, because the clergy like it, as it gives them an air of importance." As a matter of fair play to the very numerous Church-goers who think differently from F.W., would you kindly permit me briefly to deny this statement. I take it that the reason for the observance of this custom is respect and reverence for God's worship, shown not personally to the clergyman but to his Holy Office; just as we rise on the entrance of the Governor, not because he is Sir Arthur Stanley, but because he is the King's Representative; so, in his ministerial duty, we in reality rise to show our respect and reverence for the "King of Kings," and by so doing, a healthy and good example is set to the young people of our congregations, to show the due respect and reverence that our Church Catechism enjoins, to their "Spiritual Pastors and Masters for the same reason. To say that clergymen allow this to "give them an air of importance," is an unkindly and utterly wrong remark.

Melbourne. F.T.

The Church's Work Among the Soldiers.

To the Editor of the "Church Record."

Dear Sir,—Will you please allow me to let your readers know that the Sydney Home Mission Society has now two tents at the camp of the Light Horse, Holsworthy. The smaller one, capable of seating about 80 men, is used as a writing and reading room;

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the larger tent, holding about 400 men, is used for games, concerts, etc., on week nights, and services on Sundays. I visited the camp to-day and found the men appreciated this thought of the Church of England. As one man said, "We are glad the Church thinks of us." The expense of keeping these tents going will be considerable; the smaller tent we bought at a cost of £25, and for the large tent we have to pay hire at the rate of £4 per week; still it is a much needed work, and if the Y.M.C.A. and the Salvation Army can run tents, surely the Church of England can and should. It will be money well spent. I was glad also to find that the Acting Rector of Liverpool, the Rev. R. H. Pitt-Owen, is so keen upon the work. He gives much time to the men, and his work is much appreciated. Rev. Stacy Waddy, Head Master of King's School, is also heart and soul in the work, and gives all the help he can. The Sunday services for soldiers at present are:—7 a.m.: Holy Communion at St. Luke's; 8.30 a.m.: Holy Communion at Light Horse Camp; 9.30 a.m.: Church Parade at each camp; 7 p.m.: Service in Tent at Light Horse Camp. Subscriptions towards the support of this excellent work may be sent either to myself or to the Hon. Treasurer of the Society, Chapter House, Bathurst Street, Sydney. Commending this appeal to the practical support of all Church folk.—I am, etc.,

WILLIAM MARTIN,

Hon. Clerical Secretary, Home Mission Society.

St. Clement's, Marrickville, Sydney, Nov. 24.

[The above letter reached us after our last issue had gone to press.—Ed.]

The Welsh Church Bill.

To the Editor, "Church Record."

Dear Sir,—Let me endorse what "English Clergyman" says in your issue of Nov. 27 about the Welsh "Robbery" Bill. From my own personal knowledge of Wales, and the Church in Wales, I can say that, whatever opinion may have prevailed in Wales thirty or forty years ago, there is now a very clearly defined feeling against the "mean little Bill." The measure has the support only of certain plutocrats, who utilise Nonconformist institutions as private wire-pulling agencies, and who have done much to deaden the spiritual vitality thereof as witnessed by the decline in numbers among the various dissenting denominations in Wales. It is also significant that in those districts where the recent religious revival prevailed, the disendowment agitation was killed. The Church is the most thoroughly alive of all religious bodies in Wales, and it is therefore the chief hindrance to the machinations of Nonconformist plutocrats, for Nonconformity in Wales is run by moneyed men and their satellites. The Church is mainly the Church of the poor, and of the scattered country folk. The Welsh Church Bill not only robs the Church, it robs the poor and the action of the British Government in placing the Bill on the Statute Book, adds a touch of refinement to the cruelty and meanness of the measure.

DAVID J. DAVIES,

Moore College, Sydney.

Candidates' Ordination Fund.

We have received from Caulfield (in a letter signed St. Matt. vi. 1), the sum of five shillings towards the Fund for training Ordination Candidates in Evangelical Colleges. Total to date, £6 13s.

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## The Melbourne Synod.

(From Our Own Correspondent, by Wire.)

### THE ARCHBISHOP'S ADDRESS.

The Archbishop delivered his Presidential Address at the Opening Service of Synod in St. Paul's Cathedral, last Monday evening.

#### Progress of the Diocese.

Referring to the progress of the Diocese during the year, the Archbishop said that fifteen Churches and Halls had been built, and eight Vicarages. Sunday School work had been much stimulated by the appointment of the Rev. Roscoe Wilson, as Director of Education, and it was hoped that the equipment and method of the Sunday Schools would be improved, and that the clergy and teachers would co-operate in winning for our Sunday Schools their proper place in the Church's life.

The Diocesan Funds had been well maintained at a time of grave anxiety, and it was hoped that all Diocesan grants might be maintained without any reduction.

#### Studies of the Clergy.

Referring to the education of the clergy the Archbishop said that the standard required for Ordination represented only a mere beginning in theological knowledge, and added: "I never cease to urge the clergy to maintain their studies, because I know how a ministry continued without the acquisition of knowledge grows less effective year by year. I wish I could insist upon a University Degree as a preliminary to Holy Orders. Meanwhile I congratulate those who have succeeded, after Ordination, in obtaining degrees."

#### Temperance Legislation.

Coming to the question of Temperance, the Archbishop said: "The attitude of our Church towards Temperance Legislation has in the past, been indefinite. Now two practical proposals are before the State upon which we must declare our mind. The power of Local Option, already embodied in an Act of Parliament, should be maintained. It would be wise to continue the operations of the Licenses Reduction Board, and to ask for the earlier closing of all public houses."

#### Foreign Missions.

On the important subject of Foreign Missions, the Archbishop spoke as follows:—"The cause of Foreign Missions is receiving increased support. I rejoice over the friendly rivalry between the organisations of the A.B.M. and C.M.A. The former of these two is the official expression of the Church's duty in the cause of Foreign Missions. An important difference underlies the principles of A.B.M. and C.M.A. The former stands for the organisation of the whole Church for missionary work, and the latter represents the conception of private societies. The Australian Board of Missions was organised long ago, and we must not surrender the advantage we possess. Everyone recognises the zeal and successes of the C.M.A., and I gather that the supporters are fully convinced of the value of the society principle. If the two organisations must, in the future, exist side by side, I, for my part, can only say that whilst I feel myself bound to maintain an official organisation of our Church for Foreign Missionary Work, I can do nothing to hinder the operations which are carried out by the C.M.A., or any other Missionary Society."

#### Other Matters.

The Archbishop outlined the plans which had been formed for the inauguration of the work of the Metropolitan Mission. He

referred to the Ecclesiastical Offences Act as a dead letter, and suggested a scheme for a Tribunal formed on Provincial lines. He said that General Synod would meet in the second week of October, 1915, and that it might be well for the Melbourne Synod to meet early next year, to discuss important questions in advance, so that representatives might be chosen with a view of speaking the mind of the whole Diocese. The address concluded with references to the drought, the war, re-union, and some special words to the clergy.

### A REMARKABLE MANIFESTO.

Among the many manifestoes called forth by the war, says "The Church Monthly," not the least remarkable has been one in favour of total abstinence from intoxicating liquors, signed by Sir Thomas Barlow, Sir Frederick Treves, Surgeon-General Evatt, Sir Victor Horsley, and Professor Sims Woodhead. The following is the text of the document, and we hope that temperance workers will make good use of it:—

Effects of alcohol on naval and military work, to all men serving the Empire—

It has been proved by the most careful scientific experiments and completely confirmed by actual experience in athletics and war, as attested by Field Marshal Lord Roberts, V.C., K.G., K.P., Field Marshal Lord Wolseley, K.P., G.C.B., and many other Army leaders that alcohol or drink—

- (1) Slows the power to see signals.
- (2) Confuses prompt judgment.
- (3) Spoils accurate shooting.
- (4) Hastens fatigue.
- (5) Lessens resistance to diseases and exposure.
- (6) Increases shock from wounds.

We, therefore, most strongly urge you for your own health and efficiency that at least as long as the war lasts you should become total abstainers.

Signed,—

Thomas Barlow, M.D., F.R.C.P., K.C. V.O., Pres. Coll. Phys., Physician to H.M. the King.

Frederick Treves, F.R.C.S., G.C.V.O., Hon. Col. R.A.M.C., T.F., Sergeant Surgeon to H.M. the King.

G. J. H. Evatt, M.D., C.B., Surgeon-General R.A.M.C.

Victor Horsley, F.R.C.S., F.R.S., Captain R.A.M.C., T.F.

G. Sims Woodhead, M.D., F.R.S., Lt. Col. R.A.M.C., T.F.

### FEET-WASHING IN INDIA.

A Brahman visiting a missionary in India saw a picture on the wall of Christ washing the disciples' feet. The Brahman said: "You Christians pretend to be like Jesus Christ, but you are not; none of you ever wash people's feet." The missionary replied: "But that is just what we are doing all the time! You Brahmans say you sprang from the head of your god Brahm, that the next lower caste sprang from his shoulders; the next lower from his loins; and that the low caste sprang from his feet. We are washing India's feet, and when you proud Brahmans see the low caste and the outcaste getting educated and Christianised—washed, clean, beautiful, and holy, inside and outside—you Brahmans and all India will say, 'Lord, not my feet only, but also my hands and my head.'"—"The Missionary Review of the World."

To be good requires an effort; it requires the girded loin and the burning lamp; it requires the soldier's armour and the athlete's nerve; but to be bad, to be treacherous, to be soft, to be lazy, to be impure—that needs nothing but the vainest, the silliest, the emptiest, the most degraded natures.—Dean Farrar.

### WHY SHOULD WE WORRY?

To go about moping, depressed, blue, out of spirits in general, is to exist, but not to live. It is the condition of a mollusk, and unworthy a human being. Worry is a state of spiritual corrosion. A trouble can either be remedied or it cannot. It can be, then set about it; if it cannot be, dismiss it from your consciousness, or bear it so bravely that it may become transfigured to a blessing.—Lilian Whiting.

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# HOADLEY'S JAM

## The Bishop of Newcastle and Missions.

The Bishop of Newcastle (Dr. Stretch), in a letter dealing with the subject of Missionary Intercession, on St. Andrew's Day, writes very powerfully as follows:—

"I can understand someone saying, 'Well, there is far too much to think about this year for us to be able to give much thought to Foreign Missions.' And yet surely this would be wrong. For in the first place I hope we are learning under stern discipline what Intercessory Prayer means, and just so far as we can learn this we shall be anxious to extend the range of our powers. Prayer is a wonderful privilege, and every privilege throws upon us a responsibility. The right to pray carries the duty."

"And then the state of the world is so amazing that it must make even the most careless think. One of the curious charges brought by German writers against England and the English Church is that she has never created a religion,—that she is barren in the world of religious thought. For this she is the object of supreme contempt to German writers. It is not clear what is meant by this. The creation of religion, so far as it is true, would, we should think, be the 'act of God.' But clearly, the proclaiming of a Religion, the support of a Religion, the living out of a Religion, is a plain duty, just to the extent we believe it to be a true Revelation from God. The will to live is intelligible, the will to power is in awful evidence to-day, the will to love is the essence of our Religion, which certainly we did not create, but which it is our privilege to receive from Jesus Christ, as with outstretched arms upon the Cross He surrenders the will to live, denies the will to power, and proclaims the royalty of the will to love. I, if I be lifted up from the earth, will draw all men to Myself." To-day, civilisation is in convulsions. But civilisation forms no part of our Creed. The Cross of Jesus Christ is openly challenged. And we see what the world becomes when His message and His example are defied.

Now is the time for us to show that we believe in the power of the Cross. We do

not wish to create a new religion, because the old Gospel is good enough—we fear too good—for us. So far from not finding time, or money, or interest for forward Mission work, we find that if we do not show ourselves Christians in truth and action our boasted civilisation goes down like Louvain walls before the explosions of brutality. Forward, or we go backward: Upward, or we sink downward. Clearly, nothing but the Gospel can make peace safe, and without peace what remains of all our vaunted progress. Pray, then, as you have never prayed before. The Christ is challenged; take up the challenge. Prove that He has power over your heart and life. And if so, clearly He has power over the hearts and lives of others.

By prayer, by example, by generous giving, plead for the coming of the time when the kingdoms of this world may become the Kingdom of Our Lord and of His Christ. The vision of what the kingdoms of this world may become, when false to the message of the Christ, will surely quicken our desire that He may hasten His Coming. Who alone can say—"Peace be still."

### THE SPECTRE.

I remember, when a boy, reading a story of a traveller who arrived in the dusk of the evening at a place where two roads met, and was greatly alarmed by what appeared to him at a distance to be a frightful ghost, dressed in white, with arms extended, ready to seize him in his frightful embrace. Cautiously advancing, however, he soon discovered that what appeared to be a terrible monster, ready to clutch him, was only a guide-board to direct him on his journey. Such are the afflictions that often befall us in this life. Seen at a distance, in the feeble light of our dim faith, they are frightful apparitions that alarm and terrify us, but in the event they prove so many friendly guide-boards that a wise and gracious Providence has placed by the wayside to guide us on to glory.—F.B., in "The Church Monthly."

The world moves along, not only by the gigantic shoves of its hero workers, but by the aggregate tiny pushes of every honest worker.—J. R. Green.

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## EDITORIAL NOTICES.

All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 64 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

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

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## The Church Record.

DECEMBER 4, 1914.

## HAS CHRISTIANITY FAILED?

The deepest problem raised by the war is the age-long conflict between the ideals and the practice of life. It is the problem of evil which the greatest thinkers have given up as insoluble. Some have been honest and frank enough to say so, but others, from Spinoza to Nietzsche have tried to disguise its insolubility by endeavouring to explain it away. So Alexander Pope, voicing much thought in the eighteenth century, issued his "Essay on Man" on the text "Whatever is, is right." So, too, the modern scientific theory of evolution has been perverted to explain away the fact of sin. Such doctrines convict their teachers, not only of moral, but of intellectual bankruptcy. Still the old question comes up "Why hast Thou made me thus?" "Why did God allow man to sin?" The answer is "Because otherwise man would have been no longer man. He would have been a mechanical puppet.

But there is more than one side to the problem of evil. Against the fact of sin we must set God's wonderful remedy for sin and if sin still remains as a terrible blot on the world it is the fault of men who will not accept and use the remedy God has graciously provided. After all sin is not a necessity. Evil is present with us because we choose it shall remain, and we are not whole-hearted in our determination to get rid of it.

There are certain facts, however, which cause much searching of mind and heart at the present time and give the enemy occasion to blaspheme. Three of the principal protagonists in the war are professedly Christian nations with national churches. This does seem inconsistent with the words of our Lord, "Blessed are the meek, for they shall inherit the earth." How can the slaughter that is going on be reconciled with the Christian faith professed by the slaughterers? The Lord said: "By this shall all men know that ye are my disciples, if ye have love one to another." Is Christianity bankrupt? Has the Gospel been proved a failure in view of the sufferings of Belgium? The Belgians do not think so. The citizens of the British

Empire do not think so, judging by the attendance at intercession services and the deeper note of reality in public worship since the war broke out. Neither do the Russians think that Christianity is a failure, nor even the French. There is remarkable unanimity among the Allies that they are really fighting for the maintenance of Christian principles and ideals.

Germany, the aggressor, has yielded to the influence of philosophers and historians who have deliberately rejected the Christian ideal, though some of them have blasphemously dared to invoke the support of the Prince of Peace for their principles, contrary though they are to what He taught and practised. This is at least an indirect compliment to Christianity, even though it be regarded merely as an excellent cloak. Still there are plenty of pious Christians of the Evangelical type in Germany, and they are as much implicated, though they are of course not so responsible for the war as the megalomaniacs who lead them. To understand this fact we must bear in mind the peculiar psychology of a crowd, and the strongly organised, close-knit unity of the German nation.

Both sides therefore recognise Christianity, and desire to enlist its support. Christianity therefore is worth something. It is scarcely a failure. Rather it is Christians who have failed. We must always note the distinction between organised Christianity and the Gospel of Jesus Christ. The periodical movements of Reformation in the history of the Church bear out the distinction. "Churchianity" is not necessarily Christianity. We must always reckon with the tendency among men to pervert even holy things to base uses.

Supposing, however, for the moment that Christianity has been declared bankrupt by the outbreak of war. It is not alone in its bankruptcy. All its proposed substitutes are proved even more hopelessly bankrupt. It is sometimes said that religion is a good thing for children and child races, but that after man has reached a certain stage of civilisation he can live without it. Political institutions, economic interests, social betterment, patriotic sentiment, the cult of humanity, morality and ethics based on higher philosophy, all combine in various ways and degrees to perform the educative and restraining functions of religious sanctions. The hedonistic calculus is to replace the hope of heaven and the pressure of social standards the fear of hell. Enlightened self-interest, individual and social and national is to be the guide of life. Men must not worry over their sins. We can live quite happily and comfortably without religion. The answer to this picturesque speculation is—Belgium under the heel of German militarism.

Political evolution, economic interests, social betterment, aesthetic cults, morality and ethics divorced from religion have ignominiously failed to keep the peace of the world. Worse still, they have failed even to mitigate the horrors of war or to lift men and nations towards the highest ideal—a world of peoples contributing each of its best towards the harmony and prosperity of the whole brotherhood of man. In a word, if Christianity has failed, politics, economics, and philosophy have failed even more badly, for, as we can see from such books as Bernhardi's "Germany and the next war," they have really helped to incu-

late the war fever that now rages. If people can do without Christianity, it seems they can also do even better without politics, without economic science, without social betterment, without philosophy, without aesthetics or hedonism or any of the proposed substitutes for the truth and power of the Gospel.

But, has Christianity failed? This war is really a conflict of ideals, for after all it is ideals that men fight for. Germany has become drunk with the wine of success. A change for the worse is noted in the general tone of public life in Germany since the Franco-Prussian war. Her people have made great advances in learning and industry, but not in thought and art and music, the really creative realms of thought, since that time. They have shown the world how national ire may be drilled and organised. But their success has made them selfish and self-centred. Their policy has been to win the world for themselves, to impose their "culture" by hook or by crook upon all other peoples. Germany is to rule the world. Prosperity is a severer test than adversity, of character. The German people showed their greatness in their trials during past ages, but they have yielded to the subtler and more really powerful temptations of prosperity. "All these things will I give thee, if thou wilt fall down and worship me." Nietzsche was the reflector as well as the teacher of his age, and so, likewise, was Treitschke, the most popular teacher of this generation in Germany. It is national megalomania that is troubling the world to-day.

The British Empire at this time, in spite of its imperfections, stands for a nobler ideal, that of obligation to serve rather than to rule the world. Thus we have stood by Belgium, and thus have we of late years ruled India and Egypt and fostered self-government in Canada, Australasia and South Africa. The dominions of the British Empire are ruled, not as estates for the benefit of England, but for the good of all the citizens of the Empire. England has learned to govern rather than to exploit the peoples of the lands she holds in her sway.

This ideal of service is essentially Christian. The story of modern India is full of the self-sacrifice of Englishmen for the people over whom they have ruled. Hence India's response to the call to arms. The note of service dominated Britain's entry into the struggle. It is Christianity that has taught us to serve, and to realise that we are trustees and not owners of our Empire. Christianity has rescued us from megalomania. Christian sentiment held us back from war until the last possible moment. Christianity has taught us to set peace above war, and to stand for the ideal of the comity of nations, to attempt to reduce the burden of armaments, and to try to frame a code of international law. We are fighting for the recognition of a public law of nations, and for the maintenance of international good faith. Bullies must be kept in their place, but we look forward to a permanent peace and this can only be guaranteed by the observance of Christian principles.

Thus Christianity has shaped the ideals for which we are fighting, and it has thereby inspired and justified our resistance to the war mania of Germany. It has done more. It has greatly mitigated the horrors of war. Our forefathers had no Geneva or

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## St. Andrew's Day at the Cathedral.

Hague conventions, no army medical corps, no Red Cross organisation, and no scruples about pillage. War to them was merely licensed brigandage, the only occupation really fit for a "gentleman." Modern war is much more humane on the whole. It is certainly less sanguinary than, say, the battles in the Wars of the Roses. Losses are smaller in proportion to the numbers engaged, and typhoid fever and disease generally are not so destructive. The British soldier is treated as a man and not as mere food for powder. As Christianity mitigated and finally abolished the evils of slavery from civilised society, so it has had its share in lessening the hideousness of war. Christianity has not failed—though Christians may have failed.

Here we must note the decadence of vital Christianity in Prussia where the national Church has failed to adapt itself to the tremendous industrial and social changes of the last half century. We lament the lack of spiritual vigour in our own Church, but we should be more deeply grieved if we realised the deadness of the Lutheran Church. Berlin compares badly with London in this respect.

Finally the war comes as a call to us to live up to our Christian profession. We have not given Christianity a fair trial. Enough has been said to show how much already we owe to the Gospel—our ideals, our inspiration, our power of self-control, our hopes of a lasting peace, our care for the weak and suffering, our determination to "play the game." The various substitutes proposed for the Gospel have failed, except in so far as they have built upon a Christian foundation. Above all Christianity gives us the assurance that "all things work together for good—to them that love God," which is the ground of our steadfastness of purpose and hopefulness of outlook.

What failure there is, is in ourselves. We cannot blame God. Let us be honest and blame ourselves. "Thou art the man." It is men that are bankrupt and not the Gospel. The war comes to us as a mighty voice to know ourselves as we are in God's sight, sinners who need to repent and accept His forgiveness and live as the redeemed of the Lord. Thus alone shall we approach the solution of the problems raised by the clash of arms in a world which God has made and redeemed, but which man has spoiled, and then has blamed God for the mess he himself has made. That is what we need to recognise. The facts will then speak for themselves.

## RESULT OF AN OPERATION.

The visible results of Medical Missions—as for instance in the matter of successful operations—have naturally a great influence on the natives; and the way is thus rendered comparatively easy for the preaching of the Gospel, at the hands of those who can work such wonders. The medical work of the C.M.S. mission in Kweilin, the capital of the Kwangsi Province of South China, is under the care of Mrs. J. L. Bacon, M.B. In that district diseases of the eye are very prevalent, and Mrs. Bacon writes home to tell of some experiences in connection with a recent operation. She says that the wonder at the first cataract operation was extraordinary. One man who was successfully operated upon, went back into the country, and afterwards related how over one hundred people came to his house to stare at him, and even when they saw him, they remained incredulous until he had read to them from a book. This man with restored sight was the local schoolmaster, and this year had had to close down the school because of the loss of his sight. Before long he will be able to re-open his school.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## St. Andrew's Day at the Cathedral.

On Monday last (St. Andrew's Day), there was a "Chain of Intercession for Missions" throughout the day, arranged under the auspices of A.B.M. and C.M.A. Beginning with Holy Communion at 8 a.m., services were conducted at intervals (including Mattins, Litany, and Evensong), till 5 p.m. Addresses were given by Revs. J. Jones, P. J. Bazeley, C. E. Curtis, and J. Young. We much regret that, as no information with regard to these services reached us last week, we were unable to give notice of them in our last issue.

In the evening the Cathedral was filled with a large congregation when a Festival Service was held, in commemoration of the 40th Anniversary of the Consecration of the Cathedral. Twenty-two city and suburban choirs, in addition to the Cathedral Choir, took part in the service, which was most impressive. The Archbishop preached, taking as his text, "And at midnight Paul and Silas prayed and sang praises unto God, and the prisoners heard them." He said there was no incongruity in holding the Church Festival amid the dark clouds of war. There were many things to thank God for, even in these dark days. The text showed how God made use of music to carry His message to the human heart.

## St. Andrew's, Summer Hill.

Last Sunday the First Anniversary of the Consecration of the Church was commemorated at St. Andrew's, Summer Hill. The congregations throughout the day were very large. The Archbishop was the morning preacher, his subject being, "The Great High Priest." Rev. S. M. Johnstone gave an address at the Men's Service in the afternoon, and also preached in the evening. The collections for the Church Funds amounted to £170.

## Holy Trinity, Erskineville.

On the evening of St. Andrew's Day, November 30, the communicants of Holy Trinity, Erskineville (to the number of about 140), assembled in the Parish Hall. A programme of sacred music was provided, and the Rector (Rev. Stephen Taylor), spoke of the Communicants' Guild, which he desired to form, explained its objects, and invited all to become members. After light refreshments had been served, an adjournment was made to the Church, where a short service was held at which Rev. A. J. H. Priest gave an address on the life of St. Andrew, and Rev. S. M. Johnstone spoke on "The race which is set before us."

## St. Paul's, Chatswood.

At the meeting of the Board of Nomination for the parish of St. Paul's, Chatswood, held on Friday, November 27, to elect a

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Rector, in succession to Rev. H. G. J. Howe, no definite decision was reached. The Board was adjourned till Friday, December 11.

## Church Missionary Association.

Rev. E. C. Gore writes most hopefully about his work at Yambio, in the Soudan. Now that he has acquired some proficiency in the language of the Azandi, he is busily and happily engaged revealing the love of God to these children of the tropics. Mr. Gore prays that he may witness the baptism

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of several of his scholars before he leaves on furlough next February.

Preparations for the Summer School at Austimner, from January 9-16, are being steadily pushed forward, and there is every prospect of a successful gathering. One feature will be the formation of circles to study carefully a most excellent work by the Rev. J. V. Patton, B.A., entitled "The Missionary Enterprise in the Apostolic Era," copies of which may be had by the end of November.

#### Deaconess Institution.

The Archbishop has fixed St. Thomas' Day, Monday, December 21st, at 4 p.m., for the setting apart by the laying on of hands of Miss W. R. Ohlsen and Miss E. Molster as Deaconesses. The service will be held in the Cathedral, and all those interested in women's work in the Church are invited to attend, and to remember the Deaconesses in prayer.

#### Day of Prayer for the War.

The Archbishop, in a circular to the clergy of his Diocese, says:—"The first Sunday in the New Year has been appointed by the Archbishops and Bishops, in practically every Diocese in Australia, as a Day of Solemn Prayer and Intercession in connection with the present War. For the Diocese of Sydney I am preparing a special form of Service, which I shall authorise for use on that day."

#### Clergy Daughters' School.

The annual service in connection with the commemoration of St. Catherine's Clergy Daughters' School was held in St. Andrew's Cathedral, on Wednesday, November 25. There was a large attendance, and the sermon was preached by the Archbishop on the subject of "Service," being especially addressed to the young people. Rev. W. Cakebread and Archdeacon Gunther read the lessons. This institution was founded in Bishop Barker's time, mainly through the instrumentality of Mrs. Barker, as the Archbishop mentioned.

#### Council of Civic and Moral Advancement.

Early in the current year an effort was made in Sydney to unite all the religious forces of the community for the purpose of Civic and Moral Advancement. The first Annual Meeting of the Council was held last week, and officers were elected as follows:—President, Archbishop Wright; Vice-Presidents, Rev. Professor Macintyre and Mr. P. S. Cleary; Hon. Secretaries, Rev. C. E. James and Mr. B. A. McBride; Hon. Treasurer, Mr. E. Vickery. This Council, representing as it does, Anglicans, Roman Catholics, Presbyterians, Methodists, Congregationalists, Baptists, and Jews, will be able to speak for the whole community, and effectively express the moral consciousness of the citizens.

#### Clerical Prayer Union.

The last meeting of the Clerical Prayer Union for the current year was held at the Deanery on Monday, November 23, over sixty clergy being present. Canon Vaughan gave a most impressive Bible Reading on "Fellowship" (with God and with one another). A Communion service was held in the Cathedral, at which the Archbishop delivered a thoughtful address on the "Christology of the Epistle to the Ephesians." Subsequently, the clergy were entertained at lunch in the Chapter House by the Archbishop and Mrs. Wright.

#### The Late Mr. James Vickery.

The recent death of Mr. James Vickery, who for the past ten years has resided at Lawson, means a great loss to the parish and to the Diocese of Sydney. He was a very old colonist, having arrived in Australia in 1837. Originally a Methodist, he joined the Church of England when living at Waverley, and at a later date he was mainly instrumental in establishing the Church at Mill Hill. When he first went to reside at Lawson there was no Church there, and Mr. Vickery used to hold services in the waiting-room of the old railway station; but afterwards he, in conjunction with

others, succeeded in erecting a Church, which is now the Parish Hall. Four years ago the present handsome stone Church was built, Mr. Vickery being closely associated with its erection. For over 20 years he was a member of Synod, and at one time was Secretary of the old Superannuation Fund, for which he fought hard. He was a liberal supporter of all good works, being ever a "cheerful giver."

#### St. Peter's, Cook's River.

Special services commemorating the 75th Anniversary of the consecration of St. Peter's Church, Cook's River, were held on Sunday, Nov. 22, when the Rev. G. Manning and the Rev. Wm. Knox preached appropriate sermons. On the following evening (Monday), Nov. 23, a special Thanksgiving Service was held in the Church, when the Rev. F. Wentworth Shields officiated, assisted by the Rural Dean (Rev. H. Holliday), the Rector, and several visiting clergymen. All the services were well attended, many of the old-time parishioners being present at one or other of them. The special offerings in aid of the Restoration Fund amounted to £130. This included the result of the special Self-denial Effort, and also money forwarded by former parishioners. In all, the Parish Council will have about £130 to spend on the work of restoring the old historic Church and Cemetery. On Wednesday, Nov. 25, the Anniversary Tea and Concert was held, and in every way proved an unqualified success.

#### Military Camp.

On Sunday evening last, at the Light Horse Brigade Camp, Liverpool, the large marquee, which has been placed alongside the smaller tent, was officially opened in the presence of a large number of men from the regiments situated in the ground. The celebration took the form of a service, and was conducted by Canon Martin, M.A., Secretary of the Home Mission Society, and R. H. Pitt Owen, Chaplain; the former preaching a very stirring and helpful sermon to the men on the Chaplain-General's Prayer, which has been distributed to many of the troops. The tents are much appreciated by the men and officers, and are supplying their needs in several directions. A concert was given by the members of the 7th Light Horse Camp, on Monday evening, Next Monday, the Choir of St. Luke's, Liverpool, will supply a similar entertainment.

#### Junior Clerical Society.

The Junior Clerical Society met at St. James' Church, on Monday, Nov. 30. A missionary intercession service was held at 12.45 in the Church, after which the members enjoyed the hospitality of the Rector and Mrs. Wentworth Shields, lunch being served in the Crypt. About twelve were present altogether. After lunch a meeting was held at which the Rev. N. Tivey was elected secretary, and the Revs. C. H. Clark and F. W. G. Greville, members of committee. The Rev. Precentor Wilton then spoke on the work of the Church Homes at Glebe Point.

#### GOULBURN.

(From a Correspondent.)

#### The Bishop.

The Bishop who was making good progress towards recovery from his recent illness has had a trying relapse. He recently went to Sydney intending to spend a week with the Archbishop. On his arrival, however, he was taken ill, and for some days seriously so. He is now in Goulburn and progressing favourably.

#### Confirmations.

The Bishop of Riverina, acting for the Bishop of the Diocese, administered the Rite of Confirmation to 60 candidates at Christ Church, Cootamundra, on November 23, and to 17 candidates at St. James', Stocking-bingal, on the 24th.

#### Ade-long.

Rev. G. L. Williams, at present assistant curate in the parish of Wagga Wagga, has

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## VICTORIA.

### MELBOURNE.

(From Our Own Correspondent.)

#### C.E.M.S. Quiet Days.

The quiet afternoons for devotion and spiritual instruction arranged by the C.E.M.S. from time to time have been a real benefit to the men attending. Recently Rev. A. Law held a successful quiet afternoon at St. Andrew's, Brighton. Last Saturday, Rev. F. G. Masters, of Holy Trinity, Balacava, held a similar gathering at his Parish Church. A number of members of other branches attended. The attendance of local members was smaller, owing to many being engaged as helpers at the Ripponlea Garden Fete in aid of the Patriotic Funds. Rev. F. G. Masters gave three practical and instructive addresses which were much appreciated.

### RIVERINA.

#### Ordination.

At St. Paul's pro-Cathedral, Hay, on Sunday, November 20, three candidates were ordained by the Bishop of Riverina to the diaconate and one to the priesthood. The deacons were J. S. Farrer, of Lockhart; A. Mills, of Urana; C. T. Rodda, of Tocumwal. Rev. W. H. G. Williams, of Broken Hill was ordained to the priesthood. Archdeacon Pritchard was the preacher.

### CRAFTON.

#### A Shepherd to the Flock.

In his letter, in the "Diocesan Chronicle," the Bishop (Dr. Druitt), deals with the primary business of a Bishop, viz., to be "a shepherd to the flock." During the nine months of 1914, which remained after his enthronement, he sought to visit every parish in his Diocese, but his aim has not quite been fulfilled. He says—

"To some of the Parishes the visit has been a very hasty one—not more than a day. To other districts I have paid more than one visit. Only one out of the 33 parishes will have been without a visit at all—the Nambucca.

The Bishop desires to put forth some sustained effort in at least two or three parishes each year. He hopes to take, annually, a Parochial Mission in Advent, and in Lent (the first commencing at Dorrigo on December 7). Next Lent he expects to hold a Mission at Lismore. Then the Bishop also desires to hold special Missions for Communicants, and from such a Mission Season at Casino he has lately returned. A third proposed method is to hold a visitation of every centre where service is held in a parish having a special gathering, including a service, in each. This is now being tried in the parish of Bellingen.

#### Proposed Bush Brotherhood.

It is proposed to establish a Bush Brotherhood in the portion of the Diocese, at present embraced in the Parochial Districts of Kyogle, Drake, and Willson's Downfall. If it is possible, a commencement will be made early next year, with a staff of two clergy and three readers. The Colonial and Continental Church Society is giving £50 a year for three years to assist the work, but Bishop Druitt hopes that they may establish one of the proposed Australian Bush Brotherhoods in the Diocese.

We should be as careful of our words as of our actions, and as far from speaking ill as from doing ill.—Cicero.

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### A Free-Lance Critic.

Rev. A. W. Tonge took occasion at St. Paul's Cathedral last Sunday week to give his opinion of the clergy of his Church. Poor fellows, the bulk of them are "dull and uninspiring!" It would be interesting now to know what opinion the clergy hold of Rev. A. W. Tonge. The "Argus," however, has spoken up for them, and in a special article last Saturday gave its opinion, that any decadence is "probably more the fault of the laity than of the clergy." The more the lives of the clergy are examined, the more one is astonished at their devotion and self-denial, their industry and faithfulness. These men, who are the officers of the Christian army, are worthy of the admiration of the whole people." We may thank Mr. Tonge for calling out this glowing appreciation. "Oriël" in the "Passing Show" turns the tables on the self-appointed critic:

"Not like the Reverend Tonge, With mellow voice and strong, When Matins have been sung, And, aisle and floor along, Cathedral lights are flung; Dull words no longer tiring, Sound, brisk, and quite inspiring!"

A man free from the cares of parochial life may find no difficulty in an occasional sermon in being smart and interesting—if sometimes at the expense of others. But "Oriël" adds:

Ah, parsons, slow of tongue Toiling, bush-towns among, Half-starved and underpaid, With garments sometimes frayed, Whose hearts have never sung Hope's song, glad undismayed, Small wonder you seem "tiring," And "dull and uninspiring!"

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**Chapel for Seamen.**

In connection with the Seamen's Mission at Port Melbourne, an additional sum of £300 is urgently needed for the new chapel, as the old wooden structure has to be removed. A generous sympathiser has offered £250 on condition that the remainder of the money required is raised.

Mrs. Gayer, wife of the Rev. C. E. Gayer, chaplain, writes to the "Herald":—

"Seamen have appalling temptations when in port, and I am keen to see our chapel built for them. It is a privilege to work for such a fine band of men. Their lot is hard, but we owe much to them. We are making a special and urgent appeal for assistance. Many of the letters received by my daughter from London and other ports are pathetic in their gratitude, and express the deepest appreciation for what the mission does for the seamen. The latter are keen to help and are giving their shillings."

**Church Missionary Association Summer School.**

The Eighth Annual Summer School in connection with the C.M.A. has been arranged for January 2-8 (inclusive). As in previous years, a great deal of trouble has been taken in making the preliminary arrangements, and in securing a good platform of speakers, and it is hoped that the reward of these efforts will be a large enrolment of members. The place chosen for the school is Geelong, and through the interest and earnest invitation of the Rev. H. S. Hollow, we are able to make Christ Church the centre of our activities. The Bishop of Wangaratta (Dr. Armstrong) has consented to be chairman, and the speakers will include Rev. G. H. Cranswick, B.A., of India; Mr. W. A. Bradley, of the Egypt General Mission; Rev. H. E. Warren, from the Roper River; and Miss Bendelack, of China. The School will commence at the close of the week, so that clergy and Church workers who cannot be free from their Sunday duties may at least enjoy the privileges of the greater part of the School from Monday to Friday.

As hitherto, the morning and evening of each day will be devoted to devotional and educational purposes, and the afternoon given up to recreation. Accommodation may be secured either in boarding houses or in camp.

We ask all to pray very definitely for the success of our endeavour, and where possible, to work to this end. Much depends on sympathetic co-operation and prayerful interest. The Secretaries, Revs. C. H. Raymond and E. C. Frewin, will be glad to forward any information that may be desired.

**GIPPSLAND.**

(From Our Own Correspondent.)

**Diocesan Examination.**

The Annual Diocesan Sunday School Examination was held throughout the Diocese on Sunday, Nov. 22. A large number of scholars sat for the examination. The S.S. Board has chosen Dr. Eugene Stock's text book, "Exodus and the Wilderness" to be used in the Sunday Schools of the Diocese for the coming Church year.

**QUEENSLAND.**

**BRISBANE.**

(From Our Own Correspondent.)

**St. John's Cathedral.**

The services in St. John's Cathedral on the Sunday before Advent partook of a special memorial character, because of the death of Field-Marshal Lord Roberts, who was a great Churchman, a devout communicant of the Church. The Sub-Dean, Canon Pattinson, who was the preacher in the morning, took as his text Acts x. 2: "A devout soldier." He

gave an epitome of the late Field-Marshal's devoted life, and mentioned that during the mutiny Lord Roberts had stated that Delhi could not have been taken without the Sikhs and Gurkhas, so that he might well spend the last week of his life in going to welcome those famous regiments who had come to the help of the Motherland in her life and death struggle for the Empire. The preacher also alluded to the fact that Lord Roberts, in his closing years gave unsparingly of his strength and spirit to arouse his country to a sense of its grave danger, and the need of being prepared to meet it. Canon Micklem occupied the pulpit at night. The Beethoven March, "On the death of a hero" was played by Mr. Sampson, after the Benediction in the morning, and Chopin's Funeral March in the evening, the congregation standing.

**St. Andrew's-Tide.**

The Saturday before Advent was observed as an All-day of Intercession for Missions. A series of short addresses, together with special intercessions, was held in the Cathedral. At night the Archbishop presided at a general meeting in the Albert Hall, the Rev. I. S. Needham, late Superintendent of the Yarrabah Mission, and Rev. H. R. Hubbard gave addresses on Foreign Mission work. An exchange of pulpits took place on the Sunday following.

**Bulimba.**

The Archdeacon of Brisbane recently presided at a meeting of parishioners from Bulimba and Morningside, and arrangements were completed to consolidate the two districts into a parish. The Archdeacon announced that Rev. A. H. Barlee, who has recently arrived from England, would be appointed to the newly-formed parish by the Archbishop.

**SOUTH AUSTRALIA.**

**ADELAIDE.**

(From Our Own Correspondent.)

**Day of Prayer.**

Sunday, Jan. 5, has been appointed by the Bishop as a day of special intercession for peace. The Council of the Church has, at the Bishop's suggestion, agreed to observe the day also.

**Welcome Rain.**

Welcome rain has fallen in most parts of the State. Though not heavy enough to replenish the Adelaide reservoirs, it has greatly relieved the situation from every point of view.

**INDIAN CHRISTIANS AND THE C.E.M.S.**

The Church of England Men's Society in India was recently approached by the officer commanding one of the Indian cavalry regiments, asking whether Indian Christian members of his regiment were eligible to join the branch of the Society in Quetta, the town in which the regiment was stationed. The reply given by the Branch was that the Society did not distinguish between nation or colour, and that all members of the Church of England were welcome as Associates or Members.

**A PRAYER FOR MISSIONS IN TIME OF WAR.**

Remember for good, we beseech Thee, O Lord, the missionary work of Thy Church at this time; protect and provide for Thy servants in the mission fields in every danger and in all their need; and give to the native Churches and to us at home such an increased spirit of faith, sacrifice, and service, that Thy Work may not be hindered, but that Thy Kingdom may be advanced Through Jesus Christ our Lord. Amen. C.M.S., London.

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**OPP. FAIRFIELD PARK STATION.**

**The Woman's Page.**

**Notable Women of England.**

There have lately been presented to Liverpool Cathedral a set of windows which deserve special notice. They picture "Notable Women of England." The first window contains "Juliana of Norwich, and all who have sought the inner life; Susanna Wesley, and all devoted mothers; Elizabeth Fry, and all pitiful women; Josephine Butler, and all brave champions of purity." The second window gives "Charlotte, Countess of Derby, and all loyal-hearted women; Queen Victoria, and all noble queens; Angela Burdett-Coutts, and all almoners of the King of Heaven; Catherine Gladstone, and all loyal-hearted wives." The third window represents "Christina Rossetti, and all sweet singers; Elizabeth Barrett Browning, and all who have seen the infinite in things; Lady Margaret Beaufort, and all patronesses of sacred learning; Anne Clough, and all true teachers." There is also a long window showing "Margaret Godolphin, and all who have kept themselves unspotted in a corrupt world. Mother Cecile, and all women loving and large-hearted in counsel; Louisa Stewart, and all the noble army of martyrs; Dr. Alice Marval, and all who have laid down their lives for their sisters; Anna Hinderer, and all missionary pioneers; Grace Darling, and all courageous maidens; Kitty Wilkinson, and all humble workers for God;

Agnes Jones, and all devoted nurses; Mary Rogers, and all faithful servants."

**Crimes Against Children.**

Mrs. Fawcett, speaking at the reception at Westminster Palace Hotel, referred to the terrible wrongs inflicted on little girls, and instanced the case in Fulham when a man, for making his own little stepdaughter a mother, was sentenced to only three months in the second division. She told us that in the same district—Fulham—a policeman had recently been presented with an illuminated address for having saved six hundred children from houses of ill-fame. "If one man has done that," said Mrs. Fawcett, "it lifts a veil from a mass of desecrated, ruined childhood, which is perfectly horrifying in its hugeness."

The Upper House of Convocation of Canterbury, which met at Westminster, has passed a resolution placing on record its "distress and apprehension" at the large number of assaults upon children now committed, and hoping that public opinion would support legislative proposals dealing with these evils and remedying conditions of life "such as ignorance and overcrowding," which conduce to this form of immorality, and would further uphold judges in their efforts to put it down. One or two of the speakers advocated corporal punishment, but it is not reported that any speaker mentioned the connection between the votelessness of women and the outrages committed on little girls, except the Bishop of London,

who is reported to have said that extreme acts of militancy on the part of those who were seeking the suffrage were caused by the wild indignation which was felt at the apathy of men towards this class of crime, and the feeling that in not having the vote women were deprived of one great means of redressing the wrongs of womankind.

**Young People's Corner.**

**He Wanted to Learn.**

More than a hundred years ago a stout freckle-faced, awkward boy of eighteen years, dressed in a ragged waistcoat and short breeches, one evening knocked at the door of a humble cottage in northern England, and asked to see the village schoolmaster. When that person appeared, the boy said very modestly, "I would like to attend your evening school, sir."

"And what do you wish to study?" asked the teacher, roughly.

"I want to learn to read and write, sir," answered the lad.

The schoolmaster glanced at the boy's plain face and rough clothes and scornfully said: "Very well, you may attend, but an awkward, bare-legged laddie like you would better be doing something else than learning his letters." Then he closed the door in the lad's face.

This boy was the son of the fireman of a pumping engine in a Northumberland colliery, and was born one hundred and thirty-three years ago—on June 9, 1781, to be exact. His birthplace was a hovel, with a clay floor, mud walls, and bare rafters. When he was five years old he began to work for his living by herding cows in the daytime and barring up the gates at night. As he grew older he was set to picking stones from the coal, and after that to driving a horse which drew coal from the pit. He went half fed and half clothed.

When he called at the school-house he was plugman of a pumping-engine and though he knew nothing of reading or writing, he had studied the engine until he had a complete knowledge of the machine. He was able to take it apart and make repairs. Not discouraged by the advice given him by the schoolmaster, he made application and attended the evening school. At the end of about two years he had learned all this school could teach him. He conceived the plan of constructing a steam engine. It took him a long time, but at the age of forty he made several engines, and was known as a successful and energetic engineer, and was called upon to build long and difficult lines of railroad.

But his locomotives were too slow; he wanted them to run faster. He proposed to build one that would run at the rate of twelve miles an hour! Everybody laughed at him. Some thought he was crazy. One gentleman, who considered himself very wise said to him: "Suppose you invent an engine capable of running nine or ten miles an hour, and suppose, while it is running, a cow should stray upon the track. Will not that be a very awkward circumstance?"

"I should think it might be very awkward—for the cow?" he answered.

Well, he succeeded in making his locomotive, and at the trial which took place near Liverpool it attained to the unprecedented speed of fourteen miles an hour. By making improvements this same engine, the "Rocket," was made to go at the speed of thirty miles an hour. People laughed no longer, but admired.

He was invited as a consulting engineer to foreign countries and wealth flowed upon him. Philosophers sought his friendship and his king offered him his knighthood, but he preferred to remain George Stephenson. This was the name of this "awkward laddie," who became the inventor of the locomotive.—"The Myrtle."

**Give and Take.**

The sky was blue, the sun shone down  
Upon the whitening corn,  
When Willie sought his Cousin Nan  
One lovely summer morn.

"We'll go and sit beside the pond  
And watch the dragon-fly,  
And catch the titlers with my net  
As they come swimming by."

"Not so," said Nan, "we'll poppies pluck  
And honeysuckle sweet;  
I would not go across the road  
A dragon-fly to meet."

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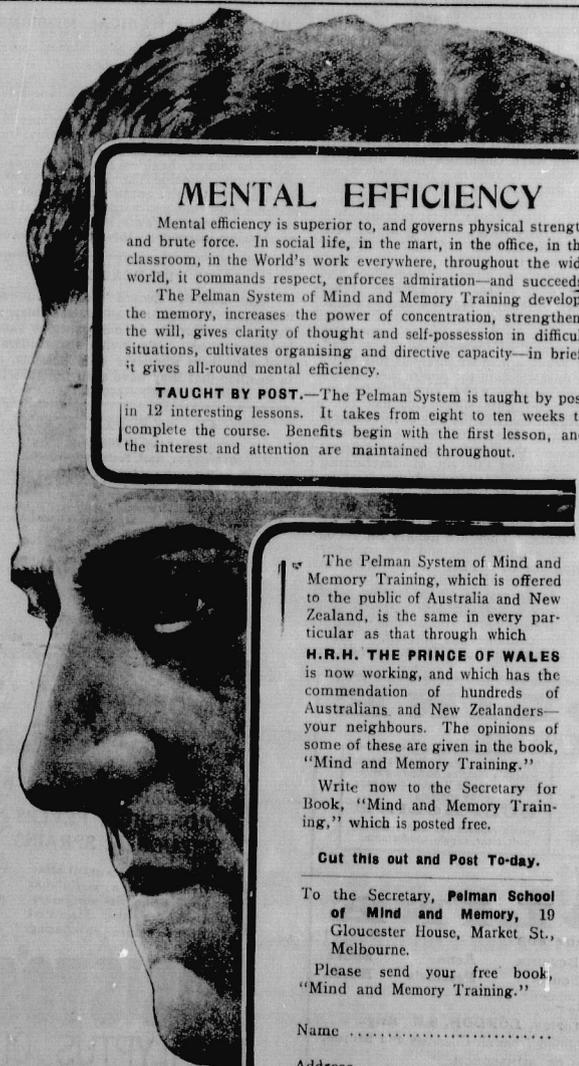
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"And as for fish, cold, slimy things,  
To touch them I can't bear.  
If you must dabble in the pond,  
I'll not go with you there."

Then Willie's eyes grew fierce and bright,  
His cheeks were very red,  
And angry was his tone and loud,  
As loftily he said:—

"I quite forgot you were a girl—  
A very little one;  
Of course you would not care for sport  
With rod or net or gun.

"You'd better in the meadow stay,  
Indeed it's safer far,  
And nurse your dolly in the shade  
Or drag her little car."

Then Nancy turned upon her heel,  
And made a singing noise,  
The only words that I could hear  
Were "disagreeable boys."

So Willie played beside the pond  
And got his feet quite wet,  
But neither fish nor dragon-fly  
Came near him and his net.

And Nancy sought the poppy gay  
Beneath the blazing sun,  
But found that what is fun for two  
Is very dull for one.

A little later, hand in hand  
I saw them in the lane,  
And shouts of merry laughter broke  
The silence in their train.

For Willie does what Nan would like,  
And Nan likes Willie's game,  
And both are happy as can be,  
Their wishes are the same.

—Selected.

**A DEVOTEE ROLLING 350 MILES.**

"The other day," writes a Methodist missionary from Basim, South India, "I saw a Hindu rolling along in the road. I stopped him and asked where he was going. He replied that his home was in Amratsi, a hundred miles away; that he expected to travel as far as Pandharpur, making a total distance of three hundred and fifty miles; and that, after he had reached Pandharpur, he knew that God would bless him and forgive his sins. I told him that this self-torture was quite unnecessary; that God had sent His Son into the world for the sake of saving all mankind from their sins. But the poor fellow shook his head, refusing to believe me. 'I must keep on,' he said. 'There is nothing else for me to do.' And away he rolled."—The Missionary Review of the World.

It is so easy to forget a kindness, and to remember a kick. Yet controlling our recollections is almost as important as controlling our temper. We are apt to forget completely a hundred little kindnesses and courtesies which one has shown us, and to remember a single careless slight or thoughtless word. Often we hear it said of some wrong or foolish deed, "I have never thought so well of that man since then; it was there he showed his real character."—as if a man's real character appeared more in one separate deed to which, perhaps, he was sorely tempted, than in the striving and overcoming of many days and years.

**Helps for Quiet Moments.**

**"Fret Not Thyself in Any Wise."**

Scripture is full of fighting. The Old Testament has been called the Book of the Wars of the Lord. The Psalms of David were written by a soldier. And at the end of the New Testament a vision meets us of the armies that are in heaven, and of One arrayed in a garment and vesture dipped in blood, who rides as Captain of the Knights of God. Nevertheless, while on its surface the Bible reads like a book of battle, when we search more deeply we discover that it is the Book of peace. Beyond time's crying and tumult the passion of the eternal conflict between good and evil resolves at last into passionless calm. Those that are redeemed from the earth stand upon a sea of glass, whose waves have been hushed into tranquillity. They have gotten the victory over all storms and sorrows, and they enter into everlasting rest.

Now we miss our way in the Bible unless it is leading us also to enter into rest—a rest which grows more profound and impregnable as years go by. The surest token of a Christian is that he has found peace with God. And though he may suffer the loss of all things beside, he need never forfeit his share in the peace which is Christ's parting legacy to His friends. When our Lord said, "Peace I leave with you. My peace I give unto you," He was thinking of the supreme quality of that peace wherewith His own soul was quiet—the living peace which comes from being one with the Father, and delighting in the Father's will. He meant that the peace of the very heart of the Universe was henceforth open for men to enter: the peace of God Himself, which passeth all understanding—which the world cannot give, and all the wars in the world cannot take away.

This deep spiritual possession is a treasure of which outward calamities and disasters have no power to rob us. Nevertheless we ourselves may spoil it and destroy it. So the emphasis of the Psalmist's admonition falls on the third word: "Fret not thyself." How wonderfully such a warning fits in with the facts of human experience. Psalm xxxvii. points to various ways in which Christian people so often vex themselves and ruin their own peace. For example, there is the way of envy. Many a heart is consumed with hidden jealousies. The Psalmist confesses that he fell into this temptation, when he saw the prosperity of the wicked. Nothing vexes a man so surely as this bitter sense of unfairness in the ordering of things. Then there is the way of repining. We grieve over the good gifts which God has taken away. Again there is the way of foreboding. In these dark days multitudes are filled with anxiety about the morrow. Yet how earnestly Christ rebuked this sin of foreboding. "When ye hear of wars and rumours of wars; see that ye be not troubled." "Fear not," is God's command to His best and truest servants. Then again men fret themselves by impatience. They are hungry for recognition and appreciation, and get so weary of waiting for it. They ask, "Will my chance ever arrive? Will my turn ever come?" And worst of all we fret ourselves with self-pity. Nothing does more to spoil a man's inward peace than this impure spirit. He commiserates himself. He is touched with the pathos of his own condition,

and cries, "Was ever grief like mine?" All these evil things—envy and repining, and foreboding, and impatience, and self-pity—increase as we indulge them; they grow worse as they are fostered and cherished. "Fret not thyself; it only tendeth and partly positive. It warns us what to avoid. But turn to the positive precepts: trust in the Lord, wait on the Lord, rest in the Lord, delight thyself in the Lord. The secret of peace is to turn away from our troubles to Him who is the Rest, the Reward, the Delight of His children. Turn from evil doers to Him Who does all things well. Turn from the prosperity of the proud to Him Who was despised and rejected of men. Turn from the workers of iniquity to the perfect work of Him Who can say already, "It is finished."

T.H.D., in Bible in the World (adapted).

**TWO THOUSAND RESCUED FROM IDOLATRY.**

A missionary in Nigeria reports that during only a few months' work, he had registered nearly two thousand people who had thrown away their idols in order to serve God. In one town alone there were over six hundred converts, and the chief of a section of that town has ordered all the women to join the Christians, that they may "learn to love their neighbours instead of poisoning them," and about one hundred and fifty women with their children joined from that section alone.

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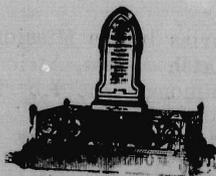
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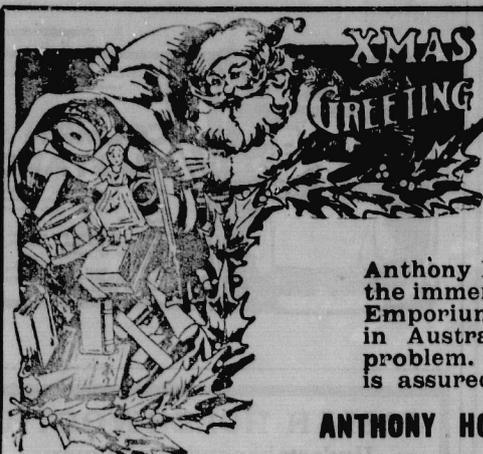
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### Current Topics.

On the Third Sunday in Advent our subject is "The Forerunners of our Lord's Second Coming," Third Sunday in Advent, December 13. Ministry, on which primarily rests the duty of preparing the world for the Advent of Christ. The Collect refers to the work of St. John the Baptist, sent as a messenger to prepare the way for the First Coming of the Lord, and in it we pray that the ministers and stewards of Christ's mysteries may likewise so prepare and make ready His way, by turning the hearts of the disobedient to the wisdom of the just, that at His Second Coming to judge the world, we may be found an acceptable people in His sight. The Epistle (1. Cor. iv. 1-5), sets forth the duties and responsibilities of Christian ministers. They are stewards of the mysteries of God, and must one day give an account of their stewardship. The Epistle concludes with an exhortation applicable to the laity, as well as to the ministry:—"Therefore judge nothing before the time, until the Lord come, Who both will bring to light the hidden things of darkness,

and will make manifest the counsels of the hearts: then shall every man have praise of God." The Gospel (St. Matt. xi. 2-10), concentrates our attention upon St. John the Baptist, the Forerunner of the First Advent recording the Lord's testimony with regard to him:—"For this is he of whom it is written, behold, I sent My messenger before Thy face, which shall prepare Thy way before Thee." The teaching of this Sunday has a direct bearing upon the Ordinations to the Ministry of the Church which will be held about a week later.

Next Wednesday, Friday, and Saturday (December 16, 18, and 19), are Ember Days, on which we are specially asked to pray for those about to be ordained to the Ministry of Christ's Church. They are appointed by our Church as "Days of Fasting and Abstinence," and we would suggest that self-denial offerings should be set aside for the important work of assisting to train suitable candidates for the ministry at one or other of our Evangelical Colleges. We have inaugurated a fund for that purpose, and have the sum of £6 13s. in hand. We shall be glad to receive and acknowledge further donations, which should be addressed to the Editor, "Church Record," 64 Pitt Street, Sydney. At the end of this year the total amount received for the Candidates' Ordination Fund will be divided equally between Moore College, Sydney, and Ridley College, Melbourne.

The remarks of the Archbishop of Melbourne on the important subject of Foreign Missions, which we published in our last issue, are, in some respects, most satisfactory to the friends of the Church Missionary Association. The Archbishop said, "I rejoice over the friendly rivalry which has been established between the organisations of the A.B.M., and the C.M.A." "If the two organisations must, in the future, exist side by side, I, for my part, can only say that whilst I feel myself bound to maintain an official organisation of our Church for Foreign Mission Work, I can do nothing to hinder the operations which are carried out by the C.M.A., or any other missionary society."

The Victorian C.M. Association is grateful to the Archbishop for the way in which he has given it every facility to organise and carry on its work within his Diocese. He announces, in his address quoted above, his determination to "do nothing to hinder" the C.M.A., but he has gone further than a merely

negative attitude; he has from time to time actively "assisted" the C.M.A., by presiding at meetings, and thus publicly showing sympathy with its work.

This is as it should be. The Australian Board of Missions consists of the Bishops of Australia. One of the objects of A.B.M., as set forth in its Constitution, is "to assist in carrying out the Missions established by the Church of England through her Missionary Societies and Associations." We have stated before, but the statement needs to be repeated, that the C.M.A. is not a rival to, but a part of, the A.B.M., as it is defined in its constitution, and that the C.M.A. has a right to expect from the A.B.M., the "assistance" which is mentioned in the passage which we have quoted above.

In this respect matters have greatly improved during the past few years. The C.M.A. is now granted full liberty to enter most of our Australian Dioceses, and to organise within their boundaries, wherever the parochial clergy are ready to give it a welcome. But we should also like to see, on the part of the Executive of A.B.M., to which the Bishops of necessity delegate their powers, a more definite recognition of the position of C.M.A. as a part of A.B.M., although, at the same time, carrying out the proviso of the Constitution—"the Board shall not interfere with existing Missionary Institutions, except so far as they may place themselves under its direction."

We believe that a way could be found by which, in practical work, the two organisations could more closely co-operate, especially in the country Dioceses. The revision of the Constitution of A.B.M., will come before the General Synod next year. In the meantime it might be well for those interested to carefully consider the whole question with a view of promoting unity wherever this can be done without the sacrifice of principle.

The august, and yet simple, foregathering of King George, King Albert, President Poincare, and other great leaders, at the Seat of War, made a strong appeal to the imagination of all Patriotic

Britishers and their Allies. And the further news that the Prince of Wales is sharing in the common duties and dangers of our brave soldiers shed fire our enthusiasm, and fill us with desire to do our part right worthily. We are so far from the centre of things that no rumblings of cannon, nor arrival of thousands of wounded and dying, nor frequent symbols of death in the dress of mourning relations, are present to help us to realise the full meaning to us of the titanic conflict that is