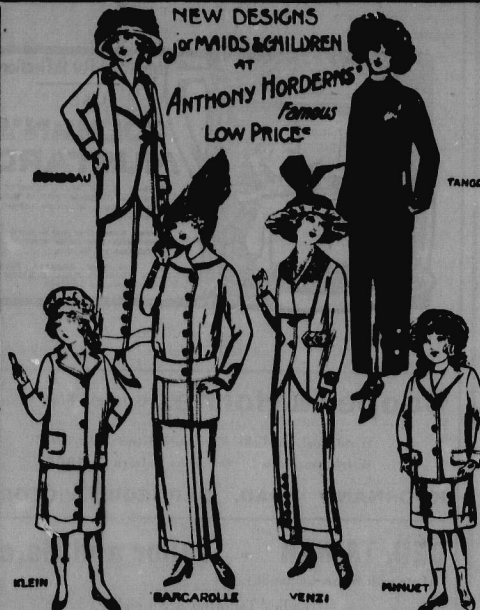


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A Paper issued each week in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

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

Vol. I, No. 27.

JULY 3, 1914.

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

Current Topics.

The subject of our thoughts for the Fourth Sunday after Trinity is the contrast between "things temporal" and "things eternal." This contrast is set forth by St. Paul in the Epistle (Rom. viii. 18-23), where he says:—"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Fourth Sunday after Trinity, July 5.

In the Gospel (St. Luke vi. 36), our Lord teaches us to show mercy to our fellow-men, even as God our Father is merciful to us, and reminds us that with what measure we mete it shall be measured to us again. Then by the illustration of the mote and the beam He bids us put away all known sin out of our lives so that we may "see clearly to pull out the mote" out of our brother's eye. Such clear vision implies that the temporal and eternal are viewed in their right perspective, the latter being of much greater importance than the former. In the Collect, allusion is made to both Gospel and Epistle. We pray for the "mercy" of which the Gospel speaks, and, with regard to the teaching of the Epistle, we ask that "we may so pass through things temporal, that we finally lose not the things eternal." We may well add, in the concluding words of the Collect, "Grant this O Heavenly Father, for Jesus Christ's sake, Amen."

Something like consternation has been caused in England by the publication of a pamphlet entitled "Bishop Gore's Challenge to Criticism," by Dr. Sanday, Lady Margaret Professor of Divinity at Oxford. It will be remembered that the Bishop of Oxford recently published "An Open Letter on the Basis of Anglican Fellowship" in which he asserted that clergy, who denied the doctrines of the Virgin-Birth, and the Resurrection of our Lord, had no right to retain their positions as officers in a Church which required of them a constant recitation of the Creeds.

Everybody knew that there was a small body of clergy who took the position indicated by the Bishop, but Dr. Sanday, as Dr. Wace put it, was regarded "as a scholar whose sound and impartial learning was an invaluable bulwark to the Faith of which he was an earnest and devout representative." But in his pamphlet Dr. Sanday deliberately takes his stand with those whom Bishop Gore condemns. To quote Dr. Wace again: "Dr. Sanday no longer accepts the belief, which the Church has always held, that our Lord's birth is correctly described in the Gospels of St. Matthew and St. Luke; he does not accept the belief of the Church respecting the resurrection of our Lord's body from the grave, and he thinks the accounts in the Gospels of the Nature-miracles ascribed to our Lord are due to the imagination of the Early Church, and are not historically true."

Those who know Dr. Sanday well are inclined to think that in his chivalrous desire to support those scholars whom the Bishop of Oxford condemns, he has been led to say more than he quite means, under the stress of strong feeling. We trust it is so but in any case it is deplorable that such teaching should be given by one in a responsible position in our Church. We do not often find ourselves in agreement with the "Church Times," but we cordially endorse the views expressed in the following paragraph:—

"The Creeds state as facts that our Lord was born of a Virgin-mother, and that He rose again the third day, and returned to His Father. If, as Dr. Sanday says, 'the mind of to-day cannot possibly correspond with literal exactitude to the wording of the Creeds,' this only means that the mind of to-day denies what the Church corporately, and its members individually, affirm to be facts. The plain man, therefore, is not without justification. In thinking that a group of scholars is endeavouring to show how it is possible for a priest or a layman to affirm publicly a belief in the Virgin-birth and the Resurrection on the third day, and privately to interpret these statements in a sense that deprives them of their reality as expressions of facts."

Our copy of the "Record" of May 15, not only failed to arrive by the proper mail, but even in the following week it reached us too late to deal with under "Current Topics" in our last issue.

In it is published in full the Bishop of Mombasa's reply to the Bishop of Zanzibar's charges, and as we expected, it is most satisfactory. Bishop Weston said that Bishop Peel, when visiting Zanzibar in 1900, refused to administer Ordination on the ground that the Diocesan teaching concerning Communion and Absolution was incompatible with loyalty to the Church of England. To this the Bishop of Mombasa replies that it is quite true that he declined to ordain two persons, Africans, of whom he had no personal knowledge, and whom he had no time to examine. He felt the responsibility too great for him, as he had at that time never ordained anybody. Bishop Weston's second charge was that in the Diocese of Mombasa Christians from Zanzibar were warned that if they made the sign of the cross before

their Communion they would not be permitted to communicate. Bishop Peel replies that he had never heard of a single instance of the kind alluded to, and that both he and his clergy had often administered the Holy Communion to persons making the sign of the cross before partaking of the bread and wine in the Lord's Supper.

We felt certain when we read the statements of the Bishop of Zanzibar, that the Bishop of Mombasa would have something satisfactory to say in reply, and we feel that he has thoroughly justified his action with regard to the ordination which he declined to take, and has also refuted the baseless charge of alleged persecution with regard to the Christians who made the sign of the cross before communicating.

Once more we have reached a critical stage with regard to the subject of Home Rule for Ireland. On July 1st the second reading of the Amending Bill was to be moved in the Imperial Parliament, and much will depend upon the attitude of the various parties concerned. No plan for self-government in Ireland can be successful which is not based on the general consent of the whole people. Mr. Asquith, in the Amending Bill, has embodied the proposals which he made some time ago, and which Sir Edward Carson characterised as "a deferred sentence of death for Ulster." But the Prime Minister seems to be ready to accept any plan of settlement which would provide a satisfactory solution of this difficult problem. Whether such a result can be achieved is exceedingly doubtful, but the alternative, in the light of the present attitude of the Government, (which, failing some satisfactory compromise, is determined to enforce the Home Rule Bill) is the coercion of Ulster. This is a policy abhorrent to the Empire as a whole, and it means civil war. We ought to be very earnest in prayer at this time, that God, who alone can order the unruly wills and affections of sinful men would be pleased to give to the people of Ireland some settlement of the present problem which would bring peace with honour.

It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend.—Ruskin.

Forgiveness is better than revenge; for forgiveness is the sign of a gentle nature, but revenge the sign of a savage nature.—Epictetus.

The Bystander.

ABOUT BISHOPS.

We have heard much of late about Episcopacy—whether of the "esse," or only of the "bene esse" of the Church. Suppose we turn from Episcopacy to think of Bishops. I have known, and heard, and seen a good many Bishops in my life and a few reminiscences may be interesting to my readers.

The Work of a Bishop.

Suppose we begin by considering "What is the work of a Bishop?" The answer is clear. It is primarily spiritual. A Bishop is called to be a Father-in-God. I shall never forget a sermon preached by the late Canon Jones, Principal of Moore College, in Melbourne Cathedral. The occasion was, if I remember rightly, the consecration of the present Bishop of Bendigo. He took as his text, Acts vi. 4. "We will give ourselves continually to prayer, and to the ministry of the Word." The reason that I have never forgotten the sermon is that the preacher held up a high spiritual ideal of a Bishop's work and utterly condemned the common practice of his being expected to spend most of his time and energy in details of business and organisation, instead of being free to develop the spiritual life of the Church.

Many Bishops deplore this tendency quite as much as Canon Jones did. I remember that, some years ago, one of them said to me "I am trying to solve a problem: how to be a Bishop and remain a Christian." He did not, of course, mean his words to be taken too literally. In a forceful and striking way he thus set forth the difficulty of maintaining the spiritual life in the midst of endless administrative details. That Bishop is still on the Bench, and I delight to record that in spite of his many years of episcopal office his

Christian fervour and zeal shine forth as brightly as ever.

Archbishop Tait.

So much for the work of a Bishop. Let me go on to reminiscences. When I was a small boy of about eight years old, I lived in Dollar, a small town in Scotland. The people were mostly Presbyterians, and the Anglicans (or "Episcopalians," as they are called in Scotland), used to meet for worship in a "large upper room" furnished with rough cane chairs. Usually the local clergyman officiated, but Dollar enjoyed the privilege of having been the birth place of Archbishop Tait, then Archbishop of Canterbury, and I can remember the awe with which we beheld him, in all the glory of lawn sleeves, on the occasion when he re-visited his birth-place, and preached to the handful of people in the upper room. I only saw him once again, when I was a boy at King's College School, London, and he came to give the prizes. It was just after he had been instrumental in passing the Public Worship Regulation Act. Someone brought in a letter to him during the proceedings, and a wag near me suggested that it was to tell of the first prosecution under the Act.

Bishop Charles Wordsworth.

The next Bishop I remember was Dr. Charles Wordsworth, of St. Andrews, brother to the more famous Bishop Christopher Wordsworth, of Lincoln. I was a boarder at the time in one of the "Houses" connected with the Madras College, St. Andrews and we "Episcopalians" used to go by ourselves to our own Church. From my remembrance of those services I cannot but think that it would have been wiser to send somebody with us, for you cannot put old heads on young shoulders. On several occasions Bishop Wordsworth preached to us, and in my memory only one point in his sermons remained. He used to pronounce the word "duty" as though it

were "dooty," and to me Bishop Wordsworth stands for one precept, and one only. I seem to hear him say "Always do your dooty," no bad precept if taken together with all that is implied by "the grace of our Lord Jesus Christ." It is as apt as the reply of a Bishop to someone in the train, who asked the way to heaven. He said "Take the first turn to the right, and go straight on."

Archbishop Temple.

When I arrived at years of discretion I was duly confirmed by Bishop Parry, Suffragan of Canterbury, in the Parish Church at Ramsgate, but though Confirmation was to me the beginning of a conscious Christian life I cannot remember anything of the address of the good Bishop who confirmed me. In later years I heard both Archbishop Benson, and Archbishop Temple speak, but it was the latter who impressed me most. "Granite and fire" someone called him, and the description was true. Hard like "granite," with not too genial an exterior, and a rasping voice, but full of the "fire" of earnest piety and missionary zeal. He was a man inspired by love to Christ, and with a loving heart for those for whom Christ died. Many stories are told about him. Some few years ago I met his son, Rev. W. Temple, Headmaster of Repton, now appointed Rector of St. James', Piccadilly, who visited Australia. Some one asked him if all the stories about his father were true. He replied that he did not know, but he could answer for one because he heard it himself. I venture to reproduce it, although some may regard it as an old joke, which should be pensioned off.

A clergyman asked the Archbishop if he believed in "special providences," and in response to the Archbishop's enquiry as to what he meant by the phrase, said "My aunt was recently going from London to Liverpool. She missed the train by which she intended to travel. There was an accident to that train and many people were killed, but my aunt escaped. Do you call that a special providence?" To which the Archbishop promptly replied; "Don't know; don't know your aunt!" This is a digression. When I saw Archbishop Temple he was presiding in London at a great temperance meeting—he was a great temperance reformer. Several speakers advocated suppression of licenses and urged that no compensation should be paid to the publicans, and great applause followed every reference to "no compensation."

Then the Archbishop rose, and simply, with great earnestness, told the meeting that while he agreed with them on the main question, he thought the publicans should be compensated. I have never forgotten that scene. With the meeting almost unanimously on the other side, when it would have been so easy to listen and say nothing—the brave Christian man did not hesitate to speak out his convictions with undaunted courage, and to face what is very hard to bear, the disapproval of his friends. Our Church has had few Bishops of more heroic fibre than Frederick Temple.

F. L. A.

Notes on Books.

"New Testament Criticism," by J. A. McClymont, D.D., 6/-, published Hodder and Stoughton; copy received from Angus and Robertson, Sydney.

This volume is the Baird Lecture for 1913, and is at once a history together with the results of New Testament criticism. The author has without doubt made a thorough study of the whole of the literature dealing with the New Testament, and as a result has been able to place before his readers a succinct and masterly statement of the present position. Dr. McClymont does not hesitate to state definitely the views of the different schools, yet throughout the volume there is that needed caution of one who is ripe and erudite in his presentation of the case.

For instance, he states that there are three things to bear in mind.

(1) With regard to many of the questions involved, it is quite impossible to arrive at anything like certainty.

(2) Great learning is no guarantee of sound judgment; and the evidence of experts in this, as in other fields of inquiry, must be carefully considered before their conclusions are accepted.

(3) Infinitely more important than any opinion we may form regarding the authorship, date, or text of any book in the New Testament, is the question, "What think ye of Christ?"

One thing we are led however, to say, is that if criticism be guided by sound principles it cannot injure the interests of truth; and further, that only error and falsehood have anything to fear from its conclusions. The Bible is the Book of God, but it is also the Book of Humanity, and because that is so it will always be the Book of Books. Not only has its influence been unparalleled, but because the Bible is the abiding record and the true interpretation of the manifestation of God in human history, culminating in the person of our Lord Jesus Christ, it

must stand and will ever stand against every assault brought to buffet it.

In the several chapters dealing with Textual Criticism, the Synoptic Gospels, the Johannine Writings, the Acts of the Apostles, and Contemporary Epistles of St. Paul, and the Pastoral Epistles, the writer makes a thorough examination of his case; so much so, that the volume is one which ought to be read. Space forbids us giving a detailed analysis, nor have we opportunity to weigh every argument or conclusion arrived at, but, as we have said, the volume needs to be read.

There is an excellent Bibliography at the close of the book, suggesting more comprehensive study.

The Religion of the Atonement, by Rev. J. G. Simpson, D.D., being the series of three lectures delivered in Liverpool in September, 1913; 1/3.

The titles of the lectures are—(1) St. Paul the Evangelical, (2) Substitution and Personality, (3) Evangelicalism and Churchmanship. Canon Simpson is a clear thinker, and vigorous and fearless in the expression of his thought. He leaves no room for doubt as to what his views on the Atonement are. "The forgiving love of God is the fullest and freest thing in the world. The wideness of its mercy depends on the fact that there is nothing forgivable," in other words, no merit, of which it takes account, and the Christian life which issues from it is not the forgivable, but the forgiven life." And again, in a humorous tilt at some present day Oxford writers, he says: "Some of my Oxford friends remind me of a bowler, perfect in delivery, in pitch and everything else, but invariably off the wicket. When, on the other hand, I read one of the books of those whom I should call the Scots School (e.g. Professors Denny, Forsyth, and Gamic), there may be many points in which it is scarcely possible to agree entirely with them, and yet they seem to get the middle stump every time."

We heartily commend the book to our readers. It will be found brimful of helpful and suggestive material for the study of a great subject.

The Golden Censer, by Florence L. Barclay, author of "The Rosary." Hodder & Stoughton, 1/9. Copy received from Angus & Robertson, Sydney.

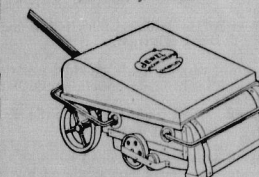
This little book is one on the subject of Intercessory Prayer. We have read many books on prayer, but few from which we so profoundly differ. Mrs. Barclay begins with the words of our Lord in His High-Priestly Prayer (St. John xvii.), "I pray not for the world," and interprets those words, not as applying only to that particular time of prayer, but as representing the ordinary attitude of the Saviour of mankind. She says: "Jesus Christ died for the world, but did not pray for it." She goes on to urge that for the salvation of the godless and unconverted at home, and for the non-Christians abroad, we should not pray, and teaches that we should only pray for



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believers. Abraham, it is true, prayed for Lot and his family, who by their life in Sodom were proved to be back-sliders, but the results were disastrous, and when St. Paul urged that prayer was to be made for "all men," it was not for their salvation. We are told to go, to preach, to pray for labourers, and for opportunities, but not to pray for the conversion of those who are without.

We admire Mrs. Barclay's love for the Scriptures, and constant reference to them, but we are convinced that her view of Bible-teaching with regard to prayer for the world is a misconception, and her treatment of the subject is a process of special pleading, based on an exaggerated idea of man's free will. Of course, no man can be saved against his will, but by our prayers we can surround him with spiritual influences, and seek in this way, as well as by preaching, to win him for Christ. The book is interesting, and, though we profoundly differ from its teaching, well worthy of study.

Our Lord's Healing, by the late Rev. J. H. Mullens, Rector of St. Anne's, Ryde, N.S.W. One penny each, 8d. per dozen. Obtainable from the Church Book Store, the Methodist Book Depot, and Mr. Mihell, 242 Pitt Street, Sydney.

The late Mr. Mullens was deeply interested in the subject of Divine Healing, and, before his death, published this pamphlet. It deals with "Our Lord's Healing," "Divine Healing in Apostolic Times," "Healing for God's Saints," etc. For every statement chapter and verse from the Bible are given. The subject is a most interesting one. 4,000 copies of the pamphlet are available, and we hope that all of them will soon be sold.

Helps for Quiet Moments.

Trust.

I cannot see, with my small human sight,
Why God should lead this way or that for me;

I only know He saith, "Child, follow me."
But I can trust.

I know not why my path should be at times
So strangely hedged, so strangely barred before;

I only know God could keep wide the door.
But I can trust.

I find no answer, often, when beset
With questions fierce and subtle on my way,
And often have but strength to faintly pray.
But I can trust.

I often wonder, as with trembling hand,
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found;
But I can trust.

I cannot know why suddenly the storm
Should rage to fiercely round me in its wrath;
But this I know, God watches all my path.
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight;
Nor know if for me waits the dark or light;
But I can trust.

I have no power to look across the tide,
To know, while here, the land beyond the river;
But this I know, I shall be God's for ever;
So I can trust.

Expect Great Things from God.

Oh, do not pray for easy lives. Pray to be stronger men! Do not pray for tasks

equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.

There is nothing which comes to seem more foolish to us, I think, as years go, than the limitations which have been quietly set to the moral possibilities of man. They are placidly and perpetually assumed. "You must not expect too much of him," so it is said; "you must remember that he is only a man, after all." Only a man! That sounds to me as if one said: "You may launch your boat and sail a little way, but you must not expect to go very far. It is only the Atlantic Ocean. Why, man's moral range and reach is practically infinite, at least, no man has yet begun to comprehend where its limit lies. Man's powers of conquering temptation, of despising danger, of being true to principle, have never been even indicated, save in Christ.—Phillips Brooks.

Personal.

Rev. Harold Mullins, of St. Philip's, Eastwood, Sydney, was recently presented with a purse of sovereigns from parishioners and friends in recognition of faithful services and as a mark of esteem.

The Archbishop of Brisbane is expected to reach Sydney from England towards the end of September.

Rev. E. N. Gowing, formerly curate at Armidale Cathedral, has been appointed Domestic Chaplain to Dr. Watts-Ditchfield, Bishop of Chelmsford.

Miss Lily Soundy, of Hobart, who has had valuable experience in Christian work, has been appointed acting general secretary of the Sydney Y.W.C.A. until the appointment of a new general secretary.

Mr. Robert Atkins, Registrar of the Diocese of Sydney, completed last week 60 years of service in the Diocesan Registry. He first entered the Church Office on June 26th, 1854, was appointed Secretary to the Diocese in 1875, and became Registrar in 1890. Mr. Atkins' advice is sought from all parts of the Commonwealth, and he is looked upon as an authority in matters of Church law.

Rev. Llewellyn Lewis, curate of the Bathurst Cathedral, has obtained leave of absence. Rev. F. S. Love, curate of St. Clements', Marrickville, Sydney, will temporarily take his place.

Miss Stretch, secretary of the Melbourne G.F.S., has resigned her position, as she is leaving Australia with the intention of settling permanently in England. For many years she has devoted herself to the interests of the Society, and she will be much missed.

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The Bishop of New Guinea is expected to arrive in Adelaide from England on Saturday, July 11. He will preach at St. Peter's Cathedral, and St. Mary Magdalene's, Moore St., on Sunday, July 12, and will speak at a meeting at the Victoria Hall on Monday, July 13.

Archdeacon Dowling, of Jerusalem, has tendered his resignation, owing to ill-health. It will be remembered that he visited Australia some years ago, and aroused considerable interest in the "Jerusalem and the East" Mission. He is at present in England on six months' leave of absence. He has taken a deep interest in all matters which concern the Churches of the East.

At the recent session of the Grafton Synod two Canons were appointed, viz., Rev. F. Morrish (by the Bishop), and Rev. R. A. Whyte (by the Synod).

The Bishop of Carpentaria reached Katherine, Northern Territory on his return from the Roper River, on June 18, after a drive of 600 miles. Miss Tinney arrived at the Mission Station by the "Leichhardt," the day before the Bishop left. Miss Hill left by the same boat, to return to Victoria on furlough.

The latest news from Archdeacon Boyce, of Sydney, tells of his frequent attendance at the May Meetings in London. He says that even there he met one who was not well instructed in Australian geography, asking whether Sydney was in the Diocese of Adelaide. An extract from one of the Archdeacon's letters reads as follows:—"The May meetings so far have been well attended. Leslie Langley is as good as any as a speaker. C. R. Walsh made the best speech I ever heard him make, and that to 2,500 people."

He writes that Mr. W. J. G. Mann was still in London and in company with him had visited certain parts of the city. Mr. Mann was at the time of writing paying special attention to the London of Dickens. Sir George Reid comes in for the praise which every Australian find himself able to give such a courteous High Commissioner.

Rev. H. S. Begbie, Rector of All Souls', Leichhardt, Sydney, has gone on a short visit to Grenfell, in the Diocese of Bathurst, as a deputation on behalf of the Church Missionary Association. He was to speak at two country centres on Thursday, and Friday.

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day, July 2 and 3, and will take four services next Sunday.

Rev. G. W. Kelly, who has held for the last nine months a locum tenency at Mentone, Melbourne, was presented with a purse of sovereigns on Thursday evening, June 25, from the Church people at Mordialloc.

Rev. P. J. Edwards, who is leaving Rutherglen for Benalla, Victoria, was entertained last week by the members of St. Stephen's Church at a social, and presented with a purse of sovereigns. Mrs. and Miss Edwards also received presents.

Rev. G. E. Brazier, Vicar of Surrey Hills, Melbourne, has left for a three months' rest in West Australia.

Rev. W. L. Langley, Rector of St. Stephen's, Newtown, Sydney, arrived in Melbourne from England last Monday. He is expected in Sydney next Tuesday, and will be welcomed back to Newtown at a social gathering on Thursday, July 9.

Rev. E. Denton Fethers, who for the past nine months, has acted as locum tenens at St. Stephen's, Newtown, Sydney, leaves for Melbourne to-morrow to resume his duties as Vicar of St. Alban's, Armadale. A farewell meeting was to be held at Newtown last evening. Mr. Fethers' work has been much appreciated by the parishioners of St. Stephen's.

Rev. F. B. Mullens, Curate of St. Anne's Ryde, Sydney, has been appointed to the charge of Smithfield, (with Fairfield), vacated by the appointment of Rev. P. J. Evans to St. Peter's, Cook's River.

Rev. T. Terry, Curate of All Souls', Leichhardt, Sydney, is leaving in August, having accepted the position of Curate in the Parish of Picton. He will reside at "The Oaks."

A man's house is his castle, but it ought to be more. It ought to be his home. That it is his castle is his right by law. To make it a real home depends upon himself.—Sir J. Lubbock.

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By Bishop Drult, D.D. Price 1/-.
There are still some copies of this valuable book available at the C.M.A. Depot, The Strand, Sydney. It contains the Bible Readings given by the Bishop at the Austinmer Summer School last January.

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Our London Letter.

(From Our Own Correspondent.)

London, May 28th, 1914.

The Church in Wales.

The main Church question at the moment is the position of the Welsh Church now that the "mean little bill," so characterised by the Bishop of St. David's, has passed its third reading for the third time in the House of Commons. Under what is termed the Parliament Act, it matters little what the House of Lords does when the Bill comes before them. Nothing can prevent its becoming law but a sudden dissolution of the Commons, which does not seem at all likely to happen. The Archbishops have circulated a call to prayer at the request of Convocations, to be observed on June 12th, and an authorised form of service has been issued. Although a majority of Welsh electors are undoubtedly in favour of the measure it is a mistake, to say the least, to force such a bill along against so strong a body of opinion within and without the Principality to whom it is so abhorrent. Nevertheless, the Church in Wales is not so weak that disestablishment and the partial, if stringent, disendowment proposed will bring it to the ground. Wales long ago should have been made into a province by itself, with its own Archbishop. The changed conditions may now bring this about. The spirit of nationality is very strong amongst the people and should have wide opportunity for expression. Reform has also been needed for a better distribution of the endowments. In fact, Church Reform is one of the crying needs of the time, and it is singular that no leader has arisen strong enough to deal with the matter before it is too late, and not for the Welsh Church only.

Church Reform.

There is a Church Reform League, whose chief avowed principle is to obtain power for the Church to reform itself independently of Parliament. It has a fairly strong membership representative of the various parties in the Church, but the management of it is in the hands of persons who cannot be said to have the confidence of the whole body. The E.C.U. element is much in evidence while the Evangelical is non-existent. There are a good number of Broad or Liberal Churchmen who are either indifferent, or find themselves more at home in E.C.U. company; at all events, they make no great stand against E.C.U. influence. It is astonishing how Evangelicals who find most of the money for Church work are ignored in such matters, though it does not trouble them very much. It is a question whether this negative policy on our part is the best for the Church,

and some are beginning to show activity in the belief that it is not. It is doubtful wisdom to take for granted that Church government would mean E.C.U. government. The opportunity must be made for the Evangelical Churchman and when he sees it he will justify himself. It is to this stage that some of us think matters are coming. At all events in a by-election this week of two representatives from the London Diocese to the House of Laymen, the two Evangelical candidates would have secured both places but for the intervention of an odd candidate who drew off many votes. But as it was they secured one of the two places.

St. James', Piccadilly.

Some of the London Parishes are important centres of Church influence, one of these being St. James', Piccadilly, of which the late Canon McCormick was Rector. His successor is to be the Rev. William Temple, son of the former Archbishop of Canterbury, at present Head Master of Repton, a public school of the first rank. He it was who, as a school lad, accompanying his father one day to some episcopal engagement, asked him to explain the philosophy of Kant as they drove along. He will be a welcome addition to the London clergy, though he will hardly work on the same lines as his predecessor. The sacerdotal organ allows that he has a strong vein of Liberalism but adds "with a sympathetic conviction of Catholic belief and practices." They thus almost claim him as one of themselves. We shall see.

Wonderful Events at Broken Hill.

We hear of some wonderful things happening at a place called Broken Hill, N.S.W., where, without troubling about figures, the observance of Holy Week and Easter has "established a record in every way." For the first time "numbers of people" were present at the "Holy Sacrifice" and "large congregations listened with eager attention to the Special Sermons at even-song." The communicants at the early Masses exceeded all previous Easters, while more significant still was "the number of confessions heard during Holy Week." Such is the pitiful sort of Anglicanism being imported into your midst and boomed over here as indicating "progress."

Canon Allen Edwards.

"Crockford" contains some wonderful records of Clerical life, but one of the most honoured and unique is that of Canon Allen Edwards, the Vicar of All Saints', South Lambeth. For forty years he has held this, his first and only charge, and in that time has kept and developed the Parish with remarkable efficiency. Twenty-three of his past and present curates, which include Bishop Cassels of West China, are urging in promoting a memorial for

such a ministry by way of raising £4,000 to build an Institute to replace a broken down building which for a generation has been used for Men's Clubs, G.F.S. meetings and the like. It will be called the Allen Edwards' Institute.

Interview with Rev. W. L. Langley.

After an absence of nine months, the Rev. W. L. Langley has returned to Australia, accompanied by Mrs. Langley. Both of them looked well after their voyage when they landed in Melbourne on Monday last. They will go on to Sydney by the express on Monday next.

Mr. Langley was interviewed by our correspondent on his arrival, and we are glad to be able to publish notes of a conversation with him.

Results of the Mission.

Are you pleased with the results of your mission to England? Most certainly. There has been a real revival of interest in Australia. People at home are beginning to feel a deeper responsibility for the spiritual needs of the Empire.

How did Churchmen at home respond to your appeal for money? Very satisfactorily; about £2000 came in in subscriptions as the result of my tour, not including collections at services and meetings, which ranged from about £10 up to £35.

Did you have any great meetings? The best was at the Colston Hall, Bristol, at which 4,000 were present. Another large meeting was at Cheltenham, where real interest was shown.

The Church in England.

What is your impression of the parishes you visited? That the Evangelicals at home are doing splendid work. Good

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HOADLEY'S JAM

musical services are the rule, and the young clergy especially are gripping the younger generation.

Did you see anything of the May meetings? Yes. The most impressive meeting I ever remember attending was that of C.M.S. in the Albert Hall filled with 10,000 enthusiastic and devoted people. The atmosphere was uplifting, and the sense of Divine power most real. The management of this great meeting was excellent. Everything was done on the tick. There was no delay or dragging, and the interest was maintained to the end. Mr. C. R. Walsh was there with the members of his family.

Did you meet many of the leaders of the Church? My wife and I had lunch with the Bishop of London. I also dined with Dr. Eugene Stock. I also saw the Bishop of Chelmsford, Dr. Watts-Ditchfield, several times. The half has never been told of his wonderful work at Bethnal Green, where I addressed two services. The Bishop of Chelmsford has made good, and Church people are delighted over his elevation to the Bench. He had the largest attendance on record at his enthronement. A characteristic story is told of him. The King said to him at an interview, I hear you have the best parish buildings in England; how do you manage it? Oh, your Majesty, I just beg, borrow, or steal!

Visitors.

Did you meet any notable visitors from Overseas? The most striking personality I met was Bishop Stringer, of the Yukon. He is a fine specimen of the modern missionary hero. He tells the story of how he had to live on his snow shoes at a pinch, and found them fairly digestible. I also met Rev. E. T. Greenshields, of Labrador, a man with a stentorian voice, but a winning modest demeanor. I also met Archdeacons Hindley and Boyce, and Canon Hancock. Archdeacon Boyce saw us off on our departure.

The Continent.

Did you visit the Continent? Yes. We journeyed overland on our return and saw Paris, Antwerp, Bruges, Lucerne, lovely spotless Lucerne, and oh the Alps! Milan, Florence and Rome. But there is no city to equal London. The Empire's capital is the best organised city of the lot, and the most powerful man is the London policeman. He puts up his hand and the whole world stops. In Paris the policeman puts up his baton and they run and bump into him—that's the difference.

Plans for Australia.

What plans have the Colonial and Continental Church Society for Australia? They are establishing bush mis-

sions, and are sending out men to be trained for this work at Moore College. The Society looks to Churchmen in the wealthier Dioceses of Australia to support this forward movement. Are you glad to be back? Rather, there's no place like home.

Warning to Girls.

The following warnings are printed on a small leaflet, and distributed freely in London by such organisations as The Travelers' Aid Society, Girls' Friendly, National Vigilance Association, and the Young Women's Christian Association.

Forewarned and Forearmed.

1. **Girls should never** speak to strangers, either men or women, in the street, in shops, in stations, in trains, in lonely country roads, or in places of amusement.
2. **Girls should never** ask the way of any but officials on duty, such as policemen, railway officials, or postmen.
3. **Girls should never** loiter or stand about alone in the street, and if accosted by a stranger (whether a man or woman) should walk as quickly as possible to the nearest policeman.
4. **Girls should never** stay to help a woman who apparently faints at their feet in the street, but should immediately call a policeman to her aid.
5. **Girls should never** accept an invitation to join a Sunday School or Bible Class given them by strangers, even if they are wearing the dress of a sister or a nun, or are in clerical dress.
6. **Girls should never** accept a lift offered by a stranger in a motor-car, taxi-cab, or vehicle of any description.
7. **Girls should never** go to an address given them by a stranger, or enter any house, restaurant, or place of amusement on the invitation of a stranger.
8. **Girls should never** go with a stranger (even if dressed as a hospital nurse), or believe stories of their relations having suffered from an accident, or being suddenly taken ill, as this is a common device to kidnap girls.
9. **Girls should never** accept sweets, food, a glass of water, or smell flowers offered to them by a stranger; neither should they buy scents or other articles at their door, as so many things may contain drugs.
10. **Girls should never** take a position through an advertisement or a strange registry office without first making inquiries from the Society to which they belong.
11. **Girls should never** go to any large town for even one night without knowing of some safe lodging.

Truthfulness is a corner stone in character, and if it be not firmly laid in youth, there will ever after be a weak spot in the foundation.

Skill is stronger than strength. The strength of a man's virtue is not to be measured by the efforts he makes under pressure, but by his ordinary conduct.

—Pascal.

Whate'er thou lovest, man, that too become thou must;
God, if thou lovest God; dust if thou lovest dust.
—Phillips Brooks.

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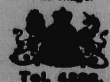
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All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 64 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

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

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

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The Church Record.

JULY 3, 1914.

SACERDOTALISM.

What is Sacerdotalism? What was its origin and history? Is it a true or false idea? There was, in a certain sense, Sacerdotalism in the Jewish Church, where the priest represented the worshipper and assisted him in offering his sacrifice—for the sacrifice was always that of the worshipper. The priest was the Cohen (teacher and adviser) and that name priest is translated Hiererus in Greek and Sacerdos in Latin—meaning one who offers a sacrifice for others, generally to propitiate the Deity. These ideas of sacrifice and priesthood are of most uncertain origin—whether human or Divine cannot be stated as an absolute, ascertained fact. But it is certain that under the Old Testament Dispensation they had Divine sanction. These words Hiererus, Sacerdos (or Cohen) are no where in the New Testament applied to the ministers of the Gospel, who were apostles, prophets, evangelists, &c., but never in any way sacrificing priests. Had the Gospel ministry been of a sacrificing priestly character the New Testament, and especially the Epistle to the Hebrews would have most fully taught a doctrine of such paramount importance—whereas there is absolutely no mention of such doctrine.

The work of the sacrificing priest came to an end when the great High Priest of our profession accomplished once for all the one, only offering which forever atoned for the sin of the whole world, past, present or to come. In the view of the present writer whatever atoning merit the sacrifices of the Jewish priests possessed was bestowed upon them by the retrospective virtue of the Cross of Calvary—of the Lamb in Divine love and providence, slain from the foundation of the world. During some 150 or 200 years of the early history of the Church there were floating in the air erroneous and exaggerated ideas of the nature and powers of the ministry. Bishops, who were the gradual outgrowth of the needs of the Church under the guidance doubtless of the Holy Spirit, and for the well-being of the Church, were spoken of as possessing supernatural gifts, and

as being the repositories of the faith, while undue sanctity, as having mysterious powers of transmitting sacramental grace, was erroneously attributed to them; and they were not loath to claim these qualities. There was ever the element of human pride, and desire of power, which had its unhappy influence over the early history of Christianity.

Against such claims Montanism, whatever its errors, was to a great extent a strong protest. But it was not until Cyprian (A.D. 250) collected, as it were, concentrated, and solidified these claims that the great chasm in the Church took place. That chasm has ever since more or less conspicuously rent Christianity asunder. Cyprian distinctly taught the divine character of the ministry independent of any human appointment. The bishops, priests, and deacons were the successors of the high priests, priests and levites of the Old Dispensation. Even heathen ideas, Greek and Egyptian, were imported into the erroneous teaching in regard to the ministry. The priests must have a sacrifice and an altar in order to carry out these ideas, and this in derogation of the Sacrifice of the Cross. Vestments and all their meretricious adjuncts; the pomp and ceremony of an ornate ritual; the use of incense, &c., were taken over from Judaism, and that which had been "done away" by the one accomplished work was re-introduced into the institutional Church. All the claims of Sacerdotalism were thus unhappily revived in the Church and have been the dark shadow which has ever since been the bane of, and impediment to the progress and success of Christianity.

The logical and historic development of these false claims is seen in its full and terrible realisation in the character of the Latin Church. The egregious claim of the Pope as supreme head of the Church to whom complete submission is demanded as necessary to the salvation of all men is one of the logical results. He is representative of Christ and God upon earth. He and his bishops and priests are the only channels of grace. Ritualists and Anglo-Catholics make this latter claim. If a priest has the power of offering a sacrifice upon an altar he must have some what to offer. Hence the necessity for the miracle of Bolsena—the change of the elements into the identical body and blood. The false doctrine of Transubstantiation is thus necessary to the Sacerdotal priesthood. Even Luther could not altogether free himself from this Roman theory. Extreme High Churchmen believe in the Real Presence of Christ on the "altar" under the veil of bread and wine. In addition to the claim of an imaginary sacrifice which demands the wearing of sacrificial vestments—the chasuble, &c.—there is the utterly unscriptural claim to the power of absolution—that is, its necessity for the forgiveness of sin. It must be pronounced by a priest in order that the pardon of sin may be assured. Hence follows the absolute requisite in all cases of auricular confession, and so the Sacerdotal power of the priest is crowned with success, in ruling the laity, and exalting self. So all things hang together on the Sacerdotal side of that clear line of demarcation which unhappily rends the garment which should be without

any flaw. The above is but a very slight sketch of what are called Catholic claims.

On the other side of the dividing line is the Evangelical Church which, while acknowledging Episcopacy as being for the well-being, does not claim it for the "esse" of the Church. The Holy Communion is a "remembrance" of the sacrifice—not a sacrifice itself. The duty of the minister is to preach, and point to Christ as the great High Priest and to proclaim the Gospel in all its purity and saving power.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Church Missionary Association.

The Annual Report of the C.M.A. is always interesting, but the 89th Report, just issued is also a work of art. It is printed on excellent paper, and is profusely illustrated, some of the pictures being exceedingly good. There are portraits of the missionaries sent out by the Association, and a short account of their work. On the cover is a map of the world, showing how rays of light are being sent forth from Sydney to shine in China, India, Palestine, the Sudan, and in British and German East Africa. There are many striking illustrations, enforcing the missionary privilege and responsibility throughout the volume. The Report reflects great credit on those who are responsible for its production, and we hope that it will be widely read. Copies may be procured at the office, 133 The Strand.

The King's School.

With a view of promoting an interest in the study of English Church History and Greek Testament, a special prize has been given by Archdeacon Gunther at the King's School for many years. It was notified at the breaking up by the headmaster that the Archdeacon had endowed this prize.

The Archbishop's Country House.

In the "Parish Messenger" for Moss Valecum-Berrima, the Rector, Rev. C. Hughesdon, writes:—"We are glad to learn that his Grace the Archbishop has purchased a house in the parish for a country holiday home. We congratulate Berrima especially, and trust the fine air and restfulness of Berrima may prove very health-giving and nerve-bracing for long years to the Archbishop and his family."

Missions to Seamen.

On Friday evening, June 26, the 33rd annual meeting of the Sydney Missions to Seamen was held in the Rawson Institute, the Governor presiding. The report showed that 60,000 visits were paid to the Institute by seamen during the year, 25,000 letters were received or despatched by the sailors, and £1400 belonging to the men was held in safe keeping. The receipts for the year, amounting to £430, were quite inadequate. The Governor spoke with strong approval of the work of the Institute, and the Lord Mayor pleaded for a more generous support, saying that there was £10 available at the Town Hall if the collector would call upon him. The Archbishop also warmly commended the Institute, and asked for more generous donations on its behalf. All who have seen anything of the work of the Missions to Seamen fully realise the great influence it is in the lives of the sailors. We hope that active steps will be taken to increase the income, as £430 is a miserable amount to be given in a wealthy city like Sydney.

A.B.M. Festival.

The annual festival of the Australian Board of Missions has been fixed for July 13, in Sydney. The speakers will be the Bishop of New Guinea and Bishop Wilson formerly of Melanesia. The former is expected to arrive from England on that day.

The Mothers' Union.

There was a large gathering of M.U. workers, members and associates, at St. Andrew's Cathedral, on St. John Baptist's Day, June 24, when a Quiet Morning had been arranged for special thanksgiving intercession for the work of the Mothers' Union. At 10 a.m. there was a celebration of the Holy Communion. The services, which were continued throughout the morning, were conducted by the Dean of Sydney and the Rev. P. Stacy Waddy, who gave special addresses on devotional subjects. Many felt that it was good to be there, and testified to having received much spiritual help and blessing. In the afternoon, the half-yearly meeting of branch secretaries and official-workers was held in the Chapter House. Mrs. Wright presided, and there was a good attendance, many of the distant branches being represented. The annual reports and the treasurer's balance-sheet, all of which showed satisfactory progress, were adopted for publication. Sorrowful mention was made of the great loss the M.U. had sustained by the death of the Vice-President, Mrs. H. C. Dangar, whose loving sympathy and never-failing devotion to the work had had a wonderful influence, which will not soon be forgotten, and a desire was expressed to do something to perpetuate her memory. A warm welcome was given to Mrs. Debenham, a member of the Council, on her return from England. Mrs. Debenham gave a short account of her work in the Old Country.

By the kind thoughtfulness of Mrs. Wright light refreshment was provided in the Chapter House for those workers who were staying for the afternoon meeting, and in the interval an opportunity was given to them of inspecting the M.U. library and literature in the new room in the basement of the Chapter House, which will be open on four mornings in the week to members.

NEWCASTLE.

The Synod.

At the recent Synod a scheme of preferential voting was adopted, somewhat on the lines of that which obtains in the Diocese of Melbourne.

The Bishop was asked to appoint a commission to raise £10,000 for the following purposes:—Church extension, £4,000; Cathedral debt, £3,000; a new house for the Bishop, £3,000.

The question of the "Communion Cup" was introduced in a motion by Dr. Grieves, but as there was no seconder the matter dropped, and no action was taken.

GOULBURN.

(From a Correspondent.)

Parochial Returns.

The annual returns from the Parishes reveal many very satisfactory features. One of the most striking, in view of recent discussion, is the almost universal regular visitation of the public schools. Small bush schools in scattered and undermanned Parishes are recorded as being regularly visited. The returns are not all in yet, so that one cannot give statistics, but when they are available it is quite plain that as regards this Diocese the parochial clergy are fully alive to the possibilities of the present system. It is satisfactory, too, to note the larger number of Communicants on the Greater Festivals. A criticism is often made that the spirituality of a Parish cannot be measured by its statistics, nevertheless they are a rough guide, and the steady, if unsensational progress shown, coupled with the increased reliance on direct giving, justifies the compilation of annual reports.

Goulburn.

Since the beginning of the year, from necessity, the Parish of West Goulburn has been worked by the Cathedral Staff. It is now proposed, with the consent of the parishioners, to make this a permanent arrangement, and an adjustment of the Cathedral Parish boundaries will accordingly take place. The matter of the furnishing of the Episcopal residence is in the hands of an energetic committee, and it is hoped to have it in readiness for the Bishop on his return. The choice of a suitable name is almost on a par with a missing word competition. Popular feeling runs to the old "Bishopthorpe," if that name could be transferred from the former domicile.

BATHURST.

Bequests for the Diocese.

Under the will of the late Mrs. Camidge, widow of the late Bishop Camidge, of Bathurst, £300 was left to the Diocesan Society of Bathurst, and £100 to the Brotherhood of the Good Shepherd at Dubbo.

New Church at Trundle.

The Bishop dedicated the New Church at Trundle on Sunday, June 14, preaching both morning and evening. The collections amounted to £56. The building cost £400, of which £100 has still to be paid.

CRAFTON.

(From Our Own Correspondent.)

Synod Sunday.

The wisdom of arranging for a Synod Sunday (on June 28) was amply demonstrated in the crowded congregations, and by the intense interest shown throughout the day. In the morning, Rev. W. F. Wentworth Shields was the preacher, and took as his subject "Things temporal, and things eternal." He gave many illustrations to show that in all ages and circumstances men have striven to approach the things unseen through the things which are seen, and pointed out that through the Incarnate Saviour alone can be fully seen the things of God.

The children's service held in the afternoon by the Bishop was most impressive. The Cathedral was crowded with children, and the Bishop spoke from the text, "Like as the arrows in the hands of a giant, even so are the young children." A service for women followed immediately, the preacher being Archdeacon Knox. During this service a beautiful font of Carara marble was dedicated by the Bishop. The font was the gift of the Mothers' Union.

A men's service, organised by the C.E.M.S., followed, and Rev. W. F. Wentworth Shields gave a stirring address on the sex problem, earnestly appealing for purity of life. He demonstrated the need for the teaching of sex knowledge to children, as is done in America and Germany.

The evening service was a fitting climax to the day, the Cathedral being crowded. The Bishop took as his text, "Try your own selves, prove your own selves," appealing to all to awake from apathy, and to be true to their faith.

The Synod.

The succeeding two days of Synod were a strenuous time for members. No less than eight ordinances were passed, including, in some cases, provisions of a novel character, notably in the Patronage Bill, which provides for the transfer of clergy to other parishes when the Bishop and Council may deem it advisable.

Messrs. Thomas and Lillington were elected Lay Canons, the Bishop also nominating Mr. E. H. Tindal to the same office, and Rev. F. R. Newton, in recognition of his long and valued services, was elected Hon. Canon.

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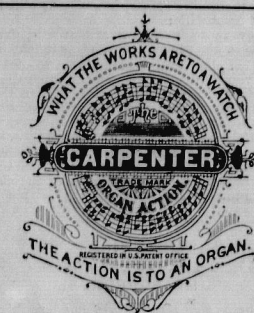
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Correspondence.

Most Godly Conspirators

1. Can "conspirators" be "most godly men"? The "Standard Dictionary" defines "conspirator" as "one who engages in a conspiracy," and "conspiracy" as "a secret combination of men for an evil purpose." Can men who "engage in a secret combination for an evil purpose" be "most godly"? St. John says: "God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in the darkness, we lie and do not the truth." Those who engage in "a secret combination for an evil purpose" necessarily walk in the darkness; and if they say they have fellowship with the God who is light they "lie and do not the truth." Godly conspirators are a contradiction in terms; nor can men who "engage in a secret combination for an evil purpose" be "most godly."

2. You say that "the conspiracy has now reached its height." And you add: "We are confronted with almost unanimous proposals from the Canterbury Convocations to alter the Prayer Book in such a manner as would have driven Latimer and Ridley, Parker, Jewel, and Hooker, and even Bishop Hall, out of the fellowship of the National Church. Such an achievement reflects the highest credit upon its authors. They seem to be on the verge of gathering in the fruits of the self-sacrifice and far-sighted policy of

over eighty years of work. They have set an example of devotion to their cause which is as worthy of imitation as the ends for which they work are not."

Their "ends" you truly say, are not worthy of imitation. But, in your opinion, "Such achievement reflects the highest credit upon its authors" as to their "self-sacrifice and far-sighted policy," their "devotion to their cause." In these respects they provide an "example" "worthy of imitation."

But what is self-sacrifice? It is negation of self by faith in Christ. It is not bestowing goods or giving bodies to be burned, if those who bestow and give them do so for "their cause." Jesuits and innumerable religionists, who laid and lay no claim to the holy name of Jesus our Lord, have exhibited and do exhibit such "self-sacrifice and far-sighted policy" and "devotion to their cause." But do "their achievements in any cause." But do "their achievements in any cause." But do "their achievements in any cause."

3. That truly "godly men, children of our Father," have fallen victims to "the craft and subtlety of the devil or man," there can be no doubt at all. But they have not been and are not engaged in the "conspiracy," the achievement of which you think in some respects reflects so much credit upon its authors. To "draw inspiration from the Oxford movement, is to draw inspiration

from a movement which was cradled in darkness, deceit, and dishonesty, the cradle being rocked by the Jesuits, who, since they came into existence have been perhaps the most effective agents of "the prince of darkness" in his "methods" or "wiles" against God and His kingdom of light.

I ask any of your readers who doubt the truth of this statement to read the 16th and 17th chapters of my book, entitled "Liturgical Right and National Wrong," which are headed "The Moral Perfection of the Oxford Movement." I am prepared to forward a copy of it on loan to any who is willing to do so.

MERVYN ARCHDALL.

(The writer of the leading article to which our correspondent refers may have been a little unfortunate in his use of the word "conspiracy," but his argument is clear and to the point. Followers of the Oxford Movement, by hard work and much sacrifice, have gained their ends. Let Evangelicals do as much work and make as great sacrifices for the spread of the simple Gospel of our Saviour Jesus Christ.—Ed.)

The Missionary Enterprise.

An Ex-Governor's View of Missions.

Testimonies of governors of dependencies and other representatives of the King to the value of Christian Missions have never been lacking. The latest we have noticed was delivered by Sir Arthur Lawley, G.C.S.I., G.C.I.E., K.C.M.G., formerly Governor of Madras, at the 115th annual meeting of the Church Missionary Society. In the course of his speech Sir Arthur said:—

"I have worked for some eight years in South Africa, for nearly six years in India, and I have travelled leisurely through parts of Central Africa, East Africa, and Uganda; so that I have enjoyed peculiar opportunities of observing and gauging the effect of various forms of religious endeavour upon those matters of human well-being which are the special concern of any administrator. I mean, for example, such things as security and peace, justice and liberty, and social progress. With that experience gained, I am glad to have this opportunity of saying that, whether in Asia or in Africa, missionary influence among the coloured races of those continents is wholly for good. There is not one community, whether in Asia or in Africa, that has embraced Christianity but has risen with a bound from its former degraded position, and entered into a new, a more noble, and a more lasting life."

"I am delighted to find myself once again upon the same platform as my friend the Bishop of Madras, and to say again in his hearing what he has often heard me say before—namely, that the missionaries in India are powerful auxiliaries of the British Raj. In two spheres of Government, missionary activities have achieved magnificent results—namely in healing the sick and in teaching. It may, I think, be said that the problem of education surpasses in magnitude all the problems which beset the British Government in India, for this reason, that ignorance is the greatest enemy by which India is confronted to-day. The ignorance among the masses of India is something inconceivable. Ignorance breeds misrepresentation, it creates mistrust, and it fosters discontent and crime; and in our campaign against ignorance in India the Church Missionary Society is our staunch and valiant ally."

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The Woman's Page.

Home, the Foundation of Christian Character.

If there is any lesson we need to learn well at the present time, it is that the making of men and the fortunes of races and nations depend on the formation of character. Intelligence is an instrument that can do wonderful things; but the force behind it, the power which uses it, is character; character belongs, far more than intelligence, to the innermost truth of man's being. In the formation of character, the earlier stages are the most important. If our men and women are to be brave and pure, and true and steadfast, the foundations of these noble qualities must be laid in infancy and childhood. And where can these foundations be laid so surely and so well as in the home? The family is the true social unit. In it the individual is made; in it the fate of the nation is decided. How supremely important is the sanctity of the home!

There is in our time a scepticism which assails not merely our religion, but also the foundations of our Christian morality. It is impossible to deny that great and noble virtues can flourish to a certain extent apart from the Christian creeds. Pagans have been brave, faithful, and patriotic, but pagan morality has terrible imperfections. Were the world deprived of those virtues which are characteristically Christian, the loss would be to us inconceivably great. Most notable among these precious gifts of our faith, is home-purity.

The pure, sweet, Christian home, with all its fair graces of faith and love, of joy and peace, its holy atmosphere in which no evil word dare be spoken, or base passion dare display itself, is perhaps the truest and most characteristic fruit of our religion. It is perhaps the most precious of all our possessions. It is the source of all that is best in our civilisation. It is the sweetest, noblest, purest, and most fruitful of goodness and health, among all the elements of our social system. It is the nursery of that type of character which is, in truth, the most exalted thing on earth. Out of the Christian home come forth those true men and pure women whose lives and works are a continual witness for God, inspiring our souls ever afresh with hope and love. Out of the home in Nazareth came the Christ; out of the homes which Christ has blessed come Christ-like men and women who carry on His work on earth.

When we think of these things, surely we must hold that every possible effort should be made to guard the sanctity of the home.

—Mothers in Council.

Young People's Corner.

KEEP GROWING.

By the Rev. J. Ellis.

All children get tired of hearing people say, "How you grow"; so if, instead, you boys and girls were to be asked, "Do you grow?" you would stare! "Why," you would say, "look at my jacket sleeve, how short it is. That's how fast I'm growing." But your body isn't you, dear child. "Do you grow?" Does your mind grow; does your heart grow; does your soul grow? We can all see how well your bodies are growing; what of the "inside passenger," what of you? So many children stop growing.

In mind—"How are the piano lessons going?" "Oh, I've stopped learning; didn't like the practising," or, "You were learning French; can you speak it yet?" "Oh, I

didn't like it. I shall begin Italian instead; so much easier."

In heart—Are you kinder than you were a year ago? Have you grown in gentleness, in helpfulness, in patience?

In soul—Do you understand God more, and love Him better than you did a year ago? Have you conquered another fault, broken another bad habit?

Children, God makes your bodies grow. He will help your souls to grow. Keep on growing; so shall you be God's full-grown men and women, noble, unselfish, thoughtful, capable; able to do great work in the world, and leave it better than you found it. —"Expository Times."

"Where's Mother?"

Bursting in from school or play
This is what the children say.
Trooping, crowding, big and small,
On the threshold, in the hall—
Joining in the constant cry,
Ever as the days go by:
"Where's Mother?"

From the weary bed of pain
This same question comes again;
From the boy with sparkling eyes,
Bearing home his earliest prize;
From the bronzed and bearded son,
Perils past and honours won:
"Where's Mother?"

Burdened with a lonely task,
One day we may vainly ask
For the comfort of her face,
For the rest of her embrace;
Let us love her while we may,
Well for us that we can say:
"Where's Mother?"

—"Southern Cross."

A Noble Heritage.

(By A. F. French.)

Facile Princes.

When glancing at certain London museums in a recent sketch, I omitted of set purpose, all reference to the British Museum, which demands separate treatment, as being head and shoulders above all the rest. A comparatively recent re-arrangement of the halls has resulted in the popularising of the contents; the addition of a refreshment room has made it possible to pass a very interesting and instructive day without leaving the building.

The Egyptian Room.

Passing rapidly along the ground floor, containing Layard's mighty human-headed bulls of Nineveh, and the epoch-making Rosetta stone, with its inscription in three languages, let us proceed upstairs to the four Egyptian rooms. The earliest human remains to be seen there are those of a chief who lived long before Menes, the first historical king of Egypt, the first implements found in the grave are classed as Neolithic, and point to a date prior to B.C. 4500. The mummy in an adjoining case has been identified as that of a king of the fourth dynasty, the builder of the third pyramid at Gizeh, who flourished more

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8. Do you dominate your surroundings?
9. Have you a Strong Will?
10. Do you think logically?
11. Are you a good and persuasive talker?
12. Can you sell goods?
13. Can you convince people who are doubtful, or even hostile?
14. Do you decide quickly and rightly?
15. Are you in demand as a speaker or orator?
16. Can you rapidly master difficult facts?
17. Can you solve knotty problems quickly?
18. Do you remember everything important you read?
19. Can you remember details as well as main principles?
20. Is your memory perfect?
21. Can you concentrate your brain on one thing for a long time?
22. Can you remember long series of facts, figures and dates?
23. Are you a good linguist?
24. Have you a head for statistics?
25. Have you a good memory for faces?
26. Can you work hard without suffering from brain fog?
27. Do you take everything in at a glance?
28. Are you earning a larger income than last year?
29. Are you successful?

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than 3500 years B.C.; upon its cover is inscribed a text from the marvellous Book of the Dead, which even at that remote date was already ancient. This book is everywhere in evidence; being the funeral liturgy, it was freely drawn upon in connection with burials. The skilfully preserved mummies, with their elaborate protective cases, and massive granite or basalt sarcophagi, are superlatively interesting. Rich ornaments, inscriptions on papyrus, wood or stone; sacred emblems depicting the greater and lesser deities, Osiris and Isis, the sacred bull, the cow of Hathor, hippopotami, jackals, hawks, the constantly-recurring scarabaeus beetle, form part of the furnishing of the tomb. It was pathetic to see a handsome gold ring still encircling the little finger of a mummy; a scorpion, emblem of a goddess, was engraved on the precious stone set within the rim. So thorough was the process of embalming that one becomes familiarised to moving about among the mummies of monarchs and dignitaries who walked the earth or rode in chariots anterior to the Exodus.

Babylonian and Assyrian Antiquities.

The exhibits of Babylonia and Assyria vie with Egypt in importance. They also run through a tremendous range of centuries, dating from about B.C. 4000. The Tell-el-Amarna tablets, discovered in 1887 are of unique interest; they are very numerous, and are by no means all deciphered. Beautifully preserved, made of finely-kneaded Nile mud or Syrian clay, cunningly baked, they are as fresh now as when inscribed 2000 years ago. They consist chiefly of letters that passed between Amenophis III. and IV., kings of Egypt, and the tributary princes of Mesopotamia; also reports from governors of cities in Syria and Palestine during the thirty years ending B.C. 1420. The subject matter is generally placed in English alongside each letter, or carefully described in the excellent official hand-book, so that one can peruse with intelligence a communication from the governor of Askelon informing the king of Egypt that he is guarding the city vigilantly. That would be more than three centuries before David in the Song of the Bow, lamented over Saul and Jonathan, and uttered the words: "Publish it not in the streets of Askelon." Then comes a letter from the governor of Gaza and Joppa, assuring the king of his loyalty, and recalling the fact that he spent his youth in the Egyptian court. Another city governor reports a revolt, and adds: "I look here and I look there, and there is no light; but I look towards my lord the king, and behold there is light. And though bricks may be shaken from the wall in which they are set, yet will I never be shaken

from beneath the feet of my lord the king." That may be styled very delicate flattery.

Code of Khammurabi.

The famous set of laws collected and codified by Khammurabi, king of Babylon, about B.C. 2200 is well represented by a fine cast from the original basalt. Those laws go back to a period long before that date, and are singularly interesting. The upper part of the tablet depicts the monarch receiving the statutes from the Sun-god. In illustration of the kind of laws thus promulgated, the following may be instanced: "If a son saith unto his mother, 'Thou art not my mother,' let them put a brand upon his face, and forbid him the city, and drive him forth from the house." Numerous original letters from Khammurabi are shown in another case, dealing with a great variety of subjects. In one he orders an investigation into a theft of corn; in another he directs that certain shepherds be sent to Babylon to give account of their stewardship; and the despatches throughout leave one under the impression that the king was an active administrator, and would stand no nonsense.

Nebuchadnezzar.

Then one finds an important series of commercial and legal documents in which are recorded transactions for every year of the reign of Nebuchadnezzar II., king of Babylon, from B.C. 604 to 561. For example, a deed records the sale of a female slave and her baby; another the sale of a date plantation; a third, the sale of a house in Babylon. One tablet gives a receipt for the rent of a house for a year, and another deed sets forth an important proposal of marriage. Most of these tablets are about the size, shape, and colour of an ordinary piece of light brown toilet soap, and would go conveniently into the waistcoat pocket of a Babylonian, presuming he wore such an article of dress. Other later tablets deal with the reigns of Cyrus, Cambyses, and Darius the Great, ranging from 538 to 485 B.C. One of these, dated at Babylon in the fourth year of Cyrus, speaks of a loan of silver made by Cambyses as crown prince.

Modern Sections.

One emerges from the antiquities of Egypt and Babylon with a feeling as of Rip Van Winkle, and with an involuntary stroking of the beard to assure oneself that it has not grown to the waist during the sojourn among the by-gone ages. The Mediaeval Room, with its fine array of wonders, seems quite modern, and the Graeco-Roman sculptures appear to be but things of yesterday. The Gem Room has an excellent series of objects wrought in gold, silver, and precious stones, drawn

from all nationalities and covering long periods. There you may see exquisitely-cut rings and seals, bracelets and necklaces, executed in the highest style of art. A collection of old English gold posy-rings is very quaint; round the rim one reads such couplets as:

Many are the stars I see,
Yet in my eye no star like thee.

School Parties.

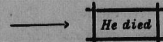
It was interesting to see groups of children, boys and girls separately, from the Council Schools, going through the galleries with their teachers, who from time to time explained the exhibits. As I rested on a bench, two girls of from twelve to fourteen years of age, who sat near, began talking to one another. Said one, very discontentedly, "I would rather be at school than this"; said the other, quite cheerfully, "I am enjoying myself immensely." Most of the children had note-books, and made valiant attempts to draw the more striking objects. In the Elgin Room advanced girl-students were reproducing figures from the wonderful Athenian marbles.

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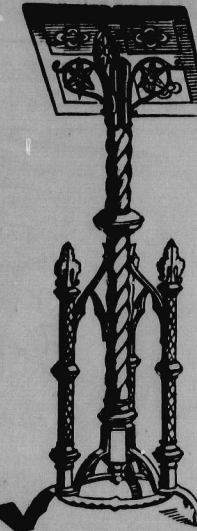
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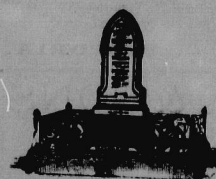
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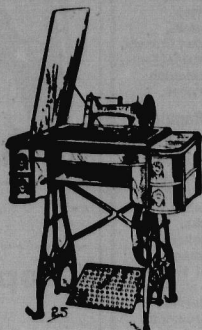
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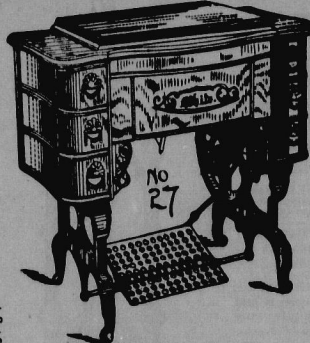


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VOL. I., No 28.

JULY 10, 1914.

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

Current Topics.

For the Fifth Sunday after Trinity the subject is "Peace" in the world, and in the Church. The Epistle (I. St. Peter iii. 8-15) shows how largely the peace of the world is dependent on the love and forbearance of Christians, and how little, on the other hand, persecution can touch the Christians real happiness. "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers; but the face of the Lord is against them that do evil." The Gospel (St. Luke v. 1-11), contains the account of the first miraculous draught of fishes, teaching all who desire to be fishers of men, that if they obey and trust God they may look for success where there is apparently least promise of it. The Church must prosper so long as she preserves a godly peace within her own border, and diffuses it in the world around. Nor will the Gospel Net ever be brought up empty, if it be let down at God's command, and in loving confidence in His promises. In the Collect we pray for the peace of the world in order that the Church may joyfully serve the Lord in all godly quietness.

Quite a storm has arisen in Sydney because of the publication in the Daily Press of a letter on the Ulster Question signed by the Archbishop, the Dean, the Archdeacons, and more than half the clergy of the Sydney Diocese. The letter, which we publish under "The Church in Australasia," states that the establishment of Home Rule in Ireland imperils the civil and religious liberty of a portion of the people of that country, and that its passage will mean civil war and bloodshed, facts which one would think are beyond question in the mind of any unprejudiced observer. It then goes on to call Church people to pray for Ulster, and to sign a petition asking, either that Ulster may be excluded from the Home Rule Bill, or that the whole question may be submitted to the electors of the United Kingdom. This seems to us very reasonable, but Mr. Griffith, Minister of Works in N.S. Wales, has a very different opinion, and has vehemently attacked the letter and its signatories. The Archbishop has published a firm and dignified reply which we print in this issue. The Dean has also strongly defended the position he has taken up, and Dr. Digges La Touche has written a convincing reply to Mr. Griffith's letter. The trouble arises from the mistaken

idea that the relation of Ulster to Home Rule is a purely political one. If it were, the Church, as a Church, would take no side on the question, though individual Churchmen, and Church dignitaries could still hold and express their opinions as citizens. But the problem of Ulster is primarily a religious problem. For Mr. Griffith to speak of the signatories of the manifesto as "using the name of the Redeemer of mankind in support of the political attitude of the Tory party in the British Parliament, and their dupes in Belfast," is nothing short of misrepresentation. The Ulster trouble is due to the well-founded belief that Home Rule means Rome Rule. Mr. Griffith asks "Has the vast Roman Catholic majority in Quebec interfered with the civil and religious liberty of the Protestant minority?" The answer to his question is very simple. Protestants are leaving Quebec continually because they find that it is almost impossible to get a living there, being squeezed out by the Roman Catholic majority. It is quite true that we live in the 20th century, but it is the glory of the Roman Church that it never changes. Wherever it is in power, whether in Quebec or Malta, or South America, or Spain, the Protestants have a bad time, for the Roman Church is essentially a persecuting Church. From its tyranny we were delivered in the sixteenth century, and no one who values civil and religious liberty will easily permit the Church of Rome to gain political ascendancy in any part of our Empire.

The great meeting of the British Association Congress in Australia is at hand, and some of our distinguished visitors are arriving on our shores. Among them is an eminent Australian, Professor Elliot Smith, born in Grafton, N.S.W., and trained in the University of Sydney before proceeding to Cambridge. He has been interviewed in Australia by representatives of the press, and among other things he says that the evidence available proves that man has lived on this earth at least 50,000 years, that "man's ancestors were certainly arboreal," and that, with regard to the origin of life, chemists "can now make by synthesis a great number of organic materials, which were hitherto supposed to be the peculiar property of living material."

A great change has taken place within the last forty years in the attitude of religion and science towards each other. It is fully recognised now that each has its own sphere of action, and that there is no antagonism between true religion and true science. Some of the most eminent scientists are earnest Christians. The word "Evolution" used to stir the antagonism of believers. Now all reasonable people admit that there has been an evolution from inanimate matter, through vegetable and animal life, to man, creation's crown. The first chapter of Genesis sets forth in simple form the story of that evolution. There was an orderly progress from the lowest to the highest, but we await further knowledge as to the details of that evolution, and welcome all ascertained facts of science, while claiming our right to suspend our judgment concerning its theories. As to the origin of life it is by no means proved that spontaneous generation is possible, but even if a chemist "can make by synthesis organic materials" we must first have the chemist. Who made him? In the far off ages when the lowest forms of life began upon the earth, who was the chemist? It comes back to the old story of Genesis; "In the beginning God." The Bible tells us of creation and the Creator; science is teaching us something of the Creator's methods, and the more they are unfolded, the more we marvel at the wisdom and power of God. It is not by any means proved that "man's ancestors were certainly arboreal, which implies that they were of the ape variety, but even if that were proved it would not disturb our Christian Faith. Professor Elliot Smith says that "man reached his human estate by virtue of the development of his brain." Here we venture to differ from him. Man became man when God breathed into him the breath of life, and made him in His own image. The most fully developed brain might belong to a high order of animal and nothing more. It is the spiritual nature made in the likeness of God which constitutes true humanity, and man became man when he received a soul.

As to the age of man upon the earth, we are not of course bound by Archbishop Usher's chronology, which places creation at 4004 B.C. We can afford to wait until science has said its last word upon the question, which consummation is not yet reached. We repeat again that there is no quarrel between science and religion—the trouble only begins when either trespasses on the realm of the other.

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The whole Empire mourns the death of Mr. Joseph Chamberlain. Both in personal character and in public life he was conspicuous among his fellows. In his own city of Birmingham it is to be seen the result of his great work as a municipal reformer. In the politics of the