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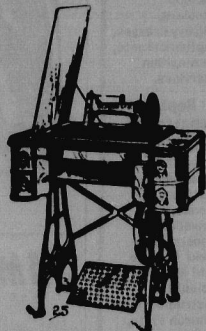
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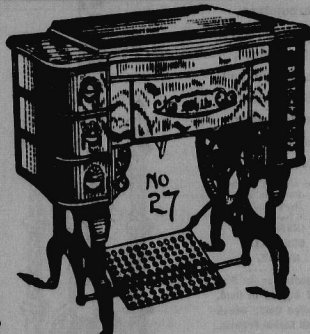
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Current Topics.

For the Fourteenth Sunday after Trinity our subject is "Faith, Hope and Charity." In the Collect we pray for the increase of these graces, that by faith and hope we may lay hold of God's heavenly promises, and that by the gift of charity we may be enabled to love that which God commands, and so bring our faith and hope to fruition. The Epistle (Gal. v. 16-24), contrasts the fruits of the Spirit, among which faith, hope, and charity are included, with the works of the flesh, the doers of which cannot obtain God's promises, for those who do such things shall not inherit the Kingdom of God. There can be no true religion in us unless we crucify the flesh with its affections and lusts. The Gospel (St. Luke xvii. 11-19), records the healing of the ten lepers, of whom only one, a Samaritan, returned to give glory to God, and reminds us that we ought to be thankful to the Lord for all that He has done for us, and should express our gratitude both with our lips, and in our lives.

For over a month the war has raged in Europe, and while the immediate cause of the conflict has been forgotten, the real issue at stake has been made abundantly clear. It may be summed up in the phrase, "Liberty or Tyranny." If Germany were to win, it would mean the establishment of a military despotism in Europe, and in other parts of the world, and the setting back of the onward march of human progress. But if the Allies gain the victory it means liberty; the right of all nations, including the smallest and weakest, to develop on the lines of their legitimate national aspirations. Even to the new Germany, free from the old despotism, the same liberty would be eventually assured.

We have no doubts as to the final issue of the war. Britain has many national sins to repent of, and there are some, such as the Indian opium trade with China, of which she has already repented, but as Mr. Asquith said at the Guild Hall, Britain is "involved in this war with a clear conscience." We heartily endorse the sentiments expressed by the British Prime Minister when he said: "I would rather see Great Britain blotted from the page of history than acquiesce in the triumph of force over freedom in Belgium."

It is not only with regard to Belgium but also in the whole world that Britain represents the rule of freedom as opposed to the domination of brute force. Wherever the British flag flies, either on land or sea, it means liberty for all. More and more are the nations, which have no policy of selfish aggrandisement, realising that the ascendancy of Britain, especially with regard to sea-power, is for the peace and well-being of the whole world.

We must see the war through; it is a sad but inevitable necessity; it is the only way to abiding peace. In the process there will be much suffering, loss of property, loss of life, sad bereavement. If we are true to our God, these things will be to us a useful discipline; purifying our national character which in many directions showed signs of decadence; leading us to put our own house in order that we may be fitted as an Empire to be God's instrument in bringing blessing to the world.

Some months ago a correspondent, in a letter published in our columns, suggested the formation of a Candidates' Ordination Fund to assist in training suitable men for the ministry in one of our Evangelical Colleges in Australasia. Various donations, of a shilling and upwards, were sent to the editor of the "Church Record," who now has the sum of £2/0/- in hand towards this object. It is some time now since any contributions have been sent in, but, as next week is one of the four Ember Seasons of the Church's Year, we feel it is a most suitable time to make a further appeal to our readers. Wednesday, Friday, and Saturday, September 16, 18, and 19, will be Ember Days, when our prayers are asked for those to be ordained to the ministry of the Church. What better time can be chosen to give of our substance to train men for the ministry on behalf of which we are praying? At some Churches a box is placed in the porch for Ember pennies, and the members of the congregation are invited to put in at least one penny for each Ember Day. We would like to see this practice adopted in all our Churches, but where there are no such boxes available, we ask that gifts may be sent direct to the Editor "Church Record," 64 Pitt Street, Sydney.

Candidates' Ordination Fund.

Continually we are told that our Sunday School system is on its trial; that it must be reconstructed, and its methods revolutionised, if it is to retain its place as the "Nursery of the Church." Dr. W. F. Adeney, who is now visiting Australia,

has been speaking in Sydney on "The Sunday School of the Future." He said that "the Sunday Schools of the future would need to be somewhat different from those of to-day. In many instances attempts had been made to make the scholar fit the lesson, instead of the lesson being chosen to suit the capacity of the child."

In the Dioceses of Australia much has been done in the way of improving Sunday School methods, by special courses of lessons, graded systems, annual examinations, &c. The Diocese of Melbourne, we believe, leads the van in Sunday School Reform, for it has recently appointed a Director of Education (Rev. Roscoe Wilson, B.A.), who will give his whole time to the work. The Sunday School Association there has fought hard to establish modern improvements, and although many earnest Sunday School workers have not always approved of its methods, yet a real advance has been made throughout the Diocese. Possibly other Dioceses may be able to show an equally satisfactory progress, but the facts have not been brought under our notice.

In the "Churchman" for August, Mrs. Ashlev Carus-Wilson, contributes a thoughtful article on "The Future of the Sunday School," in which she gives an interesting description of St. Christopher's College, Blackheath, which was opened in 1909, and in which already 150 students have been taught how to teach. The idea is to provide a trained worker for each of the 870 Rural Deaneries of England and Wales, who will systematically pass on to others what she has herself acquired. "Staff and students alike," says Mrs. Carus-Wilson, "are fired with the enthusiasm of pioneers, knowing that such an institution is the best possible guarantee for the strength and permanence of that general forward movement in Sunday School work which has been going on during the last few years."

The service rendered to our Lord, and to His Church, by the army of devoted Sunday School teachers is invaluable. Even where their equipment for teaching is not very efficient, the impress of their Christian life upon the characters of their scholars is a great help in building up the rising generation in the faith and fear of God. But the Church should develop all possible methods of imparting to these earnest workers the best training available in the art and methods of teaching, and especially should take measures to train the Senior Scholars of our Sunday Schools, so that they may be effective teachers in the years to come.

The Evangelical Movement.

XIX.

CHARLES SIMEON.
(Continued.)

The Crisis of Conversion.

What brought matters to a crisis with Simeon was the fact that soon after he entered college he found he was compelled to attend the Lord's Supper. "On being informed that I must attend," he says himself, "the thought rushed into my mind that Satan himself was as fit to attend as I; and that if I must attend I must prepare for my attendance there." This sufficiently shows the serious bent of his mind even as a youth. He thereupon obtained William Law's "Whole Duty of Man," but found most help from Bishop Wilson's book on the Lord's Supper. Reviewing this experience in after life he says, "I am far from considering it a good thing that young men in the University should be compelled to go to the Table of the Lord." He joined the S.P.C.K. and used its publications as a guide to severe self-examination, but this gave him no relief, nay rather, it increased his burden. "But in Passion Week, as I was reading Bishop Wilson on the Lord's Supper, I met with an expression to this effect: 'That the Jews knew what they did when they transferred their sin to the head of their offering.' The thought rushed into my

mind. What! May I transfer all my guilt to another? Has God provided an offering for me, that I may lay my sins on His head? Then, God willing, I will not bear them on my own soul one moment longer. Accordingly I sought to lay my sins upon the sacred head of Jesus; and on the Wednesday began to have a hope of mercy; on the Thursday that hope increased; on the Friday and Saturday it became more strong; and on the Sunday morning (Easter Day, April 4 (1779)) I awoke early with those words upon my heart and lips, "Jesus Christ is risen to-day! Hallelujah! Hallelujah!" From that hour peace flowed in rich abundance into my soul; and at the Lord's Table in our chapel I had the sweetest access to God through my blessed Saviour. I remember on that occasion there being more bread consecrated than was sufficient for the communicants, the clergyman gave some of us a piece more of it after the service; and on my putting it into my mouth I covered my face with my hand and prayed. The clergyman seeing it smiled at me; but I thought, if he had felt such a load taken off from his soul as I did, and had been as sensible of his obligations to the Lord Jesus Christ as I was, he would not deem my prayers and praises at all superfluous."

Value of the Church Services.

This was the turning-point of his life, his conversion we may call it, and

here it is to be noted how helpful he found the regular services of the Church, even when they were irreverently performed as was too often the case in those days, though he lived to see a great improvement in that respect particularly in the college chapels. He himself long after says "The service in our chapel has almost at all times been very irreverently performed; but such was the state of my soul for many months from that time that the prayers were as marrow and fatness to me. . . . This is a proof to me, that the deadness and formality experienced in the worship of the Church, arise far more from the low state of our graces, than from any defect in our Liturgy; if only we had our hearts deeply penitent and contrite, I know from my experience at this hour, that no prayers in the world could be better suited to our wants, or more delightful to our souls." And again he says, "During this vacation, and all the following vacations till I entered into Orders, I used to attend the Parish Church at Reading every afternoon, and frequently in the morning, and I used to find many sweet seasons of refreshment and comfort in the use of the stated prayers." In his day Evening service was quite exceptional. It was a novelty afterwards resisted by his parishioners in Cambridge.

This regular observance of the daily services of the Church was part of a strict plan upon which he now ordered his life, even to the keeping of his private accounts. He was always scrupulous in money matters and his private accounts were kept with remarkable neatness and accuracy. "Though by nature and habit of an extravagant disposition, I practised the most rigid economy; and in this I was very much assisted by allotting my small income so as to provide for every minutest expense, and at the same time consecrating a stated part of my income to the Lord, together with all that I could save out of that part reserved for my own use. This made economy truly delightful; and enabled me to finish my three years of scholarship without owing a shilling. To this hour do I reap the benefit of these habits." It seems to have been his plan regularly to dispose of one third of his income in charity.

An Interesting Diary.

Another item in his scheme of a regular life was the keeping of a diary of his thoughts and actions in which he keeps a record of his frame of mind at the services he attended. In this diary, which was not kept up very long, there is a passage noticing a circumstance at

The Missionary Enterprise.

Indian Missionary Society.

Nothing shows the vitality of a Christian Church more than its missionary zeal. The Indian Christians in Tinnevely some years ago, started the Indian Missionary Society of Tinnevely, and sent missionaries to the Telugu-speaking people in the Nizam's Dominions. The Mission, now the Diocese of Dornakal, with the first Indian Bishop of the Anglican Church at its head, has at present over 650 baptised people and some 1,000 inquirers. The Society supports five Tamil missionaries and thirty-one Telugu workers and a boarding-school. There is an industrial department, where the boys are taught trades. The Tinnevely Christians have decided to erect a new church at Dornakal as a thankoffering for help received from England in spreading the Gospel in Tinnevely.

Effect of Medical Missions.

Dr. Arthur Lankester, of the C.M.S. Medical Mission at Peshawar, on the Afghan Frontier, who has undertaken special work in connection with the prevention of tuberculosis on behalf of the Government of India, recently paid a farewell visit to Charsadda, a place of some 20,000 inhabitants twenty miles from Peshawar, where three years ago he had the greatest difficulty in getting the bigoted Mohammedan inhabitants to allow one of their number to fulfil his promise to let a sugar warehouse for a branch hospital. On April 17 the inhabitants held a tamasha (demonstration) as a fervid expression of gratitude for the work of the medical mission, and Dr. Lankester and Dr. J. F. Richardson were received with great enthusiasm. Mohammedans and Hindus alike vied with one another in carrying out the most energetic and effusive demonstrations of appreciation. The change in the attitude of the people from one of suspicion and actual hostility to one of cordial goodwill and friendship is entirely due to the agency of the medical mission. When Dr. Israel, an Indian Christian who has been in charge at Charsadda from the commencement, was joined later by his wife, who was accompanied by another Christian woman and a Mohammedan servant, word was passed round Charsadda that the Christians were kidnapping Mohammedan girls in order to force them to become Christians, and an angry mob gathered and threatened to burn down the dispensary. Now Dr. Israel is one of the most trusted and beloved inhabitants of the place.

Great Progress in Busoga.

Over one thousand adult converts were baptised in Busoga, in the Eastern Province of the Uganda Protectorate, last year, and fourteen hundred the year before. A C.M.S. missionary writes: "Just now I am itinerating, and I find much cause for encouragement. Yesterday I was at a place where Mr. Crabtree and Mr. Wilson first com-

menced work in North Busoga. I reminded the people there how that fifteen years ago there were only two baptised Basoga in the country; now there are close upon 10,000. Then no woman was allowed by her husband to read; now there are hundreds baptised. I remember once a poor woman was stabbed in the back, and her wounds cauterised with burning sticks, by a drunken chief because he had caught her coming back from Church."

Confirmation of Lepers.

Out of 102 lepers in the Leper Asylum at Bhagalpur, in the province of Bihar, North India, fifty-two are Christians. The Bishop of Calcutta recently held a confirmation at the asylum. The "Church Missionary Observer" for August says: "The scene was very impressive one. There were no fewer than twenty lepers—eight men and twelve women—waiting to publicly confess their faith in the Lord Jesus Christ and to be strengthened by the gift of the Holy Spirit. Each candidate made his confession audibly by himself, and then one by one they knelt before the Bishop, who laid his hands on their heads."

A Faithful Master.

A C.M.S. Missionary writing from a city on the Northwest Frontier of India says: "We had the pleasure of receiving a new convert to-day as a catechumen. He was a Hindu of low caste in the service of a Christian. The master, finding his servant interested in Christianity, taught him for months, and brought him to Christ; moreover—and this is rare indeed in this country, where men cling very much to official rank and the colour line—he brought him to our little mission church in the city in his own motor-car, and brought him again to be admitted, as I said, this morning."

Mass Movement in Travancore.

The mass movements in India have opened a great door of opportunity for the Christian Church. In a "Progress and Policy Report" of the C.M.S. Mission in the native States of Travancore and Cochin, in Southern India, the following references are made to mass movements:—

"During the last ten years there has been a wonderful movement amongst the outcasts of Travancore, and to-day there are not less than 35,000 of them in our Church. But there are many thousands who are still heathen, and the Hindus in Travancore are making vigorous attempts to stop further accessions to Christianity, and to bind these outcasts more closely to Hinduism. This Hindu movement is patronised by several influential men, and the heathen outcasts are eagerly expecting material benefits, such as free grants of land, from the Hindu Government; nor is this expectancy confined to the heathen. The schools of the State are now open to the children of these outcasts, and in one or two cases severe measures have been taken by the Government where, owing to caste scruples, the right of outcasts to enter a school has been opposed."

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"Pray One For Another."

The weary one had rest, the sad had joy
That day: I wondered "how?"
A ploughman, singing at his work, had
prayed
"Lord, help them now!"

Away in foreign lands they wondered "how?"
Their simple word had power!
At home the Christians, two or three, had
met
To pray an hour!

Yes, we are always wondering, wondering
"how."
Because we do not see
Someone, unknown, perhaps, and far away
On bended knee!

A hidden one apart—but near to God—
Was claiming victory,
As they went forth to battle in His name,
"Lord, be Thou nigh!"

The hands were steady till the setting sun;
No need to "wonder" more
How courage, faith, and hope were all sup-
plied
From Heaven's store.

For this Thy praying host who wait on
Thee
According to Thy Word,
Who plead by day and night within Thy
courts,
We praise Thee, Lord.

—F. M. N. and M. C.

The Sin of Standing Still.

Standing still. . . I mean being content
with yourself, content to struggle no more
against the evil within you; content with the
poor victory you have already gained, and
making no effort to lift yourself higher and
higher, nearer and nearer to the pattern
of Christ. This is a sin, and you may not
plead that you have done much; for much
is not enough if you could do more. While
there is left in you a trace of ill-temper or
of vanity or of pride or of selfishness; while
there is left in you a single sin or
germ of sin you must not rest from the
battle. God does not require from you to
be sinless when you come before Him, but
He does require you to be unceasing in your
perseverance. He does not require that you
shall never have fallen, but He does require
unwearied efforts. He does not require you
to win, but He does require you to fight. . .
In return for the love which brought the Son
of Man down from heaven, in return for the
love which led Him to die for us upon
the cross, we cannot give Him holy lives,
for our lives are not holy; we cannot give
Him pure souls, for our souls are not pure;
but this one thing we can give, and this is
what He asks, hearts that shall never cease,
from this day forward till we reach the
grave, to strive to be more like Him, to
come nearer to Him, to root out from within
us the sin that keeps us from Him.

—Bishop Temple.

Lord, I my vows to Thee renew;
Scatter my sins as morning dew;
Guard my first springs of thought and will,
And with Thyself my spirit fill.

Direct, control, suggest this day
All I design, or do, or say;
That all my powers, with all their might,
In Thy sole glory may unite.

—Bishop Ken.

Personal.

Rev. A. A. Fellows has been appointed Diocesan Secretary for the A.B.M. in the Rockhampton Diocese, and Mr. H. G. Eckhoff in the Diocese of North Queensland. From both Dioceses come encouraging reports of progress.

Canon Godby has been appointed Dean of Melbourne in succession to Dean Stephen, Bishop-Elect of Tasmania. For many years Canon Godby was Vicar of St. George's, Malvern, but, owing to ill-health, he was compelled to relinquish parochial work.

Mr. George Ernest Blanch, Headmaster of the Melbourne Church of England Grammar School, has been appointed Headmaster of Christchurch College, Christchurch, New Zealand. Mr. Blanch was formerly on the staff of the Sydney Grammar School.

Rev. L. M. Nancarrow entered upon his duties as Rector of St. Paul's, War-ragul, Victoria, last month. Mr. and Mrs. Nancarrow were welcomed to the Parish at a Social given by the congregation and other friends.

King Daudi, of Uganda, is now eighteen years of age, and his coronation will take place on October 5, "Peace Day," as it is called in Uganda, the anniversary of the day in 1889 on which civil war ceased in the kingdom, and Christians and Mohammedans alike laid aside their arms and buried their quarrels. For the first time in the history of the country a Christian king will sit on the throne of Uganda.

Rev. John Horton Macfarlane passed to his rest last week at Creswick, Victoria. He was ordained in Melbourne as deacon in 1872, and priest in 1873. The greater part of his ministerial life was spent in the two parishes of Casterton and Camperdown in the Diocese of Ballarat. For a short time he has been Vicar of Creswick.

The Archbishop of Perth, as Church of England Chaplain-General for the military forces of Australia, has nominated Rev. W. E. Dexter, Vicar of St. Barnabas', South Melbourne, as one of the four Church of England chaplains to accompany the first Expeditionary Force.

The Archbishop of Melbourne has appointed Rev. I. T. Maund, Rector of Craful, South Australia, to be Vicar of St. Martin's, Hawkesburn, in succession to Canon Hart. It is hoped that Mr. Maund will be able to commence his duties in his new parish during October.



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INGS, MARKET ST., FREMANTLE; BENDIGO BUSINESS COLLEGE BUILDING, MITCHELL STREET, BENDIGO.

Rev. Dr. Radford, Warden of St. Paul's College, Sydney, has been appointed Examining Chaplain to the Bishop of Armidale in the place of Canon Flower, deceased.

Rev. A. J. B. King, curate of the parish of Holy Trinity, Erskineville, Sydney, has been appointed to the charge of St. Alban's, Golden Grove. He entered upon his new duties on Wednesday September 10. This leaves Erskineville without a curate.

Rev. G. L. W. Rooke, of Laureston, N.S.W., has resigned his position as curate in the parish of Cooperbrook with Camden Haven. He finishes his work on September 20, and intends to go to England.

The Dean of Sydney, the Very Rev. A. E. Talbot, was married in St. Andrew's Cathedral last Saturday morning to Miss Adrienne Elizabeth Vert, daughter of Mr. and Mrs. J. W. Vert, of Southport, England. The wedding had been arranged for October, but the date was altered as the Dean is proceeding to the front, as Chaplain to the Expeditionary Force. In the absence of the Archbishop, through indisposition, the ceremony was performed by the Precentor, Rev. E. N. Wilton, assisted by Rev. C. H. W. Clark. It is announced that the Dean will preach to-day (Friday) at the Intercession Service at St. Andrew's Cathedral, at 1 p.m. This will probably be the last sermon the Dean will preach before he leaves for the front.

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The Primate at Yarrabah.

By the Archbishop of Sydney, in the
"Sydney Diocesan Magazine."

"The launch is at the pier," said Mr. Lyon, the energetic Superintendent of Yarrabah, who kindly called upon me at Cairns on Monday, July 27. The Rev. J. Jones, the ever alert Secretary of A.B.M., had been good enough to inform him of my northern journey, and my desire to visit Yarrabah. It was a glorious morning, a calm sea, translucent light, a few clouds flickering in the sky. "You are fortunate in your weather, it is not always like this," said the Superintendent as he led the way down the steps of the pier to where the launch lay manned by three of the Yarrabah boys. I realised my good fortune, because I had heard of the passage and of the launch. What of the launch? It is a good sea boat but not the launch that we ought to provide as the chief resource of communication for our Mission. It needs overhauling and fitting with a new engine; but it is splendidly run by the boys from Yarrabah. No matter how often the engine stopped working, and that was frequently on the voyage out, though it behaved better on the return, one or other of the boys was equal to the emergency. But I pictured the discomfort often endured by our missionaries with the engine jammed on a wildly pitching sea.

We were in Yarrabah soon after noon, having made a good passage in about two hours. Mrs. Lyon met Mrs. Wright on the wooden jetty, and a crowd of bright-eyed smiling Yarrabah children brightly dressed in a neat garb which I was glad to note as not Europeanised. It was a beautiful scene, a bay backed by bold tree-clad hills on the right, and a rocky peninsula on the left; all around was abundant evidence of careful administration and management, the neat huts, the Mission buildings, the tilled plots. Our visit was perforce hasty because of the tide; but we saw the Church with its touching motto, "Pray for the remnant that are left," the hospital with its new ward, for the walls of which I should like to see pictures sent by friends, and the girls and boys' schools, in addition to the Mission house. As Yarrabah passed out of sight behind the headland, I recalled thankfully the faithful loyal staff who are working so hard and well; cheerfully accepting climatic and other hardships. The Mission is an important asset of the Church, and is invaluable in training a happy, industrious settlement. But we must fully support those who have taken up this work. I should like to see a rest-house for missionaries erected at Kinanda, at an early date. We should also supply funds to construct a reservoir at the foot of the waterfall, both for irrigating

and power purposes. Can not someone also come forward with the gift of a fishing net? It must be of a strong type. A cheap net soon perishes. I should imagine that the station is as healthy as it is beautiful. A swamp that caused much trouble in the past is now carefully drained off through the efforts of the Rev. Cecil King, when in temporary charge, and of the present Superintendent, Mr. Lyon. Nightfall was not far off, as we said farewell to Mr. Lyon and the Yarrabah launch, at the pier of Cairns, which had looked most picturesque with its amphitheatre of hills behind it, as we approached in the setting sun. The impression lingers still of our happy day, and in particular the thought as from my window I saw the boat speeding homeward up the channel. "If Yarrabah can turn out Mission boys so skilful with engine and boat, how much more may we yet hope for." It is Christ's work, and His seal of approval is on it.

Notes on Books.

Magazines.

"The Churchman" for August is full of interest. Best of all perhaps is the Rev. C. H. Maxwell's paper on "The East End and the East," in which he shows that Home and Foreign Missions, instead of being antagonistic, are absolutely essential to each other. Bishop Denton Thompson continues the series of articles on "Missions,—Parochial and General," in which he gives much valuable information, based on practical experience. The influence of Keswick on Foreign Missions is dealt with by the Bishop of Durham, who, as is well known, is one of the leaders of the Keswick movement. The Editorial Notes are mainly concerned with the Consultative Committee and the questions arising out of Kikuyu. We refer in our "Current Topics" to the article of Mrs. Carus-Wilson on "The Future of the Sunday School." The need of a vital and practical faith in the Holy Spirit is ably set forth by Canon Macnutt, under the title "The Verification of the Spirit, and the article on Sydney Smith, his Life and Humour," by Rev. H. A. Wilson, is very interesting. The Bishop of Oxford writes a letter to the "Churchman" commenting on Dr. Griffith Thomas' recent article on the Bishop's "Open Letter," and complaining that he had not been fairly represented. Dr. Thomas' rejoinder is absolutely crushing. A short paper on the first four verses of St. Luke's Gospel, by Lieut.-Colonel Turton, throws much light on the introduction to the third Gospel.

Some high or humble enterprise of good
Contemplate till it shall possess thy mind,
Become thy study, rest and food,
And kindle in thy breast a flame refined;
Pray Heaven for firmness thy whole soul to
bind.

To this thy purpose to begin, pursue,
With thoughts all fixed, and feelings purely
kind,
Strength to complete and with delight
review,
And grace to give the praise where all the
praise is due.

—Mrs. Sigourney.

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DRINK

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Correspondence.

Evolution.

The Editor, "Church Record."

Sir—I cannot understand Canon Archdall at all when he asserts that "if natural and historical science desires to pronounce a verdict about the origin of the present and of the future world, it exceeds its limits," except inasmuch perhaps as that science may not yet be in a position to pronounce a full verdict, its enquiries by no means being complete. There is still a lot to learn. Nevertheless, on Sunday, August 30, Sir Oliver Lodge, the scientist who has done most to reconcile Science and Religion made the important announcement at the Lyceum Hall that "Science teaches us that Evolution is a reality, and is not a mere doctrine." It is not in our interests, I again assert, to say to Science, "Thus far, but no further shall you come; the origin of life is Taboo."

My plea has all through been for more investigation, more enlightenment. I was very annoyed, many years ago, as a member of a Church Debating Society, when politics and every other sphere of discussion was permitted, save religion. Surely there was the opportunity, if anywhere, to place before our young men what we believe, and WHY. We must not forget this "why," it is all important. Only by welcoming investigation from every sincere and fully qualified source shall we bring the truth within the grasp of those who are hungrily awaiting it.

OPTIMIST.

War Sunday.

To the Editor of "The Church Record."

Sir,—Whenever a day has been set apart by the Government for humiliation and prayer for rain, our prayers have always been answered by rain being sent. Besides the many prayers now being daily offered, could not a day be appointed by the State Government for prayer in this great crisis of our national history. An early Sunday might be appointed. Sunday is named because if it were a week-day, many might be tempted to turn the day into a holiday, as in times past. If it were on Sunday, persons might be led to keep that Lord's Day at least holy. Nineveh was condemned to be overthrown because the people had forgotten God, for He had declared that "the wicked shall be turned into hell and all the nations that forget God." The King and people set apart a time for fasting and prayer, and Nineveh, with its 600,000 (about the population of Sydney), were saved. It has been pointed out by the pulpit and in press for some time that the majority in our Empire, which has experienced continued peace and great prosperity, have forgotten God, as seen in the neglect of prayer, Bible reading, the Lord's Day, and the Lord's House, and the devotion of the people to business, indifference and pleasure.

The history of the Jews under Moses and Judges and the Kings clearly shows that when the people loved and served God they prospered, but when they forgot God, they suffered loss and defeat. As the Bible is our only standard of right and wrong, for individuals and nations it is well to profit at this time from the lessons it teaches. As we cannot trust to our armies (though they are acting splendidly) against such fearful odds, we must appeal to the God of Armies, who caused Gideon's 300 men to defeat the Midianites, 120,000 of which were slain. Trusting that others will take up the matter and appeal to the Government to set apart a special day for humiliation and prayer.

F. C. WILLIAMS.

More Keswick Epigrams.

(From "The Record.")

"Many experience what they cannot explain: perhaps some explain what they do not experience."—The Rev. W. Y. Fullerton.

"No man is lost because he fails, but men are lost because they do not make a new beginning."—The Rev. W. Y. Fullerton.

"The peril of the commonplace, which constitutes seven-eighths of human life, is that it makes us merely secular with spiritual tendencies."—The Rev. J. Stuart Holden.

"Struggling after holiness is not the same thing as holiness."—The Rev. Dr. Griffith Thomas.

"Holiness in the New Testament is not condition but position."—The Rev. Dr. Griffith Thomas.

"Some think justification is by faith, and holiness by fighting. Not so. They are both by faith."—The Rev. Dr. Griffith Thomas.

"Our money belongs to God, and we belong to God, and all our money is meant to be used by Him. God does not beg of us; He asks us to accept the privilege of meeting the need."—The Rev. W. Graham Scroggie.

"Christianity does not consist in our profession of Christ, but in our possession of Him. The world does not care about our profession, but it is helped by our possession."—The Rev. W. Graham Scroggie.

"Be careful for nothing; be prayerful for everything; be thankful for anything" (Phil. iv. 6).—The Rev. W. Graham Scroggie.

"Inspiration extends to form as well as to substance."—The Rev. Dr. Griffith Thomas.

"Christ is our sanctification. The Holy Spirit is not our sanctification, but our sanctifier."—The Rev. Evan Hopkins.

"In every other religion man is seeking God. In Christianity God is seeking man. Other religions are aspirations. Christianity is a revelation."—The Rev. Dr. Griffith Thomas.

"The real tragedy in the life of Lot lay in the loss of his influence."—The Rev. J. Stuart Holden.

"Failure has an educative value, though it is a very costly teacher."—The Rev. Charles Inwood.

"Keswick teaching is that men say of the blessing: 'I saw it; I tasted it; it was good. Won't you have some?'"—The Rev. Harrington C. Lees.

"The Christian is either the vindication or shame of Christ. And when the life contradicts the word the influence is gone."—The Rev. J. Stuart Holden.

"It is not enough to say we believe in Him as a Saviour; we must live or Him."—Prebendary Webb-Peploe.

"The small things of life, trifling uncertainties of speech, deviation from the high standard of truth, the actions when we are off our guard—these are the real things of life."—The Rev. J. Stuart Holden.

"It is God Who comes down. It is man who goes up."—The Rev. W. Graham Scroggie.

"There is no victory, no peace, no overcoming strength in self, and now we acknowledge that we have no might."—Dr. Alexander Smellie.

"As soon as we receive Jesus Christ, we become sanctified people, consecrated people, holy people."—The Rev. J. Russell Howden.

"A Christian on his knees is worth more than a philosopher on his tiptoe."—The Rev. Dr. Griffith Thomas.

The King of Nations.

Great King of nations, hear our prayer
While at Thy feet we fall,
And humbly with united cry
To Thee for mercy call:
The guilt is ours, but grace is Thine,
O turn us not away,
But hear us from Thy lofty throne,
And help us when we pray.

Our fathers' sins were manifold,
And ours no less we own,
Yet wondrously from age to age
Thy goodness has been shown;
When dangers, like a stormy sea,
Beset our country round,
To Thee we look'd, to Thee we cried,
And help in Thee was found.

With one consent we meekly bow
Beneath Thy chastening hand,
And, pouring forth confession meet,
Mourn with our mourning land;
With pitying eye behold our need,
As thus we lift our prayer;
Correct us with Thy judgments, Lord,
Then let Thy mercy spare.

—J. Hampden Gurney.

A SIGNPOST CURIOSITY.

A collector of unique inscriptions on signposts has found one on the highway near Bickton, in Devonshire, on which the condition of the roads is indicated by texts. It runs as follows:—

To Woodbury, Topsham, Exeter.
Her ways are ways of pleasantness, and all her paths are peace.
To Brixton, Ottery, Honiton.
Oh, hold up our goings in Thy paths, that our footsteps slip not.
To Otterton, Sidmouth, Culliton, A.D. 1743.
Oh, that our ways were made direct, that we might keep Thy statutes.
To Budleigh.
Make us to go in the paths of Thy commandments, for therein is our desire.

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HEADLEY'S JAM

Where shall Wisdom be Found?

From an Article on "The Modesty of the Bush," by the Rev. F. W. Boreham, in the "Australian Christian World."

It ever a man loved and understood Nature in all her moods and phases, that man was Richard Jefferies. He was quite easily the greatest of all our naturalists. Indeed, he became a kind of Nature-mystic, and heard voices in the woods which less sensitive ears would never have caught. Nobody ever doted on the witchery of wild life as he did. His books, now, happily, published in cheap and popular editions, have led us all to fall in love with the idyllic life of the countryside. He himself loved the rabbits and the pheasants so much that, even when he went out to shoot them, he had not the heart to pull the trigger. I suppose that there was scarcely a secret of wild life that he did not unravel. And yet, as Mr. Edward Thomas tells in his "Life," Jefferies was a freethinker. He hated the Churches, and regarded every steeple as a disfigurement of the landscape. He said that he loved to look upon the ocean because there were no spires there. Jefferies died young, as everybody knows. And as he lay dying, not yet forty years of age, he discovered that he must get behind and beyond the life of the holds in order to get to the real heart of things. During the last three months the Bible was his constant companion. "Three weeks before his death Mrs. Jefferies was reading to him from St. Luke's Gospel. Jefferies said: 'Those are the words of Jesus; they are true, and all philosophy is hollow.' Later still he said: 'I have done wrong, and thought wrong; it was my intellectual vanity.' Mrs. Jefferies told Mr. J. W. North that they spent much time in prayer together and in reading St. Luke. Almost his last intelligible words were: 'Yes, yes; that is so; help, Lord, for Jesus' sake.' Lying sleepless in the night the simple old faith came back to him, and he died listening with faith and love to the words of the old Book." It is evident that our most gentle and enlightened naturalist discovered after all that, although Nature had taught him very much, she had not taught him the very things that he most of all needed to know.

BEARING ONE ANOTHER'S BURDENS.

God has furnished us with constant occasions of bearing one another's burdens. For there is no man living without his failings; no man that is so happy as never to give offence; no man without his load of trouble; no man sufficient as never to need assistance; none so wise but the advice of others may, at some time or other, be useful for him; and, therefore, we should think ourselves under the strongest engagements to comfort and relieve, and instruct, and admonish, and bear with one another.

—Thomas A. Kempis.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Australian Board of Missions.

It has been decided to alter the date of the A. B. M. Sale in Sydney to Wednesday, September 23, and the Oxford Hall, Liverpool-street, has been engaged. All are asked to do their utmost to support the Missions in the face of other urgent claims.

For the first time the A. B. M. is arranging a Summer School. It will be held at Camden, New South Wales, by the kind invitation of Rev. Cecil and Mrs. King, from December 12 to 19. A prospectus will shortly be issued. As the number of members must be strictly limited, application for membership should be made as soon as possible to the A. B. M. office, 242 Pitt-street.

Address to Mr. R. Atkins.

The following address, contained in an illustrated album, has been presented to Mr. R. Atkins, Registrar of the Diocese of Sydney, by the Archbishop and members (clerical and lay) of the standing committee of the Diocese:—

To R. Atkins, Esq., Registrar, Diocese of Sydney.

Dear Mr. Atkins,—We, the Archbishop and Members (Clerical and Lay) of the Standing Committee of the Diocese, gladly avail ourselves of the opportunity of offering you our hearty congratulations and all good wishes on the completion of 60 years of service in the Diocesan Registry. During the whole of that period, extended in the good providence of God, to an unusual length, you have made yourself thoroughly acquainted with the constitutional government of the Church, enacted by the Synods—Diocesan, Provincial, and General; have acted in various capacities in the promotion of the work of the Diocese, and have always been ready to give Churchmen in this and other Dioceses the benefit of your knowledge, foresight, and practical experience. Diligence, tact, and sympathetic interest in the many and varied duties of your office have characterised your work. All this has been fully recognised by those with whom you have been brought in contact, and the Archbishop and Bishops of the Diocese have been foremost in acknowledging, in public and private, how much the Church is indebted to you. Our earnest prayer is that you may long be spared, and that our Heavenly Father may bless you with His perpetual benedictions.

Scriptures for the Troops.

Following the usual custom of the British and Foreign Bible Society, the committee in New South Wales has arranged that every soldier leaving the State shall receive, if he will accept it, a copy of the New Testament. The book is strongly bound, with limp covers, and good clear type, and bears the inscription: "Presented by the committee of the N.S.W. Auxiliary, British and Foreign Bible Society." The secretary expresses his appreciation of the kindly manner in which the work of distribution has been facilitated by the officers commanding the various brigades.

Burwood and Concord.

The new Church in the parish of St. Luke's, Burwood (at the corner of Parramatta and Concord Roads), will be dedicated by the Archbishop to-morrow (Saturday, September 12), at 3.30 p.m. The offertory will be for the Building and Furnishing Fund.

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EDITORIAL NOTES.

All literary matter, news, etc., should be addressed, "The Editor, 'The 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."

BUSINESS NOTES.

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The Church Record.

SEPTEMBER 11, 1914.

A TRUE ASCETICISM.

Christianity is a religion of principles, not of rules, of inward spirit rather than of outward discipline. The Lord Jesus and the first preachers of the Gospel always set forth great principles of living and left to believers themselves the application of these principles to their own lives.

One of the most striking characteristics of the life of Christ was the complete absence from it of that mechanical asceticism which was so normal in the life and teaching of the religionists of His day. We can discover no set of rules by which His own life was ordered, nor have we any hint that He gave such to His disciples. Although He often spent a whole night in communion with His Father, we can find no trace of the prescription of such an exercise for His followers.

No teacher gave stronger warning of the self-sacrifice demanded by Christian discipleship. To His own disciples over and over again the Lord Jesus taught that discipleship meant not ease, luxury, popularity, and worldly power, but persecution, want, hatred—a cross to be carried day by day in the following of His steps. But He never formulated any part of that cross for them; even the customary fasts enjoined by the Jewish teachers were not by Him enjoined on His disciples. Quite otherwise, Christ excused them on one noted occasion from such asceticism on the ground that His own presence with them would make such fasting unnatural. In doing so, however, He gave some clear indications of its true place in human life. "Days will come when the Bridegroom shall be taken from them, and then shall they fast in those days." The true asceticism was to be something not enjoined from without, but indicative of the spirit within—spontaneous and may we not say, natural. In illustration of this Christ rebuked the Scribes and Pharisees for the burdens they prescribed for others.

And yet Christianity is pre-eminently the religion of the cross—the cross not only of Christ's sacrifice, but also of that consecrated life which consists in the imitation of Christ—a cross for

patient bearing throughout the course of the Christian's earthly life.

Such a cross will be not self-made, for much as we may admire the earnestness of the medievalist with his hair shirt, or of the Indian Fakir on his spiky bed, we see no likeness in these to the cross of which the Master has spoken. Nor, again, is it a cross of mechanical rules prescribed for us from without. There are some teachers, for instance, who, judging from recent controversy, would have us think that there is some special merit or grace involved in an early Eucharist which will be absent from the evening celebration. They think that the Church would be right to restrain her children to the early hours of the day as an act of asceticism which would tend to cultivate their truer life. Surely such an idea is more in keeping with the mind of the Pharisee than of Christ.

The true asceticism for the Christian will be found in the patient treading, day by day, the path marked out by God. The Christian who earnestly seeks to follow the Christ will not need to look for crosses. The impact of his life upon a hostile world will provide for him the daily cross His Master referred to. The cross that Jesus carried will ever be the consecrating motive of his life, filling Him more and more with love to the Saviour Who redeemed him. And the gracious compulsion of that love of Christ, shed abroad in His heart by the Holy Spirit, will more and more issue forth in willing self-sacrifice to do the Master's will, whether that self-sacrifice show itself in the careful regulation of his life for that Master's service, or, and as well, in patient suffering and continuance in the work of the Lord.

The Church in Australasia (cont.)

Wollongong.

The children connected with the various Churches in the parish of St. Michaels, Wollongong, have been invited to take part in a Children's Gift Sunday, with the gratifying result that 177 gifts have been received. Half of the gifts will be sent to the girls and boys of the Blind School at Fochow, and half to the boys' school at Nairobi, East Africa, where a native boy is being supported by the parish of Wollongong.

Rose Bay and Vaucluse.

A meeting of ladies was held, on the invitation of Mrs. Macarthur Onslow, at "Rona," Bellevue Hill, to confer with the Churchwardens as to the financial condition of the parish, with a view of starting a forward movement. Colonel Macarthur Onslow took the chair, and the churchwardens gave a resume of the state of the finances. It was agreed that the stipend was most inadequate, and that steps should at once be taken to increase it, and generally to improve the financial position of the Church. A committee of ladies was appointed to visit the parishioners and put the matter before them.

Sir Oliver Lodge.

The Archbishop, in his letter in the "Sydney Diocesan Magazine," says: "One incident connected with the visit of the British Association was the presence of the world-famed scientist, Sir Oliver Lodge, in the Cathedral on Sunday evening, August 23, when he read the Lessons. He has a twofold connection with Australia, being the cousin of the Bishop of Newcastle, who was preaching at that service, and having been prepared for Confirmation by Bishop Moorhouse, when Vicar of St. Saviour's, Fitzroy Square, London. But it was a testimony, that will have wide indirect effect for such

a well-known scientist to stand up in the House of God and read the words of the revelation of God in His Bible with such evident sincerity of conviction."

The Synod.

The Diocesan Synod will meet on Monday, September 28. There will be a service in the Cathedral at 3.30 p.m., when the Synod Sermon will be preached by Rev. W. F. Wentworth Shields, M.A., Rector of St. James', Sydney. The Synod will assemble in the Chapter House at the close of the service.

Mission at Redfern.

A Parochial Mission is being conducted at St. Paul's, Redfern, this week, by Rev. G. H. Cranswick, The Acting Rector, Rev. H. J. Noble, has made careful preparation for the Mission, and, as we go to press, we learn that the congregations have been good, and there is much reason to believe that as the days go by, interest will deepen, and permanent spiritual results will follow.

Military Church Parade.

Last Sunday morning a Church Parade of the Expeditionary Force was held at Randwick. The Archbishop, assisted by the Bishop of Melanesia, conducted the service. Taking his text from Romans viii., 38, 39, "I am persuaded that neither death nor life shall be able to separate us from the love of God which is in Christ Jesus our Lord," the Archbishop said he chose that text because it was a strong one—one of the master texts of the Bible that had given men manhood and had turned out the sort of men that Lord Kitchener, in his message, said, all British soldiers ought to be. The strength of the British army lay in its treatment of each man as a responsible unit, and not merely as part of a great machine. The essential thing was for each man to be fitted to stand alone if need be. That had been the secret of Britain's success in the past, as it would be in the future. Australians were naturally gifted with a spirit of self-reliance. They were not going abroad for sentimental reasons, but in the cause of liberty. The battles yet to be fought in Europe were really in defence of our own hearths and homes. Weariness might often take away the edge from courage, and sickness and other things might undermine their resolutions. They needed something permanent, and his text supplied it. They must have a conviction of the love of God. He urged the duty of prayer. That would make them humane and merciful in strength, doing nothing cruel or unjust. It would also make them patient in the privations of the campaign, and would give them courage to face death itself.

The force's regimental band played the hymns, which included, "O God, Our Help in Ages Past," and "Onward, Christian Soldiers."

Diocesan Boundaries.

At the last Session of the Provincial Synod a resolution was passed asking the House of Bishops to appoint a Committee to consider with them the whole subject of Diocesan Boundaries. The Conference will be held at the Sydney Diocesan Registry, George Street, on Monday, 21st instant, at 3.15 p.m.

The members of the Conference, in addition to the Archbishop and Bishops, will be:—Sydney: Archdeacon D'Arcy-Irvine, Mr. E. W. Molesworth. Newcastle: Archdeacon Regg and the Registrar. Goulburn: Archdeacon Bartlett, Mr. A. M. Betts, Mr. C. Hardy. Armidale: Canon Villiers Reid, Mr. C. R. Blaxland. Bathurst: Canon Forster, Mr. C. L. Kendall. Grafton: Rev. E. H. Shaw, Mr. H. Minton Taylor.

The names of the Riverina Representatives have not yet been received.

GOULBURN.

The Bishop.

We are glad to report that the Bishop is making favourable progress, though he is not allowed to transact any business as yet.

COOTAMUNDRA.

The recently organised branch of the C.E.M.S. has already given evidence of its existence and usefulness. The members organised a working bee, and made kneelers for all the pews in the Parish Church. At their inaugural meeting a number of the Wagga branch attended and assisted in the organisation of the branch.

GRAFTON.

From Our Own Correspondent.

Archdeaconry of Lismore.

The present European conflict is stirring all hearts. In Mullumbimby a large congregation assembled at St. John's Church for an Intercession Service. Special prayers were offered, and appropriate hymns sung. The Vicar took for his text Psalm 84: 11. "The Lord God is a Sun and a Shield to them that live a godly life." In speaking to the latter portion of the text, he urged the necessity of home discipline as beneficial to Australian life, and the welfare of the nation.

On August 21 the School of Arts was crowded to excess for a United Service of Intercession, presided over by the Rector, Rev. H. J. Velvin. All the ministers took part, the address being given by Rev. D. McLennan, Presbyterian Minister.

Similar services on a large scale have taken place at Lismore, in the various Churches alternately. There was an offertory of £10 for the Patriotic Fund.

Rev. P. J. Bazeley has just commenced his tour in the Lismore Archdeaconry, and on Friday, September 4, St. Clement's, Billinudgel, was crowded to hear him, mainly on the work in Africa, and the menace of the Moslem power. Much interest was aroused.

VICTORIA.

MELBOURNE.

From Our Own Correspondent.

The New Dean of Melbourne.

The choice of St. Paul's Cathedral Chapter has fallen upon Canon Godby, at present locum tenens of St. John's, Toorak, and Examining Chaplain to the Archbishop of Melbourne. Dean Godby was ordained priest in 1876 by the Bishop of Lincoln, having been a scholar of Magdalen College, Cambridge. His first charge was at Seymour, but during the last thirty years of his active ministry (from 1880 to 1910) he was Vicar of St. George's, Malvern. The severe illness he passed through at the time of his retirement has impaired his physical strength, but his mental activity was never stronger, and of late years Canon Godby has exerted a most potent spiritual influence in the Diocese, and he is still the powerful force he has always been in Synod.

The appointment will give sincere satisfaction to Churchmen of all schools of thought. They will feel that whether they are in agreement with the new Dean or not, they all may look to him for spiritual guidance and inspiration. Age has only brought to him the maturity of his powers and the widening of his sympathies. As a preacher, Dean Godby holds a unique place among Anglicans in Melbourne. He has the vision of a prophet, and the fervency of an evangelist. Men feel as they hear him from his chair in the chancel, or leaning on the pulpit rail, that they are listening to one who has a vision of unseen realities, and is in dead earnest about their spiritual welfare.

The Deanery of Melbourne is shorn of most of the functions belonging to a Dean. The Archbishop is in fact the Dean of St. Paul's. But one bearing such a high title may exercise a great influence for the good of the Church. We congratulate Dean Godby, feeling that the Church will benefit by his acceptance of the honour conferred upon him.

The Diocesan Deaconess' Mission.

The Diocesan Mission to the streets and lanes has issued its 28th annual report, which is very attractively got up, showing pictures of the fine Mission House in Spring-street, the spacious buildings of the House of Mercy at Cheltenham, the Children's Home at Brighton, and St. George's Intermediate Hospital at Kew. Sister Esther is to be congratulated on the building up of these splendid properties, and on the good work being done in the many activities under the care of the Sisters. A perusal of the report shows that a large amount has been given by Church people to the various enterprises. It is to be regretted that the Sisters are wedded to an extreme type of Anglicanism—unfortunately for them, as well as the Church, for the noble work they have undertaken is thereby deprived of the support of many in this Diocese, who, while admiring the work done, are out of sym-

pathy with the religious teaching and methods of the Sisters.

The Broadmeadows Camp.

The Y.M.C.A. has been doing yeoman service for the trainees in camp by providing marquees for recreation and meetings. But the work needs supplementing, and the Archbishop in Council feel that the Church of England should not lag behind in making provision for the spiritual and social needs of our soldiers. It has been decided to spend at least £150 in providing a large tent. St. Stephen's Church, Richmond, has generously come forward with the offer of the seats required. Rev. E. W. R. Newton has been doing splendid service among the men, as a Church of England Chaplain. He is finding the strain of this addition to his parochial duties too great, and it is intended to appoint a clergyman to give his whole attention to the chaplaincy work. Crowds are visiting the camp, especially on Sundays. Some of the suburban Churches are feeling the effects in depleted congregations. Churchmen should not make the duty of visiting friends in camp a substitute for public worship.

Home Mission Fund.

The Bishop of Melbourne's Fund is not receiving the support it deserves this year. The appeal of the Patriotic Funds may be partly responsible for a falling off in the support accorded to the B.M.F., and the Diocesan Festival. A strong effort is to be made to obtain the funds so urgently needed for work in city and country.

St. Barnabas, South Melbourne.

The fine Parish Hall erected during Rev. G. E. Lamble's incumbency about two and a half years ago, cost about £1,500. It has been declared free of debt, a fine record for a poor parish. Next Wednesday a Thanksgiving Service is to be held, followed by a public meeting at which Rev. G. E. Lamble is to preside.

Synod.

The Archbishop has been advised by his Council to postpone the holding of Synod owing to the present unsettled condition of the public mind. The Archbishop's decision will be available with much interest, in view of several important debates projected, and the election of a new Canon to take Dean Godby's place.

St. Stephen's, Richmond.

Last Monday week a Confirmation was held at St. Stephen's, Richmond, when 56 candidates were presented. There were 13 adult baptisms in preparation for the Confirmation. There were over 200 communicants at the first Communion on the following Sunday. The ladies of St. Stephen's have been busy making garments for the troops. Valuable donations of goods have been received towards this object.

Last Monday Rev. G. E. Lamble officiated at the funeral of Mr. J. B. Fenton, a godly, earnest Churchman and an accomplished musician, who, for many years past has been organist of St. Stephen's Church. Mr. Fenton was formerly organist at the Cathedral of Shanghai, China.

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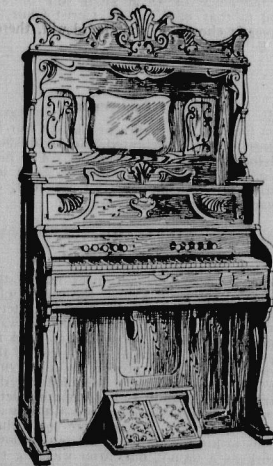
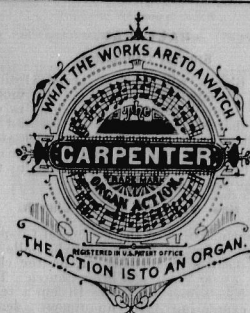
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Bibles for Troops.

When the Victorian section of the Australian Expeditionary Force went into camp, the Victorian Auxiliary of the British and Foreign Bible Society, through Mr. F. G. Barley, the secretary, wrote to Brigadier General W. T. Bridges offering to supply the members of the contingent each with a small edition of the New Testament. In reply, Mr. Barley has received a letter from the minister gratefully accepting the offer of the society. It is estimated that



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Sunday School Association.

The Sunday School Association had a great demonstration at its Annual Meeting in the Chapter House, on Monday, August 31, the Archbishop presiding. Rev. Roscoe Wilson, who has just been appointed Director of Education, and the Sunday School teachers were entertained at tea. There is every token of a great forward movement in the Sunday School work of the Diocese.

BALLARAT.

Special Ordination.

The Bishop will hold a special Ordination in Bishopscourt Chapel on the morning of Sunday, October 4, when it is expected that Messrs. Harold Davies and R. E. Walker, both of St. Aidan's Theological College, will be admitted to the Diaconate. These two gentlemen are proceeding to the University of Durham.

A New Vicar for Christ Church.

A joint meeting of the Cathedral Chapter and the Vestry of Christ Church, Ballarat, will be held on September 24, for the election of a new Vicar of Christ Church. The Vestry have conveyed to the Bishop a resolution expressing their unanimous desire that the office of Dean shall still be attached to that of Vicar of Christ Church. Whoever is chosen by the Board will, therefore, be Dean of Ballarat.

BENDIGO.

Jubilee at Castlemaine.

Last Sunday the Jubilee of Christ Church, Castlemaine, was celebrated, the Archbishop of Melbourne being the preacher. The history of the Castlemaine Church is an interesting one, as the district was one of the earliest goldfields in the State.

GIPPSLAND.

The Navvies at Orbost.

Some interesting experiences fell to the lot of the Rev. F. J. Evans, the young missionary, who has just completed a term among the navvies on the Orbost railway. In his tent he had a harmonium, and he was not a little surprised when one of the navvies showed great proficiency in playing upon it. He was soon installed as the organist of the camp, and it came out later on that he had been a leading Church organist at Ballarat. There were some fluctuations in his life until he had settled down to work as a navvy, but, after wielding the pick and shovel all day, he found no difficulty in charming his fellow workers by his skill as a musician.

QUEENSLAND.

BRISBANE.

From Our Own Correspondent.

C.E.M.S.

A proposal is on foot to establish a Church of England Men's Club in Brisbane. The idea originated with the Federation of the Church of England Men's Society branches, but it is intended to include all male members of the Church. Centrally situated premises which can be utilised for billiard-room, reading-room, etc., are under offer to the committee. A concert in aid of the initial expenses of the club will be held shortly.

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The late Rev. W. Osborne Lilley.

Rev. W. Osborne Lilley, a well-known retired Methodist Minister, recently passed away, suddenly. Mr. Lilley was an honoured figure in our midst. He had the respect and regard of all his brother ministers, always ready to be of service in helping in the various Christian Churches. He was also the Brisbane representative of the "Australian Christian World," and his clever pen was always kindly used—his gifts were of no mean order. At his funeral every denomination was represented, and a memorial service will be held this week in the Albert Street Church, when the leading ministers will take part. Our sincere sympathy is with the bereaved.

ROCKHAMPTON.

Underpaid Clergy.

The Bishop, writing in the "Church Gazette," says that the average income of the clergy in his Diocese, including grants, works out at £158 apiece, and that there is a danger that married clergy may be prevented from living and working in the Diocese. This, he says, would be wholly disastrous. He urges that greater efforts should be made to strengthen the Home Mission Fund.

Memorial to Bishop Dawes.

Steps are being taken to erect three centre windows in the Cathedral, to the memory of the late Bishop Dawes, and it is hoped that the work will be completed by October 18, the Dedication Festival of the Cathedral Church.

NORTH QUEENSLAND.

The Evils of Gambling.

During the recent meeting of Synod, says the "Northern Churchman," the question of gambling was raised, and the Bishop uttered some stirring words. He said he felt sure that every member of the Synod was convinced that every kind of gambling for Church purposes was absolutely wrong. He did not think that any of them could with good consciences indulge in gambling for any purposes. He felt that it was a worse form of vice than drunkenness. Lads of 14 or 15, with every prospect of becoming useful citizens, had in the course of two or three years been turned into cunning, crafty little devils owing to their minds becoming infected with this vice, and they never recovered those generous impulses which belonged to youths by nature. Although many arguments were brought forward to say that there was no harm in small methods of gambling, it was these small beginnings that laid their perverse influences in youth. Anything more miserable than the case of those boys whose lives had been blasted by these influences he could not conceive. He had again and again visited men in prison who said they hated the vice, but it had such a grasp upon them they could not shake it off. He felt that anybody who called himself a Christian could not indulge in it. He believed it was absolutely wrong and contrary to the Christian conscience; and as to its being used as a means of raising money for the Holy Church, it was unthinkable. He had known instances where boys and girls had got their desire for gambling at bazaars—he was not going to say in which branch of the Catholic Church—and these seeds had never been uprooted. He wished finally to express his utter detestation of such unworthy methods of raising money for Church purposes.

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Baptism of Kanakas.

During the last two months 14 Kanakas have been baptised at Mackay, and it is not probable that there are a dozen heathen left there now. Nor is the Christianity formal! These people live seven miles from the Parish Church, yet are regular communicants, and by their attendance and devout behaviour shame many of their white brethren.

SOUTH AUSTRALIA.

ADELAIDE.

From Our Own Correspondent.

Synod.

The Synod of the Diocese of Adelaide met in Holy Trinity Hall, North Terrace. The Bishop's Pastoral Address was delivered in the forenoon of the opening day, in the Cathedral. The theme of the Bishop's Pastoral Address was particularly appropriate, "The relation of the Church to the modern State." The Bishop made a strong appeal for religious faith, as the only true and lasting foundation for national stability and righteousness. He pleaded for the introduction of Religious Instruction into the day schools. The address was very favourably reviewed in the daily press.

Clergy Superannuation.

Two measures of great interest were before Synod. The first, a measure for the establishment of a Clergy Superannuation Fund, was in charge of the Rev. E. H. Bleby and Mr. F. Stevens. Opposition was met from three quarters. There was a strong request made for an authoritative actuarial report on the financial soundness of the measure. Several, (chiefly Churchwardens) objected to the parochial assessment, which the measure authorised for the subsidising of the fund, and a third attack was made by members of the old Clergy Annuity Fund. In spite of all opposition, the measure was finally allowed to pass.

The New Diocese.

It was also the privilege of this Synod to adopt a measure for the formation of a Diocese for the North. This measure was in the charge of Mr. G. W. Halcombe and the Rev. W. G. M. Murphy. There were two outstanding points of interest here, the name to be given to the new Diocese, and the method of electing the first Bishop.

Naming the Baby.

On the first day names were proposed, but after discussion, the matter was adjourned. On the second day the names of Petersburg, Frome, and Flinders were rejected, the latter name by a narrow majority. On the third day Archdeacon Bussell suggested the name of Willochra, and this was carried unanimously. Willochra is a native name, said to be derived from two native words, willa green and ochra bush, and is the name given to certain green shoots that spring up on the banks of the Willochra after flood. Willochra is the name of a stream in the new Diocese, and of the plain through which it flows; there is also a small township of that name. So far as the members of Synod knew, there is no other place in Australia, and presumably in the world, of that name. In pronunciation, the accent falls on the second syllable and the "ch" is pronounced hard. Canon

Andrews amused Synod by telling of a very old Churchman who had confirmed the suitability of the name, for the reason that Bishop Short and he had once, in the long ago, been "locked up" there by the floods, and unable for some time to get out.

The New Bishop.

The election of the new Bishop was left to the Synod representatives (clergy and laity) from the new Diocese, together with eight elected members from the Diocese of Adelaide (four clerical and four lay). The Bishop of Adelaide to preside at all meetings for the election. Eyres Peninsula will be given into the charge of the new Bishop, but does not become an integral and permanent part of the new Diocese. The object being to create a third Diocese there as soon as may be possible. When that is done, it will be possible to make South Australia an Ecclesiastical province.

Liquor Bars.

A referendum has been promised for the next State elections on the question of the earlier closing of liquor bars. This was probably what prompted the motion brought before Synod favouring the closing of bars at 6 p.m. Synod, after a warm debate, adopted a motion in favour of closing "not later than 9 p.m." and "delaying the opening of bars till 9 a.m."

Ritualism.

In Synod, 1912, a resolution was adopted after a long debate on ritualism, that no change should be made in the ornaments of any Church or minister without the consent of the Vestry of that Church and the sanction of the Bishop. It appears that by some clergy this rule has not been observed. Colonel Castine sought to bring in the following motion with the evident object of checking the spread of ritualism by the younger clergy.

"That it is desirable in order to uphold and maintain, not only the dignity of this Synod, but the vital principles of its compact, that its resolutions should be observed and obeyed, and notably with respect to a resolution carried on the 3rd of September, 1912, relating to Ornaments of the Church and Minister."

This was moved by Mr. C. J. Saunders for Colonel Castine, and seconded by Mr. J. C. B. Moncrieff (the Chief Engineer for Railways in S.A.), but was received by much talking and levity. Immediately Mr. Moncrieff, sat down, Mr. Chapman (Secretary of the S.A. Brewing Company) moved that Synod proceed to the next business. This was overwhelmingly carried on the voices.

Inter-Diocesan Superannuation Provision.

On the motion of Mr. F. Stevens and the Rev. D. J. Knox, Synod approved of provision being made regarding superannuation for any clergymen coming from any other Australian Diocese if the said Diocese promised to act reciprocally.

TASMANIA.

From Our Own Correspondent.

Appointments.

The administrator has appointed the Rev. W. G. Thomas, Th.L., to be Rural Dean of the West Coast. We also hear with pleasure of the appointment of the Rev. A. R. Raymond, Vicar of Wonthaggi, and Rural Dean of South Gippsland, to the cure of Ross.

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The Bishop's Engagements.

The initial engagements of our new Bishop have already been announced in these columns, and now further details are published. Some of the more important are as follows:—On the Bishop's first Sunday here he will preach at the Cathedral in the morning, and St. George's (this Parish Church) in the evening. The next Sunday Dr. Stephen goes to Launceston and preaches at all three churches, St. John's, 11 a.m., St. Paul's (to men), 3 p.m., Holy Trinity, 7 p.m. After visiting many country centres during the week, the next Sunday the Bishop preaches at Holy Trinity, Hobart, in the morning, and at St. John the Baptist in the evening.

We all wish him God speed in his work in our midst.

NEW ZEALAND.

Bible in State Schools League.

Canon Garland, "in view of the present crisis by which the existence of the Empire is challenged, and by which political and national life are being dislocated," has requested that for the present the Referendum Bill may be withdrawn, as the league is unwilling at the present juncture to proceed with a measure which is of a controversial nature. He says, in a letter which has been published:

"We shall therefore suspend—for the time being—any appeal to the people which might distract their attention from the urgent call of Imperial duty, while at the same time remaining prepared to resume our campaign for the children at the earliest opportunity."

Meanwhile we are ready to place at the disposal of the Government the whole of our organisation if any way should open by which we may render service."

Patriotic Fund.

Canon Garland, on behalf of the Bible in State Schools League, has offered £1,000 to the Government, to be used for the equipment of the two field ambulances which will accompany the expeditionary force, and says that he feels sure that the members of the League will endorse his offer by contributing this sum, and speedily.

Marsden Centenary Fund.

The Executive Committee of the Marsden Centenary Celebration Commission unanimously decided that in view of the needs of the Empire at the present crisis, the raising of the Marsden Centenary Fund be for the present postponed, and also that, subject to the consent of the guarantors, the services of the Rev. P. W. Clarkson, organising secretary of the Marsden Centenary Fund, be offered to the Mayor of Auckland for work in connection with the Patriotic Fund. In addition to this, the Bishop of Auckland has offered to the Mayor, for work in connection with the same fund, the services of the Executive Committee and also of the General Secretary, the Rev. W. H. Wilson.

AUCKLAND.

Organiser for Mothers' Union.

Miss Griffin, who for several years has been in charge of the Maori Mission House at Whakarewarewa as a voluntary worker, has been appointed by the Bishop as Diocesan Organiser for the Mothers' Union. Miss Griffin is a trained nurse and Mission worker, and will be of great assistance to the progress of the work in the Diocese. She will reside at Ellerslie, and parishes requiring her services will be responsible for her travelling expenses.

The Bystander.

AS OTHERS SEE US.

It was Robert Burns who suggested how advantageous it would be if we could look at ourselves from the point of view of other people:—

"Oh, wad some power the giftie gie us,
To see oursel's as others see us."

For individual men and women the process is not easy, because, except under the pressure of strong feeling, people are too polite to tell us all that they are thinking. But with a newspaper things are different; it is not supposed to have any feelings to be hurt, and everybody considers himself at liberty to freely criticise it. This is as it should be, and all reasonable criticism is valuable, if taken in good part, and carefully weighed and considered.

Criticism of "The Church Record."

The above is by way of preamble. Month by month I read many papers, and among them the "Newcastle Churchman," which differs from many diocesan papers in having a style which is both original and breezy. In its September issue it has a short article headed, "Our Contemporaries," in which it comments on some Australian Church papers. When it comes to the "Church Record" we find some words of kindly appreciation:—

"The Church Record" contains some very good stuff, noticeably an article on the visit of the British Association."

It then continues:—

"But it is a pity that the trite old controversy between 'High' and 'Evangelical' Churchmanship should be so accentuated in its pages. For instance, when we read the article on the A.B.M. ideal, giving reasons why the C.M.A. and the A.B.M. should not unite for common Missionary Work, and expressing the fear that it would be the case of 'the young lady of Riga, who went for a ride on a tiger.' We rub our eyes and wonder if we are back in the middle of the last century, when high and low were at war, and the C.E.M.S. and other agencies had not been started to prove that the differences were more of terms than of facts, and that all could unite within the unity of the Church for common action."

Is the Criticism Just?

Now I am deeply interested in the "Church Record," and identify myself with its policy. Having read the words of the "Newcastle Churchman," I asked myself "Is the criticism just?" and after careful consideration answered emphatically, "No." The allusion to the young lady and the tiger is not a quotation from the "Church Record," as some might suppose, but is brought forward by the "Newcastle Churchman." I remember reading it first many years ago in a sermon of Dean Farrar's on Temperance, and it then read as follows:—

"There was a young lady of Niger,
Who went for a ride on a tiger;
They came back from that ride, with the lady inside,
And a smile on the face of the tiger."

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The thought is the same as was expressed by a speaker at the Brisbane Church Congress on the same subject of amalgamating A.B.M. and C.M.A. He said it reminded him of a shipwrecked sailor, swimming for his life, to whom a shark issued a cordial invitation to "come in out of the wet." He told me afterwards it was only a joke. I said that "it was a very pointed joke."

I do not adopt the "tiger" or "shark" allusions as my own. Even when thus spoken in jest such phrases are apt to engender bitterness, and I, like the "Church Record," while not hesitating to speak what I believe to be the truth, desire to avoid any cause of bitterness.

The Accentuation of Controversy.

The definite charge which the "Newcastle Churchman" makes against the "Church Record" is that the "controversy between High and Evangelical Churchmanship should be so accentuated in its pages," giving as an illustration the note on the "A.B.M. Ideal," in which reasons were advanced why C.M.A. could not at present unite with A.B.M.

That note was a reply to the excellent paper of Rev. J. Jones, read before the Brisbane Church Congress, and reprinted in the "A.B.M. Review." He pleaded with much force for a united front. "The Church Record" though much desiring unity, showed that vital principles rendered any amalgamation for the present impossible.

It seems to be forgotten that men like Cranmer, Ridley, and Latimer, were content to die a death of agony rather than accept views of Holy Communion, and other doctrines, which are taught by a large section of Anglican Clergy in the twentieth century. Evangelicals now feel just as strongly on these and other kindred subjects, as did our reformers. We feel it is our duty to advance by every lawful means in our power the cause of Evangelical Truth within the Church of England, and throughout the world.

The Other Side.

In claiming this right for Evangelicals to advance their cause by all legitimate means, we do not deny the same right to others. For instance the "Newcastle Churchman" does not hesi-

tate to advance its principles, and to condemn teaching which it believes to be false. In the very article from which we have quoted we find the following words:—concerning another Church paper:

"We specially commend to our readers a letter denouncing Evening Communion by the Bishop of Christchurch."

If Bishops denounce the practice of celebrating the Holy Communion at the time when our Lord instituted it, and Church papers commend his denunciation, we fail to see why the "Church Record" should not have a right to express its convictions with equal plainness, especially when they agree more closely with Holy Scripture than the views to which they are opposed.

Possibilities of Union.

Personally I welcome every step towards unity, but it cannot come by the way of compromise. The Bishop of Newcastle, in his interesting address to the Sydney clergy recently on the "Influences in a Diocese which make for Unity," said many good things with which all agreed, but when he implied that our differences were not really vital but could be harmonised, I had to differ from him. The differences are not "more of terms than of facts." It is true that all schools of thought have much in common, but our differences are vital, else they ought not to keep us apart for a single day.

Much can be done by way of co-operation. The C.E.M.S. to which the "Newcastle Churchman" alludes is a glorious instance. But the C.E.M.S. is an institution which works by parochial branches, like the G.F.S. Each branch can carry out its work on its own lines, and all branches can work together for common ends about which all are agreed. It is quite different with Missions, which send the Gospel to the non-Christian world. The quality of the message is at stake. It is the duty of all to see that the message is, so far as they are able to guarantee it, "the faith once delivered to the saints," in its simplicity and purity.

F.L.A.

LOST WARMTH.

A clergyman secretly sorrowed over the defection of a member of his congregation, who, from being a regular attendant at Church, had become a regular absentee.

After waiting many weeks, in the hope that the man of many prayers would return, he went to his house, and found him sitting in the study beside a glowing fire. Somewhat startled by the Vicar's arrival, the man hastily placed a chair for his visitor, and then waited with a sullen air for the anticipated words of rebuke.

But then, when silence seldom makes a quarrel, whereas speech often may, instead, drawing up his chair to the fire, he quietly took the tongs, lifted a ruddy coal from the midst of the flames, and then laid it down upon the hearthstone, while both men breathlessly watched the red glow slowly change to blackness, until the last spark of light had died away.

Then it was the absentee who opened his lips to say, "You need not utter a word, sir. I will be in my place at Church next Sunday."—"Home Words."

The great, grim Dreadnought cleft the wave,
The people cheered like fun,
The good old Jack flew from the peak,
The warship fired a gun.
While Austral's fate is on the seas
Her health will be secure
If she builds bulwarks round her hearths
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Young People's Corner.

A Boy's Consecration Hymn.

Just as I am, Thine own to be,
Friend of the young, Who lovest me,
To consecrate myself to Thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve, and no delay—
With all my heart, I come.

I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might—
Therefore to Thee I come.

Just as I am, young, strong, and free,
To be the best that I can be,
For truth, and righteousness, and Thee,
Lord of my life, I come.

With many dreams of fame and gold,
Success and joy to make me bold;
But, dearer still—my faith to hold
For my whole life—I come.

And for Thy sake to win renown,
And then to take the victor's crown,
And at Thy feet to lay it down,
O Master, Lord, I come.

—“Home Words.”

Richard and the Red Bird.

“Pshaw girls are so foolish!” exclaimed Richard. “They cry about such silly things! Boys are brave. They don't cry over everything.”

“But you won't throw at that pretty red bird again, will you, Richard?” pleaded Leona.

“Now, Leona, you'll always be silly, I suppose. All boys throw at birds. I never hit one yet, but I'm learning to throw straighter every day, and one of these times I'll get Mr. Red Bird.”

“Oh, Richard, don't try! I wouldn't hurt a bird for anything. If you do, you'll be sorry afterwards.”

“Sorry! Sorry about a bird! Why, I'd be proud to be able to throw a stone—Zipp!—and bring a bird down out of that tree.”

They walked on into the house. “It isn't brave to throw at birds, is it, mother?” asked Leona.

“No, indeed!” said mother.

“They're good for nothing, and some of them do lots of harm,” argued Richard.

“A great many birds are very useful—perhaps a few do some damage,” replied mother, going to answer the door-bell and promptly forgetting about the birds.

Leona went upstairs, and Richard stood at the window and looked out into the backyard. Suddenly he exclaimed, “There's a red bird this minute in the tree. I'll just see how straight I can throw. Mother is in the parlour, and Leona is playing with her dolls.”

He opened the door softly and crept cautiously down the path to the tree. Stopping carefully, he picked up a stone that was just right. Backing away a little, he watched the bird flitting around through the branches until it finally rested on a limb just at the right angle for Richard's aim. He threw the stone and then a little crimson feathered body fell at his feet. A quick gasp, a flutter of the wings, the eyes closed and the bird lay quiet.

Richard gazed at the limp little form lying at his feet. He had no idea it would be like that. He had expected to feel brave and grand. He had expected he would throw back his head and laugh. But he did not feel at all brave, neither did he laugh.

“Maybe it isn't dead,” he trembled, stooping down. But he could not make himself touch the poor bird. Finally he went into the kitchen and crept up the backstairs to his room.

After a long, long while mother called, “Come to supper, Richard.”

After five minutes she called, again, louder, “Come to supper, Richard.”

“I—I'm not hungry, mother. I don't want any supper.”

“Why, Richard, are you sick?” asked mother, anxiously.

“N—no. I—I'm busy, that's all. Don't wait for me.”

Mother wondered what could have happened to her boy's appetite. After she had eaten her supper she went upstairs. He was sitting by the table, with his head in his hands.

“Why, Richard, what in the world is the trouble? What has happened?”

Richard shook his head. The tears were rolling down his cheeks. “N—nothing,” he sobbed. The more he thought of that little bunch of red feathers out under the tree, the more awful it seemed.

“Did you hurt yourself?”

Another sob and shake of his head.

“Well, my boy, what is it, then? What can be the matter? Does your head ache?” she went on, putting her hand on his forehead. “You haven't any fever.”

Richard took his mother's hand and led her downstairs, out of the door, and down along the path. There was the bird stretched out and motionless. He pointed to the tiny body.

—Exchange.

The Temple of the Lord's Prayer.

One of the most interesting and certainly the most beautiful house of prayer in the world is the Little Temple of the Lord's Prayer, away in the Holy Land. It is erected on the spot where it is supposed Jesus, when He was here on earth, taught His prayer to the twelve disciples. You all know that prayer, and I hope, say it at your bedside every day. This little temple is of pure white marble, built with simple, straight lines, although different from the showy way in which most buildings are put up and adorned in Eastern lands. The only decoration on this lovely little place is the carving on the walls, of the prayer, beginning “Our Father, which art in heaven.” It is carved there in that little, white temple in every known language there is in the world!—“Presbyterian Examiner.”

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THE KING'S SERVICE.

A touching story is told of Queen Victoria during the days of the Boer war. One of the first parties of wounded soldiers had returned home, and some of them were receiving attention at Osborne, where the Queen's own house had been turned into a military hospital. One day she visited these wounded men. As she drew near the bedside of one man whose body had been horribly mutilated by the weapons of the enemy, the Queen was moved to tears. When she could trust herself to speak she said to him: “Thank you so much for all that you have suffered for me.” What wounds have we suffered in the service of Jesus, our King? A little inconvenience or discomfort? A little ridicule or persecution? What will these things seem when we hear Him say: “Thank you so much for all that you have suffered for Me?” The last two words are the words that count in the gracious commendation—“for Me.” They mean this, if they mean anything at all, that the secret of joy in a partnership in Christ's sufferings is personal devotion to Himself. Loyalty is the child of Love. Do I love my Lord?

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—Phillip Brooks.

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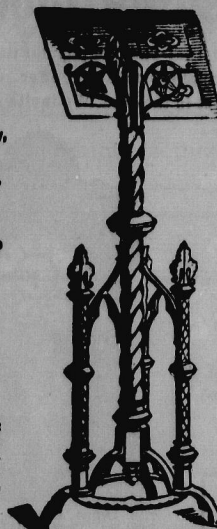
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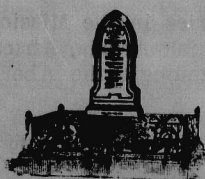
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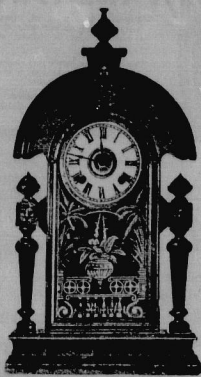
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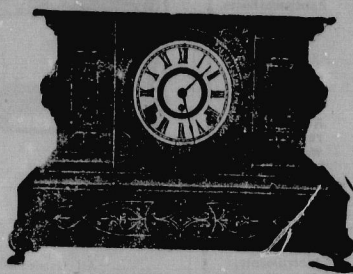


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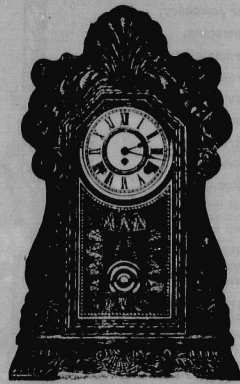


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Current Topics.

"God's Keeping" is the subject for the Fifteenth Sunday after Trinity. The Gospel (St. Matt. vi. 24-33) teaches us that if we earnestly try to serve God, He will provide all things necessary for our bodily life. "Seek ye first

the kingdom of God and His righteousness, and all these things shall be added unto you." We are not to be over-anxious about earthly things, but simply to do our duty, and put forth our efforts, leaving results to God. "For your Heavenly Father knoweth that ye have need of all these things." In the Epistle (Gal. vi. 11-18) St. Paul shows the frailty of the natural man, and his need of new life and power. "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." There is only one thing to which a Christian can trust for safety amid the changes and chances of life, and that is "the cross of our Lord Jesus Christ." In the Collect we pray that God will keep His Church with His perpetual mercy, and because without Him the frailty of man cannot but fail, we ask that we may by His help be kept from "all things hurtful," and led to "all things profitable to our salvation."

It is easy to point out the national sins of the British Race, and to indicate the signs of decadence which deserve the chastisement of God. There is much truth in such statements, which should keep us from pride, and lead us to humble ourselves before the Lord. But there is another side to the question. With all her faults Britain has established a type of administration throughout her Empire which is based on the righteousness which alone exalteth a nation, and among other results produced by the present calamitous war, this fact is becoming clearly visible to the whole world.

The great Indian Empire, since the Imperial Government took over its administration from the East India Company after the Mutiny, has been ruled, not for the benefit of Britain, but for the welfare of the Indian people. India has been most fortunate in the men who have been sent by Britain to carry out the plans and details of government. Men whose word is their bond, who have won the confidence of the Indians by their sterling qualities, have established a noble tradition both in the civil and military services. The country has been developed, railways

extended, irrigation works constructed, and the people are being educated.

In times of peace there were evidences of unrest. The Indians have claimed the right of British subjects to grumble, and they have grumbled considerably. But when the Empire is at war, we see a wonderful tribute paid by the Indians to the quality of British administration. Now is the opportunity for rebellion, revolt, and mutiny, when the Empire is engaged in a life and death struggle for existence. But instead of that we find 700 Indian rulers offering their services and resources to maintain the Empire, and the list of Maharajahs accompanying the Indian troops is a unique testimony to the glorious results of British Rule. We emphatically endorse the words of Lord Curzon, who said that the Indians were going to the front because the Empire stood "for justice, uprightness, mercy, and truth." We thank God that this is the ideal of our Empire. Where we fall short of that ideal it is for the Christian Church to do her utmost to so permeate our National Life with Christian principles that faults may be remedied and every effort put forth to raise the standard of British administration until it more and more approximates to the teaching of our Lord and Saviour Jesus Christ.

Next Monday (St. Matthew's Day, September 21) Dr. Stephen will be consecrated in St. Andrew's

Cathedral, Sydney, to be Bishop of Tasmania. Dr. Stephen will be a notable addition to the Australian Bench of Bishops. He is

a ripe scholar, and a clear thinker, and has in a very marked degree the faculty of expressing his thoughts, even on the deepest subjects with remarkable lucidity. His Churchmanship is not of the same type as our own, but he is eminently fair-minded, always ready to listen with patience to the arguments which may be adduced on either side. We are sure that the clergy in Tasmania, of all schools of thought, will find in him a Father-in-God, ready to sympathise with them and help them in all their trials and perplexities, and appreciating earnest work wherever it is being carried on. Last but not least, Dr. Stephen is a spiritual force, and will seek by every means within his power to deepen the spiritual life of the Church. Let us not fail to remember the new Bishop in our prayers.

We said in our last issue that we had no doubt as to the final result of the war. Britain is fighting for the cause of liberty against oppression, and we humbly claim from

God a triumph for the principles of liberty. As we go to press we hear of victory for the allied forces in France and Belgium. The end is not yet, but it is coming into view. We trust it may soon arrive, so that abiding peace may be established throughout the world.

But while victory may be given to our armies and navies, it will be obtained at a terrible cost. The cost in money is tremendous, reaching, we believe, some millions of pounds per day. But that is as nothing when compared with the cost in human suffering, and the loss of human life. We think of the devastated towns and villages of Belgium with their homeless people, and of the brave soldiers slain by thousands on the battle field. And last week we, in Australia, felt that this aspect of the war had come very near to us when the first list of our own men killed and wounded at New Britain, was published.

All this emphasises a truth set before us by our Lord; there is no harvest without the sacrifice of seed. "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." These words primarily apply to the Lord Himself. There could have been no redemption of the world unless He, the Corn of Wheat, had come to earth to die. But the truth is of universal application. There is no true progress without sacrifice.

We regard war with abhorrence. But when a war is thrust upon us, and must be taken up as a solemn duty, in defence of the weak, to maintain our honour, we have a right to expect that the great cost which we are gladly paying will produce its harvest in a happy, peaceful world, free from oppression and tyranny, in which all law-abiding people may live and work without molestation, where no man shall make them afraid. When this consummation is reached we shall feel that our sacrifices have not been in vain.

But beyond any dream of earthly happiness is another vision, brighter and more glorious; the establishment of the Kingdom of God throughout the world. For this work the soldiers of Christ go forth, devoted men and women missionaries; for this cause some deny themselves to provide equipment for the war. But there must be greater sacrifices still before the time can arrive when "the Kingdoms of this world shall become the Kingdom of our Lord and of His Christ." "Who then is willing to consecrate his service this day unto the Lord?" We need a greater consecration of the lives of young men and women for this glorious work of proclaiming the Gospel, a more generous offering of