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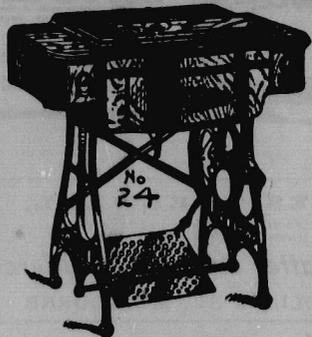
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## Current Topics.

The Gospel for the Fifth Sunday after Trinity (St. Luke v. 1-11), tells us how the Lord called Simon Peter, a fisherman on the Lake of Galilee, to higher and more important service, as a "fisher of men."

All night he and his companions had toiled and caught nothing, but at the word of Jesus, undoubting, they let down their nets and enclosed a great multitude of fishes. Filled with wonder and awe, the men are led to see the spiritual significance of the miracle, "Fear not, from henceforth thou shalt catch men."

All of us are called to be "fishers of men," to launch out into the deep of human life, to let down the nets which God has given us, in obedience to His command. By "our nets" we mean our equipment, character, gifts, talents, possessions, anything by which we gain influence over others. The size of the net varies in each individual case, but all are responsible for its use. "No man liveth unto himself, and no man dieth unto himself."

It is a great step in any life when the resolve is earnestly made to cast the net "on the right side of the ship"; to follow duty so far as it is seen, to act that others may be helped, not hindered in their moral life. Such are not necessarily Christians, but they are not far from the Kingdom of God. Christianity is something much more than devotion to duty, though, of course, it includes it; it is not mere obedience to a dead law, but loving allegiance to a living Lord. When St. Peter heard the command of Jesus, "Launch out into the deep and let down your nets for a draught," his reply was immediate, "At Thy word, I will let down the net."

Our net of influence gains immensely in power when it is ever used in loving obedience to the command of our Lord. St. Paul made this the desire of his regenerated life, "Lord, what wilt Thou have me to do?" As a Pharisee he had many gifts; scholarship, versatility, zeal, organising power—all these he laid at His Master's feet, and employed in the spread of the Gospel. There is no net like the Gospel Net. In other ways, influence for good may be more or less successful, but fullness of power only comes to us when we hear the Saviour's voice saying, "Follow Me"; when we accept Him as Saviour and Lord; when our whole life becomes dominated by the desire to do His Will, and extend His Kingdom. Thus we become "Fishers of Men," consecrating all our gifts to the Sav-

our's service, using the Gospel Net to catch men alive for Christ, believing that happiness, here and hereafter, is only found when men and women are brought to love and serve their Lord.

The appeal of the Empire to the men of the community is becoming more and more insistent. We are face to face with a task gigantic in the extreme, and one that calls for its accomplishment the fullest resources of the allied nations.

For that reason we welcome the strongly-worded pastoral of the Archbishop of Sydney which we print in another column. We feel sure that the publication of that appeal in the Churches, and the emphasis it is sure to receive from the clergy of the Diocese of Sydney will do much to stimulate recruiting. It is a cause for national emulation that the dear old Mother Church is supplying more than her share of recruits; but at such a crisis we must drop all ideas of comparison, and all do our utmost to supply the men needed for the War. At the same time it is our duty as Churchmen and Christians to care for the spiritual needs of the men who are putting their lives in jeopardy for their country's sake. Not all who volunteer have that knowledge of Jesus Christ as their personal and ever-present Saviour and Friend which will give them courage and comfort in the hour of peril and suffering. We must see to it that the right men go forth as chaplains with our troops; and we must strengthen the work at the various camps amongst the men who are in course of preparation for the War. The constant stream of testimony from Great Britain to the success of such work should make us determined, by God's grace, to secure a share in these showers of blessing for our own Australian soldiers.

Nothing has been so remarkable since the outbreak of the war as the wonderful unity which has prevailed throughout our Empire. In the Motherland Liberals and Unionists, Ulstermen and Nationalists have for the time put aside their differences because of the national peril. In the various Dominions, and in India, the same spirit prevails. Australia alone, as represented by the Federal Parliament, has failed to rise to the highest level of patriotism. The scene in the House of Representatives which marked the introduction of the Referendum Bills was frankly deplorable. We are not, of course, concerned with political issues of a purely party character.

### The Referendum Bills.

The proposals in themselves may or may not be for the best interests of Australia. But surely this is not the time for Parliament or people to deal with legislation concerning the whole future of our Commonwealth upon which parties are sharply divided. We should be left free from all such contentious questions, so that all our energies may be concentrated upon the one all-absorbing and vitally important subject—how to bring the war most speedily to an end by achieving the victory of the Allies.

At such a time as this people are in no mood to enter upon political strife. Thousands of our men are at the front, and those who are at home are unable to give their full attention to questions of party politics. We trust that the Government will follow the example set in the British Parliament with regard to Home Rule and Welsh Church Disestablishment, and, having passed the Referendum Bills, postpone any further action until the end of the war.

The Bishop of London's speech in the debate on the Revision of the Prayer Book displayed with delicious frankness the subtle methods of the men who are seeking the so-called "Catholicising" of the Church of England.

He voted quite openly against the proposed restoration of the Canon of 1549 Prayer Book, because he did not want to jeopardise the restoration of some measure of Reservation, the use of the Vestments and of Incense. His consideration of the feelings of the Evangelicals of his Diocese will, of course (in his opinion) give him a claim to a like consideration from them; and no doubt his lordship expects our brethren to accept his "give and take" manner and allow the compromise. When we come to analyse this "give and take" method we find that the give is to be all on the Evangelical side, and the take on the Ritualistic side; for every one of the proposals the Bishop mentions are proposals from the side of the Romanising of the Prayer Book. We anticipate that the London Evangelicals will rather disapprove their Bishop when the proposal concerning Reservation, Vestments, and Incense comes forward.

There is a good deal of natural dissatisfaction in England at the manner in which the debate on the Prayer Book Revision is being allowed to go forward. It is felt that the time is most inopportune. The curious thing is that many of the very men who de-

### Prayer Book Revision.

manded from the Government the suspension of the Welsh Church Bill during the war do not seem to realise that exactly the same reasons are valid against this pressing on with the Prayer Book Revision.

It has been plainly stated by the leaders of the Evangelical Party that the proposals constitute largely a determined attack against the Evangelical position, and consequently a true Christian feeling would magnanimously accept a truce of God while the war is in duration.

There is great need for our Church people generally to be seized with all the facts of the present situation. No crisis in the Church has arisen since the days of the Reformation so important, demanding such prayerful thought, consideration, and determination. The Protestant character of the Church is being assailed. For years now a relentless if quiet warfare has been going on against the purity of her faith and practice. The offenders today make no secret of their abhorrence of her Protestantism. It becomes her true sons and daughters to rise up in her defence and preserve untainted and without compromise the sacred heritage given back to us at the cost of the blood of our forefathers.

"Honesty is the best policy," but he who acts from that principle is not an honest man, because he acts from policy, and not from the love of right.—Whately.

## The Primate's Call to Arms.

The Archbishop of Sydney has sent the following letter to the clergy of his Diocese:—

"The time has come when we as a Church should, I believe, do our utmost to stir up the young men of our communion to offer themselves as soldiers in defence of the Empire. The defence of the Empire is the defence of their own homes; it is the protection of the women and children whom they love from nameless barbarities; everything that they hold dear is at stake, and can only be defended by the sword. The call is urgent, and demands a response without delay. This is our day of opportunity, and if through any lethargy or indifference or from any other cause on the part of her sons, the day of our Empire should set, the bitterest misgivings will hardly avail to call it back. The summons comes to-day with an insistent note from the graves of our fallen heroes, and from the wide gaps in the fighting line due to the heavy casualties amongst our brothers and comrades from Australia. I should not have written did I not believe that it is an hour for desperate earnestness. Many of our young men are only waiting for outspoken counsel from those whom they have learned to trust. It has not always been indifference that has held them back from enrolling their

names. There are, many of them, fully aware of the dislocation in the lives of others that their own departure would mean, and at the same time they have been lulled into apparent carelessness by the baseless and mischievous rumours that the war was nearing its close. It is for us to undeceive them, and to tell them that the responsible authorities are calling for men, and ever and again for men. Tell them of the gallant Australians who have shown the way. Rouse them to understand that it is not now so much a question why they should go; it is far rather a question to be settled with each man's conscience as to why he should stay at home. Numbers count in this war as perhaps never before. Apparently the munition problem is in process of solution. Now the need is for men, and in particular for men of the splendid calibre that Australia has supplied and can supply. Ours is a faith that can make the best of soldiers. We teach the solemn call of duty as the Voice of God. We teach the inspiring presence of God's Spirit, Who makes man strong. We teach of the resurrection life of Christ that frees the thought of death from its bitterest sting. I ask you to take such steps as you think best to bring home to your people the true significance and urgency of this call to arms. You may, if you desire, read this letter as a Pastoral in Church."

## Our London Letter.

(From Our Own Correspondent.)

London, May 7th, 1915.

### May Meetings.

We have had a plethora of meetings and engagements this week, the May Meetings having been in full swing. London has seemed as crowded as it usually is in the early days of May, and there was no observable difference in the attendances at the various functions and gatherings to those of last year. From that point of view, "business as usual" has prevailed, but in the meetings themselves the war subject was much in evidence. Sir John Kennaway's reference to it from the chair of the C.M.S. meeting would be one of the weightiest of the many speeches this week, though our venerable president is no longer able to sit out the long meeting to the end. He exhorted us to see in this time of intensest stress that there is in our na-

tion "an awakening to wholly new ideas of service and sacrifice in the only life that is worth living." The figures in the report could only be approximate this year, no returns having been received from some of the Missions owing to the war, but as given they were as follows:—

Stations 569. Out-stations 4814. European Missionaries: clergy 424, lay 123, wives 382, single ladies 456, total 1385. Native clergy 475. Native Christian lay agents 10,404; native Christian adherents (including catechumens) 453,551. Native communicants 122,746. Baptisms during the year 34,105. Schools 3562; scholars 238,807. Medical work: Beds 4071; in-patients 43,835; visits of out-patients 1,260,521.

The sermon at St. Bride's on the previous evening, preached by the Rev. Canon Barnes-Lawrence, was listened to by a very large congregation, while at the popular meeting in the immense Royal Albert Hall, Kensington, on the subsequent evening, the building was splendidly filled. The Bishop of Chelmsford, Dr. Watts-Ditchfield, presided, and delivered one of the most earnest addresses that can be imagined. The Bishop has had an extraordinarily heavy week, presiding or speaking at meeting after meeting,—the Ragged School Union, the Colonial and Continental Church Society, the Church Pastoral Aid Society, and the Church of England Men's Society being among the number.

### C.M.S. Laymen's War Fund.

At one of the C.M.S. gatherings a suggestion was dropped that a Laymen's War Fund for the C.M.S. should be started in view of the Society's position at the present time, with a by no means light deficit on the one hand, and large opportunities awaiting it on the other. Dr. Eugene Stock has taken the suggestion up and has sent a letter to the "Record" embodying it and recommending the idea. He thinks our laymen may rise to it, and it is hoped that he is right. It is too often the case that a good proposal comes to nothing by the publicity given to it. Leaven will work only in secret. It is much to be hoped, however, that the idea has the germ of life and productivity. It will be a good thing if the revived Laymen's Union can take it up. Apart from the immediate need it would do good at a time when "new

ideas of service and sacrifice" are being adopted.

### The Bible Society.

No Society ever quite equals the British and Foreign Bible Society in the power of its platform at the May Meeting, and this year was no exception to this rule. To have brought together Mr. T. R. Glover, of Cambridge, Mr. G. R. Parkin, Secretary of the Rhodes Trust, and the Rev. Canon Simpson, of St. Paul's, unites three prominent personalities of the day in English life, while the Rev. A. Taylor, the secretary to whom the rendering of the report is generally given, is one of the best of speakers. The Society had a remarkable report to give, for in a year of necessarily enlarged expenditure the finances had been sufficiently elastic to almost meet it. With a total outlay of £268,648, the deficit amounted to only £1914. But the Society commences a fresh year with a smaller available balance than any of its staff can remember, so its friends cannot rest upon their oars. The Bible Society's big annual report is one of the most interesting volumes of its kind.

London, May 14, 1915.

### London Diocesan Conference.

The London Diocesan Conference was in session last week, and its agenda reflected what is most prominent at this time in the Church life of the Diocese. The place of honor and importance was naturally given to the War, the Bishop in his opening address also giving it a like prominence. The Bishop has earned golden opinions by a flying visit to the front, which he made at Easter, when he threw his whole heart into giving spiritual comfort and strength to as many of the troops as he could possibly reach. He disregarded all difficulty and danger, so far as he was allowed to do so. At the close of his address he moved, "That inasmuch as in the present War we are fighting for the freedom of our country, the liberty of the world, the right of smaller nations to live, and respect for International Treaties as the only hope for a future brotherhood of nations, it is the duty of the Church to inspire the nation to concentrate its whole mind and resources upon bring-

ing the struggle to a successful issue." A series of resolutions, moved by others, followed, bearing chiefly on the drink difficulty on which the Conference proved practically wholly sound, only two or three members at the show of hands indicating that they failed to grasp the magnitude and danger of the evil. The Bishop's address, and the subsequent discussion on the War, occupied the whole day. Rev. E. Grose Hodge, the Evangelical Vicar of Paddington, delivered one of the most telling of the many addresses. He had lost his second son, killed in action, in the week previous, and bravely overrode his sorrow by keeping his engagement to move one of the resolutions I have referred to, namely, "That the most effective contribution the Church can make to the Empire at this time of War is to concentrate her forces upon the moral and spiritual welfare of the men engaged in naval and military service." Needless to say that Mr. Grose Hodge met with a very sympathetic reception from the Conference, and that his resolution was unanimously agreed to.

### The Bishop of London and Kikuyu.

There was another important subject touched upon by the Bishop of a totally different character, on which he did not take the opinion of the Conference, but expressed his own opinion very emphatically and confidently, namely, the Archbishop of Canterbury's "statement" re Kikuyu. That "statement" has given the Zanzibarites no satisfaction, as it concedes too much to, and condemns too little the evangelical side of the controversy. Many, or rather, "so many" the Bishop told us, had written letters of distress to him on the subject, that though he would have preferred not to touch on controversy owing to the war, he must say "one word to re-assure the writers." He proceeded then to overthrow the Archbishop and to minimise his Grace's utterance. "The statement is a statement and nothing more." The statement had not been issued, the Bishop went on to say, as some people seemed to imagine, by the Archbishop as Metropolitan of the whole Anglican communion, but merely as the one to whom these isolated Dioceses turned for advice when they were experiencing any

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difficulty. It had no direct bearing, and was never meant to have any direct bearing, upon their Diocese of London. This is a magnificent example of the way in which the sacerdotalists treat authority. If authority, legal or ecclesiastical, comes down on their side then authority is all right, it knows its business, is fair and just, and must be respected to the last letter. But if authority alights on the other side, decides against them, well so much the worse for authority—"the statement is a statement and nothing more," a mere scrap of paper in fact. So the Bishop of London; who in these matters has decided sympathies, without knowledge, however. He is nothing as a theologian, his qualities, and they are many, being entirely and simply of the popular kind. But it will be seen how dangerous he thus is when every nerve has to be strained to uphold the principles of the Reformation in the Church of England.

#### Prayer Book Revision.

But the Bishop of London, himself, has, strange to say, been one of fifteen who in the Upper House of Convocation, have contributed, however regretfully and unwillingly, to the satisfaction of Evangelical Churchmen by

voting against and defeating the proposal to change the order in the Communion Service, by which the use of the first Prayer Book of Edward VI. would have been restored, tentatively perhaps at first. He naively gave the reason for his vote as being the price he was paying for the hope of drawing off opposition to the legalising of vestments, reservation and incense. The others of the fifteen also had reasons, but none quite so unique and candid. But in whatever way it has come about, it is a matter for unqualified thankfulness that this, the most mischievous of all the reactionary proposals made by the liturgical experts for the revision of the Prayer Book, has come to naught. It will not, however, have the effect, as the Bishop hoped it might, of lessening the objection and opposition to the other proposals I have mentioned, and which it is to be hoped will by some means be just as utterly defeated in the end.

## Personal.

At a meeting of the Melbourne Church of England Grammar School, Mr. Richard Penrose Franklin, M.A., of Pembroke College, Cambridge, was unanimously elected Head Master of the School in succession to Mr. G. E. Blanch, who recently retired. Mr. Franklin has for the past two or three years occupied the position of second-master of the Sydney Church of England Grammar School. He will enter on his new duties at the end of August.

News has just come that Mr. R. H. Bootle, of Moore Theological College, Sydney, has passed the First Public Examination in Theology of the University of Durham.

Rev. E. Lampard, Rector of All Saints', Parramatta, N.S.W., has resigned the parish, having accepted a position on the staff of The King's School, Parramatta, to act as Chaplain, and as house master of Broughton House.

Corporal A. M. Pearce, killed at the Dardanelles, was a son of Mr. A. J. Pearce, High School, Bendigo. He was one of the leaders amongst the men at Holy Trinity, East Melbourne, being a member of the choir, and having been on the vestry for several years. He was also superintendent of the Sunday School, and a strong supporter of mission work.

Rev. Henry Newton, Bishop-Elect of Carpentaria, will speak at the Annual Meeting of the A.B.M. in Sydney, on July 5, and at the A.M.S. Annual Meeting in Melbourne on July 14. His consecration as Bishop of Carpentaria will take place on St. Matthew's Day (September 21) in Brisbane, when Bishop Stone-Wigg will be the preacher.

#### CONSCIENCE IN LITTLE THINGS.

Scrupulous people are often laughed at for their scruples. "Why be so particular?" gay and giddy ones ask. "Why be so conscientious about mere trifles? Why be so exacting and punctilious in the doing of small duties?" The answer is that in the matter of right and wrong nothing is little; certainly nothing is insignificant. Duty is duty, whether it be the smallest or the greatest matter. He is on the highway to nobleness of character who has learned to be scrupulous about the smallest things. He that is careful in little things rises every day a step higher. He who is faithful in little things is then entrusted with larger responsibilities. It is the units in life that are most important. Look after the little units and the greater aggregates will be right. Make the minutes beautiful and the hours and days will be radiant.—J. R. Miller.

The bird that soars on highest wing,  
Builds on the ground her lowly nest,  
And she that doth most sweetly sing,  
Sings in the shade when all things rest.  
In lark and nightingale we see  
What honour hath humility.  
—Montgomery.

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## The Church and the War.

### GREAT SPEECH BY THE BISHOP OF LONDON.

At his Diocesan Conference the Bishop of London devoted the greater part of his Presidential Address to the question of "The Church and the War." It was a great speech and we take from it the following passages. He said:—

"The cry which was raised at the beginning of the war to keep the nation from excitement, 'Business as usual,' has proved a most mischievous narcotic. The real cry should have been 'Nothing as usual,' for there has never been such a Day of God for a thousand years.

#### What is being Decided.

"For consider for a moment what is being decided at this great day.

#### The Future of the British Empire.

"The least thing which is being decided—and that is great enough in all conscience—the future of the British Empire. Our answer to the accusation that we ourselves are a robber Empire is to point to the transports which pour over from Canada, New Zealand, Australia, and India with enthusiastic soldiers as loyal to the Empire as we are ourselves. I suppose that I may mention if I carefully conceal from the Germans where the place is, that among the great gatherings which I addressed across the Channel one of the greatest and most enthusiastic was that of 10,000 Canadians. I had had seven services that day, before I reached the country town where they were, and there was no time for a service proper, but nothing would content them except that the Bishop of London should address them; and few things will live in my memory longer than the shout of welcome which greeted me as I stood at the elevated entrance of the old town hall and faced that sea of faces. 'This reminds me of Montreal and Toronto,' was the first thing which it occurred to me to say, while I got breath for something more. 'Why not Winnipeg?' was the instant reply from a Westerner who felt left out in the cold. But that sight was far more than a personal gratification; it was the standing answer to the lie that the Empire is founded on tyranny. Tyranny! You had only to look at those free, fresh faces to see the folly of the accusation. Who could tame these children on the prairie? They had come to say, and to say it with their lives, that we had given them freedom, that they had drunk it in with their mothers' milk and were passing it to their children, that they loved Great Britain as the free love the Mother of Freedom, and that every mother's son would lay down his life before Great Britain would become a German province. And how gallantly many of them have already done it!"

#### The Freedom of the World.

"But far more is at stake than the future of the British Empire. What is being fought for to-day is the freedom of the world. It is all very well for the Copper Kings in America to stir up opposition to the only policy which can end the war, but they do not represent the nation. In sentiment we

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The Bishop of Kalgoorlie returned to Australia by the Mongolia, reaching Fremantle on June 17. On his way from England he visited the wounded Australian soldiers at Malta (of whom there were about 600 from the Dardanelles).

At the consecration of Dr. Radford, as Bishop of Goulburn, in St. Andrew's Cathedral, Sydney, on St. Bartholomew's Day (August 24), the preacher will be the Rev. D. J. Davies, Principal of Moore College. At the opening service of General Synod, in October, the sermon will be preached by the Archbishop of Perth.

Rev. R. H. Pitt Owen, who has been acting as Assistant Minister at St. John's, Parramatta, N.S.W., has been appointed Chaplain to the 7th Infantry Brigade, and expects to leave shortly for the front.

A celebration of Holy Communion was held in St. Andrew's Cathedral, Sydney, on Wednesday last, in connection with eight missionaries going out to their stations under the auspices of the Australian Board of Missions:—Rev. R. and Mrs. Leck (Port Moresby); Rev. Colin Robertson (New Guinea—Native Work); Rev. F. A. and Mrs. Crawshaw (Melanesia); Rev. John Done (Torres Straits Islands); Mrs. Marshall and Miss Davies, who are going temporarily to Moa Island.

Rev. J. H. Allen, Curate of St. John's, Toorak, Melbourne, has been appointed to the vacancy at Melton, while his place at St. John's will be filled by a member of the Dubbo Bush Brotherhood, N.S.W.

Mr. Raymond Phillips, aged 26, the eldest son of Rev. W. A. Phillips, of St. Agnes', Glen Huntly, Melbourne, has fallen in action at the Dardanelles. He was held in the highest esteem for his manly Christian character, and before leaving for the front did good and lasting service for his Church. Much sympathy is felt for Rev. W. A. and Mrs. Phillips in their great loss. An In Memoriam Service for the deceased and others from St. Agnes' Parish who had fallen was conducted last Sunday night by Rev. G. E. Lamble, of Richmond.

This material world which we do see is as much God's world as the spiritual world we do not see; and therefore the one cannot contradict the other, and the true understanding of the one will never hinder the true understanding of the other.—Kingsley.

O'er all there hung the shadow of a fear,  
A sense of misery his visage haunted,  
Which said as plain as whisper in the ear,  
"With 'flu' he's haunted."  
But I will not repine a little bit,  
Woods' Peppermint Cure is wanted.  
He took some—now he's well and fit,  
The "flu" avanted.

have America with us heart and soul, and, moreover, they are shrewd enough to see that what is being fought out is the freedom of the world. I wonder how much respect a victorious Germany would pay to the Monroe doctrine. If a solemn treaty to which they have themselves assented is a 'scrap of paper,' of how much value in their eyes would be a theoretical doctrine set up by the people of a nation about themselves to which no one in particular, and least of all Germany, has openly subscribed at all. And if America could not resist, what about the smaller nations in the immediate path of the All-Conquering Power? General Bernhardt may try and explain away as much as he likes his famous phrase, 'World Power or Downfall,' but it is too late to alter the issue which his teaching has induced his country to raise, and every lover of humanity must pray that it may be answered not by the Downfall of the German people as a people, but by the downfall of the ambitious, overbearing clique within them which has prepared for so many years and has now finally perpetrated the greatest crime of modern history."

#### What the Challenge Means.

"For notice in the third place what the challenge means from the moral and spiritual point of view.

"We are looking forward, as Christians, one day to a great brotherhood of nations; every Christian must pray from his heart, 'When comes the promised time that war shall be no more,' for we must never forget that God hath made of one blood every nation in the world.

"But there can be no brotherhood of nations when the whole world is kept in a state of unrest, when swords are rattled in scabbards, when a treaty is only binding if (as Treitschke distinctly teaches) it suits the nation to keep the treaty, if all the slowly built up Christian ideas of how to carry on war enshrined in the Hague Con-

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vention are set at naught, if once again women and children are driven before troops, if innocent civilians are daily and hourly being murdered by submarines, if suffocating gases, condemned by every nation at the Convention, including Germany, are used in warfare, for such a policy to triumph is to put back the clock of civilisation for 1,000 years, and to write it large before Heaven and earth that Odin is greater than Christ, and that it was a mistake for any nation to cling to an effete superstition which had shown itself out of date in the world of the superman."

Three things the Bishop said were needed on our part if the battle is to be won, (a) National Concentration, (b) National Sacrifice, (c) National Penitence. On the last two of these subjects he spoke as follows:

National Sacrifice.

"And National Concentration can only be attained by National Sacrifice. It seems absurd to look upon it as a great step to ask the clergy to become teetotallers during the war. I have myself for thirty-one years been a teetotaller, and the clergy are probably the most temperate body in the world. But it is not likely that this Conference is going to ignore the example of the King and Lord Kitchener. I shall be disappointed if clergy and Church laity as a body do not follow their example. If, however, this stimulus of example proves inadequate to stop the lure of drink, we must clearly understand when we are deciding upon the next step, that the choice is between the sacrifice of everything which retards operation or the sacrifice of our own flesh and blood. I look upon those 200 young lives given every day as slaughtered by those who do not sacrifice anything which could enable them to be saved. It is ignorance of the facts which is at the bottom of the mischief. When all our countrymen understand the facts, they will make the sacrifice. The men in the workshops are the same flesh and blood as the men at the front," said a leading General to me the other day; "it must mean that they do not understand," but we too can do something to help the people to understand. We have not won, nor nearly won, this war; if we do not win, we have lost everything worth having in the world we have failed our women and children—they will be treated as the Belgian women and children have been—nay, we have failed God in the day of battle. No sacrifice is too great, no cost too immense, no fortitude too persistent to save the world from the irremediable disaster of losing at one blow honour, freedom, and religion."

National Penitence.

"But we must add to National Concentration and National Sacrifice, National Penitence. I was opposed to calling our great day in January a Day of Humiliation, it would have been misunderstood abroad, but that is not to deny the need of national penitence. When a Bill for shortening the hours of labour of those in public-houses on a Sunday is successfully opposed by the whole force of the trade, when another Bill for raising the age at which girls can consent to their own marriages from sixteen to eighteen has to be withdrawn, when in spite of all the excellent work of the C.P.S. and Mothers' Union (without which the evil would have been far worse), there is all this talk of 'War babies,' and the only question is whether they are to be numbered by dozens or by hundreds; when selfish comfort has so clogged the wheels of life that it has

almost needed war to show us how great it was few can deny that National Penitence must go hand in hand with National Concentration and National Sacrifice. If after the war we sink back into the old routine of apathy and spiritual lethargy again, then the lives of the noblest sons of the British Empire will indeed have been given in vain."

The Forty Souls.

(Translated from a Greek manuscript by E. Parry, Ryde.)

Before Sebaste's ancient walls,  
In winter's thickest gloom,  
The "Thundering Legion" heard pronounced,  
Their unrelenting doom.

Condemned upon a frozen lake,  
To pass a freezing night,  
Came forty Christian soldiers forth,  
With faces set and white.

A fire the persecutors lit,  
Within those wrestlers' sight,  
And cried "Who e'er the Christ denies,  
May come to warmth and light."

But Christ's true martyrs prayed and prayed,  
While froze the air around,  
"See Lord thy forty warriors strive,  
Let forty Lord be crowned."

The cold stars gazed upon the scene,  
The cold moon wandered on,  
And some had fallen on their knees,  
And some from earth were gone.

From mountains cold a wind there came,  
More bitter and more keen,  
The wolf's long howl came thro' the woods,  
His gauntst bands were seen.

And then a weaker brother failed,  
And with a look around,  
He left the ice and sought the fire,  
And earthly comfort found.

But still the prayer rose thro' the night,  
The bitter night around,  
"See Lord! thy soldiers' agonies,  
Let forty Lord! be crowned."

Above the peaks of mountains cold,  
Beyond earth's walls of flame,  
That prayer passed thro' the gates of gold,  
And swift an answer came.

The stern centurion saw him come,  
The brother that had failed,  
And o'er his face there came a change,  
That into purpose paled.

He turned away from warmth and fire,  
He turned from ease and light,  
And uttering "Lord I come, I come,"  
Stepped out into the night.

And there among his comrades true,  
His fellow soldiers' band,  
As often on the battle field,  
Sempronius took his stand.

The sunbeam smote across the world,  
With warmer breath of day,  
And there with faces upward turned,  
The forty victors lay.

And peace upon each glorious face,  
Had left no trace of pain,  
For forty souls had entered in,  
The victor's crown to gain.

CREED AND LIFE.

"It makes small difference what a man believes, what doctrines he holds; it is conduct that counts." That is the way some people talk as they fling their flippant sneers at creeds. But it does matter what one believes. Wrong believing leads to wrong living. The heathen who worships a God that he conceives of as lustful, cruel, and unholly, becomes himself lustful, cruel, and unholly. The Christian who worships a God who is revealed to him as holy, righteous, pure and good, becomes himself holy, righteous, pure, and good. Thus beliefs shape the life. It is important therefore, that we know the truths about the character and will of Christ, as our conception of Christ will print itself upon our life.—J. R. Miller.

It is not talent, nor power, nor gifts that do the work of God, but it is that which lies within the grasp of the humblest—it is the simplest earnest life led with Christ in God.

CLERGYMAN, in parish two hours' train journey from Melbourne, would like exchange for two (2) Sundays or more with Clergyman in Sydney Diocese. Exchange, c/o C.M.A., Cathedral Buildings, Melbourne.

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A Heroic Doctor.

The Archdeacon of Sheffield sends to an English paper a copy of a very interesting and affecting sonnet that he has received from Canon Rawnsley. It was written in commemoration of the late Dr. Turnbull, who met a hero's death on the battlefield:—

A BRAVE DOCTOR.

In Honour of Dr. D. C. Turnbull.  
Hero of that heroic doctor's band  
Whose help our Empire never can repay,  
Healer of wounds when others all would slay.  
Giver of life where others death had planned,  
Led by compassion and at love's command,  
Thro' bullet storm you went your perilous way,  
And under fire you stanch'd throughout the day  
The spurting wound by pressure of your hand.  
Then cloaked by friendly darkness forth of Hell  
You brought a brother from his living grave,  
Mailed in the might that God incarnate wore—  
The might of sacrifice; to safety bore  
Your brother, but, wounded mortally, you fell;  
Others you saved; yourself you could not save.

—H. D. Rawnsley.

The story which was fully detailed in the "Sheffield Telegraph" on March 10th, runs that Dr. Turnbull, of the R.A.M.C., an old student of Sheffield University, learned about 1 a.m. one day that an officer was lying badly wounded in a trench 400 yards beyond the dressing station. It meant almost certain death to reach him by daylight. He took the risk and won through. He removed him to a communication trench, a heavy German fire was turned upon him, and all through that day he lay in the trench pressing an artery by hand to check the bleeding. When darkness fell, helped by an orderly, Dr. Turnbull lifted the officer and started on the perilous journey. He got his patient safely through, but, in doing so, he received a shot through the lung, from which he subsequently died.

We do not try the evenness of things with a crooked stick, but by the straightest rule we can find. So St. Paul looks not to see how much more spiritual he was than other men, but how much less spiritual he was than the law.—Abp. Leighton.

Correspondence.

Rev. H. Cranville Smith Annuity Fund.

His Grace, the Archbishop of Sydney, and the Lord Bishop of Armidale, have expressed their approval of an appeal to the Australasian Church for a capital sum of £1500 to purchase an annuity of £75 for Mr. and Mrs. Smith and the survivor of them. The Corporate Trustees of the Diocese of Armidale have agreed to give an annuity on these terms. Rev. H. F. L. Palmer, the Rector, Ingleburn, N.S.W., and C. R. Blaxland, Esq., Sturry, Armidale, N.S.W., have been appointed Hon. Treasurers, respectively by the Archbishop and the Bishop of Armidale. Subscriptions may be sent to either of these gentlemen.

The following amounts have been received since June 10. Already acknowledged £135 12s. 6d. Mrs. Willoughby Flower, 20/6; Mrs. Rollo Cape, 40/-; Miss Cape 5/-; Per Rev. C. L. H. Cox, Fingal, Tas., 35/6; Rev. A. V. Smith, 20/6; an Englishwoman, 20/-; Rev. W. Earle, Tas., 10/-; Mrs. H. Deane, 20/-; Mrs. Dangar, £25; Miss Dangar, £25; Miss G. G. Dangar, £5/5/6; Rev. R. R. King, £1; Mrs. King, £2; Total, £202/0/6, of which sum £84 has been given as temporary relief.

Additional Verses for the National Anthem.

God bless Australia's Sons!  
Fighting courageously;  
God guide our Sons,  
Help them to live and die,  
Glorious in victory;  
Comfort all those who sigh,  
God save our Sons.

Part of our Nation grand,  
Loyal as one we stand;  
God bless us all,  
Strong make us in the fight,  
'Gainst wrong, and for the right,  
Our hope in Thee is bright!  
God save us all.

—F.B.B.

The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes, when they discover them, they call them new truths. One might as well call gold, newly dug, new gold.—Beecher.

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The Archbishop of Sydney will take the Chair.

The meeting will be one of special interest as the speakers will include the **Bishop Elect of Willochra**, who will be passing through Sydney en route for his enthronement, the **Bishop Elect of Goulburn** (Rev. Dr. Radford) Commissary for the Bishop of Melanesia, and the **Bishop Elect of Carpentaria**, the Rev. Henry Newton, B.A., of the New Guinea Mission.

The meeting will commence at 7.45 p.m.

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

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

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## The Church Record.

JULY 2, 1915.

## THE PRESENT OUTLOOK.

There is great need to look seriously at the position in which we now stand with regard to the war, and its influence upon the Empire. It would be the height of unwisdom to think that the Allied Forces at the front are succeeding in their advance upon the enemy to the extent we anticipated in the spring and early summer. We only have to remember some recent utterances of our prominent men to make this point quite clear. Mr. Rudyard Kipling, at a public meeting in England, drew a vivid picture of Britain's fate if she failed to achieve victory, and said: "The present conflict is a war to the death against a power of darkness, with whom peace, except on our own terms, would be more horrible than any war." "Therefore, we, and our Allies, must continue to pass our children through the fire until Moloch perish." Again in Australia, last week, the Minister for Defence, Senator Pearce, speaking in the Melbourne Town Hall, said: "Every man is wanted." He declared that the position in Galicia, France, Belgium, and the Dardanelles was not satisfactory, and that more men and munitions were badly needed. He added: "The people do not seem to realise the immensity of the struggle."

Such statements made by our public men are not in the least pessimistic. They have no doubt (as we have no doubt) of the final victory of the Allies in this terrible conflict. That victory can only come from God, and we believe that the cause for which we are fighting is one which He approves, for it is the cause of righteousness, justice, and liberty. But God expects us to put forth all the strength with which He has endowed our Empire. He says to us, as to Joshua of old, "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." But the Lord expected all the Israelites to wake up and to do their part in the campaign, and He expects the same of us. It is more than doubtful whether the people of our Empire, and especially those in Aus-

tralia, who live so far from the scene of actual conflict, "realise the immensity of the struggle."

For amongst us it is not only "business as usual," but "pleasure as usual." Here in Australia though nearly 10,000 of our soldiers have been either killed or wounded, thousands of people who seem to have forgotten God are still flocking on Sundays to pleasure resorts; and during the week the racecourses, theatres, picture shows, and public houses are patronised as usual, while our brave men are suffering and dying for their country at the Dardanelles.

Mr. Asquith, in a recent speech in the House of Commons, spoke of "The spiritual side of the war." He said, "On the spiritual side the appeal is to those ancient qualities of our race which have never failed us in times of stress—qualities of self-mastery, self-sacrifice, patience, tenacity, willingness to bear one another's burdens, a unity which springs from the dominating sense of a common duty, unflinching faith, and inflexible resolve." We fully agree with the Prime Minister in what he says, but we would ask, From whence does the spiritual side of our Empire's life come, and how can it be maintained at its full strength? The answer is simple. It comes from the Word of God, nay, it comes from God Himself, revealed to us through that Word. We thankfully recognise the great qualities which are characteristic of our race, but they are the result of the fact that the British with all their faults have, more perhaps than any other nation, learnt to look up to God for strength, and have sought to do the duty which God has revealed to them.

The spiritual side must be maintained by seeking spiritual power. We may well feel proud of our brave soldiers and sailors, and thankful for the spirit of self-sacrifice and generosity manifested by the people of our Empire. But we shall fall into woful error if, amid our satisfaction, we forget God, who is the Author and Giver of these good things.

On the first Sunday in January of this year the whole Empire turned to God in public services of prayer and penitence. None can doubt the effect of that great act of national intercession. Multitudes attended our Churches, who, as a rule, are seldom found there, and for a period a deeper seriousness was felt among our people. Surely in this time of special stress and difficulty it would be well (if not throughout our Empire), yet here in Australia, to have another day for National Supplication to God from whom alone cometh victory. The Lord has said that for all His blessings He must be "enquired of" by His people "to do it for them" (Ezek. xxxvi., 37). We have many national sins to confess, and although, perhaps it may be wise to avoid the word "humiliation," because it might be misunderstood, yet we ought nevertheless to humble ourselves before God in penitence; and plead for our Empire as Nehemiah of old pleaded for his nation, and said: "Hear the prayer of Thy servant which I pray before Thee now, day and night, for the children of Israel Thy servants, and confess the sins of the children of Israel, which we have sinned against Thee: both I and my father's house have sinned."

"What we need," says Bishop Taylor Smith, Chaplain-General of the Forces,

"above all is prayer, more prayer, and ever more prayer." He added, "The Church never had such an opportunity as now faces her, neither had the Empire. The material struggle, terrible though it is, is after all, only a faint echo of the spiritual struggle which is now going on. 'We wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places.' We must not forget to use the spiritual weapon of prayer (as well as material weapons) for our supreme trust must be in God. 'The Lord of Hosts is with us; the God of Jacob is our refuge.'"

There is little doubt that times of severe trial are before us. In addition to the stress of war, we shall probably have to face a time of financial difficulty, during which there will be much hardship for the Nation, the Church, and for individuals. But the war will not be altogether an evil, if it results in the turning of many hearts to God. It is by suffering that the Lord specially purifies His people, and (as St. Peter says) "though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, whom, having not seen ye love, in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## A.B.M. Report.

The Annual Report of the Australian Board of Missions for the year 1914-15 has just been published. In spite of the crisis through which our Empire is passing there has been marked progress, and the receipts for the year are the highest on record. In two directions the work has been extended: Rev. E. R. and Mrs. Harrison have gone as the first representatives of A.B.M. to Japan, and the islands of Torres Straits have been taken over from the London Missionary Society.

In New Guinea spiritual progress of the most striking character is being manifested. The first fruits of a native ministry after 27 years' work, a wonderful evangelical movement at Boianai, the opening of a new station at Emo, the completion of the new hospital at Dogura, the consecration of the Church at Port Moresby—all these are indications of true growth. Two devoted missionaries, Revs. W. F. Long and F. H. Drew, have died during the year in Melanesia, the former having been drowned in a successful effort to save a native boy. The missionaries are suffering from continuous strain on account of the lack of sufficient workers.

Among the aborigines of Australia good progress has been made. The Church's Missions stand out as a beacon of hope and promise of better things for the distressed natives. At Yarrabak, the Mitchell River, and Forrest River Missions, the prospects are encouraging.

In the Diocese of Shantung, in China, the A.B.M. has one worker, but through the generous offer of a Melbourne parish it has been possible also to offer a fully qualified nurse for the hospital at Pin Ying.

The income from Australian sources was considerably higher than last year, the increase amounting to £1155.

The Report concludes as follows:—

"We are passing through a time of grave anxiety. What will 1915 mean to the missionary work to which the Australian Church is pledged? We admire the spirit of the Bishop of Tokyo and recognise the certain

truth in his message when he writes: 'Do not worry about us missionaries. Never yet has the Church lost through the nation being called to sacrifice.' But the fact must be faced that the Church at the Home Base is called upon by God for a greater effort than ever before. The A.B.M. has pledged itself to grave responsibilities, and we must pray more earnestly and labour more devotedly for the extension of Christ's Kingdom. While the Empire calls upon her sons for supreme self-sacrifice on behalf of what is dearer than life, does not GOD call to us a life of fuller consecration and unselfish service in His Name?"

## Second Advent Convention.

In the Church of St. Stephen's, Newtown, large congregations were assembled last Monday morning and afternoon, giving up their holiday to the study of questions relating to the Second Coming of our Lord. Canon Bellingham presided, and based his opening address on Titus ii. 11-13, showing that Christians should begin with grace, practise godliness, and hope for glory. Canon Archdall dealt with the subject of the Jews, who, he said, were in the Scriptures, always spoken of as the elect nation. There were signs that before long they would be restored to Palestine, and that one day they would say to Jesus, "Blessed is He that cometh in the name of the Lord." Rev. H. S. Begbie followed, speaking of "the times of the Gentiles," a phrase which implied the period during which Gentiles dominated the world. He said that Gentiles were only mentioned in the Bible where they came in contact with the Jewish people. The domination of the Turks over Palestine was nearly ended, and the Jews would return to their own land.

In the afternoon the first address was given by the Rev. P. J. Bazeley who showed the connection between the Blessed Hope and the Evangelisation of the World, for the Gospel was to be preached as a witness to all the nations and then should the end come. Of the 1600 million people on the globe, only about 600 million were really influenced by the Gospel. We should go out into the world with the message of God's love. The practical results of belief in our Lord's Coming were then dealt with by the Rev. S. J. Kirkby. His words were based on the text "What manner of persons ought ye to be in all holy conversation and godliness?" He showed that the Hope of Christ's Coming was an inspiration for holiness, service, consolation, Bible study, and personal conduct.

The final address was given by the Rev. G. Harvard Cranswick, on the question, "When is He coming?" The Lord's discourses on the subject in St. Matthew, and St. Luke set forth a picture of the Coming with foreground, middle-distance, and background. The foreground was the destruction of Jerusalem, the middle-distance comprised the centuries which had elapsed since then, and the background represented the Lord's Second Coming. Of this last, there were many signs—the Gospel had been preached for a witness—there was great tribulation—the Jews were showing signs of life—the Turks were being driven back to the land whence they came; in Christian countries, people were pleasure-loving, formal in their religion, and disrespect for parents was too much in evidence. We should hasten the Coming by winning sinners to Christ, putting away sin, and watching against error.

A few earnest solemn words of exhortation by Rev. H. S. Begbie, urging all to live so that they should not be ashamed before the Lord at His Coming, brought a helpful Convention to a close.

## Moore College.

An intercollegiate contest was held at Moore College on June 3rd, when the tennis quartette of St. John's College, Armidale, were defeated by the Moore College four, by five sets 41 games to 3 sets 31 games. The Armidale men were entertained to lunch, tea and dinner, and it was agreed if possible to make the match and reciprocal visits an annual function.

Canon Garnsey, Warden of St. John's, Armidale, has been staying in Sydney for a short time. He spent two days as the guest of the Principal at Moore College.

## A.B.M. Annual Meeting.

The Annual Meeting of the Australian Board of Missions will be held in the Manchester Unity Hall, Castlereagh Street, on Monday, July 5, at 7.45 p.m. The Archbishop of Sydney (President of A.B.M.) will preside, and addresses will be given by three

Bishops-Elect, viz., Bishop White (Willochra), Dr. Radford (Goulburn), and Rev. Henry Newton (Carpentaria).

## St. Jude's, Randwick.

The Jubilee of the Opening of the Church of St. Jude's, Randwick, has been commemorated this week. On Sunday special services were held, the preachers being the Rev. W. Newmarch, and the Rev. Hilhouse Taylor. On Tuesday, there were also special services at 7.30 and 11 a.m., and 7.30 p.m., and a Social Gathering in the Parish Hall, at which many parishioners and friends were present.

## Mission to Seamen.

The Annual Meeting of the Sydney Mission to Seamen was held at the Rawson Institute on Friday, June 25. His Excellency, Sir Gerald Strickland, Governor of New South Wales, who was accompanied by Sir Harry Galway, Governor of South Australia, presided. In moving the adoption of the report, His Excellency emphasised the importance of the work carried on in the splendid building erected to the memory of such a grand seaman as Sir Harry Rawson. He said that the two navies, the Royal and the Merchant, were the complement the one of the other, and it should be recognised that to carry on bravely and successfully the commerce of a country was almost as glorious in war time as fighting for the Empire on the sea.

The Archbishop of Sydney seconded the motion, and said that it was quite time that our community did something more for the men of the sea than had been done in the past. This was the best way of showing our appreciation of and gratitude for their services for us. Miss Ethel Godfrey spoke of the work in Melbourne, and told what a large part in it was taken by the members of the Harbour Lights Guild.

Mr. Justice Harvey, in proposing the election of officers, said how keenly he always felt his obligation to those who were employed in the drudgery of life, such as the dust man, the crossing sweeper, the engine driver, the seaman, but it was no use to shake hands with the man and thank him only; we had to do something more than that, and the country people also should recognise their obligation to the sailor for carrying their wool.

Dr. Radford seconded the resolution, and told of some of his experiences of the work on the east coast of England, and laid stress on the broadening influences the work had on a man's outlook.

## Farewell to Mr. and Mrs. Cocks.

Monday evening at the Rawson Institute took the form of a farewell to Mr. and Mrs. Cocks, who are leaving the staff of the Sydney Mission to Seamen to hoist the flag at Hobart. The Chaplain introduced the programme for the evening, and told how much the services of Mr. Cocks had been appreciated among the men; especially was this the case in his visiting and holding services on ships in the stream. One of the happiest letters he had ever had from the Chaplain Superintendent in London emphasised this feature of his work. Mr. Cocks had also proved himself one of the most faithful and loyal of fellow workers.

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all the seamen present would, when they came to Hobart, come and greet him there. Refreshments were then served, and the evening concluded with an Intercession Service in Chapel at 10 p.m.

#### GOULBURN.

From a Correspondent.

#### St. Saviour's Cemetery, Goulburn.

There is a headstone in our old cemetery which must surely be the oldest in this part of the country. It is inscribed as follows: "To the memory of John Fuller, who was murdered at Goulburn on January 23, 1810, aged 57 years."

Consider Reader when you look  
How sudden this Soul was took  
And see that thou prepared be  
Lest Death should come so Quick on thee.

The stone has now fallen from its base and needs re-setting, and it is hoped that it may be done. For a man born in 1753, in the reign of George III., three years before the outbreak of the Seven Years' War, to meet so tragic a death on the plains of Goulburn, in the year 1810, is a story that arrests interest.

#### Taralga.

St. Matthew's Church, Bannaby is to be improved by the addition of a wooden porch upon a stone foundation. This little Church is also to be enriched by a Font of stone, upon a wooden base—the gift of Mrs. Hillias.

A branch of the C.E.M.S. is to be formed shortly at St. Luke's, Taralga, and an invitation has been extended to the St. Saviour's Goulburn Branch to visit Taralga and help in the formation of the same.

#### CRAFTON.

From Our Own Correspondent.

#### Lower Macleay.

The Harvest Season has passed, and we have to thank God for a wonderful recovery from conditions that in spring threatened disaster. Large and thankful congregations responded to the Harvest Festival call and about £70 represents the net financial proceeds.

#### VICTORIA.

#### MELBOURNE.

From Our Own Correspondent.

#### St. Hilary's, Kew.

That the missionary spirit is developed rather than discouraged by war conditions is evidenced by the offertory at the missionary service in June at St. Hilary's, Kew. The collection came to £20, in contrast with £15 given on the corresponding Sunday in 1914.

#### A Belgian Fair.

Two classes of the Sunday School Boys conceived the idea of helping the ever needy Belgian Fund by holding a Fair, which took place last Saturday. They were ably seconded by fellow scholars and by their teachers, with the result that nearly £18 has been cleared for the Fund.

The scouts at St. Mary's, Caulfield, who helped at the Fair, are to be initiated as members of the new troop at a special service next Wednesday night, when Rev. F. Orr will officiate.

#### St. Hilda's Training Home.

The birthday gatherings at St. Hilda's, on Tuesday week last, were a great success, despite cold and squally weather. The hall and passages were crowded both morning and afternoon. Rev. W. T. C. Storrs presided in the afternoon, and Mr. James Griffiths (who was sufficiently recovered after his recent illness) in the evening. A full account of the addresses and of the work of the Home will be given next week.

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#### Convention at St. Matthew's, Prahran.

The Annual Convention for the deepening of the Spiritual life is to be held at St. Matthew's School Hall, Prahran, on July 7, 8, and 9. The Anglican speakers include Revs. H. T. Langley, C. W. T. Rogers, and Rev. W. T. C. Storrs, who will preside.

#### Sunday School Association.

The annual examination for Teachers is to be held on July 5, 6, and 7, and a large number of entries have been received. The papers will be sent to the Vicar of each parish, and local arrangements made as to the place of examination. A united devotional service for Sunday School Teachers of the Diocese has been arranged to be held in the Cathedral on July 13, when the Archbishop will deliver an address on "The Spiritual qualifications of the teacher." It is to be hoped that many teachers will avail themselves of the opportunity to be present.

#### Work Amongst the Troops.

Several parish clergy have voluntarily come forward and given their services in the work of ordinary hospital visitation, thus enabling one of the chaplains to devote the greater part of his time to visiting the sick at the Base Hospital, St. Kilda Road. Very shortly this work of visiting the wounded will be a pressing problem, for it is expected that a large number of our wounded soldiers will be sent back to their native land. It is to be hoped that they will be fittingly welcomed and such arrangements made, as are necessary for their spiritual wellbeing.

Considerable apathy exists amongst Church people in regard to the great work our Church has done for the troops. A fine institute, costing £550 was erected at Broadmeadows, and a soldiers' marquee placed in the Cathedral grounds. Since the camp has been temporarily removed to Seymour, a Church Tent has been erected there, and now another is being placed in the Domain. These have been fitted up very comfortably, and the soldiers have made great use of them. Yet, after the Diocese has spent £1000 in the endeavour to look after the spiritual needs of our own Churchmen, the response to the appeal made is something under £400. The Archbishop has suggested that a retiring collection shall be taken up in each Church in the Diocese, and it is to be hoped that the suggestion will receive a very practical recognition.

#### Lecture in Aid of the B.M.F.

On Wednesday, June 23, the Rev. R. J. E. Hayman gave a highly interesting lecture on "Historic Winchester," in the Chapter House, in aid of the Bishop of Melbourne's Fund. The address was illustrated with fine slides, and was much appreciated by the large gathering present. Mr. Hayman delivered his lecture at St. Mary's, Caulfield, on the previous evening.

#### St. James', E. St. Kilda.

The Archbishop dedicated, on Wednesday last, the Chancel of the New Church Hall at East St. Kilda. Notwithstanding a wet night, there was a fine gathering of 250 people, and the hall was well filled.

#### C.E.M.S.

At the last meeting of the C.E.M.S. Council it was decided to fix a capitation fee of 6/- per member. It is proposed to make the Branch responsible for all such fees; and if a member is unable to pay the amount fixed the Branch will be required to make good the deficiency. It was also decided to reduce the price of the "Men's Magazine" to one penny per copy. The Executive subsequently arranged to make the paper free for members within the Diocese, and it will fall to the lot of the Secretaries to see that all members are supplied.

#### C.M.A. Celebrations at Geelong.

Meetings in connection with the Birthday celebrations of the Church Missionary Association were held in Geelong on Thursday, June 17. Rev. C. Hughesdon and Mrs. R. M. Weldon, Hon. Sec. of the Women's

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Missionary Council, addressed a representative gathering of ladies in Christ Church School room in the afternoon. Rev. H. S. Hollow introduced the speakers, and with him on the platform were Canon Wheeler and Rev. T. Qinton. Miss Bucholz and helpers of the Geelong Depot had arranged a table of lace, china, &c., which was well patronised.

To the Geelong Ladies Church Missionary Union, founded in 1807, belongs the honour of being the first Ladies' Missionary Union formed in connection with the Women's Missionary Council of the C.M.A.

Rev. C. Hughesdon preached at Evening in Christ Church, and subsequently gave a missionary address to a large audience in Christ Church Schoolroom.

#### The Archbishop on the War.

The Archbishop took for his text in St. Paul's Cathedral last Sunday evening, Acts x. 35—"Remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" In the course of the sermon he said the war had taught us something about the use of money, and about the blessedness and happiness of giving. We were happy in giving for others, our contribution to the war funds had amazed and astonished the people of England, and our generosity had not been confined to money alone. We had given in kind. Tens of thousands of cases of goods had been sent by the Red Cross Society, and the society was not ministering solely to the Australian soldiers at the Dardanelles. Its gifts had reached Egypt, England and France. But the supreme gift was giving one's life for one's country. The man who gave his life for his country gave a gift greater than money. And the father and mother who told their son, "Yes, you must go," made a greater sacrifice than contribution. Nationhood meant sacrifice, and those who had given their lives had made the greatest sacrifice in their power.

#### BALLARAT.

#### St. Peter's Golden Jubilee.

Services in connection with the golden jubilee of St. Peter's Church, Sturt-Street, were held on Sunday last. Bishop Green preached at three services, all of which were largely attended. The Bishop reviewed the progress of the Church during the past 50 years, and paid a graceful tribute to the memory of the pioneer workers in the parish. One of the early Vicars of the Church was Rev. H. W. H. Adeney, whose wife was a sister of the late Sir Isaac Pitman, inventor of the shorthand system which bears his name.

#### BENDIGO.

From Our Own Correspondent.

#### C.M.A. Birthday Celebrations.

In connection with the 23rd Birthday celebrations of the Victorian Church Missionary Association, the Rev. C. Hughesdon, of Moss Vale, N.S.W. (late of India), preached at St. Paul's, Bendigo, on Sunday morning, June 20, and at Golden Square in the afternoon and evening.

A large number of ladies accepted the invitation to meet the Rev. C. Hughesdon and Mrs. R. M. Weldon (Hon. Gen. Sec. of the Women's Missionary Council of the C.M.A.) who spoke of the Missionary call to Service.

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At St. Paul's schoolroom on Monday afternoon, June 21, sales were effected on behalf of the Bendigo Depot, by Miss Grelek and others, and during afternoon tea at the close of the meeting, many evidences of a practical interest in Missions were shown.

The Bishop of Bendigo, who presided at the evening meeting in St. Paul's Schoolroom, strongly impressed upon his hearers, the duty and privilege of taking part in extending the Kingdom of God on earth. Mrs. Weldon spoke of the gracious invitation of God the Father, to all mankind, and Mr. Hughesdon followed with a masterly address, on the power of the Holy Spirit, enabling in various ways, such men as Livingstone, Carey, Morrison and others, to respond to the need of the several nations. Dean McCullough and Rev. F. A. W. Kilbey, Warden of the Theological Hall, also took part.

Mrs. Weldon addressed the senior girls of St. Paul's on Sunday afternoon and the pupils of Girton College on Monday morning.

It is evident from the attendances, in spite of unfavorable weather, and the enthusiasm shown, that missionary interest in Bendigo is steadily growing.

The students of the Bendigo Theological Hall enjoyed several addresses from Mr. Hughesdon. To the warden, Rev. F. Kilbey, is largely due the excellent arrangements for the C.M.A. deputation. Mr. Hughesdon had the pleasure of renewing many friendships made some years ago when at St. Paul's.

### QUEENSLAND.

#### BRISBANE.

From Our Own Correspondent.

#### The Archbishop's Western Tour.

The Archbishop is leaving immediately for his annual tour in the Western parts of the Diocese. This year the tour will be undertaken under rather different conditions. Usually the greater part of the journey has been accomplished on horseback, but the present dry spell and the high price of horse feed have made riding tours a luxury, and this year the Archbishop will be taken everywhere by train or motor car. His tour of the Bush Brotherhood district begins at Charleville and ends at Dirranbandi, whence he will return to Toowoomba and subsequently to Brisbane.

#### Girls' Friendly Society.

A meeting of the Suburban branches of the Girls' Friendly Society took place at the Cathedral on June 22, and proved most successful. There was a large attendance, and an interesting and instructive address was given by Miss Wright (sister of the Primate). Miss Wright travelled from Sydney for the purpose of addressing the members of the Society, and she spoke of the excellent work being carried on by the Sydney branches, giving many instances of how the G.F.S. is appreciated by the workers. She expressed her pleasure at meeting so many of the Brisbane associates and members.

#### Bulimba.

St. John the Baptist's Church, Bulimba, was crowded on the occasion of the Confirmation service held by the Archbishop. Between fifty and sixty candidates were presented by the Vicar (Rev. A. H. Barlee) from Bulimba and Morningside. Before the

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laying on of hands the Archbishop addressed the candidates, reminding them of the solemnity of the Rite which was about to be performed, and of the preparation of heart and mind and will which is required in those who seek the Confirmation gift.

**CARPENTARIA.**

**The Bishop's Departure.**

A meeting of the people of Thursday Island was held on June 16 to bid farewell to Bishop Gilbert White, and on the following Saturday the South Sea Islanders gave a feast in honour of the Bishop. Before his departure for the South, Dr. White dedicated on Sunday, June 20, the North Isle of the Cathedral, which completes the present portion of the building.

**SOUTH AUSTRALIA.**

**ADELAIDE.**

From Our Own Correspondent.

**New Church at Myponga.**

The Bishop opened a new Church on Monday evening, June 28, at Myponga. The Church is under the charge of the Rev. C. J. Whitfield, of Murray Bridge.

**Dedication of Tablets.**

Bishop Wilson dedicated the Group of Lindsay Tablets in St. Augustine's Church, Victor Harbour, on Monday, June 28. The latest addition to these is in memory of the late Mrs. Lindsay, who died last February at the age of 91. The Lindsays were instrumental in the building of St. Augustine's and Mrs. Lindsay played the organ for many years.

**A Sad Bereavement.**

Rev. J. T. and Mrs. Phair, of Magill, have had a sad bereavement in the death of their daughter, Beatrice, who died on Tuesday, June 8, at the age of 4 years and 8 months.

**Cantata at the Cathedral.**

The Choir of St. Peter's Cathedral, assisted by friends, rendered the Cantata "Zion" in the Cathedral on Tuesday evening (June 29), St. Peter's Day. Mr. J. Dempster presided at the organ, and was assisted by Miss Sara at the piano. The cantata was given under the conductorship of Mr. J. M. Dunn (Cathedral organist).

**Rev. F. Webb.**

The Rev. Frederick Webb, of Holy Trinity, Adelaide, is spending a short holiday in Melbourne.

**TASMANIA.**

**TASMANIA.**

From Our Own Correspondent.

**Japanese War Ships.**

The Japanese warships which are visiting Australia, are paying us a visit, and the town is filled with the sailors and cadets, who go everywhere, visiting the schools, dropping into Church Services, and frequenting picture post-card shops in large numbers. The C.M.A. made valiant efforts to invite any Christians among them to the Depot, intending to give them light refreshments, perhaps having a brief meeting etc. Towards this end the help of the Mayor (an earnest Christian) was solicited, but it was not found possible to carry out the plan. Probably the Admiral's suggestion that it would be better for the men to entertain themselves, had something to do with it.

**Prayer Book Revision.**

**PROPOSED LINES OF REVISION.**

A paper read at the Annual Conference of Evangelical Clergy in the Chapter House, Melbourne, on June 15, 1915, by the Rev. M. J. B. Bennett, B.A., B.D.

**I.**

**The Object in View.**

The object of this paper is to sketch and describe the alterations which the leaders of the Church of England, the members of the Houses of Convocation of Canterbury and York, are proposing to make in the Prayer Book, in order to still further enrich that volume which is already a storehouse full of overflowing of the choicest treasures of devotion, and to render still more useful that work which has been for many generations and is still today the spiritual guide of millions of souls. The suggestion of a revision of the Prayer Book at once arrests our attention. Its every page is sacred to us, and we watch with breathless interest and concern the attempt to alter a sentence or a word. It is not that we do not believe that improvements might be made. We believe that like all things of human origin this book, although so good, might be made still better. But we believe also that injury might easily be done to it, not with any thought of doing injury, but by making ill-advised changes that had not been sufficiently weighed in all their bearings and effects. Whilst therefore we do not declare ourselves opposed to revision, it behoves us to closely scrutinise and examine the alterations which it is proposed to make. Such changes as appear to be wise we shall gladly welcome, but in the case of such as may not appear to be for the welfare of the Church, or may seem to imperil any vital part of the Christian Faith it will be our duty to raise our voices in protest, and so far as in us lies to prevent anything being done, whose effects we might think there was good reason to fear.

**The Royal Letter of Business.**

The Houses of Convocation had the duty of Revision enjoined upon them by the Royal Letter of Business nine years ago. The Royal Letter of Business defined the work entrusted to them and prescribed the method of procedure. They were to consult with the other Houses, to confer with the members of the Houses of Laymen, and then lay the results agreed upon before Parliament, with a view to their enactment by Parliament. They were to prepare a new Ornaments Rubric. They were also to facilitate such changes in the Prayer Book as

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might secure its greater adaptability to modern times.

**Where the Convocations have Failed!**

What has been done by Convocation so far is this: A new Ornaments Rubric has not been prepared. The old one has been re-affirmed and an advanced interpretation of it has practically been recognised and adopted. For the rest, additional services such as we have long desired have not been added. A much needed variety in the daily services has not been provided. An evening service which was not a copy and largely a repetition of the morning service would have been a real enrichment of the Book. Permission to use the morning service in the evening would have been hailed with delight in hundreds of Australian parishes, whose services are always held in the afternoon or evening, and where by our present rules the Te Deum is never sung. Liberty to abridge the service when a sufficient reason existed would have enabled many a loyal and conscientious Australian minister and reader, restricted

by inexorable limits of time, and compelled to make some abridgement, to have the satisfaction of knowing that he was acting not only within the spirit, but also within the letter of the rubrics of the Book of Common Prayer. Some ease Convocation proposes to give to us in this direction when the service of Holy Communion follows immediately after the daily services or the Litany. But this is insufficient for all our needs, nor will it be likely to give the relief which on some occasions is required in England as well as in Australia.

**The Proposed Revision.**

That to which Convocation has bent its strength and upon which it has expended nine years of deliberation, is a revision of the whole book from beginning to end. It appears to be nearing the conclusion of its labours. A Joint Committee of both Houses of the Southern Convocation presented a list of 162 recommendations for consideration. At the meetings of February last the Upper House accepted 143 of this number, in six it made amend-

ments, for the most part slight, it left five for further consideration, six were referred back to the Joint Committee, and in two a Conference of both Houses was to be arranged. At the April group of sessions further progress was made, but several questions of importance remain still to be decided. The alterations affect the Calendar, the Lectionary, the Psalter, the Ornaments Rubric, the Athanasian Creed, Occasional Prayers and Thanksgivings, the Collects, Epistles and Gospels, and all the services, both regular and occasional, and extend also to the Catechism and the Ordering of Deacons.

**Controversial Questions.**

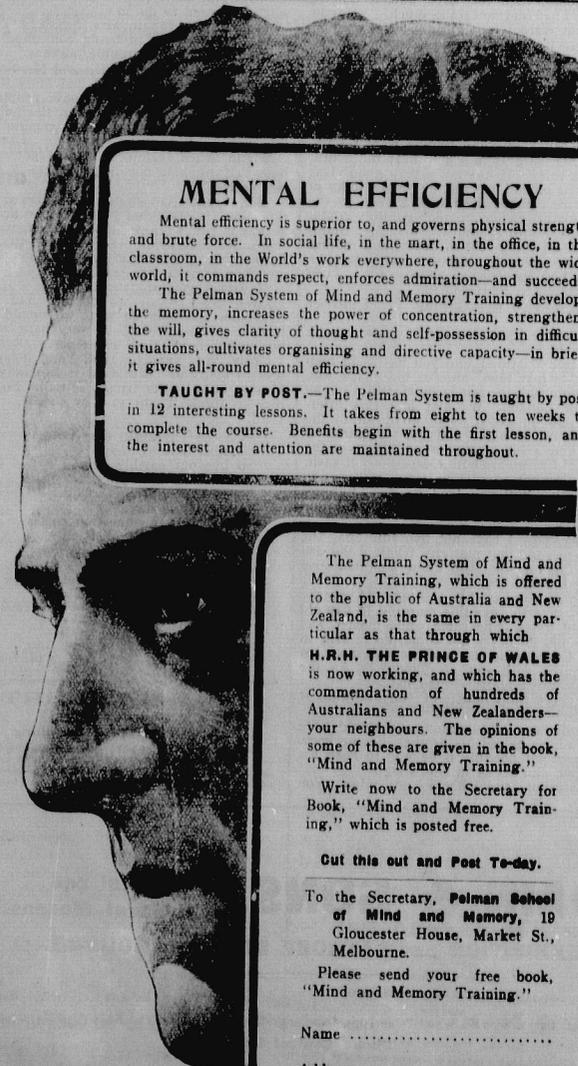
Many of the alterations are such as all Churchmen will be able to accept without hesitation, and to probably not a few there will be a hearty welcome. But it was almost inevitable that there should be some changes proposed where we should have desired to see no change made, or if change had been considered necessary, then that in making it regard should have been had to the doctrine and spirit of the Prayer Book tested and proved by over three and a half centuries of use, and scrupulous care taken not to grieve the hearts of any section of Churchmen by needlessly interfering with these. The parts of the Prayer Book in which alterations calculated to cause concern and anxiety have been proposed, are the following: The Ornaments Rubric, a new Occasional Prayer, The Holy Communion—this in three ways, in the order of the service, in the words of distribution when there are many communicants, and in recommending Reservation,—the first prayer in the Public Baptism of Infants, the Catechism, and an alternative prayer of committal in the Burial of the Dead. All these call for special discussion, but it is desirable first to briefly indicate the numerous other alterations which are proposed.

**The Athanasian Creed and Psalms.**

The two questions upon which a conference of both Houses is to be arranged are the use of the Athanasian Creed and the Order of the Psalter. The Upper House recommends the recitation of the Athanasian Creed on Trinity Sunday only. The Lower House on April 29 recommended that permission be given to say it on any day at morning prayer as an alternative to the Apostles' Creed.

With regard to the Psalter, both Houses would continue the existing monthly course, the Upper House as now, the Lower House on week days only. Both Houses would greatly extend the use of proper psalms. The Upper House would have proper psalms for fifteen additional Holy Days, selections for other special seasons, and twenty-one further selections for use whenever proper psalms are not appointed, at the discretion of the Minister. The Lower House, on the other hand, recommends proper psalms for all Sundays and Holy Days. The Lower House would also omit certain passages, such as imprecatory passages. In the proposals of both Houses there is an endeavour to improve a part of our services where improvement is distinctly needed. Both schemes are good.

(To be continued.)



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Young People's Corner.

"As in Thy Sight, O Lord."

(By K. E. Walker, in "Our Empire.")

"I wish I could come with you this afternoon, my boy. I should like to, but you see I cannot spare the time. There would be no tea ready when your father and the others come in from work. I have ironed your clean collar, and bought you a new blue tie, so you will look quite smart."

The speaker was a country woman. Her life held for her very little but hard work—cleaning the house, cooking the food, mending, washing, rushing to town to spend, with the greatest care, the wages earned by husband and sons and entrusted to mother, all but a very small sum kept back for pocket-money. Twelve children, she had brought up, but only two sons now lived at home, and the youngest girl, who was still at school. The eldest son worked on a farm with his father, and the youngest boy, who had just left school, had also been given work by the same master. It was this boy to whom she was speaking. He had a holiday from work this afternoon, as, with several of the village lads, he was to be confirmed. The service was to be held in a neighbouring parish. Each of the candidates had been given a ticket for a friend, who would, therefore, be provided with a seat in the Church. Harold Smith had hoped his mother could go, but she could not get away for the whole afternoon.

If Mrs. Smith cared for one of her children more than the others, it was for Harold. She was very sorry not to be able to be with him, though, as a matter of fact, she had very little idea what it was all about. The older sons, except the sailor, had never been confirmed. Two of the daughters had, but that had been after they had left home for service. Harold was not quite fourteen, and his mother did not like the idea of his not having a friend to go with him.

"Why not take Martin Jones?" she suggested. "He has nothing to do this afternoon."

"All right, I will, if he will come," said Harold. He did not much want Martin Jones, who was a new hand on the farm, and had come to lodge with the Smiths. He was older than Harold, and not a very nice lad. He had come from a town where he had learnt nothing that was good. He liked betting, laughed at the idea of going to Church, and was often out at night with Harold's older brother and others, up to all kinds of mischief. Harold did not tell his mother all this. He knew that every shilling

was needed in their home, and what was paid for Martin's board was a great help. At this moment the men came in to dinner. Martin agreed to go with Harold, but he would not promise to be present at the service.

"What did Harold want with Church on a week-day. Was not Sunday enough?"

Harold said nothing, and the two started together. Martin had not intended to enter the Church, but a heavy shower of rain made him think he had better be in shelter instead of getting wet through. He sat in as distant a part as he could, and proceeded to look about him. He thought it all very strange, till his attention was caught by the Bishop's address. The candidates were told that every act of their future lives should be done, as in God's sight. Their promise bound them to try their best to live always in the sight of the Master they had promised to serve. They all knew the difference in the way work was done when the master was present. Well, they must never forget His presence, but if they tried their best they need not fear being in His sight. He knew all their difficulties, and would always help those who asked His help. Let them try always to remember, "As in Thy sight, O Lord," then they would not go far wrong.

There was, of course, much more, but these words struck Martin. "My word," he said to himself, "I am jolly glad I have not been confirmed. Fancy always thinking the master was looking at you. Poor Harold! I am sorry for him. He will have a rotten time. But I expect he will soon forget all about it."

After the service there was tea in the school-room, then the boys walked quietly home. They did not talk much. Martin looked at Harold rather sadly. His opinion was that Harold would be no good till he forgot all the Bishop had said. Harold was thinking that he was to go the next evening to the Vicar's class to be prepared for the Holy Communion service on the following Sunday.

The time passed quietly till Whitsuntide. Then a fair came, and swings were set up, with other delights in a field near the neighbouring town. It was not a very good class of entertainment, but all the young folks in the district intended to pay a visit to the fair on Whit-Monday, if they possibly could.

On the Saturday night, when Mr. Smith had taken his pipe out of doors, and mother had gone upstairs, Martin and Harold's brother had a whispered conversation. Then the two turned to Harold.

"Will you do us a favour?" his brother asked.

"Of course I will, if I can," was the ready answer.

"There, Martin, I told you he would help us. It is just this. One of the chaps who have come with the fair knew Martin when he lived in London. We met him this afternoon, and he asked us to go down to the fair ground to-night and have a game of cards and a bit of supper with him at the public. But we are both cleaned out of cash, and we cannot go without a few shillings to play with. Will you lend us five shillings till Monday? You shall have it then for certain."

"You know I have not five shillings, nor five pence for that matter. What is the use of asking for what you know I cannot give you if I would."

"I know you have five shillings. I saw the master give you five this morning to pay old Tommy Jones if he came while master was away, and he never did come; he is sick in bed. Come, help us, and we will both go to Church with you on Sunday." As the boy hesitated Martin broke in—

"I don't think much of your religion if you cannot help a friend."

Harold was kind-hearted, and would have like to have helped his brother, but he knew this was not possible if he was to keep his promise, and act as in God's sight.

"I cannot lend what is not mine. You

would not think much of my religion if I did, Martin," he said, gently.

"Say you won't," said his brother in a rage. "I will never ask you again. I hate a fellow who is too good to help another. Come on, Martin, we will get a loan from someone else, as Harold is so mean."

The two left the house and did not show themselves again that night. They only returned to the cottage on Sunday morning. The next morning at breakfast they both looked as if they had been fighting. Martin had a black eye, and Harold's brother his head cut. Father, a very quiet man, as a rule, was very put out. Out of his house they should both go. They had got into a row in a public-house, where they had gone with the men from the fair. All had taken too much, and when the two were asked to pay for drinks in their turn, and proved to have no money, there had been a row. The police had come in, and now there would be more trouble. The youths both declared it was all Harold's fault. If he would have lent them the five shillings there would have been no difficulty.

Mother began to cry. "How can you blame Harold?" she said. "He only had the master's money. It was not his to lend. It is a mercy he was not with you."

The men left the house, but his mother pulled Harold back and whispered, "Oh, my boy, whatever good luck saved you from lending the money when they asked you? It is a blessing you did not do it."

"It was not luck, mother. You know that at the Confirmation the Bishop told us we must always remember to act as in God's sight, and I promised. So you see I could not lend that money, could I, no matter how much I wanted to do so?"

"Well I never," said Mrs. Smith. "Then there is some good in being confirmed. It kept you out of this trouble, anyway."

The young men were fined and Mr. Smith kept his word, they had to find other lodgings. He was not going to have people in his house who came back from the public-house drunk and tried to lead a younger boy into wrong-doing.

Martin asked Harold if he was not sorry now that he had not helped them. The boy said—

"No, I am glad that I remembered in time; but, Martin, don't you see, we are all always in God's sight, and is not it better to remember that the Master is there, than to forget and to do what He would not like, and then find He has seen it all?"

"I expect you are right, Harold. If the Master can see all we do, we had best remember and only do what we should like Him to see. It would be very hard work, but perhaps one had better try."

"Why, yes," said Harold, "and if we do try He helps us. But God is not only the Master, but also our friend, as well. So it is nice to think 'I am in Thy sight, dear Lord.'"

"As in Thy sight dear Lord,  
Grant that we may  
So live our earthly life,  
So watch and pray,  
So keep the promise made  
By us this day;  
That, when the question comes—  
'Thought ye of Me?'  
We may with truth reply,  
'Always of Thee.  
And in Thy sight we trust  
Ever to be.'"

I know not by what methods rare  
But this I know, God answers prayer.

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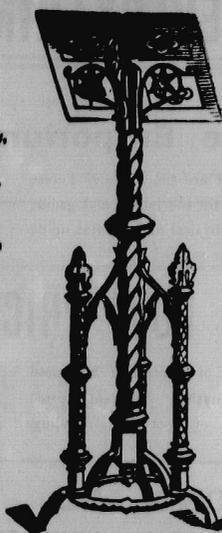
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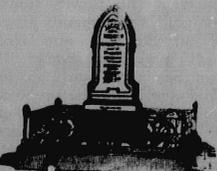
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## Current Topics.

The Gospel for the Sixth Sunday after Trinity (St. Matthew v. 20-26), sets before us a great contrast between two types of righteousness—the Pharisaic and the Christian. "Jesus said

unto His disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven."

The Scribes and Pharisees represented the most devout section of the Jewish Church in our Lord's day. They had an ideal of righteousness after which they strove, but it had three great defects:—(1) It was external. They were very careful about details, such as the width of phylacteries and the tithing of mint, anise, and cummin; but they often neglected the weightier matters of the Law. (2) It was narrow. They sought to obey God's law in the domain of morals as well as of ritual, but their obedience was in the letter, not in the spirit. (3) It was self-satisfied. The Pharisee praying in the Temple was a fair sample of his class, "God, I thank Thee that I am not as other men are." He felt he had done more than God could possibly expect from him. Therefore the righteousness of these strict and religious Pharisees stands condemned by the Lord, Who tells us that if we would enter heaven our righteousness must exceed theirs.

What, then, are the characteristics of Christian righteousness? The Lord is not here speaking directly of the imputed righteousness which the sinner receives by faith. He is teaching us the important truth that the Gospel demands a higher standard of morality than any other religion. The true Christian, while not neglecting external details which help towards reverence, should look chiefly to spiritual realities. He should not be content with merely obeying the letter of the law, but should keep the spirit of it also; the more he tries to serve God the more dissatisfied should he be with his own moral and spiritual attainments. And thus the Christian moral law (like the Jewish) becomes a schoolmaster to bring us to Christ. We learn, as we seek to obey God's commandments, our sinfulness and weakness. Then we are ready to look beyond ourselves and see the righteousness of God as revealed in Christ, through Whom we receive pardon of our sins and strength in our weakness. Thus our ideal becomes the same as

that of St. Paul, who expressed his hope thus: "That I may win Christ, and be found in Him, not having my own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith."

The news from Europe during the past week has not been at all reassuring, and we can easily understand the feeling of suspense that is to be found both in Great Britain and in Australia. But we are glad to note that Mr. Bonar Law, in the House of Commons, said that there was no real ground for pessimism, that the resources of the Allies were quite equal to the magnitude of the task that had been set before them. That the task is a great one is everywhere understood, although the need of a response from our manhood is not so universally recognised. The latest movement of the Government in Great Britain will, we hope, do much to awaken a great proportion of our men out of the lethargy or sense of security into which they seem to have fallen. The steps that are being taken seem to forecast a national organisation of the men and women of Great Britain, who may in any capacity be of service to their country in her hour of trial. Germany had done this for her people long before the war commenced; more and more light is being thrown on the extreme care with which she has been husbanding and engineering her full resources for the titanic struggle with practically the nations of the world for world-domination.

There is no such thing as volunteering in Germany and Austria. The military despotism, which has caused the war, has a rigid hold upon the instruments by which its purposes are to be carried to completion. Consequently, we find that the whole population is practically organised for war in relation to direct military service, munition production and food supply. The genius for organisation thus displayed is beyond praise, and is worthy of a better objective than the furtherance of the cruel ambition of the would-be despots. But herein lies the strength of the appeal of our Great Empire to the highest instincts of her people and especially the people of her overseas dominions. She presents a cause most righteous: a cause in every way consistent with the grand traditions of service which have ennobled her annals and endeared her name to nearly all the nations of the

world. And then, in reliance upon the justice of her cause and the affection of her peoples, she asks their co-operation in the task that has been set her of the complete disarming of the relentless foe who champions the false and discordant ideas "that nations have no conscience: that war is a biological necessity, and not to be reckoned among the curses of human life; that the end-all and be-all of a State is power; that the acts of a State cannot be judged by individual morality; and that ability to wage war successfully is quite justification enough for making it."

Surely England's cause is the highest and her appeal the strongest. The best instincts of every one of her true sons and daughters should respond to her call. But the appeal receives an additional support that will weigh in many minds, in the displays of cruel barbarism that have been every-day occurrences on the part of our foe. Belgium has suffered untold horrors, sufferings that cannot be described for their extreme of abominations. Women, children, and helpless babes have been maltreated and killed in manners that had better be imagined than described. And these are horrors, we are told on the best German authority, that will shrivel into insignificance compared with what will be experienced in England if ever the Germans get there in possession. Can any sane person contemplate for a moment the possibility of such a calamity without his whole being rising in abhorrent protest and the determination that every ounce of his strength and resources possible shall be consecrated to the averting of so unthinkable a catastrophe? Britain's institutions and liberties swept away! Britain's sons and daughters slain and defiled with callousness and cruelty! It shall not be. But such determination means that Britain's sons and daughters at home or overseas must not too long keep pondering the question of consecration to the Empire's cause. This sluggishness in volunteering, this pursuit of pleasure, and this selfish expenditure in luxuries, are only making more possible the eventuation of the unthinkable abomination. In many an Australian home and heart to-day there is an uncomfortable struggle going on between the calls of service and selfishness. We pray God that the grand old call of duty may be heard, and that the manhood of our country may rise in the fulness of its strength to do battle with the Empire's forces for righteousness and truth.