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Current Topics.

Everyone, except the Germanic sympathisers, will be relieved at the bright news from the Roumanian frontier. No doubt the enemy intended to make an example of the country for taking the opposing side, and we may fairly suppose that the Belgian atrocities would have been thrown into the shade by the frightfulness that would have happened in Roumania. It seemed at first as if nothing could save that country from a fate similar, in some respects, to Serbia. But the most recent news shows that the danger is lessening, and that the Russian reinforcements will soon guarantee the safety of our most recent ally. On the Western Front there is still a certain amount of steady progress, and it is satisfactory to note that the Allies' offensive is continuous without any real set-back. We are apt to feel impatient with the slowness of the progress, but we have to remember that time is all on our own side and against the Germans and their Allies; and also that speedy progress could only be made by the sacrifice of very much life that may otherwise be saved. The present situation is one of strong encouragement and should keep us on our knees before God, the God of battles, both praising Him and seeking from Him the consummation of the War.

Reports keep coming to hand concerning the General Mission of Repentance and Hope. The whole we cannot regard the results as anything like commensurate with the great purpose of the Mission. Whatever the reason may be, the fact is evident that the outsider is not being touched to any great extent. It would almost seem that this Mission is going to accomplish results which will make possible the ingathering of souls in a different way (and perhaps more steadily and persistently), from what we were all hoping and for which we were praying. Undoubtedly our own Churchpeople are being very much uplifted by the Mission. The spiritual life of the Church is receiving a deepening and strengthening that cannot but issue in brighter witness and more definite soul-seeking than have obtained for many a long day. God's ways are by no means our ways, and our thoughts are not always God's thoughts; but "the ways of the Lord are right," and it may be the great cloud of prayer which has been rising to the Throne of Grace is to

have its best answer in the intensifying of the saltiness of those who are set to be the salt of the earth. A deepened conviction of the fact of God, a new vision of the love made manifest on the Cross: a regenerated sense of the necessity of the love made manifest on the Cross because of the greatness of human need, and a simpler belief in the Person of the Holy Ghost: all these things will combine to draw the Christian into the fighting line of the great spiritual conflict between the forces of evil and Church of God.

The Report of the New Guinea Mission, recently to hand, makes interesting reading for all who are keen on the extension of our Master's Kingdom. Difficulties are arising from the very success of the work, and there is an urgent demand for new workers in order to cope with the demands of the increased number of Christians, both baptised and Catechumens. The Bishop writes:—

"Some of our districts are losing their character of heathen places wherein the people have to be taught for the first time that there is One God, who made the world and all things in it. They are becoming more like Christian parishes, with an admixture of heathen living in them; but there is always a more or less untouched heathen population several miles inland. When you hear of a district with 600 or 700 Christians and 300 or 400 communicants, mostly very regular communicants, and 100 or 200 being prepared for Baptism, you will understand that it is taking on the character of a Christian parish. You will understand also that for that very reason it cannot be left to itself as though everything necessary had been done, whilst the priest goes away to evangelise another part. It must be most carefully looked after. Hence the need of more clergy, for we cannot do our work by the simple expedient of moving about the limited number we now have."

It seems to us a matter for regret that out of the large number of native workers, mission teachers and lay readers, it is not found practicable to increase the number of the native clergy. Quite generally speaking the British Christian seems rather slow in trusting the native Christian. We remember that up to quite recent years there had been no native Indian Bishop; and in Africa, although it is many years since the saintly Crowther was advanced to the Episcopate, there are still only

two native Bishops there to-day. Are we trusting the Holy Ghost sufficiently, or are we demanding a standard for our native clergy and Bishops that can only be reached after many years of Christian civilisation? It would seem to us that educational standards for the sacred ministry should rightly vary with the educational standards of the people among whom that ministry is to be discharged. The Bishop of New Guinea's report would tend to show that there is urgent need of an increase in the native pastorate. It does not make for the health and vigor of a native Church to keep it too long "in statu pupillari." The statistics of the Mission sound very encouraging. Out of a total of 3120 baptised Papuans, there is a Communicants' Roll of 1847, and there are about 850 Catechumens under preparation for Holy Baptism.

We reviewed this book quite recently in our columns, and now find our verdict more than justified by the Press criticisms on the production of the play. It is possible

sometimes to have as a remedy something which only provides an aggravation of the disease or leads to something worse. There can be no doubt about the awful prevalence of venereal disease and the necessity of impressing the public with its dangers, and stirring up a strong public opinion on the subject. But we strongly deprecate the wholesale treatment of the matter in the indiscriminate publication of the evils that prevail. The play in question if used as a book for private reading might quite reasonably be placed in the way of young men and, to a more limited degree, of young women who are likely to face the risks involved; but the production of such a play before the mixed audience of usual theatre frequenters seems to be absolutely indefensible. As one of the Commonwealth's leading dailies expressed it, "The impression left by Saturday's performance was that it will lower the tone of general conversation by cultivating frequent directness of speech on sexual subjects in lieu of the rarest allusions in round-about terms." There are a good many Christian people who do not frequent the theatre, but who, on an occasion like the present, are sometimes tempted to go in order to patronise what they are led to believe is a play with a moral that the public life needs. We hope that the present play will be severely ostracised, by their absence and expressed dislike, by all who have any regard for the public, and their own

welfare. There is one consideration, which the daily press does not usually emphasise, which should prove an ample reason for that condemnation on the part of all Christian people, and that is the degrading and demoralising effect on the character and life of the people who, after the preparation and rehearsal, have to produce such scenes before an admiring public on the boards. "Shall I drink the blood of these men?"

THE BEAUTY OF HOLINESS.

We have not really learned to believe in the attractiveness of goodness. We do not fully appreciate at the bottom of our hearts the beauty of holiness. . . . Not one of us can say that we ought not to be holy, but do we desire holiness as the most beautiful and attractive thing in the world? Now it is quite certain that until we do there always will be lacking that kind of passion for goodness which can only characterise a body of people who are straining for what they intensely desire. We grow like what we admire. What really settles our character is not, as it were, the outward temple where we worship, but what there is before our minds which we really desire to be; and what we admire that we grow like. And until we passionately desire to be good, until holiness is the most beautiful thing in the world to us, we shall experience little progress in our spiritual lives, and make few conquests for the Christian Faith.—Bishop of London.

Every man must shape his Christian life for himself; according as his own talents may lead him; but the great thing to do is simply to become a follower of Christ.—Henry Drummond.

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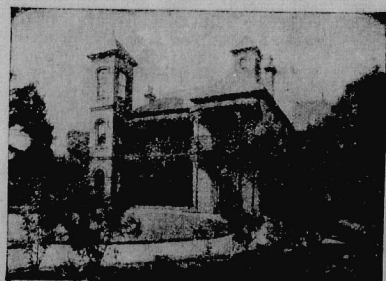
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Our London Letter.

(From Our Own Correspondent.)

London, September 13, 1916.

Women and the National Mission.

The storm which arose so suddenly when some of the Bishops gave consent to women of whom they might approve to address other women in Churches, especially in connection with the National Mission, has now practically subsided. The Bishop of Chelmsford had already withdrawn his consent in view of the stout opposition, and to-day the decision of the Bishop of London is announced. It is that, pending a decision by the united Episcopate as to the Church's use of the ministry of the laity, both men and women, he directs that those of his messengers who are women will deliver their message during the National Mission in parish halls or schoolrooms, desiring that above everything else the work should be in no way weakened by controversy on any matter. The Bishops named have done wisely in withdrawing from a position which had become untenable, not only because of the opposition aroused but also that they were without the general support of their brother Bishops. Some, like the Bishop of Oxford, were against them, at least till the Church in Council had considered the matter, while others, and these were the majority,

sat on the fence in an indeterminate fashion which gave neither support nor guidance.

A Continuous Work.

The Mission can now, therefore, be proceeded with unhampered by these episodes, and the fads of the various extremists all alike are going under at the call for unity at such a time. We hear but little about the "principal service" for instance, which at one time was boomed so tremendously—perhaps it was overdone. But the question, if scotched, has not been killed, and we must keep on the alert to safeguard the Church against this insidious and most reactionary proposal. In the meantime, other misunderstandings have arisen through the indefiniteness and intangibility of the plan and purpose of the Mission. The Archbishop of Canterbury himself has undertaken to deal with these misunderstandings, which he does in the September issue of his Diocesan Gazette. He once more points out that the meetings and services in October and November are only the beginning of things. The Mission will not end with the year 1916. It is to be a continuous work. Those who are already or who have become convinced and sincere Churchpeople are to test themselves by bringing others to the same state as themselves. The witness must never cease, and the message be ever in the process of being delivered. The Gospel which had ceased to grip, because taken for granted, must be re-presented with fresh thought, and a fresh start made. In the eventful months of the War people have been "thoughtfully, quietly, confidently laying before God our country's needs and hopes and endeavours. We are united in firm resolve. The Mission will give point and purpose in that resolve. In a time such as this the Archbishop sets forth the principle of Mission, and it is to be hoped that his Grace's intention may be abundantly realised.

Enlistment of the Clergy.

An attack made by a Labour leader named Tillet at the recent Labour congress on the junior clergy, because of their exemption from military service, was both crude and rude; further, it was quite unwarranted. From the first the majority of the Bishops determined that the full strength of the clergy was needed to maintain the spiritual side of things and the moral of the people, and discouraged enlistment by those of military age on that account. Countless homes and hearts are afflicted with sorrow in the be-

reavements and other casualties which are daily occurring, and the Bishops foresaw the need and opportunity for the ministry of consolation which would arise. This view was subsequently adopted by Parliament when it passed the Military Service Act, justifying the Bishop's policy, and also the clergy concerned, who would certainly have not been behind any other section of our young men in coming forward had they been at liberty to do so. As Chaplains to the Forces, some 1200 of them have been doing golden service with Ministers of other denominations. Ben Tillet shocked many of his fellow delegates of the Congress by his speech and action, but on a card vote the motion he made was adopted, though by a relatively small majority. The only effect, however, will be that it stands as a record in their books against themselves. The Bishop of London this week, in speaking to a meeting of men at a mid-day meeting, vigorously defended his clergy in the matter, though perhaps it was hardly necessary to do so.

Thoughts on the Church Seasons.

21st Sunday after Trinity (November 12).

THE ARMOUR OF GOD.

The thought of the Christian as a soldier, donning the armour of God, was deeply imprinted on the mind of St. Paul. In an incomplete form we find it expressed in 1 Thess. v. 8, and in Rom. xiii. 12, but in our Epistle (Eph. vi. 10-20) it is developed in detail. Four points are clear from the passage before us. (1) **The Christian must expect the assaults of evil.** "We wrestle not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places." An alert enemy is always watching his opportunity. (2) **The Christian should be ready before the assaults come.** It is no time to put on our armour when the enemy is upon us. "Your loins girt about with truth." "Take the Sword of the Spirit which is the Word of God." In other words, we can best resist temptation when we are seeking already to grow in holiness. (3) **The Christian should take his armour from God and use it.** St. Paul, who says "Put on the Armour of Light," paraphrased his own words thus: "Put ye on the Lord Jesus Christ." Only by long touch with Jesus can we receive that life which by its divine strength can repel the

enemies of the soul. (4) **The Christian, after every victory, stands more firmly.** "Able to withstand in the evil day." "Having done all, to stand." The reward of firm resistance to evil is increased firmness. Our path leads through enemies, but we have with us the Captain of our salvation, Who has conquered all. He promises victory, and will give it if we are faithful. "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

22nd Sunday after Trinity (November 19).

FELLOWSHIP IN THE GOSPEL.

In the Epistle (Phil. i. 3-11) St. Paul gives us a beautiful word-picture of a strong Christian Church (at Philippi). The force which builds the Christians together is "fellowship in the Gospel." They are in fellowship with God, through Jesus Christ, and therefore united with one another in "the furtherance of the Gospel." Their one great desire is to make the love of Christ known to others. As the Apostle sees the fruits of righteousness in the Philippian Church, he is cheered, and expresses his confidence as to the future: "He, which hath begun a good work in you, will perform it until the day of Jesus Christ." And yet, in spite of his great joy, he is not satisfied with the attainments they have reached, and longs and prays for much more. "This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent, that ye may be sincere and without offence, till the day of Christ."

Such Churches are still needed to-day; ever seeking a higher level of Christian life. Primarily our Churches exist to help Christians to be holy, after they are won for Christ. And their ideal should always be to become more holy, more fruitful, more faithful in witnessing for Christ in the world, "being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

A life that every day gives its blessing to another and adds to the happiness of some fellow-being by only a word of kindness, or a thoughtful act, or a cheering look, or a hearty hand-grasp, does more for the world than he who but once in a life-time does some great thing which fills a land with his praise.—J. R. Miller.

The man who sees a chance to do a good turn here and a little one there, and shed a little light here and a little sunniness there, has something to live for.—Henry Drummond.

Disabled Soldiers and Sailors at Work.

(By Sarah A. Tooley, in "Home Words.")

When a soldier or sailor, broken in the war, is discharged from the hospital and pronounced unfit for further service, his first anxiety is naturally to get work. He entered the hospital a wounded hero, perchance in the uniform which had been blood-stained at Neuve Chapelle, Gallipoli, or Loos, he leaves it in commonplace civilian clothes. All his old landmarks—his number, his regiment, company and friends—have been swept away. No longer as "Tommy" or "Jack" is he the darling of the crowds. He has lost the old colour of life and is a drab civilian again, and a civilian unfit for usual avocations.

To meet such cases the Lord Roberts' Memorial Workshops were founded; a worthy tribute to a great soldier. These workshops have been established under the auspices of "The Soldiers' and Sailors' Help Society," in London, Liverpool, Bristol, Edinburgh, Belfast, and Dublin, and it is hoped to establish others in various centres throughout the country so that from John o' Groats to the Land's End, when this devastating war is over, there shall be no man, disabled in our country's cause, who will not have the chance of earning a livelihood.

The London and pioneer workshops are in a small turning off the Fulham Road, which rejoices in the name of the Britannia Road. Could any name be more appropriate for the location of such a national scheme? The brightly-painted frontage of the workshops gives an air of cheerfulness to the dull, grey street. There is a pleasant sound, too, of hammer and plane and the hum of machinery as you approach the building.

When you enter a scene of most cheery activity meets the eye. A hundred disabled men are at work in the various departments of toy-making, basket-work and cabinet-making. The warmth and brightness of the place is an agreeable contrast to the streets on this wintry afternoon. You are conscious too, that you are in no ordinary workshop. The faces of the workers have the look of those who have passed through great experiences. They have been refined by suffering.

Though these disabled men entered the workshops unskilled in any trade, they were at once able to earn at least a pound a week by reason of the special machinery and methods of work suited to men in their condition. Their training in the Services also forms an excellent background of discipline and resourcefulness in work.

I noticed one man with no legs busy at a bench, and he appeared quite used to his artificial limbs. There were two men with no arms, and many who had lost one arm, all busily engaged. A young man who had lost his right arm when serving on the ill-fated "Pegasus" said, quite cheerfully, that he was engaged in clerical work in the order department and could now write as well with his left hand as he had done with his right. A sailor who had lost his left arm in the Dardanelles, and had only been in the workshops a month, was assistant at a circular power saw, and was as useful, the manager said, as a man with two arms. One of the principal operators at a smaller circular saw was a sailor who had lost his forearm on a mine-sweeping trawler. A one-armed soldier was working a drill machine, and had contrived an arrangement of wire by which he could use the stump of his arm to pull the lever into position.

Other men with wrecked nerves were working at quiet jobs, away from machinery, and in time they will doubtless cease to be haunted by the noise of ear-splitting artillery. As Mr. Buchan said the other day in his lecture on the "Western Front," "This is a war of the ear, rather than the vision." Small wonder, indeed, when one thinks of the terrific bombardments, that many men are disabled by nervous breakdown; some indeed have temporarily lost their hearing and their speech under the awful strain. Men thus afflicted could not take part in ordinary avocations, but at the Lord Roberts' Workshops they receive the special consideration which is essential to recovery.

I saw a former gunner at work in the moulding department, where he had quiet, restful work and was becoming quite expert in assisting the ironworker. He had been wounded in seventeen places at the battle of the Aisne. "Our battery was fighting hard," he said, "and I was engaged in gun-laying. Just as I had got my hand upon the gun lever a lyddite shell burst on the

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gun and blew it to pieces. There were eight of us round the gun, and six were killed. I was knocked unconscious by a piece of shell."

In going round the workshops one is cheered not only by seeing the men all so pleasantly employed, but by hearing of the marvellous recoveries made by some of them. Surgical science seems now to handle the human mechanism with as certain a touch as the men who are forming mechanical toys.

In the cabinet-making shop an old Scots Guardsman made a striking figure, standing 6ft. 7in. and looking quite smart and fit. When he came to the society he was doubled up with rheumatism and paralysis of the legs, and could only raise his head to 4ft. 6in. from the ground. Now he stands as upright as any man on parade.

He has become very skilful at his new occupation and turns out beautiful articles. He also receives furniture for repolishing and repair. He is naturally very proud of his special line of bookrests, the pattern for which was suggested by Queen Mary.

In the adjoining shop men were engaged in basket-making, from fancy articles to strong trunks. A man who had his leg blown off at the battle of the Marne was making cane chairs. He had been in action for about two hours when a shell hit his leg. He lay on the ground for six hours before help came, then the battered limb had to be removed.

When one encounters heroes every few yards in going over the workshops, one is tempted to think more about the men than the work which they are doing.

But to pass to inanimate objects, the toy-making is a great feature of the scheme, and to meet the tastes of the hour battleships, cruisers and submarines have been made a speciality. By means of these models, naval battles can be carried on in miniature, to the intense delight of boys. The warships are so constructed that they collapse when hit in a vital part. Submarine attacks can be carried out, and monitor fights arranged between enemy ships. There are also models of forts and fortifications and upon these bombs can be dropped from aircraft. The series of Army and Navy toys are made from a patent which a gentleman has presented to the establishment.

Another very popular line is the "Men of the Hour" series, in which models of distinguished soldiers, sailors, and politicians are constructed with life-like accuracy. "Our Bobs" upon his white charger is a very popular piece in this group. An exceptionally pretty model of Queen Alexandra receiving a bouquet from a little girl has also a great run of popularity. Her Majesty was much pleased by it when she visited the workshops, and gave an order for several copies.

The Wonderland Series of Fairy Stories are most delightful for children. "Old Mother Hubbard," "Puss in Boots," "Cinderella," and many other nursery favourites are presented in tableau form. On the same principle models are made of English country villages in a most ingenious manner, bringing out the features peculiar in a

Kentish or in a Surrey village, for example.

A very amusing puzzle toy called "John Bull and the Kaiser" shows the two figures in a wrestling contest. Very realistic attitudes are produced by means of an invisible cord.

In the lower workshops I had seen the men engaged in preparing and cutting the wood for the various toys, but upstairs in the toy factory, where the finishing, processes of stenciling, painting and decorative work are carried out, I came to my surprise upon a roomful of bright young girls, some quite children, in pretty blue overalls, engaged in this very congenial occupation. One little girl who was painting Noah's Arks and making the animals looked as happy as if she had been in a nursery amusing herself with this work. There girls are the children, chiefly of disabled men, and they are thus taught to become breadwinners in the home.

The workshops, it should be said, are not a charity. They are conducted on strict business lines. The toy industry attracts large wholesale buyers and bids fair to compete in the markets of the world. Agents have been appointed all over the country, and it must be a satisfaction to the men employed that they are helping to win a commercial field which Germany has held for so long. It is hoped to introduce the profit-sharing system amongst the workers. The public can support this fine work for our disabled heroes by purchasing the goods which are so skilfully turned out in the Lord Roberts' Memorial Workshops.

The Last Two Collects.

You shall read your portion of Book and Psalter.

With the First for the Day appointed there.

And the last two Collects shall never alter, But daily be said at Morning Prayer.

Is it all lip-service and grown habitual,

Since that shall be that hath ever been?

Nay: something shall one day light your ritual

To show what the last two Collects mean.

You shall pray the Author of Peace to friend you.

For all your frailties and all your faults,

You shall pray that His strength may still defend you,

His humble servants, in all assaults.

Then, safely brought to the day's beginning,

By the power of the everlasting might,

You shall promise yourselves, the weak, the sinning,

To do that is righteous in His sight.

And courage may fail, and hearts may falter,

But His protection shall never cease,

Like the last two Collects that never alter—

You shall always pray for Grace and Peace.

Alfred Cochrane.

(From the English "Spectator.")

It is good for us to have sometimes troubles and adversities, for they make a man enter into himself, that he may know that he is in exile, and may not place his hopes in anything of the world.—Thomas a Kempis.

The Hospital Nurse.

"Did I not tell you, he said, that the jewel I had found was alive, and that it was a woman."—Papuan Legend.

The officers who have been in the hospital where the Grand Duchess Olga Alexandrovna works, are full of its praises; everything is perfect, they say, and above all the gentle, kind-hearted compassion of the Grand Duchess herself, who sets to all an example of motherly kindness and patient forethought. The hospital is in the rear of the army, but the wounded from the Front have all to pass before it, so that the doctors are in constant contact with the cases that come in. The new arrivals have to be bandaged and enabled to go forward on their journey, or (if unable to do so) left in the hospital. There is, of course, plenty to do for all; for none more than for the Grand Duchess herself. She helps to bandage, to wash and dress the wounds, and to assist at operations. She is on duty night or day, like any other Sister. No one would suspect that she—dressed in a white apron with the cross—is a sister of the Tsar. She scarcely rests. Night or day she can be seen, giving medicine or helping the half-powerless to change their position, feeding any who cannot feed themselves, or sitting next to a patient's bed, helping him with simple, genial talk to pass his weary hours away. She has that rare gift of being just where she is most wanted. Her very presence, the Sisters say, gives courage and teaches patience. Before they knew who she was, our soldiers loved the tender, humble Sister, who was so kind to them; but when, on leaving the hospital they learnt her name (they had called her their Angel of Consolation) their gratitude was deeper still. Their reminiscences are as numerous as absolutely disinterested. There was printed in one of our most popular papers a testimony to her. Its author, an officer, was wounded in the left hand and the left foot. While he was being carried to the ambulance a third bullet struck his shoulder and he lost consciousness. He was brought to the hospital where the Grand Duchess works. He tells how a Sister of Charity of medium stature, very slender, came up to him. "I looked into her face," he said; "it was very tender and kind. Her eyes were full of pity. I did not know who she was. 'My wounds,' I said, 'are really of no importance.' 'Take off that shirt,' she said; 'I must examine your wounds.' She carefully moistened the bandage and took it off. I was brought to the operator's room, and the wound thoroughly cleaned. This was very painful, as small bits of the shattered bone clung to the wound. 'Some cotton wool,' curtly said the doctor to the Sister who had examined me. 'Some more!'—some more!" he impatiently added. Then: "Quick, scissors; lift the arm; give me the syringe." She did all in silence without hesitation, but with such a sympathy for me! Then came the turn of the wounded foot. It had been improperly dressed, and was in a state of suppuration. The pain of dressing was intense: I lost consciousness for more than an hour. When I was carried back to my ward my face was bathed for me, tea was brought me, and the Sister stopped and asked me about my home, my wife, and my children.

"When I said that I must return to my men, she asked me if I was fond of my battalion. Then, before I could answer, she

told me it was time to sleep, and we would talk next day. She rose to bid me good-bye, and, as a mother might, she stroked my hair.

"Is it true," I asked, "that the Grand Duchess Olga Alexandrovna works here?" "Yes. What of that?" "I should like to see her." "Why?" she asked, and smiled. "Because it is just wonderful for the Tsar's sister to do this kind of work. I would like to kiss her hand!" "Well, if you will promise to sleep, I will arrange that for you." "I promise," I said. "Then kiss it quickly and go to sleep," said Sister, placing her small, soft palm on my mouth. I was bewildered. Then pressing my lips to the hand, I murmured: "Your Imperial Highness." "Call me simply Sister," she said, "and remember that you promised me to sleep." Then she left me.

During all his time in hospital the officer was under the Grand Duchess's care. When he left he carried to his home memories of unforgettable kindness.

Another officer recorded her goodness to him:

"What is troubling you?" she asked him; "your wound?"

"No; my boy was to enter a military school, and I have no news of him."

"If you promise not to worry, I will telegraph."

In astonishment, he asked: "Ah! but will they answer you?"

"I think they will," she quietly said. And they did.

A wounded captain writes: "In hospital she came to me asking about my wound and about my family. Next to me was a very bad case. She bent over him and stroked his head. 'You are better to-day,' she said. 'I see that you are better. I will take your temperature.' Shortly afterwards a tall Admiral came in. He went up to several patients, amongst others to me. It was the Grand Duke Alexander Michailovitch. He told his sister-in-law that she absolutely must rest; she paid small heed to his desire. Thus she laboured like a ministering angel amongst her people's sufferings. God help her in her unselfish mission to the sorrowing as well as to the brave."

S. De Bellegarde, in the "Church Times."

Personal.

The Bishop of Grafton (Dr. Druitt), who has been compelled, on account of illness, to give up for a period his arduous work in his extensive Diocese, is resting at Wahroonga, near Sydney. His medical adviser is hopeful that he will in due time be fully restored to health.

Rev. R. D. Norman, Rector of Gundy, N.S.W., has been appointed for transport duty as Chaplain, with the rank of Captain, and expects to leave Australia this month.

Canon Bevan, of Albury, N.S.W., has heard by cable that his only son, serving with the artillery in France, has been awarded the Distinguished Conduct Medal.

Sister Louise, who for several years has been working in connection with the Victorian C.M.A., has been appointed assistant secretary of the Australian Auxiliary of the Mission to Lepers.

Mr. T. A. Charlton, father of Canon Charlton, and the Rev. L. Charlton (of the Sydney Diocese) passed to his rest at Cremorne on the morning of Sunday, October 29. He had reached the age of 80 years.

Rev. G. J. Richmond, formerly Chaplain at the Liverpool Camp, N.S.W., and now on active service, was married recently to Miss Oliver (formerly of the A.B.M. Head Office Staff).

Rev. J. W. Upjohn, who has been in charge of St. Luke's, Berry, N.S.W., for the past five years, and is now re-

tiring from the ministry, was, on behalf of the parishioners, presented with a cheque.

Much sympathy is felt with Dean Carrington and Mrs. Carrington, of Christchurch, N.Z., in their loss of a son who died of wounds in France.

Rev. E. C. W. Powell, Vicar of Methuen, Christchurch, N.Z., has been selected as Chaplain to the 19th reinforcements.

Rev. G. E. Aickin, Principal of Ridley College, Melbourne, was presented recently with an umbrella by the present students as a token of their esteem and gratitude for his interest in their studies during the year.

Rev. H. B. Hewett has been appointed by the Archbishop of Melbourne to be Rural Dean of Malvern in succession to the Rev. C. R. Dalton, who resigned to take a living in England.

Rev. J. Tyssen was inducted as Vicar of St. George's, Malvern, by the Archbishop of Melbourne on Friday last.

Owing to ill-health, the Rev. Kingsley Cole, of St. Paul's, Ascot Vale, Victoria, has obtained six months' leave of absence. His place is being filled by the Rev. W. A. Shaw, of Lorne, for whom the Rev. A. Pearce, of Dean's Marsh, is Locum Tenens.

Having been granted an early furlough, the Rev. D. W. Weir, of Heidelberg, Melbourne, returned from German New Guinea during the week. He has received instructions to report about the end of November for service abroad.

Rev. C. C. McMichael, of Tasmania, has been appointed to the charge of the parochial district of Lara, in the Diocese of Melbourne.

The vacancy at Wallan, Victoria, has been filled by the appointment of the Rev. W. H. Boake, from the Diocese of the Nor'-West.

After acting as relieving Chaplain at Langwarrin, Victoria, vice Rev. J. S. Wells, who has been in ill-health, the Rev. A. C. F. Gates has now been definitely appointed to the post.

After an absence of 14 months as Chaplain with the Forces, the Rev. W. Green has returned to his duties as Sub-Warden of St. Aidan's College, Ballarat.

Dean McCullagh, of Bendigo, had recovered sufficiently from his recent illness to preach at Armadale, Melbourne, on October 29, but unfortunately has suffered a relapse and is again seriously ill.

Dr. Leeper, who has been Warden of Trinity College, Melbourne, for many years past, has resigned his office. His resignation will not take effect for some time, as a considerable period must elapse before his successor can be appointed.

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Our Melbourne Letter.

(From Our Own Correspondent.)

The Referendum Campaign has overshadowed every other interest of late. Victorians are justly proud of their "Yes" majority. The Bishop of Gippsland, in particular, must be gratified at the splendid response from this Province, where over one-third of the people are Anglicans. This is not to say that no Anglicans voted "No," but it is certainly true that the overwhelming majority put the claims of the nation before that of classes or individuals.

The resignation of Dr. Leeper was announced in the press last week. The Warden of Trinity has built up Trinity College and given it the prestige it holds in Melbourne to-day. His record is an unique one. Eminent men in all professions and in every State in the Commonwealth have passed through Trinity, and owe much to his influence. He may point with pride to the list of Australian Bishops, almost all of whom have been educated at Trinity under his direction. They, and the many clergy who hail from Trinity, entertain a warm affection for their old friend the Warden. He has always stood for devout and definite Churchmanship, with no narrowness and no cranks. He has given successive generations of "Theologs" a critical and reverent understanding of the Greek Testament, and not less important, by his exceptional skill as a reader in Chapel, he has given them an example of how the English Bible and Prayer Book Services ought to be rendered. Dr. Leeper's resignation will not take effect for some time. No doubt past generations of students will, in due course, find some way of expressing to him their gratitude and esteem for his great services to the College and its long list of students.

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The movement for a General Diocesan Mission next year is gaining ground. It is to be hoped that any committees formed to make preparations will not be composed of officials only, but will include some of the rank and file of the clergy who have shown a keen interest in united prayer and effort for the revival of the Church. There is a strong desire on the part of the clergy to act together. The revival which is sought is one which will not only convert the individual, but express a corporate repentance and promote a corporate renewal. This can never be done by way of compromise. But the clergy have found it possible to transcend their differences in the practical exercise of prayer and devotion to the common Lord and Master. We trust that the united preparation will develop a spiritual solidarity in the Church, so that we may bring to bear the faith and zeal not of an organisation, but of a living, spirit-filled organism upon the great tasks which lie before the Church at home and abroad.

The Child and the Cinema.

A Parent's View of a Growing Danger.

By R. F. Russell, in the "Church Times" (Abridged).

The question of the cinema at present before the public is one of great difficulty, and of still greater importance. Could it be condemned as wholly bad, then action would be comparatively easy, but some films are of an absolutely harmless nature; for some it is even claimed that they are "educative," and certain films are wholly patriotic. But, if we just pause and consider the cinema in its relation to the child, we shall be led to the conclusion that it is time to check what is undoubtedly a great and growing danger to the children of the nation.

To realise this one has only to stand opposite one of the many picture palaces, especially in the poorer parts of our towns, and see the queues of children waiting outside. Beguiled by routs at the school gates to spend their pence on tickets, sent by their mothers to be out of the way, naturally attracted by the thrilling advertisements, they do not surprise us in this, nor can we fail to see that it is our duty to satisfy ourselves as to the nature of this amusement, and its effect on the children. We are so often inclined to think that the children's recreations do not concern us; we like them to be happy, and, if they are enjoying themselves and not worrying us, all must be right. But careful consideration makes it plain that for children games are the best form of recreation. An outlet is provided for natural activity, each child is kept fully employed, independence, reliability, esprit de corps, resourcefulness, discipline, and a sense of honour are learnt; the very expression, "to play the game" means much to us all.

No Educative Value.

Thus regarded, the cinema is at once found to be lacking; the children take no active share in what is going on, they have no responsibility, no scope for initiative, they sit and are amused—a fatal error when we consider how much recreation has to do with development of the body and the formation of the character. Our Russian Allies are asking that their children may be taught and encouraged to play games, since they recognise their value in helping to make not only plucky but resourceful and honourable men. Of such value the cinema has none. If Waterloo was won on the playing-fields of Eton—what success in future battles will be due to picture palace performances?

The plea against the idea that the cinemas have any educative value has been most ably dealt with by Mr. Oliver in a paper read at the Winchester Diocesan Union for Rescue

Work, and by Dr. Lyttelton, who says, "it is prejudicial to learning, exactly as is reading of snippets of information in a half-penny newspaper, only to a much greater degree. Never is a young child's brain so severely taxed as when looking at pictures; left to themselves children do not look at them for long together. If English people wish to commit race suicide they can do it by overtaxing the brain energy of the young, and never has human ingenuity invented a device more efficacious for this sinister end than the moving picture." Striking words at this moment, when we are all realising so acutely the value of our children to the nation?

Again, the school authorities complain of the weary sleepy condition in which children come to school after these exhibitions, fearing also the consequent lessening of the education grant which depends on proficiency. And there cannot be educative value in an occupation which suggests and incites to crime, a fact of which abundant proof can be supplied, both by parochial workers and in the police courts.

What is the object of the cinema? What methods are used to attain it?

Of the cinema it can be said, as of no other recreation, that money-making is the only object, and any method that will draw a full house is freely used; the chief of these methods being undoubtedly "the undesirable."

The Undesirable.

Novels noted for their indecency are great incentives (shame on us that it should be so), and some are reproduced in the very names of which, we are told, are unprintable. Men dressed to represent the clergy are depicted in disgusting situations, suggestiveness runs riot, and this (and even open indecency) is allowed because "it draws!"

What is the effect of the cinema on the children who in such ever-increasing numbers flock to these pestilential places? First, there is bodily injury. The ventilation is bad; foul air and sudden change of atmosphere ruin the health of many; the effect on the eyes of the strained attention and constant movement is bad. The nervous excitement is thoroughly bad. An express train advancing at full speed is a terrifying thing to a small child, and such films mean broken sleep and bad dreams, if not a nervous breakdown to many a highly-strung child. The exaggeration of gesture on the stage is bad. There is also a very real danger of infection, for obviously it is impossible to prevent children who are kept from school on that score attending cinemas. Finally late hours and our streets at night are admittedly undesirable for children.

Secondly, there is mental injury. As has been well pointed out, in the cinemas everything is abnormal and exaggerated, the ordinary and the normal have no (monetary) value, the sense of wrong is lessened, a false light is thrown on conduct. The mottoes are often horribly indecent, and the impression made by the pictures is far deeper than that left by books; things seen are never easily forgotten. Workers of the Salvation Army and others have visited many cinemas in order to ascertain the facts and their effect, and Mrs. Booth reports that they have seen nothing worse in their night work in Piccadilly! A gambler's den to which men are lured by women was described as horrible, and from the children the facts were elicited that they preferred tragedy to "funny" films (excepting Charlie Chaplin), and one child vouchsafed that she felt so sorry for the heroine who had to go home and stay with her husband instead of being happy with the man she loved. Comment is superfluous.

Other Dangers.

Further, there is another danger. It is possible to obtain and retain a dark box; children have fallen victims again and again to men who for the vilest purposes frequent these shows, and quite young girls freely recognise their possibilities from a terrible point of view.

Nor must we omit to refer to the revolting notices of so-called "religious" pictures, as "Don't miss this opportunity of seeing Satan," "Satan and the Saviour: 4000 feet in length," and a description has been given by a witness of grotesque representations of the agony in the Garden of Gethsemane? Can blasphemy further go?

There may possibly be divergence of opinion as to the value of the war films, but admittedly the horrors of war are not for children to witness; and one cannot but feel the whole idea of photographing such ghastly happenings is revolting in the extreme, and that, to say the least of it, it must be inexpressibly painful to those whose dear ones took part in those terrible scenes, and to many of us the project is absolutely horrible.

A Call to Action.

The call to action is imperative, and we thankfully record that the matter is under consideration, and the question of proper censorship by persons who have no financial interest in the productions is being weighed. But that is not enough—public opinion must be roused. As Kingsley said years ago:—

Down to the mothers we go—to the roots of our manhood.

And the Dayspring of God go before us.

What attitude are women taking. In our own childhood we had no cinemas, thank God, and we know they were not necessary. Are we weakly to give in because the children like it? They go to the pictures (we have it from their own lips) because their mothers send them, because they like it—and to be out of the way!

They might as well be sent into the wards of an isolation hospital as to such places as these—and it seems hardly possible that mothers can recklessly say of precious lives trusted to them by God, "Anywhere, only out of the way." How much longer shall we countenance, without protest, such terrible carelessness and culpable indifference, such fatal blindness to parental responsibilities?

There can be no doubt that in the picture palaces religion is debased, things that are pure, honest, lovely, and of good report are ignored; even where morality, as it is called, is not exactly outraged, the mind is degraded, the mental condition in which poisonous weeds can flourish is formed, and what has been described as a "pose conscienceless life," is presented to an audience, whose taste is often not educated, and whose power to discriminate between the amusing and the vulgar seems to be non-existent. The Voice of the Friend of little children echoes down the ages in its unwonted severity, "Whosoever shall offend one of these little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea," and we cannot rest content even with the admission, "Verily we are guilty concerning the children," but must resolve that the evil shall cease.

It may be that, as in the case of skating-rinks, it is a "rage" which will pass; but here grave injury, the result of which must endure, is being inflicted on our children, and in word and deed we are as Christians bound to protest against this defilement at its source of the nation we love and for which such unspeakable sacrifice is being demanded and given.

It is more than seventy years since the great Scottish missionary, Dr. Duff, began his work in India. One of his converts, a Kulin Brahmin of Bengali race, Dr. Chatterjee, has recently died after a career which would alone be a sufficient outcome of Dr. Duff's service. Dr. Chatterjee was the only Hindu convert present at the Edinburgh Conference in 1910. He gave up all his earthly prospects as a young man to become a missionary, working for 55 years in the Punjab. In Hoshiapur district and city he founded five Churches and left a Christian community of over 3000. No foreign missionary was associated in this work. Dr. Chatterjee was President of the Forman Christian College in Lahore from 1888 to 1915, he was the first Moderator of the Presbyterian Church in India, and at the time of his death was President of the National Missionary Society of India. His character and life demonstrate the possibilities of Indian leadership and the far-reaching influence of Christian education.

CORRECTION.

In the last verse of the poem, "The Curse of M. 102," which appeared in our last issue, the line, "God her Strength and Fervour shall be," should read, "God her Strength and Tower shall be" (Judges v. 28—not 12).

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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.

NOVEMBER 10, 1916.

YES OR NO.

Although the final results of the Conscriptio Referendum were not available at the time of our going to press, sufficient was known to provide food for quite a lot of thought. Apparently the English papers have taken a charitable view of the probable rejection of the proposal. If it should prove that we have not forfeited the respect of the world at large, that will be very comforting. It is not quite so clear, though, that an accurate analysis of all the forces and motives that led up to the ultimate verdict will leave us without cause for shame as a nation. Incidentally, several facts of importance to our national life have been revealed. It used to be taken for granted, for example, that the thought of the community was practically moulded by the daily papers. The experience of New South Wales has utterly discounted such an idea, for, in spite of the fact that the four Sydney dailies were strong advocates of Conscriptio, a majority of over a hundred thousand was secured for "No" in that State alone. This would seem to point to the healthy fact that the populace had learnt to think for itself. On the other hand, it is undoubted that vast numbers of those who voted against the proposal were swayed by the feeble and unworthy arguments contained in the leaflets with which the country was flooded. The flimsiness of the arguments with which the popular vote was successfully wooed, makes the deduction almost inevitable that education has yet to go a long way in Australia no less than in other parts of the world, before democracy reaches the ideal as a form of government. But a still more serious feature is the unworthiness of the motives called into play. This makes it painfully evident that the Christian faith has much headway to make in this fair land of ours before anything approaching a position of national stability can be reached. We are not by any means insinuating that there were not many thousands who voted "No" quite conscientiously, with the highest patriotic motives. Though it is hard to know how they arrived at their conclusions in view of the testimony of all our accredited leaders to the contrary, yet undoubtedly there were those who felt

that the exigencies of the War did not demand the additional men, that Australia was doing her legitimate and reasonable share, and that the situation did not justify the sending of men against their will so many thousands of miles away from home. Yet it is not easy to avoid the conclusion that there were many more with whom conscience and patriotism were not deciding factors at all.

As far as New South Wales was concerned, the great champion of the "Antis" was the "Australian Worker." Now those who know "The Worker" will give it credit for conscientious objections to the whole idea of War. Its opposition could have been understood if it had rested there. But in one of its typical anti-conscriptio issues we find, side by side with an appeal to vote "No" as a matter of conscience, an undisguised appeal to crass selfishness and class-interest, and a cowardly attempt to insinuate that the patriotism of many who were in favour of the referendum was a mere pretence. Three sentences may be taken as typical of these three lines of appeal. "No one can deny that quite apart from the religious point of view, the voting of thousands of men to suffering and death must be decided on moral grounds." This is certainly on a high level, though some of us would have preferred to state the case in different terms. "But, then, what of this piece of unashamed selfishness? 'The workers on this occasion are on the side of the farmers and manufacturers, for the self-same reason that all sensible farmers and manufacturers are on the side of the workers, namely, because Hughes's conscriptio scheme spells utter ruin to the lot of them.' And then how is this for charitableness of judgment? Under the heading 'Colored Labor Lovers,' there follow a series of questions such as this, 'Why are the rich bankers, the wealthy capitalists, the gigantic trusts, on the side of the Conscriptio Party?' It is a pity that such arguments were ever used in the case of the gravest crisis of our history, when the plain issue was, whether or not conscriptio of our manhood was needed to enable Australia to play her part worthily to the end in this War, in which the Empire's existence, as well as the world's freedom, is at stake. But a matter of more serious concern to Australia is that arguments of this type were apparently successful with vast numbers of our people.

The insularity of outlook exhibited in so many quarters was appalling. "How is it going to affect Australia?" was too often the cry, instead of "How is Australia to throw her full strength into the cause of right in this world-struggle?" But, as the Bishop of Tasmania said in a recent sermon, the most disquieting feature of the whole business was the frank appeal to individual and class selfishness. The seeds of moral degeneracy are already deeply sown in any nation that can be blinded to moral issues by considerations of self-interest, especially at such a time as this, when Belgium and Serbia, and the sinking of the Lusitania, and countless other atrocities still cry aloud for vengeance, while surely national disruption is not far off, when class bitterness and class-distrust cannot be stifled, but raise their ugly heads unabashed at a moment when our very existence seems to depend on our standing shoulder to shoulder as brothers. We can feel hopeful in the

thought that those whose motives were frankly selfish were in the minority, and that their cause only triumphed because they were reinforced by many who were conscientiously and patriotically on their side, and many more who were deluded by false arguments and misleading statements.

But at the best it is a serious challenge to the influence of Christianity in the land. Materialism, with its damning influences upon national and individual character, will not crumble away before the breath of abuse, but only in proportion as the Church brings men to a knowledge of Christ, and an acceptance of His teaching. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Those who cherish "class warfare" as the true means of progress, must be taught that not by this way, but only by fidelity to the principle of "the brotherhood of man" will the individual and the nation attain to what is highest and best in life. The Church can only effectually teach the world these fundamental truths by learning first of all to live them out more faithfully in her own household.

Ainslie A. Yeates, 64 Pitt St., Sydney.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

General Synod.

The Archbishop, writing in his "Diocesan Magazine" says:—

"The General Synod of 1916, so long anticipated, so long anxiously prepared for, has come and gone, and, as it seems to me, the whole Church has cause to thank God for the lofty tone of the deliberations, and the constructive legislation passed, which will make, we trust, for the well-being of the Church in the years to come. We had divergencies of view expressed, as was to be expected in a living Church which encourages its sons to think, but throughout our sessions the spirit of true Churchmanship was in evidence that accepts the fact that other Churchmen equally loyal with ourselves have the right to possess and express an opinion different from our own, and to live according to their views in the wide circle of our Constitution.

"We could have wished for more time to utter the mind of the Church on great public questions, but we were able to speak clearly and unanimously in favour of compulsory service in this year of destiny. The old Church will not fail the Empire in its need. Also I was glad that we took definite action for a crusade against social depravity. When will our weak-kneed Government proceed to clean the theatres and picture shows of the filth that is poisoning so much of the moral life of the community. The Government is sanctioning this evil by its culpable procrastination and inaction."

All Souls', Leichhardt.

The Rector, Rev. H. G. J. Howe, reports that the Mission at Leichhardt was conducted by Rev. S. J. Kirkby, of St. Anne's, Ryde, and was very successful. The attendances were affected by the rains of the first week in October, but were good, averaging for the week-nights about 250, whilst the Church was full at the Sunday services. A very large number of Decision Cards were asked for, and there were many indications of divine power and blessing. At the Confirmation Service on Thursday, November 2, the Rector presented 37 male and 73 female candidates, making a total of 110 (a record for the parish), of which 40 were adults. The "First Communion" Service was held on Sunday, November 5, and was attended by a congregation of 560, of which number 253 communicated.

Mothers' Union.

A Conference in connection with the Mothers' Union was held in the Y.M.C.A.

November 10, 1916.

Hall on Thursday, October 12. Wrs. Wright presided, and amongst those present were several leaders and members of the Union from other Dioceses. Mrs. Pattinson, late President of the Mothers' Union in the Brisbane Diocese, read a paper outlining a scheme for editing and publishing a magazine to be used as the organ of the Union in Australia. She contended that the magazines issued by the Union in England, and up to the present time imported and circulated amongst members here in Australia, were hardly suitable in that they did not meet the requirements of the ordinary Australian mother, living under such vastly different conditions of life to her English sister.

The need of some such distinctive literature had been long felt, and a magazine for the inauguration of a magazine to be essentially "Australian" had been obtained more than a year ago from the headquarters in England. The meeting, by a large majority, supported the speakers, and a small committee (with power to add to their number) was formed to initiate the movement.

Miss Wright, sister of the Primate, then gave an account of her visits to several branches of the Mothers' Union, and put forward many useful suggestions as to organising and extending the work of the Union in outlying districts of this and other Dioceses.

Mrs. Barff, President of the League of Honour, gave an interesting account of the work of the League, showing that the effort was, like many other philanthropic societies, a direct outcome of the present conflict and met a very present need. Also that owing to its aims and ideals being in such close conformity to those of the Mothers' Union it was hoped eventually, at the close of the War, to draft some of its members into the same. The League stands for temperance in all things, especially food, clothing, time and money, and insists on purity of life in all its members. Recognising that God rules over all, its aim is essentially devotional.

After much animated discussion on the different topics referred to, the Conference adjourned.

Deaconess Institution.

The net proceeds of the Sale on behalf of the Deaconess Institution, held on October 4, amounted to £116. On account of the wet weather many things were left over, and a Supplementary Sale will be held in the grounds of "Blenheim," Manna Street, Burwood (kindly lent by Mrs. Sandy), on Saturday, November 11, at 2.30 p.m. Mrs. Druiett, wife of the Bishop of Grafton, will open the Sale. Tickets bought for the first Sale will hold good for November 11. The grounds of "Blenheim."

Soldiers' Welcome.

Her Excellency Lady Helen Munro Ferguson visited the Soldiers' Welcome, situated in the grounds of St. Andrew's Cathedral, on Friday, November 3, for the purpose of seeing the Welcome, and unfolding a large Commonwealth Flag, presented by Mr. J. T. Lingen. The Archbishop welcomed Her Excellency, and then asked the Hon. Secretary, Archdeacon Martin, to speak on the work. The Archdeacon stated that the Welcome was opened by Colonel Miller on June 28, and since that day (that is, during the past four months) 21,824 meals had been served to the soldiers. These figures showed how much the Welcome was appreciated by the men, for in addition to this number there were many soldiers who visited the Club for games, etc., and who did not need refresh-

ments at the time. The Welcome was under the charge of a committee of ladies, of which Mrs. J. C. Wright was the President, and Mrs. R. Kook the Secretary. Archdeacon Martin then asked Her Excellency to unfurl the flag, which she did amidst the great applause of the men. A vote of thanks to Lady Helen for visiting the Welcome was proposed by Colonel Miller, which was carried with great enthusiasm by the men. Her Excellency addressed the men in a few words, thanking them for their reception, and expressing her delight that such a Welcome had been built for the men, and was run in such an excellent way by the ladies. Three cheers were then called for the King, and another three for the Empire, and then a most happy and enthusiastic evening was brought to a close.

NEWCASTLE.

Miss Parnell's Gift.

Miss Parnell, who is so well-known in the Diocese of Newcastle, in connection with Church work, has announced her intention of conveying the sum of £1000 to the Council of St. Paul's College, University of Sydney to found an "Elizabeth Frances Parnell Scholarship" to be held at the College by a candidate for Holy Orders, who shall have been educated at one of the four following schools:—Sydney Grammar School, Church of England Grammar School, North Sydney, The King's School, The Armidale School. The gift was gratefully acknowledged by the Council of St. Paul's College.

See House.

Mrs. Bode, widow of the late Archdeacon Bode, has informed the Bishop of her desire to present to the Diocese her house and property in Church Street, Newcastle, as an episcopal residence for the Bishop of Newcastle in perpetuity. The property and house are in every way ideal and form a most munificent gift. The gift also came in the nick of time, just when the Bishop was asking the Executive of the Diocesan Council to re-open the question of an episcopal residence in Newcastle, since it was most unlikely that the property at Morpeth would ever be used again by any Bishop of Newcastle. The Bishop has written to Mrs. Bode, conveying the gratitude of the Diocese.

Quiet Afternoon.

The Bishop of Rockhampton conducted a Quiet Afternoon on Saturday, October 21 at the Cathedral. The attendance was not quite what it was hoped to be; about 20 members of the Lay Helpers' Association and C.E.M.S. and Parochial Councillors were present. The subject of the addresses were—"The Living Lord Jesus Christ." We are waiting for His coming as: (1) Judge, (2) King, (3) Bridegroom.

GOULBURN.

Diocesan Notes.

The Bishop will begin his work as Missioner to the Diocese at the Cathedral during the week before Advent. The Mission will be addressed to the communicants, or all who have been confirmed.

ARMIDALE.

A Narrow Escape.

The Vicar of Warrilala had a very narrow escape in crossing the River Gwydir on October 11, with a buggy and pair; having taken the crossing too much to the right,

the trap, horses, and driver were swept into the river. Fortunately the Vicar is a good swimmer, and so got safely out to the bank.

CRAFTON.

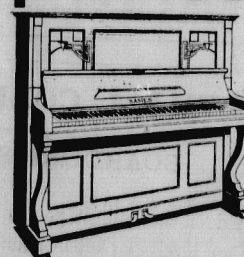
Laying Hands upon the Sick.

The Bishop, who is absent from his Diocese on account of serious illness, writes in the "Diocesan Chronicle" as follows:—"It is right and fitting that I should tell you of the wonderful spiritual experience through which I have passed. In all humility I have sought a gift of spiritual healing for my body. Through the kindness of a brother Bishop, my desire was made known to the Fathers-in-God assembled in Conference before the meeting of General Synod, and most willingly and affectionately was the request granted. The 'gifts of healing' are with the Church to-day if only we had grace enough to believe it and make trial of it! Amongst those duties set forth in the office for the consecration of Bishops the note is still sounded, 'Heal the Sick.' I do not mean, of course, that this Ministry of Healing is confined to the Episcopate or to the Priesthood. It is God's gift to the whole Body of Christ. Evidently St. Paul so regarded it. But if it was and is God's gift to the Church as a whole, we may reasonably expect that its most fitting exercise should be at the hands of the Church's duly appointed officers.

"So, on October 6, which date will hereafter always be for me a red-letter day in my spiritual experience, on the first morning of the Bishops' Conference, when some 15 of us had already assembled at our early morning Sacrament in St. Mark's Church, Darling Point, the 'prayer of faith' was offered on my behalf. After the Archbishops and Bishops present, except myself, had communicated, a short office for 'the laying on of hands upon the sick' was inserted. I then received the emblems of love, with a new meaning and intention—'The Body of our Lord Jesus Christ . . . preserve thy body and soul!'

"I do not speak now of immediate physical blessing received, but I must testify to the illumination of heart and mind and the rapture of the spirit at that moment. For

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body, soul and spirit make up our personality, and the opening of the windows of the innermost being heavenward was not in vain. "I simply felt that I must tell you, my dear clergy and people, thus much. I thought it would strengthen your own acts of intercession on my behalf, for which I have ventured to ask—and still do ask. Not primarily for the removal of physical pain and discomfort was this boon asked for in this beautiful act of corporate fellowship, but for restoration to renewed activity for our dear Master and Lord. Nor was this prayer of faith offered by my brethren and myself without the deep subtending petition, 'Not my will, but Thine,' in the assurance that if this 'stake in the flesh' must still continue, then 'grace all-sufficient' would be vouchsafed to endure it."

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

The Retreat at Mornington.

The Retreat for the clergy of the Diocese of Melbourne was held at Mornington from

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Tuesday, October 24, to Friday, October 27. This Retreat was in many ways a memorable one. In the first place (arising out of a suggestion which was made in the Ruridecanal Chapter of Melbourne East), it was decided in the conduct of the Retreat to omit all such accessories as Vestments, Altar Lights, Wafer Bread, etc., which would give offence to the Evangelical section of the Church. As a result of this very wise decision on the part of the Committee, a larger number of clergy than on any previous occasion (amounting to between 60 and 70), including a representative sprinkling of Evangelicals, assembled at Mornington on October 27. But most of all the Retreat was a memorable one through our having as our Director one so deeply versed in the lore of the spiritual life as the Archbishop of Brisbane. The leading note was struck firmly and clearly in the address on the first evening, based upon Hebrews iv.—The Rest of God. Into that rest we were, as Christians, entitled to enter, and invited to enter by God Himself. The Archbishop went on to show us the road by which alone we could enter into that rest, namely, by self-surrender; the hindrances which held us back, sin and unbelief. He pointed out how that, all possessed of that rest of God in the heart as a sort of central citadel, all the activities of the Christian life flowed naturally from it. Prayer and work, the power of witness, and the power to do exploits in God's service, were all the natural results of an inner life lived in the central citadel of the Rest of God.

The rule of silence was observed from after Evensong in Tuesday until after the last celebration on Friday morning. This rule, which some looked forward to not without apprehension, was found by all to be one of the secrets of that time of spiritual refreshing which the Retreat proved. The inanities of ordinary conversation would have been out of place, and the silence enabled us better to realise the great object for which we had met, namely, to come apart and rest awhile in the nearer presence of our Master. We believe that the Retreat of 1916 will be looked back to by most, if not by all, of those who were present as a very real landmark in their spiritual life. On the return journey, a large number of the clergy at the invitation of Canon Hughes, stopped at Aspendale to enjoy his hospitality there before returning to their parishes.

Co-to-Church Effort.

On all sides one hears of increased attendances as a result of the appeal made on October 29 (Go-to-Church Sunday). This is certainly encouraging, but of course the work is only just beginning for that great awakening which it is hoped will culminate in June next, the 70th anniversary of the foundation of the Diocese.

The Bromley Prizes.

The Council of Trinity College announces that the Bromley prizes for Biblical Hebrew and Greek will be offered for competition in 1917. The examination will be held on the second Tuesday of the second term.

Warden's Resignation.

A special meeting of the Council of Trinity College was summoned to consider the proposed resignation of the Warden, Dr. Leeper, who felt that the time had come for him to make room for a younger man. After paying tribute to the great work which Dr. Leeper has done in and for the College during his 32 years' wardenship, it was decided that his resignation take effect in March, 1918. This will give the needful time to arrange for a successor.

An Interesting Case.

The appeal of the Council of the Melbourne Grammar School that the Headmaster (Mr. Franklin) might be exempted from military service was upheld by Mr. Justice Hood on the ground that his place could not be filled. It is reported that the Military Authorities are, in turn, to appeal, the reason being that such work is not of national importance in the way prescribed by the regulations.

St. Andrew's Day.

Arrangements have been made for continuous intercession on behalf of missionary work to be offered at the Cathedral. The Holy Communion will be celebrated at 7 a.m., and at 8 p.m. the day will be ended by a Service of Thanksgiving, at which the Archbishop will preach.

St. George's, Parkville.

Good progress is being made with the transforming of the School Hall at Parkville, into a well-proportioned cruciform Church. The windows for the Chancel are being provided by the daughters of the late Mr. J. Ellis, who was for many years closely connected with this parish. It is hoped that the Church may be dedicated at the end of this month.

St. Matthew's, Prahran.

The Prahran City Band held its usual Church Parade at St. Matthew's Church on the evening of November 5. The band led the hymns and played the "Hallelujah Chorus." The Vicar (Rev. W. T. C. Storrs) will be away from November 25 to December 4 conducting a Mission at Korumburra, Gippsland.

St. Jude's, Carlton.

The preachers at the closing Sunday services of the Jubilee Festival of St. Jude's, Carlton, were Revs. E. Rodda and W. Green. The celebrations were concluded by a Service

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of Thanksgiving and Consecration on Thursday, November 9, when Canon Hancock preached.

C.M.S. Summer School.

Prospects are good for the Victorian 1917 Summer School of the C.M.S. of Australia and Tasmania. It is to be held at Lilydale, from Saturday afternoon, January 6, to Saturday morning, January 13. The committee felt that in Lilydale they had an exceptionally beautiful site, and one that would be acceptable in its quietness after the more active city life of the Geelong Schools. The Vicar (Rev. A. M. Capper) is offering the warmest of welcomes to the Summer School, and in this is being heartily supported by his parishioners. The platform of speakers has been strong. The Bishop of Gippsland has consented to preside; the Rev. G. H. Cranswick, B.A., will give the Bible Readings, the Rev. G. E. Aickin, M.A., is to take the morning series of missionary addresses; Canon Colebrook will take the closing meditations. There is a likelihood that the Rev. E. W. and Mrs. Doulton, recently released from German East Africa, will be among the missionary speakers in the evening. The prospectus is now in hand, and will be forwarded at once where desired. Intending members should communicate with the Hon. Secretary, C.M.S. Summer School, Cathedral Buildings, Melbourne, and if possible enrol before Christmas. Will God's people please remember the Summer School in their prayers?

BALLARAT. Diocesan Notes.

Many private letters (says the "Church Chronicle") have been received from England from people who know, or have met, our Bishop-elect, and the opinion is unanimous that the Diocese has made an exceed-

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ingly wise choice. Everything we hear is what we would wish to hear of our Bishop. We may confidently expect that the Consecration of Canon Maxwell-Gumbleton, on St. Thomas' Day, will open a bright and happy chapter in the history of the Diocese of Ballarat.

The Diocese welcomes the Rev. Walter Green back to his old place at St. Aidan's College, and wishes him the same good success in the future that attended his teaching and discipline in the past.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

The Archbishop's Movements.

The Archbishop returned from the South by mail train on Saturday last. He has been visiting the Diocese of Armidale on his way North, and has given Confirmation at Tamworth and Glen Innes. On Sunday, November 5, he preached at St. Colomb's, Clayfield, at the morning service, and dedicated two new stained-glass windows which have been erected to the memory of the late Mrs. D. S. Thistlethwaite, and the late Mr. Reginald Potier respectively, and in the evening he instituted the Rev. J. S. Needham to the Rectory of St. Andrew's, South Brisbane, (who takes the place of Dean Hay, now of Hobart). On Wednesday the Archbishop will officiate at the solemn celebration of Holy Communion in memory of those who have fallen in the War.

St. Alban's, Cation.

Rev. Alfred Waudby King, Vicar of Gatton, will succeed Rev. William Stevenson as Rector of St. James', Kelvin Grove.

NEW ZEALAND.

AUCKLAND.

The Synod.

Various matters of general interest were discussed at the recent Synod. A Report on the raising of Church Revenue strongly urged clergy and vestries to discontinue the use of illegitimate means of raising money for the Church, such as art unions and raffles. Archdeacon MacMurray spoke very strongly with regard to the small stipends of "the impoverished clergy." He had, he said, no cause to complain of his own financial position, but in spite of the growing wealth of the community, and the increase in the cost of living there were clergy in the Diocese who were now receiving the same pitiful pittance given to them twenty years ago. The question of the supply of clergy was discussed, and the Bishop said that he had had quite a number of applications from suitable men who were anxious to take up work in the Diocese. He had

two applications from men in England, another from a man in London, and two others from men in Australia. He also had received an application from a distinguished ex-member of the Baptist Communion, who had lately joined the Church of England, and whom he hoped to ordain shortly. He did not know whether he would be able to find places for all these men, but it was a matter for thankfulness that so many good men were looking for permanent work in the Diocese.

CHRISTCHURCH.

(From Our Own Correspondent.)

Synod.

The Annual Session of Synod was preceded by a service in the Cathedral on Monday, October 16, when the Rev. C. Perry was the preacher. The Bishop delivered his Synodical address next day, and after referring to changes and losses in the Dioceses, dealt at some length upon an educational scheme for the Diocese, which in a modified form was afterwards carried by Synod. One-fourth of the income of the Church Property Trust is to be put aside for educational purposes yearly. The Bishop also made a generous offer that during the rest of his term of office he would devote half his income to educational purposes, and agreed that Bishops' should be let and the rent devoted to the same object. He said that his family had all grown up and were away; he and Mrs. Julius could easily manage with a smaller place of abode.

The first report of the newly-formed Diocesan Mission Board was received and gave, for the first time in the history of the Diocese, a true idea of the Missionary work being done in the Diocese and in the various parishes.

On Wednesday, a mass meeting of Churchmen was held in the Coliseum. The procession, which was a lengthy one, marched through the city to the place of meeting, which was packed. The Hon. Colonel R. H. Rhodes took the chair, and delivered a fine opening speech, full of earnest spirituality, as a call to the Church in the hour of the nation's trials.

The first of the three chosen speakers was Colonel Allen, Defence Minister, whose subject was "The Nation's Need of the Church." It was splendid to hear one of the leaders of the Cabinet speak in the way he did before such a crowd. He was followed by the Rev. C. A. Fraer, who had just returned from service in the hospitals in England. Bishop Julius was the last speaker, and in his characteristic way drew lessons for the Church from the great War. As a Church, he said, we must all get into khaki and serve our God wholeheartedly if the Church's work was to be done. The meeting was a splendid witness to the City of the Church's desire to arise to its high calling. A Select Committee was appointed by Synod to consider the question of how the Church can best increase her usefulness, and among the items for consideration were Church Services and social

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work, the relation between clergy and laity, etc. The Committee recommended simpler services, making the Holy Communion the central service. We all agree that the Holy Communion should be at the hour when most can partake, but not when most can be present without partaking. What is needed is, not merely to have the congregation present, but for the Church to so get the Lord Jesus Christ back into the lives of her people that they will love to observe His dying command. The great need to bring about this is that our sermons should be less about Holy Mother Church, etc., and more about Her Master and real living faith in Him.

SOCIAL WORK IN CHINA.

Christianity in China is showing itself to be concerned with the welfare of the body. The Y.M.C.A. recently conducted a health campaign in Hangchow city as part of its social welfare work. Twenty thousand copies of a story illustrating the evils of tuberculosis were distributed through the city. The Civil Governor ordered all students from the primary grade up to attend the lectures; the Commissioner of Police asked for three meetings for his force, and also gathered a great audience of street sellers of meats, fruits and candies. In the women's meetings a real live baby was bathed and fed. The total attendance reached nearly 7000. A unique meeting, convened by the Abbott, was held in the largest temple in central China, where over 100 Buddhist priests and 200 villagers were present. A week later the Abbott came bringing two priests to join the Association. A characteristically American addition is the statement that the anti-tuberculosis literature distributed in China in the last six months would cover eight and a half square miles.

PLEASE MOTHER, IT'S RELIGION.

The Bishop of London, at an open-air service in connection with the National Mission, told a story from the diary of an east-end curate. The curate was visiting and knocked at an east-end door. He heard a voice from the back part of the premises: "Who's that, Sally?" and the answer—"Please mother, it's religion." "We clergy are not dressed in black with a dog-collar and a pudding-hat for nothing," added the Bishop.

"If my faith is wrong, I am bound to change it. If my faith is right, I am bound to propagate it."—Archbishop Whately.

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A CHURCH OF WOMEN.

In an African upland not far from Durban, at a place called eMabedleni, an American missionary has recently found a small Church of women only, its male membership consisting of one boy. The work was begun by an African woman who could barely read and write, but who had herself been in touch with Christian truth at a mission school. She went to live in a wild district in her uncle's kraal and, after eight years' waiting, got leave from the heathen people to preach, though women do not count for much in Africa. In the midst of naked heathenism, with no meeting place except a native hut or the shelter of a tree, a little body of women living Christian lives so far as they understood the teachings of our Lord, was gathered together, though there was not a single Christian home, all the men being heathen. A little girl aged thirteen was busy teaching a school of nineteen children, some of them older than herself. When the missionary, the first who had ever been to that place, arrived, he was eagerly welcomed, work among the men has been begun, and a proper school is being organised.

Sydney Church of England Grammar School, North Sydney

An Examination will be held at the School, commencing at 9.30 a.m. on Thursday and Friday, November 30, 1916, and December 1, 1916, for the purpose of electing to the following Scholarships and Exhibitions.

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2. Two Council's Junior Scholarships, each of £20 per annum. One of these Scholarships is open to boys who entered the School in February, 1915, or previously. Candidates must be under fourteen on December 1, and must be members of the Church of England.

3. An Exhibition of £20 per annum, open to sons of clergy in the Province of New South Wales. A nomination must be obtained from his Grace the Archbishop.

4. One open Scholarship of £20 per annum.

5. Walter and Eliza Hall Exhibition of £20 per annum, for sons of country clergy in the Province of New South Wales. Full particulars will be forwarded upon application to the Headmaster.

Names of candidates should reach the Headmaster before November 20.

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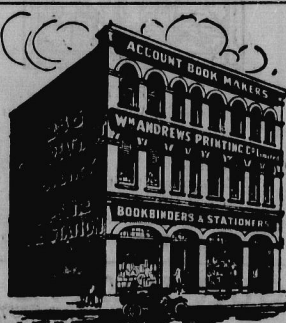
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Old and young alike fall under the spell of the successful story-teller. We know the popularity of the clever raconteur, who is such an acquisition at a dinner-party, and share the delight with which children of all ages listen to stories that interest them. Looking back to our own childhood, we remember the love we felt for those who could amuse us in this delightful manner, and their unflinching power to interest and charm. At the present day we realise more and more the value of this form of teaching.

We remember how our Blessed Lord, the greatest of all teachers, made use of stories; "Without a parable spake He not unto them." He drew the multitudes by stories; He taught the disciples by stories; He silenced His enemies by stories; He answered inquiries by stories.

Stories in the Sunday School.

What stories shall we use in the Sunday School? In the Bible we have a wonderful collection:

"God has given us a book full of stories, Which He made for His people of old;

It begins with the tale of a garden, And ends with the city of gold.

But the best is the story of Jesus, Of the Babe with the ox in the stall,

Of the song that was sung by the angels, The most beautiful story of all."

Here we have ready to hand the stories we shall tell to little children. We shall only use two books in the infants' school for this purpose—the Book of Nature and the Bible.

Keble tells us of—

"A book who runs may read,
Which heavenly truth imparts,
And all the lore its scholars need,
Pure eyes and Christian hearts."

So we spend much time over the "all things bright and beautiful" stories; the story of the Creation, with the thought of the Heavenly Father's loving care for "all things great and small"; the making of the first beautiful garden and its happy life. From this we pass on to the account of the City of Gold, for the unseen is as real to the little child as the seen, though he must realise it from his own experiences, and he will love to dwell on the picture of the heavenly home.

So we shall tell the "glory stories," culminating with the description of the Heavenly Jerusalem, with its open gates and Everlasting Light. The central story of the Bible, that of the birth of our Lord, will appeal to the little child on account of its homeliness: the Mother and the Child, the manger and the beasts, with St. Joseph as protector, standing by; and childish hearts will burst forth into "wonder, love and praise," at the song sung by the angels. We shall tell over and over again the stories of the Holy Childhood, and of our Blessed Lord in other homes, going in and out amongst His friends; also all the family stories in both the old and New Testaments. And because the little child is a mystic we shall not omit from our list stories of angels, of visions, mystery and glory.

In the Middle School we shall present our Lord as the Hero of heroes, rather than as the Friend of little children. We shall tell of His deeds rather than of His words; thus St. Mark will be our text book, because his Gospel is the most graphic and full of incident. The Acts of the Apostles will supply subject-matter for a series of lessons, the heroism and the dramatic situations being just what appeal to

boys and girls of this age. Here again we shall dwell on the deeds of the apostles more than on their sermons and epistles. In the Old Testament the stories of great personalities, such as Elijah, Elisha, Amos, David, Samson, etc., will be selected; also the history of God's chosen people, because the group-activities are what interest the children. Although as a rule they are downright and unimaginative at this age, yet fine-sounding words and vivid descriptions attract them; therefore many beautiful passages can be read aloud in connection with the lessons, such as David's lament over Saul and Jonathan, Deborah's song, the description of the passing of Elijah, some of the Psalms, etc., will be fully appreciated. It is well to familiarise our scholars with the beautiful English of the Bible, and it is remarkable how much can be understood by even the very youngest. It is a pity that teachers do not make more use of the Bible in this way.

The teacher will treat the older scholars as she does her friends, passing on to them the things which have profited and pleased her, but always with consideration for their own needs and tastes.

The Preparation of the Story.

It is advisable to have some guiding principles to help us in our story-telling; the following may be suggestive:

(1) First and foremost it is necessary that, after a suitable choice has been made, the teacher should saturate herself with the story, know it thoroughly, feel with the personages, picture the setting vividly, work up to the climax, see the lights and shades.

(2) She must never lose sight of the aim of the story; the truth she wishes to make living must not be obscured. Hence she must be careful not to be led astray by side issues; she must concentrate on the central point. For instance, in telling the story of the raising of Jairus' daughter to young children, she will omit the incident of the woman in the crowd, as it would distract the attention, though of course this need not be the case with older scholars.

(3) She must never alter a story to suit special occasions.

(4) Unfamiliar words should be carefully explained beforehand, such as the word "mite."

(5) It is advisable to refrain from introducing questions when once the story is begun, for fear of breaking the thread.

(6) A multiplicity of illustrations should be avoided, as too many pictures or too many models confuse and distract.

(7) In the same way an over-supply of descriptive details obscure the chief points.

(8) It is important that the children's sympathy should be rightly bestowed, hence the white must be very white, and the black very black, especially to young children. The teacher will be very careful not to lower the standards of the scholars in any way.

Telling the Story.

There are many "born story-tellers," as we all know, still it is an art that can be cultivated, and as it is impossible to teach successfully without some proficiency, it is worth while to study and to practice. It is necessary to work hard in order to succeed—strengthen one's memory, to cultivate

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a vivid imagination, to choose words carefully, avoiding all vulgarisms and colloquialisms, to be dramatic without exaggeration, and of course to feel the beauty or power of the story oneself. When the story fails it is generally because the teacher, not having made it her own, is manifestly searching in her mind for what is coming next. She has been known to interrupt the thread because she has forgotten some incident, which under those circumstances would have been better omitted altogether. If one's own literary taste is formed on good models, and one's standard high, there is no reason why the least gifted of us should not become a good story-teller, with patience and perseverance in practice.—"The Challenge."

Young People's Corner.

In a Belgian Loft.

There had been a sharp engagement, and the British troops holding a village in Belgium had been hurriedly forced by great masses to retire. In the confusion three Scottish privates and a corporal had been cut off in the streets and had backed into the first open door they came to. The occupants had fled, and they made their way up a long staircase, intending to find the roof and watch events from there. But it ended in an empty loft, where there was only a skylight beyond their reach. "Better lie low for a while," suggested the corporal as they stood listening to the terrible sounds outside. The Germans were evidently burning, looting, and killing. Now and again they heard screams and the discharge of rifles; sometimes an explosion would shake the building; while the smell of burning wood penetrated to their retreat. This went on for hours. The soldiers knew they would be discovered sooner or later, and expected no mercy.

From the Heart.

Suddenly the corporal said: "Lads, it's time for Church parade; let's have a wee bit service here; it may be our last." The soldiers looked a little astonished, but they piled their rifles in a corner and came and stood at attention. The corporal took out a small Testament from his breast pocket and turned over the pages. "Can we sing something first? Try ye're hand at the 23rd Psalm. Quiet now—very quiet."

"Yea, though I walk in death's dark vale,
Yet will I fear none ill;
For Thou art with me; and Thy rod
And staff me comfort still."

There wasn't much melody about the tune,
but the words came from the heart.

"Let us Pray."

Then the corporal began:
"Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."

As he read there were loud shouts below; doors dashed, and glass was smashed. But he went on:

"He that findeth his life shall lose it; and he that loseth his life for My sake shall find it."

He ended, and his grave face took on a wry smile. "I'm no' a gude hand at this job," he said, "but we maun finish it off. Let us pray."

In Safety.

The corporal stood, with the Book in his hand, and the others knelt and bowed their heads. A little haltingly, but very simply, he committed their way to God and asked for strength to meet their coming fate like men. While he prayed a heavy hand thrust open the door, and they heard an exultant exclamation and then a gasp of surprise. Not a man moved, and the corporal went calmly on. After a pause he began, with great reverence, to repeat the Lord's Prayer. That a German officer or private was standing there they realised; they did not see, but they felt, what was taking place. They heard the click of his heels, and they knew that he also was standing at attention. For a moment the suspense lasted, and then came the soft closing of the door and his footsteps dying away. The tumult in the house gradually ceased, and soon afterwards the storm of war retreated like the ebb of the tide. At dusk the four men ventured forth, and by making a wide detour worked round the flank of the enemy and reached the British outposts in safety.—From the "United Free Church Record."

Beside the Orange River.

In the early days of missionary effort in South Africa a missionary, having travelled many miles, arrived at a heathen village on the banks of the Orange River, tired, hungry, and thirsty.

On asking for water, the villagers refused, and bade him and his companion be gone. He then begged for a drink of milk, offering in payment the buttons which remained on his jacket, but this too was declined.

There appeared nothing for them but a prolonging of the pangs of hunger and the even greater agony of thirst, with possibly the roaring lions during the night.

But the exultant cry of the Psalmist, "My help cometh from the Lord," was again proved, for as twilight was ushered in a woman from the village was observed approaching, carrying a bundle of wood on her head and a calabash of milk in her hand.

Silently she handed the drink to the two men, deposited the wood on the ground, and withdrew.

In the course of half an hour she returned laden with a leg of mutton, some water, and a cooking vessel. Without uttering a word she kindled a fire, and placed the meat in the boiling pot. At first she made no reply to the missionary's questions, but on being asked why she showed such kindness to strangers, she answered: "I love Him whose servant you are, and surely it is my duty to give you a cup of cold water in His name. My heart is full, therefore I cannot speak the joy I feel to see you in this out-of-the-world place."

Further conversation elicited the fact that she was a Christian, and in response to a question as to how she became one, she held up a Dutch New Testament, which she had received from a missionary while at his school some years since.

"This book," she exclaimed, "is the fountain whence I drink; this is the oil which makes my lamp burn."

Truly, "God moves in a mysterious way His wonders to perform,"—Geo. A. Angus, in "Our Boys' Magazine."

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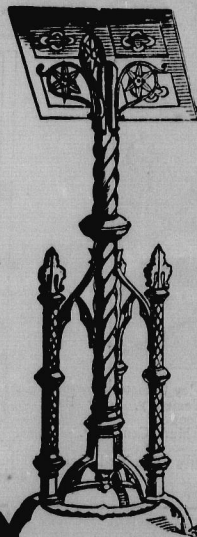
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Current Topics.

That Australia should speedily find a remedy for the class-bitterness which threatens to land us on the rocks is manifest to all. How the remedy is to be discovered is a problem that should be

engaging the earnest attention of every patriot. The feeling over the recent Referendum, and the relentlessness with which the coal-strike is being fought out on both sides, serve to illustrate the urgency of an attempt to do something to bring about a more sympathetic understanding between the various elements in the life of our community. In our leading article the matter is discussed from a point of view which is not generally emphasised, but which we venture to think is one of the most important aspects of the matter, namely, the need of practical brotherly sympathy and service on the part of the more fortunate towards the less fortunately placed in regard to this world's goods. We draw our readers' attention to the article in the hope that they will give earnest attention to an honest attempt to deal with a subject which, next to the War itself, is the most vital matter that Australia has to face.

The Advent of St. Andrew's Day sounds the call to prayer for the wider work of the Church of God. Many of our leaders are seeking to press home, during the great Mission, the oft-forgotten truth that what are termed Foreign Missions constitute the primary work of the Church. It is some years now since the two Archbishops of the Church in England gave utterance to these very weighty words in their "Message to the Church of England":—

"There are in our midst many striking signs of a new interest in the great cause of the Missions of the Church; but there are still many of its members who have not appreciated the claims alike of our opportunity and of our responsibility. We specially ask the men of the Church to realise that this is a matter which has a right to demand their intelligent interest and co-operation as citizens both of the Empire and of the Church of Christ. We therefore call upon all members of our Church here in England and Wales to unite in a more resolute determination to place and keep the Mission of the Church to the whole world in the forefront of its thought and prayer and action. The cause of Missions must no longer be merely an occasional object, however zealously supported, of our prayers and offerings, but an essential element in the corporate life of the Church."

The Message went on to say:—
"In order that the cause of Missions may in

the corporate life of the Church hold that place for which we plead, we desire specially to call upon its members to take up with renewed earnestness the observance of the day of intercession and thanksgiving for the work of the Church throughout the world."

It is indeed greatly to be desired that, in every parish throughout our Commonwealth, men and women should "lift up holy hands in the name of the Lord Jesus" for the further extension of the Kingdom of God.

Speaking at the last monthly meeting of the Glebe (N.S.W.) branch of the C.E.M.S., Rev. Ainslie A. Yeates said that as far as his experience went, the conviction had been reluctantly forced on him that the Church is still more out of touch with the masses of the people than we have been inclined to think. There was the fact that we had failed to attract to our various Missions non-churchgoers in any large numbers, in spite of the effort being a united one and linked on to the National Mission in England, and arising as it did out of the stress and disquietude of the war.

He suggested three points as worthy of consideration:—(1) The need for more missionary-hearted and brotherly efforts on the part of the laity as well as the clergy to get into personal touch with the indifferent and the hostile. (2) A changed spirit in many of our congregations, so that visitors would be attracted by the warmth of Christian fellowship felt, rather than frozen out by the manifestation of a self-centred aloofness. (3) The call to the Church to understand the Australian character and point of view. This would certainly involve study of movements and special conditions, but most of all entering with Christ-like sympathy into the lives of those at present unresponsive to the Church's influence. The Church which is the Body of Christ must dwell amongst them as He "dwelt amongst us" in His Incarnate Life on earth. Her spirit must not be critical or reproachful, still less superior, but she must love and serve as He did of whom it is written, "While we were yet sinners Christ died for us."

The wholesale expulsions from the official Labour Party, following on the refusal of so many of its Parliamentary representatives to fall in with its anti-conscription resolutions, has left the political atmosphere in Australia electric, as perhaps never before. The attempt of outside organisations to make not only individual members of

Parliament, but even the Government of the country, mere puppets in their hands, has, for the time at any rate, been defeated. Mr. Hughes has retained a sufficient following to enable him to form a new Ministry, in evident reliance on the continued support of the Liberals as long as the war lasts. The Premier of New South Wales (Mr. W. A. Holman) has secured what looks like a safer shelter in the formation of a National Party, composed of a little more than half of the old Labour Party, and practically the whole of the Liberal Party. But in so doing he has burnt his Labour Party boats behind him. This drastic step Mr. Hughes has refrained from taking, and it will not be a matter for great surprise if, at the next elections, whenever they may be, he should make a determined effort to re-capture the Labour Movement from the hands of the extreme revolutionary industrialist section.

The split was bound to come. It was not merely because Parliamentary representatives had long been irritated into exasperation by the merciless heckling they have been subjected to at each annual P.L.L. Conference. But on the one hand Conference has of recent years shown an increasing disposition to dictate to its representatives in Parliament a detailed programme for the ensuing year, and on the other hand the latter have rebelled more emphatically against the idea of being treated as so many automata, and not as men with a mind and conscience of their own. The answer of the Conference to this has been that plenty of scope is left for personality in the demand for skill and wisdom in pushing the party's programme through Parliament, and that when men's consciences cease to square with the platform of the movement they should quit. But what Conference ignored was that these men were elected by the people on a certain platform, and Conference was taking it upon itself to alter or add to that platform from year to year, without regard to the wishes of the electors as a whole.

With the domestic squabbles of the Labour Party, or any other political body, the Church has no concern. She is only called upon to take sides as in this present war, when moral issues are involved. Whenever, for example, there is an attempt to push the claims