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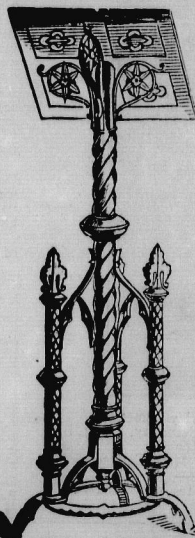
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Current Topics.

Our brave Anzacs are proving themselves worthy scions of a worthy race.

Their fighting at Pozieres has been of such high merit as to call forth unstinted and generous praise from the English soldiers who were with them in the conflict, and the "Morning Post's" correspondent declares that "the Anzacs are sterling fighters and are making the name of Australia more honoured throughout the Empire and more dreaded by their enemies." It was little thought that the practically untrained Colonial troops would be able to face so successfully the difficulties of modern trench warfare. The South African campaign was of such a character as to just suit the men to whom the open life of the rough bush was familiar; but it was quite beyond our most sanguine expectations that they would prove such conspicuous fighters as Gallipoli, and now Pozieres, has shown them to be. We are glad of the comment from London that "they do things without talking." It adds to the enthusiasm that glows in our hearts to know from such outside testimony that they are as generous as they are brave and enterprising. May God make us worthy of the high courage and self-sacrifice that our lads are displaying so freely in defence of our homes.

Of course there is the price of such deeds of glory. Lengthy casualty lists are to be expected; even

The Price
of Glory.

now they begin to come, and many a home will be desolated by some hero's answer to the higher roll-call. No cross no crown is the law of all true glory from Calvary backwards and forwards throughout the times of human history. And our land will be realising more and more every day that her flag which floats ever more and more proudly is becoming dyed with the blood of her heroic sons. Our notes of praise and thanksgiving must ever have blended with them, the deeper under tones of unrelenting prayer that stricken hearts may be comforted in their sorrow by the realised presence of the God of all comfort. The ministry of religion which has been finding large scope in the work of intercession for the lads at the Front, and the anxious hearts left behind, will now be realising a wider and perhaps more appealing sphere of activity in the ministry of the comfort of God for the broken hearts and stressful circumstances occasioned by the price of glory. The testing time of such a ministry, which belongs to every Christian, will come

when the War is over, and that ministry is called to continue its loving and thoughtful course without the impetus of frequent news of valorous deeds at the Front.

The "Repatriation" schemes that call for earnest consideration in view of the return of men from the Front, deserve the sympathy of every member of the Commonwealth. We understand that the change from their present conditions of life to our conditions will demand a mutual re-adjustment. But there is a graver question calling for consideration from a professedly Christian Church. The "re-ecclesiastisation" of the men who have "seen visions" they never thought of seeing and who are coming back to us with a new view of God and the reality of life. Are they to come back to the same old semi-earnest atmosphere of a Christianity which has at its back but little of solid conviction. A Christianity (so-called) that has compromised with the worldly view of life, likes the pleasant things of sense, and dislikes the way of the cross; a Christianity that gives the world a clear six-sevenths of its week, and clamours for shortened and "sugared" services on what ought to be the Lord's Day. A Christianity which loves its motor-rides, its golf games, its ease, its picture shows, or the increase of its worldly resources, but does not flock to a Convention for the deepening of its truer life, nor give to the Lord one iota of time, pains or money, which is likely to cost it anything. Is such a caricature of Christianity to be the atmosphere to which these men return, these men who have seen God and have realised that "Life is real, life is earnest"; too real and too earnest to be frittered away in the wholesale pursuit of things that don't matter much and that will not last?

The return of these renewed men is an appeal to the Church and the individual Christian to return to a truer following of the Christ Whose Gethsemane and Calvary rebuke that lack of serious purpose so characteristic of the present-day professor of His Name. The General Missions that are soon to be held provide an opportunity for a repentant Church to again get itself in line with the mind and purpose of God.

The "Church Standard" of July 21, in a Leading Article on "General Synod's Greatest Problem," deals thoughtfully with the important question of the relations between Church and State in Australia. There is much in the

article with which we are in full agreement, but there are some sentences (dealing with the Nexus question) which call for comment, viz., "The absurd association in so many minds of this question with the presence or absence of candles and chasubles should be dispelled. The banal beatings of the puerile partisan about matters which are too large for him should be no longer tolerated in a thinking Synod." "Do let us get away from the confusion of candles and chasubles."

The trouble, however, is that we are not permitted to get away from "candles and chasubles" and the doctrines with which they are commonly associated, because they are being forced upon the Church by a determined Anglo-Catholic party. The contention of the "Church Standard" that we should have "a competent General Synod" would be supported by all loyal Church-people, if it were not for the unhappy divisions in the Church which are being pushed almost to the point of final rupture by the very party which might possibly have a majority in the General Synod as at present constituted.

Before we can assent to the General Synod having real power to govern the Church throughout Australia, we must settle in a satisfactory way the differences within the Church. Many Bishops, clergy, and laity are thoroughly loyal to the Reformation Settlement, and their desire is to live at peace. But, within the Church, there is a strong party whose views are thus described by the Bishop of Oxford (who can hardly be regarded as an Evangelical):—"The ideas and practices of the Roman Church are supposed to be the Catholic ideas and practices, and the promotion of Catholicism means in effect the promotion of Romanism." Such words, from such a source, should carry weight.

We are getting very tired of being told that Evangelical Churchmen are "stirring up strife," "emphasising party differences," etc. It is the Anglo-Catholics who are doing these things, seeking to undo the work of the Reformation, and to deprive us of our lawful inheritance. Steadily they are pressing their teaching and practices, in Australian Dioceses as well as elsewhere, and when Evangelicals venture to protest they are always charged with "stirring up strife."

We quite understand that those who regard the Reformation as "the great mistake of the 16th century" want to undo its beneficent work; and possibly an autonomous General Synod might prove to be a powerful factor in this

direction. But Church-people who believe that the reformers purged our Church from superstition and gave us the Gospel in its simplicity, will be prepared to resist at all times the insidious propaganda of those who would restore medieval practices, and in this connection the question of candles and chasubles will be a live question when the matter of granting larger powers to General Synod comes to be discussed.

The Church newspapers give reports of various Conventions of Churchmen in English and Australian Dioceses, in preparation for a General Mission. There are signs of arrested attention and quickened interest, and deepening and widening conviction that a call of God in a day of God has come to the Empire. If a great spiritual movement is to come in the nation it needs to begin in the members of the Church. For the Church is not guiltless in regard to the prevailing indifference to the things of God—the low standard of morality, the worship of pleasure which refuses the King His throne in heart and life of Church and Nation. Amidst the awful sound of war may be heard the voice of God calling men and nations to His feet; and while the terrors of the time lead some to seek His face, there is danger that occupation in the duties of this great day, and the excitement of the struggle may lead

some to put away the call to a "more convenient season." There are, however, indications that God's time to bless the Nation is now, and if these preparatory Conventions bring to Churchmen the conviction of sinful shortcoming of the divine glory, and failure to fulfil the divine purpose, the way of the Lord may be prepared in and by them, and the Nation may know the time of its visitation. Let every parish have its preparatory work by whatever instruments or agents. As the fallow ground is broken up the soil will be made ready for the seed. Hands that have been idle will begin to sow, and tongues too long silent will bear witness to men that the day of the Lord is at hand. Already in many a camp and hospital and battlefield men have lifted their eyes to the cross and seen the salvation of God; and here at home the purposes of His grace will also be known to men.

The Appointment of Rev. J. A. Pattinson, M.A., to the position of Headmaster of the King's School, Parramatta, New South Wales, seems likely to meet with general approval. Mr. Pattinson won high academic distinction at Cambridge, and for some years prior to his coming to Brisbane, as Sub-Dean of the Cathedral there, took a prominent part in educational matters in England. His three or four years' residence in Aus-

tralia, and his recent experience as Acting-Warden of St. Paul's College, Sydney, should be of immense value in helping him to gauge the sentiment and inspire the life of an essentially Australian school. In some minds the choice of Mr. Pattinson as successor to Rev. P. Stacy Waddy, revives the question so recently raised by the election of Canon Maxwell-Gumbleton to the Bishopric of Ballarat, as to whether in these important posts in the Church in Australia, full justice is being done to the claims of our own clergy. It would be foolish and short-sighted to decline the services of a man of outstanding qualifications just because he hailed from the old land. It is, however, more foolish and disastrous to send so many thousands of miles for a man, in those cases when there are with us men of at least equal general qualifications, and of vastly superior special experience for work amongst Australians. This is not the way to inspire our clergy to qualify themselves for leadership. In the case of Canon Maxwell-Gumbleton we shall be agreeably surprised to find that we are mistaken, but we fear that the appointment is open to the objection above referred to. Mr. Pattinson's case, in our judgment, is different. He has had some years of Australian experience, and came out to make his home amongst us. But it is important that no opportunity should be lost of emphasising the principle that the Australian clergy are to have the first claim, and that we should only turn to England in those cases where such a step seems to promise a more worthy filling of the post in question, and an enrichment of the life of the Church generally. No protest can be too strong against the idea that seems to die so hard, that the correct thing to do is to look to England for all our leaders in the life of the Church. There is certainly room for greater respect for the powers and potentialities of our own men.

A DOCTOR'S SACRIFICE.

Comparatively little has been heard about the self-sacrifice and devotion of doctors at the front. A thrilling story was related by the Rev. J. Bernard Snell on the authority of his son, who is an officer. The other day, said the officer, a few wounded men were in an almost inaccessible place, and the doctor was forbidden to go to them. Yet he ran the gauntlet of 300 yards in the open, and reached the party of wounded. He amputated two limbs and bound up the wounds of the other men as best he could. Finding that the best service he could render was by going back, he rushed across the open, and just as he was reaching the home trenches a German bullet struck him in the heart.

How to Prepare for a Mission

[In many Dioceses in Australasia General Missions are to be held in the near future. With a view to giving practical suggestions both to clergy and laity, which may be helpful to them in connection with the Missions, we are publishing a few articles by experienced missionaries on important topics. The first, on "The Place of the Prayer Meeting," we print below. Others on "The Equipment of Workers," "Personal Dealing with Enquirers," and "Open-Air Work," will follow.]

THE PLACE OF THE PRAYER MEETING.

We must fight the Lord's battles upon our knees, and consequently the Prayer Meeting should occupy the place of prominence in all our preparatory work for the coming Mission. All other preparation will be absolutely in vain, and barren of all real results unless the Mission is begun, continued and carried on in the spirit of earnest, believing and prevailing prayer. There is **Prayer that Prevails**, and it is for us to learn the secret of it, and put it into practice. Face to face as we are with the demons of indifference, materialism, godlessness, and a host of others of a like nature, we must take to heart the words of our Saviour as we contemplate the casting of them out in the Name of Jesus, "This kind goeth not out but by prayer and fasting." And in this connection let us remember that Scriptural fasting is always with the view to prevailing prayer. It betokens an earnestness, a consuming desire for spiritual blessing; the spirit in which we "esteem the words of His mouth, more than our necessary food." It is this kind of prayer, earnest, whole-souled, importunate, believing, that we need to see manifesting itself in the lives of God's people, and there is nothing surer than this, that when there is prayer of this character, a keen desire for revival, that desire evidencing itself in incessant and importunate prayer, coupled with an expectancy born of faith in the promises of God, that spiritual blessing is bound to follow.

Our people must be impressed more with the supreme importance of the Prayer Meeting, and of their duty and responsibility in connection therewith. We should be prepared to lay aside other things that we may "give ourselves unto prayer." At present many of our parochial prayer meetings are very sparsely attended, and apparently

for the most part, are neglected by the men of the parish. **This state of affairs must be remedied if we are to witness God at work in the coming Mission.**

1. Let the week-night prayer meeting then have a far more important place assigned to it than we fear is customary. Let our people be urged both from the pulpit and individually, to put other things aside in order to take their share in this most important work. We should witness an ever-increasing attendance at these weekly gatherings, and not only an increasing attendance, but an increase also of spiritual vigour and earnestness and power. The prayer meeting is the great power house where spiritual dynamic force is generated, and we neglect this opportunity at our peril. Pentecost itself was preceded by a prayer meeting, where both men and women met to plead for the outpouring of the Holy Ghost; and throughout the record of the Acts we find supreme importance attached by the Apostles to prayer and the prayer meeting. It has been well said that the spiritual vitality of any parish may be gauged by its prayer meeting, and judged by this standard we fear that the condition of many a parish, spiritually, must be far from healthy. The meeting should be recognised, not as a place to hear an address, though a few words spoken now and then by the leader may prove stimulating and inspiring, but as the **place of prayer**. Special topics suggested by the Mission should be brought before the meeting, the plan of campaign should be earnestly and continually prayed over, individual cases (no names need be mentioned) should be pleaded for, and the people encouraged to expect an answer. Many would go forth from such a gathering inspired to undertake aggressive work for God, bearing their witness to the saving and keeping power of our Lord Jesus Christ. This is one of our greatest needs, more living, faithful witnesses to the Grace of Him Who came into the world to save sinners.

2. Many of our Communicants will be found, who are quite ready to have meetings for prayer in their own homes, "cottage prayer meetings," and these have again and again been found most helpful to all who attend. It also provides an opportunity to some of our people to do definite spiritual work, which proves a means of grace to their own souls, as well as a potent factor in real spiritual revival. Many learn to pray at such gatherings, which in this way prove a training ground

for the larger parochial meetings.

3. The congregations should be given the opportunity, from time to time, to remain behind after the usual service is over, in order that special prayer may be made, both for the Mission, and the Mission. This is a very valuable means, too, of arousing the spirit of expectancy in the hearts of the people, so essential a condition to the success of any such effort. It also manifests to the rank and file of the congregation that our whole energies are being directed to the accomplishment of great things in the power of God's Holy Spirit during the period fixed for the Mission. It will stimulate thought, and not only so, but many will be constrained to talk about the Mission to others outside, and thus help to awaken interest in the hearts to those whom we especially desire to be reached by this great spiritual enterprise. We would earnestly suggest that this method be put into practice.

And at all these prayer meetings, the thoughts of our people should be directed to their own responsibility in connection with the Mission, and stress laid upon the necessity of maintaining in the private of their own chamber the habit of incessant and continuous prayer. And coupled with prayer must be that expectancy of blessing based upon the sure, unfailing promises of God. "When ye pray, **believe.**" "Whatsoever ye shall ask in prayer, **believing, ye shall receive.**" "What things soever ye desire, when ye pray for them, **believe that ye have received them, and ye shall have them.**" "If ye shall ask anything in **My Name, I will do it.**" These promises are meant to be fulfilled, and so they will be if only we put them honestly to the test. God grant such an outpouring of the spirit of prayer, that we shall see these desires for mighty spiritual revival begotten in us by the Spirit of God, find their full fruition in numberless lives transformed by the same Holy Spirit, that the Name of our Lord Jesus Christ may be glorified, and His Coming hastened.

CROW OR DIE.

If a tree is not growing, it is sure in the long run to be dying; and so with our souls. If they are not growing, they are dying; if they are not getting better, they are getting worse. This is why the Bible compares our souls to trees—not out of a mere pretty fancy of poetry, but for a great, awful, deep, world-wide lesson, that every tree in the fields may be a pattern to us to grow, so our souls are meant to grow. As that tree dies unless it grows, so our souls must die unless they grow. Consider that!—C. Kingsley.

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Thoughts on the Church Seasons.

Seventh Sunday after Trinity (August 6).

THE WAGES AND THE GIFT.

Our Lord Jesus Christ said: "No man can serve two masters," and this is the thought which runs through the sentences of the Epistle (Rom. iv. 19-23). Sin and righteousness are the two masters whom St. Paul has in view, and maintains that all men are serving the one or the other, and that no one can serve both. To the Christians at Rome he says: "When ye were the servants of sin ye were free from righteousness." In their natural state all men are sinners, and "the end of these things is death." But there is a better way to enter on a new service, the service of righteousness, the service of God, which is perfect freedom. An act of will is needed: "As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." None have ever regretted making that great surrender, for "servants of God" have their "fruit unto holiness, and the end everlasting life." The service of God is a willing service. St. Paul ever rejoiced to be the willing "slave of Jesus Christ." He sums up his survey of the twofold service by announcing the results which, in each case will inevitably follow. On the one side "the wages of sin is death." The word "wages" implies an absolute fairness of payment, punishment in proportion to the offence. Logic would compel another sentence, "The wages of God is eternal life," but St. Paul always casts logic to the winds if not in accord with divine truth. Eternal life cannot be earned or deserved, it only comes to us by the free grace of God, so the Apostle concludes triumphantly, "The gift of God is eternal life through Jesus Christ our Lord."

Eighth Sunday after Trinity (August 13).

LED BY THE SPIRIT.

In the Epistle (Rom. viii. 12-17) two lives are contrasted—the life of the

flesh, and the life of the spirit. To live after the flesh is to follow the natural instincts, desires, and passions of our bodily nature, to let them guide us where they will, which means disaster. "For if ye live after the flesh ye shall die." It is possible, also, to live after the flesh on a higher plane than that of sensual desire; to cultivate the higher faculties of taste and intellect, and to follow where they lead apart from the will of God, is also "to live after the flesh." The true life is only lived when the soul looks up to God the Holy Ghost, and invites Him to take possession, to rule and guide. "For as many as are led by the Spirit of God, they are the sons of God." "If ye through the Spirit, do mortify the deeds of the body, ye shall live." In such a life all natural bodily instincts are regulated and subdued to their proper place; all the realm of taste and intellect is subordinated to the will of God, and the Holy Spirit takes full control. In that control is found perfect peace and joy, for believers have received the Spirit of adoption, whereby we cry, Abba, Father. In the heart is the seal of God's assurance of pardon, for "the spirit Himself beareth witness with our spirit that we are the children of God." What a glorious vista is set before us as we realise our divine sonship, for "if children, then heirs; heirs of God and joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified together."

BISHOP FEETHAM ON PRAYER MEETINGS.

In his address at his Diocesan Synod, of which we published a considerable portion last week, the Bishop of North Queensland (Dr. Feetham) warmly commended the use of prayer meetings, as follows:—
"There is another method of encouraging one another in prayer which we use, I believe, far less than we should, that which goes by the name of the prayer meeting. I have touched upon its use in New Guinea, where the idea of helping one another to believe, and the desire for mutual encouragement in faith is very strong. I need not remind you that formal gatherings for prayer, at which any persons present may, if they wish, pray aloud, have been used at all periods of the Church's history from the earliest days, that they have proved a very great assistance to faith, and that they have specially characterised periods of revival. I feel sure that we need to make some ventures of faith in this direction. I do not believe that the gift of utterance in prayer is found only among Christians who are separated from the traditional Church, and I am certain that special gifts of devotion in individual souls are far too little used by us for the general inspiration of the faithful. Most of us suffer from an immense amount of shyness and nervousness in attempting such devotions, though few of us I think doubt their real helpfulness."

Personal.

Rev. W. I. Carr Smith, formerly Rector of St. James', Sydney, and now Vicar of Grantham, Lincolnshire, has been made a Canon of Lincoln Cathedral.

Archdeacon Tress conducted, last month, a Quiet Day for the clergy of the Macleay and Hastings at Fredericktown, N.S.W.

The sons of the Rev. J. Howell-Price, of St. Silas', Waterloo, Sydney, are distinguishing themselves at the Front. Captain P. L. Howell-Price, who is only 21 years of age, and who joined the service as a private, has secured the distinction of a D.S.O. He went through the Gallipoli campaign, and, after recovering from his wounds, was sent to France. Lieutenant J. Howell-Price, R.N.R., has been awarded the Distinguished Service Cross for his services in a naval engagement. Quite recently we reported that Major O. G. Howell-Price had received the military cross. Two other sons of the Rev. J. Howell-Price are at the Front, and the sixth son is on military service in Australia.

Rev. Cecil Crossley, of Trafalgar, Gippsland, has been appointed Assistant Chaplain to the Victoria Missions to Seamen, Melbourne.

Canon Colebrook, Vicar of St. Paul's, Ballarat East, Victoria, has accepted the incumbency of Camperdown, in succession to the late Rev. A. D. Davies.

Rev. H. E. Lewin, Rector of Christ Church, Cootamundra, N.S.W., for several years, has been transferred to Bodalla, the Rev. F. B. Clive having resigned the incumbency of Bodalla on account of ill-health.

The Archbishop of Brisbane will conduct the Annual Retreat for the Melbourne clergy, after the session of General Synod in Sydney.

The Bishop of Labuan and Sarawak, Borneo (Dr. Mounsey), formerly Curate of St. James', Sydney, has announced that he finds it necessary, through ill-health, to resign his see, which he has occupied since 1909. He will make a farewell visit to Borneo for the purpose of ordaining a young Dyak to the diaconate. This ordination will mark the inauguration of a native ministry in Borneo.

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Our Melbourne Letter.

(From Our Own Correspondent.)

The Government Meteorologist ought really to show more consideration for the Churches than to arrange an eclipse during Church hours. It is bad enough to allow the sun to be eclipsed on the day named in its honour, but to time the eclipse to begin at a few minutes after eleven was an open invitation to Church-goers to stay at home to see the latest wonder. We are sorry to record that, in addition to an increase in the gas bill for lighting on Sunday morning, many of the Churches had their congregations decreased. We trust that Mr. Hunt will see that it doesn't occur again at the same hour.

The faithful who did attend Church saw all that was to be seen. About a quarter to one the clouds broke and we saw the sun appear as a glorious halo around the head of the man in the moon. After this he ought, surely, to be numbered among the Saints. One of the Saints in the Church militant here below made good use of the event. Faced on Sunday afternoon with a class of sixteen inattentive boys, and finding the set lesson would not go, he obtained rapt attention by an extempore lesson, based on the eclipse of the sun. Newton's laws of motion were brought into account for the phenomenon, and what fine moral and spiritual truth is in them! "Every body continues in a state of rest or uniform motion in a straight line unless acted on by some external force." This is true of men continuing in sin unless the saving power of Christ is brought to bear upon their lives. Such a lesson is not likely to be forgotten, and it is worth remembering.

Talking about a Sunday eclipse makes one think of some recent Sunday events which are quite within the Church's control and which tend to eclipse the glory of the Sabbath. Is it not a new thing to have ceremonies of laying foundation stones of Churches and Vicarages on a Sunday? These

On the occasion of his departure for the purpose of joining a troopship, Captain-Chaplain Morshead, who has been attached to All Saints' Cathedral, Bathurst, N.S.W., for the past two years, was presented with a portable Communion Table and a set of Communion Vessels.

In response to the Defence Department's invitation for Chaplains without salary, the Bathurst Diocese has arranged to send three such officers. Rev. S. C. O'B. Ball, the Diocesan Registrar, is one; the Churchwardens of Portland and the Brotherhood of the Good Shepherd agreeing to provide the other two.

The Archbishop of Perth (Dr. Riley) has been appointed Chaplain-General of the Commonwealth Military Forces in England and France, and will be absent from Australia for about four months.

We regret to learn of the death of Mrs. Curzon-Siggers, wife of Canon Curzon-Siggers, of Dunedin, N.Z. Canon Curzon-Siggers was for some time Incumbent of St. Stephen's, Ballarat East, Victoria.

Rev. F. E. Lewin, of Wedderburn, (Victoria) has been appointed to the charge of Portarlington and St. Leonards.

The vacancy at Warburton, Diocese of Melbourne, has been filled by the appointment of Rev. C. C. Edwards, Curate of St. George's, Malvern.

Owing to illness, Dr. E. F. J. Love has resigned from the Board of Education of the Melbourne Diocese. The Registrar has been appointed Secretary and Treasurer in his stead.

The Archdeacon of Melbourne has recovered from a recent attack of influenza, sufficiently to keep his engagements.

Rev. V. H. Jenkyn, who has been working as Curate of St. Michael's, Surry Hills, Sydney, has accepted the appointment of Assistant Minister in

the Conventional District of Smithfield. Mr. Jenkyn will live at Canley Vale. Formerly, Mr. Jenkyn was Tutor at St. Columb's Hall, Wangaratta, Victoria. He is a brother of the Rev. Norman Jenkyn, of Windsor, N.S.W.

Miss Ursula Saumarez Smith (daughter of the late Primate of Australia), and Miss Massey will shortly join the staff at the Yarrabah Aboriginal Mission.

Rev. Thomas Pitt, father of Canon Pitt of Broken Hill, passed away at Triabunna, Tasmania, aged 83 years.

Rev. J. H. Halford, who is about to leave the district of Birregurra for Learmonth (Diocese of Ballarat), was entertained at a social on Wednesday, July 19, and presented with a wallet containing a cheque.

Rev. John Lumsden, Rector of Glenelg, has been appointed as Canon of St. Peter's Cathedral, Adelaide.

Rev. T. H. Frewin, Rector of Hindmarsh, S.A., has been appointed Chairman of the Executive of the C.E.M.S. in Adelaide.

Mr. T. Stanley Poole, LL.B., has been appointed Chancellor of the Diocese of Adelaide.

Rev. G. A. Chambers, Rector of Dulwich Hill, Sydney, has been laid aside by illness for some weeks past. As soon as he is strong enough to travel he hopes to go away for a period of complete rest.

"Let us have faith that right makes might, and in that faith let us dare to do our duty as we understand it."—President Lincoln.

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involve a certain amount of labour and are quite secular in their associations even to the extent of getting a big crowd and a good collection for the building fund. Not a few Christian people were distressed at this misuse of the Sunday recently at St. Bege's, Elwood, and St. Catherine's, Caulfield.

Bishop Green gave an illuminating address last Monday week at the Annual Service in the Cathedral for Sunday School Teachers. He showed himself fully versed in the latest conclusions of educational science and method. Teachers will be stimulated to make method in teaching an earnest subject of study. There are many excellent books. That by Osborne, a Melbourne writer, is one of the best. There is a danger however that "method" may be relied on for the efficacy of the lesson. It will add to effectiveness, but the real power which made Sunday School work, in spite of the bad old methods, wonderfully effective for the winning of souls is still the same. A consecrated personality, full of love for the pupils and faith in the Holy Spirit and His Word. One other counsel we may add. Do children in our Sunday Schools memorise Scripture to the same extent as their parents in the old days? The best thing we can do for the young

is to store their minds with the *ipsissima verba* of God's Holy Word.

The Bishop of Kalgoorlie writes to say the Brewers and Publicans have misreported his sermon on the drink question. It is a pity he was misunderstood, though it is strange that no other Bishop on the bench has been doubted on this matter. We are inclined to think that the Goldfields' Bishop has an exaggerated notion of the differences of conditions in Kalgoorlie and Melbourne. Human nature is the same here as there, and the call everywhere is not to mend but to end this evil—as far as the enlightened electors will allow.

The "Messenger" has published an excellent letter from Dr. Leeper and one from Rev. H. T. Langley, replying to the diocesan organ's partisan strictures on those who have made their protest against prayer for the departed in public worship. We apologise to the Editors of the "Messenger" for saying they refused to allow both sides of the question to appear. There was, however, ample justification for our criticism. Even if the letters were too late for insertion, some note might have been inserted saying that correspondence was received. We think it will be found that Dr. Leeper's letter is unanswerable in its arguments against the public use in the Services of such prayers, while Mr. Langley's letter shows up the partisan spirit which finds vent in the editorials of the "Messenger."

Notes on Books.

Our Self After Death (Can we in the light of Christ and His Teaching know more on this subject than is commonly expressed in Christian Belief?), by the Rev. Arthur Chambers, author of *Our Life After Death*, *Man and the Spiritual World*, etc. 1/6. Copy received from Angus and Robertson, Sydney.

Mr. Chambers is an author who is well-known and widely read. He is more famed for originality than orthodoxy, and the orthodox Christian will find much that is startling in this volume. The War, with its terrible sacrifice of young lives, has led countless people to take a deeper interest in the world beyond the grave. It is of that world Mr. Chambers treats. His view is that each human being has a spiritual body, given to him at the same time as his natural body, and that at death, the natural body is laid in the grave to rise no more, but the spiritual body is immediately set free and enters upon a wider and more progressive life, providing a suitable house or tabernacle for the soul which dwells within, and through which the soul can express itself. Mr. Chambers lays great stress upon the fact that the Risen Life of Christ is the pattern of our own risen lives. We naturally looked with eagerness to see what (in his view) became of Christ's natural body which was laid in Joseph's tomb. Mr. Chambers accepts the Scripture statement that it saw no corruption, but does not believe the material body rose again. We quote, in this connection, the Author's own words:—"On that first Easter morning there stood in that sepulchre, beside a lifeless, physical form, a Jesus in all the wonder and mystery of spiritual being. That sacred Thing lying there had been His supereature as He had sorrowfully passed across the stage of earthly existence. It could not 'see corruption.' It had been worn awhile

by the exalted Son of God and Man. May it have been that the Lord over physical nature, who had power to still a storm, to multiply bread, and to cause, by a word, a tree to wither, caused the physical elements of that sacred Body to be dissipated; as it lay beneath those grave clothes, because it was no longer needed by Him as He emerged from the plane of higher spiritual life and possibilities? We do not know, nor is it important for us to know?"

This is indeed a startling view of the facts recorded in the New Testament, and, to our mind, a most inadequate conception of the Resurrection of our Lord. Still, much as we differ from him we feel that Mr. Chambers is not to be classed with those modernists who deny the fact of the Lord's Resurrection. He loyally accepts the fact, but has his own views about the mode. He thinks that Christ rose from the dead, but in a spiritual body (not in a material body) and that we at death shall do the same.

While this book is undoubtedly interesting, it is also, in our opinion, most dangerous. Mr. Chambers' views in many respects do not seem to us to agree with the written Word of God. It is only fair to add that he refers to that Word constantly, and loyally accepts its teaching (as he sees it), but he has a wonderful way of explaining, to his own satisfaction, texts which to the ordinary reader seem to completely overthrow his theories.

The Golden Age of the World, under the Personal Reign of King Jesus, with Concomitant Evil, by the Rev. John S. Austin, of Sydney. Copy received from Angus and Robertson, Sydney.

The author of this book, having read much on the subject of the Millennium, both from the Post and Pre-Millennial points of view, was unable to come to a definite conclusion on the matter, so he resolved, under the guidance of the Holy Spirit, to study the Word of God on the question. As a result, he says: "The darkness disappeared; my very soul seemed illumined with the light of God's Word; and I felt I must commit to writing what I had so learned." The result is the volume before us, which deals with the Second Coming of Christ, and with the events which lead up to it and follow it. Mr. Austin takes the position of the Pre-Millennialists, viz., that the Millennium will be brought about by the Second Advent and the personal reign of Christ. To his view he has been brought by the testimony of the Word of God, as he has carefully studied it.

The book is a valuable contribution to the literature on the subject, especially as the author, for the most part, allows the Word of God to speak for itself. It is a great convenience that the passages from Scripture are, for the most part, printed in full, so that the readers need not delay to look up the passages, but may read straight on. We have studied the volume with much pleasure and profit, and, speaking generally, we think Mr. Austin has established his position. When, however, we come to details, we do not feel that he always proves his points, and in many cases he sees far more in passages of Scripture than the words convey to the average reader. We do not think that finality has been reached, but the study of a book like this can do nothing but good, for it throws more light upon the Coming of the Lord, and the great happenings which will precede and follow His Advent.

THE HOLY WAR OF GOD.

When every congregation spends more on work for those who are not its members, than on work for those who are, when the Church of England spends more in converting the world than in maintaining itself, then will the Church of England be truly the Church of Christ. We must either be saving the world or perishing ourselves; in self defence, we are bound to fight in the holy war of God.—William Temple, M.A.

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Bishop Bury's Work in the War Zone.

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

In time of peace people at home took but little heed of the chaplains attached to our various embassies abroad, or maintained at spas, Alpine resorts and other places for the benefit of English-speaking visitors. These carried on a quiet, unobtrusive work, providing for the spiritual needs of the English communities in continental cities and towns and promoting various schemes for the welfare of the seafaring and industrial sections of these communities.

At home there was the comfortable feeling amongst Churchpeople that when they travelled abroad they were sure to find some nice little English Church to attend and a sympathetic Chaplain to appeal to in case of need. It is easy to conjecture what has now been the fate of those Churches which were in "enemy" countries, and in all parts of the war zone the Churches have suffered enormously.

It may be explained that the English Churches abroad are under the jurisdiction of the See of London, and Suffragan Bishops are appointed. The Bishop of Gibraltar has charge of the Diocese along the Mediterranean seaboard, while Bishop Bury administers the Diocese of Northern and Central Europe, now the acute area of the war zone.

Bishop Bury was indeed confronted with a staggering situation when the bomb of war fell upon his Diocese. The British residents fled to England or neutral countries, and those unable to escape from places under German military law were interned or imprisoned. In consequence, ordinary Church work was brought to a standstill, congregations were broken up, and in some cases the Churches were bombed. The Chaplains remained at their posts, for if ordinary congregations had vanished, the Churches and the parsonages could be used for the sick and wounded as sanctuaries for women and children. When the full story of the war comes to be written, the devoted work of the English Chaplains in the first months of the war will be a thrilling chapter. Most of them were working under the auspices of the Colonial and Continental Church Society.

Never has a Bishop made an itinerancy of a Diocese under such appalling circumstances as those which confronted Bishop Bury in Northern and Central Europe. During the first year of the war he visited each month some portion of the war zone; holding services for the troops at the front, visiting the internment camps and the hospitals, and cheering by his presence the little congregations which yet remained in the once flourishing Churches of France and Belgium.

Those who heard his moving appeal for funds to help the work in his stricken Diocese, when on his return he preached at St. Margaret's, Westminster, must have realised that his experiences had been those of a man who had been "up against" terrible realities. It was difficult for him to speak calmly of outraged womanhood, of the agonies of the victims of asphyxiating gas, and the martyrdom of Nurse Cavell. He reminded his hearers that but for the presence of the English Chaplain, Mr. Gahan, at Brussels, who with his young bride had remained at his post under great difficulties, there would have been no record of the last hours of Edith Cavell.

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ation were provided, not forgetting sport in the form of "Rugger" playing, in which the Rev. Bertram Jones helped. Two lady workers arrived at the Camp to relieve the Chaplain, and help with the more domestic side of things, the men's knitting class for example.

Jack is proverbially a handy man, and soon the men at Groningen were relieving the tedium of internment by industrial occupation, and tailors', shoemakers' and carpenters' shops were started.

The Bishop found the Camp a truly inspiring sight, with the spiritual and material needs of the men provided for by the devoted work of the Chaplains and officers. There was also at the Camp a motley gathering of civilian refugees, including doctors, artists, bank clerks, gentlemen and miners, living sociably together and each contributing of his best to the little community.

The Chaplain, Mr. Coryton, referring to the Bishop's visit, said: "His visit will be an inspiration to us to the end of the Camp. We just felt he had come amongst us to give of his best and not to spare himself. One can just sum up the visit in a few words, 'He won the men's hearts.'"

At his second visit to the Camp the Bishop gathered the fruits of his first visit and a large Confirmation was held. "We'll have more for you next time, Bishop!" said one man, but added, "I hope the Confirmation will be in a London Church."

The more pathetic aspect of Bishop Bury's work in the war zone was his visits to the wounded in the various hospitals. There, as at the front, he was deeply touched and cheered by the fine spirit of the men. The stricken heroes bore their sufferings with a patience which was inspiring to witness.

We will close this sketch with a word about the United Service, which Bishop Bury held in Paris at the Embassy Church, at which leading French Protestant ministers were present, with our own clergy and the Russian Arch-priest. All attended a reception afterwards given by the Embassy Chaplain, the Rev. A. S. V. Blunt. It is the first time the Bishop thinks, that the clergy of England, France and Russia have united in a service, and the occasion becomes historic.

A STEP FORWARD.

The Indian Department of the Dominion Government has sent to the Upper Naas, British Columbia, three lady teachers and two matrons. These five will take the posts of school teachers and matrons at the villages of Aiyansh, Gitlakdamiks, Gwinoka, and Lakkalaz respectively. The Church will have the privilege of imparting instruction to her Indian children during school hours. Commenting on this action by the Government, the Rev. J. B. McCullagh, who is in England, writes in the "C.M. Gazette" for March:—

"This is a step forward indeed. What-ever tends to reduce and limit the activities of the missionary to a purely spiritual and religious sphere is a step forward in the right direction. I have always lamented the way in which the Indian attached a value of first importance to the missionary's secondary labours, such as educational work, social development, civilised advancement, and amateur medical work. This, of course, was inevitable under the circumstances, and one grumbled and bore it, but always with a longing that the Indians might learn to estimate aright the missionary's spiritual vocation and ministry."

Temperance is reason's girdle and passion's bridle. —Jeremy Taylor.

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The Church Record.

AUGUST 4, 1916.

TWO YEARS.

The importance of periods in history is to be measured, like our prayers, not by length, but by weight. If "one crowded hour of glorious life is worth an age without a name," then we are indeed fortunate to be living in one of the most strenuous periods of history. In actual area, the present war is not so widespread as the Napoleonic scene of strife which was really world-wide, nor have so many nations been drawn into it. We hope and pray the struggle may also last not nearly so long. But in horror and burden we are suffering one of the worst wars in history. The worst horror and the heaviest burden, however, has not been the holocaust of human life and the huge economic waste but the shock of disillusionment.

Germany has not only outraged our international sense of propriety, she has by her cult of ruthlessness and wanton barbarity systematically embodied in a policy of "frightfulness," deeply wounded our humanitarian sensibilities. Yet there are no people who can be so pathetically sentimental. The Kaiser burst into tears on beholding the ragged remnants of splendid regiments. We are irresistibly reminded of the superficial and selfish sentimentalism of Laurence Sterne, a typical product of eighteenth century England, the century in which England was passing through a phase similar to that which Germany is now experiencing, with some significant differences. As the Evangelical Revival saved England from sinking into the materialistic decay prophesied for her by her Continental neighbours, so may we hope and pray that a great religious revival may awaken the conscience of the German people.

Two years—yet how much has been crowded into the short period—how long it seems—since August 4, 1914. We can already see rapid changes in many directions. There have been gains as well as losses, but at what a price. There are lessons too that we have yet to learn.

The chief gain has been a readjustment of values. The meaning and worth of sacrifice has been brought out and realised in certain quarters where its existence had been unsuspected. The gods of materialism, mammon and

its satellites, have in many of their temples been thrown from their pedestals.

Secondly, there has been revealed a wonderful amount of latent moral earnestness. The war is a clash of ideals and the Allies are fighting the battle of the weak against the strong, of right against brute force, of richness and variety of life against a mere power-machine.

Thirdly, there has been given to the Church a unique opportunity. The real issues of life have been unmasked in the harvest of death, and have been trumpeted abroad in the call for sacrifice. There has been a great preparation for the message of the Gospel, an unfolding of the fullness of the Cross of Calvary as the real interpretation of life as we face it to-day.

There are losses, alas! There is the enormous wastage of life—the best life in so many, many cases. We have given of our best—but the cause is worth it. It is for us to see they have not died in vain.

The War, like all suffering, has had a twofold effect. On the one hand it has brought many back to religion and to God, but it has also hardened many and intensified difficulties in the way of belief for others. Some have seen in the War a vindication of the essential righteousness that underlies all things, others, however, have been driven to deny any moral government in the universe, and to assert that if there is a God, He does not care. Therein lies both the golden opportunity and the heavy responsibility of the Church. It is not Christianity that has failed, but Christians who have fallen short of our high calling. Small wonder we need a General Mission of Repentance and Hope.

It is with thankfulness we note that the turn of the tide seems now to be setting in favour of the Allies. But the end is not yet, though we hope and pray it may come soon. Greater problems await us in the cleaning up process after the War. There will be the inevitable reaction from the strain of sacrifice. There will also be a period of economic disturbance and distress. We shall then be realising the price paid for victory. Above all, there will be the problems of reconstruction. The glamour of heroism must not bind us to the hideous evils of War and its degrading influences.

Again we can see the opportunity, and the responsibility of the Church, that is of all who are named with the name of Jesus. May God help us to be less unworthy of Him whose name we bear. We believe that Christ alone can solve these many pressing problems, but He has condescended to call us to be His instruments towards their solution. What the world wants is not only more, but better, Christians. Let us begin with ourselves.

YUAN SHI KAI.

The "Church Missionary Review" for May says: "Writing in the 'Alliance Weekly,' of New York, Dr. J. R. Mott mentions that when he was in China in 1914 he was received by the President of the Republic, who for more than forty minutes questioned him about the vital points of the Christian message. Then Yuan said, 'Mr. Mott, you must change your plans. I want you to stay in China and visit not only the great cities, but all the smaller cities, wherever you can find young men and schoolboys to tell them about this message; for, while Confucius teaches us the truth, you have been giving us a message which tells us about the power to follow the truth.'"

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Drink and Prize-Fighting.

The Archbishop, in the "Diocesan Magazine," after commenting upon the Second Anniversary of the War on August 4, says:—"As a help to the lofty national outlook that this day needs, we welcome the hour of 6 o'clock, now declared by the Referendum as the closing hour for licensed houses during the war, but we must also warn those who administer the Act that for any attempt to weaken the intended effect of the Referendum in the interest of the Drink Traffic, they will be called to a stern account at the poll. Similarly we should like to see drastic action taken with regard to exhibitions of prize-fighting, about which public feeling has been especially roused by the recent importation, unblushingly advertised, of a 'bunch of fighters' from America. I am no opponent of good, clean, manly boxing, but the scenes at the Stadium and such places lower the tone of life at any time and are an open offence to public sentiment at this time of so much suffering and sorrow. We, however, in the community, who have advocated the removal of moral evil in our social life, must recollect our responsibility for co-operating in the provision of reasonable recreation for unemployed leisure hours, and we must be prepared to accept a wide liberty."

The New A.B.M. Determination.

On the question of the proposed new A.B.M. Determination the Archbishop says:—"The Committee of Archbishops and Bishops to which I alluded in my last letter met in Melbourne at the end of last month, and produced the amended form of the Bishop of Willochra's Determination about Missionary Organisation, already published in the Church papers. I, for one, am ready wholeheartedly to accept it, as making, I believe, for the peace and well-being of the Church, although in so doing I part with many sentiments that I still hold dear. I trust that the same splendid spirit of Churchmanship which has brought about its conception may lead to its enactment at the coming session of the General Synod."

Second Anniversary of the War.

The Government of New South Wales, in arranging for the observance of the Second Anniversary of the outbreak of War on August 4, has also invited the various Churches to arrange for special services on the following Sunday (August 6). The Archbishop has arranged for a special Intercession Service at St. Andrew's Cathedral on Friday, August 4, at 1 o'clock, and has asked the clergy to hold special services next Sunday with reference to the War.

The Deaconess Institution.

The Annual Meeting of the Deaconess Institution will be held in St. James' Hall on August 30, at 3 p.m. A large attendance is hoped for. The Primate will preside. Some clergy from parishes where the Deaconesses work, and Miss Pallister, will speak. Among other information the complete financial position of the Institution will be explained.

The Annual Sale will be held on October 4 in the Oxford Hall. There is to be a soldiers' comforts stall this year presided over by the Deaconesses.

Group Convention.

A Group Convention for the parishes of South Sydney (in preparation for the General Mission) will be held at St. Silas' Church, Waterloo, on Monday and Tuesday, September 4 and 5. The Dean of Sydney, and the Revs. H. S. Denman, A. A. Yeates, and R. B. S. Hammond will be the speakers. On the Tuesday evening the Convention will be preceded by an open-air demonstration at which the Rev. R. B. S. Hammond will give the address.

Sydney Mission to Seamen.

The 35th Annual Meeting of the Sydney Mission to Seamen was held at the Rawson Institute on Monday evening, July 24. Sir William Cullen, who presided, said that in face of increased difficulties the religious and social side of the work had been well maintained, and a new interest had been

attached to it because of the horrors to which seamen were being exposed in floating mines and submarines. There was no class of man whose heart was more ready to be approached than the sailor.

The Archbishop of Sydney said that the quiet, dauntless courage of the merchant marines was putting the nation under an enormous debt of gratitude, and the least we could do was to support such a movement as the Mission. He did not think, for a great commercial centre like Sydney, enough was being done for the sailors.

Regret was expressed in the report at the death in September of Mr. C. H. Moss, who for 28 years had devoted his time to the welfare of the sailor. A fund for the memorial to him was in the hands of the hon. treasurer. The Guild of Harbor Lights had collected from ships £30 towards the Australia Day Fund. Billiards, bagatelle, table games, and gymnasium, roller skating, a rifle range, a refreshment counter, and a bank (in which £2000 had been lodged) were provided for officers and men. The financial report showed a credit balance in the bank of £22 4s.

Lay Readers' Association.

The 41st Annual Meeting of the Lay Readers' Association of the Diocese of Sydney was held on Saturday afternoon, July 8, at Holy Trinity Grammar School, Dulwich Hill. The Dean of Sydney presided. There also were present the Archbishop's Chaplain for Lay Readers, Rev. G. A. Chambers, and 24 members. The Hon. Secretary, Mr. W. H. Jones, presented the Annual Report and Balance Sheet. A discussion followed, during which the work of the Chaplain and Hon. Secretary was appreciatively referred to. The Dean addressed the meeting on the value of the Lay Readers' Association to the Church Life of the Diocese, offering words of encouragement and suggestions which will be helpful to the Readers in their work. At the invitation of the Chaplain an adjournment was made for afternoon tea. On resuming, a paper was read by Mr. B. C. Martyn on "The Lay Readers' Work, its Duties, Privileges, Difficulties and Responsibilities," embodying the results of his experience over many years in the work of the Association. An exposition on I Cor. iii, 16, "The Spirit of God dwelleth in you," was given by the Chaplain, his remarks being then appropriate to the work of the Readers. Then followed an address by the Dean, on "Religious Life in the Trenches at Gallipoli," the recital of which greatly impressed those present. Again, on the invitation of the Chaplain, those present partook of tea. On resuming business, the question of a badge for Readers was referred to and a committee appointed to inquire into the subject and report at next meeting. At the conclusion of the business the members proceeded to Holy Trinity Church, where an admission service, conducted by the Chaplain, was held, when nine men received licenses as Diocesan Lay Readers.

The Report stated that 1506 services had been conducted during the year by Diocesan Readers, an average of 30 services each Sunday. This is exclusive of the work carried out by Parochial Lay Readers. During the 4 years of the existence of the Association, 22,415 services have been conducted by its members, a splendid record of voluntary work, undertaken as a labour of love. Ten of the members are on active service. During the last two years there have been only two instances when the Association was unable to render the needed assistance to parishes. There is an urgent need of more earnest, consecrated laymen to take up this work, as the present number (37) is inadequate for the task.

Efficiency in Service.

The Honours Training Course of the New South Wales Council for Missionary Education is designed to develop experts in Missionary Educational Work, and the syllabus is arranged on attractive and practical lines. Two lectures will be given by Rev. J. Jones, B.A., on Home Base Efficiency, commencing on August 7. Mr. W. Vont, of Darlington Practice School, will give four lectures on The Aim and Method of Education; and Mr. J. W. Dovey, Hon. Secretary to the Council, will give six lectures on The Present Mis-

sionary Situation, illustrated with specially-prepared mission maps. The whole course of twelve lectures is an opportunity for missionary workers to better equip themselves for service, and an invitation is extended to those who will apply to Mr. J. W. Dovey, Box 1574 G.P.O., Sydney. The course will meet on Monday evenings in the Y.M.C.A., 325 Pitt Street (first floor, No. 3 Class Room), at 8 p.m.

St. Barnabas' Soldiers' Rest.

There was an enthusiastic gathering of soldiers and civilians in St. Barnabas' School Hall, George Street West, on Thursday evening, July 27, when Major H. G. Edwards formally opened the Soldiers' Rest and Reading Rooms, which have been provided through the generosity of St. Barnabas' people and their friends. The Rector, Canon Charlton, occupied the chair, and said that the wish to do something in this direction had been his for a long time, as he considered that it was up to those who could not go to the front, to do what they could for the men who were ready and willing to face danger on their behalf.

Major Edwards, on behalf of the Defence Authorities, cordially thanked the Rector, Churchwardens and Parish Council of St. Barnabas' for taking the initiative in this respect, and providing such comfortable rooms, and said he was sure they would be appreciated by the soldiers.

The Rooms, which are of good size, and comfortably furnished, should be largely availed of by soldiers visiting the west end of the city. All the daily and weekly papers, magazines and periodicals—also writing materials—are provided; there are bagatelle and bobs tables, and a good assortment of other games. It was stated that refreshments could be obtained at a low cost on application to the caretaker, but for the present no refreshment buffet, though this may be considered if the Rooms are well patronised. All soldiers will be welcome daily between the hours of 10 a.m. and 10 p.m., and it is hoped they will make themselves at home, and look on the Rooms as a place where they can meet and partake of the many privileges extended to them. These are the first Rooms of their kind in the west part of the city, and should be a great boon to the men living in or visiting the vicinity.

Anglican Church League.

The Annual Meeting and Conference of the Anglican Church League were held in the Y.W.C.A. Hall on Monday, July 24th. The business meeting, which was held earlier in the evening, was followed by a conference at 8 p.m. There was a very good attendance, the hall being comfortably filled. The meeting was opened by prayer offered by Archdeacon Boyce. The National Anthem was then sung. The Chairman (Mr. C. R. Walsh), who is President of the League, in his opening address, stated the objects of the League, which briefly were to defend and further the interests of the Church of England as Catholic, Apostolic, Reformed, and Protestant. The members were banded together to maintain the principles of the Church as based on Holy Scripture, and set forth in the Prayer Book and 39 Articles. It was explained that the League is in affiliation with the National Church League in England, with the principles and work of which the organisation here is in entire sympathy. Reference was also made to the excellent work being done in England by the President of the parent Association, Sir Edward Clarke, K.C.

Following the President's address three papers were read, as follows:—

(1) The possible contribution to the solution of Social Problems, Rev. A. A. Yeates; (2) The Contribution to Education, Rev. G. H. Cranswick; (3) The Contribution to Personal Religion, Rev. S. J. Kirkby. The papers were listened to with keen interest, and the writers were heartily applauded. The meeting was at once interesting and instructive, and apparently was heartily enjoyed by those present. The Benediction was pronounced by Archdeacon D'Arcy-Irvine.

New Church at Naremburn.

The Archbishop dedicated the new Church of St. Cuthbert's, Naremburn, last Saturday

afternoon. In spite of the wet weather, there was a large congregation. The Archbishop congratulated the workers, and appealed to them to continue their efforts, as much had yet to be accomplished. He described the life and character of St. Cuthbert, the patron saint of the Church. He lived, said the Archbishop, in the stormy days of English history, and was a pioneer in Church-building.

Mr. Joseph Massey presided at the new pipe organ.

The contributions for the day totalled £98, and promises amounting to £240 were received for furnishing the Church.

COULBURN.

(From a Correspondent.)

God's Acre.

The handbook of cemetery management, published by the Council of the Diocese and the Church of England Property Trust, is now available from the Diocesan Registry, price 6d., posted 7d. Though more particularly meant for our own Church officers, much of the information therein would prove of considerable use throughout the Province.

Cathedral Parish.

Considerable development is expected on the Cathedral glebe in addition to the projects recently announced. This land is rapidly becoming very valuable, and the revenues arising therefrom should materially increase in the near future. The C.E.M.S. in the Cathedral parish are now engaged on a reorganisation of the direct-giving in the parish in a systematic way, and despite the abolition of pew-rents it is hoped that it will never be necessary again to resort to indirect methods of raising funds. In the Cathedral Parish Notes the Vice-Dean speaks of the necessity of the Cathedral parish setting a standard for the Diocese.

Military Chaplaincies.

Word has been received from the Rev. H. K. Gordon (Precentor of the Cathedral) that he is convalescing at a hospital in Egypt.

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after a bad bout of Nile fever. Rev. F. W. Rettie, Chaplain at Liverpool, has been laid up with influenza but expects to be back at work before very long now. Here in Goulburn we have not heard from the Rev. F. G. Ward for some time.

Appointment.

Rev. W. S. Price, of Binalong, has been appointed to the charge of the parochial district of Boorowa.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

The Archbishop at Ballarat.

On Monday, July 24, the Archbishop visited Ballarat to administer the Rite of Confirmation. The following day he ordained five priests and five deacons, the occasional sermon being preached by Archdeacon Tucker.

Church Dedication.

In the presence of an overflowing congregation, Archdeacon Hindley, on Thursday, July 27, dedicated the new Church of St. Paul's, Fairfield. This marks a great advance, for in place of the small wooden building which has served for over 20 years, there is now a handsome brick Church completely finished, with seating accommodation for 350 people. A pleasing feature is the number of articles of Church furniture which have been given by parishioners—e.g., Communion Table and Vessels, Pulpit, Lectern, and Font, this last being the gift of the Sunday School. Special services were held on Sunday, July 30, the Rev. B. Newport White preaching at 11 a.m., and the Vicar, Rev. R. Long, at 3 and 7 p.m. A social reunion of parishioners took place on Tuesday, 1st August, and was well attended.

Diocesan Matters.

Synod is summoned to meet on 4th September. There are six elections, the principal one being that of members of the Council of the Diocese.

The Annual Festival is to be held on Monday, September 18, in the Auditorium. The tea is to be omitted, and in its stead a Service of Intercession at the Cathedral will be held. This is the Silver Jubilee of the Festival, and it is hoped that £605 will be raised.

Earlier Closing of Hotels.

Some weeks ago the liquor trade advocates advertised extracts from a sermon by the Bishop of Kalgoorlie, which made the Bishop appear an uncompromising opponent of reform. This Dr. Golding Bird has now declared to be a misrepresentation, his remarks having a strictly local application to the peculiar conditions of the goldfields. He further states his approval of temperance reform, and that were he in Victoria he would wholeheartedly work for it. Thus has disappeared the only Anglican ally of the liquor traffic; may it be prophetic!

War Anniversary.

Friday, the day on which August 4 falls this year is the worst day for public gatherings, owing to it being a late shopping night. There will, therefore, be few services on the actual anniversary of the declaration of war. Special services, for which the Archbishop has issued special prayers and lessons, will, however, be held on Sunday, August 6.

C. of E. Messenger.

An interesting change in "make up" marks the last issue of the "C. of E. Messenger." The opening columns are now headed Editorial, and for such paragraphs the Editors will be responsible. Current Topics, which formerly occupied the fore-

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most page, have betaken themselves to a more secluded position under the custody of "Free Lance," who will from thence "touch with his spear lightly" and perhaps more securely.

New Vicarage.

On Saturday afternoon, July 22, the Archbishop laid the foundation stone of a new Vicarage at St. Catherine's, Caulfield. The building is of brick, to cost £250, towards which a diocesan grant of £300 was made. Owing to the Church occupying a new site, it is reported that many visitors, including the Archbishop himself, were "bushed" for varying periods.

Service for Teachers.

Several hundreds of Sunday School-teachers assembled in the Cathedral on Monday, July 24, when the Annual Service was held. Bishop Green gave an inspiring address, in which he dwelt on the urgency of the teachers' work, the need for self-sacrifice, a definite objective, and the power of personal influence.

Church Missionary Association.

Mission Study School at Horsham, Ballarat Diocese.—Rev. A. R. Ebbs and Miss V. C. Mannett, of West China, conducted a most encouraging Mission Study School in Horsham from July 23 to 27. The outstanding feature of the School was the sustained interest and sympathetic help of the individual members of St. John's Vestry. The average attendance each evening was about 50. Definite results are already evident in several directions. The Annual Meeting of the congregation was held on the evening following the close of the School, when a resolution was moved and seconded by two members of the Vestry, and was adopted unanimously by the congregation. It reads:—"We, the members of St. John's Church, Horsham, assembled in our Annual Meeting, being convinced of the world-wide importance of the missionary enterprise, pledge ourselves, with Divine help, by intercessions and by monetary gifts, to do more than we have yet done for the furtherance of the cause of Missions." The outlook is surely encouraging, when an influential Church like St. John's, Horsham, is thus pledged as a whole to support the work.

Rev. F. Brammall, our new Deputationist, will begin his work on August 1. His programme is as follows:—In Melbourne on August 5; Daylesford and district 6th and following days; the 13th to end of the month in the Geelong Archdeaconry.

A Memorial Font.

The parishioners of St. Mary's, Caulfield, have provided a permanent memorial to two revered Church workers—the late Mr. and Mrs. Harold Pennington—who did much for the upbuilding of this old centre of Church life in bygone days. The memorial is a beautiful new Font of Italian marble, exquisitely simple and ecclesiastical in design, and suitably placed in a new Baptistry, furnished with rich carpet and cushions. An old friend of Mrs. Pennington has presented a handsome ewer to go with the Font. The Rural Dean, Canon Hart, unveiled the Font and memorial brass on Sunday morning last. In an eloquent sermon, in which he dwelt on the corporate aspect of the Christian life, the preacher said he was himself a godson of the late Mr. Pennington, and he paid a worthy tribute to the memory of two Church people who were not "precious saints" or "freak saints," but humble, honest, devoted servants of Christ and helpers of their fellow-men.

Women's Evangelical Guild.

A pleasant social gathering marked the occasion of the annual meeting of the Women's Evangelical Guild, which took place recently in Geelong. About 60 ladies were present, amongst them Mrs. Vaughan, former president of the Guild, and Mrs. Daley, another valuable worker in former times. Both of these ladies journeyed from Melbourne to be present, as well as the Rev. A. C. Kellaway, who gave an interesting address on evangelical work. Supper was served at the conclusion of the evening. Several changes have taken place this year in the list of office-bearers. Mrs. Surtees, who has so ably filled the position of hon. secretary during the past five years, has relinquished her work in that capacity, and Mrs. Adams is also retiring after undertaking the duties of hon. treasurer during the past seven years, during which time about £730 have passed through her hands for evangelical and other work. Mrs. W. H. Kernot was elected president. Mrs. A. E. Daniel, Hon. Secretary, and Miss Batten, Hon. Treasurer. An interesting syllabus has been drawn up for the next half-year. The members, who meet once a fortnight, are making weekly contributions to the Red Cross funds.

CIPPSLAND.

Synod of the Diocese.

The Bishop is about to summon the Synod of the Diocese to meet in Sale on Tuesday, November 28.

Parochial Missions.

The Mission conducted at Stratford by the Rev. C. W. T. Rogers, of St. Michael's, North Carlton, was most successful. The people attended the services in large numbers, and a deep impression must have been made upon them.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

The Archbishop's Western Tour.

The Archbishop's Confirmation tour in the West has been seriously interfered with by the flooded condition of the country. Dr. Donaldson will return to Wallumbilla, and after fulfilling various engagements, will make his way to Brisbane. The following week he will go into Retreat with his clergy at Nundah.

Sunday School Conference.

The Sunday School Society held a conference for Sunday School Teachers on Saturday, July 22. The chairman was Mr. A. Exley, Head Master of the Normal School, Brisbane. Miss S. Hall, of the Department of Public Instruction, read a carefully prepared paper on "Sunday Kindergartens," which was followed by a discussion. A short service was conducted by Canon Batty in the Cathedral; tea was served afterwards, and a conference took place on subjects specially desired by the teachers. There was an excellent attendance.

Visit of the Pioneer Missioners.

The two pioneer missioners begin their work in the Brisbane Diocese on August 1. Rev. Geo. Perry Gore will conduct a Retreat for the clergy at Nundah, at which about 30 clergy, including the Archbishop will



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be present. Mr. Gore will then proceed to Ipswich, Toowoomba, and Warwick, concluding his Mission by holding a convention in the metropolis. Rev. A. R. Langford Brown will take a Quiet Day at the Cathedral for both men and women, afterwards journeying to Maryborough, Bundaberg, Gympie, Toowoomba, Charleville, Roma and Dalby. Upon returning to Brisbane he will conduct a Quiet Day for members of the C.E.M.S. Both missioners will preach in St. John's Cathedral, and leave for England on August 30.

St. James', Toowoomba.

Rev. Alfred Davies has received word that he has been appointed a troopship Chaplain, and leaves immediately. Mr. Davies has received substantial tokens of regard from the members of his congregation, who hold him in high esteem. Rev. E. Rooke will act as locum tenens during his absence.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

General Mission.

The Bishop is arranging for fortnightly meetings of the clergy who are taking part in the Mission to be held at Bishops Court.

Australia Day.

Probably the greatest carnival ever held in Adelaide took place on July 28. The procession was of immense length. The streets were thronged. A spirit of liberality seemed everywhere to prevail.

TASMANIA.

(From Our Own Correspondent.)

Visit of Rev. H. R. Holmes.

We are looking forward very much to the visit of the Rev. H. R. Holmes, "Our Own Missionary," of St. George's Parish, Hobart. Mr. Holmes goes first to St. John's, Launceston, where the interest in foreign missionary work is becoming very keen, and then later on to Hobart. Even though there are countless interests in connection with Red Cross and the war generally, it is hoped there may be many who will come to hear of God's work in the foreign field.

The New Dean.

We continue to hear good reports of our new Dean as a hard worker and able organiser; the position is one of many possibilities, and we trust that a sphere of great usefulness awaits him.

NEW ZEALAND.

AUCKLAND.

Church Missionary Association.

The ordinary receipts of C.M.A. for the first half of 1916 show a slight increase as compared with the corresponding period of the preceding year. The increase is not, however, sufficient to meet the expenditure, as there are more workers in the field. Mr. Broome Smith, F.R.G.S., will do deputation work for the Association for six months.

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An Aboriginal Soldier.

The following article is taken from the Western Australian Diocesan paper, and answers up to the hilt the doubting question sometimes heard, "Can any good thing come out of an Aboriginal?"

"There is probably only one aboriginal in Australia who holds the rank of sergeant in the King's forces—Douglas Grant, the adopted son of Mr. Robert Grant, chief taxidermist of the Australian Museum, Sydney. Nearly 30 years ago, when Mr. Grant was on an expedition to the Northern Territory, he came across a little black boy, about two years old, whose parents had been killed in a tribal disturbance. He decided to adopt him and to bring him south, and soon afterwards sent him to Lithgow, to the home of Mr. Henry Grant, Senr. Here, as soon as he was old enough, he was sent to the public school. Quite early he manifested a taste for drawing, and often delineated subjects on the ground or in the sand with his fingers or a stick. He also became associated with the cadet movement. On reaching early manhood a gentleman associated with the Mott's Dock and Engineering Company took an interest in him, and secured Douglas employment in the draftsman's department at the big works. Here he remained for over ten years, and proved himself a smart and capable official, graduating to a good position. He was a general favourite in the works because of his fine disposition, which is characterised as 'white to a fault.' Feeling that he would like a wider sphere of life—outdoor life—Douglas accepted a position at Belltrees, Scane, the homestead property of Mr. H. L. White, and here he remained for two years prior to enlisting in the A.I.F., gaining experience as a woolclasser and getting a knowledge of the practical branches of station management. While on the station several of the men volunteered for active service, Douglas went with them, going into the training camp two months ago. In a little while he passed the sergeant's examination successfully, and is now keen on a commission. Before leaving Belltrees he was made the recipient of many presents, including a handsome luminous watch from Mr. White. Douglas has many accomplishments. He writes a splendid hand, draws well, recites Shakespeare with great histrionic ability, plays the Scottish bagpipes, and can earn a very good living any time by following his profession—that of a draughtsman. This brief history demonstrates what may be done with an aboriginal when taken early and trained."

SMALL SERVICE.

Small service is true service while it lasts; Of humblest Friends, bright Creature! scorn not one; The Daisy, by the shadow that it casts, Protects the lingering dew-drop from the Sun.

—Wordsworth.

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Henry Martyn's New Testament.

Bishop Stileman, speaking in London at the Annual Meeting of the Bible Society, said:—

"Another reason which makes me specially thankful to be upon this platform this morning, as representing Persia, is that it is exactly 100 years ago since Henry Martyn's New Testament began to be circulated in Persia. That great saint and scholar, who had been Senior Wrangler of Cambridge, as you know, laid down his life in the year 1812, after he had completed the translation of the New Testament and the Psalms in Persian; and it is interesting to remember the fact that our British Minister in Persia at that time, Sir Gore Ouseley, took the manuscript of Henry Martyn's New Testament to St. Petersburg, or Petrograd as we call it now, and the British and Foreign Bible Society voted a sum of £300 to the Russian Bible Society to print the first edition of 3000 copies of Henry Martyn's New Testament; so that England and Russia were working together 100 years ago. That first Testament of Henry Martyn was published in 1815, therefore a hundred years ago England and Russia were working together for the uplifting of Persia, and to-day, a hundred years afterwards again, we may be thankful that England and Russia are working harmoniously and happily together for what we believe will be the uplifting not only of Persia, but of other lands as well. I should like just to mention that that New Testament of Henry Martyn had the very distinguished honour of bringing forth two Bulls from Pope Pius VIII., and also letters from the Propaganda College at Rome, in which the Bible Societies of Russia and of Great Britain were denounced as being 'a most crafty device by which the very foundations of religion are undermined.' Well, I can only say that when the foundations of anything are undermined by the Word of God we may be perfectly certain that they will crumble to destruction before very long, and the sooner the better. Henry Martyn, when he had completed his New Testament, said, 'I hope that I have not come to the seat of Satan in vain. The Word of God has found its way into Persia, and it is not in Satan's power to oppose its progress if the Lord hath sent it.' Then he went on to say (and I will only give you this one other quotation), 'Now, may that Spirit Who gave the Word and called me, I trust, to be an interpreter of it, graciously and powerfully apply it to the hearts of sinners, even to the gathering of an elect people from among the long estranged Persians.' I am here on this platform this morning to testify to the fact that that hope of Henry Martyn was not in vain."

Be always displeased with what thou art, if thou desirest to attain to what thou art not. Always add, always walk, always proceed. Neither stand still, nor go back nor deviate.—St. Augustine.

A Mother's Prayer.

Christ, guard my son for me,
Shield him from shot and shell,
Restrain the enemy,
The flame of malice quell;
Soon let this awful struggle end,
And bid the dove of peace descend.

Lord, keep my son for me,
Watch o'er him night and day,
He is so far from me,
So many leagues away—
A mother can but pray and weep:
So Thou, oh Lord, my darling keep.

Keep him in strength and grace,
In truth and purity,
With valour let him face
The foe, and chivalry;
Along the way the saints have trod
True to his country and his God.

I have no friend but Thee,
No other help or stay,
So, promise, Lord, to be
The Guardian of his way:
Bring him safe back when war is done
Or to Thy home take in my son.
—Dorothy Frances Perry.

SUPPORT OF THE CHURCH IN AUSTRALIA.

One is profoundly impressed (says "The Willeochran") by the inadequacy of the amount which is given by Churchpeople to the support of their Church. The average Australian man (excluding women and children) spends about £15 a year on drink, £2 5s. on tobacco, £1 10s. on amusements, 15/- on charity (much of this is largely amusement, however), and 15/- on religion. The amounts may not be exactly correct, as regards the totals under each head but they are correct relatively, and show that the average man spends £18 15/- on drink, tobacco, and amusements for £1 10s. spent on religion and charity combined.

(A Card.)

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Sydney.



For Sunday.

(Communicated.)

WHAT IS TRUE RELIGION?

In the collect for the Seventh Sunday after Trinity we pray that "the Lord of all power and might may increase in us true religion." True religion, it need scarcely be said, does not consist in a mere profession or name as belonging to a nation, or denomination, of Christians. A person may profess to be a Christian and belong to some Church (as the Church of England or Rome) and may attend a Church Service and join in certain rites and ceremonies, and yet not have any real personal experience of what true religion consists in. The origin of the word "religion" is not absolutely certain, but the general meaning is a binding back to obey certain rules and regulations which we ought to observe and which our conscience teaches us we are bound to obey. Originally the word may have been applied to members of some religious community binding them to submit to and perform certain ceremonies and rules. But the general meaning is that "religion" consists in the "recognition on the part of man of some higher, unseen power as having control of his destiny and as being entitled to obedience, reverence and worship"; the effect of this belief upon the character, moral and mental, and the personal acceptance of this feeling by the individual as a standard of spiritual and practical life, may be taken as a good general definition of what religion is.

In the Epistle of St. James great light is thrown on the nature of religion. "If any man thinketh himself to be religious while he biddeth his tongue, but deceiveth his heart, this man's religion is vain," and then St. James goes on to say in words which should never be forgotten, "Pure religion and undefiled before our God and Father is this to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." These are the

only two passages in which the word religion occurs, save in the place where Judaism is spoken of as the Jews' Religion (Galatians i. 13-14), and "our Religion" (Acts xxvi. 5). St. James' words describe the practical outcome of a religious character.

How does one become religious in the Christian sense of the word? Generally the child is educated and becomes religious by instruction and example, and is influenced by all the circumstances and environment of religious association. Baptism is the public and official entry of a child into the covenant blessings and privileges of the Christian religion, and doubtless the sincere prayers of those who bring the child to Holy Baptism are answered. The Holy Spirit can and doubtless does influence the spirit of the child from its earliest days. The child is regenerate in the sense of its entrance into the Church, but in order that this regeneration should be effectual there must be a personal acceptance on the part of the individual of the benefits received in Baptism.

It would be impossible to enter fully on this whole subject; suffice it to say there must be renewal or conversion in order that there may be true religion in the character of the individual. Our Saviour said, "unless ye be converted and become as little children ye shall in no wise enter into the Kingdom of heaven." Even a Nicodemus, who had undergone the Jewish rite which was equivalent to Baptism in Christianity, needed to be born again. Religion then begins with the new birth—the change of heart under the influence of the Holy Spirit. The man sees and feels most deeply his sinfulness. In agony he cries, "God be merciful to me a sinner." He feels as the Prayer Book says, and as we all say when we remain to Holy Communion with regard to our past sins, "the remembrance of them is grievous unto us, the burden of them is intolerable." He then, by faith, looks to Jesus Christ upon the Cross as his only hope for the forgiveness of sin—washed in the precious blood which is able to cleanse from all sin—both its guilt and power. He then prays that the Holy Spirit may sanc-

tify him—making him more and more holy from day to day. He leads a holy, pious, and consecrated life. All sin becomes hateful to him. He becomes intensely sensitive to the slightest approach of temptation, and shrinks from the very thought of sin with holy horror. The proof of a man's conversion is in fact his fervency in prayer. When St. Paul was converted it was said of him, "behold! he prayeth." Religion thus manifests itself in the life of holiness both in earnest devotion and union with Christ who is formed in us the hope of glory, and it shows itself in good works of practical piety, good-will and charity to all men. May God grant that we may all experience the blessedness of this true Religion.

'Tis Religion that can give
Sweetest pleasures while we live,
'Tis Religion must supply
Surest comfort when we die!

A Pilgrimage to Lutterworth

(By A. F. FRENCH.)

One autumn day I set out from Stratford-on-Avon, where I was spending a delightful fortnight in the land of Shakespeare, to visit the little town of Lutterworth, in which John Wickliffe for ten years zealously carried out his ministerial duties, and exercised an influence that extended far beyond the bounds of his immediate parish.

An Interesting Walk.

Lutterworth is nearly six miles from the railway station, but one found ample compensation for the walk. It is seldom, indeed, in England that a foot journey does not yield continuous pleasure, and on this occasion the way proved especially attractive: a well-made road, bordered by beautiful trees and hedge-rows, picturesquely irregular, took away all monotony. A special feature of the journey lay in the masses of berries with which the sloe-bushes were laden, rich purple clusters which could have been gathered in basketfuls by the passer-by. As a raw fruit, the sloe-berry is warranted to set any teeth on edge; turned into jelly or preserve it ranks high on the domestic list. I found the mile-stones—mile-irons they really were—very companionable; it is true that they were a mile apart, but on the lonely road I prided myself on getting abreast of a fresh one every fifteen minutes.

The Church and its Interior.

On arriving at Lutterworth I refreshed myself with tea and scones, and then proceeded to explore the neighbourhood. The Church is a fine old English structure, and occupies a commanding position. The interior is roomy; a very fine roofing of chestnut, in perfect preservation, stretches overhead; it has been there for many centuries. A quaint wooden pulpit attracts the eye; by many it is claimed to be the same from which the great Reformer preached. Over the chancel arch a singular scene is represented in colours, it purports to be the Last Day, and is one of the Doom Pictures met with in various parts of the Kingdom. One can readily imagine that children who attended service in the days when the design was fresh and vivid would never forget the details. The Last Trump is being sounded by angels, bodies in attitudes of prayer, adoration, or despair are emerging from the tombs, whilst in all directions single bones, chiefly thigh-bones, from their size, are in motion, the whole forming a distinctly realistic spectacle.

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Wickliffe's Remains.

I made a point of standing by the side of the little river Swift, that runs past Lutterworth. It will be remembered that it was into its waters, by direction of the Council of Constance, that the ashes of the Reformer were thrown (after his body had been disinterred from the churchyard, where it had lain for forty years). Such an incident, one may suppose, would be impossible now, although some of the deeds done in the present dreadful War force one to believe that degenerate human nature is still equal to any depth of wickedness or folly.

Fuller's Witness.

Sturdy Thomas Fuller, the Church historian, describes the dismal final scene in his usual graphic style: "To Lutterworth they come, summer, commissary, official, chancellor, proctors, doctors, and the servants (so that the remnant of the body would not hold out a bone amongst so many hands), take what was left out of the grave, and burnt them to ashes, and cast them into Swift, a neighbouring brook running hard by. Thus this brook hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wickliffe are the emblems of his doctrine, which is now dispersed all the world over."

Webster's Verse.

What Fuller, in the 17th century, described in prose, Daniel Webster, the distinguished American statesman, in the early part of the 19th century, put into verse. The lines are well known, but will bear repeating:

The Avon to the Severn runs,
The Severn to the sea;
And Wickliffe's dust shall spread abroad,
Wide as the waters be.

Count Your Blessings.

There is no hearth so bleak and bare
But Heaven hath sent some blessing there;
No table e'er so sparsely spread
But that a grace should there be said;

No life but knows some moment blest
Of sweet contentment and of rest;
No heart so cold but Heaven above
Hath touched it with the warmth of love.

So count your blessings, one by one,
At early morn and set of sun,
And, like an incense, to the skies
Your prayers of thankfulness shall rise.

Look for the love that Heaven sends,
The good that every soul intends;
Thus you will learn the only way
To keep a true Thanksgiving Day.

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Young People's Corner.

A Little Belgian Soldier.

He did not look much more than a boy, although his age was really twenty-one; and his dark blue uniform and red-edged cap proclaimed him to be a Belgian soldier.

This lad was in the Strand when Mr. and Mrs. Ralph Norton, the American evangelists, came face to face with him; and Mr. Norton stopped to offer him a French Gospel, with a kindly "Acceptez-ca," s'il vous plait.

"Merci, monsieur," was the answer, with a courteous salute; and then the lad spoke in excellent English. "Please, where could I buy some postcards?"

"Come with us!" replied his new acquaintances; and they led him to a bright little shop, where they gladdened his heart with the gift of a full set of London postcards. By this he felt emboldened to ask for something else, and with a glance at the little Gospel in his hand, he said, shyly:

"Monsieur doesn't chance to have a few more, that I might take them to my comrades in the trenches, as I return to them to-night?"

"If you will go back to our hotel with us, we will give you as many as you can carry."

The soldier was delighted to accept this invitation, and after they had all three arrived at the hotel, and the package had been prepared, they settled down for a chat.

In a curious mixture of French and English the little Belgian soldier told his adventures. He enlisted just before the outbreak of war, had been in the fiercest fighting, and had been wounded several times. He showed his scarred arm with pride, and spoke of the three months he had spent in hospital at Southampton.

He touched lightly on the hardships suffered by himself and his comrades in the trenches, and his eyes shone as he talked of King Albert, to whom his love and devotion were obviously given.

He imitated the sound of the big guns, of the flying shrapnel, the whine of the bullets, rising to a crescendo, then dying slowly away. With considerable pride he displayed a ring that he was wearing, made from the top of a fragment of shrapnel. The men made such rings in the trenches, he said, when there was a lull in the fighting, and time hung heavy on their hands.

"And what of your parents—your own people?" asked Mr. and Mrs. Norton.

"Ah! I know nothing—nothing. I have a father, a mother, and a little brother of seven years old, and they may be still at our home in Brussels, or they may be refugees in England; or, like many others—but no, I cannot tell."

In another moment his face cleared. "But, monsieur, I am glad, yes, very glad to go back to fight for my King until we rid our beloved Belgium from the invaders; and if one dies—well, that is his part to play."

Then Mr. and Mrs. Norton turned the conversation, and spoke to the little Belgian soldier about the King of kings and His claim upon him; and the lad's face lit up as he told them how the chaplain at Southampton had taught him to think of this same subject.

"He was a big man, with such a kind face," he said. "He only spoke to me once or twice, but as I lay there so many, many weeks, not able to move my head, I thought over his words very carefully; and then I let Christ come into my heart."

Mr. and Mrs. Norton did all they could in so short a time to help and strengthen him

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A Hymn for the Times.

(Tune—"Lord of our Life.")

Father, who madest one in blood the nations,
Whose purpose works thro' out our genera-

tions,
We look to Thee from all these tribulations.
Send us Thy peace, Lord.

Hell and its hordes across our world are
surging,
Like some foul flood our homes and hearts

submerging,
Man 'gainst his brother-man in fury urging.
Drive back their hosts, Lord.

Our bravest sons face death. O God, defend
them!
Just is the cause; to Thee we now commend

them;
Courage in fight, comfort in suffering send
them;

Be Thou their stay, Lord.

Save us at home from pride, from base
dejection;
To those who rule give wisdom and direc-

tion;
Bind each to all in Brotherhood's protection,
One in Thyself, Lord.

in the faith, and especially they pointed out the necessity of confessing the Lord Jesus before his comrades.

Finally, they took him to Charing Cross, and bought him some parting presents of fruit and sweets for the trenches. They said good-bye at the gates of the platform, and as he walked down it to his train he kept turning back to wave his hand to the two fellow-Christians who watched him with something like tears in their eyes.

A little later on they had a letter from him, and part of it ran like this:—

"First of all, my sincere thanks for the great bounty that you have lavished on me, the thanks equally of many soldiers of my company to whom I have distributed the little Books of the Life of our Lord and Saviour Jesus Christ. I have given several of them, also, to the French soldiers, therefore I have distributed conscientiously the small evangelists. . . . Be pleased to receive, madame and monsieur, with my best and most sincere thanks, as well the assurance of my faith (in the Lord Jesus Christ)."

May many of the strangers in our land, like the little Belgian soldier, find salvation and blessing. It is our part to pray that they may.

E.M.R., in "Our Boys" Magazine."

When loneliness and sickness come to people they are not always an evil. This is often God's way of bestowing on them His very best. I think most of us would be happier in our sorrows if we knew that God is watching us and training us by them.

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GEO. E. EMERY, Inspector-General,

Head Office, State Savings Bank, Melbourne.

May we, who watch and hope thro' doubt
and sorrow,
From Thy calm will our strength and so-
lace borrow,
Till on our night shall break the brighter
morrow.
Good out of ill, Lord.

Grant we may see the reign of rapine end-
ing.
The age-long barriers of the nations rending,
The new Jerusalem from Heaven descend-
ing.

Thy reign of Peace, Lord.

W.S.D., in the "Church Family News-
paper."

"HUMANITY CANNOT CONSENT."

From the "East and the West," the S.P.G. Quarterly, we learn that a leading writer—Radendra Das—has been expressing his opinion as to the effect which the war may have on Christian Missions. It will not do, he says, to say that Christ has failed; rather ought we to say, we have failed Christ. He gave to the world Divine Fatherhood and Human Brotherhood. The world has not outgrown Christ; we have not exhausted Him. Failure of Christ would mean the failure of love to conquer hatred, of brotherhood to destroy pride. That again would mean the failure of God to establish His Kingdom. Humanity cannot assent to such a position."

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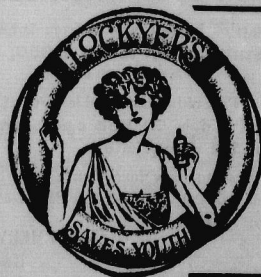
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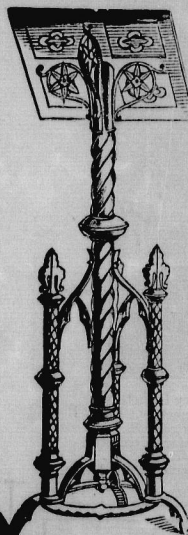
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AUGUST 18, 1916.

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Current Topics.

The English Church newspapers have printed the following telegrams which have passed between the Archbishop of Canterbury and the Holy Synod of the Church of Russia, with reference to the death of

The Russian and English Churches.

Lord Kitchener:—
Petrograd, June 9.
The Archbishop of Canterbury, London.

The Holy Synod, deeply affected by the news of Lord Kitchener's death, expresses in the name of the Russian Orthodox Church the feelings of warm sympathy with the heavy grief of England, who has lost in the deceased statesman a great patriot and an indefatigable fighter against our common foe. Continually addressing our prayers to the Almighty Lord for the success of our Allies, we now pray Him that He might support the British people in this new trial.

VLADIMIR, Metropolitan of Kiev.
PITIRIM, Metropolitan of Petrograd.
SERGIUS, Archbishop of Finland.
TICHON, Archbishop of Lithuania.
INNOKEUTIUS, Bishop.
ALEXANDER DERNOW, Archpriest of the Clergy of the Imperial Court.

London, June 12.

Holy Synod, Petrograd,

We gratefully appreciate the brotherly and affectionate sympathy of the Holy Synod in the sorrow laid upon us by the death of our great soldier and leader while on his way to visit Russia. We value deeply the assurance that the prayers of the Russian Church and people to Almighty God are united with our own, and we share the firm belief that, by the blessing of God, the Allies will be enabled, through the untiring exertions of the sailors, the soldiers, and the statesmen of our countries, to secure the attainment of the sacred purpose to which our sacrifices are devoted, the maintenance of honour and truth between nations, and the establishment of the principles of Christian liberty, righteousness and peace.

RANDALL CANTUAR.

There are many points of contact between the Russian Church and our own.

Both are National Churches and have a long and intimate share in the growth and development of their respective

peoples. There are points of difference also. The Russian Church has a more ornate ritual, holds the doctrine

of consubstantiation, and encourages the monastic life. But the ordinary parish priests are married. Generally speaking, there is much more sacerdotalism in the Russian Church than in ours, at any rate in its official formularies and organisation. But there is not the sharp cleavage between it and us that exists between the English Church position and that of Rome, and the relations between the Churches have been generally of a more friendly character. There is much talk and not a little effort towards a working unity between the Orthodox and the Anglican Churches. But though the differences are such as preclude any substantial approach from either side, they are not such as to hinder a better understanding. Very few English Churchpeople know anything about the Russian Church, and if the War can bring about a better understanding there is bound to be gain on both sides. At any rate, the above correspondence is of great interest and any movement that will bring Christians to a closer sympathy is bound to help forward the extension of the Kingdom of God.

In our issue of July '21 we commented on the proposal of the Lower House of the Convocation of Canterbury to make the Holy Communion the Principal Sunday Service in all Churches. The matter is being much discussed in England, and the Bishop of Birmingham, in a letter to the "Record," urges that this practice should be adopted to unite together the various parties in the Church in a common objective. It is evident, however, that the Bishop's proposal, instead of leading to unity, will only provoke discord. This is specially to be deplored on the eve of a great National Mission of Repentance and Hope, the essential feature of which should be that all Churchmen should, in their own way, and using such methods as appeal to them, unite in calling the nation to repentance. The proposal to make the Holy Communion the Principal Service sounds innocent enough, and we all agree that for communicants it is the Principal Service, for it was ordained by the Lord Himself. But we cannot overlook the general increase of Communion Services at which the bulk of those present are not communicants, but are encouraged to remain "to assist" in offering (or re-presenting) a sacrifice. A service of this type is, in its essential significance, indistinguishable from the Mass.

Such services give us ground for grave apprehension, and the utterances

The Restoration of the Mass.

of members of the English Church Union leave us in no doubt as to the objective of that powerful body. At a recent Annual Meeting of the Norfolk District Branch (says the "Record") the Rev. W. R. Supple opened a discussion on "The Restoration of the Holy Eucharist to its Place in the Worship of the Church of England," and in his speech he made some remarkable statements. In his view "the instrument God had given His Catholic Church for the conversion and conquering of the world was unquestionably the Holy Eucharist." This had been put aside and must be restored. "The History of Protestantism," we are further informed, "had been the history of the gradual waning of the influence of Sunday." It was necessary to bring something definite into the keeping of the Sunday, and accordingly the clergy were exhorted that they "must have courage in putting forth their principles, and ought to make the Mass the great service of the Sunday and have it at a reasonable time."

Nor does Mr. Supple seem to have been alone in his opinions, for the Rev. J. C. Trevelyan "gave his experience of introducing the Mass in a town parish," and the Rev. C. C. Wakefield "spoke of the position of the Mass in connection with foreign missions and of his success in introducing it in the Diocese of Nassau nearly half a century ago, up to which time the Diocese was distinctively and aggressively Protestant." It is interesting to note that he had "utterly failed to do the same thing in English villages in which he had been stationed." It is impossible to ignore the significance of such speeches as these in connection with the proposal of the Lower House of the Canterbury Convocation and of the Bishop of Birmingham. Whatever may be the intention of the promoters of this new movement, it is practically certain that its adoption would sooner or later lead to the setting up of the Mass as the "Principal Sunday Service." The E.C.U. objective is always clear, and Evangelical Churchmen will do well to be on their guard against any proposals which, however innocent they may appear to be, are capable of being turned in that direction.

The Labour politician who professed to be seeking the establishment of the Kingdom of God on earth, whilst manifesting an utter ignorance of the true inwardness of that Kingdom, revealed laudatory ideals in relation to the social life of this country. There can be no doubt that,