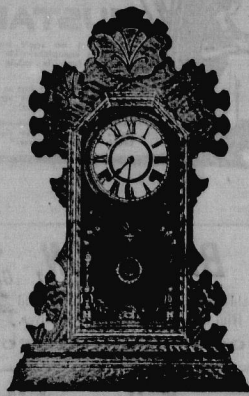
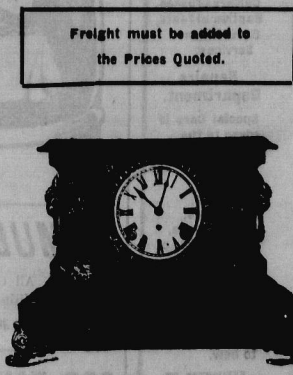


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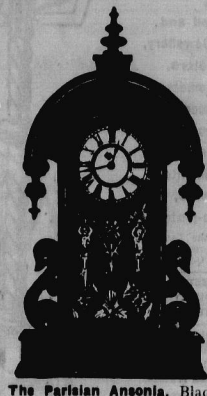
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Current Topics.

"Godliness," or (God-likeness) is the subject of our thoughts for the Twenty-second Sunday after Trinity.

In the Collect Sunday after Trinity, we ask God to keep His household, the Church, in "continual godliness," that it may be free from all adversities, and serve Him in good works. The Epistle (Phil. i. 3-11) reminds us that it is "fellowship in the Gospel" which knits together "God's Household the Church," and expresses St. Paul's confidence that God Who had begun a good work among the Philippians, would "perfect it unto the day of Christ." The Apostle prays that their "love may abound yet more and more." The parable of the Unmerciful Servant, which is chosen for the Gospel (St. Matt. xviii. 21-35) teaches that we should show mercy to others as God has shown mercy to us. Godliness is in nothing more fitly shown than in deeds of mercy.

"It is an attribute to God Himself; And earthly power doth then show likest God's When mercy seasons justice."

The agitation for Temperance Reform is very active at present in Victoria on account of approaching elections for the State Parliament. The Archbishop of Melbourne and Archbishop of Melbourne, in an interview with a press representative expressed himself strongly on the side of the Temperance Reformers. He approved the work done by the Licenses Reduction Board, "in the suppression of a large number of dangerous and unnecessary hotels," and thought that its work should be continued. He also saw no objection to the principle of local option, but on the question of prohibition he said: "I have not been able to discover that it has worked with success in New Zealand or any other place where it has been tried."

Such a statement, from the point of view of those who know the results of prohibition, seems to imply that the Archbishop has not seriously looked into the question, for the facts with regard to prohibition areas are most encouraging. Mr. John Vale, district chief secretary of the Independent Order of Rechabites, speaking at a meeting of the Women's Christian Temperance Union in Melbourne, said:—

The result in New Zealand had been that the drink bill in the no-license area was one-fifth of the average for the license area. There had been a great reduction of crime

in those self-contained districts where statistics were available. The reductions in crime were Oman, 62 per cent.; Ashburton, 64 per cent.; Port Chalmers, 65; Masterton, 87; Clutha, 95. In one case—that of Oman—the gaol had to be closed.

Those who are interested in the liquor trade often assert that more liquor is consumed in prohibition territories than elsewhere. If this is really the case it is strange that these people are always among the most bitter opponents of No-License. All available statistics go to prove that, wherever the policy of prohibition has been tried, crime decreases and the people become in every way more prosperous.

Many events have happened since last we wrote on the subject of the war, but they have not materially altered our opinions, expressed after the fall of Antwerp. In South Africa the justice and magnanimity of British Rule have produced their natural harvest of loyal devotion to our Empire on the part of General Botha and the Boer leaders, in the light of which the attempts at rebellion on the part of an insignificant minority may be treated as a matter of no serious moment. As we write, Turkey has thrown her sword into the scale against the Allies, which means, of course, the practical extinction of the Turkish Empire, but will not seriously affect the campaign. The fire may, as a consequence, spread to other nations before it is finally extinguished. Meanwhile the circle of steel is drawing more closely round the German Empire. The Russians on the East are rejoicing in their victories, and on the west, steadily but certainly, the Allies are advancing in spite of determined opposition. The decisive blow will soon be struck, after which it will only be a matter of time before there will come to the world an abiding and honourable peace.

Many people, who at first suspended their judgment, when atrocities on the part of the German Army were reported, believing that they must be either untrue or terribly exaggerated, have had reluctantly to admit, in the face of overwhelming testimony that the stories are only too true. As we read of the happenings in Belgium, of the ferocious cruelty and violence shown to women and children, to non-combatants and nurses, to wounded soldiers and prisoners, our blood boils within us, and we feel that such conduct is unworthy of the lowest savages. And the longer the war lasts the more clearly we see that it is the deliberate policy of the Prussian Army leaders to strike such terror into the

people of the countries with which they are at war, that they may compel their Governments to make peace. But they that take the sword must perish with the sword. Germany has placed force before all moral principles, and above all moral restraints, and by the force of the allied armies her despotism will be crushed never to rise again. We hope the Allies in their hour of victory, which is surely coming, will show in Germany a noble example of chivalry to women, and of kindness to the weak and defenceless. But there must be no mistake as to the final downfall of the tyrannical power of the German Empire. Such a crushing blow must be struck that it can revive no more, so that from the ruins of German despotism, may eventually arise a happier Germany rejoicing in her new-found liberty.

German Atrocities.

Postponement of Missions.

The Rev. W. J. L. Sheppard, Vicar of St. Thomas', Birmingham, a former well-known and much loved C.M.S. official at Salisbury Square, writes protesting against any abandonment of parochial Missions because of the war, where arranged. He asks whether this is a time for the Church to relax her Evangelistic efforts, and if the war itself does not furnish a powerful plea when inviting people to a Mission. He knows of one case of

Our London Letter.

(From our own Correspondent.)

London, September 18th.

"The Church's Oldest Newspaper."

The Record—our Record—"The Church's oldest newspaper," as it proudly emblazons on its first page, has some interesting and useful columns week by week anent the war, including "Letters from Readers," detached from the ordinary correspondence page. This week Prebendary Fox (late C.M.S. Hon. Secretary) brings his weight of authority in favour of the opportunity it is for a revival in family prayer. It is his practice to call his household together at noon each day to remember our soldiers and sailors before the Throne. Colonel Ferguson, the secretary of the Church of England Laymen's Missionary Movement, is looking ahead after the war and hopes that it will lead to the whole Empire turning to God as never before, and that the whole Church of Christ, "purged and freed from error," will set itself to its primary duty of winning the world to Christ.

actual abandonment. Mr. Sheppard is undoubtedly right. At one time it had been determined to abandon a Mission arranged to be held next month in London by Rev. Dr. Chapman and Mr. C. M. Alexander for the same reason, but better counsels have prevailed, although to be sure the large number of men, who have enlisted (something like 70,000 in London alone) and will therefore be beyond the Mission's influence, might seem to some to warrant postponement at all events. But we men are not all of the soldier age, and there are many more left behind at present than have gone. The projected campaign of the National Laymen's Movement, of which Mr. T. R. W. Lunt is now the secretary, has been given up, probably only postponed till another year. It was to have been held in November, and to include a mass meeting of men in the Royal Albert Hall Dr. Mott being one of the speakers, besides joining in the campaign in other ways. The London Diocesan Laymen's Movement has been arranging for a large Laymen's Meeting in the Church House in December, but this too is likely not to take place.

Church Missionary Society.

But it is not all surrender. The C.M.S. meeting for Intercession and Farewell to Missionaries is going forward, and this year is taking place in the East End of London in the great

Assembly Hall or People's Palace, Mile End Gate, near Whitechapel and the London Hospital. Those of your readers who know London will recognise this rendezvous with very full interest. The date is October 1st, and the chair will be taken by Sir John Kennaway, the C.M.S. President, greatly beloved. Besides some of the outgoing Missionaries, the Bishop of Stepney, in whose quasi-Diocese the meeting is being held, and the Rev. W. J. L. Sheppard, referred to in a previous paragraph, are to speak. A tremendous list of Missionaries to be "dismissed" has been prepared, and the event will be of the greatest interest. Mr. Bardsley terms the meeting as a "new venture," and so it is, having regard to the environment, but the people of our East End parishes, thanks to the leadership of Bishop Watts-Ditchfield and others, know how to attend missionary meetings and to do so with enthusiasm.

Mr. Asquith.

The Record—our "Record" again—is indignant with the Government generally and with Mr. Asquith in particular, over "the base betrayal," as it terms it, in connection with the Welsh Disestablishment Bill, which it has been decided shall be placed on the Statute Book under the Parliament Act, but its operation suspended until after the war. The Opposition had set their heart upon the Bill not be-

coming law until the war was over, and of course not then if it could be prevented. But the "Record's" accusation and castigation must not be taken too seriously. No more straightforward and honorable statesman has ever held the post of Prime Minister than Mr. Asquith, and when the history of this age comes to be written, he will stand out as at least equal to the greatest statesman and parliamentarian that England has ever had. I say that while not agreeing with many things that his Government has been responsible for, including Disestablishment and Home Rule. The Opposition may say what they like, but it will rebound against themselves rather than hurt the object of their ill-will. There was a scene in the Commons the other evening on the very questions I have named, when all the members of the Opposition present walked out of the House in a body. This at a time when the Ministry headed by Mr. Asquith has on its hands the greatest war in our history, and after they had said as many bitter things as they could! A few weeks ago when the war seemed to be going badly for us, and our hearts were sick with fear, even Home Rule looked insignificant beside the great war issue. A Ministry that can do so well as this one has done—I do not write as a politician at all—deserves well of the whole Empire, for it has been the instrument in God's hand of saving it.

THE MISSIONARY PERPLEXED.

Missionary work in Uganda has progressed greatly, and amongst the native Christians the Bible is held in high esteem and is well known, so that the missionary has to be himself well armed with Bible knowledge, although even then he is sometimes faced by perplexing questions from his scholars. A lady missionary of the C.M.S. in charge of a secondary school in which are men from sixteen to sixty years of age, states that after giving Bible lectures some very ingenious and perplexing problems are propounded.

The lady missionary says she was abruptly pulled up by a listener for saying that the earth moved round the sun in space. How could she prove that, she was asked, when the Bible says, "The world is established that it cannot move?" The questioner appeared satisfied when he was referred to the words in Job, "He hangeth the earth upon nothing." Such questions from these natives exhibit an intelligence, and an eager desire to learn, and although the missionary may be at times perplexed, there is every encouragement to persevere with the teaching of the Word.

What is true contrition? Sorrow for sin in itself, not for sin's consequences.—Canon Body.

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St. Columb's Hall, Wangaratta

A Problem for the Church.

One of the hardest problems before the Church in Australia is how to devise a regular means of co-ordinating the supply of men for Holy Orders with the demand. The number of men who can finance their own way through the University, and then through a Theological Course is very small. The number of those who can find their own means for even a two-year course at a Theological College is almost as small. The causes of this shortage lie beyond the immediate scope of this article, but it ought to be said as forcibly as possible that they are chiefly the fault of parents who profess to be Church people, but show no capacity or inclination to live up to their profession.

Anyhow, with a few exceptions, most of those who offer for Holy Orders are handicapped by lack of means. Yet among them are a fair proportion of men who, with adequate training, would prove useful clergy, as many have already proved themselves. There is room for many types of men in the Ministry, and, in the wear and tear of ordinary parochial life, personal character counts far more heavily than intellectual attainment, while "education" is a much wider thing than book knowledge. A book-worm is not necessarily an educated man. A good business training may serve as an excellent education in itself, and some of our most valued ministers did not enjoy the advantage of a University education. Nevertheless, they would probably have been even more efficient if they had enjoyed that advantage.

Then there is scope in the Ministry for men who are unable to go through an Arts course at a University. To provide an adequate scheme of training, both practical and theoretical, and to enable such students to meet the expenses of this training, and thereby to ensure a regular supply of recruits to the Ministry are the three objects fulfilled by St. Columb's Hall, Wangaratta.

A Bush Brotherhood and Theological College.

Wangaratta is, as is generally known, a purely country Diocese, mainly populated by farmers and other types of agriculturalists. There are not many large sheep stations, and there are a few mining centres. In such a district the problem of the Church is how to serve the many small centres, none of which can support a resident minister. This is a fourth object served by St. Columb's Hall, which is really a Bush Brotherhood and Theological College, combined into one institution by a plan that has proved its success in spite of obvious limitations.

An area of about 4000 square miles, with 40 centres, is worked by the College students. Each student has his own district or group of centres, to which he devotes Friday, Saturday, and Sunday of each week. Monday is a "day off." Tuesday, Wednesday and Thursday are devoted to studying in the College.

Effective supervision of both the parochial duties and theological studies of the students is provided by the Warden and Tutor of the College, who are both in priests' orders. The War-

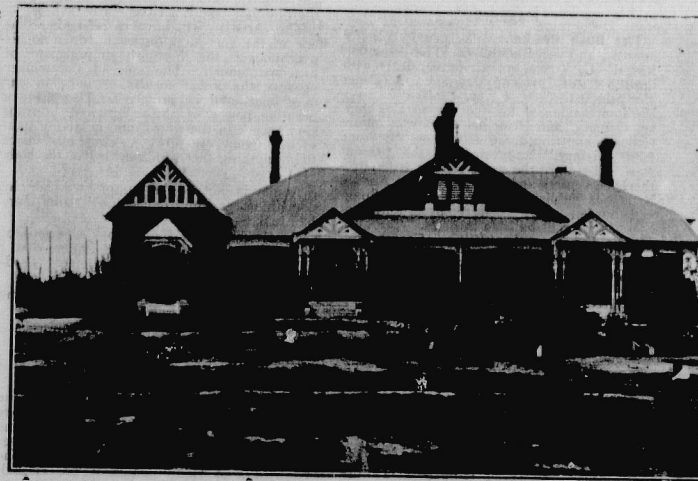
den is also Rector of Milawa, and acts as Rector over the whole area. The Tutor is responsible for the teaching in the College and assists also in the districts. The Bishop, who originated the scheme, takes a very active interest in its working, and, of course, exercises the ultimate control.

The College is a brick bungalow building pleasantly situated in about five acres of ground, about a mile from Wangaratta railway station. There is accommodation for the Warden and his family, the Tutor, and about 10 students, and the staff. There is a beautiful little chapel nicely furnished, a lecture room and common room, stables and outhouses, flower and kitchen garden, and paddocks for grazing horses and cattle. At present there is a Warden, Rev. C. P. Brown, M.A., also a Tutor, and eight students in residence.

The College provides board and lodging, tuition, travelling expenses by road and rail, and all necessary outlay. Each student, in addition, is allowed £25 per annum for clothes, books, etc., and is prepared for the Licentiate in Theology of the Australian College

its growth is the proof of its success. A few years ago the contributions from the districts were under £600 per annum, but they now amount to a figure nearer £800. As there are very few persons of any substantial wealth in the area, this is a remarkable increase.

The scheme has many advantages, and it has been imitated more or less in the Dioceses of Bendigo and Gippsland. The students obtain the advantages of a College life, direction and help in their studies, and general supervision over their parochial experience, while they learn the value of submitting to necessary discipline. There is also the advantage of a period of probation which serves to discover and weed out unsuitable candidates. The districts are much better served than is the case under the ordinary Readers' system. Services are held weekly in the principal places, and fortnightly or monthly in the smaller or more remote ones. Sunday Schools are established as far as possible. In some places a kindergarten is conducted with excellent results.



ST. COLUMB'S HALL, WANGARATTA.

of Theology. Students who show special promise are passed on to Trinity College, Melbourne, where three of them are now proceeding to their Arts degree. The expenses of the College are met mainly by contributions from the districts supplemented by a diocesan grant, and a grant from the Colonial and Continental Church Society. The total cost amounts to just over £1300 per annum—a wonderfully low figure for the work done by ten men—about £130 per year per man, including the Warden and Tutor. The average cost per man of the Brotherhood of the Good Shepherd in the Diocese of Bathurst works out at about £200 per annum, but its members have to cover a larger area. Still, each student at St. Columb's Hall travels on the average about 200 miles a week. The travelling equipment of the College includes a small two-seated car and a motor bicycle, which are proving great time and money savers even on bush tracks. In fact, it is surprising to what extent motor conveyances can be used in the bush.

A Successful Scheme.

How does the scheme work? It has been going for about nine years, and

It seems to appeal very strongly to children in the country. The Church Services are well attended, and requests are continually being made from other centres for ministrations from the College. There is scope for considerable extension if further funds were available. The population is steadily growing, and the area of settlement is expanding. A very satisfactory feature is the increase of local interest, and of local support, not only in funds, but in actual workers for the Church.

Doctrinal and Ceremonial Standards.

The scheme is for all practical purposes a Bush Brotherhood, and a very successful one, as it undoubtedly commands the co-operation and sympathy of the Church people in its district to a degree that Brotherhoods on different lines have not attained. The doctrinal and ceremonial standards are those of the Book of Common Prayer as they are understood by well-informed and straightforward Church people. It is this fact and the strong key note of personal religion among those who minister, that accounts for the hearty co-operation, and firm hold over the people that are served. A true

hearted devotion to the Lord Jesus Christ, coupled with a love for souls and loyalty to Scriptural truth, are the secrets of successful work, and there is ample room for the organisation of Brotherhoods on such well-tried Evangelical principles in the bush areas, which at present are sadly neglected because Church people in more favored districts do not perform their plain duty. All honour to those of whatever School who are doing the work. If we do not approve of the methods and principles of certain Brotherhoods, and there are some of which we cannot approve, let us remember that the best kind of criticism is to do the work better ourselves. A beginning has been made in three Dioceses in Victoria; there is plenty of room for more of the same sort in other Provinces. There is no Bishop of whatever ecclesiastical "colour" who would not welcome a Brotherhood that is really effective.

Notes on Books.

Magazines.

The Bush Brother is, as usual, full of interest, and well illustrated. The Principal, Rev. E. C. Kempe, in his letter, deals with the subject of Christian Marriage. A former vice-principal, Rev. C. M. P. Heath, gives his impressions of his journey to England, via Canada, and Principal Davies, of Moore College, contributes an article on "Lessons from History," suggested by the present war. There are the usual reports from Brotherhood centres and, in addition, the Annual Report is published, showing that all financial burdens have been removed and that there is a small balance in hand. "Father?" Kelly's paper on the "Kikuyu Conference" is reprinted from the "Japan Evangelist." There are several other interesting articles, specially another vivid sketch of Australian life under the heading "Off the Track." The instruction given on "Confession" in "Letters to a School-boy" is much to be regretted. It is not in keeping with the principles of our Reformed Church. This article is dealt with in detail under "The Bystander," on page 13 of this issue of the "Church Record."

A NATIONAL DUTY.

No person can speak with greater authority on the good of Foreign Missions than those who, in their official capacity, have resided in the districts worked by the missionaries. Sir Godfrey Lagden is one of them, and was formerly Resident Commissioner at Basutoland. He has ridiculed the suggestions of those who were ready to disparage and cavil at missionary work. He has become convinced that the moral and intellectual salvation of the native savage is a national duty. Considering the very great part that missionaries play in Empire development, he considers that they deserve before all others good pay, pensions and privileges—these men and women who sacrifice so much for their fellow creatures.

"If you would have a happy family life, remember two things—in matters of principle, stand like a rock; in matters of taste, swim with the current."

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Helps for Quiet Moments.

A Prayer.

Stay near me, gracious Lord,
Along the way;
Mould me, just as Thou wilt,
From day to day.

The path of life is rough
And hard for me;
But in Thy care, O Lord,
Safe I shall be.

For Thou hast borne the cross,
And died for me;
Now, ransomed by Thy life,
For service free.

Bought with so great a price,
Not now my own;
To Thee, I come, O Lord,
Thy will make known.

Give grace for each new day,
Thoughts, actions guide;
May all my words be true,
And free from pride.

—L. R. Halstead.

Temper.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Prov. xvi. 32.

The Christian will have to remember that one of the very first duties he owes to his neighbour is the thorough subjugation of his own temper. The sins of the temper produce the worst results at once in our neighbour, and in ourselves. They have a peculiar power of thwarting and injuring God's work in the world, and of giving pain to our fellow creatures. They hurt more than anything the right working of the body of Christ.

Anger is not to be suppressed but by something as inward as itself, and more habitual.

Resolved.—When I am most conscious of provocation, to ill-nature and anger, that I will strive most to feel and act good-naturedly.

Resolved.—Never to suffer the least notions of anger towards irrational beings.

—Jon Edwards.

Concerning Them Which are Asleep.

We are glad that our beloved are at home with Him Whom their souls loved. We are glad that there, and thus, in the sunshine of His immediate presence, they are ever in degrees unknown to us, "growing in the knowledge of God," which is life eternal. We are glad to feel them as a power upon us meantime, in our daily walk, every day and in everything; a moral power in the hand of God, touching with an inspiration as strong as it is tender the very springs of action.

Thanks be to the "Father of mercies" for the everlasting certainty that because "Jesus died and rose again" (1 Thess. iv. 14) they who sleep in Him live—in a life which is "life indeed"—a life with Him Who lives with us, that they are ours in Him, now and for eternity; and that they shall be "brought again with Him," "even so, come, Lord Jesus."

Them in their perfect rest unseen,
No gulfs of space from us divide;
'Tis but the Lord Who walks between,
And they His other side.

—Handley C. G. Moule, D.D., Bishop of Durham.

GRACE BEFORE MEAT.

The grace said before a luncheon given by two Indian Moslem delegates, at which they bade farewell to their friends, was probably the longest on record in London; it lasted several minutes. It was spoken by a Moslem religious student now in this country.

Moslem graces are usually very long. Christian graces, on the other hand, are nowadays, usually very short. One of the longest—but one of the best—was that noble one which Dr. Brooke Herford liked to offer: "We thank Thee for the bread we break and for the friends with whom we break it; may both it and they strengthen us for Thy service."

The saying of grace in public is often slurred over, but usually the simpler its form the better. Somehow, "For what we are about to receive," while suitable enough for the quiet meal at home, has an odd sound at the richly laden table of a public banquet. The form perhaps most suitable on public occasions is: "For these and all Thy mercies, O Lord, make us truly thankful."

The nervousness caused by being called upon suddenly to say grace on a public occasion has been responsible for some curious incidents; one that of a minister who was asked to say grace before the meal, and instead of doing so, pronounced the benediction!



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"Pray for the peace of Jerusalem; they shall prosper that love thee.—Psalm 122:6."

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Personal.

Canon Mort, who has resigned the parish of All Saints', Woollahra, Sydney, was, with Mrs. Mort, entertained at a social gathering in the Parish Hall on Tuesday evening, October 27, by the parishioners. Canon Mort was presented with an illuminated address, and Mrs. Mort received a gold watch bracelet, a silver breakfast dish, and a silver epergne, the last being from the Sunday School teachers and scholars.

The death has occurred at St. Kilda, Melbourne, of Miss Sophia L. Jennings, who was well known for over 30 years as hon. secretary of the St. Kilda and Caulfield Ladies' Benevolent Society. She had only lately, on account of ill-health, resigned the office. Her late father and his family came to Victoria in 1849. They soon afterwards settled in St. Kilda, where Mr. Jennings, after the passing of the Education Act, inaugurated a system of religious instruction in State Schools. The late Miss Jennings devoted herself to this work and for nearly 40 years continued to give religious lessons in the State schools of the district. She was a member of the congregation of Christ Church, St. Kilda.

The Council of the Church of England Grammar School, Melbourne, is co-operating with the Old Melbourne Society, and with the boys of the School in having the portrait of the retiring headmaster (Mr. G. E. Blanch) painted for presentation to the school. Mr. Norman St. Clair Carter, an old Melbourne, will paint the portrait, and a smaller replica will be given to Mrs. Blanch.

The Chapter of St. Paul's Cathedral, Melbourne, has appointed Mr. A. E. Floyd, Mus. Bac., Oxon., A.R.C.M., as organist and director of the Cathedral choir. His skill as an organist and choirmaster is well known in England. He has been for years associated with Dr. Bridge, of Chester Cathedral, who speaks of him in the highest terms. Mr. Floyd is expected to commence his duties after the Christmas vacation.

Rev. E. Mules, son of Bishop Mules, formerly Bishop of Nelson, N.Z., who has been working as Curate in the parish of Oxshott, England, is returning to New Zealand.

Rev. Charles P. Lee, Curate of St. Jude's, North Carlton, Melbourne, has been appointed to St. Jude's, Alphington, in place of the Rev. H. A. Haslam, who is taking up work in the Ferntree Gully district.

Mr. Joseph Booth, of Ridley College, Melbourne, is going to Wangaratta to work under the Rev. C. P. Brown at St. Columba's Hall.

Rev. F. J. Price was instituted Rector of Norwood, S.A., by the Bishop of Adelaide on Saturday night last.

Deep regret is felt throughout the Diocese of Adelaide at the death of the Rev. Arthur Cunningham, who, some time ago, resigned the Rectorship of Brighton in order to visit England. Mr. Cunningham's loss will be mourned by a wide circle of friends. He had a most winning personality, and in theology was inclined to mysticism of the best type.

Rev. H. S. R. Thornton (son of Bishop Thornton, who was formerly Bishop of Ballarat, but is now "the Church Army Bishop" in England), has accompanied the Church Army War Hospital to France.

Rev. C. M. Lowe, who for many years past has carried on a faithful and arduous ministry in the extensive parish of Birregurra, Victoria, has been appointed Vicar of Holy Trinity, Stowell.

Rev. Henry Karow Archdall, B.A., the second son of Canon Archdall, of Sydney, has been offered the position of Dean of Newcastle, in succession

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to Bishop Golding-Bird. Mr. Archdall is in England, being Fellow, Lecturer, and Chaplain of Corpus Christi College, Cambridge. It is not yet known whether he will accept the offer made to him.

The death of Mr. William Cain, which took place at his residence, Anderson-st., South Yarra, on Saturday, October 29, will be very generally regretted by Church-people in Melbourne. Mr. Cain was for many years a member of the Chapter of St. Paul's Cathedral, and though for some time past his failing health prevented him from taking any active part in the work of the Church, his interest in all that concerned its welfare was always keen. The funeral took place on Saturday last, the coffin being taken first to the Cathedral, where the service was conducted by the Archbishop, and afterwards to the family vault in the Boroondara Cemetery.

Rev. F. Brammall arrived in Melbourne last week from England to take up work in Mitiamo, Diocese of Bendigo. Mr. Brammall's brother is going to St. Columba's Theological Hall, Wangaratta, with a view to entering the Ministry in that Diocese.

It will interest many of our readers to learn that King Daudi Chwa, the first Christian King of Uganda, whose coronation took place on Oct. 5, was married on September 19 to Irene Kiszi, daughter of a native clergyman, Rev. Yonasani Kiszi, who is working under the auspices of the Church Missionary Society.

Canon Dalton, Vicar of St. John's, Soldiers' Hill, Ballarat, has intimated his intention of resigning his position at the end of the year. He has been Vicar of St. John's for about three years.

Colonel Hall, of Clifton Hill, Melbourne, has presented to All Saints' Church, Northcote, a handsome Lectern, Bible, and Bookmark, in memory of his late wife, who died on November 1, 1911. The Lectern was used for the first time on Sunday, November 1, the Colonel reading the lessons for the day.

BE PATIENT WITH OTHERS.

Endeavour to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings which must be borne with by others.

If thou canst not make thyself such an one as thou wouldst, how can thou expect to have another in all things to thy liking?

We would willingly have others perfect and yet we amend not our own faults.

We will have others severely corrected, and will not be corrected ourselves.—Thomas A. Kempis.

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Correspondence.

"Parousia."

(To the Editor "Church Record.")

Sir.—Is "the complete and universal conversion of mankind to Christ in the truest sense the Second Coming, the Parousia, the Advent of Christ?" If we have a faithful record of divine revelation, then there is no truer sense of the "Parousia" than that of the Scriptures. "Parousia" is used of the "presence" or "coming" of ordinary human individuals in 1 Cor. xvi. 17, 2 Cor. vii. 6-7, x. 10, Philip i. 26, ii. 12.

It is applied to Christ in the following passages: St. Matt. xxiv. 3, 27, 37, 39. What shall be the sign of Thy coming (parousia) and of the consummation of the age? "As the lightning cometh forth from the east and is seen even unto the west; so shall be the coming (parousia) of the Son of Man." "As were the days of Noah, so shall be the coming (parousia) of the Son of Man." 1 Cor. xv. 23: "Each in his own order: Christ the first fruits; then they that are Christ's at His coming (parousia)." 1 Thess. ii. 19: "Before our Lord Jesus Christ at His coming (parousia)." 1 Thess. iii. 13: "At the coming (parousia) of our Lord Jesus with all His saints." 1 Thess. iv. 15: "We that are alive, that are left unto the coming (parousia) of the Lord shall in no wise precede them that are fallen asleep."

1 Thess. v. 23: "May your spirit and soul and body be preserved entire, without blame at the coming (parousia) of our Lord Jesus Christ." 2 Thess. ii. 1: "We beseech you touching the coming (parousia) of our Lord Jesus Christ, and our gathering together unto Him." 2 Thess. ii. 8: "And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of His coming (the epiphany of His parousia); even he whose coming (parousia) is according to the working of Satan with all power and signs and lying wonders." St. Jas. v. 7: "Be patient unto the coming (parousia) of the Lord." 2 St. Pet. i. 7: "The power and coming (parousia) of our Lord Jesus Christ." 2 St. Pet. iii. 4: "Where is the promise of His coming (parousia)?" 1 St. John ii. 28: "That if He shall be manifested, we may have boldness, and not be ashamed before Him at His coming (parousia)." These are all the passages of the New Testament which speak of the "parousia," and one asks where is there a word to identify it with "the complete and universal conversion of mankind"? On the contrary, "as were the days of Noah, so shall be the coming of the Son of Man." Let no one substitute the conversion of the world for "the epiphany of His presence," "whom not having seen we love, in whom believing we rejoice with joy unspeakable and full of glory." No! we "love His appearing." So, by His grace, we shall "not be ashamed before Him at His parousia."

MERVYN ARCHDALL.

Candidates' Ordination Fund.

Towards the training of candidates for Ordination at Evangelical Colleges we have received the following, E. Plumb 5/-. Total to date, £5/8/-.

Y.M.C.A. WEEK OF PRAYER.

The Young Men's Christian Associations throughout the world conduct during the second week of November of each year, a week of prayer for the many needs of its various organisations, and for the various classes of men. November 8 to 14 inclusive is the time fixed this year.

Young People's Corner.

THE GREAT SECRET.

(By E. M. Green, in "Our Empire.")

"A saint," said Kitty, with firm conviction, "is a person in a colored glass window with a gold ring round his head."

"Nonsense," said Gerard. "A saint is a person who lived hundreds of years ago, and was generally martyred."

"I think," said Jock, slowly, "that a saint is a person who does great things. Hullo, here's Uncle John, so he will tell us."

"A saint," said his uncle, "has been defined, not so much as one who does great things as one who does small things with great devotion."

That was the nice part about Uncle John, he never talked to you as if you were a child, but he just said sensible things, and the orphan children brought up at the rectory generally understood him.

"When I grow up," said Gerald presently, "I shall be a general and fight great battles."

"And I," said Jock, "will be a discoverer, and find a new country."

"I," said Kitty, "will just look after you both, and sew on your buttons and mend your clothes." At which both the boys laughed.

It takes a long time to grow up, and the first stage was reached when the boys went to school. No one ever quite knew the grief it was to Kitty; she saved her money, and bought them each a new Prayer Book, in which she wrote:—

"Remember me
When it you see."

and she kept up a brave face till the carriage was out of sight.

Then Uncle John said:—
"We shall miss the boys, Kitty," and from that day she tried to do all that they did for him.

At school the boys did well, and every term they came a little nearer accomplishing their wish, till at last the day came when Gerard entered Woolwich, and Jock went to Oxford, which seemed to Kitty a roundabout way of becoming a discoverer.

For her part, the buttons she sewed on

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were chiefly Uncle John's, and as she grew older there were so many things that wanted mending in the world around her that she had less time for day dreams than formerly. Gerard passed well into the Army, and Jock took a brilliant degree.

Uncle John and Kitty went up to Oxford to see it conferred upon him, and afterwards she said:—

"Now you can discover your new country." Instead of blushing as she expected, Jock said: "I mean to try."

All the great men in Oxford said that Jock had splendid powers, and would make his mark; but he made little answer, and after a time went away from Oxford—for his country was calling him, and he could not resist the call.

It was only to Kitty, when they were in the old nursery together, that he explained things before he went.

"It is not quite what we thought in the old days," he said, "but, after all, it is a glorious adventure. Here at home in England there are so many to help and care, but out there, the other side of the world, where they are all just as much God's children, few go to help them. You understand, Kitty."

She gave a quick little nod.

"It is not what you get, but what you give that matters," he went on. "They offered me posts at Oxford which mean ease and plenty, but there's a big fight on, and I must go."

"I know," said Kitty.

"No one wants Gerard to stay where everything is peaceful. An Englishman must look beyond England to-day."

There was silence in the nursery. The old rocking-horse stood in its place, battered and shabby, and Jock began to rock it gently.

"Do you remember," he said, suddenly, "our old discussion here about saints? Things do not look as simple now as they did then; but at least one can be on the side

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HOADLEY'S JAM

of the saints, and the King of saints' never changes."

So Jock was ordained, and then he went away to the other side of the world to work among people for whom few cared, and some at home said that a far less clever man would have done as well. But a less clever man never offered to go.

Meanwhile Gerard rose to be a general, and did very great things.

Only Kitty stayed at home, and as the years went by it seemed as if no great work would come to her. She looked after her uncle and visited the poor, caring for the children and the sick.

Then one day as she sat in the garden a stranger came in carrying a little parcel, and he told her that he had come from the land where Jock worked, to bring her a message. Kitty trembled, for she guessed what it was.

"I think," said the stranger, gravely, "that your brother was the greatest saint I ever met. We were all stupid, dull people, and he brought his great gifts to our service, and he was patient with us all."

She smiled.

"Jock always thought of what he could give," she said, "not of what he could get."

Then the stranger handed her a little worn Prayer Book, and the tears came into her eyes.

"He bade me tell you," he said, "that he used it every day." Then he walked away. She opened the cover and read her words written large:—

"Remember me
When it you see."

Only after a time could she read the diary that was sent to her, beginning near the end where the sentences were broken:—

"It is you that have helped me all along, and I think of you to-day with a halo round your head. You remember Uncle John's definition of a saint. I always think of you. We out in the world blunder and fall. Thank God for home and you. Just to know you keep on faithfully in what must often be drudgery. When we meet again, I know—"

There the writing ended, and she sat quite still looking out across the sunlit garden. For many years the seas had divided her from Jock, and his new country had seemed far away.

Then she gathered up her books, and crossed the lawn to where her uncle sat under the cedar tree reading.

His book was open before him and the flickering light came through the great boughs on its pages. She gazed down, and a golden patch of light fell on certain words:—

"I saw a new heaven and a new earth . . . and there was no more sea . . ."

Why have I told you a story that seems more suitable for the grown-ups? Perhaps some of you can guess.

Only remember this, that the great secret of life is, when you have found out what God wishes you to do, to do it with all your might.

THE BISHOP'S LOST MANUSCRIPT.

A well-known Bishop was taking his holiday in a rural retreat a few miles out of London, writes a correspondent of the "Church Family Newspaper." Although resting, he yielded to the entreaties of the local Vicar to occupy the pulpit on Sunday morning. The village Church was packed. The Bishop mounted the pulpit steps and said the invocation. Then there was an embarrassing pause. The Bishop left the pulpit and retired to the vestry; he was followed by the Vicar, and a local medical man also hurried to the vestry to offer his services, but they were not required! The Bishop reappeared, and once more got into the pulpit. He then calmly explained that it was his habit to use a manuscript while preaching, and that he had just discovered that he had left his sermon at home! "But," he added, "I ask your prayers that I may be given a message for you." There was an impressive pause for silent prayer, and the Bishop announced his text, "God is Love," and preached an uplifting and comforting extempore sermon, which was greatly appreciated by many of the congregation whose menfolk had answered to their country's call.

Nobody outgrows Scripture: the Book widens and deepens with our years.—Spurgeon.

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No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope. The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of correspondents, or in articles marked "Communicated."

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The Church Record.

NOVEMBER 6, 1914.

THE PURITY PROBLEM.

It is a sure sign of an awakening conscience, and a realisation of moral responsibility to find a government, like that of New Zealand, instituting, as it has recently done, a thorough enquiry into the whole question of the sex problem, and the ravages of diseases in relation thereto. The government of the State of N.S.W. is not losing sight of the question, for the Premier in his policy speech some time since, indicated the lines of a similar enquiry in the Mother State. We are glad, too, that the Church as a whole is beginning to exercise herself on this, a subject of the profoundest importance. No one could have read the resumé of the report, as published in the daily press the other day, of the discussion at the Annual Conference of the Congregational Union on this very subject of sexual vice and disease, without being thankful to the members for frankly tackling the matter. The Church of England Social Subjects Committee in Sydney, appointed by Synod, has already been in consultation with similar committees of other bodies, and together they hope in the near future to give a very decided lead.

The subject, without doubt, is a very unpleasant one, nevertheless the Church must face it. The Church is the guardian of the future morals of the community, and here we have a matter which is eating into the very vitals of our land, and must we sit idly by, and with arrant complacency, not lift a hand to drive back the hideous thing? We fear many people are inclined to be too prudish over the whole matter, and all the while the cancer is getting a deadly grip upon the life of the community, which means that every month's delay in combating the plague must eventuate in the stultification of all remedial measures.

We have lately had placed in our hands the report of the discussions at the Seventeenth International Congress of Medicine, held in London towards the close of last year, dealing with the question of venereal diseases and their dangers to the community. The report contains the statements of eminent medical men from many parts of the world, and all we can say after

reading the statements is that the whole report beggars description. "These diseases," says Major French, of the R.A.M.C., in his paper, "cost the country (Great Britain) millions of pounds—fill many homes with preventable misery—overcrowd work houses, prisons, and lunatic asylums." Now, it is not our object to deal with the origin or causes, much less to give a detailed statement of present conditions and the enormity of the scourge. We have said sufficient to show that the community to-day is face to face with a malady, or shall we say a series of maladies, that cause us to think, and think gravely. For be it remembered that at the Medical Congress it was stated that the root evil of these diseases is often "clothed with the semblance of respectability." Nor do we propose to indicate any lines of action, which may be deemed advisable for the authorities to take, except to say that some system of detente, if practicable, appears to be a crying need. In no country has regulation appreciably diminished sexual disease. On all sides there has been given convincing and emphatic condemnation of it.

Here the Church must step in. The doctors tell us that the whole subject is a moral one, and the only remedy that can be suggested is the education of the conscience until abolition can become the order of the day. Without doubt, the years of adolescence—during which our young people are passing through moral and mental changes—should call forth not only help and sympathy, but sound and practical advice. Nay, from babyhood there should be inculcated, ever so much more strongly than appears to be the case, ideals of obedience, duty, and self discipline, so that when the great formative years of life are reached—restraint will be the natural resultant of a well-trained infancy. Indeed the more we look into, and estimate, the rapid physiological and psychological changes which take place in the late teens, the more are we convinced that wise and sympathetic teaching should be given. Hence the call comes to-day for all teachers, deaconesses, and others working under the aegis of the Church, to be thoroughly alive to the great moral problems to which we have referred, but also to be so well instructed in matters relating to purity and moral training that they can impart to those under their care, sane and valuable purity instruction. The clergy must be alive to their tremendous responsibilities, and never allow their confirmees to lack adequate instruction, and an inculcation of the noblest thoughts with regard to the sexes.

Further than this, there is absolute necessity for Church leaders and workers—indeed, for all in the community—who are alive to the people's interests, to become thoroughly awake to the situation. As urgent measures are needed to combat these dire sexual diseases, as those which are taken against tuberculosis and alcoholism. The lingering prejudices relative to dealing with vice, the White Slave traffic and allied matters must be destroyed. The whole world is faced with the problem. No nation lives unto itself. The facilities of transit and communication are all to the good in promoting commerce and peaceful intercourse between nations, but they also make it easy for those

trading in vice to transfer their operations from one country to another. The facts, especially those which bear on the prevention of disease, must be placed upon authoritative record, and then they must be pressed upon the notice of all who claim to be in any sense leaders and teachers of the people, the judiciary magistrates, the clergy, the press, the teaching profession. An end must be put to the silence in which it has been too long shrouded. While the nation has slept the enemy has been sowing tares. The whole problem is hedged round with staggering anomalies—simply because—well—we don't like to think of these things. But we must! The State enforces the notification of many infectious diseases, takes charge of the insane, builds fever hospitals, carries out rigid inspection of factories and workshops, and in a thousand ways stretches out its long arm to safeguard the health of the community, but here is an insidious thing eating into the very marrow of our social life. What are we doing? What are we going to do?

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Home Mission Fund.

Writing to the "Sydney Diocesan Magazine," the Archbishop says:—

"Advent will be upon us at the end of this month. Advent Sunday is a day on which we ask for appeal on behalf of our Home Mission Society, or if that Sunday is impossible, on some Sunday near by. This year our need is especially great, in view of the stringency of funds, and so I call upon the Diocese to do its utmost. The well-being of clerical life in many parishes largely depends on it."

"But the Advent Season this year will come to us with a solemnity quite its own. Death is stalking over the battlefields of Europe, and he must be very hardened who is unwilling to listen to the voice of the living God in His call to mortal man. It may be that one issue of this war will be a deeper realisation of the problems of eternity upon which Advent speaks its often unheeded message."

C.M.A. Summer School.

The Eighth Summer School of the Church Missionary Association will be held on the South Coast at Austinmer from January 9 to 16. The objects of the School are threefold: (1) The deepening of spiritual life, (2) the study of the facts of the missionary enterprise, (3) opportunities for social intercourse. The Bishop of Gippsland, Dr. Pain, will preside. At the morning sessions, Bible readings will be given on the Epistle to the Ephesians, by Rev. J. G. Davies, Principal of Moore College. Special facilities will be provided for instruction in Study Circle Method. The afternoons will be devoted to recreation, and in the evenings aspirational addresses will be given, followed by devotional meditations. Dr. and Mrs. Wilkinson, from China, who are going to New Zealand as representatives of the C.M.A. at the Marsden Centenary, will be among the speakers. Board and lodging will be provided at moderate rates, either in boarding houses or in the camps which will be established for men and women respectively. Intending members should write for full particulars to the Secretary, C.M.A., The Strand, Sydney.

A.B.M. Summer School.

The Australian Board of Missionaries have arranged to hold their First Summer School at Camden from December 12 to 19. Its object is to learn what God is accomplishing in the Mission Field, and especially to learn in the School of Prayer how best to help the work. The programme each day will be as follows:—7.15 Matins, 7.30 Holy

Communion, 8.15 breakfast, 9.45, the Missionary Message of the Epistle to the Ephesians, 10.45 Sectional Conferences, 11.45 Study Circles, 1 dinner, afternoon, recreation, 3.30 Evensong, 6 tea, 7.30 intercessions, 7.45 addresses on the Missionary Outlook, 8.30 Devotional Address. The Bishop of Bathurst, Dr. Long, will be the chairman, and Dr. Radford, Rev. Edward Owen, Rev. J. Jones, Rev. G. H. Cranswick, and Mr. J. W. Dovey will be among the speakers. Particulars may be obtained from Rev. J. Jones, A.B.M. Office, 242 Pitt-st., Sydney.

Church Missionary Association.

Welcome to Mr. C. R. Walsh.—At the monthly committee meeting of the C.M.A., held last Monday evening, Canon Bellingham, in the name of the Committee, extended a warm welcome to their chairman, Mr. C. R. Walsh, who had just returned from Europe. Mr. Walsh, in responding, thanked the Committee for their cordial welcome, and gave a few of his experiences in London. He said that he found the C.M.S. was a bond of loving union, drawing together many old friends, and also new ones. The C.M.S. had determined to maintain all existing work, but, on account of the war, would postpone any new undertakings. The last thing which should be allowed to suffer was the Missionary enterprise. The C.M.S. much appreciated the help given to the cause by the Associations in Australia. The great need was a deeper spiritual life in the Church, if the work was to progress. If the C.M.A. was to have a successful year, it could only be by keeping in closer touch with God, through our Lord Jesus Christ.

Chinese Mission.—The work among the Chinese in Sydney, under the superintendence of Rev. J. J. E. Done, is showing signs of steady progress. At All Souls', Leichhardt, the Chinese scholars gave an evening, at which 200 persons were present. Surprise was expressed at the proficiency shown by some of the scholars. A new school is to be opened at Rockdale.

Secondary School Examination.—Pupils of many Secondary Schools entered this year for the C.M.A. Examination on "Japan," and the results are most encouraging. The two best senior papers were distinctly good, and the Intermediate showed excellent work. A pleasing feature is that every School which sent up candidates is represented either in the prize lists or among those who obtain certificates. Three senior candidates obtain prizes, fourteen intermediate, and three junior. The prize-takers come from the following schools:—Normanhurst, Ashfield; Abbotsleigh, Wahroonga; Trinity Grammar School, Dulwich Hill; Bedford, Strathfield; Queen's College, Summer Hill; Wellesley College, Stanmore; seventy-four candidates will receive certificates.

Farwell Service.—There was a special service of Holy Communion at the Cathedral on Tuesday, November 3, at 12 noon, in connection with the departure of three missionaries, Miss Kendall and Miss Marshall (China) and Miss Jackson (East Africa). Canon Vaughan gave an address, based on the words: "We proclaim the Lord's death till He come." Revs. E. N. Wilton and P. J. Bazeley also assisted in the service. There were a large number of communicants.

All Saints', Woollahra.

The Archbishop inducted Rev. W. L. Langley as Rector of All Saints', Woollahra, on Thursday evening, October 29. Many clergy were present, and a good congregation. The Archbishop preached from the text, "One sowerth and another reapeth," speaking appreciatively of the faithful ministry of Canon Mort who has just resigned the charge of the parish, and commending the new Rector to the prayers of the congregation.

St. John's, Glebe.

As the result of the Mission recently conducted at St. John's, Glebe, by Rev. G. H. Cranswick, a Ladies' Missionary Union, and a Young People's Union have been formed. A Sale of Work, organised by these two Unions, was held last Saturday in the Rectory grounds, kindly lent by Canon Cranswick. The Sale was opened by Mrs. G. H. Cranswick, and a very satisfactory result was achieved, the sum of £14/10/- being available for the work of C.M.A.

Services for University Men and Women.

The Annual Service for University men and women will be held in St. Andrew's Cathedral on Sunday, November 8, at 3.30

p.m. The Archbishop will preach the sermon, and the lessons will be read by Prof. Wilson and Rev. N. J. Cocks.

St. Luke's, Liverpool.

The 95th anniversary celebrations of St. Luke's Church, Liverpool, held on Sundays October 18 and 25 were a great success. The preachers included Rev. P. J. Bazeley, Archdeacon D'Arcy-Irvine, Dr. Digges La Touche, and Rev. H. J. Noble. Splendid congregations assembled, the Church being taxed to its utmost capacity, and seats having to be brought in and placed in the aisles to meet the demand for accommodation. All the addresses were of a most helpful character. The total offertories amounted to £24, being considerably in excess of any previous occasion of this kind. In connection with the celebrations an organ recital was given by Mr. A. C. Lenton, on Tuesday evening, 20th ult., and the annual social was held on Thursday evening, 22nd ult., both functions being largely attended.

Church parades are being held every Sunday morning at the Light Horse Camp, now situated at Liverpool, the services being conducted by Rev. R. H. Pitt Owen. Services have also been commenced at the Infantry Camp, which has been placed on the old military ground alongside St. George's River. Rev. E. Lampard, of All Saints', Parramatta, conducted the parade on Sunday last. Many of the men have attended at the local Church, and a good number assemble for Holy Communion; a special celebration is held to suit the camps at 7 a.m. on Sunday in St. Luke's Church.

COULBURN.

(From a Correspondent.)

The Bishop's Hostel—West Coulburn.

The Bishop's Hostel, the new Anglican Training College for Clergy established at West Goulburn has just entered on its second term. The students in their spare time have effected considerable improvements in the Rectory grounds, and a good tennis court should be ready before long. The College is financed partly by the Church Society, partly from the interest on the "Bishop's College Building Fund." The amount originally subscribed for this purpose up to the end of 1910 was £205/4/-; in 1911 £119/0/6; of accumulated interest was capitalised; in 1912, £65/15/6; in 1913 £300, so that the capital now invested stands at £2500.

This capital sum, of course, can only be used for the purpose for which it was originally subscribed, namely, the building of a College. With the consent of the Synod the interest has been used for some years for Clergy training purposes.

At June.

Preparations are being actively made for the jubilee celebrations at June on November 8th. Should the Bishop's health permit, Confirmation will be administered on Sunday, 8th November, and the foundation stone of the new School Hall will be laid on the 10th. It is now three years since pew rents, bazaars, and other forms of indirect giving were abolished in the parish,

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and a system of "direct giving" substituted. At the special silver jubilee services a special direct giving effort will form part of the celebrations.

BATHURST.

Mission at Crenfell.

The Mission conducted by Rev. G. H. Cranswick, at Holy Trinity Church, Grenfell, concluded last Tuesday evening. During the earlier part of the Mission difficulties were met with, but as the days passed by,

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the interest grew, and large congregations assembled each night. There is no doubt that many have been awakened to an interest in spiritual things, and to take a greater part in the evangelisation of the world.

C.E.M.S.

The C.E.M.S. at the Cathedral Church, discussed at a meeting held last month, the advisability of holding open-air services on the King's Parade. The subject was introduced by Canon Forster, and after some discussion the branch declared itself in favour of the undertaking, and pledged itself to support the Cathedral clergy and choir in the enterprise.

GRAFTON.

The late Mr. Cope.

Writing in the "Diocesan Chronicle," the Bishop says:—

"Our Diocese, when little older than six months, has been called to suffer bereavement that seems almost unthinkable, a loss which is well-nigh irreparable. Laurence Edwin Cope passed to his rest on Saturday, October 10. No man in our midst had a deeper love for his Church, or gave up time or strength with a more willing or alert cheerfulness to serve her interests, whether in his own parish of Casino or in the Diocese. What his loss to Casino as a citizen or Churchman will be, some other pen must detail. He served there the interests of everybody rather than of himself. It is safe to say, that nobody on the Coast took a keener interest in the formation of the new Diocese than did Mr. Cope. Having for years proved himself a devoted and active member of the Synod of the undivided Diocese, and being fully conversant with ecclesiastical legislation—General, Provincial and Diocesan—we turned to him instinctively for help and guidance in laying the foundations of our Church life upon the Coast. Our confidence was not misplaced. What I should personally have done without him in the capacity of Diocesan Solicitor, I do not know. He had ungrudgingly given me weeks of his time. The success of our first Synod was in great part due to him. He has left us a legacy in our first efforts at legislation, and had made himself practically responsible for the issue of our Law Book, which was in the Press at the time of his sudden summons hence. A gap that it is difficult, if not impossible to fill, is left in the hands of our happy and united Diocesan Council, and of the Corporate Trust. His example of devotion will ever be an inspiration to us all. The cortege which followed his earthly remains from the Cathedral to Grafton Station on the 12th, and the concourse that gathered in Casino at the Funeral Service on the 13th, demonstrated beyond all doubt the esteem and affection in which Mr. Cope has been held. To his bereaved family we extend our heartfelt sympathy."

VICTORIA.

MELBOURNE.

From Our Own Correspondent.

Hospital Sunday.

Hospital Sunday was very generally observed in the Diocese of Melbourne on Sunday, October 25. The totals acknowledged on Monday morning were satisfactory, amounting to £9,300, or within £64 of the record year, 1888. A new departure was made this year at St. Paul's Cathedral by holding an open-air service at 3.30 p.m., under the auspices of the C.E.M.S. A large number attended, the singing was bright and hearty, and the Archbishop gave a most suitable and stirring address. Over £7 was collected at the service, which, with the morning and evening collections, and the outside sheet up to 6 p.m., brought the total for the Cathedral up to £140. The collection at St. John's, Toorak, amounted to £253, as against £91 last year. All Saints', St. Kilda, £64, compared with £47.

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East Brunswick.

It is proposed to open a new centre in East Brunswick, in the parish of Christ Church. The new district will be placed in charge of a Curate working under the direction of the Vicar, Rev. J. Barley Sharp.

St. Luke's, Fitzroy.

The forty-fourth anniversary of St. Luke's, Fitzroy, was celebrated with great success on Sunday, October 11 and 12. On the latter date the services were conducted by the Rev. H. B. Hewitt, of St. Philip's, Abbotsford, and Rev. J. T. Baglin, of Footscray. The Vicar, Rev. A. E. Britten, held a special service for children.

On Tuesday, October 13th, a grand concert was held, and on the evening of Monday, 26th, the festival was concluded with a conversation and re-union, to which the Vicar and Vestry had extended an invitation to all parishioners.

Teachers' Conference.

A conference of the Sunday School teachers of the Fitzroy, Carlton, and North Melbourne districts was held in the Parish Hall of St. Jude's, Carlton. Rev. Roscoe Wilson was present, and various aspects of Sunday School work were considered. Emphasis was laid on the need of giving the opening exercise of the Sunday School a more distinctly devotional one. Mr. Wilson advocated a more thorough explanation of hymns, especially those dealing with Church seasons. Many teachers felt that the extensive graded system of lessons, which prevails in this Diocese, was a difficulty in the working of the Schools. Lay superintendents had to prepare four or five lessons in case any teachers were away, and sometimes for the same reason, classes taking different lessons had to be united. The need of more uniformity throughout the School was realised by all.

Service for Seafarers.

The Annual Service for Seafarers was held in St. Paul's Cathedral on Sunday afternoon last. As is usual at this service these was a large congregation, the friends of the Missions to Seamen attending in large numbers to express their sympathy with the movement. The preacher was Rev. G. E. Aickin, Principal of Ridley College.

Scripture in State Schools.

The chief interest in the coming State election centres, so far as Church-people are concerned, is the Scripture in the State Schools campaign. The friends of that movement are making a strenuous effort to secure the passing of a Referendum Bill, which will give the people an opportunity of expressing a clear opinion on the issue. We have no fear but that, if an unambiguous question were put before the electors, Victoria would be found taking her place beside New South Wales, Queensland, and West Australia, in favour of the introduction of Bible lessons into the State Schools.

Heidelberg.

A substantial wooden building costing nearly £200 has been built at North Heidelberg as a development of the work of the well-known Church of St. John's, Heidelberg, of which the Rev. D. W. Weir is Vicar. It is intended to use this building principally as a Sunday School and also for occasional services.

Church Missionary Association.

Cleaners' Union.—The Annual Meeting of the Gleaners' Union was held in St. Paul's Cathedral Chapter House on the afternoon and evening of Monday, October 26th. The attendance were very satisfactory, and the whole tone of the meetings was distinctly encouraging. In the afternoon farewell was said to two of our missionaries, Nurse Furness returning to China, and Miss Crossley to India. The Annual Meeting of the Union was held in the evening. The report stated that the membership of the Union was approximately 2000, and that 260 new members had been enrolled during the past twelve months, that several branches had been revived and some new ones started, whilst only

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one lapsed. The report also stated that several Gleaners had volunteered for missionary service during the past year, and also that some of the male members of the Union were serving with our expeditionary forces. Mr. E. Leo Neil was re-elected President for 1915, and Miss Williamson was again chosen as Hon. General Secretary. Miss G. L. Bendelack, of Hong Kong, who has just returned from England, was warmly welcomed and spoke briefly of her work. Stimulating addresses were given by Mr. A. W. Bardsley (of the Egypt General Mission) and Mr. Neil. A missionary anthem was rendered by six friends from East Kew, and was very much appreciated.

Finances.—We have been encouraged during the past week by the receipt of an anonymous donation of £100 for the expenses of out-going missionaries. Over £50 has also been received from the Diocesan treasurer in Ballarat, representing a further contribution from the very successful Missionary Exhibition held in that city in June of this year.

Christmas Boxes.—We learn that over 60 Christmas boxes, packed with useful Christmas presents, have been despatched to different parts of the mission field by our Women's Missionary Council. Some are now on their way to the Roper River, others to the most distant parts of China and to the interior of India, and some to various parts of Africa.

Box Hill.

Good progress is being made in the parish of Box Hill. A Vicarage has been purchased and the Vicar (Rev. E. H. Hennell) and Mrs. Hennell have just moved into it. Missionary work is not forgotten; both a Gleaners' Union and a Sowers' Band have been successfully inaugurated.

BALLARAT.

Christ Church Young Men's Club.

Owing to the lack of enthusiasm on the part of many from whom co-operation had been expected, it has been decided to wind up Christ Church Young Men's Club, which was organised in 1891. The furniture is being sold to enable the committee to raise £40 owing to the Cathedral Vestry, and which is the extent of the club's liabilities. Not more than three years ago the membership of the club totalled nearly 200, and the assets, valued at £1000, consisted of a library of 700 books, smoke room piano and billiard room, with two tables. The ground upon which the building was erected was given by the Church officers. The club some years ago was one of the leading debating organisations in the Ballarat district.

BENDIGO.

(From Our Own Correspondent.)

A Clergyman's Wedding.

Rev. Augustus Malley, formerly student in charge of the Axedale district, now Minister of the Parochial District of Trentham, was married to Miss Thomson, who arrived from Dublin on October 29, on Saturday, October 31. The marriage took place at All Saints', Pro-Cathedral, Bendigo. The Bishop of Bendigo conducted the service, assisted by Canon Percival. The wedding breakfast took place at the Theological Hall, of which Mr. Malley was formerly a student.

Miscellaneous.

The annual examination of candidates for Holy Orders will be held next week, commencing on Tuesday, November 10.

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An American Tea, in aid of the funds of the A.B.M., was given by Mr. Barnes, of the Bank of New South Wales, Bendigo, on Wednesday afternoon, October 28, and was a gratifying success.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Death of Major Lysons.

At the daily services in the Cathedral mention is made of those who are known to the authorities, and are serving at the front. With deep sympathy we record the first death on our list, that of Major Nigel L. S. Lysons, only brother of Mrs. Patterson, of the Deanery, who was killed in action on October 21, while attached to the First Battalion King's Royal Rifles. Major Lysons spent three months of his furlough in Brisbane, recently leaving for England, where he joined his regiment. He was killed during the heavy fighting between Compiègne and Reims. He had served all through the South African war. His constant attendance at the Cathedral services, and his marked devotion make us assured that his Sovereign has not only lost a brave and gallant officer, but a God-fearing and devoted Christian soldier. Much sympathy is felt for Canon and Mrs. Patterson.

The Archbishop.

The Archbishop gave a thoughtful address at the Toowoomba Missionary Exhibition; he is returning to be present at the gift tea, to be held at the home of Mr. and Mrs. Edgar Walker. Sunday being the Festival of All Saints, Toowoomba, both morning and evening. On Thursday the Archbishop will preside at the monthly meeting of the Diocesan Council.

Alderley.

A meeting of the parishioners of Alderley parish was held in the Parish Hall recently. There was an excellent attendance, the chair being taken by Canon Osborn. The meeting was called for the purpose of paying over the balance of the debt on the Hall, the amount of which was collected by the members of the committee. A most hearty vote of thanks was passed to Mr. Robinson for his labours in connection with this work. Suggestions were brought forward for building a new Church, and a committee was formed to report on the matter.

SOUTH AUSTRALIA.

ADELAIDE.

From Our Own Correspondent.

Anniversary.

The sixty-fifth Parish Festival of Christ Church, N. Adelaide, was celebrated on Sunday, October 25. There were large congregations. The Rector (Rev. H. G. Jose) preached in the morning and the Rev. T. H. Frewin in the evening.

Deputation.

A large and representative deputation of citizens waited on the Premier on Friday last to urge the Government to at once bring in a bill for the earlier closing of hotel bars during the continuance of the war. A letter

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from the Bishop was read at the deputation, it which he said he advocated the closing of bars at 9 p.m. Bishop Wilson said he was sure the great majority of Church of England people favoured earlier closing. One speaker hoped that steps would be taken to prohibit the sale of intoxicants to soldiers in uniform. Mrs. Nicholls (State President W.C.T.U.) said she had seen a lad in uniform helplessly drunk in the gutter on North Terrace. The Premier made a diplomatic reply.

NEW ZEALAND.

CHRISTCHURCH. Gleaners' Union Anniversary.

The 22nd Anniversary of the Christchurch Gleaners' Union was held on Thursday, October 29. There was Evening Prayer at the Cathedral, with an address by Canon Hamilton. This was followed by a Gleaners' Union tea at the Y.M.C.A. At a Public Meeting the chair was taken by the Dean, and addresses were given by Miss Stinson and by Rev. G. S. Bryan-Brown. Miss Stinson is a fully qualified nurse who has been accepted by the C.M.A. on transfer from the Home list of the C.E.Z.M.S. She received her training in Dunedin; from there she went to London, where she obtained further experience, including courses on tropical medicine and sanitation. She was a Queen's Nurse for three years. After offering to the C.E.Z.M.S. and being accepted, Miss Stinson proceeded to China, and has worked in Sung Ki during the past five years. She arrived in the Dominion on furlough on June 23.

The Missionary Enterprise.

A Blind Bible Woman.

Of a blind Chinese Bible woman working in Hangchow, in the Chekiang province of China, a C.M.S. missionary now in England writes: "Although this woman has been blind since four years of age, she knows her Bible perfectly, and if when teaching the women she refers to any text, she at once tells them chapter and verse and makes them look it up. She is a woman of prayer, and takes it very much to heart if any of her little flock go wrong. A fortnight ago I had a letter of eight sheets written by herself telling me how each member had been getting on since I left; the names of those who had been baptised, or whose children had been baptised; and asking me to remember this and that one who had special troubles."

A Remarkable Change in Japan.

A remarkable change is perceptible in the attitude of the Japanese people generally with regard to Christian matters. Archdeacon Hutchinson writes in the "C.M.S. Gazette" for September:—

"A few days since I was surprised and shocked by seeing two large oval advertisements with graphic representations of our Saviour and the Enemy of our souls labelled respectively 'Jesus' and 'Satan.' I found on inquiry that a film taking three to four hours is being exhibited of the life of our Saviour. A Christian who had been to see it reported that the place was overcrowded; the greatest quiet prevailed; that it began with the Garden of Eden and the Fall, and ended with the Ascension; that intense interest was evoked by the trial and the Crucifixion, an intelligent and simple account of the subject shown being given."

"Surely there is food for thought here when, in Nagasaki, so long noted for its hatred to Christianity, should be given such an exhibition, drawing thousands to become acquainted with the historical facts of the life and work of Him Who came to save sinners."

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The Quiet House.

O mothers, worn and weary
With cares which never cease,
With never time for pleasure,
With days that have no peace,
With little hands to hinder,
And feeble steps to guard,
With tasks that lie unfinished,
Deem not your lot too hard.

I know a house where childish things
Are hidden out of sight;
Where never sound of little feet
Is heard from morn till night;
No tiny hands that fast undo,
That pull things all awry,
No baby hurts to pity
As the quiet days go by.

The house is all in order
And free from tiresome noise,
No moments of confusion,
No scattered, broken toys;
And the children's little garments
Are never soiled or torn,
But are laid away forever,
Just as they last were worn.

And she, the sad-eyed mother,
What would she give to-day
To feel your cares and burdens,
To walk your weary way,
Ah! happiest on all this earth,
Could she again but see
The rooms all strewn with playthings
And the children round her knee.

Moral Education.

Self-Government with tenderness,—here you have the condition of all authority over children. The child must discover in us no passion, no weakness of which he can make use; he must feel himself powerless to deceive or to trouble us; then he will recognise in us his natural superiors, and he will attach a special value to our kindness, because he will respect it. The child who can rouse in us anger, or impatience, or excitement, feels himself stronger than we, and a child only respects strength. The mother should consider herself as her child's sun, a changeless and ever-radiant world, whither the small restless creature, quick at tears and laughter, light, fickle, passionate, full of storms, may come for fresh stores of light warmth, and electricity, of calm and of courage. The mother represents goodness, providence, law; that is to say, the divinity under that form of it which is accessible to childhood. If she is herself passionate, she will inculcate in her child a capricious and despotic God. . . . The religion of a child depends on what its mother and its father are, and not on what they say. The inner and unconscious ideal which guides their life is precisely what touches the child; their words, their remonstrances, their punishment, their bursts of feeling even, are for him merely thunder and comedy; what they worship—this it is which his instinct divines and reflects. The child sees what we are, behind what we wish to be. Hence his reputation as a physiognomist. He extends his power as far as he can with each of us; he is the most subtle of diplomats. Unconsciously he passes under the influence of each person about him, and reflects it, while transforming it after his own nature. He is a magnifying mirror. This is why the first principle of education is: train yourself; and the first rule to follow if you wish to possess yourself of a child's will is: master your own.—Amiel's Journal.

There are nettles everywhere,
But smooth, green grasses are more common still;
The blue of heaven is larger than the cloud.

—E. B. Browning.

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The problem of providing the scattered population in the back-blocks with the means of grace is to a great degree being solved by the establishment of Brotherhoods. By their life together in the Community House the brothers are strengthened both spiritually and intellectually, and, from that centre, they go out to minister in their districts, where, being bachelors without home ties, they can remain as long as is necessary.

Among these institutions, which are being multiplied in Australia, the Brotherhood of the Good Shepherd at Dubbo, in the Diocese of Bathurst, has attracted much attention and public interest. "The Bush Brother," which is their quarterly magazine, sets forth in an attractive manner the details of an earnest and self-sacrificing work. As I read it, each quarter, I realise, of course, that the views of the brothers

are very different from my own, but so long as they are within the limits of the Book of Common Prayer and the Thirty-nine Articles, I feel that they have a right to their opinions, just as I have a right to mine.

The Forgiveness of Sins.

But in the last number, October, 1914, these limits are altogether exceeded. A series of "Letters to a Schoolboy" is being published over the signature "Ian," and in the third letter the writer, after distinguishing between original sin and actual sin, asks this question: "How can we get rid of actual sin, and know for certain that God forgives us?" He then gives some valuable instruction on the need of repentance, including sorrow for sins, the confession of them to God, and resolutions of amendment. He also recommends the practice of careful detailed self-examination, and the writing down of a list of sins which have been committed. But mark what follows:—

"I am sure that you have learnt at school to be a good sportsman. I have said that it was our sins, not His own, which nailed Jesus to the Cross and caused Him such

untold suffering. A good sportsman does not like another chap to suffer for what he himself has done. He would far rather bear the punishment himself.

"Well, here is a way in which you can take some of the shame and some of the pain on yourself. You will just go and ask our Lord for His forgiveness. You want to know where to go to and how you can feel certain that you get what you want. Well read this very carefully.

"When Jesus was on earth He gave the power of forgiveness to His Church, and His priests can give you the good news of your forgiveness.

"Take your Bible and look at St. John xx. 22-23, and you will there read that our Lord told His Apostles that whosoever sins they remitted or loosed, those sins were remitted or loosed, and then look at the end of your Prayer Book and you will find the Bishop says this to everyone who is made a Priest: 'Receive the Holy Ghost for the Office and work of a Priest . . . whose sins thou dost forgive they are forgiven.'

"So you see that just as we go to God's minister for Baptism, or for the gift of the Holy Spirit in Confirmation, or for the Precious Body and Blood in Communion, so also we go to him for our Lord's forgiveness."

Then the writer, after relating an incident in London, continues:—

"Go to the priest you trust most and take the paper which you have written out. He will help you to tell God all about it and best of all he is there to give you God's forgiveness."

"So, you will kneel down by his side and one by one you will tell your Heavenly Father of the ways in which you have grieved Him."

After speaking of the counsel and help which the clergyman will give, the writer says:—

"Then follow the wonderful words of the Absolution, which are these:

"Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences, and by His authority committed to me, I absolve thee from all thy sins in the name of the Father and of the Son and of the Holy Ghost."

"Then you can say, like our Lady, 'My soul doth magnify the Lord,' for you have done your part and God has been faithful to His promise and done His, and you are now free and forgiven. You will be very happy and go away from the Church with your mind made up to live a better and holier life in the future, because God has been very good to you. Then with your soul washed white you will be able to ask the Holy Spirit to come into it on your Confirmation day."

Is this Church of England Teaching?

I have quoted "Ian's" words at some length, as I desire to report him with absolute fairness. The sentences which are omitted, are omitted for the sake of brevity, and in no way affect the teaching. The question we have to ask is this: "Is such instruction in accordance with the teaching of the Church of England?" Emphatically I answer, "No." The writer would answer, "Yes," and for the benefit of "Aunt Emma," of whose intelligence he has but a poor opinion, he gives five reasons to show "that this is not just the teaching of the Roman Church, but of the English Church as well."

Let us examine the five reasons:—

1. St. John xx. 22-23, where our Lord says, "Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

2. The Church uses these very words of our Lord in the service for the Ordering of Priests.

A reference to St. Luke xxiv. 33, will show that this commission was given not only to the Apostles, but to the Christian community, which has the living and abiding power to declare the fact and condition of forgiveness, and it was not

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19. Can you remember details as well as main principles?
20. Is your memory perfect?
21. Can you concentrate your brain on one thing for a long time?
22. Can you remember long series of facts, figures and dates?
23. Are you a good linguist?
24. Have you a head for statistics?
25. Have you a good memory for faces?
26. Can you work hard without suffering from brain lag?
27. Do you take everything in at a glance?
28. Are you earning a larger income than last year?
29. Are you successful?

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of MIND and MEMORY

associated with any secret confession. 3. In Morning and Evening Prayer the Church proclaims that God "hath given power and commandment to His ministers to declare and pronounce to His people being penitent the Absolution and Remission of their sins." No Christian doubts this statement. It belongs to the "Ambassadors of Christ" to proclaim the conditions upon which men can be reconciled to God. But there is nothing about confession to a priest.

4. The Church "bids anyone who cannot quiet his conscience to go to the minister and open his grief that he may receive the benefit of Absolution." Yes, the Church does issue such an invitation, but only to a person **who cannot quiet his own conscience**—and, as "Ian" has omitted to tell us, it is "by the ministry of God's Holy Word" he may receive the benefit of absolution.

5. In the Visitation of the Sick the priest is to call upon the sick man to make confession of his sins, and use the words of absolution already quoted. But the sick person is only to be "moved to make a special confession of his sins if he feel his conscience troubled with any weighty matter," and the Absolution is only to be pronounced "if he humbly and heartily desire it," and, if the clergyman be a "preacher," he need not use the Office for the Visitation of the Sick at all. In the Prayer Book of 1549 we find these words: "the same form of Absolution shall be used in all private confessions"; but they have been struck out, and are not in our present Prayer Book. No one has any right to use the treatment provided for a sick person under special conditions for a vigorous school-boy, or any other person in a state of health.

The Conclusion of the Whole Matter.

Considering the question as a whole, certain conclusions may be safely drawn. Our Lord nowhere taught private confession to a priest, nor is there any instance of such a practice in the New Testament. In the early Church penitents confessed their sins in the presence of the congregation, but private confession to a priest was unknown. It was not until 440 A.D. that Pope Leo I. directed confessions to be made to a priest, instead of before the congregation. Our reformers, in 1549, tried to retain this practice of secret confession as a voluntary aid to distressed sinners, but abandoned it altogether in 1552. This latter revision safeguarded the

permission to receive any confession by the following provisions:—(1) It is only to be received in special cases of spiritual distress; (2) it is to be entirely voluntary; (3) it is not ordered to be secret—the word "secretly" was expunged in 1552; (4) it is not to be the enumeration of all sins, but the opening of a special grief; (5) it is to be made, not necessarily to a priest, but to a "minister" qualified by knowledge of God's Word, and by discretion; (6) the relief of absolution and spiritual counsel is to be found in God's Word. The form of absolution provided in the Office for the Visitation of the Sick is not authorised for use at any other time, and then only at the request of the sick person.

Such is the teaching of the Bible and Prayer Book, but "Ian" in the "Bush Brother" certainly implies: (1) that private confession to a priest, followed by authoritative absolution, should be a normal part of every Christian life; (2) that while God's forgiveness may be obtained without it, the sinner cannot be quite certain he has obtained it until the priest has pronounced absolution; (3) that the absolution appointed under special circumstances for the sick is authorised for use among those who are well.

It is deplorable that such a practice, which saps the spiritual independence of the penitents, and is exceedingly dangerous to the confessors, should be so encouraged in the Official Magazine of a Bush Brotherhood of the Anglican Church in Australia. It leads to priestly tyranny and spiritual bondage. As Archbishop Magee puts it, it is a system which involves a sinful man "taking God's place without God's attributes."

E.L.A.

C.E.M.S. IN PARLIAMENT.

Several members of the British Parliament are members of the C.E.M.S., a fact which gives evidence of the successful way in which the Society endeavours to band together men not only of all schools of thought in the Church, but also of all grades of society. The City of London Branch also has four M.P.'s on its roll: Lord Robert Cecil, Viscount Wolmer, Mr. Ian Malcolm, and Colonel Robert Williams.

VALUE OF CRITICISM.

When the world blames and slanders us, our business is not to be vexed at it, but rather to consider whether there is any foundation for it, any truth at bottom, though there are exaggeration and mistake. I conceive a person may always gain good to his own soul, gain instruction and useful suggestion, by the mistakes of the world about him.—J. H. Newman.

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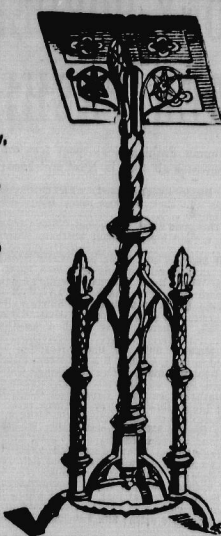
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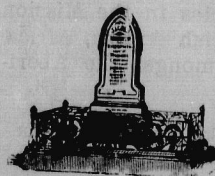
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teaches us what constitutes "effectual
prayer." "Our citizenship is in
heaven," and our prayers should be in
keeping with our citizenship. It is the
enemies of Christ who "mind earthly
things." We are looking for the coming
of our Saviour; our prayers should
help us to prepare for His coming.
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be fashioned like unto His glorious
body. Our prayers should therefore
not be restricted to our temporal needs
like the desires of those people whose
god is their belly and whose glory is
in their shame." In the Gospel St.
Matt. xxii. 15-22) we are taught to
render unto Caesar the things which are
Caesar's, and unto God the things that
are God's. There need be no incompatibility
between the duties of our
earthly and heavenly citizenship. We
may earnestly pray for temporal blessings,
so long as they do not hinder us from
obtaining the blessings which are
spiritual and eternal.

We are now quite familiar with the
events which led up to the present calamitous
war. The German Chancellor's phrase, "A
scrap of paper," has become historic, and
is known to the children in our Schools.
We clearly understand that Britain is fighting,
not for self-aggrandisement, or for world-conquest,
but at the call of honour, in defence of the
rights of weaker nations to establish righteousness
and liberty upon the earth. But these ideas,
now so familiar, can be expressed in many
different ways. A notable sermon, "What
are we fighting for?" preached by the Rev.
the Hon. E. Lyttelton, D.D., in St. Martin's
Church, Over Strand, has been published by
Longmans, Green and Co., and the preacher
certainly has succeeded in answering his own
question in a very lucid and felicitous manner.
We give a few extracts as follows:—

"For the sake of peace England was asked
to fling to the winds her allegiance to principles
higher than that of brute force and intrigue;
the principle of fidelity to engagements; the
principle that the integrity of weaker nations
should be respected; the principle that the
Balance of Power in

Europe on which freedom depends should be
maintained. England flatly rejected the
proposal; that is to say, that whatever may
be our interests as an Imperial Power, we
have entered on this war not for the sake
of maintaining our Empire, but for the
assertion of a moral principle."

"So on Sunday, the 2nd of August, the die was
cast, and the country with a noble unanimity
turned to prepare itself for a sacrifice
the greatness of which cannot yet be measured.
And not only this country, but the Colonies
too felt the spell of high endeavour, and
promptly and resolutely have set their
hands to the same lofty effort, more than
half conscious, in their unpretentious English
way, of a call to lift the political feeling
of the civilised masses of mankind."

Dr. Lyttelton concludes a most striking
sermon as follows:—

"In the House of Commons, just after it
was settled that we must fight, a member
of the peace party rose to protest against
the apparent satisfaction with which many
members entered on their tremendous undertaking.
There was no need to protest. The
purer the motive with which we enter on
suffering the greater must be the joy. Can
we not agree together to act in this matter
constantly in the spirit of Christ? We need
to learn that there is no following of our
Lord except by doing the will of God with
joy. Unless the whole nation is wofully
in error, which I cannot believe, we are
given the glorious opportunity of sacrificing
much that we treasure for the simple object
of bringing His kingdom nearer than it
was. Let us humbly imitate Him Who
spoke words of mighty import not long before
His Passion. 'I have a baptism to be
baptised with, and how am I straitened till
it be accomplished!' Or, as it was reported
of Him by an unknown writer, looking back
and recalling His demeanour as the trial
drew nigh, 'Who for the joy that was set
before Him endured the Cross, despising the
shame.' Such was the spirit of our Lord
and Master, and we have to remember
that He promised us that what He did we
could do. Lift up your hearts! We lift
them up unto the Lord!"

(Our copy of the sermon is from Angus
and Robertson, Sydney.)

It is most refreshing to hear that the
new Pope, at the very outset of his
official career, has published a letter in
which he says that "the Bible ought to be
found in every household, and a portion of
it read every day." We trust that all the
members of the Roman Catholic Church will
take his words to heart, and follow his wise
advice. Whether the result will be favourable
to Romanism is of course a different question.
The Pope, speaking to one of his household
recently, remarked that "it could not be said
that Roman Catholics were afraid of the Bible."
We should be only too pleased if this were so,
for then the reformation of the Roman Church
would be at hand. But the sad evidence of
facts has only too clearly shown that many
Roman priests are afraid of the Bible being
read by their people in their own language.
It remains to be seen whether the Pope will
be able to carry out his excellent intention.

Previous experience has taught us that
reforming Pontiffs have often been compelled
to yield to a power behind the Pope, which
is greater than their own.

It is the glory of our own Church that
it constantly appeals to Holy Scripture. In the
Sixth Article we read: "Holy Scripture containeth
all things necessary to salvation; so that
whatsoever is not read therein, nor may be
proved thereby, is not to be required of any
man, that it should be believed as an article
of faith, or be thought requisite or necessary
to salvation." The three Creeds are to be
believed, "for they may be proved by most
certain warrants of Holy Scripture" (Art. 8),
and in all our services the reading of the
Bible takes a prominent place.

On the other hand, we find in our Prayer
Book a good deal about the Church. The
20th Article says: "The Church hath power
to decree Rites and Ceremonies, and authority
in Controversies of Faith," but significant
words are added: "And yet it is not lawful
for the Church to ordain anything that is
contrary to God's Word written, neither may
it so expound one place of Scripture, that it
be repugnant to another."

The position of the Church of England is
very definite. God's Word, where it speaks
clearly, is the final authority, but Christ
founded a visible society or Church, which is
to be "a witness and keeper of Holy Writ."
"As it ought not to decree anything against
the same, so, besides the same, ought it not
to enforce anything to be believed for necessity
of salvation." (Art. 20). Within these limits
the Church of England has authority to carry
on its own organisation, and to develop its
own life. Where the Bible does not speak
clearly, the voice of the primitive and undivided
Church has undoubtedly great authority, and
with regard to details of worship "traditions
and ceremonies . . . may be changed according
to the diversities of countries, times, and men's
manners, so that nothing be ordained against
God's Word." (Art. 34.)

Note how that last thought is continually
reiterated in the Prayer Book, "nothing
against God's Word." And yet in spite of this
reiteration, there are many within our Church
who make the Word of God of none effect
through "Catholic Tradition," who exalt the
authority of the Church above the authority
of the Word; as, for example, when they
declare it to be unlawful to celebrate the Holy
Communion in the evening, which is the very
time that the Lord instituted it; or when they