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Secretaries: Rev. P. J. BAZELEY, The Strand, Sydney. Rev. A. R. EBBS, Cathedral Buildings, Melbourne.

HOADLEY'S JAM

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REDUCED RATE FOR THE "CHURCH RECORD."

In December last we offered to any subscriber who sent us his (or her) subscription, in advance, for another year, together with that of a new subscriber, to supply the "Church Record" at the reduced rate of 5/- post free (instead of 6/6), for each subscriber.

As a result of this offer our circulation was considerably increased.

Many enquiries have been made at our office as to whether we could not make the reduced rate available for a further period. We have therefore decided to renew the special offer until February 28.

Please send Postal Note for 10/ (for renewal, and for new subscriber), with names and addresses to The Manager, "Church Record," 64 Pitt Street, Sydney. The reduced rate will, of course, apply also to cases where the names of more than one new subscriber are sent. Those who renew will be credited for twelve months from whatever date their former subscription terminates.

events. The disciples "understood none of these things," even when the King's voice revealed them. Many in our day are not really moved by them. The Lord says, "Is it nothing to you, all ye that pass by? Behold and see, if there be any sorrow like unto My sorrow?"

Spiritual vision is needed, concerning which the latter half of the Gospel has much to teach us. The blind beggar at Jericho heard that "Jesus of Nazareth" was passing by, and was not to be denied until he obtained His blessing from the Lord. We also should come with earnest prayer into the Saviour's presence, and when He asks, "What wilt thou that I should do unto thee?" we must each answer with all the blind man's intensity, "Lord, that I may receive my sight," so that, in response to our request, our eyes may be opened, with a new spiritual vision, to contemplate aright, through the coming Lent, Christ's fasting and temptation, His agony and sweat of blood, His cross and passion, His precious death and burial. Then we shall not fail to catch the true note of Easter. "Risen with Christ," we shall seek those things which are above, where Christ sitteth on the right hand of God.

who are to represent the vaster community. When one hears of the kind of tricks resorted to in order to secure nomination one ceases to wonder "that men of sensitive honor, lofty belief, and unflinching principle withhold themselves from the service of their country, because they fear lest their own ideals should be inevitably tarnished in a sordid arena," and also because they shrink from the gauntlet of abuse and inuendo which the present day candidate for public honors has to run.

There is no doubt that a wide spread discontent prevails with the calibre and ideals of the men that govern our public life.

Sowing the Wind.

But "they that sow the wind shall reap the whirlwind." And the present day absence of moral backbone on the part of those who are set to govern us is the direct result of that absence of confidence displayed towards them by the very people who sent them into our legislatures. More and more is it becoming evident that the Cause (spelt with a capital C) matters everything, and the individual matters nothing. To whichever side he belongs he has to pledge away almost his very independence of soul in order to the solidification of the party. It is a "hardening" process right through; and we are foolish to rave at the product of our own senselessness and not to realise that the fault is our own all the while. God did not make men machines, but creatures entrusted with independence of will; and when we take upon us to reverse the divine method, the result is sure to be disaster. If Christian ideals are worth preserving, then every Christian voter should seek to bring the public life into conformity with their ideals; and such pursuit will lead us to seek out for high position men of high character and worthy of trust, and then to trust them. We belittle ourselves as well as our representatives when we seek to tie them down with all kinds of pledges.

Current Topics.

The three Sundays which precede Lent (Septuagesima, Sexagesima, and Quinquagesima) form connecting links between two great portions of the Christian Year; they connect the portion which centres round Christ's birth and manifestation with that which centres round His sufferings and death. The invitation of the former was, "Let us now go even unto Bethlehem," but that of the latter, expressed in the Gospel for Quinquagesima (St. Luke xviii., 31-43), is, "Behold we go up to Jerusalem." We are reminded that we are fast approaching that solemn season in which we contemplate the sufferings and death which Our Lord endured "for us men and for our salvation."

A spiritual journey is before us; "Behold we go up to Jerusalem," to exercise our thoughts and feelings upon the scenes once enacted there, thus, in anticipation, described by the Lord to His disciples: "For He (the Son of Man) shall be delivered unto the Gentiles and shall be mocked and spitefully entreated and spitted on; and they shall scourge Him and put Him to death; and the third day He shall rise again."

But much depends upon our perception of the meaning of these great

The Bishop of Bathurst has been giving utterance to a weighty and much needed warning for our Australian public.

The Lack of Christian Statesmen.

"It appears to me," he said, "that in our life of Australia we seldom see men of strong Christian individuality taking part in the great duties of public affairs. It is not so in the Old Country. We find there always that the men who have been supremely trusted in national affairs have been men of strong and vigorous life and Christian character. Mr. Gladstone, was one such man, Sir George Wyndham another. There are also Mr. Lloyd George, the Premier, and Mr. Winston Churchill. Why is it that seldom in Australia have we been able to secure in our public life men of that calibre and character?"

We hardly think that the public generally are content with the ordinary stamp of politician, but the public is always so long suffering that it takes time to really awaken it to an action which will give a correct expression of its real ideas and aims. The political world to-day, speaking generally, is being exploited by men "who live on the game." The various leagues are omnipotent in the selection of candidates for the legislature and the result is that an insignificant handful of voters, by means of wire pulling and egregious bluff, select the candidates

The action of the N.S.W. Metropolitan Rugby Union will meet with general and enthusiastic approval. Echoes of sharp reproof have reached us from the other side of the world which have caused a good deal of uneasy and anxious feeling. This will make the decision of the Rugby Union here all the more welcome and gratifying.

A Clean Sport.

"This is no time for sport; our first duty is to see that all the men who owe allegiance to our code and are in a position to do so should get themselves

ready for the Empire's emergency call—if it is to come." Rugby football has, we believe, been kept practically free from professionalism and consequently can be looked upon as a clean sport. Most of its exponents look upon it as an ideal game for keeping men physically fit and provoking a fine esprit de corps, and unselfishness of character. Certainly the present warfare would seem to afford a clear testimony to the worth of the game. Ninety per cent., it is said, of the Rugby Union players of Great Britain and France have gone on active service, the list including all the international players in these countries for the last three years; and considerably over fifty per cent. of the Unions' players in N.S.W. and New Zealand are bearing arms.

LIVE TO GOD.

"Live while you live," the epicure would say,
 "And seize the pleasures of the present day."
 "Live while you live," the sacred preacher cries,
 "And give to God each moment as it flies."
 Lord, in my views let both united be:
 I live in pleasure when I live to Thee.

We become like what we are interested or occupied with: If with self—selfish. If with the world—worldly. If with Christ—Christ-like.

Business Methods in the Parish.

By the Rev. R. G. Nichols, B.A.

II.

THE CARD INDEX SYSTEM.

A Constructive Scheme.

Now for something constructive. The following scheme is the result of an earnest effort to incorporate the business instinct in the parish work. It does not claim originality. Many of the clergy have been for some time using a similar system. But the following represents an experimental adaptation of the card index system to the needs of a large country parish. Several years of keen business experience in a large commercial house convinced the writer that the card index system will prove the most effective in recording and conserving the work done in the parish. Accordingly one or two of the leading stationers in Sydney were interviewed on the matter. Messrs. John Sands, Ltd., have samples of different cards, as suited to different parishes, but they will print the cards to any particular design. The financial exigencies of the parish at the time did not warrant the expenditure, so I was obliged to have recourse to some less expensive plan. I found that a local newspaper office stocked a thin flexible white card, and arranged with them to supply me 200

cut to size 5in. x 4in. at a cost of 2s. 6d.

Householder's Card.

Several experimental attempts were made with a view to utilising the space to the best advantage, and the accompanying design (No. 1) was finally adopted. The card is a typical example. Full information is given as to occupation, age, Church status, etc., but a feature of great advantage is the provision made for recording the visits paid. Five minutes after one's return suffices to record on each particular card the date of the visit. The card allows a three years' period to record visits, for when that time has elapsed the whole system will need renewing. The back of the card is used to record personal items, which are noted down after a visit, or when the particular information is gleaned. I have found this very helpful, for much information is thus recorded which would otherwise pass out into forgetfulness. Needless to say, the cards are to be kept strictly private. Perhaps you will exclaim, "But who is going to do all that ruling?" I sincerely hope you have not to do it, and feel sure that when the advantages of the system are thoroughly grasped your Church Council will see that the cards are printed for you. But even to rule them oneself will not prove a loss of time in the long run. In a great many cases the cards need only to be ruled to provide for one or two or even no children.

Boarder's Card.

Then, again, a separate card (No. 2) is needed for boarders, etc. There are a number of people of both sexes in every parish, such as shop assistants, typists, school teachers, domestic servants, etc., who must be accounted for, but for whom I do not consider the visiting plan necessary. I usually simply record any visit or interview on the blank space, e.g., "Called on arrival, 26/6/13," "Interviewed re S.S. teaching, 2/8/13." For every householder or independent person in the parish there is a card, and the advantage of the card system lies in the fact that, being alphabetically arranged, no index is required. For a parish roll of 500, about 500 cards like No. 1 would be required, and 200 similar to No. 2. The larger number of cards is required, for the parish is always in a state of change. It is surprising how many new cards are used in a year. But the old are not discarded, for on a parishioner's removal from the parish the card is extracted and, with a covering letter, is sent to his new Vicar, who

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is thus not only notified, but is provided with all the information he needs—information that is always so welcome in the case of a newcomer. Who could tell how much the Anglican Church would gain if all removals were notified to the respective parishes and all new arrivals promptly called upon? Our Church is the happy hunting ground of proselytising sects, and we have yet to learn to effectively retain within our fold the wandering members of our flock.

The Advantages of the System.

The many advantages of the card index system of parish records may be thus summarised:—

1. It provides an efficient and complete record of every man, woman, and child in the parish.
2. The record is in permanent form, handy, "get-at-able," and capable of wide extension and adaptation.

3. The parish visitation can be systematically recorded and the results of pastoral work conserved.

4. Removals from the parish can be "commended" to their new Vicar simply by posting their card.

5. The system may be added to, or taken from, ad infinitum, but you cannot conveniently add or tear leaves to or from a book.

6. The cards being arranged alphabetically according to name, no index is required. Each card added or taken away does not disarrange the index.

7. The whole parish information can be kept in a single drawer.

8. In changes of incumbencies the new Vicar has all the information already provided—a boon that many an incoming Vicar would welcome.

[The third and last of this series of articles on "Business Methods in a Parish" will be published in our next issue, the subject being "The Card System for Parochial Organisations].

(No. 1) HOUSEHOLDER'S CARD.

SMITH, W.
 Both husband and wife are communicants. Camp Street, Labourer.

Children.	Age.	Bapt.	Conf'd.	Comm't.	S. School.
Adeline	19	"	29/4/14		Bible Cl.
Mary	17	"	29/4/14		
Colin	14	"	29/4/14		
Edith	12	"	—		
Henry	10	"	—		
Ellen	5	"	—		

Year.	Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
1914												
1915	10		23	27	16			2		9		
1916												

(No. 2) BOARDER'S CARD.

A. E. THOMAS. Young Road, Wheelwright, Works at Robinson's.

Communicant. Sings in Choir (tenor). Spends all his spare time in building his own house. Not in Choir for several Sundays. Interviewed 23/5/14; too busy to attend practices. Interviewed re S. School teaching, 17/8/14.

Helps for Quiet Moments.

Misers.

We sometimes read of misers,
 Who live in filth and want;
 And, dying, leave behind them
 Their stores in some poor haunt.
 Men count their golden sovereigns,
 With eager, careless hands;
 Now death, with all its terrors,
 Has snapped those golden bands.
 But there are other misers,
 Than those who hoard up gold;
 These lock up love and kindness,
 In selfishness, untold.
 They care not for their neighbours,
 They never hear the sounds
 Of sorrow, pain, and suffering,
 With which this world abounds.
 And yet they keep despising
 The miser for his greed;
 Oh, surely in his history,
 They might a lesson read.

Some souls now struggling onwards
 Are longing for a friend,
 While those, who ought to help them,
 Neglect that aid to lend.

Oh! often in life's battle,
 A kindly deed has stirred
 A hard heart's hidden memories,
 Which long have been unheard.

While hearts are starving near us,
 For lack of what we owe;
 How dare we keep withholding
 The help we might have shown?

Oh! we must use the talents,
 With which we are endowed,
 In service for our Master,
 While yet we are allowed.

For Death is busy round us,
 And Time is very short;
 We must be up and doing,
 Nor spend our strength for naught.

We'll not be like the misers,
 Whose lives are full of care,
 Because they're always fearing
 Men will their treasures share.

But we will all be ready
 To give what aid we can;
 And thus we'll use our treasures
 To help our brother—man.
 —Erica Lynton.

The stress of many little trials, constantly harassing us day by day, may be as severe an exercise of Christian patience as one tremendous trial whose duration and intensity is limited.—Goulburn.

A good deed is never lost. He who plants kindness gathers love.

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First Christian Service.

Annual Commemoration in Sydney.

(By Our Own Representative.)

Very impressive was the Annual Service, held at Macquarie Place, Sydney, on Sunday, February 7th, to commemorate the first Christian Service in Australia. Punctually at 2.45 p.m. the procession arranged by the C.E.M.S. left the Cathedral headed by the band of 36th Battalion of Senior Cadets. Next in order came the Naval Brigade, Church of England Men's Society, choir, clergy, and verger of St. Andrew's Cathedral, the trustees, carrying the Bible used at the first service, the precenator of the Cathedral, heads of other Churches, including the Rev. Dr. Roseby (president of the Congregational Union), the Rev. R. B. Reynolds (ex-president of the Congregational Union), the Rev. F. Colwell (president of the Methodist Conference), the Rev. J. B. McKissock (Presbyterian Church) Mr. W. Wood (secretary of the Presbyterian Assembly), the Rev. Mr. Gawthrop (president of the Baptist Union), and Major Ward (Salvation Army). The Moderator of the Presbyterian Assembly read the first lesson from the Bible used at the first service in Australia, while Canon Bellingham read the second lesson.

The Most Rev. The Archbishop of Sydney followed next in procession, together with the Chaplains, a company of the National Reserve, Aldermen of the City Council, members of the Historical Society and Pioneers' Club, the Darlinghurst Concert Band and Boy Scouts. A large concourse of people had already gathered at the appointed place, who entered wholeheartedly into the Service, the printed order of Service, having been supplied.

The Archbishop's Address.

His Grace, Archbishop Wright was the first speaker, and in an address full of interest and power he told of the First Service held at the Foundation of this great Commonwealth, and of what it meant to the small company then, as to us to-day. It was an acknowledgement that in God "We live and move and have our being," and that only in the recognition of that fact, and in the clear strong conviction that God is our Sustainer, could the Commonwealth have an honoured place in the world.

Dr. Wright went on to say that in this hour when Australia is at war, standing with the Empire, face to face with a cruel, relentless foe, they need not be discouraged. They must look to and seek the guiding of the God of our fathers, who had never failed in the hour of trial to give the requisite courage to meet the greatest and gravest issues. One thing would al-

ways stand out in the pages of the world's history and that was the way the whole Empire had rallied to the standard.

Finally the Archbishop hoped that in God's good time there would be peace—an honorable peace.

It was truly an impressive moment when the Scriptures were read from the same Old Bible that the Rev. Richard Johnson had held in his hands at the first service, under the old fig tree and the prayer of His Grace was—and he was sure it was that of his hearers—that the Anniversary Service might again remind them that Australia's welfare had been founded on the living Word of God.

The Rev. W. Wentworth-Sheilds, Rector of St. James', in a short address alluded to the conflicting elements of the early settlement and the lack of true brotherly spirit between the convicts and those in charge—but midst it all, the Church went on, doing her duty. He then went on to refer to Germany and her religious life to-day, pointing out that the power of Christ was the only thing to keep a nation together.

A collection was taken up towards providing a permanent memorial of the first Christian Service. The presence of the State Military Band, with the combined choirs proved a great help in the musical portion of the Service. The National Anthem was sung, after which the procession returned to the Cathedral. So ended another of the Annual Commemoration Services. Such give us a most salutary reminder of perhaps the most important part of the beginnings of our people in this great Southern land, and should be a constant inspiration for us as a people to seek to fashion our nation after the pattern of the commandments of our God.

COMMUNION PLATE OF H.M.S. BULWARK.

The Communion plate which belonged to H.M.S. "Bulwark," destroyed at Sheerness by the explosion of November 26, is destined to become an historic relic. It was actually saved undamaged, after being blown upright into the air from the ruined ship. The case containing the chalice, paten, etc., fell into the water close to the "Formidable," and was picked up by one of the boats of that ship. The sacred vessels were intact without a single scratch.

SELDOM-COME-BY.

Some of the townships in Australia, says the "Armidale Diocesan News," have strange names, our own Come-by-chance to wit; but in Newfoundland there is a Seldom-come-by, which is an excellent harbour, situated in the midst of a dangerous part of the coast. It is largely used by the hundreds of vessels in the spring and fall of each year, going to, and returning from the Labrador fishery. Few schooners pass it without anchoring for the night—"seldom-come-by" it.

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FRIDAY - Mesdames Vance; Misses Ball, Grogan, Adams, Malet, Symonds, Liley.
EMERGENCIES—Mrs. Newton, Miss Richardson, Miss Southwell.

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

Miss Ida Richardson,

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Personal.

Catechist at Smithfield, in the Diocese of Sydney.

The new Dean of Ballarat (the Very Reverend Julius Lewis), was to be inducted as Vicar of Christ Church, and installed as Dean on Thursday, February 11.

Rev. A. A. Druitt, of Apsley, Victoria, has been appointed Vicar of Beecac. He will begin his new duties early in March.

Rev. John English, who formerly laboured in India, and of recent years has assisted in C.M.A. work in Melbourne, returned last week from a trip to England. While in England he attended Keswick and the May meetings, and saw something of England under war conditions.

Rev. William Hevingham Root, formerly Incumbent at St. Barnabas', South Melbourne, died on Friday last. Educated at the Theological College, St. John's Wood, London, he was ordained in 1881. In 1860 he became Incumbent of St. John the Baptist Church, Buckland, Tasmania, and remained in that State until 1908. In the latter year he was appointed Incumbent at St. Barnabas', where he laboured until 1910. Subsequently he was the Diocesan Chaplain, and Chaplain to the Eye and Ear Hospital, and of the Honorary Readers' Association. He retired in 1913. The funeral took place on Saturday at the Brighton Cemetery, Archdeacon Hindley officiating at the graveside.

The Bishop of Newcastle has consented to preach the Annual Sermon at St. Andrew's Cathedral, Sydney, in connection with the Anniversary of the N.S.W. Church Missionary Association on the afternoon of April 27.

Mr. John Kent, Hon. Treasurer of the N.S.W. Church Missionary Association, together with Mr. and Mrs.

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Visitors are invited to call and inspect the Homes any Wednesday afternoon.

Sully and Miss Heard, arrived in Sydney by the "Ventura" on Monday last. Mr. Kent is much improved in health by his trip to England.

Rev. R. B. Robinson, Curate of St. Matthew's, Botany, Sydney, has accepted the Curacy of St. Barnabas', George Street, West.

Archdeacon Johnstone, of Tamworth, N.S.W., was inducted by Bishop Cooper, as Vicar of St. Peter's, Armidale, last Sunday.

Revs. W. I. Carr-Smith, Vicar of Grantham, Lincoln; F. G. Copeland, Chudleigh Kingston Rectory, Newton Abbot, Devon; and J. S. Bryers, Ashington Rectory, Rochford, Essex, have been appointed by the Bishop of Tasmania, as his Commissaries in England.

Rev. F. H. Gibbs has returned to the cure of Outlands, Tasmania.

Rev. J. H. Wills has taken up his work in the Furneaux Islands, in the Diocese of Tasmania; and Mr. Johnson, formerly Catechist at the Islands, has gone as Catechist to the Lakes District, under the Rev. A. G. Cutts, Rector of Bothwell.

Rev. H. H. Hauser, who has been acting Vicar of Holy Trinity Church, Maldon, Victoria, for the past 12 months, during the absence of the Vicar (Rev. J. Tyssen), who has been acting as locum tenens for the Rev. C. R. Dalton, of St. George's, Malvern, during his absence in Europe, has been invited by the Bishop of Adelaide to take charge of the parish of Pinnaroo, and he has decided to accept the call. He will leave Maldon on February 23, when the Rev. J. Tyssen will resume his duties.

Correspondence.

Mixed Marriages.

Archdeacon D'Arcy-Irvine (of the Diocese of Sydney) asks us to publish the following important correspondence on the subject of Mixed Marriages:—
From Archdeacon D'Arcy-Irvine, Rector of the Parish of Rose Bay and Vaucluse, St. Michael's, Rose Bay, Sydney.

30th January, 1915.

The Registrar-General, Sydney.
Dear Sir—In the "Sydney Morning Herald" and the "Daily Telegraph" of 27th inst. are reports of a speech made on Anniversary Day at Clontarf by Mr. J. Robinson. The "Herald's" report states:—

"The speaker also alluded to what he considered anomalies in the Registrar-General's Department in relation to mixed marriages."

The "Daily Telegraph's" report states:—
"He objected vigorously to the action of

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the Registrar-General in regard to mixed marriages. When a Protestant married a Roman Catholic in a Protestant Church and was afterwards re-married by a priest, the latter was allowed to refer to the married woman by her maiden surname, treating the second marriage in effect as the binding one, and the first as invalid."

I cannot help thinking that the speaker may have been either mistaken or misunderstood, and I shall be much obliged if you will let me communicate with you concerning the practice of your department in the registration of certain marriages. Let us suppose, for example, that I am asked to be the officiating clergyman on the occasion of a "mixed marriage," and that I consent and act, marrying the parties according to the rites and ceremonies of the Church of England and complying in every respect with the Marriage Act, No. 15, 1899.

There will accordingly be three records of the marriage, viz., the Church Register, the certificate handed to the bride and bridegroom, and the certificate which the law requires to be sent in due course by the officiating clergyman to you, or to the District Registrar for transmission to you. The parties to the marriage have then in the sight of God and man become "man and wife together," and if the man were to "marry" another woman in consequence of some communication made to him to the effect that the marriage was no marriage, he would be sent to gaol for bigamy.

But, dismissing all consideration of that sort, let us suppose that at a time subsequent to the marriage I have mentioned, the parties are "re-married," and that the second ceremony takes place in the presence of a clergyman of the Roman Catholic Church. In consequence of the statement reported to have been made on 26th inst., I want to be allowed to ask you whether you would officially disregard the certificate with the date of the wedding I had solemnised written therein, and accept in lieu thereof, for the purposes of your department, some other "Certificate of Marriage?" For my part, I cannot think it possible, but in view of what has been so publicly said and widely reported, it seems right to communicate with you on the subject. Let me say that the matter is of such grave interest and importance that I should probably publish this letter and your reply.

I am, dear sir,
Yours faithfully,
(Signed) GERARD D'ARCY-IRVINE,
Archdeacon of Cumberland,
Canon of St. Andrew's Cathedral, Sydney, etc.

(Copy.)
Registrar-General's Department,
Sydney.

3rd February, 1915.
Dear Sir,—Referring to your letter of 30th ultimo, it is, I think, only necessary to say (1) that from the year 1856 to the present time there has been no change in the practice of the Department in regard to the registration of marriages and what have been termed "re-marriages"; (2) that in effecting registration the religion of the parties is not considered; and (3) that the registration of a "re-marriage" cannot affect the legality of a previous marriage between the parties.

I am, dear sir,
Yours faithfully,
(Signed) W. G. H. WILLIAMS,
The Venerable Archdeacon D'Arcy-Irvine,
St. Michael's Rectory,
Rose Bay.

Scripture in Schools, Victoria.

An Appeal to Men of Reason and Equity.

(By Rev. Joseph Nicholson).

1. If the "majority" of electors desire Scripture in the school course, without forcing it upon the "minority," it is right to allow the protected minority to coerce the

majority? Further, is it fair to withhold the "machinery" for ascertaining the mind of the "majority."

2. In view of the repeated resolutions of Parliament (1899, 1900, 1907), that this question ought to be settled by Referendum, what reason can there now be for refusing a Scripture Referendum?

3. The plea that this, as a "religious" question, should not be so dealt with, is fictitious, because no religious convictions are invaded, or coerced by it, under the Scripture Campaign optional programme. The "Secularist," the "Non-sectarian," and the "Denominationalist," each retain freedom of choice, and neither coerces the other.

4. The plea that the rigid "Sectarian"—who insists on separate schools—must be satisfied with a separate grant, if the "non-sectarian" is gratified with truths common to all, is absurd and illogical. It means that the "sectarian" who surrenders nothing for National unity, shall be rewarded with all his demands, while the "non-sectarian," who accepts a common moral basis of educational unity, is denied everything, unless the selfish "sectarian" is bought over by a grant! This demand is not equitable, and is denied in four Australian States, and in America, where, with non-sectarianism, State "sectarian" grants have been consistently refused.

5. The verdict of the last General Election was a decisive rejection of the Roman Catholic claim for a denominational grant, by the non-election of a single candidate favorable to that proposal. As the Roman Catholic Church denounces the evils of a rigid "secular" education, and bases its opposition to existing State education solely on the non-recognition of God, its one consistent course would be to respond to the spirit of Cardinal Newman, who said, "I rejoice that the Bible is read in the Board Schools of England, even without a right interpretation. It is better the children should know the Name, the Character, the Work, the Life, and the Parables of the Saviour of the World than they should grow up without the knowledge of His Name." This broad-minded loyalty to the moral welfare of the children of the State—irrespective of creed—has been encouraged by many other eminent Roman Catholic Prelates—notably Cardinals Satolli, Gibbons, and Moran, and Archbishops Feehan, Ireland, and Keene—who endorsed non-sectarian Scripture readings for public schools, without surrendering their preference for Church schools.

6. If the Roman Catholic Church continues to oppose State education, and persistently declines to improve it, by the incorporation of basic Divine ideals common to all Christians, it surely forfeits thereby, all right to obstructively deny to a majority the power of self-rule, and self gratification on a matter affecting the moral welfare of their own children.

7. The position of the Labour Party in opposing a Scripture Referendum is one of doubtful consistency, and is quite contrary to one of the fundamental planks of its platform—"government of the people, by the people, for the people." The Labour Party in England has refused to ally itself with rigid "secular" education. In New South Wales the Labour Premier and Party have given support to "non-sectarian" Scriptural education. To throw the influence of the Labour Party in Victoria officially both against Bible lessons, and against remitting the question to the Electors is not insinuating a neutral attitude, but a position in favor of Rationalist Secularism, and against a National recognition of God in the education of youth. In its righteous determination to resist sectarian educational grants, it has gone to the other extreme of rigid secularism, and a denial of the right of the people to express their wishes on Scriptural instruction. We confidently hope that in the near future, a wiser "non-sectarian" policy will be submitted to the electors for acceptance, or rejection, with the hearty concurrence of the Labour Party through its Parliamentary representatives.

8. The World's Outlook to-day calls more than ever for a return to Bible ideals for life and conduct. Neglect for but a few years of the simplest Bible precepts has

wrought havoc in Europe and wrecked a mighty Nation. Germany by her rabid rationalism has merited the rebuke of an eminent divine, who says, "Germany is a nation out of which spirituality has been wrung dry. It is built on philosophy . . . three thousand professors of German Universities ridicule God, though the Kaiser calls so glibly on Him." How true are the words of the Great Master: "If therefore the light that is in thee be darkness, how great is that darkness?" The cry of the day in the Old Land is: "Get back to the Bible." "Let us never rest till the Book of Books is the first Book opened each day in every school, and college and university in the world." In the name of God and the children let us insist on our right of free access to an Open Bible, and sweep away every plausible plea that would deny that right to a liberty-loving and self-respecting people.

9. If you approve of this appeal, and recognise the necessity for definite action—seeing we only need five additional supporters in Parliament to secure a majority—you are invited to sign an earnest appeal to Members of Parliament to grant a Scripture Referendum at the earliest possible date.

The following amounts are thankfully acknowledged—J.G., 20/; J.W.B., 21/; L.O.L., 10/; W.F.G., 21/; Bendigo Methodist Circuit £5/11/9; Mitcham Methodist Church, 7/; Prince of Wales Park Methodist Church, 11/; Castlemaine Methodist Circuit, £2/11/; J.W., 21/; E.W., 40/; S.M., 21/; F.S., £2/2/; per Southern Cross, Mrs. C., 20/; "Sympathiser," 20/; United, 5/; S.O.S., 21/6.

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Notes on Books.

REVIEWS AND MAGAZINES FOR
JANUARY.

The Churchman is a fairly good number. There is a scholarly article on the "Sunday" question by Dr. H. F. Wilson. The Editorial Notes are chiefly concerned with the War and the Day of Humble Prayer. We rejoice to note, with regard to the latter, that the official service issued under the authority of the Archbishops of Canterbury and York was loyal to the teaching of Scripture and the Prayer Book, and contained no provision for prayers for the dead. A series of papers on "The Christ of the Gospels" is commenced, the subject dealt with being "The Pre-Existent Christ," by the Rev. E. A. Burroughs. A chapter of the Bishop of Edinburgh's book, "The Gospel of Hope," entitled "The Hope of Progress and Purification," is re-printed. It depicts the state of a Christian soldier, killed in battle, in the unseen world. It is beautifully written, but the author draws largely upon his imagination and little from the Word of God. Another series of articles on "Pauline Eschatology" is commenced by the Rev. E. Estwick Ford, who deals with "St. Paul's Doctrine of the Resurrection." The Reviews of Books are particularly good.

C.M.S. Magazines.

Copies received from C.M.S., Salisbury
Square, London.

In the C.M. Review the Editorial Notes deal clearly and logically with the causes of the war, and then proceed to state the present financial position of C.M.S. It is interesting to note that some Moslems desire to remove the political centre of Islam from Constantinople to Cairo. An Indian, Professor Raju, gives a delightful sketch of the life of the late Mr. F. E. C. Drew of St. John's College, Agra. The account of a Gurkha soldier and pioneer Evangelist in Nepal is also most interesting. There are two articles dealing with the effect of the war on the Church Missionary Society, and a detailed review of the life of the late Li Hung Chang, the distinguished Chinese statesman.

The Gleaner is full of interest, which perhaps reaches its climax in a reprint, from an American paper, the "Woman's Missionary Friend," entitled "The Mother." There is an excellent two-page illustration under the motto, "Keep the C.M.S. Flag Flying," with special emphasis on the "cord of prayer."

In Mercy and Truth Dr. J. L. Maxwell publishes an article on "Modern Missionary Missions," and Dr. Duncan Main tells of the "Mission to Medical Students at Hang-chow."

The Gazette contains the Open Letter to Laymen, urging that missions must not be allowed to suffer during the war.

We have also received Awake and the Round World.

The Bush Brother is always full of interest, and provides excellent reading. The Principal's Letter deals with the duty of "Worship," and we find ourselves in full agreement with much that he says, for we feel that worship is often neglected. Among the articles is one from the Bishop of Labnan and Sarawak, pleading for prayer for the work of his Diocese. "Isa on the Dawson" contains an excellent description of a trip through the bush in years gone by. A sketch of the "Sydney Campaign" is given by one of the brothers. There are also some good illustrations, one being a fine picture of Rheims Cathedral.

The Church of England Almanac, 1915, is issued by the Church Association, London, and besides the Almanac, with the

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Daily Lessons, it contains much useful information with regard to the Protestant and Reformed Position of our Church. Copies may be obtained at the cost of 2d. (post free) from the Secretary, Church of England Protestant Union, Box 1858, G.P.O., Sydney.

In a Base Hospital.

One of the most vivid accounts of what is going on in our hospitals in France is written by a chaplain to the "Southwark Diocese Chronicle." It is eloquent of the wonderful spirit of our men amid terrible suffering.

The weather (says the writer) is dreadfully wet and cold. Nights are all right, because one even puts one's braces on the bed. This morning I saw that one of ours had finished his bed-making by piling his canvas chair on top. I had to take my tub in the dark this morning. I don't remember a chiller bath. Great joy!—we have a small oil-stove in the mess, round which we crowd, and great are the groans when some unfortunate has to adventure himself on a wading expedition through the mud and water. Lots of marquees were blown down the other night in a gale, and from under the ruins of one, the matron, sister, and patients had to be dug. Strange to say, no one was hurt or any the worse.

A Congregation in Bandages.

Thursday evening, I sloshed my way to a hospital sans a padre, where I try to do a little. I bagged a marquee, then dashed round the wards and told the men to rig up. Some sportsmen, who were bored with life, had got into bed, but they sprang up as sprightly as their shattered bits allowed them, and dressed. In they came, limping, hopping, on the arms of chums, some on crutches, others on brooms, because the crutches wouldn't go round, heads, faces, arms, and all sorts bound up. We had about 30 sitting on the ground, packed like sardines; where you were, there you had to stay. It was wonderful—the light from a few hurricane lamps falling on the upturned bandaged faces, arm slings and bandages showing up white against the dark blue war clothes. We had a great service for half an hour. You might have heard the hymns a mile away; perfect attention to my little talk about the Love of God, and a silence that could be felt when I prayed that God would take care of our fathers and mothers, wives and sweethearts, and the little ones, and the real Amen which rolled back told one how deep the domestic life of old England is. After a short interval we had a fine concert, plenty of choruses for all to yell. One sergeant, who had had a shrapnel bullet taken out of his jaw two days before, sang some songs with great vigour, although we could only see an eye, a nose, and a bit of mouth with bags of bristles sticking out.

Since the last full stop I've been busy. I went through perils of slime and slush to a distant camp to see two men who are pretty bad. I wanted to have a service for the hospital, but as they are in a state of transition the C. O. said I could not have a marquee. I went into a tent to make inquiries, and was greeted by: "What time the service, Sir?" I explained it was impossible, and added: "You must put a bit on to your prayers to-night!" A chap instantly said: "You're here, let's have them now, Sir." So I stood in the doorway and said a few prayers. Afterwards I had to hurry back to the Convalescent Camp, when I had an evening service. The chaps were splendid, and I feel that God helped me to talk to them. Afterwards we finished off the hymn sheet, our organist, sitting on a packing case, thumped some resemblance to a tune out of the ruins of a piano.

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

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The Church Record.

FEBRUARY 12, 1915.

THE USE OF LENT.

Next Wednesday will be "the First Day of Lent, commonly called Ash Wednesday." It may be helpful to consider the Use and Meaning of the solemn season.

The word "Lent" signifies "Spring," referring merely to the time of year when this season occurs in the Northern Hemisphere. From the earliest Christian times a special period of self-denial was observed as a preparation for Easter. At first it consisted only of the few days between the Lord's death and resurrection, the period when the Bridegroom was taken away from His disciples. But, in course of time, the forty days between Ash Wednesday and Easter, exclusive of Sundays, came to be observed, in memory of our Lord's fasting in the wilderness. The object of the season is (as set forth in the Collect for the First Sunday) that we may use such abstinence that our flesh may be subdued to the Spirit, and that we may obey God in righteousness and true holiness.

On Ash Wednesday, in former times, those who, through grievous sin, had been excommunicated, and had repented, came to Church clothed in sackcloth, with naked feet, and down-cast eyes. Ashes were solemnly placed on their heads, and they were driven out of the Church door, in memory of our first parents' expulsion from Eden, to be received into full communion with the Church on the following Sunday.

These old customs have passed away. We speak of "Ash Wednesday," when there are no ashes, and our Church has laid down no specific rules as to the manner of our observance of the forty days of fasting. But though customs have changed, the weeks of Lent, rightly used, may be a great blessing to our souls, and a great help to our spiritual life.

The season is provided for us by our Church; how can we best use it? In a familiar hymn we sing "Nearer my God to Thee." Let us during the coming Lent, make a serious and practical effort to carry out in our lives what we sing to our lips, so that we may reach a higher level of Christian life, and come nearer to God.

Some things in our lives should be put away, and given up. It has always been the custom to abstain from many pleasures and social festivities during Lent. These things may be getting too great a hold upon us. No one can watch human life without seeing that some people are carried away by their desire for pleasures, give too much time and attention to them, and, to some extent thereby starve and neglect their spiritual life. Let us scan our pleasures and recreations, and if we find they are taking too much time, attention, or money, let us put them away altogether till after Easter. It will be an act of self-discipline, and will enable us to give more time for prayer, Bible-study, meditation, and self-examination. This is a busy age, and there is a real danger lest even godly people in the rush and whirl of life should leave little time for the care of their souls.

It may be asked, "Why should we do these things in Lent? Surely we ought to care for our spiritual life all the year round, and anything which hinders us is bad at any time." This is quite true, but we are only human, and need special seasons for special efforts. What may be done at any time is often not done at all. We hear continually of Missions, Conventions, and Retreats being held, the object of which is that for a week or ten days we may live in the atmosphere of heaven, so that when we go back to earth, we may take with us some of the heavenly radiance, and our whole life may be uplifted. So is it with a well-observed Lent. It should not mean merely the abstinence from certain kind of food, or luxuries, for forty days, followed by a period of self-indulgence; not the cutting off of amusements for a time, and then an extra whirl of gaiety. But it should rather be a special season, giving more leisure for thoughts of God, for the cultivation of habits of devotion and self-denial, with the view, that by the grace of God, the whole life may be raised to a higher level. Special Church seasons remind us of specific Christian truths; Advent, of the Lord's Coming, Christmas of the Incarnation, Easter, of the Resurrection, and so on, although we think of these great truths at all times. So we are invited to practise self-denial specially in Lent, that all through our lives "denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world."

Assuming then that we are prepared to give up some of our pleasures to make more time for the service of God, how can we employ that time and use our Lent well?

With regard to the public services of our Church, there is an obvious duty. Could not those who habitually attend Church only once each Sunday resolve to attend twice during Lent. Then there are the week-day services, in most parishes multiplied during the Sacred Season, and specially in Holy Week. Attendance at these will be a great help in spiritual life.

Turning to the sphere of private devotion, we have much scope for special effort. One aspect of the Lenten Season is that it should be a time of careful preparation for the Easter Communion. Some preparation should be made for each Communion, but here is a call to examine before God, earnestly and sincerely, our methods of life, to see whether they are in line with the will of God. "Let a man ex-

amine himself, and so let him eat of that bread and drink of that cup."

Then there are our habits of devotion. Each true Christian reads the Bible and prays to God every day. Could we not, during Lent, give a longer time each day to these religious exercises, perhaps rise earlier in the morning, deny ourselves a little rest and sleep. Could we not pray more, read the Bible longer or more carefully, revise our methods of Bible-study, and find more time for intercession, remembering our friends, our parish, our diocese, and the needs of the world before God. All this requires leisure, to be won by giving less time to rest, to amusement, and to social intercourse. Such an effort, for six weeks, will probably result in a permanently higher level of Christian attainments.

The duty of Fasting, in some form, should not be forgotten. In this we follow the example of our Lord Himself. Many Saints of God have found it beneficial to give up food for a time, as He did, to wait upon God, e.g., Moses, Elijah, John the Baptist, and St. Peter. We find from the Acts of the Apostles that the early Christians fasted, and many of Christ's servants in every age, including such men as John Wesley, and George Muller of Bristol, have found the practice most helpful to their spiritual life.

There is another kind of fasting, which is intensely practical, and good for all, viz., to have a Lenten Self-Denial Effort, to do without something (luxury, comfort, or amusement), which costs money; to keep a careful account of the amount thus saved, and to give it at Easter to some part of God's work, at home or abroad, in addition to our ordinary contributions.

In such ways we may make the coming Lent a time of spiritual profit, denying ourselves comforts and amusements, that there may be more prayer and Bible-reading, more services and religious meetings, more self-denial for the advancement of the Kingdom of God.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

St. John's, Parramatta.

During the current year the "Centenary of the Towers" of St. John's Church, Parramatta, will be observed. It had been intended to mark the commemoration by some improvement in the fabric of the Church, but, in view of the war and other difficulties, it has been decided to let the celebrations take a more moderate form. Special services will be held on Sunday, March 28, when a mural tablet, suitably inscribed, will be unveiled by the Archbishop. A public meeting will be held during the previous week, when a sketch of the history of the Towers will be given.

Australian Board of Missions.

The receipts for the A.B.M. for the nine months ending December 31 show a decline of £300, as compared with the corresponding period of the previous year. Prayer and effort is asked, so that there may be no need for retrenchment in the work.

The Executive Council have, in view of the important addition to be made of the A.B.M. in Torres Straits, decided to hand over Grooto Island as a sphere for the C.M.A., Victoria, to develop their Aboriginal Mission work at the Roper. The Council wishes every success in this new venture. The handing over of the Grooto Island enterprise does not mean the giving up of the idea of opening up new work in the Northern Territory. As soon as funds permit,

the Council intends sending an expedition to select a site, probably to the North of Grooto Island.

The General Secretary of the A.B.M. has been requested by the Executive Council to visit the islands of Torres Straits, and to report on the work and its needs. He will probably leave in March, and visit Yarrabah en route.

Rev. H. and Mrs. Newton and Miss Nowland hoped to leave New Guinea soon after the new year. They will probably spend the first part of their furlough in Brisbane.

Anniversary of the King's School.

On Saturday next, February 13, the 84th Anniversary of the King's School will be commemorated. The Holy Communion will be celebrated in the School Chapel at 7.45 a.m., and a service for Old Boys and parents will be held at 5.45 p.m., at which Principal Davies, of Moore College, will be the preacher. In the afternoon there will be an Old Boys' cricket match.

St. Paul's Church, Chatswood.

The induction of the Rev. G. H. Cranswick by the Archbishop of Sydney took place in St. Paul's Church on Saturday, February 6, in the presence of a large congregation. His Grace gave a very helpful and instructive address, clearly pointing out the duties and responsibilities of a Rector towards his parish, and also many ways in which the parishioners in their turn could assist their Rector.

At the close of the service a meeting of welcome was held in the Parish Hall, and addresses were given by the Archbishop, Rev. H. G. J. Howe and Canon Cranswick, the latter giving some very interesting information regarding the connection of the late Rector, Rev. H. G. J. Howe, with him in his work at Castle Hill. Speeches of welcome were also made by the Rev. C. B. Elwin, Rev. S. Benbrick (on behalf of other Denominations), E. W. Molesworth (on behalf of the Board of Parochial Nominators), H. L. Tress (for the Wardens and Officers). The new Rector, who was very warmly received, then gave an address, in which he outlined the various phases of the work which he considered as being of great importance, and expressed his grateful thanks for the hearty welcome extended to himself and Mrs. Cranswick.

NEWCASTLE.

The Bishop of Carpentaria.

The Bishop of Carpentaria will visit Newcastle shortly in order to arouse interest in and supply information concerning the new work of the A.B.M. in the Torres Straits Islands. The Bishop will speak at a meeting in the Cathedral Hall on February 15 at 8 p.m., and it is hoped that there will be a large and enthusiastic gathering.

Lenten Pastoral.

The Bishop of Newcastle, in his Lenten Pastoral, says:

I should say that the grave need of the Church to-day is a renewed vision of God in Christ. And, if so, we shall try this Lent both as individuals and as a Church, to put away what hinders the vision of God.

First—Sin! Fashionable philosophers sneered sin out of existence, out they have not got rid of it. Back it comes, as ugly, malevolent, murderous as ever. We must be impolite enough to ask ourselves in deadly earnest—What are our sins?

Then—Indifference! This is really sin, though we do not think so. What is a soldier called who is indifferent to his General's orders, to the success or failure of the cause he is supposed to be fighting for? We have very few such soldiers in the Empire's army and navy; would we could say the same of the Church of the Lord Christ. Indifference is treachery! Enthusiasm alone is safety.

Halting between two opinions—What really matters? If we have no clarity, which is purity, in the principles by which we govern our actions, how can we expect to see God? Choose, and abide by your choice.

Lack of Prayer—We are called to pray, and if we are honest with ourselves, we shall have to say that we hardly know how. If we do not pray with energy when things go well, how do we expect to be instantly proficient in what is one of the highest exercises of body, mind and spirit when urgent need springs upon us. Let us learn to make the urgency of our need the measure of our constant prayer and intercession and thanksgiving.

Neglect of Communion—If Jesus Christ is

God, if He can forgive sin, if He has conquered death, and opened the Kingdom of Heaven to all believers, He must be worth obeying, without argument, without excuse, with simple loyal affection.

Let us this Lent ask that we may have grace to enter in very truth into the Presence Chamber of the All Holy God, and may we do what in us lies to clear our vision, that we may see Him in His Beauty, and then, whatever comes, we shall hope for, wait for, work for, confidently look for the coming of the Kingdom of the Lord Christ! Which shall bring in the only peace which is lasting and safe.

COULBURN.

From a Correspondent.

Cathedral Parish.

The Bishop of Carpentaria visited Goulburn on Friday last, and delivered an interesting lecture on the new mission to the Torres Strait Islands in St. Saviour's Hall. The oppressive heat militated against the attendance, which, however, was fairly satisfactory under the circumstances.

Barmedman.

The Sunday School scholars and teachers, together with several of the parents, met in the Rectory grounds on Wednesday, January 27, to say farewell to Dr. Wood, who has taken much interest in the Sunday School and the parish work generally. The Rector presented the Doctor with a handsome Oxford Bible, which had been subscribed for by the parents of the scholars. A very pleasant time was spent, various games being played by the scholars, for whom refreshments had been liberally provided.

The Gloria gas light has been fixed in the Church at Barmedman. The Rector (Rev. W. Parkes) will take duty at Manly during the months of February and March. Rev. F. Berry is to act as locum tenens at Barmedman. During the past four months considerable help has been given to the Red Cross Society and the Belgian poor. Parcels for each purpose have been sent monthly from the Rectory.

Cootamundra.

The Rector (Rev. H. E. Lewin) is working single-handed in this large parish at present. It is hoped that an assistant curate will be forthcoming very soon. Harvest Thanksgiving Services will be held at the Parish Church, and at Stockingbongal on February 7, at Cullinga and Wallendbeen on the 14th, and at Budauman on the 16th.

Tarcutta.

New Churches are projected for four centres in this parish, two of which—Oberne and Carabost—it is hoped to put under weigh immediately. The designs are those of Mr. George Sheppard, of Wagga, and would make a good basis for a standard design for small country Churches. The interior of each is to be of fibrous cement, and the windows, instead of the usual "Mock-Gothic," are suited to the climate.

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BATHURST.

The Bishop on Christian Character.

The Bishop, in an address delivered at Bathurst last week, spoke of the lack of Christian character among Australian public men.

"It appears to me," he said, "that in our life of Australia we seldom see men of strong Christian individuality taking part in the great duties of public affairs. It is not so in the Old Country. We find there always that the men who have been supremely

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trusted in national affairs have been men of strong and vigorous life and Christian character. Mr. Gladstone was one such man, Sir George Wyndham another. There are also Mr. Lloyd George, the Premier, and Mr. Winston Churchill. Why is it that seldom in Australia have we been able to secure in our public life men of that calibre and character? The people, I think, are a little apprehensive of men in public life of strong religious mind, lest the State largely led by men of religious thought might express itself in a morbid and fanatical form. That, perhaps, is the reason why the State does not call into its highest life the finest and loftiest characters of our Australian citizenship. I may be wrong. It may be that men of sensitive honor, lofty belief, and unflinching principle withhold themselves from the service of this country, because they fear lest their own ideals should be inevitably tarnished in a sordid arena. Yet it is a sad thing for the State and public life if these reasons are going to be permanently operative in Australia.

VICTORIA.

MELBOURNE.

From Our Own Correspondent.

St. Catherine's, Caulfield.

The Church of St. Catherine, Caulfield, has been removed from its old site to a new position at the intersection of Kooyong Road and Clarence Street. The Church was removed in three sections, and looks little the worse for its journey. There have been good congregations at the opening services on the new site. Revs. Dewhurst and J. V. Patten have been the special preachers, and the Archbishop will preach there next Sunday.

Sowers' Band Picnic at Brighton.

There was a fine attendance on Saturday last, the weather being most favourable to a seaside gathering. Rev. H. E. Warren gave the children a fine address on the Roper River and the aboriginal children there. Miss Armfield and Miss Bendelack, attired in Chinese costume, gave interesting addresses on Chinese life. Special interest was given to the proceedings by a sand map, giving the walls and streets of a Chinese city, including shops, temple and mission compound. A Chinese chair was carried by two boys, and in it a young Australian in foreign attire. The chair and bearers were from St. Saviour's, Collingwood. Rev. C. W. T. Rogers acted as President. Most of the Sowers' Band brought tea and stayed to enjoy a romp on the sand.

The Bible Society.

The half-yearly meeting was held last Tuesday, the Bishop of Bendigo presiding. The annual report has been sent out. It is, as usual, edited in exquisite literary style, and under the title of "In the Vulgar Tongue" gives an interesting illustrated survey of the world-wide operations of the B. and F. Bible Society for 1914. This Society deserves well of all schools of Churchmen, for it helps all our missions, but appeals most of all to those who base their faith only on the written Word of God.

The Archbishop in Council.

In our last issue we inadvertently attributed to the "Argus" some interesting comments on the new edition of the "Acts of the Melbourne Synod," which appeared in the "Age." We regret the error.

A correspondence is now proceeding in the "Age" on the vexed question of the powers of the Archbishop in Council. A writer, signing himself "Anglican," wants to know what facts were submitted to Mr. E. F. Mitchell, K.C., the Chancellor of the Diocese, when he was asked to give an opinion on the subject, and suggests that he did not appear to have all the facts before him.

He says that "we are faced with a strange situation, if those who provide all the funds by which the work of the Diocese is carried on are legally debarred from making, ex-

cept with the previous permission of the Archbishop, any proposal whatever as to the allocation of diocesan moneys. Is it conceivable that such a state of things, however closely in agreement with English traditions, will be allowed to endure in a democratic community like ours?"

He adds: "The whole question of the rights and powers of the diocesan council seems to be fast ripening for reconsideration by the Church. It ought to be taken up in the next synod. Meanwhile 'The Age' is to be thanked for directing attention to the significance of Bishop Perry's minute."

St. James', East St. Kilda.

The new parish of St. James, East St. Kilda, is making good progress. The Vicar (Rev. Garnett Shaw) has received an additional £50 towards the Building Fund of the new Church. In the meantime the accommodation at St. John's College Chapel, where the services are held, is fully taxed. A virorous committee is working for an international fete to be held in "Caumloiden" (St. John's College) grounds on Saturday, February 13. Sir Arthur Stanley, the Governor, has granted his patronage to the fete, which promises to be an important event.

The Totalisator.

Christian people of many denominations in Victoria are stirring up a vigorous agitation against the proposal to legalise the totalisator, and many letters upon the subject are appearing in the daily press. Rev. F. H. B. Woodfull at Wesley Church said that "the whole Church is practically arrayed against this continuance of gambling, and the legalisation of that which would countenance gambling and make it respectable." The committee of the Melbourne Hospital has announced its intention of refusing to have anything to do with the totalisator as an assistant to charity.

Church Missionary Association.

The Bishop of Carpentaria interviewed the C.M.A. Executive on Thursday, February 4. He gave the Association the benefit of his advice in connection with the work among aborigines. He strongly recommended the establishment of a mission on Groote Island off the mouth of the Roper River, where there are several hundred aborigines.

Rev. J. W. Ferrier, who is going out as a missionary of the N.S.W. Church Missionary Association, will, on his way to Ceylon, deliver a lecture in St. Paul's Chapter House, Melbourne, on Monday, February 15, at 8 p.m. The subject will be, "Why I am Returning to Ceylon." Mr. Ferrier spent some years in Ceylon as an accountant for C.M.S., at the same time doing what he could to advance the Kingdom of God.

"Kyneton," 1915.

A Summer School will again be held at Kyneton, from February 20th to 27th, and those interested may apply to Mr. James Oldmeadow, of Lower-road, Ivanhoe, Melbourne, for the printed programme.

It is the third annual interdenominational school, and those who have enrolled on the previous occasions have been delighted and greatly helped by the experiences of five eventful days. The total cost, including board, and enrolment fee, is about 30/-.

Kyneton is a most suitable place for a few days' holiday, and while Study Circles and addresses on great and varying themes will occupy the mornings and nights, the afternoons will be kept free for out-door recreation and picnicking. The leaders chosen for the School and Conference are the Rev. G. J. Williams, of the London Missionary Society, and the Rev. Frank H. L. Paton, M.A., the foreign work expert of the Presbyterian Church of Australia.

Text books to be read and studied are "Thy Kingdom Come," by Rev. John McKenzie, M.A., of Christchurch, New Zealand, and "The Kingdom in the Pacific," by the Rev. Frank H. L. Paton. They should be at once secured, and read before proceeding to Kyneton.

BALLARAT.

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lowing comments on the head-dress worn by bridesmaids at weddings:—

The head-dress worn by bridesmaids at the marriage service in Church has, after various diminishing stages, about reached vanishing point. The hat gave place to the cap; the cap, in turn, to a kind of ribbon soufflé; this millinery confection to a broad band; the broad band to a narrow one; and at last, by these speedy and easy stages, the woman has arrived with head dishonoured in the House of God. Recently in a small wedding group, where all except the bride and her maid were maids, the Vicar made effort, in the vestry, prior to the service, to supply, with a handkerchief, the lack of any head covering. The attempt was a conspicuous failure, and violation of the rule of the Church was suffered on that occasion. On others a whole bevy of smiling maids has filled up to the chancel steps having not even the pretence of head covering. The celebrant could hardly take action at such a moment. We can recall only one more disconcerting incident, when a very young and nervous man, who was about to give away the bride, solemnly followed the verger right up the aisle with his hat on! The celebrant at the wedding gazed devoutly into space, though the hurried action of the horrified verger almost overcame him. This matter of uncovered head is becoming serious. The rule of the Church is definite, and should be enforced. Perhaps the Bishop will once again come to the aid of his clergy with a direction that when wedding arrangements are being made, attention shall be called to the matter. Possibly clergy may give information to show whether the latest fashion is local, or existent throughout the Diocese. If women may be present with head uncovered at any Church Service, why not at all? And if not at all, why at any?

QUEENSLAND.

BRISBANE.

From Our Own Correspondent.

Lenten Services.

The Archbishop will preach in the Cathedral on Sunday evenings in Lent, and give addresses on four Thursdays at 5 p.m., and take the Three Hours' Service on Good Friday. The preachers on the Sunday mornings will be the Sub-Dean and the Archdeacon of Brisbane. Rev. E. M. Baker (Warden of St. John's College) will preach on the Wednesday evenings, and the Sub-Dean will conduct services for children on Wednesday mornings at 9.30. The Archbishop is leaving by the northern mail to minister Confirmation at Biggenden; he will afterwards attend the conference of clergy for the Archdeaconry of the Wide Bay and Burnett. The conference will meet in Pialba under the chairmanship of Archdeacon Rivers. Upon his return the Archbishop will preside at the Sunday School Demonstration, and later on at the welcome meeting of the C.E.M.S. to their President, Canon Hay.

Allora.

Speaking at a recent meeting of St. David's parishioners, Allora, the Rector (Rev. S. Baggaley) explained that he had received an offer of the living of Beaudesert, but the St. David's Parochial Council had, however, urged him to remain in Allora, and

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he had refused the preferment. The Rector's decision has given much satisfaction.

St. Philip's, Tiaro.

The Ladies' Guild has raised £120 during the past nine months, since the starting of the Guild. Acetylene gas has been installed in the Church and Vicarage. The Vicarage is to be painted outside. New matting is being procured for the Church, and the communion vessels are being repaired. Donations of £5 each were given to the following:—Christ Church, Munna Creek; Bauple Church Furnishing Fund; and the Australian Board of Missions. A credit balance was shown of £6 2s. 9d. The resignation of the Secretary, Mrs. L. J. Hobbs (wife of the Rector, Rev. L. J. Hobbs), was received with many expressions of regret and warm appreciation of her devoted and successful leadership.

ROCKHAMPTON.

The Bishop's Letter.

The Bishop, writing from London to the "Church Gazette," says:—

I have just returned from spending a couple of hours in St. Paul's on this Day and Nightwatch of Intercession.

It certainly gave me a surprise when I went in. The great spaces under the dome, and of the transepts and all the length of the nave were crowded from end to end with kneeling persons, and in the open space against the west doors, where chairs ceased to be, persons were kneeling, all pressed tightly together. At the movement which took place as the clock struck a new hour I was able to get under the dome. The day and night is being kept in London as a preparation for the national day of intercession on January 3rd. All was well arranged. Each hour was divided into quarters, and at the beginning of every hour there was a hymn, followed by the litany, and the other three-quarters were left for silent intercession, the subject being just announced at the beginning, and summed up with the Lord's prayer each fifteenth minute.

SOUTH AUSTRALIA.

ADELAIDE.

From Our Own Correspondent.

Diocese of Willochra.

The Bishop of Adelaide has issued a copy of the following circular, with prayer attached, to each of the clergy of the Diocese: "The Bishop of Carpentaria (the Right Rev. Gilbert White, D.D.) has signified his acceptance of the Bishopric of Willochra, and his enthronement will probably take place in July. I enclose a copy of the prayer which I have authorised for use in Church until the enthronement of the Bishop-Elect: 'Almighty God, Giver of all good things, who by Thy Holy Spirit hast appointed divers orders of ministers in Thy Church, mercifully behold Thy servant who has been chosen to be the first Bishop of Willochra, and so replenish him with the truth of Thy doctrine, and adorn him with innocence of life, that both by word and good example he may faithfully serve Thee in this office, to the glory of Thy name and the edification of Thy Church; through Jesus Christ our Lord. Amen.'

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TASMANIA.

Diocesan Synod.

The Bishop has appointed the week beginning on the second Sunday after Easter, April 18, as Synod Week.

St. David's Cathedral.

On Sunday, January 24, special services were held at the Cathedral in connection with the Dedication Festival. The Dean preached at the morning service, and the Rev. W. F. Wentworth-Shields, Rector of St. James', Sydney, addressed the children in the afternoon, and preached in the evening. The music was accompanied by a brass band, in addition to the organ. There were large congregations present throughout the day.

NEW ZEALAND.

AUCKLAND.

Church Missionary Association.

The accounts for 1914 are not yet finally made up, but the deficit on the year will amount to several hundred pounds.

C.M.S. have located the Rev. R. and Mrs. de Lambert, to Santalia, India. If the necessary funds are forthcoming they will sail for their destination during the latter part of the year.

Rev. L. S. Kempthorne, in his last letter, told of his safe arrival at Sierra Leone. He was proceeding from there to Lagos, in Nigeria.

NELSON.

The Bishop's Letter.

The following letter from Bishop Sadlier, dated London, 4th December, 1914, is published in the "Diocesan Magazine":—

Since writing my last letter our journeys have been many and varied. We reached Suez on the 24th October, and Port Said on the following day. As it was Sunday we had our usual early Communion and mid-day service on board, and the afternoon was spent in visiting the English, Greek and Roman Churches. Port Said was full of British and French sailors, the latter everywhere carrying the Union Jack. The city was in a ferment of excitement, because of the mobilisation of Turkish troops at Gaza. There is much more that I could tell you, but I am afraid the censor would deem it unwise. I may, however, say this; that any attack upon the Canal is doomed to failure. I saw and heard enough to show me this. We "sailed under Crete" and Canda, and were glad to read again the story of St. Paul's rough voyage. For us there was a calm sea and a blue sky. Naples was reached on the 20th, and we spent a pleasant day perambulating its streets and those of Pompeii. There can be no doubt where the popular sympathies of Italy are in the war. Everywhere the British are given a welcome. On 2nd November we arrived at Gibraltar, which was under martial law. A visit to the town was a new experience for most of us; Archdeacon and Mrs. York and Mrs. Sadlier and I visited the Cathedral, and were deeply interested in its historic memorials. We arrived at Plymouth on Friday, 6th November, but were not admitted to the Hoe. Many passengers landed there, but we decided to go on to London by boat. At Sheerness early on Saturday morning we were stopped by a fog. Alas, for our good intention! We were so near Tilbury and yet so far! It was Sunday evening when we ended our journey in London. I began work immediately, and have preached or lectured at Wallington, at the Queen's Hall, Langham Place, at Red Hill, Birmingham Cathedral, and at the Parish Church at Woking and at Finchley. To-day, 4th December, Mrs. Sadlier and I go to Canter-

bury at the invitation of the Archbishop, and on Saturday I go to Gloucester to stay at the Bishop's Palace for a few days. Canon Hobhouse, the son of the first Bishop of Nelson, has extended to me a cordial welcome.

It is too early yet to speak of the success or otherwise of my mission; but up to the present God has prospered me, and I have received some important offers of service. We hope, if God permit, to leave London by the Osterley on the 9th April—the first boat available.

UNIVERSAL DAY OF PRAYER FOR STUDENTS.

The officers of the World's Student Christian Federation call upon Christians of every name and of every nation, particularly upon those who are members of universities, colleges, and higher schools, to observe Sunday, February 28, as a Universal Day of Prayer for Students.

THE ANGEL OF PATIENCE.

To weary hearts, to mourning homes God's meekest Angel gently comes; No power has he to banish pain, Or give us back our lost again; And yet in tenderest love our dear And heavenly Father sends him here.

There's quiet in this Angel's glance, There's rest in his still countenance; He mocks no grief with idle cheer, Nor wounds with words the mourner's ear, But ill and woes he may not cure, He kindly aids us to endure.

Angel of Patience! set to calm Our fevered brows with cooling balm, To lay the storms of hope and fear, And reconcile life's smile and tear, The throbs of wounded pride to still, And make our own our Father's will.

Oh! thou who mournest on thy way, With longings for the close of day, He walks with thee, this Angel kind, And gently whispers, "Be resigned"; Bear up, bear on, the end shall tell, The dear Lord ordereth all things well. —Whittier.

THE ROAD TO HEAVEN.

We turn our sad reluctant gaze Upon the path of duty; Its barren uninviting ways Are void of bloom and beauty. Yet in that road, though dark and cold It seems as we begin it, As we press on—lo! we behold There's heaven in it. E. W. Wilcox.

Prayer for those Engaged in the War.

Oh, Heavenly Father, Who art a Strong Tower of defence to those who put their trust in Thee, we commit into Thy faithful keeping all our brethren who encounter danger at their country's call. Watch over them and protect them. Cover their head in the day of battle. Shield them from peril by day and by night, on sea or on land. Grant unto us for whose sake they enter into danger that we may support them by prayers and intercessions. Show unto us each what sacrifice Thou dost ask of ourselves. In Thy own good time grant unto us all the blessings of peace. For Jesus Christ's sake. Amen.

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THE SECOND ADVENT.

Is it Armageddon?

The present war, the most terrible which the world has ever known, and in comparison with which all ancient wars, such as those which we read of in Jewish history, the wars of the Persians, Greeks, and Romans, or the more recent European and Napoleonic campaigns sink into insignificance. People are asking whether this conflict of the nations is not the predicted Battle of Armageddon, and it is not to be wondered at that such questions should be in the minds of men. Where is the promise of His coming? Will the undoubted prophecy of the Lord's Second Advent soon be fulfilled? To many the only hope for the peace of the world, and the Millennium, which is surely foretold, will be in the personal coming of Christ and His reign upon earth. The whole subject awakens many thoughts, and the opinions of some of the greatest theologians

The Man of Sin.

It would appear that the early Christians of Thessalonica expected the immediate return of Christ, but were warned by St. Paul that they should not be so shaken in mind or troubled, for there would be certain signs preceding the Advent, and the man of sin would be revealed, the son of perdition, before that day should come. There are some now who do not hesitate to identify the German Emperor, the Kaiser, with this "man of sin." There is great difficulty in explaining and reconciling the various passages which bear upon this important subject, and the object of this paper is not to pronounce any absolute opinion or undoubted dogma upon the questions involved, but rather to remind readers of the various views held from time to time by thinkers upon the subject generally.

The Teaching of Our Lord.

For instance, the question has of late years been greatly argued as to what was the teaching of our Lord as to His own return to earth, and the establishment of His Kingdom. Did He expect this to take place immediately, or was it a distant anticipation? Did our Lord expect the end of the world to occur immediately, as some would understand His words, or did He look forward to a far-distant future? He appears to predict an immediate Parousia in St. Matthew x., 23, "Verily I say unto you, ye shall not have gone through the cities of Israel till the Son of Man be come." It is impossible to enter on this special discussion, but the event seems to prove that our Lord did not mean that the end was literally to be immediate. His spiritual Kingdom was at once established by His first Advent, and has been present ever since. The parables look forward to a gradual spread and establishment of that Kingdom. Sayings of our Lord must not always be taken literally and materially. The day and hour of our Lord's coming might not be known for certain, yet His coming was imminent. "Verily I say unto you there be some standing here which shall not taste of death till they see the Son of Man coming in His Kingdom." "This generation shall not pass away till all these things be fulfilled." "Behold He cometh with clouds"—"the time is at hand."

Was the promise to the men of Galilee to be literally fulfilled that the Lord would come again as they had seen Him go into heaven? By many able writers it has been held that the book of Revelation was written before the destruction of Jerusalem, and in a comparatively recent work by Stuart Russell ("The Parousia") it is strongly held that our Lord did thus come as prophesied at the destruction of Jerusalem, when the rapture of the saints took place. This latter fact accounts for the great break which takes place in the history of the Church for the greater part of a century, as there were no Christians to record it. Dean Farrar speaks with great respect of Russell's book, and of many others which hold the Praterist opinion, i.e., that the Second Advent is past.

Three Great Views.

There have been in the history of the Church three great views with reference to the Kingdom of God. First, that Kingdom is Heaven, with all its perfect glory; second, the belief in a Second Advent, and associated with it the Thousand Years or Millennial Reign of Christ upon earth, although many believe in a Second Advent without the Millennium; and thirdly, the Kingdom is the present reign of Christ, extending from the first to the second coming, when Christ shall come at the "end of the world" to judge the quick and dead, which will be the final close of the Christian Dispensation. St. Paul appears to have believed in the Second Coming, but not in a Millennium, otherwise he must have mentioned it. The belief in the Millennium is, of course, based upon the passage in Revelation xx., 2. The personal reign of Christ upon earth has been associated with an altogether new phase of God's dealing with mankind. The saints being caught up to meet the Lord in the air, the world will, it would appear, be left without any by whom

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the conversion of the unbelieving Jews and heathen could be made. What will become of these over whom the glorified Church reign with Christ?

The Jews.

By many it is thought that during the thousand years the Jews will return to Jerusalem; the sacrifices and the priesthood will again be restored in the Temple of Jerusalem, and Zion will be the praise of the earth. By others the return of the Jews as a converted nation will take place before the Second Coming, but it is scarcely likely that there should be a return to Judaism, seeing that Christ fulfilled all the types and shadows, and when on the cross said, "It is finished." By a learned Jew, Dr. Ruppin, in his book on the Modern Jews (himself an ardent lover of his own nation), it is said that the return of the Jews to Jerusalem is not likely to be universal or permanent, as he predicts the almost total absorption of the Jews into other nations during the next century. Chiliasm—or the thousand years—although a very attractive doctrine, has never, it has been said, been accepted by the Church, although it will always have many ardent advocates. Professor Charles does not uphold it in its literal sense, and as such declines to accept it as a part of Christian doctrine. By many the Second Coming is received as the Creeds, Te Deum, etc., declare it, viz., "to be our Judge," "to judge the quick and the dead," and, in the Baptism Service, "at the end of the world." When Christ shall come the Kingdom of the redeemed will be complete, and there will be, it is held, no need of any further redemption. There will be, it is thought, a glorious time of Christ's reign upon earth, but there will be tares with the wheat even to the end.

Our Attitude.

We must ever pray and work for the coming of this Kingdom. In view of the many difficult questions, which are admitted by the learned, it is unsafe, as well as unwise, to make any positive assertions and teachings as to the manner of the Second Advent. Many are saying that the present war is a sign without question of the near approach of the Millennial Advent of Christ. Nothing could be more unsafe than this. Many think that the end of the world is drawing near. This may be a private opinion, but it is unwise to be positive, or to enforce such teaching. The whole subject is too difficult to be certain as to details. Christ will come again, but, when, we know not!

The Missionary Enterprise.

Missionaries in German East Africa.

The secretary of the Church Missionary Society's Mission in British East Africa reported on Oct. 22 that he had not been able to get into communication with the Society's German East Africa missionaries; but a letter has been received from the Rev. G. W. Wright, dated Mombasa, Oct. 20, in which he reports that in the hospital at Mombasa there is a wounded native prisoner who had fought on the German side. This native soldier, a Nyassa Christian, says that missionaries are at five different centres: (1) near Tabora, (2) Kilimatinde, (3) Mpuapa, (4) Kilosa, and (5) at Arusha, in the Kilimanjaro district. He says the missionaries are holding services at Tabora and Arusha. He could not give definite information as to who the missionaries were at the different places, and he seemed to know nothing of the names of the different societies. Mr. Wright adds that the one thing which stands out is that the missionaries are being well treated. This accords with indirect information which the Society has had from two or three sources.

Canons at Jerusalem.

It is reported from Cairo that Turkish officers in Jerusalem, having learned from a frightened lad who knew only a smattering of English that two "Canons" were attached to St. George's Cathedral Church, and refusing to accept the assurances that those Canons had nothing to do with artillery, tore up the floor of the edifice and destroyed part of the Communion Table.

India Half Converted.

The Rev. F. Bower, of Trichur, in Cochin, who has had an experience of nearly half a century in India, writes in the "Church Missionary Gleaner" for January: "A learned and influential Brahman at Benares, when speaking of our religion a short time ago, made the following remarks to the Rev. I. J. Johnson: 'India is half converted to Christianity, whether you believe it or not, and what remains for you now is to do the other half.' Yes; and I am inclined to agree with that Brahman, but the Church at home should enable us to carry on the work more vigorously than ever till this vast empire has been won for the Lord Jesus Christ."

Effect of the War in Japan.

The fear has been frequently expressed that this terrible war in Europe, with all its inhuman accompaniments, will be a great stumbling-block in the way of Christian Missions in Japan; that the sight of so-called Christian nations and Christian people fighting together will discredit the message of peace and goodwill which is the essence of the Gospel. But the Rev. W. F. Buncombe writes from Tokyo: "Here in Japan there does not seem to be any ground for such fear, either among the Christians or the non-Christians. Evangelistic work goes on unhindered, and if anything there seems a rather deepened seriousness and greater spirit of inquiry than before the summer, and deeper earnestness among the Christian worker and the Christians themselves in seeking to win souls for Christ. Many of them have been taking the terrible events now happening as sure signs of the near approach of the Second

Coming of the Lord, and this has been a new inspiration to themselves and of course has affected their preaching."

Missionaries in Palestine.

Before the outbreak of war between Turkey and Great Britain most of the C.M.S. missionaries in Palestine had left the country. They remained the Rev. H. Sykes (secretary of the Mission), the Rev. Dr. and Mrs. Sterling (Gaza), the Rev. and Mrs. S. C. Webb (Jerusalem), and Miss E. A. Lawford (Nazareth). The British Consul at Jerusalem arrived at Cairo on Nov. 2, and reported that the first five of the above-named were being detained at Jerusalem as hostages, he believed against the bombardment of an open port. The latest letter from Miss Lawford was dated Nazareth, October 28. That village had been converted into a garrison town with over 3000 soldiers in the barracks. Dr. Sterling was imprisoned at Gaza for some days, which he says gave him a quiet rest and time for reading. Mrs. Sterling took him his food daily. The country had been very unsettled since the beginning of August. Food was exceedingly scarce in Jerusalem, and all gold was locked up in the Ottoman Bank, and outside the city were three large camps where thousands of men were drilled hard by German non-commissioned officers. Christians liable for military service had to forfeit £30 if they did not go up.

CAUSE OF THE GOLDENESS.

A clergyman tells an amusing story of a worthy Vicar in a rural parish in England who had waxed eloquent in the interest of Foreign Missions one Sunday, and was surprised on entering the village shop during the week to be greeted with marked coldness by the old dame who kept it. On asking the cause the good woman produced half-a-crown from the drawer, and, throwing it down before him, said: "I marked that coin and put it in the plate last Sunday, and here it is back in my shop. I knowed well them poor Africans never got the money!"

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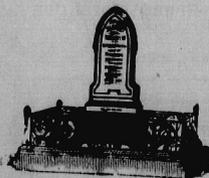
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Many enquiries have been made at our office as to whether we could not make the reduced rate available for a further period. We have therefore decided to renew the special offer until February 28.

Please send Postal Note for 10/ (for renewal, and for new subscriber), with names and addresses to The Manager, "Church Record," 64 Pitt Street, Sydney. The reduced rate will, of course, apply also to cases where the names of more than one new subscriber are sent. Those who renew will be credited for twelve months from whatever date their former subscription terminates.

Current Topics.

The Gospel for the First Sunday in Lent (St. Matt. iv. 1-11), containing the account of our Lord's

First Sunday in Lent, February 21. fasting in the wilderness, reminds us that it is His example we are to seek to follow in our observance of the forty days of Lent. But, in addition to this, we are told of His great temptation, and victory over the evil one, reminding us that "we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

The first Adam had to face a great temptation and fell, bringing an entail of sin and suffering upon all his posterity. And when the Second Adam came to redeem the race, He also at the outset of his ministry had to meet the tempter, but unlike the first Adam, He gained the victory.

O loving wisdom of our God!
Which did in Adam fall,
A second Adam to the fight
And to the rescue came.

O wisest love! that flesh and blood,
Which did in Adam fall,
Should strive afresh against the foe,
Should strive and should prevail.

When we study the details of our Lord's threefold temptation we find

that, as in all other cases, the devil approached Him from the side where he thought there was most chance of success. All the temptations affected the Lord's redemptive work. To the Son of Man, hungry after a forty day's fast, came the subtle suggestion that He should use His miraculous power, turn stones into bread, and so preserve His life to carry out His work for the world. On the pinnacle of the Temple, with the thousands of worshippers in the courts below, there came the temptation to cast Himself down, so that, being protected by angels, and suffering no hurt, the people might at once acclaim Him as the promised Messiah. Again on the mountain top came the vision of all the kingdoms of the world which He had come to save, and he was told that by one act of homage to the devil they might all be His to save without the Cross.

In each temptation the Lord withstood and overcame His adversary by the use of one weapon—"the Sword of the Spirit which is the Word of God." "It is written." "It is written." "It is written." The Scriptural quotations were taken from the passages which every Jewish boy learnt by heart, and which were worn in the phylacteries. They were all from the Book Deuteronomy, which perhaps more than any other Book of the Bible is discredited by critics. Yet He, the Son of God, quoted from it with all solemnity as the Word of God, and as a result the devil vanquished by the Sword of the Spirit departed from Him.

We have to face our temptations; they will come to us in subtle forms, and evil may appear to us in the guise of goodness. Let our stay be upon the Word of God, let us see that "the Sword of the Spirit" is in our hands, always ready for use; let us trust in the power of the victorious Lord, and then we shall learn by experience that "in that He Himself hath suffered, being tempted, He is able to succour them that are tempted."

Some weeks ago we drew attention to a movement which had been started in England by Canon Bickersteth, Vicar of Leeds, to perpetuate the memory of Lord Roberts by an organised effort to establish or revive the habit of Family Prayer in every Christian home. We are glad to note that in Australia some of the clergy have taken the matter up, and are seeking to awaken the consciences of their people upon this question.

It may be an encouragement to many to hear how the enterprise is proceeding in the Home Land. The

Bishop of Ripon is dealing with the matter, and in a letter to the Incumbents of his Diocese, says:—

"The effort to maintain and revive the habit of family worship has my cordial and unreserved support. There can be no greater menace to the strength and permanence of national character than the decay of family influence, nor can we shut our eyes to the fact that modern changes in social life are such as demand every possible safeguard in this respect. Lord Roberts has told us of the paramount value of the practice of family prayer in this respect. By precept and example he has raised a standard for England to follow. His very name carries an inspiration which all must feel. God grant that this his latest plea may not have been made in vain!"

The Bishop adds that the Diocesan Conference has urged this appeal by a unanimous vote; that the Archbishop of York telegraphed his cordial support; and that the Conference appointed a Committee to take immediate steps to secure the fulfilment of the great soldier's parting counsel. The clergy are asked to urge upon their people the controlling and uniting value of family worship.

With regard to the vexed question of the best time for holding Family Prayer to suit the convenience of all in the home, a medical practitioner writes to the London "Record" as follows:—

Sir,—May I add my testimony to the excellent habit of having evening family prayers immediately after dinner or supper, as suggested by Mr. J. T. Budd in this week's "Record"? It has been our custom for many years to do this, and we have never felt it to be other than an excellent one. We adopted it some years ago after a short visit to a country house where evening prayers were at 10 p.m. We were often tired after being out all day; the mistress of the house generally yawned at intervals during the time, and there was an air of weariness about the whole thing. If strangers come into our evening meal we just tell them that it is our custom to have prayers directly it is over, and take it for granted that they will join us.

Two advantages are attached to this habit: (1) When our sons were preparing for their professional examinations they found that a break at 10 p.m. seriously interfered with their studies; the change of hour met this difficulty and all were satisfied.

(2) A casual visitor dining with us who is not accustomed to have family prayers may be led to ask himself why he should not have them in his home, and beyond this may receive some personal help.

A very real need is a book suitable for family worship, many heads of households not having the gift of praying without some guidance. There are many in print, but I think there is room for yet another, simple, pointed, varied, not wordy, and with suggested portions of Scripture for reading aloud. Some of your readers may be able to suggest some such book which they themselves have found useful.

I know not if a keener smart
Can come to finer souls than his
Who hears men praise him, mind or heart,
For something higher than he is.
L. Morris.