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Current Topics.

For the Seventeenth Sunday after
Trinity our subject is "Good Works."
In the Collect we pray for
God's Grace, without
which we can do nothing,
so that by His power we
may continually be given
to all good works. The
Epistle (Eph. iv. 1-6) reminds us of
the good works to which we should
give ourselves; walking worthy of the
vocation wherewith we are called,
with lowliness, meekness, long-suffer-
ing, forbearance, and love, endeavour-
ing to keep the unity of the Spirit in
the bond of peace. In the Gospel (St.
Luke xiv. 1-11) our Lord teaches the
virtue of humility, and its important
consequences, "for whosoever exalteth
himself shall be abased, and he that
humbleth himself shall be exalted."

From time to time we hear a good
deal about the disabilities under which
High Churchmen labour
in the Diocese of Sydney
on account of the attitude
of the "dominant Evan-
gelical majority." People,
who are unaware of the state of the
Church throughout Australia, might
imagine that there were no Dioceses
where Evangelicals have to suffer on
account of the attitude of the "dominant
High Church majority." As a
matter of fact, in quite half of the
Australian Dioceses, so far as the
clergy are concerned, Evangelicals are
either non-existent, or else one or two
individual clergy are fighting for their
cause with their backs against the wall.
In other Dioceses they are slowly but
surely being squeezed out by the
process of filling vacancies with men of
a different colour. There remain
besides Sydney two other Dioceses
which are definitely Evangelical, and
also some where the Bishops are willing
to receive earnest men of all schools of
thought. But our point is this; the
number of Dioceses where Evangelicals
are in a hopeless minority far exceeds
those where the High Churchmen are
in a similar condition.

Dr. Headlam, who recently visited
Australia to deliver the Moorhouse
Lectures in Melbourne, is contributing
a series of articles to the "Challenge"
on "The Church in Australia." The
last which has reached us deals with
the question of "Parties in the
Church." Dr. Headlam is certainly
not an Evangelical, and we do not
accept the title "Low Churchmen"
which he applies to us, but his testi-
mony is identical with the views we

have expressed above. We make no
apology for quoting from his article at
considerable length.

Dr. Headlam writes as follows:—
"As far as I can see the whole
tendency of a Disestab-
lished Church is for each
Diocese to assume some
particular ecclesiastical
complexion. Originally
Australia represented a Low Church
type, and that of a very definite
Church, and the early Bishops of
Sydney and Melbourne were Low
Churchmen. At the present day you
are generally told that that is a true
representation of Sydney. It is the
largest Diocese, and the Sydney
Churchman is represented as habitually
taking a line of his own. When he
selects representatives it is generally
asserted that they are all of one com-
plexion. The solid phalanx of Sydney
Low Churchmen is the expression I
have heard used. It harmonises with
this, that the Archbishop refuses to
institute a clergyman unless he will
abstain from wearing the Eucharistic
vestments. I do not wish to lay stress
on this, the vestments being undoubt-
edly still declared by the Courts in Eng-
land to be illegal, and the Church in
Australia being legally subject to the
English Courts, a conscientious man
may feel it his duty to enforce their
decisions. There is no doubt, how-
ever, that his action will be popular
with a large section of his Diocese.
There are High Churchmen in Sydney,
but they feel out of it, and the com-
plexion of the Diocese is Low Church.

At Melbourne that was the case,
but, as one informant put it to me, the
Low Church monopoly has been broken
down. Bishop Moorhouse introduced
an intellectual element which is not
common in Australia, and the present
Archbishop has refused to carry on the
traditions of his immediate predecessor.
If one may trust an article in the Mel-
bourne "Argus," Archbishop Clarke
has been a strong ruler, but also, it
would seem, a just ruler, inasmuch as
it is frankly acknowledged that he has
held the balance evenly between the
different parties within his own com-
munion, and at the same time sought
whenever he could to establish fraternal
relations with Christians of other
denominations. The complexion of
the Diocese now is certainly not Low
Church, although there are many Low
Church parishes, and I am assured that
the type which is most popular is that
of the strong Churchman who is free
from ritualistic fads.

On the other hand many of the
smaller and more modern Dioceses are
predominantly or even exclusively High
Church. In one Diocese, I am told, no

one is instituted who will not take the
eastward position, just as there is at
least one South African Diocese where
vestments are described as 'the
Diocesan Use.' The tendency of the
High Church Dioceses is to draw more
on English support and to get their
men from England. The majority of
those who come out are often exceed-
ingly earnest and zealous; they will
undertake work and obey calls for
which Australians are waiting; but
they are often too alien in thought and
ideals from the great body of the
people for their ministrations to be as
effective as they might be. Something
more robust is wanted to get hold of
the great mass of the people.

I have heard as bitter, or even more
bitter, complaints of the way in which
Low Churchmen are cut out of the
High Church Dioceses than of the treat-
ment of High Churchmen in Low
Church Dioceses. I have also heard a
good deal of misgiving expressed by
sober-minded High Churchmen of the
results. . . . This is, I believe, a great
cause of weakness to the Church of
England. There are particular types
of piety which appeal to particular
people, and one of the most real and
genuine is that we are accustomed to
call 'Evangelical.' To some of us it
does not appeal; in the case of others
it transforms their life. The Church in
England would be very much weaker
than it is without the Evangelical
party. While to some a ritualistic, or
semi-ritualistic, or a musical service
really appeals, to others they are un-
real and irritating. The difference is
partly temperament, partly training.
But it is real. In the High Church
Dioceses where there are no Churches
which appeal to him the Low Church-
man leaves his Church and gradually
drifts into Presbyterianism or
Methodism.

I cannot help noticing, for ex-
ample, the figures in South Australia.
The Diocese of Adelaide is definitely
and predominantly High Church, and
I have heard many complaints of the
way in which Low Churchmen are out
of it. Now, while in New South Wales
the Church of England numbers 44.58
per cent. of the population, in South
Australia it only numbers 27.84 per
cent. On the other hand, the Metho-
dists are 24.87 per cent. South Aus-
tralia is the only province in which the
Church of England does not exceed by
a very large number any other religious
body. While it numbers 113,781, the
Methodists are 100,402; very nearly as
numerous. I cannot help believing
that these figures must be partly
accounted for by the fact that Low
Churchmen cannot find what they want
in the Church of England."

In the light of these facts, which are visible in the Church Life of Australia to-day, what should be the policy of Evangelicals? First and foremost we should be very watchful that in no case is any injustice done to High Churchmen, where they are in a minority. But, on the other hand, we believe that the Evangelical position stands for the truth of the Gospel, as contained in the Word of God, and as enshrined in the Book of Common Prayer. We see that Australian Dioceses which once stood for those views, stand for them no longer. Believing that vital principles are at stake we must "earnestly contend for the faith once delivered to the Saints," and by every lawful means strengthen and extend the cause of Evangelical Truth.

GENERAL HAVELOCK'S EXAMPLE.

From the time when he first entered the army, Havelock was in the habit of assembling for religious instruction those of the soldiers of his regiment who chose to attend and listen. His strict piety and regard for the religious welfare of his men brought upon him scoffs of men who cared for none of these things, and his band of godly soldiers were sneered at as "Havelock's saints." But their good conduct won from blunt old General Sale the characteristic remark, "I wish to God the whole regiment were 'Havelock's saints,' for I never see a 'saint' in the guard-room or his name in the defaulters' book."

Some Aspects of Truth.

(V.)

Fasting Communion.

Under any general and widespread movement, whether in the policies of nations or communities, or in social and religious changes, there are always latent doctrines and causes which are in great measure esoteric. These are often not easily seen, and are only detected and understood after careful study and investigation. This fact is nowhere more clearly illustrated than in the great effort which is being made in our Church to discourage people from communicating after the Morning Service, to condemn altogether the practice of Evening Communion, and to insist upon the necessity of taking the Communion at an early hour. We have, of course, no objection to Early Communion, which to many people are more helpful than celebrations at a later hour of the day. But we claim full liberty for all Christians to communicate at any hour, morning, afternoon, or evening, where opportunity is given, as may suit them best. In recent issues of the "Church Record" we have noted, and commented upon, attempts which have been recently made in Australasia to forbid the celebration of the Holy Communion in the evening—the very time of its institu-

tion. When we enquire the cause of this movement, the answer is soon available. It is due to the belief that it is necessary to take the Communion fasting.

And what is the real cause of this teaching? It is undoubtedly in consequence of the belief in the real objective presence of the actual Body and Blood of Christ in the elements themselves, a doctrine almost indistinguishable from the Roman doctrine of transubstantiation. This teaching is identical with that connected with the Festival of "Corpus Christi," and this may be seen from the fact that the Church of England Society, called the Fraternity of the Blessed Sacrament, holds its anniversary on that Roman Catholic Festival.

The teaching of Fasting Communion is that the wafer, or consecrated bread, ought not—being the true Body of Christ—to be brought into contact with any food already in the system. The absurdity of such a doctrine has been again and again condemned by highest authority. It is openly taught by Ritualists that to take the Holy Communion otherwise than fasting is sinful. Rev. H. P. Denison lately stated that Evening Communion is an "abomination," doubtless in consequence of the absolute necessity for Fasting Communion. The Upper House of Convocation in 1893 passed a resolution which, while acknowledging the fact that in pre-Reformation times Fasting Communion was the custom, that after the Reformation it was no longer obligatory, and further declares that to teach that it is a sin to communicate otherwise than fasting is "contrary to the teaching and spirit of the Church of England." Bishop Samuel Wilberforce, himself a High Churchman, said:—

"It is not in a light sense that I say this new doctrine of Fasting Communion is dangerous. The practice is not advocated because a man comes in a clearer spirit, and less disturbed body and mind, able to give himself entirely to prayer and communion with his God; but on a miserable degraded notion that the consecrated elements will meet with other food in the stomach. It is a detestable materialism. Philosophically it is a contradiction because when the celebration is over, you may hurry away to a meal, and the process about which you are so scrupulous immediately follows. The whole notion is simply disgusting."

The Lord's Supper was instituted in the evening in connection with a feast, therefore it was not taken fasting. It was a supper—not a breakfast. Surely the Lord's example is the best which we can follow.

The gross absurdity of this doctrine of the necessity of Fasting Commu-

Helps for Quiet Moments.

Little Things.

If you are sighing for a lofty work,
If great ambitions dominate your mind,
Just watch yourself and see you do not shrink
The common little ways of being kind.
If you would help to make the wrong things right
Begin at home; there lies a lifetime toil,
Weed your own garden fair for all men's sight
Before you plan to till another's soil.
A prayer will ease the spirit of its pain,
A touch will soothe the fever-stricken brain;
A kiss will put the weary child to rest;
And one kind word, if it were freely given,
Would make of this small earth a very heaven.

—Exchange.

A Prayer.

O Lord Jesus, Who for our sake was content to lead a life of perfect self-sacrifice on earth; grant me as well in small things as in great, constantly to die to self and live for others, that so I may be one with Thee both now and hereafter.
—The Cloud of Witness.

The Guided Life.

Christian life is specially characterised by this feature—it is a life in which the Christian is consciously guided by the Living Jesus; and as we live our lives in union with Jesus, we are called upon to live them under the constant guidance of the Holy Spirit of God. St. Paul, indeed, describes this as being the characteristic feature which distinguishes Christian life from all other phases of life. "As many as are led by the Spirit of God they are the sons of God." Others may look within for guidance; others may look around for guidance; the Christian man is he who looks up for guidance, and knows that he is to live his life under the continuous direction of our Lord and Saviour Jesus Christ, through the in-working of the Holy Spirit. The living Jesus in heaven is the guide of His people in all the perplexities and dangers of daily life. We must not for one moment imagine that this belief in His guidance is transcendental. Everyone who is living near Christ will testify to its being true, for this condition of our life is simply a matter of conscious experience. We are as certain that He is leading us as the child that runs prattling by his mother's side is certain that she is guiding and leading him, whither he cares not and knows not—only his way is plain, for his little hand is ever firmly grasped by her hand, and he never dreams of troubling himself as to the road along which she is leading him. Jesus lives. We know this full well as a matter of abstract dogma; yet the longer I live, and the more

I have to do with Christian people, the more convinced am I that the actual realisation of Jesus as a Living Saviour, a Living Prophet, Priest and King, is too often lacking even with many who are rightly numbered amongst the faithful people of God. Jesus lives. In His assumed humanity He has passed from this earth into heaven, and is seated on the throne of the Majesty on High. Yet seated there He is still in intimate union with His people on earth. Nay, more than this, the very condition of His passing into that intimate union was His personal withdrawal from earth to heaven; for now He is near to His people with the nearness of spiritual union created, sustained and strengthened by the ministry of His indwelling Spirit. Jesus, from high heaven, lays hold of each of his children by the personal embrace of the Spirit; He dwells in each by the personal indwelling of the Spirit; and thus united to them, and dwelling in them, He guides them step by step, by the inworking of the Blessed Spirit.—Canon Body.

TWO WAYS.

An aged hermit, who lived in a cave in the desert, resolved to beautify his dwelling by setting some kind of tree near the entrance. Accordingly he obtained a young olive tree, carefully planted it, and then, thinking it would require moisture, prayed to God to send rain, and the showers descended and watered the tree.

Presently, deeming warmth beneficial, he prayed for sunshine, and the sun's glowing beams shone down. But the sapling still seemed weakly, and he bethought himself, "It may need frost to brace it," and so he prayed again, and that night the ground wore a white mantle.

Still the olive tree failed to thrive, and as a last resort he asked God to send refreshing breezes. And so the wind stirred the drooping leaves, but all in vain, for in a few hours the pining tree had died!

Not long afterwards, while visiting a friend, the hermit noticed with surprise and a touch of envy a fine olive tree growing in front of his friend's abode. "Why, brother," he said, "how did you get that tree to grow so well?" "I don't know that I did anything special," was the answer; "I just planted it, and God blessed it, and it grew." "For my part," rejoined the disappointed one, "I planted an olive tree, and when I thought it wanted water, I prayed for rain, and God sent showers; then I asked for sunshine, and He sent it; then frost for bracing, according to my request; and lastly, breezes, but in spite of all my forethought, and God's sending me all I prayed for, the tree drooped and died." "Perhaps," answered his friend, "you failed because you tried to make God's plans for Him; I simply prayed that God would guard and bless my tree, and then left all things in His hands, to be devised as He thought best, for I was sure that He knew better than I did what was needed for my tree.—Home Words."

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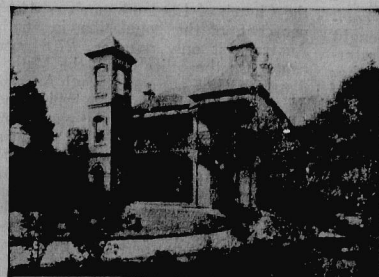
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The greatest of faults, I should say, is to be conscious of none.—Carlyle.

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The Keswick Convention.

THE BIBLE AS AN AUTHORITY.

At the Keswick Convention, Dr. Griffith Thomas gave a series of addresses on the Bible. In the second of these addresses his subject was "The Bible as an Authority." The correspondent of the "Record" gives an interesting report of it, as follows:

If God has spoken, it is obvious His Word is authoritative. When the word of a king is, there is authority. The fundamental question is: What is the ultimate and final authority in matters of religion? What is truth? Where can truth be found? Where is the last, ultimate, and final word concerning my life and eternity? These are vital questions, and Dr. Griffith Thomas answered them by showing us from five different points of view why the Bible must be regarded as an authoritative book.

The Need.

(1) The need of authority. The necessity for authority is recognised in every walk of life, and it is essential in connection with religion. Authority rightly defined and described is the existence of an ethical standard. Man is a sinner, and needs an authority and guide concerning things spiritual and eternal.

The Source.

(2) What is the source of authority where the need is satisfied? The answer to this is that the source of authority, the source of truth, righteousness, and guidance, is found in revelation. God's own revelation must of necessity be our authority. Christ as the representative and revealer of God is our authority. It might be said that Christ is no longer here. Where, therefore, is authority to be found? That brought us to the third point.

The Seat.

(3) The seat of authority. That is the question. Where can the revelation of God be found? There are those who say the seat of authority is in human reason, and that the consent of the mind is the condition and foundation of all certitude. But reason is fallible; reason, after all, is only one of our several faculties, all of which are affected by sin. Reason is not creative, but only a channel; not a source, but a medium. Authority is not against reason, but in accordance with reason; therefore, reason is not the seat of authority. Others say that the Church is the seat of authority. We ask at once: Where is the Church to be found? The Church, in the fullest sense of the word, is best expressed and described as "the blessed company of all faithful people." As such the Church is the product of Divine revelation; therefore, how can it be the seat of authority? The other answer as to where the seat of authority can be found is: In the Bible. If God has spoken pre-eminently through the Bible, then the Bible is pre-eminently our authority. Christianity is at once life and literature, and life seems to require literature for its enrichment. The Bible is a telescope by which we are able to see the Lord Jesus Christ. Therefore the Bible, and not reason, nor the Church, is the seat of authority.

Spiritual and Supreme.

(4) What is this authority? First of all, it is a spiritual authority, because it reveals Christ as the Saviour, and produces spiritual results. Secondly, it is supreme. The Bible is supreme over reason. Christ is our authority, and, when we are sure that the Bible is the best form of that authority, we submit to it, and it is supreme over our reason and life. The Bible is also supreme over the Church. Scripture is the title and

test of the Church, the warrant for the Church's life. People might say that that was impossible, as the Church was in existence at least twenty years before the New Testament was written. The Church before the Bible; that supposes a Church without a Bible. It was perfectly true that they had not the written Word, but they had the spoken Word at the Day of Pentecost, and afterwards the Church came into existence by hearing the spoken Word. So long as the Apostle had the spoken Word, it was sufficient. It does not matter very much whether it is spoken or written, so long as you can be sure that it is a revelation from God. The authority of the Word of God is that it gives a fixity, an objective to the revelation of God in Christ.

Finally.

(5) The Bible our final authority. The authority of the Bible is not only spiritual, but now final. The Old Testament could not claim finality for itself, because it was of gradual growth. The New Testament could not, for the same reason, claim authority for itself. The Old Testament and the New Testament were, however, the complement of each other. All the words of the Bible implied finality—the whole tone of the Bible involved an implied finality. The Scriptures cannot be broken. The Lord Jesus Christ never revealed Himself apart from the Bible. Where the Bible is neglected, Christ is neglected. The authority of the Bible is such that it is a power against every form of rationalism, every form of mysticism, every form of scepticism, and every form of individualism. People are always thinking of the Bible as a book of rules. It is not. It is a book of principles. God calls us to look upon great principles, and to apply them in daily living. The Bible is also our authority against every form of ecclesiasticism. Our system of final authority concerning religion. Thus, last of all, and greatest of all, the Bible is our authority for spiritual life, for preaching, and for practice. Preachers must know this Book if they are to preach acceptably. No Christianity is worthy of the name which is not based on the Word of God. No spiritual life is of any effect which does not recognise the supremacy of Holy Scripture.

This is the Book for which we stand. On it we rest. With it we fight. Through it we shall conquer, for it is the Word of God, that liveth and abideth for ever.

Russian National Anthem.

God, the All-terrible, King Who ordainest,
Great winds Thy chariot, lightning Thy sword,
Look on us now from on high where Thou reignest,
Give to us peace in our time, O Lord.

God, the All-pitiful, man hath defied Thee,
Still to eternity standeth Thy word,
Falsehood and wrong shall not tarry beside Thee,
Give to us peace in our time, O Lord.

God, the All-wise, by the fire of Thy chastening,
Earth shall to freedom and truth be restored;
Through the thick darkness Thy kingdom is hastening,
Thou wilt give peace in Thy time, O Lord.

If anyone tells you such a one has spoken ill of you, do not refute them in that particular, but answer, had he known all my virtues, he had not spoken only of that one.
—Epictetus.



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Personal.

Bishop Sadlier, of Nelson, arrived in Sydney from New Zealand on Tuesday, September 22, and left by express for Melbourne on the following Thursday, where he joined the R.M.S. "Otway." He is proceeding to England to undertake deputation work under the auspices of the Colonial and Continental Church Society. He will seek to arouse interest in the four Evangelical Bush Brotherhoods which it is intended to establish in Australia (two in New South Wales, and two in Victoria). He also hopes to obtain eleven clergy, and financial help for the Diocese of Nelson.

Rev. S. J. Kirkby was inducted as Rector of St. Anne's, Ryde, New South Wales, by the Archbishop on Wednesday, September 23, and on the following evening Mr. and Mrs. Kirkby were welcomed at a social gathering of parishioners.

Mrs. Selwyn, widow of a former Bishop of Melanesia, who has recently visited Norfolk Island, the headquarters of the Melanesian Mission, has generously given the sum of £200 to pay for an engine for one of the Mission launches.

Rev. Arthur Renwick, of Wallsend, in the Diocese of Newcastle, has been appointed Rector of Gosford.

Rev. Adrian Stokes, of Rockhampton, who has been appointed Rector of Yankabilla, S.A., will be inducted to the charge on October 16.

Rev. H. Wallace Mort, Rector of All Saints', Woollahra, Sydney, has been appointed by the Archbishop to the Honorary Canonry of St. Andrew's Cathedral, rendered vacant by the death of Canon Willoughby Flower. Canon Mort has been Rector of

Woollahra since 1872, but has recently resigned his cure.

Rev. P. C. Williams, Warden of St. John's College, Auckland, N.Z., has been appointed by the Bishop as a Canon of St. Mary's Cathedral. Canon Williams was for some years on the staff of the Melanesian Mission.

Rev. F. A. Wallace has resigned his position as Vicar of Ross, N.Z., on account of a voice affection.

Rev. H. S. Begbie, Rector of All Souls', Leichhardt, Sydney, has accepted the appointment to the Parish of St. Stephen's, Newtown, in succession to Rev. W. L. Langley.

Rev. Thomas Terry, Curate of All Souls', Leichhardt, Sydney, has accepted the Curacy of Beecroft, under the Rev. Joseph Young, Rector of Carlingford. Mr. Terry will enter upon his new work at the beginning of November.

Archdeacon Lewis, of Armidale, has been unanimously appointed Dean of Ballarat, in succession to Dean Lindon Parkyn, who recently returned to England after a residence of nineteen years in Ballarat. The new Dean was educated at Moore College, and was ordained in 1875. He was formerly Incumbent of St. Jude's, Carlton, Melbourne, from whence he went to the Cathedral Parish at Armidale. He has been for several months in temporary charge of the Cathedral Parish, Ballarat.

The Archbishop of Melbourne has appointed the Rev. J. H. Dewhurst, Vicar of Stawell, to be Hospital Chaplain.

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in the place of Rev. E. E. Farquharson, who is leaving for England.

Rev. F. T. Trivett, who was formerly in charge of Golden Grove, Darlington, Sydney, has recently returned from England, and has received the Archbishop's authority to officiate in the Diocese.

The death of Rev. S. G. M'Laren removes from the religious life of Victoria a leading Presbyterian Minister. Mr. M'Laren came to Australia 26 years ago, with a long record of service to the Presbyterian Church behind him. That record he added to during the years he spent in Victoria. From 1889 to 1911 he held the position of Principal of the Presbyterian Ladies' College, Melbourne, and his best memorial will be found in the hearts and lives of his past students. As a preacher, writer, and educationalist, Mr. M'Laren has rendered a rich service to the community.

Rev. F. W. Wilkinson, of St. Thomas' Church, North Sydney, being about to leave the Diocese of Sydney for Brisbane, was presented with a purse of sovereigns from the parishioners of All Saints', Suspension Bridge, and the mother Church. The Rector, Rev. H. Crotty, Archdeacons Gunther and Spencer, the Rev. F. V. Alkin, and several laymen referred to the good work carried on by Mr. Wilkinson, who has been 4½ years in the parish.

We congratulate Mr. H. E. McLennan, Registrar of the Diocese of Melbourne, on being appointed a Justice of the Peace.

Rev. E. R. Harrison preached farewell sermons at Christ Church, South Yarra, Melbourne, on Sunday. He was formerly Curate at Christ Church. A dismissal service took place on Tuesday, at which Principal Aickin was the preacher.

THE LATE REV. J. N. MANNING, M.A., LL.D.

There passed away on Tuesday morning at his residence, Woolwich, Sydney, the Rev. J. N. Manning, M.A., LL.D., who for more than forty years had served the Church in New South Wales. Ordained in 1870 by the Bishop of Goulburn, Dr. Manning laboured first as Incumbent of Gundagai, New South Wales, after which he was Rector of St. Silas', Waterloo,

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Sydney, which then included Botany and right out to La Perouse, 1873-1885; then followed Cook's River, 1885-1892; and St. Michael's, Surry Hills, 1892-1910. Since relinquishing active parochial life he has been honorary assistant Chaplain to the State Reformatory for Women. Dr. Manning was a man of profound learning—graduating both in Arts and the Doctorate of Law at the Sydney University. Not only was this the case, but he kept his reading right up to date, delighting in the study each day of his Greek Testament and the Latin treatises which he always had at his elbow. But it is as a parish clergyman the Doctor will be remembered. No one could be revered more than he. His memory is as green to-day amongst the old residents of Cook's River and Botany, and Surry Hills, Sydney, as on the day when he left these spheres of labour. He was a man of sweet and consecrated disposition. He had a loyalty and devotion to the Person of our Lord, which was as touching as inspiring. His kindness and generosity knew no bounds. Then there was his patience. No matter how old or dejected a person may have been, Dr. Manning always found time to spare him a few moments. Nothing was too much trouble, while his guilelessness of character betokened a spirit, fashioned on the pattern of his Master. The late Doctor was a fearless preacher of righteousness. Sunday after Sunday St. Silas', Waterloo, and St. Peter's, Cook's River, would be crowded to the doors, people sitting on the pulpit steps, as this servant of God reasoned of righteousness, temperance and judgment to come.

Now he is called to his rest. Mrs. Manning, five sons, including the Rev. G. F. B. Manning, Rector of St. John's, Balmain, Sydney, and one daughter remain to mourn his loss. To them we convey our deepest sympathy. But while any persons remain who knew Dr. Manning, ves, and long after they have gone, James Napoleon Manning will be a name ever remembered as presenting a type of Christian clergyman of which the Church must ever be proud. He was one of God's own men, and the impress of his life to-day is seen in the character of not one, but hundreds in this land.

As there can be no goodness of life without goodness of principle, so neither can there be any goodness of principle, that deserves the name, without its being shown in goodness of life.—Dr. Arnold.

The minstrel boy to the war has gone,
In the ranks of health you'll find him;
Woods' Peppermint Cure he's depending on,
And he left his cough behind him.
Don't leave home when abroad you roam
Without a stock close by you.
For health is vict'ry you'll all agree,
So don't let sickness try you.

Sydney Diocesan Synod.

THE ARCHBISHOP'S ADDRESS

The Third Session of the Sixteenth Synod of the Diocese of Sydney was opened on Monday, September 28. Divine Service was held in the Cathedral at 3.30 p.m., at which Rev. W. F. Wentworth-Shields, M.A., Rector of St. James', was the preacher. At the close of the service the Synod assembled in the Chapter House, and the Archbishop delivered his presidential address.

After making a sympathetic allusion to the deaths of Canon Flower, Rev. J. H. Mullens, Rev. A. A. Clavell, Mr. E. H. Rogers, and Mr. William Crane, also Bishop Williams of Tinnevely, who addressed the Synod at its last session, the Archbishop spoke with appreciation of the great assistance rendered to the Church by the Registrar, Mr. Robert Atkins, during sixty years of service.

The War.

Dealing with the subject of the great war, the Archbishop said:—

"There has been a marked readiness to listen for the voice of God during these dark days. The shattering of so much of the fabric of the world has caused men to look to the unseen God so often ignored in the vanities of outward things. It must be our function as a Church to educate the soul whilst it is responsive. The war, terrible in itself, may thus become a vehicle of blessing. It will be a grave charge against us if the reaction that is bound to follow victory, if granted us, find our people uneducated and left to lapse unaware."

Visit of the British Association.

The question of the relation between religion and science suggested by the visit of the British Association was dealt with by the Archbishop at considerable length. From his remarks we quote the following:—

"An era in our spiritual history was the visit of the British Association in August last. To many it was the realisation of a dream that had been almost past hope. To Australia it was an honour as well as a recognition and an education. But in our Church life it was a spiritual event. The outbreak of the war intensified the spiritual effectiveness of the visit even if it damped something of the enthusiasm. Men were ready to welcome their contributions towards solutions direct or indirect of the serious problems of life. The spirit hostile to religious truth, or religious organisations was not in evidence. On the contrary, as we look back upon the general trend of the utterances and deliverances from members of the British Association when in Australia, the Church has good reason to thank God that their presence in our midst has not made our path harder but easier for the future. We learned much from them as we observed the studied tone of reluctance to transgress beyond the margins of their own province, the reverence and reserve of so many of their greatest men in approaching the mysteries beyond those frontiers, the conviction as to the reality of religious truth tacitly revealed by leading thinkers such as Sir Oliver Lodge, whose reading of the lessons in the Cathedral was itself a memorable contribution to our religious assets, apart from his many noteworthy utterances. In addition to all this the experience of the personality of so many distinguished men was often a corrective to erroneous interpretations of their writings."

Reform of General Synod.

On the subject of the proposed reform of General Synod, the Archbishop said:—
"Without doubt we shall have propositions upon the subject laid before General

Synod when it meets in Sydney next year. One aspect of reform, that would certainly seem preliminary to anything else, is the recasting of representation upon a more proportional basis, either upon that of the number of licensed clergy in a Diocese, or of the number of Church people as registered by the Census. One drawback to adopting the basis of the number of licensed clergy is the variety of customs in different Dioceses as to the licensing of clergy, and also as to the position of supernumerary clergy. Another necessity is the payment of travelling expenses of delegates, and the provision that each delegate must be qualified by residence in the Diocese which he represents. In the interim thought should be given to the question as to the respective gains or losses of centralisation, and as to how far there is advantage towards general Church efficiency enough to compensate for the surrender of unfettered diocesan liberty. I can easily imagine that on many matters it would be good if we could act as one body without cumbrous machinery. At the same time I could not contemplate with equanimity any system under which doctrinal or ritual changes could be forced upon unwilling Dioceses by a bare synodical majority in thinly-attended Synod, or by the collective influence of a party majority secured by a combination of certain Dioceses against others."

Missionary Organisation.

Coming to the affairs of the Diocese of

TWO WALTER AND ELIZA HALL EXHIBITIONS will be open after Christmas to the daughters of Clergy in N.S.W. Apply to the Principal, C. of E. G. S., Forbes Street, Darlinghurst, not later than November 4th.

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HOADLEY'S JAM

Sydney, the Archbishop urged the necessity of larger funds for assisting new and growing districts. After dealing with other topics of local importance, he said:—

"We may be thankful for the continued keenness of missionary interest throughout the Diocese. In the last returns I observe that the sum of £2,734 8s. 6d. was contributed through A.B.M., the largest contribution to A.B.M. from any Diocese in Australia, and £6129 7s. 6d. through C.M.A. to the Mission work of the Church, making a total of £8863 16s. I sometimes think that we are too modest in our self-advertisement, because an ecclesiastical leader in England was recently of opinion that this Diocese did nothing for this great cause, so defective was his information. I have felt for some time that we should do wisely to have a Diocesan Missionary Board composed of representatives elected by the subscribers to the Missions associated with these two organisations, together with members nominated by the Archbishop. This Diocesan Missionary Board would have no power to collect funds, for that is the function of the other missionary organisations, but it would stimulate interest in Foreign Missions, and, if authorised by Synod, could issue at the cost of Synod, a missionary return showing what is raised in each parish for any missionary work. I believe in the most perfect liberty of missionary enterprise within the borders of Church life; or, to quote an extract from a paper of Captain Watson, formerly joint secretary of the Church of England Men's Society, which the Bishop of Armidale has just embodied in his recent Charge, "It is good to try to meet with views of all in the cause of Christ as a whole, and not limit the possibility of a large response by trying to force all would-be missionary hearted Church people into one channel."

Two Fields of Home Mission Work.

Turning to Home Mission work, the Archbishop paid a well-deserved tribute of praise to those who were giving systematic religious instruction in the State Schools. He said, "I desire again to bear the strongest testimony to the value of our opportunities and I would express our sympathy with the Church of the Province of New Zealand, who are at this moment endeavouring to get legislation through their Parliament securing such a national boon for the Dominion." On the question of Temperance, he said, "The official position occupied by our Church in temperance work is unworthy of her."

I desire to see the Church speak with a united voice that will be heard. I want her members thrilled through with a passion for a great campaign. I want her children systematically enlisted in the ranks from early days. I am aware that useful instruction upon the evils of alcohol are given in the State Schools, and we are most grateful to the teachers, but we need to have the knowledge energised by the spiritual force of the Spiritual Society. No one who knows Australia can deny the crying need for a great Social Temperance Reform. There is far too much money squandered on drink. The statistics of drunkenness are distressing. This evil is one dark blot upon a fair land; and we are remiss as a Church whilst we stand idly by. My theory is that as a Church we need a new Temperance Society created upon a total abstinence basis. The Church of England Temperance Society has a dual basis instead of a total abstinence basis and it is weakened thereby. "This new Total Abstinence Society of our Church I want to start clear of any inherent support of the principle of No-Licence. I myself have voted No-Licence, and I am quite ready to repeat my vote for No-Licence. But whilst I accept it theoretically as a Utopian ideal, I cannot but in my own mind rule it outside practical poli-

tics, and likely to deter from membership of our Society. I should hope that all the keen temperance workers of our Church would abandon all other organisations for our own, and make it a power. I would hope for a branch in every parish, with a properly constituted Diocesan Committee. For general legislative reform our Society would send delegates to a joint federation of temperance organisations which would set itself to secure proper administration of existing laws, and also promote new legislation."

Synod Business.

Most of the business transacted at the Synod on Monday and Tuesday was connected with matters of purely local interest, but on Monday evening two questions of general interest were raised. Dr. E. Digges La Touche, who appeared in his uniform as a private in the Australian Army, and was received with great applause, obtained leave to move without notice the following resolution, which was carried:—

"That this Synod, believing the Empire's cause to be just, and, therefore, the cause of Christ, commends the officers and men of the Australian Imperial Expeditionary Forces to the care of Him who alone has builded and preserved the British Empire. That it prays our Father, God, to give each officer and man the ever-present consciousness that the risen Lord is his Comrade, and his Friend, and to prosper their arms exceeding abundantly in the day of battle."

"That the Synod requests his Grace the Archbishop to forward copies of this resolution to the officers commanding the various units in New South Wales, and to invite them to communicate its substance to the troops in their respective commands."

The other subject of special interest was an endeavour to alter the standing order relating to voting at Synod elections, so that members might be permitted to plump for individual candidates. This was introduced by Mr. A. Rayment, with the view of giving the minority in Synod some representation on Diocesan Boards, etc. The motion was lost by 137 votes to 54.

Correspondence.

Candidates' Ordination Fund.

From H. Phillips, Dandenong, we have received another gift (five shillings) for the Candidates' Ordination Fund, and one shilling from J.E. McE., Hobart. The total now stands at £3/16/-.

JOINING IN THE SERVICE.

If one does not wish to disturb those about him, he whispers. If he does not want others to know what he is saying, he whispers. If he does not want the patient to know how badly off he is, he whispers. But can anybody tell why whispering has been introduced into the worship of God? Does the Churchman who whispers his responses fear he will disturb the minister and choir with his praises? Or does he fear the angels will be attracted to look into his heart, and see there what he is trying to hide from himself? There must be good reason found out by modern Christianity for subduing the voice in public worship. What is it? Perhaps a clue may be found in the question of a bishop, who, beginning the creed and hearing only his own voice, stopped to ask, "Am I the only one present who believes in God the Father Almighty?" Whatever be the cause, the fact is one that takes the life out of the service and the clergyman.—Rev. Melville Moore.

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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.

OCTOBER 2, 1914.

SUNDAY TRADING.

We wonder how many Churchmen are aware of the religious and social importance of a certain Bill that is under the consideration of the N.S. Wales Legislature. For some years now, quite contrary to the principles of right government, the police in N.S.W. have been given a discretionary power to flout the provisions of an Act of Parliament and allow, without protest, the general opening of refreshment shops of all descriptions on the Lord's Day.

We are free to admit that only a very limited opening of these shops was contemplated, but the police quite rightly refused to accept the responsibility of discrimination. The Government of N.S.W. are now seeking, ostensibly, to modify the existing illegal usage, and legalise a large amount of Sunday Trading in pleasure resorts by what is to be known as the "Sunday Trading (Refreshment Room) Act, 1914." The Bill as it now stands would place what seems to be a dangerous regulating power in the Governor's hands.

But to us the main principle of the Bill is the thing that counts. The present condition of things is absolutely illegal; and although the passing of the Bill into Law would mitigate the evil, we are afraid that it would be merely a temporary mitigation. At the same time there would be added to the State Law a statute in deadly opposition to the moral well being of the community. The prostitution of the Lord's Day constitutes one of the gravest dangers to our nation at large. It means the obliteration of one of the most striking memorials of the claims of Him, Who is the invisible God. And the weaker the emphasis of those claims, the wider the gates lie open to the sevenfold demon of sin which is always clamoring for entrance and then for domination.

One of the gravest difficulties of our day is the "laissez faire" attitude of Church people in general. It is extremely difficult to arouse them to a sense of the dangers that threaten until the time is almost past for action; and even when aroused in part to a sense of these dangers it is difficult to stir them up to any united

action. It would be a tremendous gain if only the remnant of definitely consecrated men and women were alive to the grave stumbling block set in the children's way by the ever increasing desecration of the Christian Sunday. How seldom do older Christians stop to think of their obligation to the men of other days who provided for their most impressionable years those old-time Sundays whose very quiet impressed them with a sense of God; and accordingly how little do they realise the grave disabilities under which the children of the present day are being trained.

But surely it is clear that something is needed to stem the tide of infidelity and vice. We must avoid the temptations that, for the sake of ease and the avoidance of trouble and abuse for ourselves, would lead us to adopt the non-possumus attitude towards this growing evil. We must recognise as individuals the call of duty and of God to throw ourselves, even though it cost us much, into the work of resisting the ever encroaching and strengthening forces of evil. This is not somebody else's business; it belongs to each one of us and must be attempted for the sake of our fellow men and for the sake of the little ones who belong to the Christ, Who said, "Whoso shall cause one of these little ones which believe in Me to stumble, it is profitable for him that a great millstone should be hanged about his neck and that he be sunk in the sea." Let us not forget that this solemn warning was addressed by Christ not to outsiders but to His own disciples. Consequently we are bound to look carefully each on his own life lest in our lives there be found ways that are calculated to hinder somebody else's life.

We do not want to fetter the conscience of another. But we remember the great principle laid down by Christ that "The Sabbath was made for man"—the whole man, body, soul, and spirit. Man in the general and not merely in the particular, for us individually, but not for us only; and we must be careful lest our "liberty become a stumbling block to them that are weak."

There are many Christians to-day who are too readily following the multitude in ways contrary to those in which their own consciences would lead them, with the result that the tone of Christian life as a whole is being lowered; and the witness to the world of the claim of Christ is being weakened. We need again and again to be reminded that ours is the religion of the Cross. The Lord's Day is one in which, for the world's sake, we are not to find "our own pleasure." The Day that speaks to us of the consummation of our Redemption should find us in the denial of self in order that we may serve. When we see Christians making the freest possible use of Sunday trains and trams for social visits, or for the religious luxury of attending a favourite Church and hearing a noted preacher, we cannot help thinking that the Cross is being forgotten. The Sunday Trading Amendment Bill now before the N.S.W. Parliament constitutes in itself a call to the Christian Church to set its own house in order. But there is the other cry more voiceless and yet surely stronger—the cry of the children. When they see their elders and exemplars tolerating in their midst, almost without a protest, a wholesale

traffic and opening of shops of many descriptions, can we wonder that we are fast producing a generation, more ungodly than the present, that will soon give rise to another infinitely worse.

A situation has arisen that calls for action, but before action of any strength can be taken there is needed a clear conviction on the matter.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Church of England Grammar School.

The annual prize-giving in connection with the Church of England Grammar School was held on Thursday, September 24. The Archbishop, in the absence of Admiral Patey, presented the prizes, but there were few actual prizes presented, as the boys gave them up, and were thus able to relieve suffering caused by the war. The report of the Headmaster, Mr. W. A. Purves, M.A., showed a highly successful year, both scholastically and in the field of sport. A touching scene took place when the Headmaster referred to the death of Captain Brian C. A. Pockley. As soon as the name was mentioned the audience rose and continued standing until the reference was concluded. He said:—

"Not many weeks ago we had watched our expeditionary force sail down the harbour, and we could hardly believe the news was true when we heard on September 12 that Brian Pockley had fallen at Simpsonhafen. Yet those who knew him best had, I think, a presentiment of such an issue, for if a chance should arise of a life being saved at the cost of his own, Brian Pockley was sure to pay such a price, not grudgingly or of necessity, but as a very cheerful giver. If it is hard for the school to speak of him, from whose immediate circle he passed nearly six years ago, after a career of brilliant athletic and scholastic distinction, of absolutely stainless honour, of a silent but great influence over the generation among which he lived, and of a personality strangely attractive both to young and old, we can guess in some slight degree what his loss means to those whose claims are far closer than our own, and to whom the school offers its respectful and heartfelt sympathy."

"I always considered him as approaching as near to my ideal schoolboy as any boy in my experience. I trust that for his family, as for us all, there may be much consolation in knowing that his beautiful life and noble death have been of infinite worth to his day and generation, and that for himself, though his days were short they were days of happiness and honour."

New Parish Hall at Mosman.

The attendance at St. Clement's Sunday School, Mosman, has of late steadily increased, 400 scholars being on the roll. The accommodation is quite inadequate for them, some classes having to be held in the Church. Some months ago steps were taken to build a new Parish Hall, with the result that a tender has been accepted for a new building at a cost of £2,300. The sum of nearly £400 is available in cash and promises, £1,400 has been lent by the parishioners on debentures, and it is intended to hold a sale of work to raise the remaining £500. The foundation stone was laid by the Archbishop last Saturday. Several clergy in their robes were on the platform, also the supplied choir of St. Clement's, and the Churchwardens. The Archbishop in his address said that the occasion was a landmark in the history of a most progressive parish. It was 27 years since the foundation of the old building (at first used as a Church) was laid. It was then surrounded by bush, which now had become the splendid suburb of Mosman. The Church had made similar progress, for in that time the beautiful Church had been built, and also the Rectory. In future days it will be remembered that the new Parish Hall was commenced in the year of the great war. He hoped that the same spirit which animated the Empire with regard to the war, would be displayed by the parishioners in

connection with their Hall—the determination to see the thing through.

The Rector, Rev. C. T. L. Yarrington, is much to be congratulated on the progress of the parish. Not only has it advanced in material things, but there are also many evidences of a deepening spiritual life.

Mortdale.

Seventy children from the Glebe Church Homes were entertained at a picnic by the Mortdale Branch of the Mothers' Union on Wednesday, September 23. The children were met at Penshurst by the Rector, Rev. Dixon Hudson, Mrs. Hudson, and Rev. E. N. Wilton, Precentor of St. Andrew's Cathedral. On reaching Oatley they went first to St. Paul's Church, where a short service was held, and then proceeded to Oatley Bay. The Mothers' Union members provided the children with an excellent lunch and tea; every child also received a toy and a bag of lollies. Competitions were arranged for the afternoon, and prizes given to the winners. Mrs. Hare, Hon. Treasurer of the Country Home Fund, thanked the mothers, on behalf of the Church Homes Committee, for the splendid day's outing they had given to the children.

Deaconess Institution.

The Annual Sale of Work, in aid of the Church of England Deaconess Institution, will be held in St. James' Hall, Phillip Street, on Thursday, October 8. The Lady Mayoress (Mrs. T. Richey) has kindly consented to open the Sale at 3 p.m., and it will be continued till 9.30 p.m. The charge for admission will be sixpence; children half-price.

Valedictory Service.

On Saturday morning the Archbishop, prior to a celebration of Holy Communion in the Cathedral, dedicated a portable Communion Table with vessels, linen, etc., which had been presented to the Dean for the use of the Expeditionary Force, by the Cathedral congregation. The Archbishop's address was based upon the text, "Thou shalt keep him in perfect peace whose mind is stayed on Thee." The Communion Service was held in special connection with the departure of the Dean, who is Chaplain-Colonel of the First Expeditionary Force, for the Front.

Sydney Mission to Seamen.

It is upon our British seamen that under God the nation now depends. Would it not be fitting at this juncture that some recognition before Almighty God be initiated of the service of the sailor to our Empire. With a beginning of fifty-six years ago, the Missions to Seamen has been the Church's agency of administration, caring for the moral and spiritual well-being of her sailor sons, both of the Royal and of the Merchant Marine in all climes. Many of the picked men of the merchant service, which has been the more special care of the Society, are now serving in the fleets, while many of the society's chaplains have been deputed for duty on H.M. ships. At Home, the Committee offered the whole of their equipment for use in emergency. The launches have been accepted for duty by the Admiralty, and some of the Institutes have been fitted up as hospitals. No time has been lost in trying to co-operate with the Authorities in caring for the men, both soldiers and sailors, in the special opportunities that will arise.

Convention at Parramatta.

We would remind our readers of the Convention for the Deepening of Spiritual Life, to be held at St. John's Hall, Parramatta, next Monday (Eight Hours Day). There will be meetings, morning, afternoon, and evening, from 10.30 a.m. to 8.15 p.m. (with intervals). The Holy Communion will be celebrated in the Church at 9 a.m.

NEWCASTLE.

Seamen's Institute.

Another step in connection with the Chelmsford Institute for Seamen, at Stockton, was taken last week, when the foundation-stone of the chapel was laid by the Bishop. Since the dedication of the Institute, the religious services have been held in the social hall. The chaplain, Rev. W. F. Haire, was anxious that a chapel should be built, and that has now been commenced owing to the generosity of the well-known Parnell family, who agreed to bear the cost.

Memorial to Archdeacon White.

Shortly after the death of the late Archdeacon White, who had been the Incumbent

of St. Alban's Parish, Muswellbrook, for 40 years, the parishioners decided to perpetuate his memory by placing a chiming clock and bells in the tower of St. Alban's—the Parish Church. Last week the dedication ceremony was conducted by the Bishop, assisted by the Rector (Archdeacon Woodd) and clergy-men from different parts of the Diocese, as well as Canon Garney, from Armidale. The clock was set in motion by Mrs. Wilson, sister of the late Archdeacon White.

COULBURN.

(From a Correspondent.)

The Bishop.

The Bishop continues to make good progress and hopes to be back at his work in a few weeks time.

Church Society.

Our Home Mission Fund had its half-yearly offertory on Sunday last, and despite the many calls made of late on our Church-people, the result should not be below the usual amount. The Church Society has increased its responsibilities this year by largely financing the Bishop's Hostel, our new Training College, and that object alone is sufficient to commend it to our people.

CRAFTON.

From Our Own Correspondent.

The Bishop at Kempsey.

At the beginning of the month the Bishop paid the southern end of his Diocese a visit, for Confirmation and other purposes. Proceedings began by a united service at All Saints', in which clergy from Port Macquarie, Lower Macleay, Nambucca, and Bellbrook (besides Kempsey) took part, and the Bishop preached an earnest and able sermon on "The War and its Message to us." After service all the ministers, with the Bishop, proceeded to the residence of Mr. Mayne, and to the Bishop's great surprise, the clergy presented him with an illuminated address of welcome, to which he replied in suitable terms. On the day following he conducted a Quiet Day for the clergy and others, grounding his teaching upon the Pastoral Epistles. The addresses were most helpful and elicited the warmest expressions of appreciative thankfulness. Subsequently the Bishop visited Bellbrook, Wollawarrin, West Kempsey, Wauchope, and Port Macquarie.

Lower Macleay.

The Bishop has just departed, leaving a blessing behind him in the meeting for women and the great missionary service, at Frederickston, at which the Kempsey choir assisted, and in the Confirmation of 39 persons (men, women and younger people) at Smithtown.

At the reception held after the Confirmation, the Bishop seemed very thankful for the results of his visit.

A Summer School was held at Shark, Macleay River, on Wednesday, September 23.

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tion." Upon the return journey, all agreed that the Summer School was a great success. About 21s. will be left after expenses are paid for the C.M.A.

VICTORIA.

MELBOURNE.

From Our Own Correspondent.

Broadmeadows Camp.

The Church of England Tent is proving of great service to the work of the chaplains. The attendance at evensong daily last week was about 200. Every night the tent is crowded by the men for reading and recreation.

The Archbishop preached on the 23rd, after Confirmation of five of the men. He gave some excellent advice. Referring to the loss of the three British cruisers, he said we were bound to hear of disasters, but we must not be discouraged. The religious side of the life of the soldier must not be forgotten. It was in order to keep them in touch with spiritual things that chaplains were being sent with them.

We find that the "Argus" report of the celebration of the Holy Communion at the Broadmeadows Camp in the evening by the Archbishop, upon which we based our remarks in the "Church Record" of September 18, was incorrect. We are informed that the Holy Communion was only celebrated in the morning.

St. Hilary's, Kew.

The Sunday School Anniversary at St. Hilary's, Kew, was celebrated by special services on September 20. Rev. Roscoe Wilson was one of the preachers. A feature of the services was the fine singing, supported by an orchestra of about 12 members.

St. Mary's, Caulfield.

The Sunday School in this old parish was started in 1861. The 53rd anniversary of the school was celebrated last Sunday. Rev. Roscoe Wilson and Principal Aickin were the preachers. The special music by the children's choir added much to the beauty and interest of the services.

Mr. and Mrs. Edgar Shelley have left by the "Malaga" for a brief visit to Palestine. Prior to their departure, their eldest daughter, Muriel, was married at St. Mary's, Caulfield, to Mr. A. E. Hudd, of Williamstown. A number of friends gathered to see Mr. and Mrs. Shelley off, including C.M.A. friends.

Bishop Stephen's First Confirmation.

On Wednesday evening, September 23, the first Confirmation by the newly-constituted Bishop of Tasmania, was held at St. Andrew's, Brighton, where the Bishop was formerly Vicar. A large number of candidates was presented by the present Vicar (Rev. A. Law), and others by the clergy of neighbouring parishes. After the reading of the "Preface" by the Vicar, the Bishop addressed the confirmands. He began by reminding them of the true meaning of Confirmation. It was so called, not only because of the confirming of the Baptismal vows, but because they came to be confirmed or strengthened by the Spirit of God. Even the youngest must feel the force of temptation and the difficulty of doing right, and with increasing age new temptations had to be met. They needed the power of God to enable them to do right, and God was ready and willing to give them all the help they required, and to be their constant Friend. The Bishop urged them to make use of the means of grace, of prayer, reading

the Bible, and attendance at the Holy Communion. It was an earnest and most suitable address, and was listened to with the deepest attention. The Bishop sat during the laying on of hands, and confirmed two candidates at a time. During the service the "Veni Creator" was sung, kneeling, and as a recessional hymn "Fight the good fight with all thy might." It was a solemn and impressive service.

QUEENSLAND.

BRISBANE.

From Our Own Correspondent.

Newsboys' Club.

At an enjoyable smoke concert held by the Brisbane newsboys in their club and institution, Charlotte-street, to celebrate the victory achieved by the football club, which has played under the name of Cities 3rd Grade, and has won the premier position for the season, the opportunity was taken to unveil an enlarged photograph of William Mortimer, one of their comrades, who was the victim of a shooting accident. Mr. W. Miles (Superintendent of the Church Mission) spoke regarding the deceased's life and character. A vote of condolence was passed, the lads standing in silence. To mark their appreciation of Mr. Miles' interest on their behalf, the footballers and newsboys presented him with a handsome gold watch, suitably inscribed.

Professor Adeney.

Professor Adeney has been on a visit to Brisbane and has delivered some thoughtful addresses in the Wharf-street Congregational Church, particularly one on "The Churches and their position." He drew attention to three of the activities of the Church that called for special notice—(1) That the main work of the Church must be the training of her own children. If it failed there it would fail altogether. (2) I should be no longer necessary for working men to create a brotherhood outside the Church because they did not think they found brotherliness within the Church. (3) While the rationalistic Press had flooded the market with cheap anti-Christian writings, it was incumbent upon the best men of the Church to bend themselves to a restatement of the Christian argument in the light of modern science and criticism.

SOUTH AUSTRALIA.

ADELAIDE.

From Our Own Correspondent.

Missionary Mission.

A Missionary Mission for the deepening of spiritual life and the widening of knowledge and interest in the spread of God's Kingdom is to be held at St. Luke's Church, Adelaide, from Oct. 31 to Nov. 6. Rev. J. T. Phair, Rector of Magill, is to be the missionary. He will be assisted by Bishop Wilson and the Rev. J. S. Moyer, W. T. Strahan, W. H. Irwin, and S. T. C. Best.

Bishop's Tour of the North.

The Bishop of Adelaide has been touring the Northern portion of the Diocese. We notice by the daily papers that in some places they are saying farewell to him, as this will be his last visit to the North, in consequence of the formation of the new Diocese of Willochra.

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TASMANIA.

From Our Own Correspondent.

Appointments.

Rev. L. S. Wall, whose appointment to Bellerive was notified some time back, has now arrived in Hobart, though he does not take up duty till October; we offer him a very warm welcome, and earnestly trust that his work in his new parish may be abundantly successful. His predecessor, the Rev. F. B. Sharland, is going to take temporary duty in another part of the Diocese for some months.

The Ven. R. H. Richards, Archdeacon of the West, has been appointed chaplain of our forces proceeding to the front; his strong, manly character will make him very acceptable to the men.

The Rev. W. J. Foster, of the Diocese of Bendigo, is arriving soon as junior curate of St. George's Hobart, where plenty of work awaits him on account of the rapid growth of the parish; we hope that both he and his ministry may be blessed from on High.

NEW ZEALAND.

NELSON.

Dedication of the Selwyn Mission Launch.

Nine months ago Bishop Sadlier made an appeal for a Mission launch to supply the ministrations of the Church to the people in the remote parts of his Diocese, who could not be reached by any other means. The launch has now been completed, and it was dedicated to God on Tuesday, September 8. The Bishop of Nelson, assisted by Bishop Mules, conducted the service of dedication on the poop deck of the launch, in the presence of a large gathering of interested spectators. The Bishop in his address said that the launch had cost much time and thought and labour; but it was now happily completed, and they had assembled to ask God to accept and bless their work. It would work a coastline of over 1000 miles, and reach a body of Churchmen over 700 in number, and about 400 children under 16 years of age. The latter would be the special care of the missionary in charge of the launch. The Chaplain, Rev. C. J. H. Dobson, was at present on leave, having volunteered for the seat of war in Europe. During his labours in the Sounds he had been indelibly fatigable in his ministrations; but all his work had to be accomplished on foot; and to give some idea of the magnitude of those labours it is estimated that in carrying out this work during the past twelve months he had walked over 2000 miles, and was subjected to severe physical discomforts, having often to camp out at night under the shelter of a rock. It is here the boat will come in usefully. It can keep up a speed of from 8 to 10 miles an hour; but even with this material assistance, owing to the distance between the settlers, it will only be possible for the missionary to visit them once in two months. Although the clergyman in charge of the Sounds will be away during the currency of the war, the work will be still carried on by Mr. E. Clark and visiting clergy.

He who is unwilling to suffer for principle, will one day suffer for want of it.

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Why I Never Drank.

(By Edward Bok, Editor of the "Ladies' Home Journal.")

First of all, I never drank because I seemed to possess an inborn hatred of all intoxicants. Although brought up with wine on the table, I could never be induced to taste it, when, as a child, some light wine would be placed to my mouth to sip. To some good mothers this may seem an unwise thing for my parents to have done, but it must be remembered that I was born and brought up until my sixth year in Holland—a country where drunkenness is never seen, but whose people, high and low, believe in a moderate use of light wines, and have been brought up for years in that belief.

But as I grew older I began to apply reasoning to my principles. Being early thrown into business life, and among men older than myself, I naturally matured quickly. I was about sixteen years old, if I remember rightly, when I began attending public dinners and assemblies in the capacity of a newspaper reporter. Wines were more freely used then at dinner than now, and I soon saw that I must make up my mind when at those gatherings whether I should partake of wines or decline them. I had been trained to the belief that it was always best to err on the safe side, and, as I sat down to the first public dinner I ever attended—a New England dinner in Brooklyn—I turned down all the wine glasses set before my plate, and this I have followed ever since.

At first, my principle never to touch liquor or spirits of any kind directed to me the chaffings of my friends. I was told it looked "babyish," that I could not expect to go out much and keep to my principle; that I would often find it considered as discourteous to refuse a simple glass of wine tendered me by my hostess. But I made up my mind that there was no use of having a principle unless one stuck to it. And I soon saw that people respected me the more for it. And just let me say right here to all my young readers who may see these words, I never lost one friend by my refusals, but I made scores of friendships; of men, from one who has occupied the presidential chair, down; of women, among whom are the best and most famous in our land today.

I honestly believe that a young man who starts out in this life with a fixed principle, whether it be that he will not drink, smoke, or indulge in anything which in his heart he feels is not good for him, or which he does not conscientiously believe, and adheres to that principle, no matter under what circumstances he may be placed, holds in his hand one of the most powerful elements of success in the world to-day. There is a great deal of common sense abroad in this world of ours, and a young man with a good principle is always to depend upon it. The men and women in this world whose friendships are worth having, are the men and women who have principles themselves, and respect them in others, especially when they find them in a young man.

Another thing which led me to make up my mind never to touch liquor was the damage which I saw wrought by it upon some of the finest minds with which it

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was ever my privilege to come into contact, and I concluded that what had resulted injuriously to others might prove so to me. I have seen, even in my few years of professional life, some of the smartest, yea, brilliant, literary men **de-throned from splendid positions**, owing to nothing else but to their indulgence in wine. I know men with salaries of thousands of dollars per year occupying positions which hundreds would strive a lifetime to attain, come to beggary from drink. Only recently there applied to me, for any position I could offer him, one of the most brilliant editorial writers in the newspaper profession—a man who two years ago easily commanded one hundred dollars for a single editorial in his special field. That man became so unreliable from drink that editors are now afraid of his articles, and, although he can to-day write as forcible editorials as at any time during his life, he sits in a cellar in one of our cities writing newspaper wrappers for one dollar per thousand. And that is only one instance of several I could recite here.

I do not hold my friend up as "a terrible example"; he is but one type of men who convince me and may convince others that a **clear mind and liquor do not go together**. I know it is said, when one brings up such an instance as this: "Oh, well, that man drank to excess. One glass will hurt no one." How do these people know that it won't? One drop of kerosene has been known to throw into flame an almost hopeless fire, and one glass of liquor may fan into a flame a smouldering spark hidden away where we never thought it existed. The spark may be there, and it may not. Why take the risk? Liquor to a healthy boy or young man will never do him the least particle of good; it may do him harm. The man for whom I have absolutely no use in this world is the one who is continually saying to a young man: "Just have a little. One glass, you know." A man who will wittingly urge a young man he knows has a principle against liquor, is a man for whom a halter is too good.

Then, as I looked around, and came to know more of people and things, I found the always unanswerable argument in favour of a young man's abstinence; that is, that the most successful men in America to-day are **those who never lift a**

wine-glass to their lips. Becoming interested in this fact, I had the curiosity to personally inquire into it, and of twenty-eight of the leading business men in the country, whose names I selected at random, twenty-two never touch a drop of wine of any sort. I made up my mind that there was some reason for this. If liquor brought safe pleasures, why did these men abstain from it? If, as some say, it is a stimulant to a busy man, why do not these men, directing the largest business interests in this country, resort to it? And when I saw that these were the men whose opinions in great business matters were accepted by the leading concerns of the world, I concluded that their judgment in the use of liquor would satisfy me. If their judgment in business matters could command the respect and attention of the leaders of trade on both sides of the sea, their decision as to the use of liquor was not apt to be wrong.

And as opportunities come to me to go around in homes and in public places, I find that I do not occupy a solitary position. The tendency to abstain from liquors is growing more and more among young men of to-day. **The brightest young men I know**, young men who are filling positions of power and promise, **never touch a drop of beer, wine, or intoxicants** of any sort. And the young man who to-day makes up his mind that he will be on the safe side and adhere to strict abstinence will find that he is not alone. He has now the very best element in business and social life in the largest cities of our land with him.

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Bad Behaviour in Church.

Two dear, good, old ladies, who both dressed in gray, Always went to Church, just over the way; Their faces were placid, their eyes bright and keen, Their step so elastic, 'twas good to be seen.

Their mantles of fur were both warm and well made, Their nice little bonnets of suitable shade; Their hands were encased in their muffs, soft and good, Quite a picture they made, as together they stood.

They walked up the aisle, with most reverent mien, Then they entered their pew, with manner serene; But when they sat down they beheld such a sight, That really it gave them a terrible fright! Curled up on the seat, very quiet, 'tis true, Was Tiger, their terrier, and what could they do? He seemed fast asleep, and was lying quite still, He might bark if they moved him against his own will.

So they joined in the prayers and heartily sang The hymns they both loved, then the sermon began; The clergyman preached from a text you all know, Which teaches us good to our neighbours to show.

And then naughty Tiger awoke from his sleep, That morning 'twas sound and unusually deep; He stretched himself out, then he walked up and down, And looked at his mistress, not heeding her frown;

He gave a short bark! to his owner's alarm, And people turned round, which much ruffled her calm; They saw whose it was! and what would they all say?

She knew they'd remember for many a day. He would not lie still, and be silent and good, But barked much more loudly, then in the aisle stood. Until the old vergor came quietly down And seized Tiger's collar, and hair rough and brown.

The dog sadly howled, and much wanted to stay, But the man had a firm hold, and led him away; 'Twas needful for Tiger a lesson to learn,

Which boys and girls, too, would do well to discern.

When seated in Church, they must try to behave, Much trouble and grief to themselves they will save; They often will find, if they'll only take heed, That parts of the sermon are simple indeed.

Just think how poor Tiger disgraced his good name, And caused his dear mistress such sorrow and shame; Because he was naughty in Church on that day, But, oh! 'tis far worse for young people to play.

Now Tiger was punished, and locked up alone, Without food or water, not even a bone; For a dog's bad behaviour, some reason we see, For those who know better, excuse there can't be.

—L. R. Halstead.

Winnie's Testament.

(From "The Young Soldier.")

It was a little mission hall at Skagway, Alaska. The summer had come and gone, and the closing of the long winter was nigh at hand. The steady stream of miners, pack-horses, dog-trains, etc., that had brought so much life to the little town during summer, as they wended their way to Klondyke, the "Gateway of the North," had turned with the home-coming of the gold-seekers. Many had made their fortunes, some were going back for more provisions, and, alas, there was also the weary prospector who had wasted his energy and time and money, only to return home penniless and downhearted, to start life afresh.

It was Sunday afternoon, and the meeting had already begun, when in walked three men dressed in miners' garb. They had evidently been looking for a place like the hall, and soon joined heartily in the singing.

When an opportunity was given to speak, one of these three men rose to his feet, and the words he spoke thrilled everyone present.

"Friends," said he, "a few months ago I went to the Klondyke with the full expectation of making a 'stake' (fortune), but after many weary months of toil, hardship, and privation, here I am, going home to my wife and family without a cent in the world.

"But while I have not made the fortune I expected, I can thank God that I have found something of far greater value than gold, which is the Pearl of Greatest Price. "It happened like this. When I was packing up and getting ready to leave my home in Seattle, my little girl said to me, 'Daddy, don't you think you could find room for my Testament in your bag?' 'Indeed I cannot,' I replied, 'besides, I have not time to bother with such nonsense, every inch of space is valuable, and every ounce of weight counts for so much in what I carry. No, I cannot afford it room.'

"My little girl, however, was not to be daunted. She would persist, and when my back was turned she quietly slipped her little book into my bag, underneath the other parcels, and so it was safely stowed away.

"There were three in our party. It was a long, dreary tramp over these hills of ice and snow, but at last we reached the end of our journey, cut down the trees, made our little log hut, and then started to look for gold. We were a long way from everybody else, and I am sorry to say that we were far from happy. Our little cabin was filled with oaths and blasphemies from morning till night, and in the loneliness we became more like demons than men. For three months at a time we could not get any letters from home. We read and re-read all the newspapers we had brought with us, until they were months old and in small pieces.

"But though we toiled early and late, and sank our shaft down to bedrock, it was only to meet with bitter disappointment; there was no gold, our hope was gone, and we were bitter, desperate men.

We had to wait for the winter snows to break up before we could set out on our weary tramp home. In searching my bag for something more to read one night, all at once and to my utter astonishment, I came across this little book. Had my little girl really put her Testament in my bag

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7. Can you master difficult subjects easily?
8. Do you dominate your surroundings?
9. Have you a Strong Will?
10. Do you think logically?
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13. Can you convince people who are doubtful, or even hostile?
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19. Can you remember details as well as main principles?
20. Is your memory perfect?
21. Can you concentrate your brain on one thing for a long time?
22. Can you remember long series of facts, figures and dates?
23. Are you a good linguist?
24. Have you a good memory for statistics?
25. Have you a good memory for faces?
26. Can you work hard without suffering from brain fog?
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"Why, yes, certainly," they said, "anything to break this horrible monotony in our lives."

"I tell you, friends, if ever the messenger of mercy came into a house or cabin, it was in our cabin that night. As I read chapter after chapter a halo of peace seemed to steal over us, and we slept that night as we had not slept for months."

"We were so pleased with the little Testament that it was decided we should read a chapter in turn each evening, and as we did so, oh, the change in that cabin. Oaths and curses gave place to songs of joy; our hearts were melted; consciences did their work, and one by one we knelt on that little cabin floor and confessed our sins to God, and became new creatures in Christ Jesus."

"Now, although very much disappointed at having found no gold to take with us, we are going home to our families rejoicing in the love of Christ. But I am looking forward with the greatest delight to be able to clasp my little one in my arms—my Winnie who was so persistent in putting her little Testament into Daddy's bag."

Holiday Worship.

A bright Sunday afternoon in early spring, and the tiny South Coast village looking absolutely its best. The soft rounded slopes brilliant with violets, the lili-pili trees bending beneath the weight of their delicate white and pale purple berries, the stately palms towering here and there, and dominating all the pervading elusive scent of myriads of wild thyme bushes, laden with masses of their graceful blossoms.

As we strolled across the meadow on our way to the afternoon service, all Nature seemed to be keeping Sabbath, and on our jaded city senses the quietness and peace fell like a benediction. No sounds save one solitary, distant, cowbell, and—as we topped the rise, the subdued roar of the surf, edging like foamy lace the blue expanse of ocean spread out before us. With a sigh of content we stood, Prayer Books in hand, and let the beauty and the calm sink into our very souls—truly our Heavenly Father "giveth us richly all things to enjoy."

But a small member of the party recalled us to the present need for action. "Hurry up, mother, you'll be late!" says he, and so we go on our way, arriving at the Church gate just as the bronzed hard-working Rector, booted and spurred, comes from the paddock in the opposite direction, where he has left his horse, and stops for a cheery greeting to the few village folk congregating around the door. Why does a country congregation invariably linger outside the Church until the last possible moment? One can only imagine that a certain shyness prevents them from entering till at least some others have paved the way.

We enter, and our party fills one seat, and overflows into the one in front. Such a tiny Church, and bare, but so spotlessly clean, the dazzling white pine of unvarnished seats and

uncarpeted floor, the little platform with its decently covered table, the tiny organ, all shining with cleanliness and loving care. Presently the Rector comes striding up the aisle, and after a brief consultation as to the hymns with the girl-organist, herself a holiday visitor, disappears behind the curtain into the little back room which does duty for a vestry. Then the congregation streams in and takes its seat—old grandfathers, and sunburnt fathers, stalwart sons, and comfortable-looking mothers, with a sturdy brood of rosy cheeked brown-legged boys and girls.

But the singing—how they do sing! Our old favorites ring out with a zest and verve such as one seldom hears in a city church. The Psalms, too, take on a deeper fervency and meaning as we read them in the brooding stillness of that Sabbath afternoon—while away across that gleaming sea which shimmers in the sunlight not half a mile from the open Church door, all Europe is ablaze, and men made in the image of Him Whose Name is the Prince of Peace, are mowing each other down by thousands.

"Who stilleth the raging of the sea; and the noise of his waves and the madness of the people." Our hearts are indeed ready to bow, and pray the beautiful prayers of the special war liturgy, and quiet tears drop on many a book as our hearts go up for those "who encountered danger at their country's call."

And so the service goes on to its peaceful end. Our earnest Gospel message, suited to the simplest mind, and yet just exactly what we all needed, practical, personal, plain—thank God for His faithful servants who in city or country go about their Master's business.

Certain oddities bring an amused smile to our children's eyes, unaccustomed as they are to the ordered seemliness of silver offertory plate, and alms dish. The country warden with his flowered china plate, so evidently brought from home—on which the coins tinkle with a cheerful sound which hugely delights the baby of the party, whose behaviour is invariably exemplary in the little country Church, while at home his pranks would scandalise the city worshippers.

The service over, we go out quietly into the calm afternoon sunshine, even the little one's chatter is hushed for a time, and a certain quiet peace seems to surround us all. Maybe it is the echo of the Benediction. God grant it may truly "remain with us always."

And as we walk homeward round by the gleaming sands, and look from the mighty ocean on one hand to the forest-clad hills on the other, with a child-like confidence our hearts turn to Him "Whose faithfulness is as the great deep," and we praise Him that for His own, whatever troubles shake the world to its foundations, His Word is sure. "The Lord of Hosts is with us, the God of Jacob is our refuge."

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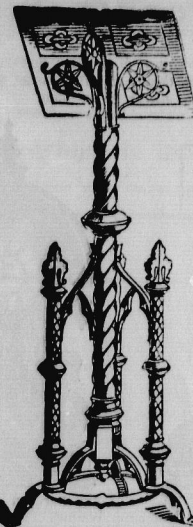
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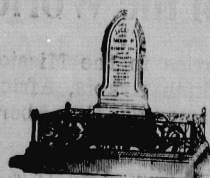
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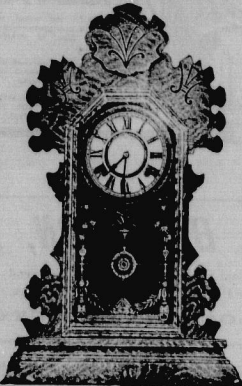
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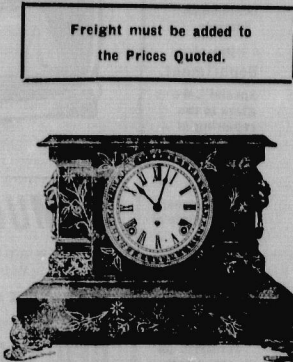
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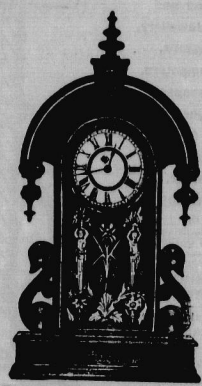
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Current Topics.

The "Good Fight" is our subject for the Eighteenth Sunday after Trinity. The Collect reminds us of the enemies we are called upon to withstand, the world, the flesh, and the devil; bids us pray to God for the

grace without which we are sure to be worsted in the conflict, and sets before us the true ideal of every Christian soldier, viz., with pure heart and mind to follow the only God. The Epistle (1 Cor. i. 4-8) points to the blessings bestowed upon us by God's grace, and the object for which they are given, viz., that we "may be blameless in the day of our Lord Jesus Christ." In the Gospel (St. Matt. xxii. 34-46) we have the Lord's summary of the Law, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "thy neighbour as thyself." "Love is the fulfilling of the Law," and love is also the motive which nerves the Christian soldier, and enables him to fight the good fight.

An animated discussion took place in the Sydney Synod on the motion by Canon Archdall condemning the alterations in the Prayer Book which have been proposed by the Convocations in England.

It is an extraordinary thing that members of the Synod, who might be expected to be conversant with important questions affecting their Church should have said that they had no knowledge of the changes which were referred to in the resolution. At the time when the proposals were made in Convocation, full details were given both in the daily press and in the Church papers. As some of our readers may be in the same position as the Synod members referred to, we now give a short summary of the proposed alterations.

They are in two directions. There is the desire on the part of the Broad Churchmen to water down the Prayer Book statements as to the authority of Holy Scripture. This is seen in the effort to change the question put to Deacons: "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" for something less definite; and also by the proposal to omit from the Occasional Offices all Old Testament references, e.g., to the Flood, to Abraham, Sarah, Isaac, etc., lest it should be thought that the historical character of these persons and incidents is thereby affirmed.

On the other side there is the wish of High Churchmen to revise the Prayer Book in a Romeward direction, and by such alterations in the Communion Service as shall bring it more into line with the Canon of the Mass.

Against both these tendencies, thus expressed in the proposed revision of the Prayer Book, Evangelicals and all moderate Churchmen, who wish to see the Church of England preserved in its present Scriptural and primitive form, do well to protest with all the force of which they are capable. A statement has been made that in England the subject of revision is being discussed on non-party lines. That assertion is not true. The proposals for revision are distinctly of a party character, and are being opposed for that reason. The Prayer Book should be revised on non-party lines with a view to enrichment, as has been done in Canada. For the party element in the English revision, Evangelicals are not responsible.

An effort was made in the Sydney Synod to modify the method of voting by permitting the members to "plump" for one candidate, or to vote for a less number of candidates than there were vacancies to be filled. The object was, as stated in our last issue, to gain some proportionate representation for the minority.

The Standing Committee had approved of the change, excepting for the Diocesan Nominators, and General and Provincial Synod, but the mover of the resolution would accept no compromise, and his motion was defeated. As the matter is of general interest, we publish details of the discussion in another column.

In the course of debate it was frankly stated that with regard to General Synod, in which Evangelicals were poorly represented, it was essential that the Sydney members should represent the principles for which the Diocese as a whole stood. This view has been severely criticised, and we are told that the "dominant majority" would not give up any of their power, and that the Synod members go to General Synod not as representatives but as delegates.

It is well that the position should be fairly faced. It is easy to talk of "party," when we apply the term to the "opposite party," or to mention the word "shibboleth" as applied to other people's beliefs. But the question at issue is neither "party" nor "shibboleth," but a question of vital principles. For these principles our reformers suffered and died, and the very doctrines, which they resisted

even unto death, are taught openly in many parts of the Church of England to-day.

Elsewhere in our columns we show how other "dominant majorities" than that of the Diocese of Sydney, are gradually crushing out of the Church in Australia the Evangelical school of thought. In the light of these facts, we think the Diocese of Sydney is fully justified, because of "the present distress," in taking a line of action which, under other circumstances, might not be necessary; and in so electing representatives to Provincial and General Synods, that the Evangelical truth which is dear to our hearts may have some adequate representation in the Parliaments of our Church.

Since the outbreak of the war many persons, who are interested in missionary work have felt their hearts sink within them as they faced the prospect of the future, and some have urged that new missionaries should not be sent to the front. There is no doubt that the war will be, for a time, a sad hindrance to the work of God. To the non-Christian world it is a poor advertisement of the Christian faith, that so-called Christian nations are at death-grips with each other. And to some extent, owing to unsettlement of trade and commerce, there will inevitably be dislocation in the ordinary work of missions. But the duty of all in charge of missionary organisations is clear. Gods' work must go on. It is not a time to begin new enterprises which can without serious hurt to the cause be postponed, but greater efforts than ever must be put forth to maintain the men and women in the fighting line whose difficulties will be increased by the war, and to send up recruits to fill all vacant places. This war has taught us that there is plenty of money available for a good cause, when people's hearts are touched. It is for us in the home lands to seek by the Holy Spirit's power to touch men's hearts with the claims and opportunities of the non-Christian world, and then there need be no retrenchment, but a great forward movement of the Christian army to claim the world for Christ.

In this connection we may well lay to heart the weighty words of the statement recently issued by the C.M.S. secretaries in London:—

The international war in Europe involves issues of immense importance for the Kingdom of God throughout the world, and has immediately brought us face to face with a serious position in the work of our own Society.