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Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

Vol. II., No 32.

AUGUST 6, 1915.

Price 1d. (8s. 6d. per Year, Post Free.)

Current Topics.

The Gospel for the Tenth Sunday after Trinity (St. Luke xix. 41-47) tells us how Christ wept tears of sorrow over Jerusalem. It was on the Tenth Sunday after Trinity, August 8.

Sunday before His crucifixion, His one day of triumph before His week of suffering. He entered Jerusalem as a King amid the acclamations of His followers. He rejoiced at the glad hosannas which came from thankful hearts. But He knew that while some loved Him, the Jews as a nation would reject Him. He had taught them, and had done many mighty works among them, but in vain. He had called, and it was for them to answer, yet there was no adequate response. And in the midst of the rejoicing disciples, while their acclamations sounded in His ears, the Lord's thoughts were occupied with other things. Below Him, as He stood on the Mount of Olives, lay the sacred city—Jerusalem in all its splendour, centre alike of the national and religious life of the Jewish people, who, as a people, had rejected Him. "He came unto His own, and His own received Him not." And "He beheld the city and wept over it, saying, If thou hadst known, even thou at least in this thy day the things which belong unto thy peace, but now they are hid from thine eyes . . . because thou knewest not the time of thy visitation."

Think of the opportunities which the Jews had lost and allowed to pass by unheeded. They were God's people chosen by Him to bless the world; they possessed the Scriptures, the "oracles of God"; for centuries they had expected the Messiah of whom the Scriptures spoke, and when He had come, lived among them for years, spake as never man spake, wrought many wondrous works, and fulfilled the prophecies of the Old Testament, they had rejected Him. Through stubbornness they had failed to see the things which belonged unto their peace, and now it was too late—they were hid from their eyes.

Are there any among us like the Jews? Our opportunities and privileges are even greater than theirs. We have the complete record of redemption in the Bible. We know how Jesus the Son of God not only lived an ideal life on earth, but died on the Cross for the sins of the world, rose triumphantly from the dead, ascended into heaven, and poured out His Holy Spirit upon the Church in order that Christians might, in the power of the Holy Ghost, follow after holiness and proclaim the Gospel to the world.

Do we know the things which belong unto our peace? All our privileges will not avail unless we are prepared to make full use of them. Each must ask, like the Philippian jailor, the personal question, What must I do to be saved? and find the answer in a living faith in Jesus Christ, and a life consecrated to His service. Days of Visitation come to all from time to time. In the great world-crisis through which we are passing, God is visiting us now. May He grant to many at this time the grace to find in Christ the things which belong unto their peace, before they are hid from their eyes.

For a whole year our Empire has been at war, taking part in a titanic struggle in which the fate of the civilisation evolved under the influence of centuries of Christian teaching is at stake. Midnight on August 4, 1914 (corresponding in Australian time to 10 a.m. on August 5) marked the entrance of our nation into the conflict. But who can foresee the end, which is not yet in sight?

Those twelve months have been eventful in human history. Germany has lost its good name, for its ruthless policy of pillage, and rapine, and murder has violated every principle of civilised warfare. France and Russia, by their self-sacrificing reform in the liquor traffic, and by their heroic share in the conflict have risen in the estimation of the world. The British Empire has realised its unity as never before. The self-governing Dominions, the Crown Colonies, the Indian Empire have all stood round the Motherland in the hour of peril; party strife has been stilled; lives have been sacrificed, and money has been poured out like water to keep the flag flying and to meet the needs of the wounded and distressed. We thank God for the spirit which animates the British Empire to-day.

The cost of the war has been terrific. First there is the sacrifice of life. Mr. Asquith stated recently that the British casualties to July 20, (excluding German South-West Africa), reached a total of 330,995 (14,428 officers and 316,567 men) of whom 69,313 were killed (4,499 officers and 64,814 men). This terrible total represents the casualties of but one of the Allies engaged in this awful conflict. The cost of the war in money is also immense—to the British Empire alone £3,000,000 per day. And yet, great as are the sacrifices involved, we feel that they are made for a cause which is worthy of any sacrifice. It is not only for the

maintenance of our Empire that we fight, but for liberty, righteousness, and justice throughout the world.

The progress made during the year is not at first sight satisfactory. The enemy's territory is not invaded (except at Gallipoli). Germany holds the greater part of Belgium and the north of France; it has driven the Russians back on the East. And yet, on further consideration we see that much has been gained. The ships of Germany have practically been driven from the ocean; its hopes of a speedy victory have been frustrated; its territory is besieged, and although a siege is necessarily slow, the victory will eventually be obtained. The Allies are knocking at the door of Constantinople, and probably at that point the first advance will be made.

The beginning of another year of war finds us undismayed, prepared for any sacrifice. Our cause is a righteous cause and we feel that we may confidently look for God's blessing upon it. To Him we look for final victory, and pray that as a people we may come out of the conflict purified and ennobled by suffering, and ready to offer more devoted service to our God.

Australia Day has been a great surprise, although we felt fairly confident of a liberal response on behalf of our wounded soldiers. But one part of the surprise to some people was the very large number of young and strong men who formed no insignificant portion of the crowds that paraded the streets of our cities. The great response in money giving shows the wealth of resource we are holding and the crowds of men reveal the welcome fact that our resources in that direction are practically untouched. Of course there is the sad side of it. Evidently an overwhelming majority are really untouched by the strong appeals that are being made to the manhood of our Commonwealth. One would think that the indefinite duration of the war, and the revelations of the barbarisms of our enemies, the sufferings of our flesh and blood and last but not least, the Empire's need would enthrone more rapidly and generally the manhood of our country to a brave and hearty response to the country's call. We are glad that the authorities realise the need and value of prayer in this direction. May the Spirit of Christ work in the hearts of our men that they may hear the call of duty as the call of God Himself, and when they hear, obey it.

Earthly life is made up of lights and shades. And the glorious brightness of Australia Day, for New South Wales, at any rate, has its startling and disconcerting contrast in the disgraceful demonstration at the Sydney Stadium on Saturday last. The degrading spectacle shews no redeeming feature. The presence of our Dardanelles' heroes with their "appealing wounds"; the occasion which was, we understand, a benefit in aid of the Australia Day effort, and the presence of the two leading statesmen of N.S. Wales should have contributed to the extreme decorum of the proceedings. And in spite of all, the movement in favour of gaining volunteers from a throng of so-called sporting men was howled down and hooted out. It is not enough to say that they were neither "gentlemen nor sports." These men are the product of our own nations—a disgrace to the motherhood that bore them. A gang of invertebrate thinkers and little Australians who should be made to realise that the privileges of the social life they enjoy and abuse, have correspondent responsibilities. These lookers on at prize fights and boxing contests are a living commentary on the inner brutishness of human nature and the dehumanising effect of such exhibitions. The Australian Governments would do well to learn their lesson for the sake of the community at

large. These Stadia are introduced and kept going in the teeth of a large public feeling against them. They should be sternly discouraged. Clean sport indulged in in moderation is one of the best tonics for a man's whole being; but he should engage in it himself, and not be content to occupy the spectator's office all the time. The men who are quite satisfied to watch while others fight are the men to-day whose farthest thought is to go near the scene of the war. They much prefer to shout and cheer the men who go, and read about their brave deeds, and braver sufferings in the secure refuge of their sporting and drinking clubs. If this kind of thing is to be permitted, a very heavy tax on this class of "sporting men" should be levied for war purposes by the government of the land.

The Pope must have forgotten the old adage "It's manners to wait till you are asked." After the golden silence his Holiness has preserved in the face of the hideous atrocities of which the Germans have been continuously guilty, the world may well wonder why that silence has at length been broken. There have been suggestions (the Catholic Press would say "wicked suggestions") that some kind of Germanic influence has been affecting the Vatican and that a decidedly pro-Ger-

man feeling has prevailed. And the suggestion has not been made by Protestant writers only. Dr. E. J. Dillon writing in the "Contemporary Review" has dared, because of his British loyalty, to charge very definitely the Vatican with that feeling; and quotations have been before this given publicity from Roman Ecclesiastical writers which tend to show not merely a pro-Germanic prejudice but even a "finger in the pie." So when the Pope moves for peace, the world rubs its eyes and wonders why.

Is Germany getting tired of the war. Are things showing out differently from the bombastic expectations of the would be European warlord? Certainly the plea of Germany for the "Lusitania" and other atrocities reveals quite a change of viewpoint. Germany pleads with America that she is fighting for her very existence. This is about the first wholesome truth that Germany has told. If we place this and the Pope's plea for peace together, we may gain some encouragement in the idea that Germany is really losing the game and is herself beginning to recognise it.

"Not unto us, O Lord, not unto us, but unto Thy Name."

No more satisfactory pledge of the self-organisation of the Empire's resources in furtherance of the Empire's cause has been given than the determination of many society women to give up luxuries and practise a wholesome self-denial during the continuance of the War. Without doubt the inordinate expenditure on dress and luxuries on the part of "society" in British countries lies at the back of most of the difficulties, labour and other, from which we so often suffer. What has been written by a celebrated Labour leader in another connection is equally true here: "The grossness at the top percolates through to the bottom, and the plebeian in his own special heavy-footed style dances to the same sensuous tune to which the feet of his betters are more daintily tripping. Imitation of the upper classes, even in the most democratic of societies, continues to have an important influence on the life of the people." It is a significant fact that in connection with a Christian Church, one of the great difficulties in the poorer parishes of the cities that bars adults and children from Church and Sunday School attendance is the question of clothes. The art of dressing well and in the latest of fashion is

Luxury and War.

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Enthronement of the Bishop of Willochra.

Dr. Gilbert White was enthroned by the Bishop of Adelaide as first Bishop of Willochra, at St. Paul's, Port Pirie, S.A., on Wednesday, July 28. Bishop White, in his sermon (from Acts xxvii, 12, "Except these abide in the ship ye cannot be saved") pleaded for unity within the Church. After dealing in detail with the example, and teaching of our Lord Jesus Christ with regard to His Kingdom, the Bishop continued:

Definiteness and Sympathy.

"We would have our own Church then conform to what we believe to be the mind of Christ. To be strong and definite in its assertion of the truth as it has been revealed to it, but at the same time be tender and sympathetic enough not to cast out those who cannot or will not altogether go with it. I take it that this casting out, or allowing to depart from the ship is not an altogether imaginary danger from two diametrically opposite points of view. On the one hand there are those, not very numerous in Australia, but sufficiently so to be disquieting, who wish to narrow the Church down to one particular school of thought in it, who not only repudiate other schools of thought even when most spiritually worthy of respect, but who pour scorn on the great mass of sober and loyal Churchmen, as not sufficiently Catholic to suit ideals which are often valued apparently chiefly because they are foreign to our own communion. On the other hand there is a much larger and more noisy body of extremists who are for ever vituperating everything that they do not understand, and greedily exploiting, often with an extraordinary forgetfulness of the charity that thinketh no evil, every foolish word or act of the extremists on the other side. Meanwhile the man who, while recognising that the Church must change and grow if it is to live, desires above all things to be loyal to the Prayer Book and to the spirit of the Anglican Communion, is tempted to cry "a plague on both your houses!" and to doubt whether it would not be better to let both extremes go whither they like, so long as they cease to trouble the peace of the Church. I venture to think that such an attitude is at once wrong in itself and fatal to the ultimate welfare of the Church. "Except these abide in the ship ye cannot be saved." Exasperating as extremists are, the earnestness with which they advocate their own particular fragment of truth often puts our luke-warmness to shame. After all, somnolence is a greater peril to the Church than even violent differences of opinion, and surely deliberate intentional disloyalty and treachery is as rare on the one side as it is on the other. Both extremes are convinced that it is they who represent the true spirit of the Church, and

TRIBUTE TO AN EPISCOPAL CHAPLAIN.

Writing home from the Front, a private in the Coldstream Guards pays a striking tribute to the Bishop of Khartoum, who is acting as Chaplain: "I would like," he says, "to refer to the splendid courage of our Chaplain, the Bishop of Khartoum. As we went into the trenches he stood at the entrance, amidst all the flying shells, and asked God's blessing on us all as we filed past him. Surely he is a true disciple of the Gospel, and a man whom we all love." Dr. Gwynne went out to France at the beginning of the war, and has been indefatigable in his efforts on behalf of the troops, with whom he is very popular. Dr. Gwynne, who was formerly Vicar of Emmanuel, Nottingham, went as one of the first missionaries to Khartoum after the recovery of the Sudan in 1899. In 1905 he was appointed Archdeacon, and was consecrated Bishop in Khartoum in 1908. The district is nominally under the jurisdiction of the Bishop in Jerusalem.

Our field may be a small field, but it is a field; tillage is possible, a crop is possible. Who can tell whether the wind may wait its seeds when the crop is ripe.—C. Kingsley.

"Personally I do not pretend to be an impartial observer. What we know as the Oxford Movement appeals to me more deeply than even the sober Evangelicalism of my boyhood, but I would resent and deprecate any attempt to unduly narrow down the Church from the one side or the other. It seems to me that there is a call on our Church for unity so great that words fail to describe it. If we conquer in the war there will be stupendous world-problems, domestic, international, and missionary to be faced. The opportunity before the Church of England will be the greatest she has ever known. How can we help to lay the foundations of peace at home, how influence the religions of other countries, how evangelise the world unless we are united? If we are beaten, what but the Church can save the nation from the madness of despair? What but the Church can foster a spiritual revival which may be the basis of a new national life? What but the Church can so bind men together that hope may not die? And what can we do if we are not united? I plead then for more understanding, for more tolerance, for more sympathy, for more unity within our own borders, as a first step towards greater union with those that are without. Let extremists cease from the easy but futile task of denouncing extremists on the other side and devote themselves to the more difficult but more useful task of influencing by sober argument the great body of the Church. Let us all strive to realise that it is only by brotherly union and concord that we can do the work God has given us to aid advance the kingdom of Christ."

A Life and Death Struggle.

Australia's best sons have been shedding their blood freely on the battlefield. Men of varied beliefs, conflicting convictions and opposing interests bound together only by the ties of a common nationality and a common discipline have been giving their lives to win freedom for their race. Cannot we of the Australian Church sink our differences in the common bonds of Church brotherhood and of the authorised doctrine and discipline of our own Communion? We too are engaged in a life and death struggle for freedom, for man's freedom from sin, that freedom which alone can guarantee the world against the horrors of another and perhaps more awful war and usher in the reign of the Prince of Peace. I understand that in South Australia the Church of England, owing to circumstances which have nothing to do with this generation, bears a smaller ratio to the population than in most of the States in Australia. If this be so it is the greater reason why we should hold together yet the more closely. If we are disunited we lose the opportunity of influencing the whole body of Christians for good; and our task is so urgent that minor differences seem to sink into insignificance beside it.

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Personal.

The Archbishop of Melbourne has consented, at the request of the Diocese of Ballarat, to preside at the meeting of farewell to Bishop Green to be held at the Albert Hall, Ballarat, on September 28.

Rev. E. N. Wilton, Precentor of St. Andrew's Cathedral, Sydney, has been appointed by the Archbishop as Chaplain to the military hospitals in the metropolitan district.

Miss Snelson, retiring General Secretary of the Y.W.C.A., in Sydney, left for England, via America, by the "Riverina" last week. Miss Snelson has been appointed national secretary for the north of England, and will take up her new work almost immediately.

Rev. J. P. Kempthorne, Vicar of the Cathedral, Nelson, N.Z., has been appointed to succeed Archdeacon Baker as Vicar of Brightwater. Archdeacon Baker will retire at the end of the year. Brightwater was the place of residence of the first Bishop of Nelson. It has had only two Vicars for the past 48 years; Bishop Mules from 1867 to 1892, and Archdeacon Baker from 1893 to 1915. The Bishop has intimated that he intends to collate Mr. Kempthorne as Archdeacon of Waimea when Archdeacon Baker retires.

Rev. Cyril Barclay, son of Mrs. Florence Barclay, authoress of "The Rosary," is now acting as Curate of St. John's, Toorak, Victoria. Mr. Barclay primarily came out to North Queensland.

Archdeacon W. A. Uthwatt, of the Melanesian Mission, is about to leave for England on furlough after a severe attack of fever.

Rev. A. G. Stoddart, of Manly, Sydney, has been appointed Church of England Chaplain of the military guard at the concentration camp at Holdsworthly.

Rev. E. H. Burgmann, who has been working in England, for the past 18 months, expects to leave for Sydney by the "Orontes" on September 24, to take up his parish duties at Gundy, in the Newcastle Diocese.

Rev. Henry Newton, Bishop-Elect of Carpentaria, and Mrs. Newton, left Sydney last Tuesday for Brisbane.

Mr. Christian Hellemann has been appointed organist and choirmaster at Holy Trinity Church, Dulwich Hill, Sydney, and music master of Trinity Grammar School.

Miss May Bechervaise, who last year joined the staff of the Melanesian Mission, has been so seriously ill with malarial fever that her doctor has ordered her to give up her work in Melanesia.

Archdeacon C. H. Gosset, who has been Vicar of Merivale, Christchurch, N.Z., for the past 15 years, has just resigned his parish owing to failing health. He will retain his Archdeaconry for the present. The Archdeacon has seen long service in the Diocese of Christchurch, but of late has found the work in a city parish too strenuous, and Mrs. Gosset has been seriously ill. Their only son has been serving with the New Zealand troops at the Dardanelles and has been reported missing. Much sympathy is felt with his parents in their anxiety.

Another veteran of the Diocese of Christchurch, N.Z., has tendered his resignation, which will take effect at the end of the year. Canon F. Knowles then relinquishes the position of Dio-

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Our Blinded Soldiers and Sailors.

(By Sarah Tooley, in the "Church Family Newspaper.")

A Palace of Hope.

One often hears our greatest hospitals spoken of as "palaces of pain," but when I visited St. Dunstan's Hostel (Regent's Park, London), for our blinded soldiers and sailors, the first thought that occurred to me was that it seemed like a "palace of hope."

The old Georgian mansion with its pillared portico and spacious style is beautiful for situation. It stands in the midst of Regent's Park, with grounds stretching down to the lake. St. Dunstan's has been lent for its present purpose by Mr. Otto Kahn, the American banker.

As I walk through the shrubberies to the entrance and enjoy the beauties of the June morning—trees in freshest green, chestnuts, May trees and laburnums giving colour to the landscape—I think sadly of the brave fellows who will never see such beauties again. And yet, when I enter the house I see flowers everywhere. They are in pots in profusion around the great domed hall, and are tastefully arranged on the tables of the sunny dining-room.

Later, I learn from Mr. Arthur Pearson, the President of the Institute for the Blind, and the inspiring head of St. Dunstan's that it is a mistake to suppose that the blind are insensible to their surroundings. They have a sense which tells them whether things around are dull and dreary or bright and cheery.

Learning to Forget.

This is obvious as we pass out on to the terrace and watch the men sitting in the sunshine at little tables taking lessons in Braille, or in the sunny classroom open to the terrace, where others are learning type-writing. The sightless eyes are turned now and again to the glorious landscape around, and peace comes into the face and we know that the man is drinking in beauty in some mysterious way other than by vision, and learning to forget that awful hour at Mons or Ypres or Neuve Chapelle when darkness came upon him.

Next we visit the workshops, which are under the direction of Mr. C. E. Rose. There basket making, mat making, and boot repairing are being taught by blind teachers. There is that skilful blind mechanic, Mr. Atkinson, of Sheffield, who has left his own lucrative workshop to come and give lessons in carpentering to the blind victims of the war, and Mr. Siddall, of Rochdale, who has supplied a blind teacher for the boot repairing section. Captain Peirson-Webber, the well-known blind expert in poultry farming, superintends the country life section, while Mr. Pearson himself is constantly moving about amongst his fellow-sufferers, overlooking, advising and bringing a cheery optimism wherever he goes. At our palace of hope, the phrase "blind leaders of the blind" is robbed of cynicism. It gives the men courage and confidence to be taught by teachers who have themselves surmounted the same obstacles and conquered.

Diocesan Book Society

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cesan Registrar, and all the many duties connected with that office, which he has held for over forty years. The Canon is in his 85th year, and the work he has been able to accomplish has been wonderful. He has been 58 years in the ministry of the Church. The Standing Committee are arranging for a suitable farewell to Canon Knowles when his term of office expires.

Rev. Claude Desailly, Vicar of St. Paul's Church Canterbury, Vic., has been appointed Missioner in the Parish of St. James, Melbourne. He will be succeeded at Canterbury by Rev. H. Dewhurst, late of Stawell, and now acting as Hospital Chaplain. Mr. Desailly will enter upon his new duties in the middle of September.

Rev. E. Denton Fethers, Vicar of St. Alban's, Armadale, Victoria, is recovering from his recent illness. He is resting for some time from work, and is now at Frankstown.

Rev. W. K. Forbes, one of the Melbourne Hospital Chaplains, has been compelled to relinquish his duties for a time through illness.

Rev. Percy Martin has been inducted by the Archbishop to the charge of North Brighton, Victoria, and has been welcomed by his new parishioners.

Revs. K. T. Henderson, S. L. Buckley, and G. K. Tucker, of Melbourne Diocese, have enlisted for the War.

Miss Laurence, daughter of Dr. Laurence, of Camberwell, Vic., has gone to join the staff of St. Agatha's Hospital, Pin Yin, North China. She was taken leave of by the Church in Melbourne, at a service of dismissal at St. Peter's on Sunday evening last.

The Archbishop of Melbourne reached the 41st anniversary of his Ordination on St. James' Day, July 25.

The Bishop of Bendigo, and Revs. G. E. Aickin, M.A., and C. L. Desailly, B.D., have been appointed Anglican members of the Council of the Melbourne College of Divinity.

Rev. H. P. Finnis, of Meredith, Victoria, is returning to St. John's, Toorak, Melbourne, as Curate to Canon Drought.

The name of Lieutenant W. S. Kent Hughes, the Victorian Rhodes Scholar, is among the wounded in a casualty list. He is a son of Dr. Kent Hughes, of Melbourne, who is now in England with the Australian Field Hospital.

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Agent and Attorney.

In the Grounds.

We pass from the workshops into the grounds, where in the country life section men are learning gardening and poultry farming. An ingenious device of pieces of jingling glass above the doors of the poultry pens tells the blind man, as he feels his way round the wire netting enclosure, when a door is reached. One notices, too, the planks of wood which give warning of steps, the lead paths traversing the gravel walks, by which the blind can guide their way about, and the matting paths inside the house which answer the same purpose.

It is good to see how quickly the men gain confidence in moving about. They learn to row and to swim, and thoroughly enjoy outdoor life. Except for the calamity of loss of eyesight, these men, so recently on active service, are sound healthy fellows, well disciplined and intelligent, and are rapidly learning occupations by which they can earn a livelihood when they return to their homes. Many are doing excellently at massage.

There are about forty-five soldiers in the hostel, of whom two are officers and four Belgians. The forty-two teachers give voluntary service.

Miss Pearson assists in the work, and Miss E. W. Austen is an invaluable organiser, and Miss D. A. Pain supervises the Braille department. The Sunday services are frequently conducted by blind teachers.

St. Dunstan's was established, and is maintained by the National Institute for the Blind, the British Red Cross Society, and the Order of St. John of Jerusalem, and is managed by the Blinded Soldiers' and Sailors' Care Committee, of which Mr. Arthur Pearson is chairman.

HOLY COMMUNION.

[Lines written by a Churchwoman who, after many months, had an opportunity of partaking of the Lord's Supper.]

The hour draws nigh—My Saviour waits; The feast is spread with royal fare— But ere its bliss my spirit sates—

Do Thou, O Lord, my soul prepare. Come, O Redeemer, come and bless; Cleanse Thou my soul from every stain; If aught it hath of bitterness, Let not a trace of it remain.

Come with Thy precious healing balm— That lifted o'er the world's annoy— I rest within Thy presence calm, Blest in the fulness of Thy joy. E.M.R.

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Correspondence.

Church of England Tent at Liverpool.

(The Editor, "Church Record.")

Sir,—May I appeal through your columns for two things to improve our tent and its effectiveness. We need games, such as draughts and chess, etc., also a bagatelle table and hobs table.

Also we want as many good concert parties as possible. These are greatly appreciated by the soldiers, and I might also say by those who give the concerts. If anyone can bring a party, if they let me know I will arrange the date with them.

G. S. RICHMOND, Chaplain.
Liverpool Camp, N.S.W.

Australasian White Cross League.

(The Editor, "Church Record.")

Sir,—The following letter from a clergyman in another State received by me to-day may interest some of your readers, and make them think seriously.

"The Vicarage. Dear Mr. Wilson.—Please send me 2 dozen leaflets "Is it manly," 2 doz. pledge cards, 2 doz. "The Need and Methods of Purity Teaching," 2 doz. "No Surrender," and 1 doz. of the Leaflets addressed to Soldiers. Thanks for your interesting letter. I wish our Church and clergy would take the matter up of seeing that no one of their young men goes away without a copy of, say, "The Choice between Purity and Impurity." We should probably have saved many of these returned venereal cases if they had been warned.

Now would be a good time to write to the papers (religious and otherwise), and emphasise the wrong we do our lads in sending them away without proper equipment in this respect. I enclose postal note. Keep the balance for your work. Yours sincerely,"

This is a Rector who has been doing earnest purity work for many years past, and if we had in Australia a few hundreds of such earnest men who, having realised their responsibility, would act upon it, we should have a very different state of things.

Another clergyman wrote to our President, Dr. Arthur, as follows:—"If Churchmen would only strip off their mock modesty and boldly face this evil scourge, they would, in my opinion, not only render a needed service to the country, but would increase their own prestige and influence. We are blind to our own self-interest. We wait on you statesmen to give us a lead, and we haven't the grace to feel ashamed of ourselves."

When our President took a trip over to Melbourne a year ago to see the Minister for Defence as to the teaching of purity to the cadets in this State, similar to what was done in Tasmania and New Zealand and West Australia, the Minister faced the matter by saying that this was the duty of the schools and Churches, and not the work of the military. Yet he had to acknowledge that a large number of lads were found to be diseased, and had to be turned out of the cadets.

Now that the need of instruction in purity and sex matters is found to be necessary owing to the terrible disasters to our soldier lads in Egypt, from ignorance of these questions, the Minister approved of our League placing literature on board all the troopships, and we endeavour in this way to afford some safeguard and helps to purity of life to our brave who are giving so much for their country.

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I shall be pleased to send samples of literature to anyone who would like it for themselves, or who would like to assist us in this grand work. Any donations will be thankfully acknowledged by—

WM. ED. WILSON,

Hon. Sec.,

Australasian White Cross League,
50 Elizabeth Street, Sydney.

Young People's Corner.

The Maiden's Sacrifice.

(By the Rev. H. A. Cody, in "Our Empire.")

The story of the noble Indian maiden, the beautiful dark-eyed Malabean, can never die. Wherever hearts are brave and the blood tingles with tales of courage, this story of devotion will be related.

Over five hundred years ago, on the bank of the Ouangondy, now the St. John River, in New Brunswick, stood a large Indian village of the warlike Malicite Indians. From below came the roar of the Great Falls, where the river leaped over a rocky precipice full eighty feet in height. It was summer, and peace reigned on every side. Fields of maize waved in the breeze, and children played around the doors of the wigwams. Warriors lolled in the shade, while their wives performed the simple work around the camps. The time of warfare was over, for peace had been made with their old enemy, the Mohawks, and the hatchet had been buried.

There were beautiful maidens in the village, but none could compare in grace and form, perfection of feature, and clearness of eye with Malabean, daughter of the noted warrior, the strong Sakotis. In every lodge she was a welcomed guest, and the young braves vied with one another in their efforts to win her affection.

One day Sakotis and his daughter pushed their little canoe into the Ouangondy, stepped lightly aboard, and paddled slowly up the stream against the swift current. When several miles from the village they came to an island where they went ashore to spend the day.

The sun was shining brightly, their hearts were happy, and no sense of fear had they as they sat under the shade of a large tree or picked the wild berries which grew on the island.

Suddenly, without a note of warning, the war-whoops of the Mohawks fell upon their ears. Sakotis sprang forward to face the foe and protect his daughter. He had only taken a few steps, however, ere a sharp flint-tipped arrow pierced his breast and he fell headlong upon the ground. Malabean was by his side in an instant. She partly raised him from the earth, she looked into his eyes and called to him to speak to her. But her pleadings were in vain, for the deadly arrow had too surely performed its task, and Sakotis was dead.

Leaping to her feet the maiden turned toward the murderers as they came bounding through the forest. Horrible were they in their war-paint, and terrible were their yells of victory. With savage delight they surrounded Malabean, and then bound her fast lest she should escape. Thus, throughout that long summer day, the maiden remained by her dead father in the midst of the cruel enemy. Her heart was very heavy, for she well realised that the Mohawks were on their way to the Malicite village above the Great Falls. When the sun had set, she knew, they would advance and fall upon her

unsuspecting people. She pictured the fearful slaughter which would take place and what terrible things the morning sun would reveal.

Among the Mohawks was a warrior who knew the language of the Malicites. Approaching Malabean, he said—

"The Mohawks wish to go to your father's town as soon as the sun sinks beyond the tops of the trees. They have never been here, so they wish the Malicite maiden to lead the way in her bark canoe. If she does this her life will be spared, and she shall have a Mohawk brave for her husband. But if she refuse she will either be tortured or, what is worse, she will be made a slave."

The captive's eyes flashed with a dangerous light, and her heart beat rapidly as she listened to the warrior's words. But her voice was calm as she replied:—

"Malabean does not wish to become a slave, so she will guide the warriors to her father's village, and she will wed a Mohawk brave. But the river is swift and rough, so keep the canoes together and Malabean will show the way."

When night fell, three hundred Mohawk warriors launched out upon the swift Ouangondy. Their canoes were all fastened together, and the warrior who knew Malabean's language wielded the forward paddle in her canoe. Chanting their war-song the Indians swept onward into the night. But after awhile their voices were stilled, and stealthily they advanced upon the silent village.

When the Great Falls were but a mile away a strange, ominous sound fell upon their ears, and, questioning, they turned to Malabean to ascertain its meaning.

"It is only a rushing stream," she replied, "which joins the Ouangondy some distance beyond."

Thus reassured, they bent to their paddles and continued on their way. But louder and louder grew the sounds ahead. The river raced like a mill-slucce and white foam-wreaths lined the shore.

Then Malabean sprang to her feet, and standing herself in the reeling canoe, cried triumphantly to the Indians around her:—

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"Listen, you Mohawk warriors. You are speeding forward on death's dark tide. Never shall the earth cover your bodies and never shall your wives weep over your graves. Come to your doom, you Mohawks, and Malabean will lead the way."

Seizing her paddle she drove it into the water, and with a tremendous bound her canoe leaped over the Great Falls into the seething death below. Following her came the three hundred Mohawk warriors, who, when it was too late, realised how they had been led by this maiden, not to victory, but to destruction.

Next morning many bodies of the Mohawks were seen by the Malicites strewn upon the shore below the Great Falls. But of Malabean no trace was ever found. Her grave was the dark, swift water of the Ouangondy.

Although over five hundred years have passed since then, the Malicites still tell, around their camp fires, the story of Malabean's sacrifice; and hearts thrill, as of old, as all listen to the tale of the brave maiden who gave up her life to save her own people.

Truth.

Two shipwrights were at work upon a fine large vessel. As they sawed away at a piece of timber, they found that a small bit of it was worm-eaten and rotten. "Better not use that piece, Bill," "Nonsense, Jack, what does it matter? It's only gone a little bit; nobody will see it."

So the timber was put in, and a bolt was put through the rotten part, fastening it to the sound timbers above.

In due course the ship was finished and launched, and then she started on her first voyage. Many passengers were on board, and there was a valuable cargo in her hold. At first the voyage was prosperous; by and bye there came on a furious storm, the waves mountains high, thundered against her and broke over her; her timbers creaked and groaned as she pitched and rolled. At last she springs a leak. Why? Because of the rotten timber. And so that noble ship goes down into the waves, and hundreds of valuable lives are lost, while only a few men escape to tell the tale. One rotten bit of wood has ruined that fine ship.

Why have I told you this story? Because there's a sin which utterly spoils and ruins an otherwise fine character—a sin that is just as fatal to it as that rotten timber was fatal to the ship? What is it? A want of truth.

Be True.

Listen, my boy, I've a word for you, And this is the word, "Be true, be true!" At work or at play, in darkness or light, Be true, be true, and stand for the right.

Listen, little maid, I've a word for you. 'Tis the very same word, "Be true, be true!"

For truth is the sun, and falsehood the night,

Be true, little maid, and stand for the right.

CONSUMMATION OF A GREAT EFFORT.

There are four million Ibo-speaking people in Nigeria; but while Ibo is the mother tongue, widely-differing dialects are spoken in the various districts. Archdeacon Dennis tells the story of the consummation of a long-sustained endeavour on the part of the C.M.S. and other missionaries to give to the people the Word of God in a form which they could all understand. This Bible is called the "Union Ibo Bible" and is now read at all services in practically every Christian place of worship in Iboland, and is also being taught in most of the Mission schools.

Copies of the Union Ibo Bible, the first edition, were put on sale at cost price, viz., 2/6 each, which is equivalent to five full days' pay of a labourer. Great eagerness to purchase was displayed in most of the Mission stations and out-stations, and so rapid was the sale that the British and Foreign Bible Society was immediately asked to print a second and larger edition. The first edition of 5000 was sold out long before the first consignment of the second edition reached Onitsha in May last. Many a man, in order to earn the money to purchase a copy, cheerfully tramped the sixty-five miles from Ebu to Onitsha under the hot sun, and toiled all the way back with a load weighing sixty pounds on his head.

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PREBENDARY CARLILE HONOURED.

Churchmen in all parts of the world will rejoice that the honorary degree of Doctor of Divinity was conferred upon Prebendary Carlile at Oxford by the University on June 8, "on account of services to the Church and nation." Prebendary Carlile is widely known as the founder of the Church Army, an organisation which has proved an incalculable boon and stimulus to Church work in all parts of the world. Prebendary Carlile has never spared himself in his self-sacrificing efforts on behalf of the Army, and he spends many hours of his time in and he spends many hours of his time in his small bare room at the Headquarters in Bryanston Street. Great credit is due to the Prebendary and his staff for the part they have taken in caring for our troops in the various camps at home and at the Front by providing "huts of silence," "motor restaurants," etc.

The real test of life is the day-by-day life, when you are not on dress parade.—S. D. Gordon.

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EDITORIAL NOTES.

All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 64 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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

BUSINESS NOTICES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Leplastrier, 64 Pitt Street, Sydney. Telephone City 1687.

Subscribers are asked to write at once if they do not receive the "Church Record" regularly.

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The Church Record.

AUGUST 6, 1915.

OUR DUTY TOWARDS THE WOUNDED.

It would have been a national humiliation if Australia Day had awakened less than a magnificently generous response from the people of the Commonwealth. When an appeal was made on behalf of our wounded soldiers it called for such a spontaneous and self-forgetful effort as was worthy to be thought of in connection with the heroic sacrifices and the brilliant deeds of daring on the heights of Gallipoli, which, unexcelled in bravery and accomplished under difficulties almost unparalleled in the history of war, have won for Australia a name of immortal splendour.

Australia Day has come and gone, and there is room for a pardonable pride that we as a people have risen worthily to the occasion. Judged both by the enthusiasm and whole-heartedness of the preparations, extending over many weeks and engaging the closest attention of our ablest men, and also by the open-handed liberality which greeted the army of collectors, and the multiplicity of channels ingeniously opened for the free flow of generosity, the effort is one that should gladden the hearts of all who have gone forth or are about to go forth to fight for King and country. Many hard things have been said of Australians in the past by those who have lacked the discernment which penetrates beneath the surface of things, but in such a searching national crisis the great heart of Australia has been laid bare, and with the imperishable memories of the Dardanelles, and the records of Australia Day, of our Belgian Fund and other similar efforts, none shall ever dare to deny that it beats with a mighty pulse of patriotism, courage, and generosity from end to end of this sunny land. Australia has given evidence of an incontrovertible kind that she is prepared to honour the Prime Minister's promise made in her name of "the last shilling and the last man."

It is a matter for great thankfulness that such ample provision has thus been made for the care of our wounded heroes. The duty laid upon us has been taken up in the spirit of the great privilege it really is. We should come with bared heads into the presence of

those who have held to their lips the cup of the "greater love" which only those taste who are prepared to lay down their lives for their friends. We can never do too much for those who have done so much for us.

On such an occasion we are extremely reluctant to say one word by way of criticism. But even at the risk of seeming to strike a jarring note, there is one point on which we are impelled to speak out just because of our jealousy for national ideals, and our reverence for the principles of the Christian faith. It seems to us a thousand pities that it was thought necessary to invoke the aid of art-unions, lotteries and other gambling agencies on such a national occasion and for such an exalted purpose. Australia was bending low in tender ministrations to her wounded heroes. She was offering of her best to her best. The offering would surely have been the purer for its freedom from the profits of transactions of the nature of gambling. It would have been to treat our soldiers with a graver respect.

And in saying this we are not uttering one word against the many entertainments and displays that were arranged as a means of raising funds. We recognise in these a laudable desire on the part of those who have special gifts and talents to lay them at the feet of such a worthy object. In this way they are able to add to their contributions. Nor do we contend that the element of cheeriness should be absent from the proceedings. It belongs to the national temperament to play a game of football with eager zest after weary days in the trenches in France, and to enjoy the sport of surf-bathing after scaling the heights of Gallipoli. But at the same time this must not be made an excuse for a certain section of the community which always demands to be amused into giving, and to get its "quid pro quo" no matter how deserving the object. But certainly no words of condemnation can be too strong for the tendency to enlist the gambling spirit in the interests of such a cause. In the first place it is an insult to Australia and to our wounded to assume that such devices should be necessary. Their giving to us was a direct giving—it was the giving of their own life's blood. But furthermore it is lamentable that an occasion which strikes a sympathetic chord in every heart should be made an opportunity of popularising a soul-destroying and nation-destroying vice. With a curious logic we are arising to smite the evil of alcoholic indulgence because of its inroads on national character and efficiency, and at the same time we are looking with a more benign smile than ever on gambling. And gambling because it is rooted in covetousness, and is of the essence of an anti-social and self-indulgent spirit at the same time that it ministers to an unhealthy and dissipating excitement is an insidious foe, as great perhaps as alcohol, of national stability and greatness.

A good deal of cant is indulged in as to the harmlessness of these milder forms of gambling, the contention being that the selfish desire to gain is absent. Archdeacon Madden in his booklet on the subject tells an amusing story on this point as to a man who objected to wagering on cards and billiards in his house. However he agreed to it on the assurance that it was only

to give an interest to the game, adding that as this was the case then he would put a box up for a certain charity, in which all winnings were to be placed. But up to the time of telling the story not a single penny had found its way to the box.

It might be inopportune to raise a protest if the encouragement of raffles and art-unions in connection with Australia Day were not symptomatic of a serious lack of public conscience on the matter. But it comes at a time when in Australia there is a chorus of advocacy, in which the daily papers are leading, in favour of the introduction of the Totalisator on the ground that it would constitute a source of revenue.

This war is a righteous war, and we cannot go forth as the champions of righteousness without hypocrisy unless we are full of a penitent desire to cleanse our national life of all that defiles it in the sight of God. The best return we can make to our wounded soldiers, aye and to their fallen comrades, is to develop to its highest and best and free from every form of evil, that national life to whose preservation and for whose enrichment they have contributed with their life's blood.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Archbishop's Letter.

In his letter in the "Sydney Diocesan Magazine," after commenting on the "year of war," the Archbishop says:

"As a Church it is our duty to relax no effort that may be asked of us.

"It is for us to call our men to fight. Many of them are only waiting a direct lead that may show them how the call to arms now takes rank above most other demands that hold them back. I have been most impressed by the readiness of the clergy to take their place in the ranks if need be. I have pointed out that we will supply chaplains where we are permitted; but that beyond this our clergy have a place at home in supplying manhood as vital as that of the makers of munitions who also must remain at home till summoned.

"Again it is for us to minister to the spiritual welfare of the men in training. In particular, I ask the prayers of all Church-people for the Mission to be held in Liverpool Camp from August 15 to 23, and which I have asked the Bishop of Bathurst to conduct. It is a Mission full of untold possibilities for good.

"But chiefest help of all must be a deepened sense of humble dependence upon Almighty God which the Nation needs, and which is the responsibility of individual Churchmen. Pray more; live more in the spirit of your prayers. See that you are awake.

"I hope that before long our legislators will have the courage to shorten the hours during which public houses can sell liquor. The soul of the people is asking for it."

Anniversary of the War.

Special Services were held in all the Churches last Sunday in connection with the anniversary of the outbreak of the War, and also of the recruiting campaign. The Archbishop issued a letter to the clergy upon the subject, and provided special prayers for their use. Services of intercession were also held in all parishes on Wednesday.

The Archbishop, preaching at the Cathedral on Sunday morning, took as his text, Psalm lxxv. 7, "God is the Judge; He putteth down one and setteth up another." He explained that the Psalm was the favourite of one of the greatest Englishmen who ever lived. John Ruskin used to say that it taught the principles of true government. God set a nation a purpose, and expected it to fulfil that purpose. He kept that nation in its place so long and so far as it fulfilled its purpose, and when a nation refused to do so he put it down and set another in its place.

"We are to-day, as you know," the Archbishop added, "close to the anniversary of the day on which this awful War began, and we ask that we may enter in a true spirit and with full strength on another year of the struggle. We are told by competent writers that as yet victory or defeat is in the balance. What is it that will turn the balance? As believers, we say God will do so—'He putteth down one and setteth up another.' For my part, I think it all a mistake to try and balance the matter by discovering, if possible, which is the most Christian Government—that of the German Empire or that of our own nation—for I do not think the issue comes in like that. Our Empire has followed Christian ideals; we stand for righteousness and Christian ideals; but when you ask me whether our Government is a Christian Government, I should say it has, to an extent, taken up a position of neutrality as far as religion is concerned. Therefore, we are flung back upon the individual, for the nation, after all, is what the individual makes it. This makes a solemn demand upon the conscience of every person who belongs to the nation—for it is you who make the nation. Is God to fling Himself in the balance for us if we do not humbly acknowledge Him? I am not satisfied with our position as regards prayer. Has there been a constantly growing dependence on God? To me, and to others for that matter, there seems to be a strange apathy over the people. One explanation of it all is that for the last 40 years parents have not been teaching their children what they should have taught them by precept and example, and as an English correspondent said the other day, one wonders whether the nation has to be further humiliated yet."

General Synod.

In the "Church of England Messenger" of July 30, it is stated, "that it has been decided to postpone General Synod." At the time when we went to press the matter was under discussion, but no such decision had been arrived at.

The Diocesan Conference.

The arrangements for the Diocesan Conference on the "Church and War," to be held in Sydney on St. Bartholomew's Day, August 24, are proceeding satisfactorily, and it is expected that there will be a large attendance at the meetings. The full list of speakers is not yet available. It is hoped that the Conference will have some definite contribution to make with regard to the moral aspects of the War. Many are feeling difficulties, and are asking why God permits the War to go on, but there are already indications that out of this terrible world-crisis God will eventually bring much blessing, both on our Empire and to the world.

Church Missionary Association.

Rev. Henry Newton, Bishop-Elect of Carpentaria, was present at the meeting of the C.M.A. Committee last Monday evening. The Chairman, Mr. C. R. Walsh, welcomed him on behalf of C.M.A., assuring him of their sympathy with him, and prayer for him in the arduous work to which he was called. The Bishop-Elect, in reply, thanked the Committee for their welcome, and asked for prayer, not only on behalf of the work among the aborigines, but also for the white people, scattered throughout the Northern Territory and the north of Queensland, for whom the ministrations of the Church ought to be provided.

The Summer School at Wollongong will be held in the first week of January, and in the following week a Missionary Exhibition will be held at Katoomba. About the same time sermons will be preached on Sundays at Leura and Wentworth Falls, and meetings held there with a view of helping forward the missionary enterprise.

Mothers' Union of New South Wales.

The Annual Meeting of Branch Secretaries and Office-bearers of the Mothers' Union was held in the Chapter House on Tuesday, July 27. Owing to the inclement weather, the attendance was much smaller than usual. Mrs. Wright presided and encouraged the workers to still greater efforts, supported by earnest prayer, for the extension of the work of the Union. The Annual Report shows a year of quiet, steady progress, six new branches having been formed, thus bringing the total to 78. The number of enrolled members and associates stands at 2235. The reports of the many branches were, on the whole, most satisfactory, and prove the Union to be meeting a great need amongst the mothers of all classes.

Mrs. Wright introduced Mrs. Barff to the meeting as President of the League of Honour, and asked her to explain to the members the aims and objects of the League.

The motto of the League is "Strength and Honour," and the promise given by those joining the League is as follows:—"I promise by the help of God to make a special effort during this time of war to uphold the honour of our nation by furthering the cause of righteousness, purity and temperance at home, and by thoughtfulness, prayer and self denial, to serve our King and Empire." It is hoped that the Mothers' Union branches will prove good recruiting grounds for the League. Mrs. Wright kindly provided those present with afternoon tea.

St. Peter's, Woolloomooloo.

The 48th Annual Celebrations in connection with St. Peter's, Woolloomooloo have just been carried through with much blessing and success. The preachers on the Anniversary Sunday, July 25th, were the Revs. W. G. Hilliard and H. Crotty, who delivered inspiring and helpful sermons, the former urging the people of St. Peter's to catch inspiration from the achievements of the past, and the latter earnestly asking that all hindrances may be rolled away, so that a mighty forward movement, under God, may result.

The Annual Tea Meeting and Public Gathering followed on the Tuesday, both events calling together large numbers of parishioners, present and past. Mr. Justice Harvey made a splendid Chairman, and spoke words of encouragement and much helpfulness. The other speakers were the Revs. W. L. Langley, E. Howard Lea, and P. J. Bazeley, the first speaking of the Church in the Old Land, Mr. Lea of the Church in the "out-back" parts of the State, and the last speaker dealing with the Church in her world-wide aspect of work. An excellent programme of music was given by the St. John's, Balmain, Male Voices, which they brought to a close by the rendering of the National Anthems of the Allies, a fitting climax to the whole being the heartfelt rendering of the Doxology.

Wahroonga: St. Andrew's and St. Paul's.

The N.S.W. Church Missionary Association desire to draw attention to the fact that through some unfortunate mistake in sending the lists to the printer the contributions from the parish of Wahroonga were omitted from the C.M.A. Annual Report. The details are as follows:—

Boxes, £12/5/10; Offertories, £78/4/; Kent, Mr. J., £52; Sully, Mr. and Mrs. E. H., £20/10/-; Smith, Rev. Langford £2/2/-; Wait, Mrs. 10/-; Hautain, Rev. D., 10/6; Girls' Missionary Band £6/10/-; St. Andrew's S.S. (Blind School), £4; St. Paul's S.S. (Nairobi) £10; Collection for Miss Kendall £3/4/1; G. U. Renewals, £1/2/6; G. U. O.O.M. £3. Total £193/18/11.

Quiet Afternoon for Men.

We would remind our readers of the Quiet Afternoon for Men to be conducted by Principal Davies, at St. Thomas', Enfield, tomorrow (Saturday, August 7). Meetings will be held at intervals from 3 p.m. to 7 p.m. St. Thomas' Church can be reached by tram from Burwood Station. All men are invited.

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of the Home Mission Society, reports that the following parishes in the Diocese have pledged themselves to subscribe the amount set opposite their names, towards the maintenance of the Soldiers' Church Club at Liverpool.

Weekly Payments.—St. Andrew's Cathedral, 5/-; Ashfield, 5/-; Annandale, 5/-; Auburn, 2/6; St. Barnabas', 2/6; Botany, 2/6; Camden, 5/-; Cook's River, 5/-; St. Stephen's, Chatswood, 5/-; Campbelltown, 2/6; Cobbitty, 5/-; Corrimal, 2/6; Carling-

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Monthly Payments.—Guildford, 5/-; Haberfeld, 10/-; Mt. Victoria, 5/-; Block Subscriptions.—Strathfield, Pictou, Liverpool, St. Thomas', Balmain, St. Michael's, Surry Hills, St. James', Sydney, Leichhardt, Berry, St. John's, Glebe, St. Paul's, Chatswood, Riverstone.

St. Anne's, Ryde—117th Anniversary.

It is not often that a Church in Australia can celebrate its 117th Anniversary, but the Church of St. Anne's, Ryde, is able to look back upon so long a period of parochial history. In the early days of settlement in New South Wales (in 1798) the Rev. William Henry (whose remains lie buried in St. Anne's Churchyard) preached in a barn near the river side to a small congregation from Acts xiii. 38. The Anniversary will be commemorated on Thursday, August 26, when Capt. J. H. Watson, of the Historical Society, will deliver a lecture, illustrated by lantern slides, on the early days of Sydney. On the following Sunday, August 29, special services will be held, at which the Rev. A. A. Yeates will be the preacher.

NEWCASTLE.

The New Dean.

There were many clergy present at the Newcastle Cathedral on Monday, July 25, when the Rev. H. K. Archdall, B.A., was installed as Dean. The Bishop conducted the ceremony of installation, and in a short address described the various aspects of the work of the new Dean, for whom he asked the cordial co-operation of the Diocese in the work upon which he was entering. In the Parish Hall after the service, Dean and Mrs. Archdall were welcomed to Newcastle. The Mayor of the City was among the speakers, and the Bishop referred to the presence of Canon and Mrs. Archdall, the father and mother of the new Dean. In his reply, Dean Archdall said that the important point was not that the people should think much of himself and his wife individually, though they would like their appreciation, but that they should register their loyalty to the common cause to which they were all pledged, the building up of the Kingdom of the Lord Jesus Christ in the City and Diocese.

GOULBURN.

(From a Correspondent.)

War Intercessions.

There has been of late a marked increase in the attendance at the daily 1 p.m. intercessions in the Cathedral. The anniversary of the outbreak of the War, August 4, was observed as a day of humiliation and prayer. The services at the Cathedral were as follows:—

Subject: "The Approach to the Throne." 7.30 a.m., Holy Communion; 8.30 a.m., Children's Service, subject "Reverence" (the Vicar-General); 9.30 a.m., Mattins; 10.30 a.m., Holy Communion and Meditation, subject, "Intention" (the Vice-Dean); 11.30 a.m., Metrical Litany and Meditation, subject, "Self-examination" (the Vicar-General); 12.30 p.m., War Litany and Meditation, subject, "Confidence" (the Vice-Dean); 1.30, Psalm 61 and Intercessions; 2.30 p.m., Prayers and Address, subject, "Holiness" (the Vice-Dean); 3.30 p.m., Bible Study, St. Matt. xxiv. (the Vicar-General); 4.30 p.m., Children's Service, subject, "Obedience" (the Vice-Dean); 5.30 p.m., Evensong and Address, subject, "Sacrifice" (Canon Howell); 6.30 p.m., Metrical Litany and Meditation, subject, "Reality" (the Vicar-General); 7.30 p.m., C.E.M.S. Service (to which others were invited), subject, "Earnestness" (the Vice-Dean).

YASS.

A Faculty has been applied for, for the introduction into St. Clement's Church, Yass, of an oak Litany Desk, a memorial to a member of the congregation fallen at Gallipoli.

JUNEE.

The new School Hall at Junee is now being erected from designs by Mr. Cyril Blacket, of Sydney. The dimensions are 62 feet by 28 feet, which will give accommodation for between 300 and 400 children.

BATHURST.

Holy Trinity, Grenfell.

The Bishop's visit to the parish of Grenfell last month was much appreciated. On the Sunday morning a service was held in Holy Trinity Church in memory of the soldiers who had fallen at the front. The local Light Horse squadron attended, and the Church was crowded. The Bishop preached an inspiring sermon from Psalm cxviii. 17, "I shall not die, but live." The collection, amounting to £9, was given to the Australia Day Fund. In the afternoon a Confirmation Service was held, at which the Rector, Rev. Edward Walker, presented 51 candidates. At night the Church was again filled, and the Bishop's sermon was based on the 29th Psalm. On the following Tuesday the Bishop addressed a public meeting in the Royal Hall on the subject of the War.

RIVERINA.

Charge of False Doctrine.

Rev. A. E. Frost, Vicar of Broken Hill, has been cited by the Bishop to appear before the Panel of Triers on the ground of false doctrine. The charges are based on a book published by Mr. Frost entitled "My Confirmation Book." They include the undue insistence on private confession, the invocation of Saints and Angels, and exaggerated teaching regarding the Virgin Mary. The Board of Triers is comprised of Canon Rawling (Narrandera), Rev. E. Jellicoe Rogers (Deniliquin), Messrs. H. L. Austen and Sugden, with the Bishop as President.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Day of Prayer in the Cathedral.

The Anniversary of the declaration of War is to be celebrated very fittingly by special prayer. If we are to bring this War to a successful issue it will only be by the strength God can give us. Prayer is the most direct way of expressing this spirit of reliance on God. Special subjects to be dwelt on by successive leaders of intercession at the Cathedral, are penitence, guidance of rulers, for victory, sacrifice at home, armies and navies, deepening of religion, Allies, changed hearts, ourselves and enemies, Australian forces, unity, chaplains, for wasted lands, exiles, etc., wounded and hospital work, for those who shall fall, the bereaved and anxious, peace and the right use of it. The day will begin with 7 a.m. Holy Communion, and conclude with 4.45 Evensong, at which the Archbishop will preach. The following clergy will conduct the intercessions:—Archdeacon Hindley, Canons Hughes, Hart and Hancock, and the Revs. Rowed, Withycombe, B. N. White, Cheong, Ashton, Townsend, Masters, R. Wilson, Langley, Dalton, Baglin, Perry, and Hewton. Special services are announced in various parish Churches. The mayors of several metropolitan cities are arranging public meetings, at which citizens will affirm their determination to make any sacrifice to bring the war to a successful issue.

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Two of the Melbourne clergy have compiled a series of eight simple and direct prayers for private use, and also a list of subjects for intercession. They are printed on the four sides of a folding card, and contain a commemoration of the departed on Prayer Book lines, and also a much-needed prayer for our enemies. We can recommend this compilation, as it is free from prayers for the dead which are included in so many of the recent publications. These prayers may be obtained at the Book Depot at one penny each, with reduced cost for quantities.

St. Stephen's, Richmond.

Thanksgiving Services last Sunday had a very real meaning for the parishioners of St. Stephen's, as about £435 has been given directly in a short time to remove a debt on the Church funds. Thus the practical effects of the recent Mission are revealed in genuine self-sacrifice. This parish is not a rich one, and the times are hard. The Vicar, Rev. G. E. Lamble, preached the second of two sermons on the history and principles of giving for religious purposes. The parish has generously agreed to its staff of clergy assisting to care for the men in the Flemington Camp, of which Mr. Lamble has been gazetted Chaplain.

The Flemington Camp.

There is to be no Show this year. Pavilions, sheds, even pens are full of men in training for war. About 8000 now in camp at the Show Ground leaves very little room for the animals and exhibits which begin to arrive, as a rule, about this time of the year. With good reason the usual Show for this year has been abandoned. There is another Show more to the public taste, men being licked into shape for the conquest of the nation's enemies, and meantime being housed in something better than tents. The Church of England has secured the Ugo Wertheim pavilion, which has been lit specially with electric light. It is equipped with piano, tables, and seats, and is one of the best rooms in the Camp. Services are held for the men, Holy Communion at 7.15, Church Parade at 9.45, and Evening Service at 7. As the result of last Sunday's services, five men came forward for preparation for Confirmation.

Rev. G. E. Aickin will lecture at the Church of England Pavilion, Flemington, on Turkey and the Dardanelles, on Friday next. He gave this fine historical lecture at St. Mary's, Caulfield, recently, where it was much appreciated. The Camp Commandant (Major Kruse) at Flemington, has signified his intention of being present. [Since the above paragraph was written, the Defence Department has commandeered the Church of England Hall for a Clearing Hospital, hence the Chaplain (Rev. G. E. Lamble) has to start work afresh in some building yet to be found, which, probably, will not be half so convenient.]

St. Phillip's, Collingwood.

The Foundation Stone of the new Sunday School in Hoddle Street, next to St. Phillip's Church, Collingwood, was laid by the Archbishop on Saturday last, in the presence of a large gathering of parishioners. This new building is made possible by the fine spirit shown by the parishioners in response to the energetic lead given by the Rev. H. B. Hewett, the Vicar. All financial obstacles have been overcome, and although much money had been given before, a very consid-

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The handsome, commodious building for soldiers and sailors has a very cosy and inviting appearance. It stands on the site of the tent which did service for some time in St. Paul's Cathedral grounds. It is constructed of wood and fibro-cement, and will seat 600 men. The building was made possible by the generosity of a comparatively few public spirited men, before whom Rev. D. M. Deasy placed the need of better accommodation for the soldiers and sailors visiting the city. The official opening took place last Monday week. The Archbishop welcomed His Excellency the Governor, and invited him to declare the building open. Sir Arthur Stanley commended the work the Church was doing, and declared the Institute open. A good musical programme was provided.

The Diocesan Festival.

At a meeting at Bishops Court last week, to arrange for the forthcoming Diocesan Festival, it was resolved to collect for the festival as usual, but not to have a tea meeting—a wise decision under the circumstances. There is to be an early Evening Service in the Cathedral and the usual big public meeting in the Auditorium on 30th September.

Effects of the War.

Christianity, in the opinion of the Archbishop, has received a great uplift in Melbourne as a result of the war, and evidences of the change are already plainly visible in the behaviour and dress of people in the streets. Speaking at a meeting held under the auspices of the Church of England Men's Society, the Archbishop said that before the war he was very much grieved by the signs of a growing spirit of wantonness, which was evidenced by frivolity, levity and women's scanty dresses. This degeneracy in both men and women, which was flaunted in the streets a few years ago, was now not seen. "There is in the place of that wanton, frivolous, selfish spirit," said the Archbishop, "a spirit of magnanimity and a sense of duty, which I hope will grow stronger after the war than it is now. God has been visiting us as a nation."

Chapter House Lecture.

At the invitation of the Central Society of Sacred Study, about 30 clergy assembled on July 27 to hear a lecture by the Archbishop on the subject of Demoniacal Possession. In a careful study of the New Testament teaching, it was shown that though St. John records no cures of demoniacs, the eighth chapter showed that there was no opposition to the idea of the existence of such. In the Synoptic Gospels, even if the words of Jesus were a truth underlying the statements, there was truth underlying the statements. In the Ministry of Christ, the possessed with devils are always carefully distinguished from the epileptic and the palsied. Christ's withdrawal from earth did not mean the withdrawal of all the forces that were hostile to Him, and not only did St. Paul recognise the existence of evil spirits, but the order of exorcists testified to their reality. The representations of evil things placed outside Church buildings as gargoyles bore witness of the prevalence of the belief, and modern illustrations were given from the experiences of missionaries in heathen lands and chaplains to lunatic asylums. As in the Synoptic Gospels, the test of possession was to be

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found in the attitude taken to our Lord. The powers of the exorcists were included in the gifts of the priesthood. It was a mysterious subject which demands our earnest study.

Thanks to the lecturer were voiced by the Dean and the Revs. Poynder, Phillips, and Masters.

Central Society of Sacred Study.

The Annual Meeting of the Society for Sacred Study was held in the Chapter House on July 27. The Diocesan Warden (Rev. F. G. Masters) reported that there were now 38 members of the Society, and that the Archbishop had been elected a Patron by the Council in England. The Syllabus was gone through, and the following Reading Circles were suggested, those whose names are attached being the Conveners:—Amos or 1 Maccabees (Rev. J. Allen), Conversion of the Slavs and Teutons (Rev. Roscoe Wilson), Early History of the Liturgy (Rev. A. Burnaby), Christian Ethics and Modern Thought (Rev. A. E. Britten). Members who wish to join any of these are requested to communicate with the Convener or the Warden. It was decided to continue the quarterly Chapter House lectures. The suggestions of a Study Week for Clergy next February, and the formation of a Book Club were discussed.

Women's Prayer Meetings.

The Committee of the Women's Inter-denominational and Student Missionary Movement in Melbourne have arranged for a series of Prayer Meetings in connection with the war. The President and Secretary in a letter to the press, say:

"We have evident proof of the value of unity in the magnificent results obtained by the united efforts of the large numbers of women who are devotedly and untiringly taking a share in every form of patriotic activity. As the days go by and the struggle continues, there is a growing desire, particularly among those who are giving their men, for definite regular opportunities whereby women of all creeds and classes may unitedly ask forgiveness for our national shortcomings and intercede both for our nation and our men.

For this purpose meetings will be held each Wednesday in the Bible Class Room of the Collins Street Baptist Church, from 11 to 4, beginning on Wednesday, August 4. There will be five sessions, beginning respectively at 11, 12, 2, and 3 o'clock, and it is hoped that this arrangement will allow a large number of women to be present for one hour or more each Wednesday. We realise the need of a constant and unfailing supply of munitions and money for the men at the front, but who can estimate the value of a strong "inner line" of the women of Melbourne united for prayer in this one common cause."

WANGARATTA.

The Year of War.

The Bishop of Wangaratta, writing in the "Church Chronicle" on the "Year of War," says:

"The period of testing through which we have passed has done great things for our Empire. In the first place it has called forth an outburst of patriotism, which has appealed to the highest and noblest instincts of our race and called forth a marvellous response. It has cemented together all the scattered segments of our vast dominions as nothing else could have done. It has shown that the policy of Great Britain to encourage self-government and self-development in all her scattered dependencies is the one best calculated to secure their loyalty and foster their best interests. Above all it has thrown us back upon God in a wonderful way, and made men realise that there is a God of Truth and Justice who rules in the kingdoms of man. It has made us look into our own ways and set about putting our house in

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order. There will be great and far-reaching results of this struggle, far greater ones than we yet realise. But we are fully confident that, whatever form they may take or however far they may reach, they must and will tend to the progress and elevation of the race, and the domination of Justice, Liberty, and Righteousness in the world."

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Return of the Archbishop.

The Archbishop has returned to Brisbane from his Western tour, and will attend and speak at the Coin Tea organised by the Church Soldiers' Help Society, to be held by his kind permission, at Bishopsbourne. Canon Osborn has decided to omit his usual Parish Sale of Work this year, and to have a special offering Sunday instead. The Archbishop has consented to preach at the morning service. He will also address the members of the Mothers' Union at Kangaroo Point. The Diocesan Council and Confirmations will also keep him busy.

Bush Brotherhood.

Rev. F. A. Fernau, Rector of Christ Church, Childers, is resigning his living in order to join the ranks of the Charleville Bush Brotherhood, which is needing reinforcements. Mr. Fernau will take up his new work at the beginning of September, and his arrival will bring up the number of Brothers working in the Brotherhood to six. The Clergy who do this work are most devoted, and spare no pains in travelling the thousands of miles under their charge, often, as at the present, labouring under great disadvantages.

Brisbane Church of England Grammar School.

The above School, formerly the Cathedral School, mainly for the chorists, now a Public School under the Synod, with a Council, of which the Archbishop is chairman, has taken over the pupils of the well-known Bowen House School, about 100 in number. The School undertakes "to provide a thorough grounding in secondary school subjects, and to prepare for professional life boys who intend to enter the University or the Naval or Military College." The Head Master is the Rev. W. P. F. Morris, B.A. He will be assisted by three graduates as well as other competent Masters. For the present the School will be carried on in the buildings of the Cathedral, in Ann Street.

WEST AUSTRALIA.

PERTH.

Provincial Synod.

The first Session of the Provincial Synod of West Australia was to be held this week in Perth. The Synod was to open on Tuesday, August 3, with Evening Prayer in the Cathedral, at which the preacher was to be the Bishop of Bunbury, and the Synod was to open on Wednesday at 4 p.m. in St. George's Sunday School. The chief work of the Synod consisted in the passing of canons for the new Province. The Reform of General Synod was also to be discussed.

Forrest River Mission.

A new launch has been purchased by the Board of Missions to take the place of the one now in use at the Forrest River Mission.

Do the duty which lies nearest to thee. Thy second duty will already have become nearer.—Carlyle.

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Our London Letter.

(From Our Own Correspondent.)

London, June 17, 1915.

Chaplains at the Front.

It is hard to think of anything except the War, but the Church has its part in that, and a very important part, too. Where we act unadvisedly is in discussing through the press matters of State concern, such as the instances given in my last letter of Deans hastening to the support of the "Times" in its campaign for conscription. Their line was based on strong feeling but weak knowledge. The spiritual factors chiefly concern the Church and its leaders, and our responsibilities in these are heavy enough, while, let it be said, our opportunities correspond. The matter of Chaplains at the Front is a case in point. Are they sufficient? They number, according to information given to the House of Commons on Tuesday last, 425, rather more than half being Church of England. The Romanists come out next with 93, then the Pres-

byterians, followed by other Denominations. The Under-Secretary for War would not state what the proportion was of Chaplains to men. At the beginning of the War it was reckoned at one to 1000, but it is doubtful if that proportion has been maintained.

A War Bishop.

The "Guardian" fixes on the subject to suggest the appointment of a "War Bishop." He is to be auxiliary to the Chaplain-General of the Forces, Bishop Taylor-Smith, his principal duty being to serve at the Front to administer the Rite of Confirmation. The editor asks, "What is being done to provide for Confirmation in the Army?" Many devoted Chaplains, sensible of the unique opportunity, are faithfully teaching the men of the power from on high which God gives through Confirmation; the men are feeling that here is exactly the gift to meet their need. Beyond it lies the Holy Communion, the Bread of Life, the means of union with our Lord." The wrong teaching contained in these words is easily discernible. The Bishop of Rochester has, however, met the difficulty in advance. He told his Diocesan Confer-

ence this week that he authorised the clergy "to admit to Holy Communion without Confirmation sick and wounded sailors and soldiers of the Church of England temporarily in hospital if they desire to do so . . . without the requirement of the previous laying on of hands, or even a pledge to be confirmed subsequently. The exceptional circumstances of to-day, in my opinion, justify this course." Quite so, and quite right. An enlightened pronouncement like this does one good. Unfortunately I have not seen any similar authorisation from any other Diocese. It would be particularly valuable in the London Diocese to which the Continent of Europe is attached for Anglican purposes, and therefore the battlefields in Flanders where our troops are. For there is no reason why a similar privilege should not be extended to men actually in the fighting line, as to the wounded sailors and soldiers in hospital.

The Church Congress.

That the Church Congress will not be held this year is a great disappointment to many, but Southend, the place chosen for it to be held, is, one may say, in the fighting line, for it is the handiest place for Zeppelin visits, and has already repeatedly suffered from the bombs dropped by those murderous machines. It would be just such an opportunity that our ruthless enemy would revel in—a convenient and crowded rendezvous of representative men and women—to administer a strong dose of frightfulness. I do not think it would deter many from facing the risk, but the authorities are right in cancelling the engagement in the circumstances. In the words of the Bishop of Chelmsford, in whose Diocese Southend is situated, "after repeated air raids the risk is too great."

Prayer Book Revision.

I have been glad to see the references to Prayer Book Revision in the "Church Record," and especially the leader in the issue of April 23. You are absolutely right in claiming that Australia is vitally interested in the question, and in stating that it would be an error to suppose that the question may be left to Church-people in England to fight out among themselves. As you say, a Revision in England will necessarily have a tremendous effect on the Australian Church. We here can rejoice that that correctly expresses the situation, for you are a powerful member of the Anglican family, and such an intimation to the authorities here as the Church of Australia could give would have untold weight. In fact, your influence may be as the "casting vote." "Vigorous action" is indeed demanded, for, so far as I can see, Convocation does not intend waiting for anybody if it can help. Even the War is not a deterrent, so far as Convocation is concerned.

Sir Edward Clarke's Laymen's Committee, which is almost if not quite the strongest and most influential body in the Church on our side,—it has no counterpart among the clergy—held a meeting last week at the Westminster Palace Hotel (which will be known to your readers who know London) and in his lucid and interesting way put the matter before the members with the view of taking resolute action. A strong and precise resolution was passed and directed to be sent to the Archbishop of Canterbury, which has been done, and a Memorial decided

MUNICIPAL POSTERS.

CITY AND COUNTY OF KINGSTON-UPON-HULL.

Physical Deterioration and Alcoholism.

The Report of the Committee, presented to Parliament by command of His Majesty, states that:

The Abuse of Alcoholic Stimulants is a most potent and deadly agent of physical deterioration. Alcoholic Persons are specially liable to tuberculosis and all inflammatory disorders.

Evidence was placed before the Committee showing that in Abstinence is to be sought the source of Muscular Vigour and Activity.

The Lunacy figures show a large and increasing number of admissions of both sexes which are due to drink.

The following facts, recognised by the Medical Profession, are published in order to carry out the recommendation of the Committee, and to bring home to men and women the fatal effects of Alcohol on Physical Efficiency:—

1. Alcoholism is a chronic poisoning, resulting from the habitual abuse of alcohol (whether as spirits, wine or beer), which may never go as far as drunkenness.
2. It is a mistake to say that stimulants are necessary for those doing hard work; this can usually be done better without alcohol.
3. Alcohol is really a narcotic, dulling the nerves like laudanum or opium. Its first effect is to weaken a man's self-control while his passions are excited; hence the number of crimes which occur under its influence.
4. For persons in ordinary health, the practice of drinking even the milder alcoholic drinks is most injurious.
5. The habit of drinking to excess leads to the ruin of families, the neglect of social duties, disgust for work, misery, theft and crime. It leads also to the hospital, for alcohol produces the most various and the most fatal diseases, including paralysis, insanity, diseases of the stomach and liver, and dropsy. It also paves the way to consumption, and frequenters of public-houses furnish a large proportion of the victims of this disease.
6. Alcoholic abuse complicates and aggravates all acute diseases. Typhoid Fever, Pneumonia, and Erysipelas are much more fatal in the subject of alcoholism.
7. In short, alcoholism is the most terrible enemy to personal health, to family happiness and to national prosperity.

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J. WRIGHT MASON,

Medical Officer of Health.

Town Hall, Hull,
January, 1906.

upon to be signed by laymen only, to be sent to the Archbishop on the eve of the meeting of Convocation next month. The Memorial consists of only a few lines, goes straight to the point, and raises the issue in a perfectly clear form. Although our Bishops and the clergy of the Lower House may, in speech and vote, fail to appreciate its full significance, and perhaps even ignore it, they will be conscious that they are doing a perilous thing.

The Missionary Enterprise.

It is splendid and cheering to see you write that "our Church in Australia as a whole is more alive to its missionary obligations than ever before." The figures you give and the amounts contributed to the A.B.M. and the C.M.A. justify you in saying that this is a most satisfactory position. I have not the figures of former years available, but those quoted doubtless constitute a considerable and healthy advance. It is fine to be able to say that "your" people have not failed to equip and maintain the soldiers of Jesus Christ who are at the Front, carrying on the Campaign of the King of Kings." Such a lead and such a spirit will I trust be evinced here. But it is impossible to deny that the prospects are critical. The C.M.S. deficit of £23,000 is a heavy handicap to start with. The S.P.G. figures are substantially down, so are those of the C.P.A.S. Other societies could be similarly quoted. The C.M.S. last week held a whole-day conference with representatives of associations to consider the situation, and on July 13 the Committee will meet at Salisbury Square to make very important decisions on the subject. Retrenchment presents many problems and difficulties, as may be seen from the June "Gleaner."

Those who desire influence have it. It may be ours, and as much of it as we will, on one condition, that we walk with God, and live for His Glory.—Thorold.

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Australasia's Heroes.

MEMORIAL SERVICE AT ST. PAUL'S CATHEDRAL, LONDON.

On Tuesday, June 15, a great service was held in London at St. Paul's Cathedral in memory of the Australian and New Zealand soldiers who had fallen in the War. The seats beneath the dome were filled, mostly with men, the majority of them khaki-clad soldiers from Australia and New Zealand—the comrades of the fallen. Among them were many wounded, some with arm in sling, others with bandaged heads, and yet others who, upon crutch or stick, limped painfully to their seats. These were the men who had stood and fought with their fallen brethren, and been broken in the battles. Now from the London hospitals they had been brought to take their part in the great memorial service in the central Church of the Empire for which they had suffered. There were great patches of blue, too, beneath the dome, where more wounded soldiers were placed, no longer wearing the khaki uniform, but attired in the easy-fitting undress clothes which are now so familiar in the military hospitals. And among them were the Red Cross nurses who had care of them.

THE ARCHBISHOP'S SERMON.

The Archbishop of Canterbury, who took for his text St. John xv. 13, "Greater love hath no man than this, that a man lay down his life for his friends," said in the course of his sermon:—

We are met to-night for a definite and a very sacred purpose. Here at the centre and hub of the Empire's life we desire to thank God for the splendid devotion of our brothers from Australia and New Zealand who in the cause whereto we, as a people, have set our hand regarded not their lives unto the death. Just two centuries ago the Christian philosopher, George Berkeley, a singularly clear thinker, was standing, as he tells us, in St. Paul's Cathedral, where he noticed a little fly crawling on one of those great pillars. Here, he thought, is the likeness of each human being as he creeps along. The sorrow which, like some dreadful precipice, interrupts our life may turn out to be nothing but the joining or cement which binds the portions and sections of the greater life into one beautiful and harmonious whole. The dark path may be but the curve which in the full daylight of a brighter world will be seen to be the inevitable span of some majestic arch.

But in this great gathering to-night we want another note besides that. We must have the triumph-note for those whose self-sacrifice has meant so much to their country and to us who honour them. Among the lives laid down could be found, as always, bright examples of the young leadership to which we had looked for upholding among their fellows the spirit which sets manliness upon the surest basis, the basis of personal loyalty to Christ. For those lives and for the footprints which they have left upon the sands of time we give praise to God to-day. But it would be unnatural, untrue, to claim for all who thus gave their lives in their country's cause the character of stainless purity, or of the saintliness of which we sing in our hymns. Some of them, perhaps many of them, were not saints at all. They were manly sons of the greatest Empire in the world. They were brave and buoyant, with plenty of the faults and failures which go so often with high spirits. They need, as we shall need, forgiveness and cleansing and new opportunity, and they are in their Father's keeping and He knows and cares.

Blow, trumpets, all your exultations blow!
For never shall their aureoled presence lack:

I see them muster in a gleaming row,
With ever-youthful brows that nobler show;
We find in our dull road their shining track;

In every nobler mood
We feel the orient of their spirit glow,
Part of our life's unalterable good.

Do these words seem too high for what we are remembering? The feat of arms which was achieved on the rocky beach and scrub-grown cliffs of the Gallipoli Peninsula in the grey dawn of St. Mark's Day, April 25, was a feat, we are assured, whose prowess has never been outshone, has scarcely ever been rivalled, in military annals. As the open boats under a hail from hidden guns poured out their men in thousands on the beach, below perpendicular cliffs of tangled scrub, the task of breasting those heights looked, to many expert eyes, a sheer impossibility. But by the dauntless gallantry of brave men the impossible feat was accomplished, and the record of those hours and of the days which followed is now a portion of our Empire's heritage for ever. And who did it? It was not the product of the long discipline of some veteran corps of soldiers. It was mainly the achievement of men from sheep-stations in the Australian bush or from the fields or townships of New Zealand, who a few short months ago had no dream of warfare as, like other civilians, they went about their ordinary work. But the call rang out and the response was ready, and the result is before us all. Those Australians and New Zealanders are enrolled among the champions whom the Empire, for generations to come, will delight to honour. One of the best traits of all is the generous tribute given by each group to the indomitable valour of the rest.

To quote from the private letter of a young New Zealander, "the Australians were magnificent, and deserve every good word that is said of them." And all unite to praise the officers, midshipmen, and men who formed the beach parties in that eventful landing, each boat, we are reminded, "in charge of a young midshipman, many of whom have come straight from Dartmouth after only a couple of terms." But of necessity it was at fearful cost that these gallant deeds were done, and the great roll of drums under this dome to-night will reverberate our reverent and grateful sympathy to the Empire's furthest bound. This memorable act of stoutest service gives response already to the rallying call of the Post-Bishop of Australia—

By all that have died for men,
By Christ who endured the Cross,
Count nothing but honour gained,
Count all that is selfish, loss.

Take up with a loyal heart,
The burden upon you laid;
Who fights on the side of God
Needs never to be afraid.

Be true to the great good land,
And rear beneath the southern sun
A race that shall hold its own,
And last till the world be done.

God is Light in three senses:—1. Of absolute clearness, in His infinite wisdom and knowledge. 2. Of exact purity, in the perfect rectitude of His will. 3. Of gracious diffusion, in the communication of Himself to His creatures, and to the Church especially.—Bishop Hall.

Heaven's never deaf but when man's heart is dumb.—Quarles.

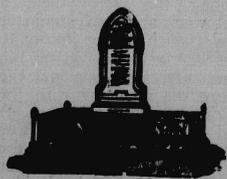
The bride was gown'd in natter blue,
With shroud and toque of "tango" hue;
The bridegroom, in a suit of brown,
Looked quite the smartest "sport" in town.
And while confetti filled the air,
A tearful mater kissed the pair,
And sobbed, "My love! be always sure
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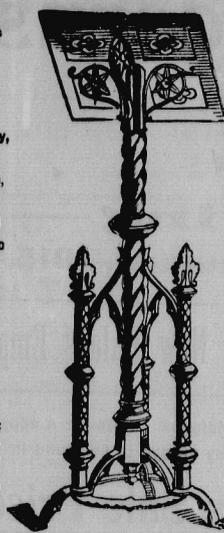
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August 13, 1915.

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Current Topics.

The Parable of the Pharisee and the Publican (St. Luke xviii., 9-14), which is the Gospel for the

Eleventh Sunday after Trinity, August 15. Eleventh Sunday after Trinity, was spoken "un-after Trinity, to certain which trusted in themselves that they were righteous and despised others." It is not only a condemnation of the Pharisees, but of the self-righteous Pharisaic spirit, wherever it may be found.

The Parable takes us into the Temple at Jerusalem, at one of the fixed hours of prayer, and shows us two worshippers, a Pharisee and a Publican. The Pharisee was an eminently respectable man, and the Publican had probably been just the reverse. All seemed in favour of the former, yet the Lord commended the latter. The reason for this judgment is found in the prayers of the worshippers. The Pharisee thanked God he was not as other men were, and recited his many virtues, evidently thinking that he had done more than could be expected of him. He felt no need of Divine forgiveness or aid; he asked for nothing and obtained nothing. The Publican, on the other hand, had come to God's House with a dire sense of sin and need. He "would not so much as lift up his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner" (or, "the sinner"). He craved mercy and found it. He went down to his house "justified" with the sweet sense of pardon in his heart.

The story has been thus quaintly summarised:—

"Two went to pray; oh, rather say
One went to brag, the other to pray.
One stands up close, and treads on high
Where the other dare scarce send his eye.
One nearer to God's altar trod,
The other to the altar's God."

What is the lesson of the Parable for us? Who is the modern Pharisee? Is he the Ritualist, with his ceremonial and vestments; or is he the Puritan separating himself from the world? He may be either, or he may be both. The Pharisaic spirit may be in any Christian to-day, and we all should beware of it.

The Pharisee was not condemned because he attended to his religious duties and lived a moral life, but because he trusted in these things. The Publican was not commended for his evil living, but because he had repented and by God's help intended to live differently. The lesson is gathered up for us by St. Paul when he says: "There is no difference, for all have sinned and

come short of the glory of God." There is of course much difference in the moral standard and attainments of different human beings; there are many degrees of guilt, but there is no difference in the fact that we are all sinners, unfit for God's presence, unless cleansed in the precious blood of Christ, and accepted in the Beloved.

St. Paul, a Pharisee of the Pharisees, who had always been a moral and conscientious man, was willing to take the standing-ground of the Publican. He says:— "Christ Jesus came into the world to save sinners, of whom I am chief." Let us be ready to take the same position. Realising our sin, let us trust in our Saviour; glorifying not in what we are, but in what He is; coming to Him for pardon and power. So shall we, like the Publican, be "justified before God," "for everyone that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

To put it mildly, the large number of clergy which met in Melbourne last month to confer on their duty with regard to the war, were astounded to hear that the Church of England had only been allowed the same number

A Chaplain-General at the Seat of Government.

of chaplains as the Roman Catholics, Presbyterians, and Methodists. No information could be obtained as to the principle upon which chaplaincies had been allotted. The delightfully simple rule of treating all alike may commend itself to the official mind, but it ignores the obvious fact that about one-third of the population is Anglican, and nearly one-half of the soldiers belong to the Mother Church. If the appointments had been made with strict regard to the religions of the men, nearly one-half of the chaplaincies should have been Church of England. Instead of eleven, we ought to have at least twenty chaplains at the Front. The true explanation of this anomaly seems to be that the Chaplains-General of the Roman Catholic, Presbyterian, and Methodist Churches are on the spot in Melbourne, and can deal personally with the authorities, while the Chaplain-General of the Church of England is, unfortunately, hundreds of miles away at Perth, and must do all his business with the Defence Department by correspondence. We understand that representations have been made that a Chaplain-General, or someone representing him, should be appointed in Melbourne, who can personally supervise all that concerns the Anglican Church in connection with the troops. The sooner this change is made the better for our men.

A Memorial against the use of "the Vestments of the Roman Mass" in the Communion Service of the Church of England, was presented to the Archbishop of Canterbury during the month of June.

The Archbishop in acknowledging its receipt speaks of it as "a very important Memorial." It was signed only by 95 laymen, but laymen who each represent an important sphere of service. They were drawn from the Committees of great Evangelical Societies, the Councils of Evangelical Colleges, and the membership of Evangelical Trusts. These bodies are representative of the Evangelical School of Thought as a whole.

The terms of the Memorial are brief, but to the point. The Memorialists express the hope that the proposals now before Convocation for authorising the use of "the Vestments of the Roman Mass" may not be approved. They affirm that such use defaces the primitive character of our Communion Service and gives countenance to the introduction of other Romish doctrines and practices, while its formal sanction would render "increasingly painful the position of large numbers of communicants of the Church of England."

Commenting upon the Memorial the London "Record" says:—

"The position of the great body of Evangelical Churchmen on this question could not be more accurately or more succinctly stated. In describing the Vestments, which it is now proposed by Convocation to authorise, as those of the Roman Mass, the Memorialists have gone to the heart of the question. We have never been able to understand why those who favour the authorisation should be so upset by the use of the term Mass Vestments. If it is urged that it is calculated to prejudice the issue, it may quite fairly be retorted that to describe them in any other way is to conceal their true meaning and significance. They are "the Vestments of the Roman Mass;" the fact cannot be explained away; and as such they have no rightful place in the Church of England because the Church in its service and worship knows nothing of the Mass. The effect of their use cannot seriously be questioned by anyone who has ever attended a celebration where the full Vestments are worn. More than the use of lights, more even than the use of incense, they serve to assimilate the appearance of the English to that of the Roman Rite. Leaving aside the question of their doctrinal significance, upon which much might be said, we ask: Is it wise, is it right, that such a complete transformation should be made in the English Service? The break with Rome in the sixteenth century was believed to be final and complete, and for more than 300 years "the Vestments of the Roman Mass" were not used in the Church of England. This is a fact of tremendous significance, of which too little account is taken in the present day; and when some fifty years ago the attempt was first made to revive the use, they were declared to be illegal in the Church of England. Why, then, should Convocation now seek to authorise them unless it is intended to authorise the approximation of the Eng-