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Current Topics.

The important subject of "Successful Prayer" is brought before us on the Tenth Sunday after Trinity. In the Collect we ask that God's merciful ears may be open to the prayers of His humble servants, and that, in order that this may be so, we may be led to ask such things as please Him. This is in accord with the teaching of St. John, "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us." The Epistle, (I. Cor. xii., 1, 2), teaches us that we must look to the Holy Spirit to guide us in our prayers. The Corinthians seem to have made the gifts of the Holy Ghost an occasion for jealousy. They desired such things as pleased themselves, rather than those which pleased God. St. Paul reminds them that Spiritual gifts are bestowed, not for the benefit of individuals only, but for the good of the whole Church, and that the highest gift (viz., Charity), is available for all who seek it. The Gospel (St. Luke xix., 14-47), shows the danger of not asking for those things which belong to our peace. Jerusalem had rejected God's best gifts, and brought upon itself disaster because of a lack of faith, and prayer. The Lord wept over the Sacred City because it knew not the time of its visitation. To the buyers and sellers in the Temple, He said "It is written, My House is the House of Prayer, but ye have made it a den of thieves."

In the "A.B.M. Review" for August is published under the title of "The A.B.M. Ideal," the concluding part of a paper read by Rev. J. Jones, the General Secretary of A.B.M., before the Brisbane Church Congress last September. Those who were present at the Congress will remember the forceful way in which Mr. Jones marshalled his facts and arguments to prove that the existence of two missionary organisations in Australia connected with the Church of England was in many ways disastrous. There is no doubt whatever that his logic would be unanswerable if the Church in Australia were not herself divided.

We have read carefully the re-print of Mr. Jones' paper, and as he passes from point to point in his reasoning, and shows how clergy and laity, parishes and dioceses are all confused by two missionary appeals, two sets of organisations, magazines, boxes, etc., we fully sympathise with him in deplor-

ing the waste of energy caused by this competition.

But while we deplore these things, we naturally ask: "Is there any remedy for them?" Mr. Jones' remedy is simple, and to him quite natural; it means absorption of C.M.A. in the organisation of A.B.M. We freely admit that the ideal to be aimed at is unity in our missionary work. Nothing but conviction should separate C.M.A. from A.B.M.

But it is just here that we find the real reason for the separation. It is a matter of conviction on the part of the supporters of C.M.A. Their organisation stands for Evangelical Truth both at home and abroad. They feel a deep responsibility for evangelising the world by the proclamation of the simple Gospel as recorded in the New Testament. While, of course, A.B.M. stands in theory for no one party, but is willing to include all, yet its very inclusiveness makes it difficult for C.M.A. to unite with it. For within the Church of England are those whose Gospel is over-laid with medieval superstitions, and many others are maintaining a sacerdotalism, which in our opinion is subversive of "The Faith once delivered to the Saints."

We can be charitable towards those from whom we differ, attribute to them the highest motives, and rejoice when "Christ is preached" by them, but when we are asked to actively unite in the great missionary enterprise with those whose teaching we believe to be erroneous, we cannot do it. It is very easy to talk of "party," but if Evangelicals are a party, High Churchmen are equally a party. Each side has its convictions, and all honest convictions should be respected.

We confess that we see no hope, at present, of organic union between A.B.M. and C.M.A. In our opinion it would mean the loss of the glorious enthusiasm and spiritual power which enable the C.M.A. to do its great work in Australia for the world. But we should welcome any method which could be devised to minimise overlapping, to decrease unnecessary competition, to draw together in co-operation for work and prayer, wherever this does not involve the sacrifice of principle.

Since our last issue was published the die has been cast and Britain has decided to take an active part in the great European war.

Mr. Bonar Law, speaking in the House of Commons, said: "The war is due to human folly and wickedness, but neither the folly nor the wickedness lie with Britain." This statement is absolutely true. Our Empire is at war, not for

her own selfish aggrandisement, but to help the weaker nations to resist the attempt of a strong power to dominate Europe. It is a war for liberty and justice, and as the Archbishop of Sydney said in his Cathedral last Sunday, "we claim to be on the side of God."

One great blessing which has already come to us through the war is the evidence of the unity of our Empire. The Daughter States stand shoulder to shoulder with the Motherland, ready to give men and money for the Empire's cause. We rejoice in the patriotic spirit which has stirred so many loyal Australians to offer for active service. In many cases they leave behind comfort and ease, and also loved ones whom they may possibly never meet again on earth. They, in common with those who, perforce, must stay at home, are prepared to make great sacrifices to keep the flag flying. The British race has always had a high ideal of duty, based on the Christian teaching which permeates their national life. In times of peace it seemed as though it were in danger of being forgotten, but in the hour of trial it is evident that the ideal of duty is, thank God, still the characteristic of our race.

The Hibernian Church Missionary Society is keeping its centenary this year, and as the "Churchman" puts it, the event "stirs every Irish heart that cares for foreign missions with a thanksgiving too deep to be dishonoured with the name of pride." The Irish Church has many difficulties, it is small in numbers; set in the midst of a Roman Catholic population, disestablished and disendowed, and is also face to face with political disaster. Yet the details of its gifts to C.M.S. alone, as recorded by Mr. Bardsley in his paper of Subjects for Intercession and Thanksgiving, is astonishing. During the past 100 years, 292 missionaries from the Church of Ireland have gone out under C.M.S., and there are 134 Irish missionaries, men and women, on the C.M.S. roll to-day. The contributions from Ireland slowly increased until the Church was disestablished; since then, instead of falling, they have risen by leaps and bounds, until during the year ending on March 31, 1914, the total raised for C.M.S. exceeded £30,000, the highest amount yet on record. A Church possessed by such a missionary spirit, must be full of spiritual life and energy for its work in the Homeland.

One of the special needs of our day is more time for meditation and reflection.—Canon McColl.

The Doctrine of a Future Life in Old Testament.

III.

Solution of the Difficulty.

We now turn to the consideration of the question why the sanction of a future life was withheld, and why the rewards and punishments of the Old Testament were only temporal.

Dean Wace suggests as an explanation that the future life could not be disclosed by a true revelation until the Judge and Saviour has been revealed, that so justice and mercy might be presented in due proportion and relation. This suggestion, interesting and valuable as it is, yet seems inadequate in view of all the facts. There is a consideration, however, which seems to throw more light on this difficult question, and that is that the dispensation of the Old Testament was concerned mainly with the training of a people and not of the individual.

Now in view of such a purpose the nation's life was a permanent and persistent thing, but the individual life was merely transitory. Consequently, the life of the individual was inconsiderable beside that of the nation. With this purpose in view the education of the nation proceeds. Great ideas were evolved, sometimes very slowly, and great truths were thus im-

pressed upon the nation as a whole. It may have been that these ideas and truths had been laid hold of by individuals here and there, but such a partial impression would not have been sufficient in the mind of Him Who was slowly but surely working out His own great purpose for Israel and the world.

Thus the nation grew in its conception of God, of His Sovereignty, Providence and Holiness, with ideas of morality, of the value of the individual, etc. How were these lessons impressed? The nation was under discipline and needed encouragement and correction. But how were these to be supplied?

Now it is only in view of the special purpose mentioned above that the life of the nation is permanent compared with the transitoriness of that of the individual. But in the larger purposes of God the nation's life is transitory and temporal, while that of the individual is permanent. Consequently, for the disciplining of the nation there were only practicable temporal rewards and punishment because the future life, signifying thereby a life after death, has no meaning for the life of a nation. The multitude which St. John saw in the Revelation given to him was not a multitude of nations, but "a great multitude. . . out of every nation and of all tribes and peoples."

We can understand then why it was that success and other temporal bless-

sings attended the nations when faithful to God, why only disaster arose when it was unfaithful.

We can also understand the amount of confusion in the minds of individuals, like David and others, who, strongly impressed with God's dealing with the nation, were too hastily expecting the same rule to apply to the life of the individual.

The facts seem to argue then, that the idea of a future life was all along firmly imbedded in the people's religious ideas, but that it was incapable of application to that national education and discipline which is recorded in the history of the O.T. Consequently although it on occasion gives evidence of its existence, it is never, relatively to that history, important enough to be brought prominently forward.

The contention that the belief in a future life was general in the O.T. Saints of the earliest times and the suggested explanation of the comparative silence concerning it in O.T. history seem to fit all the facts better than any of the opposing theories and explanations.

They are at the same time consistent with the clear testimony of the writer of the Epistle to the Hebrews that Abraham "looked for a city which hath foundations, whose builder and maker is God," and that the other Saints of those early days were desiring "a better country that is a heavenly"; and as well they bear out the teaching of our Church in its protest against those writers, "which feign that the old fathers did look out for transitory promises." (Art. vii.)

OUR PLANS, OR GOD'S?

We are too much wedded to our own plans, whether they be plans for a life, or plans for a day or an hour; too little loyal at heart to the will of God. And hence arises great uneasiness and discomposure of mind, which from whatever source it arises cannot fail to be prejudicial and a hindrance to the spiritual life. We have set apart, it may be, such an hour of the day for the purpose of devotional study; but just as we are about to spend it so, some call of necessity or charity arises in another direction. In either case whether it be of necessity or charity, it is God's call; and not our duty only, but our happiness lies in responding to it cheerfully and lovingly. We must be ready to go out of our way, or, in other words, to have our little plans so modified and corrected as to be brought into the scheme of His great and all wise plan. It is in every way better to do what God intends for us, than what we intend for ourselves.

—Goulburn.

Helps for Quiet Moments.

Thanksgiving.

For meat and drink, for bed and fire,
For sheltering arms that never tire,
But me have kept from danger nigh,
I fain would thank the Lord on high.

For strength to meet each workday call,
For health, the dearest gift of all,
For that fair path my feet have trod,
I fain would thank our Father God.

But O, because the sky is blue
My very utmost thanks are due,
And for the flowers that bloom in spring
My gladdest anthems would I sing.

For shade of summer trees that shed
A fragrant coolness o'er my head;
For leaves of autumn, red and gold,
My sacrifice, O Lord, behold.

For snowy peace in winter's chill,
For field and valley, plain and hill,
For little rivers and the sea,
An offering I'd bring to Thee.

For stars of night, for sun and moon,
For all the lavish wealth of noon,
For each bright ending to the day,
My heart is full of praise alway.

Thus not alone of meat and drink,
Of warmth and shelter would I think,
But all the beauties of the Lord
Thanksgiving to my soul afford.

The Loss of Spiritual Power.

A single sin, however apparently trifling, however hidden in some obscure corner of our consciousness—a sin which we do not intend to renounce—is enough to render real prayer impracticable. A course of action not wholly upright and honourable, feelings not entirely kind and loving, habits not spotlessly chaste and temperate—any of these are impassible obstacles. If we know of a kind act which we might, but do not intend to perform—if we are aware that our moral health requires the abandonment of some pleasure which yet we do not intend to abandon—here is cause enough for the loss of all spiritual power.—F. P. Cobbe.

The Importance of Trifles.

There are many things that appear trifles which greatly tend to enervate the soul and hinder its progress in the path to virtue and glory. The habit of indulging in things which our judgment cannot thoroughly approve grows stronger and stronger by every act of self gratification, and we are led on by degrees to all excess of luxury which must greatly weaken our hands in the spiritual warfare. If we do not endeavour to do that which is right in every particular circumstance, though trifling, we shall be in great danger of letting the same negligence take place in matters more essential.—Margaret Woods.

The Sorrows of Christ.

Rapt in a reverie, methought
A vision came to me of Christ,
As of a Saviour sacrificed;—
Who spake such words with sorrow fraught:

Full many centuries ago,
Upon the Cross of Calvary
In pain and bitter agony
I died to save the world from woe.

Was then my life-blood shed in vain?
Was all My love forever lost?
The debt I paid at so great cost
Redeeming man from death and pain?

What hear I then from end to end
Of all the world I made so fair?
The noise of battle in the air
With shrieks of dying thousands blend!

The frightful carnage I behold—
The bloodshed on the sodden plain;
I hear the groans of dying pain
And cries of sorrow manifold!

Behold the mighty ships of war
Preparing for the deadly fray—
Of Armageddon's awful day—
Whose thunder-crash I hear afar!

I see before war's dreadful shrine
The holocausts of human blood,
From bleeding wounds a crimson flood
The azure wave incarnadine!

I hear the widow's bitter cry:
The broken heart, the orphan's tear,
The agonies of hope and fear,
Touch all My soul with sympathy!

Yea, am I still the Prince of Peace;
So songs Angelic hailed My birth;
"Goodwill to men upon the Earth;"—
A Christmas song which ne'er shall cease!
Yet man ne'er wrought his brother's death
With a more deadly hate than now:—
The Crown of Thorns is on My brow,
What though entwined with triumph's
wreath!

BISHOP'S STORY OF A CHILD'S FAITH.

The Bishop of Manchester, preaching on Blackpool Sands, told the story of an answered prayer—a true story, he said, that had been passed on to him by one of his own clergymen. There was no bread in a cottager's house and the father was out seeking work. The mother had not laid the table because there was no food to put on it. At the suggestion of the little girl of the family the mother laid the table, and then the two knelt down and prayed: "Give us this day our daily bread." Some time later, when the father returned, he threw a shilling on the table and explained that he had met an old employer to whom he mentioned his distress. The old employer gave him the shilling and employment. The mother, father and child compared notes and found that the father had met the employer at the exact time at which the prayer was being offered in the home.

Personal Recollections of Bishop Tucker.

(By Rev. A. B. Fisher, in "The Record.")

As one who for eighteen out of my twenty-two years missionary service in Uganda worked under Bishop Tucker, I trust a few lines of personal reminiscence may be of general interest at a time when we are all lamenting the sudden Home-call of the great Apostle to the Baganda, and surrounding tribes.

My first sight of Bishop Tucker was when he stood up at the historical meeting of the Gleaners' Union in old Exeter Hall to plead for the retention of Uganda. I was deeply impressed with his fine physique, rich voice, and thought then, as I know now, that he was a born leader of men.

One sentence of that speech remains in my memory: "I have been criticised for returning to England so soon and called a returned empty. But that is not the case; I have returned full of the great needs of the immense work which God has given me in dark Africa!"

It was a great joy to me when Mr. Wigram informed me that I had been selected as one of the new party going to Uganda with the Bishop up the new north road, which the dying, martyred Bishop Hannington, in a message to his murderer, King Mwanga, said he had bought with his blood.

My next meeting with Bishop Tucker was when with other members of the party we were ushered into his upper room at Freretons Mission House, where we found him suffering with fever. He talked to us of his hopes and plans for an early start from Mombasa, but he was, however, to suffer disappointment time after time. Finally, having succeeded in getting together some porters after packing and repacking, and cutting down our loads to the barest necessities, we started in the month of September, 1902. I shall not soon forget his joy and appreciation when Mr. Millar and myself came to him and informed him that the party had agreed to reduce their own boxes to a minimum in order that we might bring up more loads of the Scriptures so eagerly awaited in Uganda.

The Bishop suffered from low fever nearly all the time we had been waiting at the coast, and as we started forth on that long inland journey, marching out in single file after him, it was with very mingled feelings as we thought of the number of men who had fallen in the fight only the year before.

Who can forget that long, weary journey, with its trials, difficulties, anxieties, and dangers, all met in the most cheery, able, and good-natured spirit by our leader, who had already passed through a terrible experience on the south road two years previously.

The outstanding memories of that long three months' march are his unflinching courtesy, consideration, and kindness to each man in the party; his extraordinary patience and tact with a most trying official caravan leader lent to us by the B.E.A. Co.; his zeal

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in looking out for new openings for the Gospel on the way; his remarkable physical strength, which in after years won for him the title of the "Uganda Special," so often had he marched to and from the coast; his joy in reaching Uganda, and his disappointment on hearing that four of his missionaries had left for England by the south road for reasons of health or furlough, and that out of the four remaining one had sent in his resignation.

Never shall I forget his reverent joy when we found the remains of his murdered predecessor, Bishop Hannington, at Mumias Village, in Kavirondo, and the extraordinary scene, as they were given Christian burial in Namirembe hill, attended by Mwanga and thousands of the people for whom he had died.

In looking back over the twenty-two years of valued friendship one is profoundly impressed with his strength and ability; his cultured sense of humour and social charm as host, guest, or fellow-traveller; his administrative genius and untiring energy in guiding the Church to its present unique position in the heart of Africa. That the converts might have Church privileges he did not hesitate to ordain natives of tried Christian life elected by the Church. He pushed with all his might the translation and circulation of God's Word; by a document he presented to Sir Gerald Portal, drawn up by the Christian Baganda chiefs, the terrible slave trade was struck at its heart, and he did not rest until slavery was abolished from East Africa.

Of the nine Mission stations opened by me six of these were started with Bishop Tucker, so that no one of his missionaries, with the exception of that splendid pioneer, Dr. Albert Cook, has had the honour of tramping so many miles with him through his Diocese.

To know the Bishop at home and to hear him speak was to go away with the impression of a man fired with enthusiasm, whose soul and life was with the people of Africa. But to know the Bishop in the heart of that dark Continent was nothing less than an inspiration, and that is the country to test a man's true character. This I say after tramping hundreds of weary miles with him and watching him under the most exacting conditions—sitting by the wayside tired and footsore—oftentimes parched and hungry, while a straggling line of weary porters dragged into camp with their loads saturated through and through. In our journey to Toro, 200 miles west of Uganda, in April 1896, via Mityana, we passed through nearly one hundred swamps, some of them a mile wide, all of them choked with rotting vegetation, exhaling deadly germs. The Bishop walked in and out quite cheerfully, and had become so used to them that conversation was not interrupted until he sank into an elephant track, or the water reached his mouth. He never halted to change his mud-sodden garments, as there were other swamps to be faced.

The scene on our arrival in Toro, May 1896, to organise the work there was in strange contrast to the one in February 1899 when we arrived in Bunyoro for the same purpose. In Toro we were welcomed by the overflowing gratitude of a great crowd led by their king, Daudi Kasagama, but in Bunyoro we found a condition of awful misery and desolation, as the result of four and a-half years of resistance to British occupation by old Kabarega. But on each occasion the Bishop rightly interpreted it as God's opportunity, and when he returned to his own labours in Uganda and left one alone to face the work in these new districts, by his warm hand-grip, and the sympathetic emotion of his kindly heart, one learned to love him as a true father and friend.

He trusted his workers with great responsibilities from time to time, and in looking back one can only lament the mistakes often made, while thanking God

for the wonderful progress of the Gospel in those parts in which we were permitted to work under him.

The love in which he was held by his missionaries was shown at the presentation of an Episcopal ring at his farewell in Uganda, 1912, when everyone was visibly moved while he himself was deeply touched, when among other gifts was an historical tusk of ivory mounted in silver and containing a pathetic farewell address from the Christians in Bunyoro, the people to whom he had brought their first missionary when they were in such a deplorable condition twelve years previously.

The words quoted by the Bishop himself in summing up the life and work of George Pilkington may fitly close these lines of appreciation.

"Let me not die before I have done for Thee my earthly work, whatever it may be. Call me not hence with mission unfulfilled. Let me not leave my space of ground untilled. Impress this truth upon me—that no one can do my portion that I leave undone."

Personal.

The Archbishop of Sydney, who, with Mrs. Wright, has been spending a few weeks in Queensland, returned home last Saturday.

Rev. Alfred Richards, Vicar of the Church of the Holy Sepulchre, Auckland, New Zealand, has been obliged, on account of illness, to leave his parish for a time. Mr. Richards was formerly a Canon in the Diocese of Riverina, and Vicar of Hay.

Rev. B. H. Dewhurst, who has been in charge of St. Matthew's, Wendouree, Ballarat, will leave for England in October. He proposes to continue his studies at the University of Durham.

Rev. E. R. Harrison expects to return to Sydney from England early next month. He will leave for Japan on October 7, to take up missionary work in South Tokyo under the auspices of the A.B.M.

Bishop Sadlier, of Nelson, intends to leave his Diocese for England on August 20 (accompanied by Mrs. Sadlier). It is more than probable that the war may cause him to alter his arrangements.

After 20 years' work as Vicar of Greymouth, New Zealand, Archdeacon York is taking a nine months' holiday. He and Mrs. York intended to start at the same time as the Bishop of Nelson and Mrs. Sadlier.

Archdeacon Allanby, formerly of Ballarat, writes from Croydon, England, and says he is in greatly improved health. He and his family much enjoyed the voyage home.



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Evolution.

(The Editor, "Church Record.")

Sir,—The "days" of Genesis I understand as "ages." See Gen. ii, 4; Hebrews xi, 3. I have proved what I desired to prove. Man never was without a soul, for anything without a soul would not be man. "Optimist" says: "Let us leave the past to antiquarians. The present and the future are ours." But "all things are yours for ye are Christ's, and Christ is God's." "It is the Eternal, the God of righteousness and grace, that is ours." What are "present and future" without the past? and what are past, present and future but our artificial divisions of time, which itself comes to us from eternity? I trust I am in every true sense a "modern" man, but there is a Modernity of which it may be said:—

"The sickness of Modernity: It feels no more Eternity."

We cannot, as Christians, continually revise our fundamental Christianity "up-to-date," and be afraid in this "great Science Congress" year, to speak of being delivered "from this present evil age" (Gal. i, 4). Our Christianity is fellowship with Christ, "the same yesterday, to-day and for ever;" and our "life is hid with Christ in God." Intellectual knowledge, and fellowship with "the only true God and Jesus Christ Whom He hath sent" are not identical. And it does not require any "deep-thinking" to distinguish the intellectual and the scientific, on the one hand, and the spiritually religious and ethical, on the other. "The beginnings and the inner side, the proper essence and being of things, and therefore also their end, are inaccessible to our science and historical investigation. Only the middle and the appearance of things, that development which has taken place and is taking place before our eyes is accessible to us, and constitutes in general the object of our physical and historical sciences. So long as these sciences move within these necessary limits, they cannot fundamentally come into collision with Christianity. For, so far as the latter comes into contact with these sciences,

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it is precisely with the beginning and the end of all things, with the origin of the present and of the future world, that it has to do. And if natural and historical science desires to pronounce a verdict about the origin of the present and of the future world it exceeds its limits, and gives us guesses for logical conclusions, prejudices for experimental results, falsely so-called faith, that is opinions, for knowledge."

I should be pleased to send your correspondent, "Optimist," a copy of my little book, "Stages of Revelation and Faith," from which this quotation is taken, if he will let me know his name and address, or I will forward the book to you for him if he so desires. I heartily sympathise with him in his aim to secure "deeper thinking" in the Church. But the reason takes its direction from the heart, the centre of the personal life.

MERVYN ARCHDALL.

Candidates' Ordination Fund.

Previously acknowledged £2/7/-, "M.L.," Geelong, 2/-, Total £2/9/-.

BY TRAM TO BETHLEHEM.

A forty years' concession has been granted for tramways in Jerusalem. According to the contract, the "Sunday at Home" are four separate routes of tramways, are obligatory. They will all start from the Jaffa Gate, the lines running outside the city walls through the new parts of Jerusalem which have sprung up to the north and west of the old city within the past thirty years. The first line will run west along the Jaffa road and through the main business part of the city. The second line will also follow the Jaffa road westward for a short distance. It will pass through the narrow and long streets of the Jewish colony of Mushurum, crowded with houses and small shops. The third line will follow the route of the first and second, from the Jaffa Gate along the Jaffa road to the road which leads to Bethany and Jericho, when it will follow the north city wall. It will turn into the Damascus road and descend into the upper part of the Valley of Jehoshaphat. The fourth line will also start from the Jaffa Gate, and run southward to Bethlehem, along the most sacred road in the world.

A QUESTION TIME IN CHURCH.

"Clergymen often don't know what to preach about," says the Vicar of Holy Trinity, Malvern. "It sometimes takes as long to find a text as to compose a sermon. They don't know sufficiently the doubts and difficulties which are felt by their congregations. In consequence the Vicar proposes in the evenings of the fourth Sunday of the month to answer questions instead of preaching. He invites members of the congregation to send him questions they would like answered. He, of course, cannot promise to deal with many questions in the twenty minutes at his disposal, and must exercise his discretion as to whether certain subjects can be dealt with in the pulpit."

It will be remembered that during the Bishop of London's Lenten Missions questions were invited. Hundreds were sent in, and the Bishop's replies from the pulpit were exceedingly helpful. It is a method which might well be more widely adopted by the clergy.—"C. F. Newspaper."

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Mrs. Wilkinson's Blind School.

For the past sixteen years Mrs. Wilkinson, wife of a C.M.S. medical missionary in the city of Foochow, and a great-granddaughter of Samuel Marsden, has cared for a succession of blind Chinese boys whom she has gathered into a home-school, which Bishop Price describes as "a bright example of Christian compassion, helpfulness, and good sense." Mrs. Wilkinson writes: "Just at the present time the hearts of thousands of English men and women are being stirred by the words spoken by their King asking them to help those afflicted with blindness, who are so terribly handicapped in life. In the Blind Boys' School in Foochow there are seventy-eight blind boys, fifteen of whom are now earning their own living. The other boys are learning to be useful, and the day will come when they, too, will be able to earn their living. But think what it means to those who know of the sorrows of the blind to say to those who come and ask to be taken in, 'There is no room for you.'"

An Appeal from Nairobi.

Rev. G. Burns, missionary of the New South Wales Church Missionary Association, writing from Nairobi in British East Africa, says:—

"We are faced with the more developed form of the fact which I mentioned on more than one occasion when I was in Sydney, that of stations which we had to give up. The more developed form is that the Government will take such stations from us within a very short time (if we have not men to occupy them), and hand them over to the Roman Catholics, who are flooding the whole country with their people, sisters, priests, and lay brothers.

"Even to keep things going, it means that furloughs must be postponed, and those who go home returning after a short furlough.

"We passed a minute, which was signed by every member of Conference, asking for at least to new missionaries, and have asked that it be published in the 'Record' at home."

The Santal Mission.

We have received a report of the Santal Mission, in Northern India, for the year 1913. It will be remembered that Rev. H. R. Holmes, M.A., of the Victorian C.M.A., is carrying on a most successful work amongst the Santals. Mr. Holmes in the report, says:—

"The year was rich in results. There were 205 adult baptisms, which is the highest total in the 25 years since the Council was inaugurated. The previous year's total of 124 had surpassed other years, so that the total of 205 for this year signified a very substantial advance. In the past four years the number of Christians has increased from 4,270 to 5,423. In these four years there have been 561 adult baptisms. There has also been a very gratifying advance in the direction of self-support, for the Christian community raised Rs. 2,323 for Pastorate work in 1913 as against Rs. 1,554 in 1909, and Rs. 659 for the Native Mission Fund in 1913 as against Rs. 276 in 1909. In the same period the grant from the Home Society for Pastorate work fell from Rs. 1,246 to Rs. 990, and is now less than 80 per cent. of the annual budget for Pastorate work."

Unto him that works, and feels he works, This same grand year is ever at the doors. —Tennyson.

The King of Kings.

"There was given Him dominion, glory, and a kingdom, that all the peoples, nations and languages should serve Him."—Daniel vii. 14.

Eternal God, who holdest
All nations in Thy hand,
And raisest up the Empires,
Before Thy face to stand,
Look down on our affliction,
Make cruel warfare cease,
Rebuke all lust of conquest,
Give penitence and peace.

Our rulers guide; our armies
And navies guard in love;
And save our King and Empire
For Thy just rule above.

No all-inclusive Empire,

Since Rome's imperial sway,
Has risen! None will rise again
Till Christ's approaching Day:
We thank Thee that our country
Has sought to do Thy will
For peace among the nations;
Oh, speak Thy "Peace, be still!"
Our rulers guide; etc.

Thy instrument, our Empire,
Far-flung around the world,
Oh, spare Thou for Thy service;
Be Freedom's flag unfurled;
Unto our Empire's limits
True hearts beat high to-day
In loyalty; oh, hear us,
Give peace, O Lord, we pray.
Our rulers guide; etc.

How dread, our God, Thy calling
Thy offspring, men, to kill!
That free on earth the nations
In peace may do Thy will;
From self-indulgent softness
Let war our Empire steel,
With awe Thy holiness be felt,
And our divisions heal.
Our rulers guide; etc.

A conscience cleans'd and active,
A spirit fixed and free,
Our deepest satisfaction,
Are found, our God, in Thee;
Oh, lead the strain of Empire
Convert our inmost soul
To Thee, our Hope and Refuge,
Our blessed End and Goal.
Our rulers guide; etc.

—Mervyn Archdall.

A duty is no sooner divined than from that very moment it becomes binding upon us. —Animal's Journal.

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Notes on Books.

REVIEWS.

The International Review of Missions for July is well up to its usual high standard. Mr. Oldham continues his articles on the "Missionary and His Task," based on detailed information from the Mission Field, and Miss A. H. Small writes on the "Devotional Life of the Missionary." A new note is struck by Dr. Shailer Mathews, who contributes a paper on "Missions and the Social Gospel." For the first time, a Roman Catholic, Father Friedrich Schwager, writes in this Review, on "Missionary Methods from a Roman Catholic Standpoint." To replace the series on the "Vital Forces of Islam," which has been concluded, another series on the "Vital Forces of Southern Buddhism" is commenced. The interesting subject of the "Home Ministry and Foreign Missions" is continued, the writers being respectively from England, America, and Germany. Women's work is not forgotten, and Mrs. Donald Fraser's paper on "A Missionary's Wife Among African Women" will be read with much interest. There are also articles on "Hinduism," the "Missionary Consulate in Batavia," and the "Training of Educational Missionaries," besides many notes on articles in Reviews, and on recent books.

Kikuyu Tracts.

We have already reviewed the Kikuyu tracts in our columns. A full supply of these useful booklets has been obtained by the C.M.A., The Strand, Sydney, and is available for purchasers.

REV. A. J. H. PRIEST is available for Sunday Services. "Tennyson," Glebe Point. Tel. Glebe 924.

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ST. DAVID'S NEW CHURCH, ARNCIFFE.—The Memorial Stone will be unveiled by His Grace the Archbishop of Sydney to-morrow, Saturday, August 15, at 3 p.m. Former Parishioners and friends are cordially invited. H. T. Holiday Rector.

"The Resurrection of Jesus Christ and Kindred Subjects," Booklet. New Light on an Old Faith. Recent Scientific Discoveries. Constitution of Matter. Possibility of Miracles. Virgin Birth. The Questions of the Day (By Rev. W. H. H. Yarrington). All Booksellers. One Shilling, post 1/1. 84 pp.

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HOADLEY'S JAM

His Medicine.

By John T. Faris, D.D., in "The Book of God's Providence."

A travelling man for a wholesale dry goods house returned from his winter trip, cheerful and contented, for he had sold more than twenty-five thousand dollars' worth of goods. The morning after reaching the city he began to select the various pieces of dress goods, of ribbons, of laces, and other things necessary to fill his orders.

Soon, however, he found a shortage in a number of lines he had promised for early delivery. Annoyed, he turned to other parts of his work, only to discover more shortages. He feared he must wait until the goods came from the factories, or from abroad. Meantime, his customers would be disappointed, and he would be blamed.

So he began to fret and worry. His usually smiling face became clouded. He was short and curt with his friends that morning. He could not sleep that night. He could only think of the twelve hundred and sixty-eight pieces he was short.

"Then I took myself to task," he said to his friend, in telling the story. "I cannot help the shortage," I thought. "I am doing my best. Then why worry and punish others as well as myself?" So I decided it was time to take a dose of the medicine which had always done its work for me. I repeated, over and over again, the words of Dr. Deems:

"The world is wide
In time and tide,
And God is Guide;
Then do not hurry.

"That man is blest
Who does his best
And leaves the rest;
Then do not worry."

"At once my nerves became quieter, and I was more calm. I felt more like smiling, and I was not so curt. I went about my work as if I had all day before me. And in a day or two I found that I had collected over four hundred of the missing pieces.

"In the course of my work I encountered another salesman who was as short as I had been. He knew of my disappointment and vexation; he had noted my altered demeanour; and he remarked about it: 'How is it you can go whistling about your work, with a smile for everybody you meet, and looking as if you never had a trouble, when I know you are in just as bad shape as I am?'"

"Then I told him about the medicine. I repeated the lines. At first he sneered. But, as I finished, his look altered. 'There may be some good in that medicine,' he said. 'Repeat the lines once more, please.' I repeated them for him, and then told him their history:

"Ten or twelve years ago I was at a Christian Endeavour convention in Philadelphia when Dr. Deems gave an address. He said that he had been laid aside by sickness for two months, and that, when he was able to use his pen, he found an appalling amount of work awaiting him. On his desk was a pile of letters a foot high. There were sermons to be prepared, articles to be written, addresses to be made ready. His heart failed him, as he thought of the gigantic tasks before him.

"Then he turned from it all and hastily scribbled the lines which attracted your attention. He read them over, and resolved to take a dose of his own medicine. Leisurely and calmly he attacked the pile of letters. Then he wrote an article or two. Then he had to turn to the preparation of his Philadelphia address. And he opened it by telling the story of his trouble and its cure, thus giving the lines to the world for the first time. He repeated them until the thousands of young people present knew them word for word. Many went home from that convention resolved to take his medicine. That is how I came to have it with me."

"My friend said he thought it was medicine worth taking. He asked me to repeat the lines a third time. And in a few moments he turned to his work, his worry laid aside, and a smile on his face. I see him several times each day, and seem to hear in his steps as he goes about his tasks, the echo of the words:

"The world is wide
In time and tide,
And God is Guide;
Then do not hurry.

"That man is blest
Who does his best
And leaves the rest;
Then do not worry."

A REMARKABLE CHIEF.

One of the most remarkable chiefs in Africa in modern times was Khama, son of Sekhomo, who was known as a chief rain-maker and sorcerer. Khama had a barbarous heathen father, but he soon showed a great interest in the Christian teaching of the missionaries, and learned to give up heathen superstitions. The father therefore persecuted the son in every possible way. Khama got married, but he refused to have more than one wife. This caused great indignation to the father and to others, whose daughters, by marriage with the king's son, would have received elevation in rank. But Khama persisted, and, because of his Christian principles, refused to have more than one wife.

A GENTLEMAN.

There are many tests by which a gentleman may be known; but there is one that never fails—how does he exercise power over those subordinate to him? How does he conduct himself towards women and children? He who bullies those who are not in a position to resist may be a snob, but cannot be a gentleman. He who tyrannises over the weak and helpless may be a coward, but no true man.—S. Smiles.

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The Church Record.

AUGUST 14, 1914.

THE BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

It is a hundred years since war has been waged on so large a scale in Europe, and naturally Australian eyes are turned thither at this time. Yet peace hath her victories no less than war, victories that have been more fully and permanently beneficial to mankind generally than those won on fields red with human slaughter. But while the victories of peace may be bloodless, they have not been won without cost or sacrifice. The history of scientific research is in its way as full of heroism as is drum and trumpet history. The issues of the war now raging on the other side of the world are serious enough. The real issue is, shall the law of fist or the law of right and truth prevail?

But another war is going on ceaselessly around us. It is the struggle of man against nature, that he may bend her forces to the doing of his will. The presence among us of so many distinguished scientists is a reminder of this continual warfare, which we know as the struggle for existence and the effort to progress. Within the last hundred years there has been a tremendous advance in the knowledge of nature and her ways, an advance that has been possible very largely because peace has usually prevailed among civilised people, and it is the hope and prayer of every Christian that peace may soon be restored.

When the visit of the British Association to Australia was proposed about three years ago, there was little thought that it would be made in such circumstances. The tragedy of the present war is perhaps more keenly felt among its members than among any other group of persons. There is such a close and intimate comradeship among students, and so much interchange of thought and information, that this war has rudely fractured. University men in Britain and Germany have worked strenuously for years to improve political relations between the two countries. The war is bound to check the advancement of learning in all countries, especially in Germany, to which all earnest students had learned

to look for the latest signs of progress in original research.

The war will also deprive us in Australia of much that we were hoping to gain by the presence of so many men of distinction in the world of science. Nevertheless the visit of the British Association is an event unique of its kind in this part of the world, and it will be a relief from the anxieties that press upon us and them to carry out as far as possible the arrangements on which so much time and thought have been spent.

The Association is no new thing. It began in 1834 in a small way, but soon developed into an institution of the greatest importance and of world-wide interest. Its history is no small part of the wonderful story of the advance that scientific knowledge has made during the last eighty years. Whatever the scorers may choose to say of its "autumnal junketings," and of its social functions that bulk so largely in its programme, still it is doubtful if it would otherwise have accomplished the serious work it undoubtedly has done. Even scientists are human, and do their work better for being treated as human beings.

The scope of "Science" as understood and practised by the Association is enormous. In addition to the "Natural Sciences," strictly so called, there are sections dealing with Anthropology, Economics, and Education, and even Archaeology finds a place. The annual congress is only a part of its work. There are permanent committees who carry on business all the year through. In various ways a threefold function is performed, research is encouraged and organised, new results and fresh information are sifted, discussed, and co-ordinated, and a stimulus is given to learning generally in the particular place of meeting.

It is just this stimulus that is needed in Australia at present in the direction of greater encouragement and provision for original investigation apart from the immediate commercial value of its results. In a new country there is a real danger of education becoming commercialised. Universities are regarded merely as training grounds for the professions. Knowledge that can be converted into cash is what is demanded. Original research is neglected and real culture suffers with it. Theology, the "Queen of Sciences," is shut out altogether by an unreasonable fear of the bogey of sectarianism. Modern universities in other English speaking countries make far better provision for research, and are ready to recognise theology as a subject of study, and to grant degrees therein. Professors fulfil their proper function as organisers of schools of learning. In Australia they are glorified crammers of professional examinations. Utilitarianism reigns supreme. General culture has very little chance. There is a lack of vision that is painful. The visit of the British Association may do an incalculable amount of good if it results in a widening and deepening of the scope of university education in the Commonwealth, and this will react favourably on the life of the Church in Australia, for the Church suffers most of all from the commercialisation of education, and the low ideal of life that results from utilitarianism.

In contrast with the universities, the British Association makes a point of recognising religion. In every centre

where it meets an official intimation is sent to the Church authorities suggesting that special services be held, and special sermons preached on the Sunday during the session. This has been done in all the towns where meetings will be held in Australia. The men of science have no quarrel with religion. Many of them are devout and exemplary Christians, and warm supporters of the Church. The leaders of scientific investigation have always been the first to recognise the limitations of science. It is only the vulgar and half-educated who imagine that science can explain everything. As a matter of fact science really explains nothing, and definitely disclaims any intention of explanation. It is concerned merely with formulating the sequences of phenomena in the simplest possible terms. Professor J. Arthur Thomson is careful to point out all this in his "Introduction to Science." Science and Religion deal with different spheres of knowledge, have different ends in view, are based on different assumptions, and work on different methods, and appeal to different elements in human personality. As Professor Thomson says, "Science and Religion are incommensurables, there is no true antithesis between them. Yet the growth of science has affected men's religious outlook. It has helped them to get rid of much rubbish which was thought to be religious and was not. It has helped men to realise more than ever how wonderful are the works of God and how helpless man is after all in the presence of the mighty forces of nature. The thorough study of science also reveals how much mystery there is in the universe, how little we really know, even those who are really learned. "It is surely true," says Professor Thomson, "that the fear of nature has sometimes led men to the fear of the Lord," and although science has given man greatly increased mastery over nature, still man has a very imperfect mastery of himself and our civilisation is full of misery. To quote again, "In face of the often terrible failures of human endeavour, the element of tragedy in things as they are, and the chill that follows the vision of our fair earth and all that it contains becoming cold and cindery as the moon, many a one of great repute in the world of science—we think of men like Clerk Maxwell, or Kelvin—seeks to steady himself in the thought of some abiding reality, saying as of yore, 'I will lift up mine eyes unto the hills.'"

Therefore while we welcome the men of science and listen with attention to what they have to say, we recognise with them that life is larger than science, and that it is only when we hear and obey the voice of God as it comes to us through Jesus Christ and the Spirit that pleads with us the claims of the Creator and Ruler and Redeemer, that we find that which alone can satisfy the whole man and supply that chief end of man which science of itself, however learned, can never give.

BE HONEST.

Be profoundly honest. Never dare to say through ardent excitement or conformity to what you know you are expected to say, one word which, at the moment when you say it, you do not believe. It would cut down the range of what you say, perhaps, but it would endow every word that was left with the force of ten.—Phillips Brooks.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Archbishop and the War.

The Archbishop preached last Sunday morning on the subject of the war. His text was from Isaiah lii. 42: "The Lord will go before you, and the God of Israel will be your reward." "These words," the Archbishop said, "breathe into us that spirit of trustfulness, that spirit which we ought never to be without, and which I do not think we are without. We have had our baser days—we all know that—but our race has never been ashamed of God. When the Spanish Armada threatened England, it was to God our fathers looked, and God carried them through. And so right along—turning to God with hopeful, yet reverent, confidence; to Him we must look as the only giver of victories."

The Archbishop then recalled certain words of Abraham Lincoln, when the American race was "torn with fratricidal, internecine war, going to its very vitals." "Lincoln," he said, "stood firm, unflinching, without trembling. Men said to him: 'Abraham Lincoln, you stand like that, because you believe that God is on your side.' Lincoln replied: 'I believe God, and that is why I wait.' And is it not so, brethren, with us today? We have a spirit of confidence when we look at the reason why this Empire is at war. It is not that we are at war for any aggrandisement to ourselves. It is not that we are at war gratuitously for the sake of warfare. We did our utmost to keep the sword in its sheath, but there came a day when we were bound to draw our sword, or be recreant to our trust. We stand for our plighted word, and our word has ever been our bond. That has been the strength of our race. May it ever be, for the generations to come. We stand for our plighted word, for the defence of weaker nations, and, as such, we can, with a clear conscience, ask God to forgive our many national and personal sins, yet claim to be on the side of God."

Prayers for Peace.

The Archbishop has authorised the following prayer for use in the Diocese:—

O God, our Heavenly Father, Who alone canst order the unruly wills of sinful men, and makest even the wrath of men to serve Thee, we beseech Thee to grant that the present warfare may be soon brought to an end. Overrule, we pray Thee, all strife and discord; let Thy Holy Spirit convict the world of sin, righteousness, and judgment; and hasten the accomplishment of Thine own perfect rule of equity and peace, through Jesus Christ our Lord. Amen.

In addition to the prayers which were offered in all Churches last Sunday with regard to the war, the various Protestant Denominations held united meetings for intercession last week, from Tuesday to Friday inclusive, between one and two o'clock. The meetings were held in different buildings, the Congregational Church, Pitt Street; the Conference Hall, Castlereagh Street; St. Stephen's Presbyterian Church, Philip Street; and St. Andrew's Cathedral. The attendance was good, and grew larger as the days passed by. The Cathedral on Friday was quite full, the Dean gave the address, and Rev. Thomas Morgan, ex-Moderator of the Presbyterian Assembly, read the lesson.

Mission to Chinese.

The Annual Meeting of the C.M.A. Chinese Mission was held at St. Barnabas' Hall, George-street West, last Monday evening. The attendance was good, and the report satisfactory. Rev. P. J. Bazeley, General Secretary of C.M.A., presided, and the prizes were distributed to the Chinese scholars by Mrs. Nelson Howard. Some of the Chinese recited passages of Scripture. More teachers are urgently needed for this important work.

Moore College.

We announced in our issue of July 24 that an old student of Moore College had offered £5, if nine other persons would give £5 each, to assist suitable men in their training for Holy Orders. Principal Davies informs us that he has received gifts or promises of £5 each from four other donors. It is hoped that the remaining five will soon be forth-

coming, so that the conditions of the original offer may be fulfilled, and the promised gift claimed.

Mission at St. John's, Glebe.

The Mission at St. John's, Glebe, conducted by Rev. G. H. Cranswick, was continued during the week. We much regret that Miss Alice Phillips, who was addressing the women's meetings, was compelled, through ill-health, to give up the work after the first meeting on Monday, August 3. The Missioner took her place, in addition to his other duties. The women have attended so well that it was necessary on Monday and Tuesday last to hold the services in the Church instead of the Choir Vestry. The Bible readings each day at 7 a.m. have averaged an attendance between 10 and 20. The children have come well in the afternoons, and the Mission Services at night have been most encouraging. On Sunday the congregations were very large, and there are many evidences of spiritual blessing. Open-air services have been held each night, not without opposition, but with good effect. The Mission closed on Tuesday night with a great Thanksgiving Service.

St. John's, Parramatta.

The Rector of St. John's, Parramatta, Rev. S. M. Johnstone, has been devoting much of his energy of late to the consideration of the best methods of improving the financial and administrative side of parochial life. Sunday, August 16th, will be observed as "Forward Movement Sunday," when the matter will be placed before the congregation.

Miss Vallack has presented a beautiful new organ to the Sunday School at Westmead.

Rose Bay and Vaucluse.

Efforts are being made to provide a Rectory at Vaucluse. Two parishioners have secured a site between St. Michael's Church and the tramline. The diocesan authorities are being approached for permission to sell some land in another part of the parish. If this can be obtained the new site will be paid for, and £350 will be in hand towards building the new Rectory.

St. Paul's, Redfern.

Great preparations are being made for the Mission, which is to be conducted in St. Paul's Church, Redfern, from September 6th to 14th, by Rev. G. Harvard Cranswick, B.A., the C.M.A. Missioner.

The anniversary of St. Paul's Church will be commemorated on Sunday, August 23rd, when Archdeacon D'Arcy Irvine will be the special preacher.

N.S.W. Mission Study Council.

The work of the N.S.W. Mission Study Council has been of a most encouraging nature during the past few months. A large number of Study Circles have been and are being held in various Churches in the city and suburbs, in addition to several Secondary Leader's Training Courses. The Council is now looking forward to the Annual Public Meeting, which is to be held on Monday, August 24, at the Chapter House, when a most interesting gathering is anticipated. The subject for the afternoon session, com-

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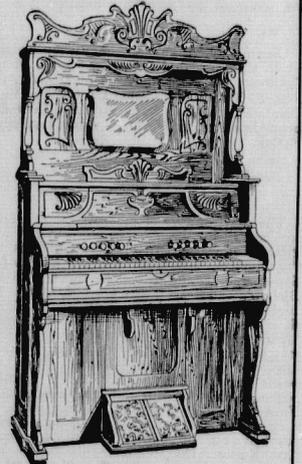
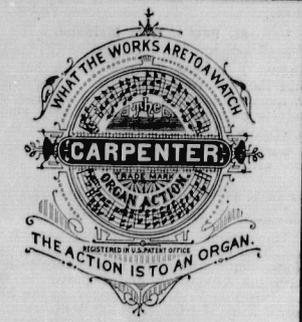
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have been at former Conferences arranged by the Council. The Council extends a hearty invitation to ladies and gentlemen to be present at this meeting.

NEWCASTLE.

A Chapel for the Seamen's Mission.

We are given to understand, says the "Newcastle Churchman," that the Parnell family have again shown their generous interest in Church work in this part of the Diocese, by promising to build a chapel for the Chelmsford Institute for Seamen, at Stockton.

St. Paul's, West Maitland.

The Bishop, on Saturday afternoon, August 1, opened the new parish hall at St. Paul's, West Maitland. The hall was erected at a cost of over £1700, and the indebtedness on the building is only about £650. Saturday's offering came to £77.

GOULBURN.

(From a Correspondent.)

St. Saviour's Cathedral.

The national character of our Cathedrals has been exemplified by the request of the Nonconformist Churches in Goulburn to join with the Church in united prayer in the Cathedral on Friday, August 14, in the Empire's hour of trial. Arrangements are being made to give effect to this.

Ordination.

On Sunday, August 9, the Bishop ordained in the Cathedral Church of St. Saviour, Goulburn, to the holy office of Deacon, the Rev. S. Broadfoot. Canon Carver, the Vice-Dean, was the preacher. Mr. Broadfoot has been licensed as Curate in the Cathedral Parish.

ARMIDALE.

"Armidale Diocesan News."

The first number of the "Armidale Diocesan News" has been published. In size and general appearance it closely resembles the "Sydney Diocesan Magazine." It is mainly a Synod number, including the full text of the Bishop's address. In his "Letter" the Bishop says:—"It is a singular coincidence that this issue is published exactly 20 years after the first number of the quarterly leaflet bearing the title "Diocesan News," appeared in August, 1894. With the beginning of 1896 it became a monthly paper, under the Editorship of Archdeacon Flower, then of Grafton.

"During our Synod the sad intelligence reached us of the sudden death of our paper's first Editor. On Monday, July 20, he had returned from a tour embracing parts of Europe, Egypt, and Palestine, and on the next day was found dead in the bathroom. The Synod was profoundly moved, for many of the members knew Canon Flower intimately, and keenly felt for the widow and family in their bereavement. I had enjoyed his friendship since 1886, when he came from England to the Diocese of Ballarat, and for the past thirteen years he was one of my Examining Chaplains, and in this and other ways did much for our Diocese."

Inverell.

The efforts recently made by the Vicar and his band of workers to double the congregations has had an excellent effect, in spite of the cold weather, and a very encouraging increase in the number of worshippers in St. Augustine's continues. The watchword "Bring Another," appealed to the man in the street, and very many who had neglected public worship for years made another start.

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GRAFTON.

(From Our Own Correspondent.)

The Bishop's Tour.

The first official visit of the Bishop of Grafton to Mullumbimby was much appreciated by the parishioners and other townspeople. The Bishop arrived on Friday, July 31, and, the same morning, confirmed nineteen candidates. A large number of people subsequently took part in a basket picnic in the Vicarage grounds, after which the Mayor (Ald. Davidson) welcomed the Bishop to the town. At night the Bishop preached at a service in the Church, on the subject of "God and Mammon." Unfortunately, a heavy storm broke over the town, and prevented many from attending. During his stay in the parish, the Bishop was the guest of Rev. and Mrs. H. J. Velvin at the Vicarage.

On Saturday, August 1, the Bishop arrived at Byron Bay, and laid the foundation block of St. Columba's Church in the afternoon. There were upwards of 100 people present, including Rev. R. Woodger, Vicar of Byron Bay, and Rev. H. J. Velvin, of Mullumbimby. On Sunday, August 2, the Bishop confirmed 16 candidates at the morning service, addressed gatherings of children and men in the afternoon, and preached again in the evening. The Bishop was the guest of Rev. R. Woodger at the Vicarage.

Additions to the Lismore Church.

On Friday last, the Bishop dedicated the Transepts, choir and clergy vestries, and the beautiful organ recently added to St. Andrew's Church, Lismore. Before the service, the Lismore Wardens and Parochial Council entertained the Bishop and visiting clergy at dinner. Subsequently the Vicar, Canon Whyte, M.A., referred to the fact that on that day eleven years ago he had arrived in Lismore. He briefly reviewed the local history since, and then Messrs. Seyt, Lewis, McKay, and A. E. Brown extended a hearty welcome to the Bishop, who made a deeply sympathetic reply, expressing his whole-hearted desire to give himself to the great work of his Diocese.

The stately and beautiful service was then entered upon, each of the additions being solemnly dedicated to God's service in turn, after which the organ was first heard in an anthem from Psalm 145.

The Bishop took for his text Phil. ii. 9; "Wherefore also God highly exalted Him." He referred to the teaching of some German philosophers, discounting the name of Christ, the supreme test of our Christian faith being the answer to the question: Is Jesus Christ supreme in my own soul? In spite of pouring rain a large congregation was present.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

The War.

The news of the war has produced a great seriousness in the public mind. Men are to be seen with set faces, anxiously discussing the international situation, or hurrying along to see the latest bulletins in front of the "Argus" or "Age" offices. But there are few smiles, and absolutely no gaiety. We have seldom seen Melbourne in such sober earnestness of mind. Surely, now is the opportunity for the Churches' witness. Lives are being drawn out of the shallow course of pleasure-making into the deep current of life's serious interests. It is good to see a great city in earnest without excitement or panic, but with a grim resolve to face the facts, and do its duty. Many of

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WANGARATTA.

(From Our Own Correspondent.)

Missionary Exhibition at Wangaratta.

Canon Cue, Vicar of Wangaratta, was so impressed with what he saw of the recent Ballarat Exhibition that he determined to organise one to be held in the See town during Synod week, from August 5 to 10. The idea was a very happy one, as members of Synod attended in force. The Bishop of Wangaratta opened it on the evening of August 5, with a rousing speech. The following were among the Missionaries who assisted:—Revs. W. G. Ivens, E. J. Withycomb, W. Daronton, and Sage, of the Association for Missionary Service, and Revs. H. F. Miller, A. R. Ebbs, Mr. and Mrs. Broome Smith, Misses Erwood, Crossley, Armfield, and Rodda, of the Church Missionary Association. Mr. David Unipon, the clever aboriginal, was also present. The exhibition is being well attended, and the people have expressed great surprise at its comprehensiveness. A large number of local workers are assisting, and the eight students of St. Columba's Hall are rendering excellent help. Canon Cue is to be heartily congratulated on the success which has attended his efforts.

The Annual Meeting of the Men's Society will take place on 24th August. A preparatory prayer meeting was held in the C.E.M.S. rooms on 13th August. The open-air service on the Yarra bank is going on well. The speakers are having a much better time, and receive a respectful hearing from the large body of men who congregate there on Sunday afternoon. The fourth annual report of the Society is published, and gives a record of the solid work done by the Society. Our congratulations are given to the Organising Secretary, Rev. A. B. Tress.

St. Matthew's, Cheltenham.

This Church has received a legacy of £100 from a former parishioner, Miss Sweetnam. The sum will form the nucleus of a parochial endowment.

Rev. Charles M. Sheldon.

The far-famed author of "In His Steps" has been giving Melbourne audiences some stirring lectures on the Temperance question. He is a gifted speaker, and indulges in no rash statements, but gives chapter and verse for all his facts. His story of the success of prohibition in Kansas should encourage us to work for the same blessings in Australia.

St. Catherine's, Caulfield.

At a meeting of parishioners held on August 3rd to consider the question of moving the Church to a site nearer Garden Vale, the Archbishop presided. Finally, by a vote of 33 to 11, the meeting decided to agree to the Vicar's plan for removal. A good site has been purchased on Kooyong Road.

Sunday School Teachers.

The Diocesan Association has drawn up a service of admission for Sunday School teachers, which has the approval of the Archbishop, and is to be used after the 3rd Collect at a Church service. The C.E.M.S. and the G.F.S. both have their services of admission, and it is felt that the S.S. teachers would profit by a solemn acceptance of office, and the special prayers offered on the occasion for God's enabling grace. The annual Sunday School festival is considered to be an excellent opportunity for a service of admission.

The Annual Meeting of the Sunday School Association will be held on August 31st. The new Director, Rev. Roscoe Wilson, will give a model lesson, and Canon Hancock will give an address.

Conference on Missionary and Local Questions.

The Australasian Student Christian Union is proposing to arrange for a large conference on missionary and social questions for the middle of next year.

BENDIGO.

(From a Correspondent.)

Bible and Mission Study School.

Revs. Frank Paton and A. R. Ebbs are conducting a School in Bendigo during the present week. The mornings and evenings are taken up with study work and special addresses.

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Representatives on Provincial Synod.—Revs. G. W. Carter, C. P. Brown, Archdeacon Potter, P. J. Edwards, F. W. Wray, Canon Cue.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

The War.

On recent Sundays sermons have been preached, with appropriate hymns and prayers, bearing upon the war. The Administrator has now issued special forms of prayer for use in the Diocese. The representatives of the various Churches held a meeting to consider the position arising from the war, in so far as the Christian standpoint is concerned, and a manifesto has been issued expressing regret for its necessity. At the same time, recognising that Great Britain has acted honourably and righteously in appealing to force when other and more peaceful measures failed. Christians are asked to unite in prayer for peace, also to show courtesy and consideration for the German and Austrian residents in our midst. The manifesto was signed by the leading representatives of the various Churches. The utmost loyalty prevails. Upon the invitation of the Mayor (Alderman C. M. Jenkinson) over a thousand citizens have enrolled as volunteers, including 80 nurses. The streets are very full at night, but the crowds are orderly in the extreme.

Rev. G. L. Hunt.

Rev. G. L. Hunt, late of St. Barnabas' Church, Ithaca, writing to friends in Brisbane, tells of his safe arrival in London on June 25 last. He says: "London has improved in the seven and a half years I have been absent, especially am I struck with the improvement in the means of transit." Mr. Hunt, at the time of writing, expected to be in Brisbane again by Christmas.

St. Columba's, Clayfield.

On a recent Sunday, two very handsome gifts were dedicated—a bell and a new Table. The bell and belfry were presented by Mrs. Winton, as a thank-offering for the recovery of her son, Squire Francis, from a very severe illness. The bell, which weighs 12 cwt., was specially cast by Messrs. Mears and Stainbank, London. The Holy Table was presented by Mr. Cruse as a memorial to his late wife, who recently passed away after a very brief illness. A processional cross was used for the first time at this service, the gift of Mrs. Challiner, in memory of her brother, the late Mr. Thomas Harlin, first headmaster of the Brisbane Grammar School, and of her sister, Elizabeth Harlin, who also recently passed away. The congregations at these services overflowed into the aisles and baptistry, some persons having to take up positions in the porches.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

Science Congress.

The British scientists arrived in Adelaide on Saturday last. A special service was held at the Cathedral at 3 p.m. on Sunday, at which the Bishop preached.

Church Missionary Association.

A full programme of meetings has been arranged for Miss Erwood, C.M.S., Palestine, who is visiting South Australia in the interests of the C.M.A. These meetings were fully advertised in last Saturday's papers.

The War.

Great excitement prevails in Adelaide over the war. Enthusiastic patriotic meetings are also reported from several country towns. The Bishop has issued two special Collects, as follows:—

O God, by Whose gracious Providence all things in heaven and earth are ruled; hear our prayers, we beseech Thee; if it be Thy will, grant victory to our arms, and restore peace in our time, that we and all other Christian people may praise Thy Holy Name in godly union and concord; through Jesus Christ our Lord.—Amen.

Have mercy, O Lord, upon the wounded and the suffering, whether of our own people or of the enemy. Let Thy grace be their comfort, although natural friends be far away. Raise them to health if it be good; but chiefly give them such faith and patience that they may glorify Thee upon the earth, and, escaping safe from the assaults of Satan, may rest in peace, and rise to partake of Thy glory; through Jesus Christ our Lord.—Amen.

TASMANIA.

(From Our Own Correspondent.)

The War.

As reported in last week's issue, daily intercessions are being offered in the Cathedral for peace. Meanwhile, we have, amid great excitement, made our first "capture," namely, the "Oberhausen," a German merchant-vessel. The local troops are under canvas, mainly in Sandy Bay, where there are three centres, the official chaplains and the Rector of the Parish dividing between them the work of ministering to the soldiers.

Laying a Foundation Stone.

On August 6, the Governor (Sir William Ellison Macartney), accompanied by Lady Ellison Macartney, laid the foundation-stone of a new Sunday School, to be built in connection with St. George's Church, Hobart. For many years the need of a new School has been felt, and now the project has been successfully launched. Besides the majority of the city clergy, there was, in the words of the local Press, "a very large attendance, many business men being present." After a short service conducted by the Rector (Rev. Donald Baker), assisted by Rev. F. H. Gibbs and other clergy, the foundation-stone was lowered into position, and His Excellency applied a little mortar with a silver trowel, and declared, "In the faith of the Christ of God, and with prayers for the blessing of God, I lay this foundation-stone, in the Name of the Father, and of the Son, and of the Holy Ghost, Amen." The Administrator (the Venerable Archdeacon Whittington) pronounced the Benediction. The assembly then moved to the old Sunday School, where, in the course of an interesting speech, the Governor remarked upon the place St. George's held in the City of Hobart, and urged the people to show the same confidence and trust in God as their forefathers had when, 78 years earlier, they built St. George's Church. An interesting feature of the ceremony was the attendance of an aged gentleman who had witnessed the laying of the foundation-stone of the parish Church in 1830. The very creditable sum of £70 was laid upon the stone. The Sunday School, when finished, will seat 350 people, and has separate classrooms provided, and these are removable; thus the whole school can quickly be thrown into one big hall when required.

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By Rev. Dr. W. Harvey-Jellie, in "Our Boys' Magazine."

I suppose some of you have been to Plymouth, our seaport town in the west, and, if so, you have certainly seen the Citadel which guards its eastern side. It was built long ago by King Charles II., that it might strike awe into a town which had stood firm for the Parliament in the Civil War of his father's day.

But I am not going to write about the Citadel. I want to tell you the story of a soldier who lived in it for several years. Sergeant Trunnie stood six foot in his stockings, and was known as the best athlete in the garrison. On his breast he wore the ribbons of six campaigns, and above them was that most coveted possession of the British soldier—the Victoria Cross.

He could talk for hours about Rugby football or cricket, or the prizes he had won in the gymnasium; but the most interesting thing was his account of soldier-life, and of how he won the Victoria Cross. "Well, sir," he began, when once I questioned him about his experiences, "I've been a soldier ever since I was nineteen. You see, I'm a 'long-service man,' and

I'm proud of it. I was born in barracks, and I started as a drummer-boy, and I've been in the ranks, and I've won my stripes—so I think I have the right to be called a soldier."

"Yes, indeed you have," I said. "I'd like to hear all about it, especially about the Cross."

"Oh, it was easy enough to win that. I never even thought about it at the time. We were up in the frontier hills fighting the Indian tribes, and the black fellows had been pressing us pretty hotly. Somehow the Captain had got separated from us with half-a-dozen men, and they were fighting for their lives when I saw some men creeping round the rocks behind them. It only took me a moment to leap out and hold them back with the bayonet. But it gave the others time to get back, and I was given the V.C. for it. I had to carry the Captain back alone."

"And what about these ribbons?"
"This one, sir, I got in the Afghan war, when we followed Roberts of Kandahar—and a rough time we had of it! This one is the Ashanti ribbon. Queen Victoria herself gave it to me, and I'm proud of it for that reason."

"I respect so," I answered. "And that was a difficult piece of campaigning, wasn't it?"

"It was, sir! I can tell you, I didn't like those African forests, and it's hard to find the best way to fight those poor blacks. They are wild enough, but as much to be pitied as words can tell. And then I was wounded here with a spear—"

he touched his left shoulder—"and fever set in, so that I was invalided home."

"Was that the end of your foreign service?"

"No, sir. I was in Egypt after that. I've seen the fanatic followers of the Mahdi sweep across the sands in thousands. It's enough to make a man quaver a bit, and I saw a lot of our fellows turn pale."

"Well, Trunnie, you have certainly seen plenty of service. I should like to ask you something. Which is the Commander you are proudest of having served, and which have you followed longest?"

The Sergeant's face lit up, and he drew himself up to his full height. I shall never forget his answer.

"If you ask that, sir, I must tell you that I am a Christian. The Lord Jesus Christ is the Commander I am most proud of, and I think I have served Him longest. I know it has been unworthy service, but still, thank God! in this thing, too, I am a 'long-service man.'"

"Tell me about that, Sergeant," I said. "My father was in the Artillery, sir, and he also was a Christian soldier. He and my mother often spoke to me about the Lord Jesus as the strong Saviour, till while I was only a boy, I used to think of Him as the Hero of heroes. They used to tell me that I couldn't be a really good soldier of the Queen without Him, and when I began to know the temptations that beset a soldier-lad, I knew that it was true."

"One day, in the Soldiers' Home, General Oliphant came to talk to us, and I gave my life to the Saviour. He's been so good to me. I could never have done it alone; but He has kept me from falling into all those mean and miserable vices which ruin many of our fellows when they join the Colours. It's a strong thing to keep your life clean, isn't it?"

"Yes, Sergeant, it is. Besides, you must have had many a chance of active service for the Lord Jesus."

"So I have, sir. I've always tried to get hold of the lads—the drummer-boys and the young recruits. If they come to their Saviour while they are young they have the chance of being His soldiers all their lives. I always want them to be 'long-service men.'"

Sergeant Trunnie was right, wasn't he? I thought of him again, and again as I walked away from the Citadel. It's a grand thing to give the whole of your life to Christ, for then you can go through many a glorious campaign with Him. Better even than the V.C. is His "Well done."

Love One Another.

I had a little friend
And every day he crept
In sadness to his brother's tomb
And laid him down and wept.
And when I asked him why
He grieved so long and sore,
He answered through his tears, "Because
I did not love him more."

Sometimes I was not kind,
And cross or coldly spoke,
And then he turned away and sobbed
As though his heart would break.

Brothers and sisters are a gift
Of mercy from the skies,
Oh, may we always think of this
When'er they meet our eyes.

Be tender, good and kind,
And love them in our heart,
Lest we should sigh with bitter grief,
When we are called to part.

DO NOT HURRY.

Do nothing in a hurry. Nature never does. "Most haste, worst speed," says the old proverb. If you are in doubt, sleep over it. But above all, never quarrel in a hurry. Think it over well. Take time. However vexed you may be overnight, things will often look very different in the morning. If you have written a clever and conclusive, but scathing letter, keep it back till the next day, and it will often never go at all.
—Lord Avebury.

Loud rolls the drum, with a rum-tum-tum,
The bugles blare, but our boys' not there;
He is home in bed
With an aching head.
He did not parade
(By the 'flu' delayed)—
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The Woman's Page.

Beautiful Sin.

Beautiful Sin, with her eyes cast down,
And her braided hair so glossy and brown;
I see her still as she passes away,
The fairest face I have seen to-day.
With a look, though lowly and meek to me,
Koyal and proud as a queen might be.

Beautiful Sin, with her eyes cast down,
And her jewelled arm and her costly gown;
Sitting alone in the lustrous light,
The fairest face I have seen to-night.
I see her still, as the music pleads—
Beautiful all, but the life she leads.

She went from our village years ago,
Cast out by her kindred to bear her woe;
And she knew me well in the crowded street,
I know her now that again we meet.
And, ah! that maiden, fit heir for a crown,
Must meet my gaze with her eyes cast down.

The music swells, and the music falls,
And peals in proud peans along the walls:
But I only think of a guileless host,
Killed by the shame of a daughter lost;
And a mother's too quickly silvered head,
Who weeps for a daughter worse than dead.

And say, does sorrow now dwell within
His heart that tempted her steps to sin?
No! pleasure with mirth in his soul still
blends,
I can see him there ranged round with
friends;

It seemeth ill that the felon should go,
"But the world is judge—and it judgeth
so."

The music swells, and the music falls,
And its last notes wail to the lofty walls;
Beautiful Sin, it is time to go home,
Outcast of Aiden—waif of the foam;
Who, in life's agony—ever will he,
To lean his head on thy breast and die?

Beautiful Sin, with her eyes cast down,
And her braided hair so glossy and brown;
I see her still as she passes away,
The fairest face I have seen to-day;
With a look, though lowly and meek to me,
Royal and proud as a queen might be.

A. H.

Women's Suffrage in Denmark.

Woman suffrage is to be extended in Denmark by a constitutional amendment bill, which passed the Lower House of the Danish Parliament on June 9. Dr. Georg Brandes, the famous Danish scholar and critic, when interviewed as to this in America, said:—"In my own country women have already obtained a large share of suffrage, and all without any passion, without any heat or any disturbance. My brother was one of the Ministry that conferred the franchise upon them. It was not easy at first when the idea of woman suffrage began to take hold in Denmark. Forty years ago I translated John Stuart Mill's 'Subjection of Women' into Danish, and none of the papers would review the book, for they feared it would incite wives to revolt against their husbands." Dr. Brandes says that woman suffrage in Denmark has not made any great change in politics, but that it has had a markedly good effect upon the women.

THE PUBLIC-HOUSE BAR.

A bar to happiness, a bar to health,
A bar to honest toil and honest wealth.
A bar to honoured age through virtuous youth,
A bar to reverence, a bar to truth,
A bar to worthy service for the State,
A bar to all that makes a nation great,
A bar to filial love and childward care,
A bar to purity, a bar to prayer,
A bar athwart the path the wise have trod,
A bar of hindrance to the House of God,
A bar to noble deeds and noble fame,
A bar that shuts in sin and shuts out shame.
O may thy ruin—breeding precincts be—
Bar to all good—forever barred to me.
Rev. Wm. Allen, in Boston "C.E. World."

A Great Temptation.

In one of our States, an old backwoods minister was elected to represent his State in the Legislature. He was a very illiterate man, but a grand old man. His son was in the State Penitentiary, for having killed a man, killed him under the influence of drink, and was sentenced for life.

The question was up before the Legislature concerning Prohibition for the State. It was an awful fight. Thousands and thousands of dollars were spent in the fight. Finally, this old minister was approached by those wishing to prevent the Prohibition measure with a proposition which they thought would win him. They said, "We are in a position to know, therefore we speak with authority, that if you to-morrow, when this Bill comes up, will vote against the measure for State Prohibition, your son will be returned to his mother with his liberty within three weeks."

Now what would you have done? God forbid that I should ever be tried like that! The old man said, "Will you give me a few hours to think about this thing?" and he got down and talked to God about it. He saw his boy in stripes, a bright young fellow, upon whom he had spent his earnings to educate him for the law. He saw him, with his liberty, returning home to his mother, and he saw the embrace of the boy's mother. He said "It was the most fearful night I ever spent. But when I woke next morning it was clear. Indeed it was clear all the time. I went over to the State Penitentiary before the vote was to be taken, and I asked to see my boy. I went to him and I put my hand on his shoulder, and I said to him, "Son, do you know what your old daddy is offered for a vote to-morrow? He is offered your freedom. And while I would be willing to take your place in stripes this morning, and serve the rest of this sentence out, to give you your liberty, I have just come here to say to you, when you hear how your daddy voted, and per-

haps when you hear what was offered for his vote, remember that it is not because your daddy does not love you better than he loves his own life, but that he loves truth, and right, and Jesus more than anything else in this world."

And the son put his hand on his father's neck and said, "Father, you are right. Let me stay here till I die rather than you do a wrong thing."

Next day that old man stood up and voted "Yea" for that Bill. What did he do? He did exactly what Jesus did, in the wilderness by the power of the indwelling Spirit of God. He said "No." But that is not all. He drove the devil away from him, and what happened? "Then came the angels and ministered unto him."

In six months his boy was free just the same. He got his liberty honestly, without the sacrifice of his father's honour.

The fight is sometimes hard, is it not? But let us be faithful to the end. The angels will take care of the consequences.

Len. G. Broughton, D.D., in "Christianity and the Commonplace."

BEWARE OF HARSH JUDGMENTS.

Hear as little as you possibly can to the prejudice of others; believe nothing of the kind unless you are forced to believe it; never circulate, nor approve of those who circulate, loose reports; moderate as far as you can the censure of others; always believe that if the other side were heard a very different account would be given of the matter.—Dean Farrar.

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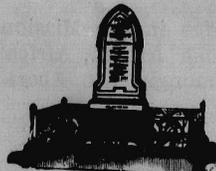
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Current Topics.

The subject for the Eleventh Sunday after Trinity is "God's Power shown in mercy." The Collect begins with an address to God, declaring that His power is chiefly shown in the exercise of mercy and pity, and concludes with a prayer for grace that we may obey His commandments, obtain His promises, and be made partakers of His heavenly treasure. The Epistle (I. Cor. xv. 1-11) shows the extent of God's mercy and the power of His grace, in the life of the Apostle of the Gentiles, who, though he once persecuted the Church of God, was enabled to labour in the Church more abundantly than the original apostles. The Gospel (St. Luke xviii, 9-14), is the parable of the Pharisee and the Publican, in which we see that God is always ready to show mercy to those who approach Him in true penitence and humility. Dean Alford remarks:—"The Church has admirably fitted to this parable the declaration of thankfulness in I. Cor. xv. 9, 10 (the two being the Epistle and Gospel for the Eleventh Sunday after Trinity), also made by a Pharisee, and also on the ground that he was "not as other men": but how different in its whole spirit and effect! There, in the deepest humility, he ascribes it to the grace of God that he laboured more abundantly than they all; yet not I, but the grace of God that was with me."

As we go to press the outlook, with regard to the war, looks most hopeful for Britain and her allies. Probably before these lines are published the first great battle will be fought between the contending armies, the result of which we cannot foretell. But the most important point to our Empire is that Britain is in full command of the sea, and trade, except to Germany and Austria, will doubtless resume its normal activity.

From the Christian standpoint the greatest result of the war is seen in the universal turning of Christian people to God in earnest intercession. From every side we hear of united services, of special prayers in all the Churches, and doubtless individuals, and families are joining day by day in this great intercession. Already God is bringing good out of evil in the deepening of the spiritual life of believers, and in their increased faith in the potency of earnest prayer. Like many other apparent evils, the war is a salutary discipline, intended to draw us

nearer to God, in humble dependence on Him.

In the Dominion of New Zealand, in Victoria, and South Australia, those who desire that children should become familiar with the teaching of the Bible in State Schools. Book of Books are conducting a vigorous campaign for the introduction of the Bible into the Government Schools. Their objective is the New South Wales system, which includes Scripture instruction by the teachers during school hours, (from which children may be withdrawn by parents who have conscientious objections), and also facilities for the accredited representatives of the different religious denominations to enter the schools and give instruction to their own children.

We should give all the support we can, both by prayer and sympathy, to those who are fighting this battle. The experience in New South Wales is all in favour of the system. Both from the point of view of the Education Department, and from that of the Churches, it has worked exceedingly well. The number of children withdrawn under the conscience clause is very small, and evidently the vast majority of parents desire that their children may receive some instruction from the Word of God. In our opinion the New South Wales system is the most satisfactory solution of the religious question which has been devised. It produces satisfactory results, without in any way breaking up the system of State Education. It enables the wishes of the majority to be carried into effect, while providing fully for the conscientious objections of the minority. We hope that before very long the whole of Australia and New Zealand may rejoice that God's Holy Word is being adequately taught in all State Schools.

The address delivered in Melbourne to the British Association for the Advancement of Science by the President, Professor William Bateson, is, on the whole, owing to its technical character, of more interest to scientists than to the general public. But its subject, "heredity," is one which is closely connected with the teaching of the Bible. Thus the Professor deals with the origin of life, and says:—

"We should be greatly helped by some indication as to whether the origin of life has been single or multiple. Modern opinion is, perhaps, inclining to the multiple theory, but we have no real evidence. Indeed, the problem still stands outside the range of scientific investigation."

Such a moderate and careful statement shows the attitude of true science

towards such a problem as the origin of life, and is very different to the wild assertions which are sometimes confidently made in the name of science, falsely so-called.

Again Professor Bateman says:—"Parents destitute of a given factor could only produce offspring equally destitute of it—this was the essential principle that had been reached."

Some people very much object to the Bible teaching on the subject of original sin, and have much to say about the injustice of a whole race suffering because of the sin of our first parents. But it is the operation of the same law which is proved to rule the physical universe. "Parents destitute of a given factor could only produce offspring equally destitute of it." Our first parents, by their sin, became destitute of righteousness, and they could only produce offspring unrighteous like themselves.

It is the glory of the Christian Faith that for the sinful world there is a second Adam as well as a first Adam. "The first man is of the earth, earthy; the second man is the Lord from heaven." "As we have borne the image of the earthy, we shall also bear the image of the heavenly." By heredity we are sinners, but by faith we can be born again, and become partakers of the divine nature. Thus, united with Christ, we receive from Him, "Who of God is made unto us wisdom, and righteousness and sanctification and redemption," full deliverance from the sin which is our sad inheritance, and also power to become the Sons of God.

Another step forward has been taken in the organisation of our Church in Australia. The West Australian Dioceses have been united in the Province of West Australia. Bishop Riley, who for many years past, has carried out a strenuous and faithful work, and has seen the formation, out of his huge Diocese, of the new Dioceses of Bunbury, the North West, and Kalgoorlie, is now Archbishop of Perth. The Bishops of the West Australian Dioceses signed the declaration which was required by Church Law, and forwarded it to the Primate, who in turn submitted the proposal for the formation of a new Province to all the Bishops in Australia. Their assent having been received, the Primate took the final step, signing the declaration already signed by the West Australian Bishops, and thus certified the formation of a Province. We have now four Provinces in Australia, New South Wales, Victoria, Queensland, and West Australia, of which the Archbishops of Sydney, Melbourne, Brisbane, and Perth are, respectively, Metropolitans.