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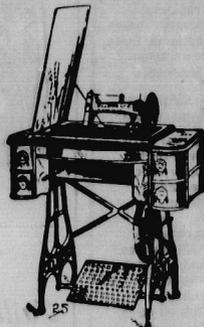
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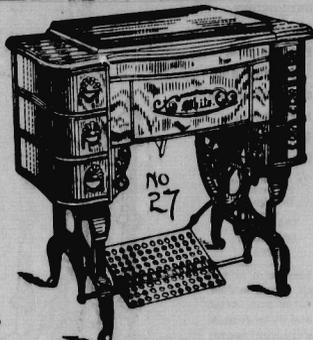
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Current Topics.

The thought that Christ is the only Healer of moral and spiritual diseases is brought before us on the Third Sunday after the Epiphany, January 24. Gospel (St. Matt. viii. 1-13), we have the record of two of the Lord's miracles, which were also acted parables, teaching us about His spiritual work.

The leper was a type of the loathsomeness of sin. He was an outcast from his fellows, compelled to cry "unclean, unclean." All avoided him and kept him at a distance. But the Lord was the one great exception to this rule. "Jesus put forth His hand and touched him, and immediately his leprosy was cleansed." Others by touching the leper would have been defiled, but when the Lord touched him it brought Him no defilement, but by that touch the leprosy was cleansed. So is it still to-day. All are defiled by the leprosy of sin, loathsome and unclean. Humanly speaking, there is no cure for sin, and the sinner, as such, cannot enter heaven, for "there shall in no wise enter unto it anything that defileth," but when the sinner comes to the Lord, He still stretches forth His "right hand to help," and says, "I will be thou clean," and the leprosy of sin is cleansed.

The other miracle, which tells of the healing of the paralytic, emphasises another aspect of the Lord's healing power. Sin not only brings defilement, but also weakness. The sinner cannot walk upright, and is unable to obey God's law. He needs not only cleansing, but strength. And this the Lord is willing to supply. "Go thy way," Jesus said to the centurion, "and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour,"—paralysed no more, but vigorous and active to carry on his daily duties. So it is still to-day. The call of God to holiness and service echoes in our ears. We are morally and spiritually weak—paralysed. We ask, "Who is sufficient for these things?" And the reply comes, "Our sufficiency is of God." "I can do all things through Christ which strengtheneth me."

All over the world where the Gospel is preached, sinners are coming to the great Healer, being cleansed from their guilt by His precious blood, and through the power of His Holy Spirit, their weakness is overcome, and they are enabled to walk worthy of the vocation wherewith they are called. Surely we, who personally know the cleansing and healing power of the

Lord, should never rest until all for whom He died have an adequate opportunity of hearing the glad message of redemption.

In our last issue we referred to Lord Roberts' practice, for fifty-five years, of holding family prayer daily in his home. His noble example, mentioned by Lord Curzon in the House of Lords, is already bearing fruit in England. At the Ripon Diocesan Conference, held in the latter part of November, a resolution proposed by Dr. Bickersteth, Vicar of Leeds, in favour of the systematic revival of family prayer was passed, and a committee was formed for the purpose of organising a campaign to make the resolution effective. Dr. Bickersteth describes the scope of the movement as follows:—

"My hope is that a movement known as the 'Earl Roberts Memorial' for the revival of family prayer may be set on foot; the co-operation of Vicars and Wardens of each parish invited; sermons, preached where convenient in favour of this revival; a card printed and circulated among all householders and others willing to co-operate, with a resolution whereby they undertake to continue, renew, or begin the old English habit of family prayers once a day unless otherwise hindered; the briefest outline of such prayer suggested, and a parochial roll kept of all in the parish, whether members of the Church of England or not, who are ready to co-operate; and once a year, on the Sunday nearest to the anniversary of Lord Roberts' death, a sermon preached on this subject, together with a renewal of the resolution."

There is no reason why the example set by the Diocese of Ripon should not be followed in other parts of the United Kingdom and of the Empire, and it is certain that there could be no more fitting memorial of Lord Roberts, the earnest Christian Soldier, than a general revival of family prayer throughout the British Dominions.

Why should we not begin at once in Australia to establish such an "Earl Roberts Memorial." It is a lamentable fact that to a great extent, even in the homes of earnest Christian people, the habit of family prayer has been given up. This is partly due to the stress of modern life, but where there is a will there is a way. We commend the matter especially to the clergy, for the laity expect them to take the lead. Mrs. Sumner the Foundress of the Mothers' Union, says:—

"My dear husband, the late Bishop of Guildford, started family prayer himself in every home in his parish of Old Alresford where it was not already held, and in nearly every case it was carried on by the husband and father with striking and lasting results in raising family life. Will the parents of our nation help us in starting family prayer in every home?"

At the present time, when from many homes, soldiers have gone to the front and much anxiety is felt for their welfare, hearts are specially open to receive religious impressions. If the clergy would preach upon the subject of family prayer, and follow up their sermons by sending a letter to the head of each household (suggesting a simple and inexpensive book of prayers for those who need such aid), and also using their personal influence in the same direction, there is little doubt that many families would begin to gather each day around the Throne of Grace, would be drawn nearer to their Father in Heaven, and brought into closer union with each other in the bonds of Christian faith and love. The war will not be entirely evil if, in many homes, as a result of its anxieties, people are thus brought into closer communion with God. To quote Mrs. Sumner again:—

"The home is God's institution, and He should be honoured and revered in it, for each home is of infinite and vital importance to the character of children and the future of our nation. Homes should be dedicated to the service of our Lord and Master in daily family prayer taken by the husband and father, or in his absence by the wife and mother. It is all-important that the family should see that the King of kings is thus honoured, and it brings a blessing on the home and on the character of parents, children, and household."

We cordially sympathise with one of our Non-Conformist brethren who has been uttering a scathing protest against Australia's "graceless sons, who spend their time and money at hotel bars, lounge at street corners, and are wasters generally," instead of responding to the call of country and manhood by volunteering for service at the front. We notice that the Minister for Works of N.S.W. is becoming irritated by the numerous deputations of unemployed, and deplores the fact that shortness of money prevents him from relieving the situation. It might have been better if he had backed up the suggestion, recently made by one of our Australian judges, that they might with advantage offer their services to their King and country at a crisis so grave as the present.

We thank God for the stern sense of duty and glowing patriotism that enables Australia to be represented so well in this emergency by the Expeditionary Forces already despatched and in course of preparation; but we may well be troubled at the crowds of men who still refuse to take any real share in the sacrifice and patriotism so nobly evinced by their own fellow countrymen.

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Our thoughts are so concentrated upon the great war with the issues of which the very existence of our Empire is bound up, that we find great difficulty in turning them elsewhere. Under other circumstances the terrible earthquake in Italy, with a loss of some 30,000 lives, bringing untold suffering in its train, would be the great topic of interest throughout the world. But so far as most people are concerned, it is a subject to which little attention has been given. A few official messages of sympathy have been sent to Italy, but hearts are not deeply touched, we are getting used to slaughter; thousands of brave men have perished by sea and land; and the Italian catastrophe, though worse than that of Messina, seems but a small addition to the terrific loss of life in the war. We should however be watchful lest we become callous to suffering; our hearts should go out in sympathy to those who, in Italy, are homeless and bereaved; and especially should we remember them before the Throne of Grace, and help them by earnest intercession.

The suggestion for the early closing of hotels is a good one, and one for which Temperance advocates have long been contending. Those who have the rare privilege of living within earshot of

the drinking shops of a great city are well aware of the many evils arising from the late hours to which those places are allowed to remain open. The men who sell us the necessities of life like butter and tea, are forced to close at 6 p.m., but the men whose trade in beer and spirits, deprives many people of the bare necessities of life, and sends home to helpless children drunken fathers and mothers, are allowed to ply their ghastly trade to within one hour of midnight. What justification is there for allowing this state of things to go on? How long shall the children of our poorer homes cry in vain for what is after all the barest justice? Again must our appeal be made to Christians generally to make their influence felt upon matters of this kind. The laissez-faire policy is absolutely without excuse for those who name the Name of Him who passed through reviling, persecution, suffering and death.

A PRAYER FOR MISSIONS IN TIME OF WAR.

Remember for good, we beseech Thee, O Lord, the missionary work of Thy Church at this time; protect and provide for Thy servants in the mission fields in every danger and in all their need; and give to the native Churches and to us at home such an increased spirit of faith, sacrifice, and service that Thy work may not be hindered, but that Thy Kingdom may be advanced, through Jesus Christ our Lord. Amen.

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The Sentry's Lullaby to a Shirker

Hush thee, gentle shirker, sleep
In thy nest so warm;
Foes from thee I'll strive to keep;
Sleep, then, fear no harm.
Not far off the guns are muzzling,
Homes and ancient temples tumbling;
Still I'll guard thee, sweet civilian,
Thou and that refraining million.
Though the icy night-winds chafe,
What care I since thou sleep safe.
Hush! Hush!

Let no dreams thy rest disturb
As to landing Huns;
We will keep them on the curb,
Guard thee from their guns;
Let no foolish dreams of duty
Mar thy sleep and spoil thy beauty.
Hush! Think not of Belgium's sorrow;
Thou hast golf to play to-morrow.
Here in mud and rain I tread,
Thanking Heaven thou'rt safe in bed.
Hush! Hush!

Angry clouds the heavens rake;
I'm so filled with fear
Lest thou should'st perchance awake,
Wake and volunteer!
Pretty one, so sweetly snoring,
Thy strong hands weren't meant for
warring.

They were meant to smite together
At the goaling of the leather.
And thou hast a sweetheart true—
Some of us have sweethearts too;
Still that need not thee upset,
Slumber on, my pretty pet.
Hush! Hush!

Chilly dawn, once more propelled
By Time's heartless hub,
Shows fair England still unshelled,
Safe thy pub or club.

For thy health great men are bleeding,
Heroes drown to keep thee feeding;
Peer and plebeian lives are giving,
Much as they, like thee, love living;
Sportsmen die to stay the Hun,
Holing such as thee "in one";
Athletes die lest through thy poles
Black Maria shoot some goats.
Blood runs fast lest thy home totter;
Sleep on sweetly, hopeless rotter.
—S.C.W., in the "Brighton Herald."

REAL WORK.

I venture to think that the man who loves his work, who is content to begin at the lowest rung of the ladder, in order to master all the minutest details of his particular trade or profession, whose work is dearer to him than either his wages or his dinner, is bound to be rewarded, bound to succeed in whatever calling of life he may be. It is the half-hearted worker who fails; it is the scamp worker who sticks to the reel.
—M. Corelli.

GOOD WAGES.

Satan promises the best, but pays with the worst; he promises honour, but pays with disgrace; he promises pleasure, but pays with pain; he promises profit, and pays with loss; he promises life, and pays with death. But God pays as He promises, and all His payments are made in pure gold.
—Phillips Brooks.

Our London Letter.

(From Our Own Correspondent.)

London, December 3, 1914.

Day of Prayer.

Concern as to the Day of Humble Prayer and Intercession fixed by the King for Sunday, January 3rd, is deepening. Preparatory services associated with Advent are proposed by some parishes, while the National Church League, in expressing gratitude for this, is appealing to the Archbishops to appoint a monthly Day of Confession, Intercession, and Prayer, during the continuance of the war. The Bishop of London's Evangelistic Council has accepted an invitation from the Dean and Chapter of St. Paul's to hold a twenty four hours watch and intercession service beginning at 8 a.m., on December 6th, in preparation for January 3rd. It is proposed that the deaneries should be responsible for one hour each during that time. Some look rather askance at this proposal, but others of undoubted Evangelical sympathies favour it. If it means real wrestling with God in intensely earnest intercession, and the pouring out of a full heart, it should not be discouraged. The idea may be adopted by some parishes and carried through, though hardly at the same time as at St. Paul's Cathedral.

Opinions as to the War.

The war should not be productive of religious controversy, though the attitude of some Evangelical people towards it is very hard to bear. They attempt to look at it from a detached point of view, and express a judgment which brings both sides under the same condemnation. Mr. Oldham's article on the War and Missions in the current "International Review of Missions" errs greatly in this respect, and he is very nicely taken to task about it in the December number of the C.M.S. "Review." It is due in his, as in other cases, to the desire to be impartial from an international standpoint, and to hurt neither the German theologians, nor any who may sympathise with them in their own or in neutral countries. But in face of the iniquity which has been perpetrated, and the wantonness

of Germany's aggression, with its ultimate purpose of applying similar conditions to England itself—which would, of course, include our colonies—there is no room for any "international" attitude, so called, on the part of any British subject.

The C.M.S. editor is worth quoting. "The subject is, of course, as Mr. Oldham says, beset with the gravest difficulties when dealt with in the pages of an international magazine. A few sentences will suffice to show that they have proved insurmountable, without wholly avoiding the issues, which the writer is too courageous and too conscientious to do. The war is described as a "hideous sin," yet, it is added, that in saying this, "the right of man to hold that in the circumstances in which their country was placed it could not without dishonour refuse the arbitrament of the sword," is not questioned. Was it, then, a hideous sin to respond to the call of honour? Again, "The spirit of militarism and selfishness, and the belief in the might of the stronger have entwined themselves round the roots of Western civilisation"; "the war is a standing and crowning proof of the refusal of the Christian nations to be ruled by the law of Christ"; moreover, "scenes have been witnessed during the last months which are an abomination in the sight of God"; yet, all this "is not meant to be an indictment of any nation for its part in the war—that may have been inevitable." Militarism and selfishness inevitable! Refusal to be ruled by the law of Christ inevitable! Things abominable in the sight of God inevitable! In steering his way among these moral contradictions we fear the reader will find his task as difficult as the amiable writer evidently found his to be."

Matters of Controversy.

There is a strong fear that the present crisis may be misused by the Ritualists, and by those on the Episcopal Bench who sympathise with them, for the purpose of establishing within the Church doctrines and practices which they have long been clamouring for, but which we contend are disloyal to the Church's teaching. The Revision of the Prayer Book in a Roman direction, and Prayers for the dead, are two important cases in point.

I am glad to see that the Diocese of Sydney has resolved to make its voice heard in this most important matter, and rejoice at the resolutions passed at your recent Synod. The voices from the over-sea Dioceses, whether expressed in this or in other ways, will have immense weight here, and in fact we are looking to them, as much as to anything that can be done here, to prevent these unhappy proposals becoming adopted, either now or at any other time. Sydney is perhaps the most influential of all the Colonial Dioceses, and we hope that its example will be followed by others. I may add that Prayers for the Dead are being pushed with great insistence on the part of the sacerdotal clergy and their press.

Open Letter to Laymen.

The Laymen's Missionary Movement is responsible for an "Open Letter to Laymen of the Christian Church in Great Britain," issued in connection with the war and Missions. The signatories are twenty-eight influential Laymen of the various Churches, several of whom are C.M.S. leaders. It will probably have attracted some attention in Australia, and it is to be hoped will have influence here, but it is really very difficult to make these manifestos effective. They rarely grip, while in this instance the L.M.M. itself is as yet far from having attained to influence in the Churches. A campaign for this winter had been arranged, but the war frustrated the whole plan. It is through the various congregations that laymen are more readily impressed, though it will be all to the good if the movement can become a force in these. The "thin line" must be kept intact, even in the present stress, though the demands all round are very many indeed.

The Work of Y.M.C.A.

It is a pleasure to write of the work of the Y.M.C.A. for the troops. They have literally followed "Kitchener's Army" wherever they encamp. At first in our August and summer weather they erected tents, or rather marquees, wherever the soldiers were in training, some 500 in all. But with the changes towards winter these have become unsuited for social and sociable work, and recourse is being made to

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huts, at a cost perhaps of £200 or £300 each. The lot of those in training, at places other than where barracks exist, is a hard one at this inclement period of the year, and this is one of the worthiest of the many efforts now being made to ameliorate military conditions. The sum named is, of course, only the initial expense. The cost of maintenance has to be super-added, towards which, however, substantial help is given by local people and by the military authorities. Personal work of a spiritual character is often possible, and is desirable everywhere, for a large number of the young fellows, given suitable opportunity and encouragement, welcome such guidance and influence.

Helps for Quiet Moments.

Marks of Spiritual Decay.

It is not safe to reckon on victory if the conditions are not assured. "Grey hairs are here and there upon him, and he knoweth it not" (Hosea vii. 9). In a sense grey hair is the first awakening mark of physical decay. The real seriousness of spiritual "grey hairs" is a departing of power which other people can see while we are unaware of it. There is defeat where there used to be victory. What are the marks of it?

1. Less prayerfulness. The special danger of busy people is prayerlessness. Only by firm resolution and sometimes through defeat can we get the victory. Time taken from praying means time taken from winning. We may be led astray by the old proverb, *Laborare est orare*—to labour is to pray. However eloquently we may speak, however willingly we may work, our lives do not tell as they should unless we give time to prayer.

2. Another "grey hair" is Less earnestness in soul winning. We rejoice in endeavours such as stimulate our corporate fellowship, etc. But we must take care lest we lose the anxiety for souls. The Church needs her gaps to be filled by soul-winning. If recruits did not come forward our British Army of to-day would be defeated.

3. Less buoyancy in faith may be another spiritual "grey hair." We may "put our back into 'our work as never before, but let us not do it with stoicism and stolidity in face of seeming defeat, or with the feeling of desperation—"we shall muddle through"—but with the buoyancy of a blessed optimism, "The work that was given to me by Jesus Christ, nothing can stop it." Are we content to say we can't do any more, or, we can't do as much? It may be true. But God may be going to do as much with five loaves as if you brought Him twelve baskets full. Let us not limit Him.

4. Less Bible Study may be another sign of decay. We are perhaps not meditating so much on the Word as we are learning about it. It may be interesting and helpful to understand different theories, prophecies, etc., but unless Bible study is making us more intelligent in saying "Send me" it will not be fruitful.

5. Less loathing of sin. Christian people go to see things which have more shade in them. They read doubtful things more easily. We call it "toleration." It may be the first mark of spiritual decay.

6. Less mistrust of self. Sir Ernest Shackleton, in his lecture on the Antarctic researches made by his botanist explorer,

spoke of a minute rotifer found in the crevasses which could live equally in ice water and in boiling water, but if plunged into tepid water immediately died. The rotifer was tempted by the lukewarm water out of its shield and sheath. Let us fear being the Laodicean that says he has been silted and can see through a brick wall as far as anyone; that has a good exchequer and is sure of it, and knows not that he is blind and poor.—"C.M. Gleaner."

Make the Most of Your Life.

You say you are tired of the world and its ways,
That you scarcely know what to do with your days,
And all that's before you, seems wrapped in a haze,
Then what you want really, is work.

If friends you much love, have gone far away,
And you miss them more sadly, as day follows day,
Oh, let not this sorrow hold too great a sway,
But make life more useful, and work.

'Twill not make it better to fret, or to mope,
You know it's far wiser with such things to cope,
Not let them embitter and crush out your hope;
Oh no, that would ruin your work.

There's no time for idling and dreaming in life,
While many poor strugglers are lost in the strife,
And sin, and disease, and sorrow are rife,
Come, give up your selfishness, work.

You'll know, if you try it, this simple receipt
Will often employ both your hands and your feet,
And many poor friends you will happily meet,
Till soon, you will joyfully work.

You'll soon feel the difference, if once you begin,
For in comforting others, new strength you will win;
And God's joy and peace to your soul will come in,
If only you'll trust Him and work.

You'll find weary hearts, you can help and make glad,
And may be the means of cheering the sad,
Or even of leading to goodness, the bad;
Oh surely, this nerves us for work.

If we would remember each step that we take,
Whether rugged, or stony, or pleasant to make,
Is part of God's plan, which He's made for our sake,
We would help—not hinder, His work.
Erica Lynton.

THE GOSPEL—OR THE POKER.

A river missionary in the course of his duties visited a barge and asked permission to hold a short service. He was quickly invited aboard by the skipper's wife, and welcomed into the little cabin. Then, surrounded by the small crew, he began the service, but unfortunately the skipper had been imbibing, and constantly interrupted. At last his wife could stand it no longer. She picked up a big iron poker and exclaimed, "If you don't behave yourself, Bill, I'll give you this. You'll either have the Gospel or the poker."



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Any of our readers, who are not at present subscribers, may obtain the benefit of the reduced rates, provided that the names of two new subscribers are sent in, together with a Postal Note for 10/-.

Personal.

Rev. Frank Hutchinson, Curate at St. Paul's, Bendigo, Victoria, and nephew of Sir Joseph Tanner Hutchinson, has received intimation that he has been elected a Fellow of the Royal Geographical Society. Mr. Hutchinson, who has already contributed several papers, which were read before members of the society, purposes making a study of geographical features of the Bendigo gold fields, and forwarding the result of his investigations to the society for the information of members.

To commemorate the work of the Rev. H. Stanley Hollow while Vicar of Holy Trinity, Port Melbourne, it was decided to invite subscriptions from

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those associated with the Church, and to erect a Reredos. Mr. Hollow was extremely popular with all classes in Port Melbourne, and his departure was the subject of general regret. This scheme of the parishioners to mark their appreciation of his self-sacrificing efforts has been most heartily taken up, and the full amount necessary is in hand. The design for the Reredos is very handsome, and it is hoped it will be in position towards the end of January.

Rev. C. R. Dalton, Vicar of St. George's, Malvern, Melbourne, who has been visiting England, will return to his parish on Ash Wednesday (17th prox.).

Archdeacon Boyce, and Mrs. Boyce of St. Paul's, Redfern, N.S.W., were to leave England, on their return journey to Australia last Friday. They are expected in Sydney towards the end of February.

Rev. Joseph Best, who is leaving Linton, Victoria, to take charge of St. John's, Ballarat, was presented with a silver tea and coffee service at a farewell social given him before leaving Linton by his parishioners. Mr. Best has already begun his work at Soldiers' Hill, Ballarat.

Mr. James Hole, who for the past 21 years has been organising secretary of the Sydney Synod Committee, for special religious instruction in Public Schools, will retire from the position at the end of the present month. Mr. Hole's resignation will be a great loss to the committee. He has always taken a deep interest in the work of giving religious instruction to the young, and the success of the movement is mainly due to his untiring energy. During last year over 40,000 children received instruction through the medium of the classes organised by the committee.

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Rev. H. Newton, and Mrs. Newton, of the New Guinea Mission are expected shortly to visit N.S. Wales on furlough.

Rev. E. R. Harrison, the first missionary of the Australian Board of Missions in Japan, has (with Mrs. Harrison) arrived safely in South Tokyo.

Miss Irene Walker, Secretary for Foreign Missions in Brisbane, who has been on a visit to Europe, intends to leave London for Australia on February 12.

The Bishop of Tasmania has appointed the following Board of Examining Chaplains:—The Archdeacon of Hobart (chairman) and the Revs. C. G. Wilkinson, M.A. (Cantab), R. C. N. Kelly (Oxon), and E. G. Muschamp, B.A. (Oxon).

The Bishop of Dunedin and the Dean, with the concurrence of the Chapter, have appointed the Rev. E. R. Nevill, M.A., F.S.A., Vicar of St. Paul's Cathedral, Dunedin. Mr. Nevill, who took an honour degree at Oxford, is Vicar of West Hanney, Berkshire, England, to which position he was appointed by the Dean and Chapter of Salisbury. He formerly declined the position which he has now accepted at the urgent request of the Bishop. Mr. Nevill is expected to arrive in Wellington on 8th March.

Rev. B. A. Rowell, who, until recently, was Curate of St. Andrew's, Summer Hill, Sydney, has been appointed to act as Locum Tenens at Rushworth in the Diocese of Wangaratta, Victoria, during the absence of the Rector, Rev. F. W. Wray, who now holds the position of Chaplain in the Expeditionary Force.

Rev. Newton Stephen arrived from England in the "Mooltan," and has commenced his work as Curate of All Saints', Woollahra, Sydney.

Rev. P. Baker is expected to arrive in Sydney from England by the "Osterley," and will immediately enter upon his duties as Curate of St. Peter's, Woollahra.

Rev. R. Nelson Howard, junr., who has been in England for the past two or three years, is now on his way home to Sydney. His father, Rev. R. Nelson Howard, is Rector of Gladesville in that Diocese.

Archdeacon Samwell, who has ably filled the position of Editor of the Adelaide "Church Guardian," has resigned that office. The Bishop has appointed Canon Wragge to take his place.

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The Bishop of Adelaide has appointed the Rev. Arthur Edwardes Kain to the charge of Crystal Brook and Port Germein, where he will begin work on February 1.

The Rev. H. E. Sexton, of Port Adelaide, S.A., has accepted a Curacy at Hindmarsh, and he will begin work there on February 17.

Dr. Ethel Good, of the Victorian C.M.A., is now resting at East Prahran, Melbourne. Her good work at Ranaghat is greatly appreciated by her fellow missionaries in Bengal, and her influence for good is widely felt among the natives in the district.

Notwithstanding his advanced years, indifferent health and many interruptions, the Rev. J. C. Love, of Melbourne, has been working quietly for the past four years in preparing an index reference to the work of the Church in Victoria since the earliest days. Future historians of the Church will find this index of inestimable value in directing them at once to sources of information, and will spare them much valuable time in searching for reliable data. Mr. Love's work is now almost complete. He deserves well of posterity for his patient industry, the full value of which will only be appreciated in future years.

The Students' Conference at Daylesford.

(From Our Own Correspondent.)

For the third time the Australasian Student Christian Union has met at Daylesford. The closing meeting of the Summer Conference took place on January 16, when Rev. F. Paton, in a solemn devotional appeal summed up the distinctive messages of the three Conferences. The first in 1910 brought its members to an issue of surrender and dedication of life to Jesus Christ. This is now definitely known in the movement as "the Daylesford Message." The next in 1912 had sounded Christ's Call to Social Service, in the application of Christian principles to Society and the State, and now the 1915 Conference had one definite issue in the obliteration of every distinction between the sacred and the secular, and the opening up of every path of life as a possible vocation for the service of Jesus Christ. This practical issue is one fraught with great possibilities for the future of the Commonwealth as well as the Church. To every Christian comes the call to service. Jesus Christ has work for all. His call to every man is to find his vocation and follow his Master in glad and whole-hearted obedience.

Daylesford, with its magnificent views and its bracing climate, provides congenial conditions for a Conference in which young people are hidden to see visions and dream dreams. Our Lord chose such places for some of His great revelations to His disciples. The town is 75 miles from Melbourne, and is built on the slopes of Wombat Hill, one of the peaks of the Dividing Range between north and south Victoria, well over 2,000 feet above the sea. Christ Church is a pretty stone building with brick Chancel, set in ample grounds, commanding an extensive view. It was much used by the recent Conference. The Rector, Rev. John Carrington, made his Church available for evening devotions, and Holy Communion was celebrated on the last day by Rev. G. H. Cranswick, assisted by Revs. J. Carrington, J. V. Paton, and D. Griffiths, when there were 135 communicants.

Delegates were present to the number of 255, 100 of whom were men. They came from South Australia, Tasmania, New South Wales, Queensland, and even New Zealand, as well as from Victoria. Daylesford found room for them all. The men camped in numbers in the State School. Most of the 155 ladies were at the Coffee Palace.

The speaking at the Conference was of a very high order. We were privileged to listen to a magnificent statement of the Gospel of Redemption from sin in the light of modern thinking from Rev. John Mackenzie, the new Presbyterian Minister at Toorak. His address is to be published in the "Australasian Intercollegian." Every clergyman should make a point of getting it when it appears in print. There were two Merediths, one a Congregationalist and the other a Churchman. Rev. Meredith Davies, of Kew, is an original and profound thinker, and an audience of students was quick to appreciate his fine exposition of the Christian View of Prayer, and his revolutionary paper on the Christian View of Social Responsibility. The latter paper was calculated to make us all Socialists, but Socialists whose ideal is nothing less than the establishment of Christ's spiritual kingdom in its dominion over the world of men and affairs. If his deprecation of other worldliness was a little away from the lines of the Scriptural hope, his vindication of the right and power of Christ to rule in every department of the world in which He lived and died, was an appeal that put iron into the blood. The other Meredith was Mr. Meredith Atkinson, of Sydney University. He wears the C.E.M.S. badge, and his lecture on "Some Avenues of Social Service," revealed him as a whole-hearted believer in the Christian life, he is specially interested in the co-operative movement which he told us includes in its scope one-fifth of the people of the United Kingdom. He appealed to students to help to make this movement something more than a device for low prices and big dividends.

Rev. J. W. Burton was neither happy nor convincing in his version of "the Christian View of the Scriptures," but members were more in entire agreement with him in his earnest unfolding of "the Christian View of Life."

A notable feature of the Conference was its readiness to face the problems arising out of the war. The Doctrine of Non-Resistance was much debated, and England's right as a Christian nation to contend for her own freedom and that of her allies, was vindicated to many minds, ready to view the subject with surprising detachment and freedom from bias.

The arrangement of numerous study circles, meeting for the most part in the open air, from 9.30 to 10.30 a.m., was a fine opportunity for thrashing out national and social questions in the light of Christ's teaching. One which met in the Vicarage grounds was known as the "Wowsers' Circle," because it contained so many clergymen. It will be sufficient refutation of this slanderous label to say that it contained five Anglican clergy, three or four Presbyterian ministers, a Congregational Professor, and Doctor of Philosophy, a Member of the House of Representatives, both the "Merediths" above-mentioned, two Methodists, a Teacher, and a College Lecturer. The latter, Mr. Seymour, who wore the uniform of the Red Cross Brigade, presided over us, and despite his military bearing often failed to keep us in order. Debate was keen, and ranged over a variety of topics, all of them judged from the standpoint of ardent loyalty to Christ and His teaching.

The trio of inspiration at the Conference were Revs. F. Paton, G. H. Cranswick, and F. Rolland. The simple and direct appeals made by these speakers produced a deep impression on the hearts of their hearers. God alone knows the outcome in dedicated lives, and hearts now open to the complete control of the Holy Spirit. Mr. Cranswick had an appeal all his own. The Student Movement will be wise to make full use of him at future conferences. His personal work among students was not the least valuable part of his contribution to the success of the Conference.

A sign of the times is the muttering of protest heard on all sides and to be heard

more in the future against the unchristian features of the White Australia Policy. Mr. Cranswick told us of the reply to his invitation to Australia given to an educated Hindu, an M.A., LL.B.: "I'm sorry I cannot come," was the dignified reply. "It would be too degrading." It was generally felt that one outcome of the war must be a revision of the present harsh policy of exclusion.

The Student Movement costs money, and its friends show surprising liberality in footing the bill. At the financial session about 250 students, most of them poor, many earning their own living, promised a total of £258 this year to the support of the A.S.C.U. Could there be more real evidence of the deep impression upon heart and life made by Daylesford, 1915.

The Prayer of the Coward.

(From the "Brighton Herald," Dec. 5, 1914.)

Ever since the recent lamentable double tragedy at Hove, correspondents, who decline to perpetuate the nuisance, have continued week by week to send in for our capacious waste paper basket copies of the "endless chain prayer." The prayer, it should be understood, is accompanied by an enjoiner to the person receiving it to send the prayer and the enjoiner on to nine other persons within nine days. Compliance, it is explained, will ensure a blessing, while non-compliance will bring misfortune. In the Hove tragedy it was stated by a clergyman that this prayer had brought about serious mental disturbance to one of the victims of the tragedy,—presumably because a painful experience was attributed

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(The Editor "Church Record.")

to default in regard to sending on the prayer.

One would have thought that the pitiable incidents of this tragedy would have had a greater effect in arresting the circulation of the prayer, but over every other consideration selfishness and superstition seem to ride triumphant. At the present moment, not to look in other directions, our soldiers in the field, and those who at home are preparing themselves for the defence of their country, have the strongest possible claim to all the means that one can spare and to all the personal service that is possible to one. Yet at such a crisis there are hundreds of misguided people who are squandering their time in writing out nine copies of this abominable rubbish, and wasting their money on postage stamps in perpetuating this foolish freak of superstition. To-day, of all times, the only place for the "endless prayer" nuisance is the fire or the waste paper basket. At the very best, it is but a coward's prayer—a prayer to be passed on solely as a means of securing some personal blessing, or for averting some personal misfortune. To-day is the time for service, not for the idle prayer of the coward.

Since the foregoing was written, Engineer Milner of the Preston-circus Fire-station, has sent for our waste-paper basket a copy of the prayer that had been sent to Mrs. Milner, and with it he encloses for the Belgian Relief Fund the ninepence in stamps that his wife had been asked to squander in sending the prayer on to others. It will be seen that a good many links in the complexities of this endless chain are being broken. We invite everyone else who receives the prayer to follow the example of Engineer Milner.

MOORE COLLEGE MAGAZINE.

The Editor "Church Record."

Sir,—Having received a subscription towards Moore College Magazine from an old student in England (Rev. G. C. Allanby), it reminds me that there are very many in our own Diocese, and Commonwealth, who have not yet sent in their subscriptions. It is only the loyal co-operation of ALL old Moore Collegians that will ensure the success of the venture. The Magazine Secretary is Mr. E. R. Elder, St. Michael's Rectory, Surry Hills, Sydney, to whom all subscriptions should be sent as soon as possible.

D. HAULTAIN, (late Senior Student), Sydney.

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

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The Church Record.

JANUARY 22, 1915.

THE NEW SIX POINTS.

The Tractarian Movement, which took its rise in Oxford during the first half of the nineteenth century, has blossomed out into the Anglo-Catholic Movement of the twentieth century. Thirty or forty years ago it was more or less apologetic, and it is so still where its position is not yet assured. But where it has become dominant, its real aims are at last published to the world.

As a fighting force of this Movement the English Church Union takes a foremost place. Its nominal objective has been conformity to the Prayer Book and Discipline of the Church of England, but its real objective has been what its supporters call "the Catholic Religion," a form of the Christian Faith which is quite different from the Catholic Religion set forth in the New Testament, believed and practised by the early Church, and enshrined in our Book of Common Prayer and the Articles of Religion, which latter are commonly overlooked by the Anglo-Catholics of the present day.

The English Church Union held a well-attended meeting in London last November, and in the proceedings of that meeting, as reported in the "Church Times," there is much food for reflection. Those who, with the "Church Record," take a firm stand for Evangelical Truth in the Church of England, are often condemned for party-spirit, and narrow mindedness, because they seek to keep their Church free from superstition and dangerous error, and from the domination of an ambitious priesthood. They are told that the Church is comprehensive, and that they ought to be broad-minded, while all the time there is a deliberate widespread, and well-organised movement to bring back our Church practically to the position which it occupied before the Reformation. It is our desire to open the eyes of Church people in Australia to this deadly peril, before it is too late.

One of the speakers at the E.C.U. meeting, Mr. Bischoff, spoke with delightful frankness. He said that the Catholic Movement "still has much to do to teach the elements of the Catholic Religion, the doctrine of the Mass,

Confession, the Incarnation even, to a world which professes to have outgrown the religion of the Cross." He said that the E.C.U. had "ever been a fighting body," and that what he called "the battle of the Prayer-Book" had substantially been won. To give an idea of what Mr. Bischoff meant by "The battle of the Prayer-Book," we quote his own words as follows:—

"Provided you call the Mass the Eucharist; provided you teach confession as an exceptional remedy for exceptional wickedness, and not as the duty of all Churchpeople; provided you call the Feast of the Assumption the Falling Asleep of the Blessed Virgin Mary, and leave the word Immaculate out of the title of the Feast of December 8th, and out of your teaching about it; provided either you do not reserve the Blessed Sacrament at all—or, if you do, reserve it barred and bolted in some impracticable fastness expressly not for worship—you will encounter little martyrdom. You will probably bask in the sunshine of episcopal favour, possibly on occasions the rural dean's wife will come to Evening Prayer."

Then Mr. Bischoff gave his plans for the future. He said that they had fought for six points before, and that they must fight for six points again. Our readers are doubtless aware that the original "six points" which Mr. Bischoff regards as already won, are (1) Vestments, (2) Eastward Position, (3) Altar Lights, (4) Mixed Chalice, (5) Wafer Bread, (6) Incense. This is a fairly advanced programme for a Reformed Church, but nothing to the "bomb-shell" which Mr. Bischoff threw into the midst of the E.C.U. meeting. Here is the list of the "new six points": (1) "Reservation and Exposition of the Blessed Sacrament," (2) "Restoration of Devotions to our Lady in Public Worship," (3) "The right to substitute the Latin, for the Vernacular Mass," (4) "Restoration of Contemplative Orders," (5) "A Celibate Priesthood," (6) "A frank and fearless re-statement of our position towards the Apostolic See" (i.e., Rome).

These six points were set forth by a Church of England man (we admit he was an extremist, even in the E.C.U.) before a body of Anglican Churchpeople, and Mr. Bischoff concluded his address as follows:—

"There is my programme. It is called the forward movement. I have outlined these six points without consultation with anybody. It may be that none will attack me more than those who are the friends of that movement. If so, I hope that they will find me only guilty of sins of omission, and that they will agree in naming these six points as vital and essential."

"The war is forcing the pace. I rejoice at it. The younger generation cannot rest in the positions which their fathers won. The forward movement is going on even though its progress is impeded by want of co-ordination, of effort and organisation. Is the E.C.U. going to be in the front of the battle or not? By its organisation, by its traditions, it has the right to be. Let it give to the world a clear and fearless lead to a hard fight, and believe me it will rally to its colours the younger generation, and shall number again among its members martyrs, whose sufferings shall help to make this land of ours once more the dower of Mary." (Applause.)

The important question is this. How did that audience of Churchpeople receive these startling utterances? One would have expected a fearless protest, a strong demonstration of disapproval from many who were present. But there was no emphatic protest. Some raised objection to the compulsory celibacy of the clergy. Lord Halifax said that it was not "essential," neither was exposition and benediction of the Blessed Sacrament "essential," for "benediction was never given at St. Peter's at Rome." He also said that

"he very strongly protested against anything which savoured of injustice to the Church of which they were members, or cast unjust reflections upon its system and practice." But on the other hand, the new six points were received with applause. The "Church Times" specially notes the applause which followed when Mr. Bischoff advocated "Restoration of Devotions to our Lady in Public Worship, which will require dogmatic teaching of the truths of our Lady, and will engender an individual, personal devotion to her, without which no man can become a Catholic;" and again the applause is noted, when he said, "To the sixth point these five are preface and introductory; it is a frank and fearless re-statement of our relation to the Apostolic See;" and finally, the applause is noted when he called on the meeting to "help to make this land of ours once more the dower of Mary." The "Church Times," however, says that Mr. Bischoff "did not carry the sympathies of the meeting with him, though he was not without support on various points," but also remarks, "There is, no doubt, a good deal to be said in favour of some, at least, of Mr. Bischoff's six new points, but as a matter of practical politics they ought not to be raised now."

Admitting that the E.C.U. does not officially endorse the "new six points," the fact remains that, when Mr. Bischoff made his proposals before a meeting of Churchpeople, there was no expression of righteous indignation, and several of his points were received with applause.

In the light of such an occurrence, we begin to wonder whether our reformers died in vain. Were they deluded when they proclaimed the simple truths of the Gospel, and condemned mediaeval superstition? Is the "Catholic Religion" of the E.C.U. with its Mass and Confession, the truth of God? Are Mr. Bischoff's new six points, six further steps on the road to truth, or are they six more steps on the road to Rome, with its degraded and superstitious worship and practice?

We have no doubts as to the right answer to these questions. In the light of the New Testament and of the Church History of primitive times, they can be answered in but one way. Our reformers did not die for a delusion, they died for the truth of God, and all who love that simple Evangelical Truth should be prepared to "contend earnestly for the Faith once delivered to the Saints," to make sacrifices for it, and, if need be, to die for it. The advance of the "Catholic Movement" in Australia has not been quite so rapid as in England, but it is everywhere a serious menace to our Church, and in many Dioceses it is in possession. "Requiem Celebrations" for the dead, which mean Requiem Masses, were "offered" in many of our Churches on the Day of Intercession for the War. The Guild of All Souls recently established in Sydney "has," says the "Church Standard," "met with gratifying success, a considerable number of men and women having been enrolled." There are many other evidences of the steady advance towards the establishment of the so-called "Catholic Religion" within our Church in Australia.

It is not yet too late to make a determined stand against these pernicious influences. We call upon all Churchpeople who love the truths of

the Gospel, and who believe that our Prayer Book and Articles faithfully reflect those truths, to stand by in the campaign which is certainly before us, to assist in defending our Church from the attacks of those who would corrupt the purity of its teaching, and to determine, by God's help, that its witness for the truth of the Gospel shall continue to shine forth undimmed and unclouded, upon the world.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Campbelltown.

The historic Church of St. Peter, now in its ninety-first year, was visited on January 11 by the Archbishop, to mark the re-opening of the sacred edifice after renovation. Two new windows with stone work, to carry out the original plan of architecture, have been erected through the kind liberality of Mr. T. V. Bartlett, a former prisoner, whose generosity also augmented the funds to put in proper order and paint the interior. The Archbishop delivered a most impressive address, showing that in beautifying God's House we are helping to worship God; that the uplifting influences of art and music may be brought into and made helpful to attain that desired end; and also expressed his pleasure at being present at services which marked the preservation and beautifying of God's House. Rev. H. F. Palmer, of St. Mary's, Denham Court, assisted the Rector, Rev. Ralph Hunter, in the service.

St. Matthews', Botany.

At a recent meeting of the Parish Council, it was decided not to go on with the purchase of the new Church site. It was felt that, as the State Government has decided not to resume the present Church property for railway purposes, there was no necessity to purchase a new site. At the same time it was unanimously agreed that something must be done to accommodate the increasing congregations. It was therefore decided that the present Church be enlarged when funds are available. Several persons who have given donations for the new land have intimated their willingness to let them go towards the enlargement of the present building, and doubtless others, who have promised, will do the same.

Chinese Mission.

The reports of the Superintendent, Rev. J. J. E. Done, are more encouraging. The various centres in which work is already being carried on are fully maintaining their positions, and in some cases showing encouraging increase in numbers. The schools at Waterloo and St. Barnabas, George Street West, have held their annual meetings. The scholars at each of these centres provided refreshments and musical entertainments for all interested friends. The difficulties of the work are great, but the Superintendent is facing them with courage and enterprise. New schools are to be opened at Rockdale and Surry Hills. The various Missionary Unions, invited by the Superintendent, are being asked to take special cases for insistent prayer, and in this way a greater strength will be brought to bear upon the work and increased interest aroused among our white Christians in the evangelisation of the "strangers" who in the providence of God have come to our own land.

Boy Scouts.

The Boy Scouts from all parts of N. S. Wales have been holding a great demonstration in Sydney during the past week. A good number of them attended a Church Parade at St. Andrew's Cathedral last Sunday morning. The sermon was preached by Canon Hey Sharp.

Blackheath.

A successful sale of work was held in aid of St. Aidan's Church, Blackheath, recently. The proceeds amounted to £75. The seven stalls were decorated with the flags of the seven allied nations.

Arncliffe.

The Archbishop will dedicate the new Church of St. David at Arncliffe on Monday evening, January 25. The clergy are invited to attend the service, and robe in the School Church at 7.30 p.m. The Rector, Rev. H. T. Holliday, asks for liberal offerings at the Dedication and Opening Services, so that the seats, lights, and other necessary items, not included in the building estimates, of which the cost will be over £150, may be paid for.

GOULBURN.

(From a Correspondent.)

Canberra.

The Bishop has appointed the Rev. F. G. Ward, Rector of Canberra. Mr. Ward has been Acting-Incumbent there since 1913.

Moruya.

Further additions are being made in the parish of Moruya. The Parish Church, St. John's, is to receive a brass Cross, Vases and Alms-dish, a new Sanctuary Chair, and hangings, Font Canopy and Rails.

Mogo, St. Mark's, is to be relined and painted and the Holy Table is to be completely refurbished.

The Church of the Ascension, Bateman's Bay, is to be used for the first time this month. The parishioners are anxious that the dedication should be made by the Bishop in person, and to that intent that service will be postponed for a month or two.

Cooma.

The Bishop of Riverina, acting for the Bishop of Goulburn, will administer the Rite of Confirmation in St. Paul's Church, Cooma, on the second Sunday in February. Several candidates will present themselves from the Manaro Grammar School. The 1915 prospectus of the Manaro Grammar School is now available, and shows the steady progress the School is making under the Head-mastership of Mr. L. G. H. Watson, B.A.

Diocesan Sunday School Examination.

The results of the recent examination are now out. The gold medal in the Senior Division goes to the West Goulburn School, and the medals have been awarded to both Young and Albury carry these off. In the Junior Division, the Gunning School obtains the medal. In the Senior Division 27 candidates throughout the Diocese presented themselves. Six failed. In the Intermediate Section, out of 72 candidates, there were 24 failures, and in the Junior Division 75 went in for the test and 25 failed. Revs. B. D. Bryant, Th. Scol., S. A. T. Champion, Th. L., and H. H. Crigan were the examiners.

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BATHURST.

Forbes.

Mr. E. T. and Mrs. Blanche, who leave for Goulburn soon, were entertained by the C.E.M.S., and the congregation of the Church last Friday evening. The Rector, Rev. A. J. Gardiner, presented the guests with a purse of sovereigns, a Cathedral Prayer-Book, and two hymn-books. Mr. Blanche has been in Forbes for 12 years, and was on the committees of the Hospital, Literary Institute, and Agricultural Society.

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VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

The Holiday Season.

During the past fortnight or three weeks Melbourne has been exceptionally quiet. There is little business going on. Many families are away at the seaside or in the mountains. The attendance at city and suburban Churches has been suffering accordingly. Many of the clergy are taking advantage of the absence of their parishioners to have a holiday themselves. A visitor to the Cathedral finds a voluntary choir leading the singing. He enquires for the Archbishop, and learns that he is away at the Buffalo. The Archdeacon, he is told has not yet returned from England after his long holiday, but is expected by the "Osterley" on the 27th inst. He enquires at the Diocesan Registry for the registrar, and is informed that he is on holidays. He calls at the office of the Church Missionary Association, and learns that Mr. Ebbs, after a year of varied activities, culminating with three weeks strenuous work at Adelaide and Geelong Summer Schools, and a visit to the Student Conference at Daylesford, is resting at Cowes. It is doubtless very pleasant for those who can do so to get away for a time from the rush and bustle of city life, but many of the clergy remain at their posts and go on with their work as usual. One of the most hard working and conscientious of them, who recently passed to his rest, used to say when told of the absence of one and another on holiday: "There be some gentlemen parsons and some working parsons." He was certainly one of the latter himself, and took no holidays till he retired, after preaching the Gospel for nearly 70 years. Doubtless it is good for men to get away occasionally for a complete change of scene and complete rest from ordinary duties. They come back after two or three weeks rest from the daily routine renewed in mind and body and better fitted for the strenuous work of the days to come. We heartily wish that all our clergy had the means and the opportunity of an annual holiday. Parishioners would be well repaid if they made it possible for their Churchwardens to provide a suitable locum tenens in the absence of their clergyman. The reason why many clergymen do not get the rest and change they need is their inability to pay for a substitute out of their limited income.

The Soldiers' Tent.

The soldiers tent in the Cathedral grounds is becoming more widely known and better appreciated. Though comparatively few of the men get leave from Broadmeadows, where they are being thoroughly drilled, those who are permitted to visit the city value the opportunity of visiting the tent as a place of rest, where they can read the papers and magazines, meet friends, write letters, &c. There, too, they are catered for by a band of voluntary lady workers who provide light refreshments at a trifling cost. The tent which is open from 10 a.m. to 10 p.m. is proving a veritable haven of rest for the men who have no friends in the city.

C.E.M.S.

A Special Meeting of the Church of England Men's Society is to be held in the Chapter House, on Monday evening next (25th inst), at 8 p.m. The business to be discussed is of vital importance to the Society, and every representative is expected to be present.

C.M.A. Finances.

The Association's total income for last year was £3716, whilst that for 1914 was £2440. This latter amount included the sum of £1020 received as the result of a special appeal. It is anticipated that the amount received during last year will be sufficient to meet the year's expenditure.

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Theological Degrees.

A correspondence has been proceeding in the Daily Press on the subject of "Theological Degrees." An anonymous writer sent a long letter to the "Age," criticising most adversely the degrees of B.D. and D.D., conferred by Trinity College, Toronto, and expressing surprise that the Archbishop of Melbourne should have encouraged his clergy to seek to obtain these degrees, instead of those of London University and the Melbourne College of Divinity. In reply, the Rev. A. Law, of St. Andrew's, Brighton, writes a crushing rejoinder, in which he points out that the Bishop of Ballarat has taken the same action as the Archbishop; that 40 per cent. of the Melbourne candidates failed to gain the Toronto B.D.; that a Toronto Divinity Graduate was an examiner in the Melbourne College of Divinity, and gives other information of much interest. Mr. Law decidedly had the best of the argument.

St. Michael's, North Carlton.

The year 1914 was notable as the first in the history of St. Michael's, North Carlton, when all sittings in the Church have been free. The Vicar and Churchwardens are rejoicing in the success of this venture of faith. The amount of the offerings for the year reached £392, and this was received through the Church collections without adopting the envelope system, or any other expedient for increasing the gifts of the parishioners.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

St. Andrew's, South Brisbane.

The members of the congregation of St. Andrew's, South Brisbane, assembled in large numbers on Monday evening, January 11, in the Parish Hall. The gathering was initiated by, and was under the auspices, of the local branch of the C.E.M.S. The object was to bid farewell to the Rev. Edward Rooke, who is severing his connection with the parish, owing to the return of the Rector (Rev. Canon Hay), who is on his way from England. For the past nine months, Mr. Rooke has been in charge of the parish. The members of the C.E.M.S. presented him with a handsome silver Communion Service, set in amethysts, together with an illuminated address, as a mark of their appreciation of his services. The presentation was made by the Rev. B. F. Brazier, and in returning thanks Mr. Rooke acknowledged his great indebtedness to his colleague, Mr. Brazier, for his loyal and whole hearted support. Mr. Rooke also thanked the Sunday School teachers and parish workers, who by their conscientious discharge of their duties had so materially contributed to the efficient working of the parish. Miss Rooke has also received several tokens of affection from the parishioners.

Sherwood.

Rev. H. R. Hobbs, Rector of St. Matthew's, Sherwood, has forwarded his resignation to the Archbishop. This is a case of sincere regret to the parishioners, but it is unfortunately inevitable owing to Mr. Hobb's ill-health. He never fully recovered from the breakdown occasioned by overwork. It is probable that he will return to the Old Country.

Beaudesert.

Rev. H. E. Hone, Rector of the parish of St. Thomas's, Beaudesert, has finally decided to return to England, and his resignation will take place at the end of February. Mr. Hone has worked hard, and his duties have been exacting and onerous; he is well known in the Diocese, for previous to his appointment at Beaudesert he acted for some time as Mission Chaplain.

Crow's Nest.

Rev. Samuel Atherton, Curate of Warwick, has accepted the parish of St. George's,

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Crow's Nest. Mr. Atherton, who was trained at St. Francis' College, Nundah, was first appointed as Curate at Pittsworth. His new and arduous sphere of work will no doubt be much benefited by the enthusiasm and energy that has marked Mr. Atherton's labours in the past.

St. Francis' College.

Rev. C. K. Blencowe, who previous to his arrival in Queensland, was associated with the work of St. Paul's, Herne Hill, has been appointed acting Vice-Principal of St. Francis' College. Mr. Blencowe was at Oriel College, Oxford, and Well's Theological College.

Clerical Marriages.

No less than five of the clergy of the Diocese of Adelaide have been married during the last fortnight, viz., Revs. W. A. Moore, H. R. Cavalier, Canon Swain, Rev. R. T. M. Radcliffe, and Rev. J. J. Emery.

Burra.

St. Bryan's, a new Church erected at Mount Bryan, near Burra, was dedicated by Archdeacon Bussell on Wednesday, January 13. It will be in charge of the Rev. S. I. Bloyd, of St. Mary's, Burra.

TASMANIA.

Bishop's Letter.

In the January number of the "Church News" is published a letter from the Bishop, in which after calling upon all to pray for the Empire, he says:—

"But while we pray for the Empire, we must not forget to work for the Church. There is one aspect of the life of the Church which needs special attention during this crisis. Mission work among the heathen is her primary duty; for this she was founded and to this she must give herself. But there is a danger that the pressing needs nearer home may obscure our sense of proportion. The poverty of Belgian widows and orphans, the comfort and health of our own troops, must not be cared for at the expense of the souls of the heathen. The missionary societies are refraining from fresh advances and are practising strict economy. It should be a point of honour with us to see that their present work is maintained.

The same principle applies to the work of the Church at home. In spite of the many calls on our liberality and increased difficulty in meeting them, we must not allow any decrease in our contributions towards the maintenance of the clergy and the Church services. I am glad to say that in very few cases is there any report of a tendency towards smaller contributions through the offertory, and I hope that throughout the year the same generosity may be shown."

NEW ZEALAND.

AUCKLAND.

Church Missionary Association.

Miss Leslie has been engaged in deputation work in the Diocese of Nelson.

Nurse Stinson has been resting quietly, and will engage in deputation work this year.

It is hoped that Miss Dinneen's health will be sufficiently re-established to permit of her return to China during the latter part of 1915.

Miss Wilson has given much help at the Depot and Office, Auckland, during 1914.

It is much regretted that Mr. Holloway has found it necessary, owing to failing health, to resign the office of Local Treasurer at Christchurch. He has devoted considerable time and energy to the work of C.M.A. since its formation, and has traversed the Dominion in the interests of the Association. Some years ago the Church Missionary Society made Mr. Holloway an Honorary Life Governor.

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MACAZINES.

Church Missionary Magazines for December. Copies received from C.M. House, Salisbury Square, London.

The C.M. Review contains two thoughtful articles on Mahomedan questions. "The Position of Turkey with regard to Islam" is described in detail by H.U.W., and Missions Director Axenfeld deals with the "Church's Obligation towards Islam." A timely account of the life of Samuel Marsden is contributed by Mr. Jesse Page. "Canonics" seeks to show how much more use might be made of the Prayer Book at Prayer Meetings. An article, "India and the War," by Rev. E. Waller, and Mr. Maconachie's Indian Notes, are in view of the part India is taking in the present conflict of more than ordinary interest. The Editorial Notes, in addition to war subjects, deal with the deaths of Earl Roberts, Bishop Blyth, and Bishop Wilkinson.

The Cleaner contains a good account of the recent 28th Anniversary of the Gleaners' Union. A successful work among Indian outcasts is described by Rev. J. S. C. Bannerji, who tells how the first converts were baptised. The Foo-chow Girls' School in China has been celebrating its jubilee, of which an account is given, together with some excellent pictures of the scholars. Rev. W. Hope Gill tells of "Every Day Religion in a Chinese City." Africa is not forgotten, for there is a sketch of two native fellow-labourers in Busoga, by Rev. H. Mathers. The Round World is especially good, being the Christmas number. It will delight the children. In the Awake is an interesting account of an Indian Christian soldier. Mercy and Truth has a very good article by Dr. D. W. Carr on the "Call of Medical Missions." The Gazette is also full of interest.

"Prophecies of the Old Testament concerning our Lord and Saviour Jesus Christ." In verse, by Frederick Taylor, from "Genesis to Malachi."

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C.M.A. Summer School at Austinmer.

Without doubt the 1915 C.M.A. Summer School at Austinmer will ever be remembered as one of consolidation and purposeful application to the realities of C.M.A. work. It was in many ways a noteworthy school. There were very many new faces, a fact which gave evidence of a widened constituency. There was a quiet prayerful intensity evident in each member of the school, which was distinctly encouraging. There was nothing superficial about the whole week. It was just what was hoped for. Last year the school gave itself to many momentous questions affecting the organisation and purpose of C.M.A., and well we know the result. This year it seemed as if each member came with the quiet serious resolve to see that the places and projects of our Association were given effect—to see that no stone was left unturned to secure that efficiency and vision which would enable each one to do his or her share to the utmost. The school was out for efficient equipment, and we feel that these hopes were realised—that the 1915 school will prove to be one of the most inspiring and fruitful yet held.

An outstanding feature of the school was the Bible Study Circles each morning on "The Acts of the Apostles." The special Text Book was well in hand, the leaders came with a keenness, while each member seemed to have one supreme desire to make the most of the opportunity. Principal Davies' Bible Readings on "The Epistle to the Ephesians" were particularly illuminating. They were made up of strong meat—of the quality calculated to produce abiding results. The "Talks on Leadership," by selected speakers were also most helpful. They provided abundance of matter for discussion. Perhaps it would have been useful if these could have been followed by discussion. The interchange of ideas which is presented under such circumstances has a real and solid value, to those who come together from widely scattered fields.

The evening gatherings were very inspiring. We can never forget the addresses on "Egypt and Mohammedanism," on "Ceylon," and that on "The Work amongst the Aborigines in Northern Australia." Abiding impressions were made. Rev. H. S. Begbie followed each night with his closing meditations. They were soul-stirring, and drove home the need of the consecrated life, of enthusiastic service, of hope even to the end. A helpful feature was the short addresses on "Prayer" at the early morning intercessions. These were good, and set the tone for the day. The Bishop of Gippsland proved a wise and tactful Chairman, and gave full opportunity to each one taking part. The climax came early on Saturday morning, when a large number gathered for a celebration of the Holy Communion. There was a quiet hush and a spirit of solemn resolve over the gathering, as each in simple faith said "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto Thee." So the School ended! The courtesy and ever ready assistance of the General Secretary of the C.M.A. (Rev. P. J. Bazeley) and his assistants were much appreciated by all. Such are pleasant memories. But one dominant memory of Austinmer, 1915; will be, not the prayerful fellowship with one another, nor the uplift which came to each, nor the lessons we had on great vital themes, but rather the vision which the School brought to all, of the unutilised resources of Christian life without which our great C.M.A. work would be in vain and which are the unclaimed inheritance of every true child of our God "who willeth all men to be saved, and to come to the knowledge of the truth."

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In Our Parish.

The Great Discovery.

While the thing is still fresh in my mind I will try to put it down on paper—the incredible thing that has happened in our parish. When we had least thought about life's great things, we have come face to face with the greatest. We have been for long years living on the surface of things. The sun basked on the slopes of the hills, purple at eve; we came back from the offices in town, plunged through the tunnel, and hastened to our gardens. We lifted up our eyes to the hills, and our security seemed as immovable as their crests soaring above the little dells that were haunts of ancient peace around their foundations. Long years of ease dimmed our vision. The church bell rang in vain for many of us. Those who had six whole days in the week to devote to their own pleasure began to devote the seventh also to that same end. The day of peace was becoming a day of unrest. Thus it was with us when, with the suddenness of a lightning flash, the incredible overtook us.

Meeting of Man and God.

If only one could put it into words! But words can never express this sudden meeting of man and God when that meeting was least expected. It was heralded by the booming of guns across the sea. The great city lay slumbering between us and the shore, but over the turrets and spires it came—boom—under the stars. It was war. That far-away echo might not itself be the grim struggle of death, but it was its harbinger. Over all the seas death would soon be riding on the billows. Faces became stern. Good-byes were spoken. The word, meaningless yesterday, to-day expressed the greatest wish that the lips of man can utter—God be with thee. On the mother's lips the word was the commitment of her boy to the charge of the encompassing God.

It is in the darkness that the stars appear in the immeasurable abysses of the infinite universe, and it was when the dusk sank into the deep night that the word rose high in the firmament of life and riding red into our souls. And that word was God. It seemed so incredible to us that we should need that old word. We were so powerful and so rich. Our faith was strong, but it was in the reeking tube and in the smoking shroud, and in the number of our Dreadnoughts. Then all these things seemed to fail us. A nightmare seemed to fall on us—a nightmare which lifted not night or day. Our soldiers were driven back, back, back. They fought by day and marched by night, and we heard in the night watches the beating of their wearied feet, blood stained. Was there to be no end to that tramp, tramp of men yielding before death? Was the Empire reared by the heroism of generations to crumple under our feet? The ghastly deeds of shame—were they to come to our doors? We looked at our children, and they could not understand the light in our eyes. These deeds of hell—they might occur even now under the shadow of our hills. It was then that the word began to blaze in the heavens. And the word was—God.

Dying of Attrition.

We had built a new Church in our parish, that those who built pleasant houses on the slopes, fleeing from the restless city that lay below, might have room to worship. But the desire to worship was dying of attrition. And the old Church where the quarriers and farm servants assembled and worshipped in an atmosphere that on a warm day became so thick that one could cut it with a knife—that old Church would have been quite big enough to hold all who came, for the instinct to pray seemed to be

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dying. And marvel, because the new Church was now too big, regretted the old. Then, suddenly the new Church was filled to the door. Men and women discovered the road leading down to the hollow where the Church stands amid the graves of the generations. With wistful faces they turned towards it. While the bell rang they stood in groups among the graves. And if you listened there was but one word—war, war, war. Over and over again just that one word. Until the bell was silent, and they turned into the now crowded Church.

With us in the Parish Churches of Scotland the great thing is the sermon. But to-day it is different; the great thing now is prayer. And the minister preached about prayer. He set forth in clear and ordered language, and a felicitous phrase now and then lighting up his sentences, that prayer was not a mere relic of fanatical superstition, but a mighty power. Suddenly there came a wave of emotion. He flung his head back, and his eyes glowed. His voice vibrated through the church. "When I think," he exclaimed, "of the things that have been done with the name of God on men's lips; of atrocities such as the unspeakable Turk never perpetrated; of war waged not upon to-day but upon the centuries of faith that reared great Cathedrals now in flames; of women and children laid upon the reeking altars of human passion; and all this in the name of culture, the culture of the superman who deems himself superior to the Ten Commandments—then, I say, may God grant that the culture which beareth such fruit may

perish from off the face of the earth. Prayer for the triumph of such a cause cannot be in Christ's name."

But the preacher never got any further.

Traditions Snapped.

This was what happened, and I am afraid some will not believe me, for a Scotsman in Church is a stoic, motionless, and dumb, as he listens to the Word. But all the traditions of the parish were snapped in a second. In the side gallery sat the General, sitting as he always does with his back to the minister. This he does that he may mark who are in Church of his servants and tenants, and who absent. When I read of the nobles in France who went to the scaffold with a jest in the days of the Terror, I always think of the General. He is that sort of man. To-day little by little, as the sermon went on, he turned round. At last he was facing the preacher. His son was dead. And when the words rang through the church, may God grant that such culture may perish. . . . The General sprang to his feet. . . . The General rang his voice through the Church. There was a sudden movement; as one man they all rose to their feet. Hands were lifted up to heaven. "Amen, Amen," they cried—and then there rose a cheer—muffled, but still a cheer. In the pulpit the words died on the preacher's lips. He seemed as one suddenly stricken. He gazed bewildered over the sea of faces. They sank back into the pews as though suddenly ashamed. The sermon was never

finished. The preacher in a low voice said, "Let us pray."

The Greatest Discovery.

Yesterday morning I went early to the station, and there in the booking office I found a friend talking to the ticket-collector. The ticket-collector is a philosopher, and I mean to tell you about him some day. He comes to Church, for he loves the old psalm tunes; but when one of our parishioners who goes now and then to Keswick comes to the booking office, the ticket-collector calls him in and reasons with him gently. "Mon, there's naething in it," he says; "I can tell you for a fact there's naething in it—all a whack of fables." "Some day you'll find out there's something in it," flashes the man from Keswick. "If ye wad only read philosophy," says the ticket-collector, "ye would ken better." But to-day my friend and the ticket-collector had their heads close together, and I only heard the conclusion of their argument. "Mon," said the ticket-collector, "I am beginning to think there may be something in it." And in the evening near the top of the brae I saw the General standing erect with his little cane in his hand. He was talking to the shoemaker, the greatest Radical in the parish, the one of a party with which the General has no dealings. But they talked like brothers. For the shoemaker has a son fighting at the front, and his heart is sore troubled within him. And the General's son is dead. And as I came up the brae I saw the General put his hand on the shoemaker's shoulder and turn away, walking slowly up the brae. The old shoemaker saluted and came down the brae. There was a tender look in the old man's eye as he greeted me. In our parish we have yet made the greatest of all discoveries. We have found God, and finding Him, we have found each other. The madman who in his madness kindled the lurid flames of war little dreamed of this fire which he kindled. —From the "Scotsman."

Young People's Corner.

Applying the Sermon.

By Queenie Scott-Hopper, in "Our Empire."

It was such a very nice sermon. Not at all the kind that makes you wish you were small enough to have been sent out of Church with the kiddings before it began. Not at all the kind that keeps you saying, inside yourself, "I mustn't fidget; I must try to find the thing you are really listening for is the chime of the third quarter-hour since the rector went up the pulpit stairs."

The sermon we heard on that summer Sunday morning when we were staying at Waterby, was the kind to which you couldn't help listening. The clergyman who preached it was tall and dark, with a grave, kind face, and he stood in the pulpit with his back against the wall, talking to us as a friend might do.

He took the text about Bearing one another's burdens. He spoke about the great high road of life along which we walk together, and he said if our eyes were opened to see the load which our companion bore upon his back how much more ready we should be to lend a helping hand. There are many burdens hidden out of sight, he said, carried with brave and smiling faces—known to nobody but God. But there are many other burdens which we could see, and could help to carry if our thoughts were not so taken up all the while with our own affairs. He talked about those whose names are always remembered as the bearers of other people's burdens, and he said that all the work for which we honour them began when their own hearts first felt the stir of sympathy—when Mrs. Browning, for instance, heard the cry of the children, and Mrs. Elizabeth Fry the sorrowful sighing of the prisoners, and William Wilberforce the groaning of the slave. He said it wasn't all of us, of course, who could do the world's big burden-bearing as they had done; but all of us could do something if we tried.

We made up our minds that we would try. I knew, while I was making up my mind, that Geoff, my twin, was making up his, too. We got a little away from the others, on the walk back from church, and talked things over between ourselves. Next day we began to look out for people who wanted help in carrying their burdens.

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of MIND and MEMORY

The first chance came to Geoff. It was when he and I had gone into the High Street next morning to post our letters to father and mother by the ten o'clock post, before we went down on the sands where Miss Wynne (who is our governess), and nurse, and the three kiddings, had gone already. Just as we turned away from the post-office we heard a sort of sob, and we saw that it came from a little boy who was struggling with a great, big basket of baker's loaves. The top loaves were dressed up in that flimsy sort of paper that flies away in a wind, and the breeze had just worried one of these wrappings off and blown it into an old gentleman's face.

"Look out there, boy! What are you after?" the old gentleman said, in a very cross voice, and this made several people turn as they passed by.

"Shame to send a little chap of that size out with such a load!" we heard a big, broad-shouldered young man say to his girl companion.

But he didn't offer to lend a hand with the basket; perhaps he thought the lady wouldn't approve.

"Far to go, eh?" a man behind them asked.

"East Park Road, sir," the little fellow said.

"Phew! Best part of a mile. Well, keep your heart up, and you'll get there some time," laughed the man.

I looked at Geoff. He was rather red; I knew he was wishing that he hadn't heard that sermon. But he stepped up to the boy, and said, briskly:—

"I rather think I'm going your way myself. And two people will get that basket along quicker than one. You might tell the others, Joyce, when you go down to the beach, that I'll follow you later."

When Geoff did join us, of course he and I said nothing in the hearing of the rest. But he told me afterwards:—

"It was such hard luck. Just as we got to East Park Road, in Jack and Jill style, with the bread, we met Cousin Frank."

Cousin Frank is an Eton boy, and Geoff's special hero. He was spending part of the holidays at Waterby with his chum, Trevor, and Trevor's people.

"Did he speak to you?" I asked.

"Of course he did, being a gentleman. But I wished that bread had been at Jericho."

"Try to picture him meeting Cousin Frank," said I; and at that very moment we espied Cousin Frank coming towards us along the sands. We did hope and trust he would not speak about the baker's basket.

He never did say anything about it until our last day but one at Waterby. It was such a scorching day. The promenade pavement was hot under our feet, in the blazing sun, when we came up the beach at noon.

"Good weather, I should think, for that old fellow's business," we heard some people remark.

"That old fellow" was the lemon and soda man. He didn't have lemon and soda to sell, he was just an advertisement for it. In one hand he carried a pailful of lemons, in the other a pailful of soda-water siphons; and on his back he had a huge board:—

"Ask for Fizzleton's Lime Fruit and Soda Crystals."

He had been plodding to and fro all the morning along the promenade, which measures quite two miles. Just as we came in sight of him and heard that remark he crumpled up in a heap on the road. The

siphons clattered noisily and the lemons popped about. Two or three people went to him, and set him on his legs, and helped him to a seat hard by.

"I'm all right, thank 'ee, sir. All right, thank 'ee, sir," he kept on chirping in a shaky little voice. "I'd take it very kind if you would say nothing about this, for fear it cost me my job. 'Tisn't as if I was tipsy, sir. 'Tis just my legs gave way, which they've never done before. A mercy that I didn't break the bottles."

"You're dead beat. You should give up and go home," said the big, tall boy who was still lingering beside the little man.

As we got nearer we saw this big, tall boy was Cousin Frank.

"Can't do that, sir. My day's pay means too much to me. I'm counting on getting a few little comforts for the wife. She's lying sick, and she can't swallow dry bread, and it's all that our little money runs to—there's another year yet 'fore we can get the pension. Thank 'ee kindly, sir. I'm all right now. And this board has to be on show all the time."

"Well, then, I'll take a turn with it instead of you, while you sit here in the shelter and eat some bananas," said the big boy, firmly. "I dare say I can introduce Fizzleton's Lime Fruit Crystals to as many people during the next hour as you could."

So for the next hour (and such a crowded hour, with all the Waterby visitors streaming up from the sands for their dinner or lunch) Cousin Frank, in his white cricket flannels, marched along the promenade carrying the big board and the pailful of lemons, and the pailful of soda-water siphons, which made up the old man's burden.

I don't think Cousin Frank looked about him at the people much. But at last he was stopped, point-blank, by a tall, steel-grey, military man, who stood in his path, and said:—

"Hullo, old fellow! I didn't know you had gone into the sandwich line."

It was grandfather, our colonel grandfather, who had run over to Waterby to pay us a surprise visit before we left.

I think, on the whole, the chief surprise must have been that which grandfather himself got. However, he was tremendously nice about it. He went to talk to the little old man about his sick wife, and found that he had come down in the world, through no fault of their own, from being quite comfortably off; the wife, it turned out, had been nursery sewing-maid in grandfather's Devonshire household, long, long ago, when our own mother, and Frank's father, were no older than Dulcie and Rupert. Grandfather got Miss Wynne to go with him afterwards and look her up; and he asked her if she remembered a little cottage in the grounds which was standing empty at the time, and "could be let rent free," he said, "to suitable tenants."

So the burden of want and care was lifted from the two old people's backs for the rest of their earthly pilgrimage.

"That was your doing," I said to Cousin Frank.

"No; it was Geoff's," he answered; "I should never have thought of playing deputy sandwichman if I had not seen Geoff helping to carry the basket of loaves up East Park Road that day. I'm afraid he felt rather bad when he saw me. When grand father met me on the promenade I found out how it felt—only perhaps more so."

"I wish that nice clergyman could know," I said, "that his sermon wasn't wasted."

"He will know some day, I dare say," said Cousin Frank.

ONCE AND FOR EVER.

Our own are our own forever, God taketh not back His gift; They may pass beyond our vision, but our souls shall find them out When the waiting is all accomplished and the deathly shadows lift, And glory is given for grieving, and the surety of God for doubt.

We may find the waiting bitter, and count the silence long; God knoweth we are dust, and He pitieeth our pain; And when faith has grown to fulness, and the silence changed to song, We shall eat the fruit of patience and shall hunger not again.

So, sorrowing hearts, who dumbly in darkness and all alone Sit, missing a dear lost presence and the joy of a vanished day, Be comforted with this message, that our own are forever our own, And God, who gave the gracious gift, He takes it never away.

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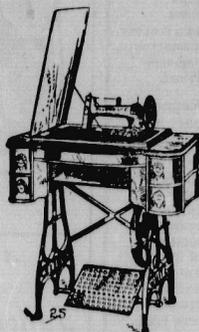
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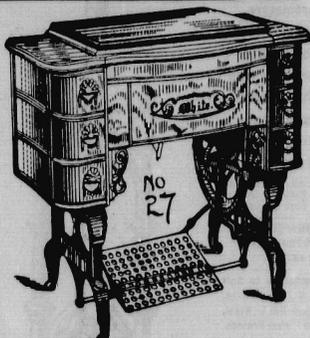
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REDUCED RATE FOR THE "CHURCH RECORD."

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

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

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

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

Any of our readers, who are not at present subscribers, may obtain the benefit of the reduced rates, provided that the names of two new subscribers are sent in, together with a Postal Note for 10/-.

fences, may be mercifully delivered by God's goodness. In the Gospel (St. Matt. xx, 1-16) the goodness of God is set forth by the parable of the abouers in the vineyard. Even those hired at the eleventh hour "received every man a penny." To the others, who complained, the householder said "Is thine eye evil, because I am good?" No sinner as such deserves the heavenly reward, salvation is reckoned not of debt but of grace, it is the free gift of God. But while this is so, much effort is needed on our part, for in the Epistle (1 Cor. ix, 24-27) St. Paul reminds us of the temperance and self-mastery which we must practise if, as successful Christian athletes, we would win the heavenly crown. There is no contradiction between these two thoughts, Entrance into heaven depends solely on our accepting eternal life as a free gift from God, but our place in heaven is decided by the use we make of the grace of God which is freely bestowed upon us.

During the progress of the present war, we have more than once been reminded of that great soldier, who is enshrined for ever in the nation's heart for the military prowess by which he delivered Europe from a greater scourge than even the Kaiser gives evidence of being. But it is not generally remembered that the Iron Duke has placed the Australian Church under a very great obligation by his own personal interest in, and concern for the religious life and welfare of the Australian Colonies. He it was who deliberately and with wise prevision, chose William Grant Broughton for the difficult position of Archdeacon of Australia, in 1829. Some years later, after the death of the Duke of Wellington, Bishop Broughton wrote of him: "His sagacious mind was directed to all the possible events that might arise out of the then existing order of things in the colonies; and, he added, 'they must have a Church!' It was his strong feeling that those colonies would flourish in proportion, as their ground work was laid in the knowledge and practice of the duties of revealed religion. . . . After all that has been said and known of him there is one light in which he ought to be regarded, and in which he has never been placed—that is for the personal interest he took in advancing the affairs of the Colonial Church."

As Church people we may well thank God for the farsighted statesman who sent so wise a Churchman, so simple-hearted a Christian, to practically lay the foundation of the Australian Church. We fear that Bishop Broughton is almost a forgotten worthy—but

anyone who will take the trouble to discover and read the scanty records of his work and episcopate will soon realise and wonder at the self-abnegating heroism and statesmanship of the noble Bishop, and will acknowledge him to be the greatest of the benefactors of our Australian Church.

The premier's Department of one of our States, from time to time receives various letters through official sources from deserted wives in England asking that the whereabouts of their husbands be discovered. In the case of a husband recently traced an admission was obtained that he had got rid of a good deal of his money by backing horses. The police told him that his wife and child in England were in need of the money he was throwing away, and he has undertaken to acknowledge his responsibility. We understand good work is being done by the police in this way.

Deserted Wives.

The State in question has a fair percentage of deserted wives of its own, and it seems to us that more good work might be done by the police and by the Government of that State, if some stricter attention were paid to its own delinquents, on the principle that "Charity begins at home." It is just another case of "These ought ye to have done and not to leave the other undone."

It seems to us that the marriage bond is fast losing its sacredness in the mind of the community in general. Divorces and deserted wives are common enough. On the slightest provocation men repudiate the responsibilities of the marriage estate. The divorce laws of the different States are at present a disastrous object lesson to rising generations of the degree of sanctity the governments attach to marriage, and the indifference with which they regard the words of Him Who said "What, therefore, God hath joined together, let not man put asunder."

Sanctity of Marriage.

The matter is one which has a far-reaching effect upon the well-being of our social life. The time is probably not far distant when our legislators will find it necessary to revert to the divine method of dealing with these cases, and attach a severe penalty to such grave offences as warrant the severance of the marriage bond. There is surely no crime, which affects so disastrously our social life, as infidelity to the marriage vows. It causes the practical destruction of the morale of the home, the very vitals of a nation's

Current Topics.

The Sundays immediately following the season of Epiphany are reckoned with reference to the coming Easter. The First Sunday in the quadragesimal, or forty days fast of Lent was designated Quadragesima. The Sunday before Ash Wednesday, being exactly fifty days before Easter, was called Quinquagesima. Septuagesima and Sexagesima Sundays, which are respectively 64 and 57 days before Easter, are supposed to have been named by analogy, from the next decades. The intention of the services for the three Sundays before Lent is to prepare us for the observance of that solemn season, and to supply a connecting link between Lent and Christmas. The First Lessons set forth the fall and rapid degeneracy of man; the Epistles and Gospels inculcate self-discipline and the cultivation of charity as the necessary complement of all Christian virtues.

On Septuagesima Sunday the Collect strikes a penitential note, asking that we who are justly punished for our of-

