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Printed by William Andrews Printing Co. Ltd., 226 Castlereagh Street, Sydney, and Published by The Church Record Limited, at 66 Pitt Street, Sydney.

The Church Record

For Australia and New Zealand.

A Paper issued each week in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

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

Vol. I, No. 32.

August 7, 1914.

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

Current Topics.

On the Ninth Sunday after Trinity we are reminded that without God's grace we are helpless. In the Collect we admit that after Trinity, "we cannot do anything that is good" without God, and we ask for "the spirit to think and do always such things as be rightful," with the result that, by God's grace, we may be enabled to live according to His will.

The danger of disregarding God's will is illustrated in the Epistle (1 Cor. x., 1-13), from the history of the Israelites, who sinned both in thought and action: They sinned in thought when they lusted after evil things, they sinned in action when they fell into gross sensual vices. National apostasy was followed by national immorality. The lesson is clear for us to-day; not self-confidence, but confidence in God. "Wherefore let him that thinketh he standeth take heed lest he fall." "God is faithful, Who will not suffer you to be tempted above that ye are able; but will, with the temptation also make a way to escape, that ye may be able to bear it."

The Gospel (St. Luke xvi, 1-9) shows that as the Unjust Steward was wise in providing for a temporal future, so we who are children of light, with higher ideals and a wider horizon, should show equal wisdom in preparing for the life to come. We should use money, "the mammon of unrighteousness," in providing for those in need, in extending the Gospel of the Kingdom, so that when it fails, and we are called to give an account of our stewardship, we shall not be without friends, to welcome us in God's everlasting habitations.

In our last issue we referred to the conflict which is raging in New Zealand round the subject of Bible in State Schools. But that is not the only burning question in the Dominion. Another is concerned with Liquor Reform, which is more advanced in New Zealand than in any country in the world. It is proposed to reduce from three-fifths to 55 per cent, the majority required to carry national prohibition. The Licensing Bill, embodying this proposal, has passed its second reading, but its fate in Committee is doubtful.

In Victoria there is also a fight in progress with regard to the temperance question. The Licensing Act of 1906 conferred upon the people of Victoria the democratic right of Local Option

after a waiting period of ten years. This time limit expires on December 31, 1916, and the law will then operate, provided it is not repealed. It is, however, understood that an effort will be made to continue the present system by which the Licensing Reduction Board closes the hotels which are least needed, instead of giving the people the Local Option which is their right.

The Victorian Alliance is bestirring itself, feeling that a supreme crisis has arrived in the history of temperance reform, and calls upon all friends of temperance to record their conviction "that reduction of licenses in congested areas by a Board cannot be accepted as a substitute for the democratic rights of the people to deal with the whole question of licensing in their own electorates, and to strongly protest against any such change."

We shall watch with interest the results of the efforts of temperance advocates both in New Zealand and Victoria, believing that in the reduction, and final suppression of the liquor traffic, lies the path to a higher level of national life and character.

The address delivered by the Bishop of North Queensland to his Synod contains much with which we are in thorough agreement. But when he speaks of "a false sacerdotalism," which is often present where it is most vigorously repudiated," we confess we are at a loss to know what kind of people he is describing. He says:—

"Is it not sometimes actually assumed that the minister is set to discharge religious duties, so that the community may be largely excused? that he is to read the Scriptures and interpret them, so that the layman may avoid the effort of personal searching for the treasures of wisdom? that he is to offer prayers to satisfy vaguely conceived divine requirements that other men may be the more free to engage in secular pursuits?"

To our mind these words of the Bishop, which rightly condemn a "vicarious religion," exactly describe the tendency of sacerdotalism, which is "to make the priest the keeper of men's consciences that they may shirk moral responsibilities." But we have not ourselves observed any of these tendencies in directions where sacerdotalism "is most vigorously repudiated." Within our own Church it is in Evangelical circles that this vigorous repudiation is most evident. But Evangelicals are not given to assuming that the minister is to discharge religious duties, so that the community may be largely excused. They are always emphasising the need of consecrated service on the part of the laity. The Evangelicals certainly do

no leave it to the minister to read and interpret the Scriptures. It is their glory that their laity are diligent Bible students. The Evangelicals do not expect the minister to offer prayers to satisfy divine requirements, to leave them free for other things. It is in the gathering of the lay people with their ministers in prayer that the strength of their position lies. It is such prayer that has built up in Australia the glorious work of our Church Missionary Associations, and makes that work so conspicuously successful to-day.

We are in full accord with the Bishop in his condemnation of the tendencies of what he calls "false sacerdotalism." We think his words apply with force to real sacerdotalism. He evidently does not intend them so to apply. The puzzle remains. To whom does the Bishop refer?

Lord Halifax, at the annual meeting of the English Church Union, made an earnest appeal to Evangelicals in the interests of unity. He said:—

"What is the ground of their hopes and ours, what the centre of our devotion as of theirs. Is it not Christ crucified? But, if so, what can be nearer their hearts and ours than the great service—call it 'Mass,' 'Holy Communion,' 'Lord's Supper,' which you will, in which that sacrifice is pleaded and commemorated? What quarrel can there be, what quarrel ought there to be between us? Why are we to insist on disagreement where none exists? Will they not believe that those who love the Mass love it because they feel that as day by day they kneel at the foot of the altar they are enabled, as in no other way, to take their share in the commemoration of Christ's death and passion, and to place between the face of God and their sins that expiation which was made for the sins of the world once for all on Calvary? I desire to lay the strongest emphasis of which I am capable upon this, because it is only in its realisation that peace and agreement can be found, and I do so all the more, because I wish good men like Canon Webb-Peploe, the Dean of Canterbury, Mr. Barnes-Lawrence, and others to see, if only they would believe it, that they and we are really at one."

As we read these words we are impressed by the obvious sincerity of Lord Halifax, but he thoroughly misunderstands the position of Evangelicals. It is quite true that the centre of our devotion is "Christ crucified," if we may add also Christ risen, ascended, glorified. It is also true that we value highly the service of the Lord's Supper, but the main object of the Holy Communion is to proclaim that by the death of Christ which we commemorate, forgiveness has been granted to all believers, and that the supreme blessing of participation of His body and blood is bestowed upon us. But we do not believe that the object of the Holy Communion is "to place between the face of God and our sins that expiation,

which was made for the sins of all the world once for all on Calvary." As Dean Wace says in the "Record": "That expiation has been once for all placed between the face of God and our sins; and the blessed purpose of the Lord's Supper is both to commemorate that completed expiation, and also to receive the pledge and the means of our participation in all the blessings it has won."

THE HOTEL SERMON.

The magnificent steeple of Grantham Church is generally reckoned to be one of the finest and most graceful in England. In the same interesting old town may be seen the famous Angel Hotel—the oldest and most notable of its kind in the kingdom. A curious relation exists at Grantham between this hotel and the celebrated Church, for at the close of every year the landlord of the Angel Hotel has to pay the sum of forty shillings for a sermon to be preached in the Parish Church on the virtues and necessity of temperance. The sermon has not to be some vague and general admonition commenting on the value of being temperate, but it has to be strongly directed against drunkenness and excess in every shape and form. The money was left for this purpose by the bequest of one Michael Solomon, who died in the year 1706, so that the sermon preached at the close of 1913 was the two hundred and seventh sermon preached on this subject. This is believed to be the only case in England where an hotel actually pays for an annual sermon in a Church which is to be directed against drunkenness.—C. M. Porter, in "Home Words."

Our London Letter.

(From Our Own Correspondent.)

London, July 2nd, 1914.

The Evangelical Memorial.

London has been boasting of 90 in the shade, the effect of the temperature this week being decidedly adverse to attendance at meetings. Nevertheless a solid audience of 500, mostly laymen, were present last Monday evening at a meeting in the Church House, Westminster, to support the Evangelical Memorial lately sent up to Convocation. The three-fold subject of that memorial, it may be remembered, was the supremacy of Holy Scripture, Prayer Book Revision, and Christian Unity. Sir Edward Clarke, K.C., the great advocate, presided, and delivered a most carefully prepared address to the effect that changes in the Prayer Book would legally speaking be impossible without parliamentary sanction. He was followed by Professor Beresford Pite, who moved a resolution in support of the Evangelical position on the question of the Supremacy of Holy Scripture and Kikuyu, and in the course of his speech said many terse and valuable things on those matters. Mr. G. A. King, Master of the Supreme Court of Judication, gave a powerful address on a second resolution against changes in the Prayer Book "which

might do grievous wrong to faithful members of our Church." Other speakers were Mr. Joseph Shaw, K.C., and Mr. R. W. Dibden, brother of Sir Lewis Dibden. Last but not least comes your Mr. C. R. Walsh, who spoke with characteristic vigour on the Prayer Book question in support of the other speakers, urging that the Colonial Churches would have something to say if any disturbance of the doctrinal balance were seriously threatened. The meeting was considered a success in helping forward the three great current Church questions from our point of view.

The Laymen's Committee.

To-day the "Laymen's Committee for resisting the permissive use of Vestments and the introduction of Romanism into the Church" held its annual meeting, but at the last moment Sir Edward Clarke, the initiator and chairman of the Committee, met with an accident and could not attend. In his absence Professor Pite presided. It was reported that the membership had reached 867, well spread over the various Dioceses. With Sir Edward Clarke as leader the Laymen's Committee is probably the most influential of the Protestant bodies here, its success recently in getting some of the Romanism taken out of the Scouts Prayer Book, which had been passed by the Archbishop of Canterbury, being rather remarkable, as also was the condemnation obtained from many of the Bishops of another prayer book, so called, which was simply a pro-Roman Manual.

Canterbury Diocesan Conference.

The Archbishop of Canterbury has been presiding over his Diocesan Conference and delivering himself on some of the current Church problems in an interesting and authoritative way. The Archbishop is always very serious in his utterances, which always show great carefulness of expression and are usually written out. If he tells us, as he does, that our Church of England stands for liberty and comprehension, and that he is one who prizes more than he can say that characteristic, he at once balances his words by proclaiming that it must be an "ordered liberty," "a comprehension which has its bounds." His Grace is not among those who seem to be very sanguine of the prospects of the new scheme of Church Finance, at all events for his own Diocese, which has now somewhat tardily adopted a scheme bringing it into line with other Dioceses.

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Church Pastoral Aid Society.

It is a pity, as it seems to me, that keen Home Mission friends often cannot press Home Mission claims, without making "odious comparisons" with Foreign Mission claims. But this must in no way be allowed to weaken the appeal of our great Home Mission Society—the Church Pastoral Aid Society. The Conference at Duffield, lately held, was a sort of counterpart to that held last year at Swanwick by the C.M.S. The outcome, from a finance standpoint, was a resolve to appeal for an increased income for the Society of at least £15,000 a year. This amount is far too modest and £50,000 should have been "demanded." The support of C.P.A.S. is vital to Evangelical Churchmanship, but the Society's needs will be obscured if discussions are instituted reflecting on parishes, who use their missionary strength mostly in favour of Foreign Mission.

"All is Well."

In the centre of the circle Of the Will of God I stand; There can come no second causes, All must come from His dear Hand. All is well, for 'tis my Father Who my life hath planned.

Shall I pass through waves of sorrow? Then I know it will be best; Though I cannot tell the reason, I can trust, and so am blest, God is Love, and God is faithful, So in perfect peace I rest.

With the shade and with the sunshine, With the joy and with the pain, Lord, I trust Thee, both are needed, Each Thy wayward child to train. Earthly loss, did we but know it, Often means our heavenly gain. "Gippsland Church News."

BISHOP AND MINER.

Sympathy (says the "Church Family Newspaper") is the most powerful cementing force known to us. There is the secret of the potent influence wielded by the new Bishop of Sheffield in his various spheres, and we have already more than once seen it in action amongst the sturdy Northerners. Another instance was afforded recently when Dr. Burrows, accompanied by his wife, attended the funeral of a miner named Fisher, who died from injuries sustained in a recent colliery explosion. The service in the Church was taken by the Bishop, who, in the course of a short address said they had the greatest admiration for their dear comrade who had been taken. "Go forward, friend," said Fisher, when he was rescued, "there's somebody worse off than me." These were the words of a hero, and, said the Bishop, they might not have a better motto than that. Their brother was a brave man, and a cheery companion, full of life and full of music. A pathetic incident occurred during the Bishop's address. Mrs. Burrows, who was standing near by the widow, put her arm around her and, in a voice full of emotion, assured her of her sympathy and promised to befriend her in any way possible. The incident made a profound impression upon those who were present.

We never know for what God is preparing us in His schools, for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be.—Lyman Abbott.

Helps for Quiet Moments.

The Will of God.

"What is the will of God? Every morning and evening we pray, 'Thy will be done,' and it would seem to be futile to pray for that, the meaning of which we have no conception. The will of God is righteousness dealing, and love and forbearance, and hope—forward looking—and joy. You know what these words mean. They are not shadows. You know that, in proportion as you follow after these things, the sky is brighter above you, and in your dwellings is fullness of joy. You know that the common daylight is transfigured, that the daily task is hallowed, that the familiar faces of those with whom you live shine with a lustre of beauty and of peace; and why? Because you have entered into the will of God. Try it; try it only for a week.

"For, as you try it, you will realise this fact above all others, that not only is every single act of self-sacrifice, of love, of kindness, blessed in itself, in its immediate result—not only on others, but on yourself—but that every single act, however trivial and small, is not isolated and alone, but is part of a higher life, of a more perfect existence, of a loftier intellect, and a diviner love. Every single act of sacrifice is part of the great sacrifice that

'Hallowed earth and fills the skies.' Every act of love and kindness is only possible because it is part of the divine

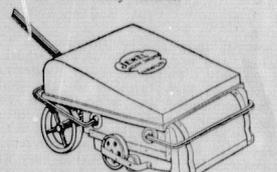
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Notes on Books.

"The Church in Action," by the Right Reverend J. E. Watts-Ditchfield, D.D. Robert Scott, 3/6.

It was certainly a good idea of the University of Cambridge to get Mr. Watts-Ditchfield (as he was then) to deliver these lectures upon Pastoral Work, for few men have had such a measure of success granted to them as he has had. There are many famous names on the roll of those who have given these lectures, such as Bishop Walsham How, Bishop Boyd Carpenter, the Bishops of London, of Liverpool, of Oxford, of St. Albans, of Manchester, the Archbishop of York, etc., but we venture to predict that few of the lectures will be so widely read as those of the first Bishop of Chelmsford.

The book, which has a warm foreword by the then Vice-Chancellor (Dr. Donaldson, brother of the Archbishop of Brisbane), shows us the principles and plans with which Dr. Watts-Ditchfield has carried on his work at Bethnal Green. Let us assure anyone who thinks that the success of the work there has been exaggerated, that the half has not been told—no, nor even hinted at in this book; a personal visit to the parish has assured us of this. The chief point which must strike even the most casual reader is the very plain and definite aim of the writer, that aim being (need we say) first to win souls for Christ, and then to build them up as living stones in His Church. Everything is subordinate to this one grand object. Is it a soup-kitchen which is being discussed? or a branch of the C.E.M.S.? or a Saturday afternoon ramble with the boys? In each and every case the question is: "How can this be utilised for the Master's work and for winning souls for Him? It is, of course, utterly impossible in the space at our command to give an exhaustive account of the book, but a glance at the titles of the lectures gives a good index to their contents. "In the Ministry," "In the Congregation," "In the Parish," "In Reaching Men," "In Town and Country," "In Building up the Church."

They all show ripe experience and wide reading, and not reading of one school of thought only. Thus, on one page alone we find Hooker, Waterland, Gore, and Lightfoot recommended, but where there is need of a definite stand, Dr. Watts-Ditchfield does not hesitate to take it. Thus, though it has been argued in favour of reserving the consecrated elements, that a busy East London priest has not the time, nor often a suitable place, for consecration, few men are better qualified than our author to form an opinion on this subject, and he unhesitatingly is against reservation. His answer to those who would urge that such rooms were not fit places to consecrate in is apt and forcible; "then they are equally unfit for the administration of the reserved elements."

We have heard of a popular Sydney rector who, when a curate, called one day at a house and was not only refused admittance, but could not even get the door opened. Nothing daunted, however, he put his lips to the keyhole and sang a hymn through the narrow aperture with such good effect that he won the family. Dr. Watts-Ditchfield often showed similar resource. Once, after many attempts to influence a woman, he gained a promise from her to come to the meeting that same night. Having some doubts as to the reality of the promise, he called just before the service began. "Oh, I can't come to-night, after all; that mangling has just come in, and it must be done to-night." To her astonishment she got the answer: "You go and get ready. I'll do the mangling." "How

I did it," the writer goes on, "and what the people said when the clothes were returned, I never enquired, but the woman that night was touched by the Saviour, and I never had to go after her again. Her conversion was worth the mangling."

To sum up, we most heartily recommend the book, not only for the very sound advice in it, but because we know this advice is the outcome of practical and prayerful experience, because we know the methods here advocated have been tried, and have not been found wanting in one of the most difficult districts anywhere. It would make an admirable present to orphans—here, indeed, is scope for our wealthy laymen to present a copy to every man ordained in the Commonwealth. Why, the benefits of such a course might well prove incalculable. Who can tell where they would end?

MAGAZINES.

The *Bush Brother* for July is full of interest. Among the "Notes and Forecasts" is an extract from the "Church Times" of fifty years ago on the desecration of Good Friday in England, which fairly describes the condition of things in Sydney now. The Editor thinks that enough protests have been made, and says: "We need something positive now, and if the Church really sets to work by positive teaching and holy life we might, yes, in less than fifty years, make up the lost ground, and then we predict that the Show will decline in popularity on the Good Friday, and those in authority will see the wisdom of changing the date." The Principal (Rev. E. C. Kempe), in his Letter, makes a vigorous and forceful protest against the "caste spirit" which is seen among Christians, and says, "We have taken the world's standards and forgotten that we of the new family of Christ shall not be so." Mrs. Radford contributes the second of a series of articles on "Religious Training in the Home," and Rev. C. H. Matthews, formerly "Brother Charles," gives reasons why he is a Socialist, and why he supported the Labour candidate in Dubbo. There are also other articles of much interest, together with detailed reports of the work of the Brotherhood.

IS THE C.E.M.S. ALIVE?

Tremendous possibilities lie within the scope of the Church of England Men's Society, with its 100,000 members, says the "Church Family Newspaper," but are the branches really alive? At the annual conference of the Chichester Diocesan Federation, the Rev. C. E. Wilson, Vicar of St. Margaret's, Brighton, said that in Brighton on Sunday every mortal thing was represented on the sea front except the C.E.M.S. There were freethinkers, agnostics, and even militant suffragettes there, and he looked forward to the time when the C.E.M.S. would be adequately represented there, too. This is an indictment which ought to be removed without delay. Open-air services provide a fruitful field for the consecrated energies of laymen; it is, alas! a field which is not cultivated as it ought to be. If the C.E.M.S. were really alive the Church would soon be revolutionised.

Moral courage is obeying one's conscience, and doing what one believes to be right in face of a hostile majority; and moral cowardice is stifling one's conscience and doing what is less than right to win other people's favour.—Dr. John Watson.

His heart was as great as the world, but there was no room in it to hold the memory of a wrong.—Emerson (said of Lincoln).



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Personal.

The Bishop of North Queensland, while in England, secured the services of a new Brother in Deacon's Orders, for the Brotherhood of the Good Shepherd, Dubbo, N.S.W.—Rev. Neville Gorton—who is to arrive in October.

Rev. A. E. Saxon and Rev. James Norman have been appointed Canons of St. James' Cathedral, Townsville, by the Bishop of N. Queensland.

The Choir Association of St. Paul's Cathedral, Melbourne, with the consent of the Archbishop and Chapter, are inviting contributions towards a memorial to the late Mr. Ernest Wood, Cathedral Organist. The precise form of the memorial has not yet been decided, but it will be placed in St. Paul's Cathedral, where, for so many years, Mr. Wood faithfully and efficiently carried out his duties.

Rev. H. M. R. Rupp, B.A., Vicar of Barraba, N.S.W., has accepted the position of Assistant Secretary to the Australian Board of Missions in Sydney. He will begin his new duties in October.

The Bishop of Melanesia arrived in Sydney from the Solomon Islands on Wednesday, July 29. After about a week's stay in Sydney he was to proceed to Norfolk Island, the headquarters of the Mission.

A Lectern, to the memory of the late Mr. Frank Speat, a former student of Moore College, Sydney, was dedicated by Principal Davies in the Church at

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

Lilyfield, on Thursday, July 20. Several clergy and students of the College were present.

We much regret to hear of the sudden death of Bishop Williams, of Tinnevely, South India. He was waiting at a railway station for the Madras mail, was taken suddenly ill, and died from heart-failure. Bishop Williams (together with Bishop Gill of Travancore and Cochín), visited Australia last year. He addressed many meetings, and made many friends. His death will mean a great loss to the Indian Church.

Rev. J. W. S. Tomlin, formerly Principal of the Nundah Theological College, Brisbane, has been appointed Warden of St. Boniface's College, Warminster, England. He is an able scholar, and his colonial experience, will, by no means be the least important factor in training candidates for Holy Orders for work in the Mission field.

Rev. J. H. Brown has been instituted first Vicar of Biggenden, Queensland, and Rev. W. P. H. Hubbard has been licensed as assistant to Canon Osborn in the parish of Lutwyche.

Rev. R. H. Pitt Owen, Acting-Rector of Liverpool, N.S.W., was taken seriously ill last week. He was removed to a hospital in Sydney, and an operation was performed. We are glad to learn, as we go to press, that Mr. Owen is doing as well as can be expected, and is on the way towards recovery.

The Board of Patronage in connection with All Saints', Woollahra, Sydney, met last week to consider the appointment of a successor to Rev. Wallace Mort, who has resigned. No official information is available, but it is understood that the Board unanimously nominated to the Archbishop the Rev. W. L. Langley, Rector of St. Stephen's, Newtown.

The Bishop of Grafton, in accordance with the wish expressed at the recent Synod, conferred an Honorary Canonry upon Rev. F. R. Newton. In reply to the Bishop's letter, Mr. Newton, though deeply grateful to the Bishop and the Synod, has declined the honour, preferring to remain quietly as he is—"plain Rev. F. R. Newton."

Rev. E. R. Thompson, Rector of St. John's, Hobart, and Mrs. Thompson are at present on a visit to Sydney, and are staying with their son-in-law, Dr. Mervyn Archdall, of Balmain.

Rev. F. J. Price, Rector of Belair, S.A., has been appointed to the parish of St. Bartholomew's, Norwood, Adelaide, rendered vacant by the resignation of Canon Andrews.

Correspondence.

The Boy and the Church.

[We regret that, owing to the length of the following letter, we have been compelled to omit portions of it. It still occupies more space than we are prepared ordinarily to give to any one correspondent, but the importance of the subject, and the wide experience of Mr. Wears, justify our making an exception to the rule.—Ed.]

(The Editor, "Church Record.")

Sir,—Your leader, "The Boy and the Church," amply emphasises and confirms a previous article on the need of a definite Church policy. I have no desire to decry Foreign Mission work, but I do think that the Home Mission work, and particularly "work amongst boys," has been very much neglected.

Canon Rawnsley, in a recent sermon in St. Paul's Cathedral, London, directed attention to a serious social defect, which seems to grow with the times, viz., lack of parental control and interest in the young. The remedy must be applied to the root, and the most urgent appeal must be made to-day through the Boy, and the call is for men so minded to come forward, not to deal with the problem on ecclesiastical and theological lines, but on the broader principle, as you express it, "the point of view of the nature and needs of the Boy."

The Boy is not such a difficult problem, after all, and it must not be forgotten that as a vessel he contains far more spirituality than the man. The hammering, or pumping in, of forceful feeding process of religion has not been an unqualified success. What is wanted is the strong body and clear mind, the armour to stop the leaks. This the Scout Movement provides by a direct appeal to his better nature, and the employment of his activities in hobbies by the development of the moral and physical part of his nature to supplement the mere mental attainments which would appear to be the end and aim of our modern educational systems. "Hobbies are an antidote to Satan's little games."

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The Tin with the Yellow Label.

The Boy Scout Association has a definite religious policy, and the following is the attitude of the Scout Movement as regards religion, endorsed and approved by the heads of all the different denominations on the Council:

(1) It is expected that every Scout shall belong to some religious denomination, and attend its services.

(2) Where a Troop is composed of members of one particular form of religion, it is hoped the Scoutmaster will arrange such denominational religious observances and instructions as he, in consultation with its Chaplain or other religious authority, may consider best.

(3) Where a troop consists of Scouts of various religions, they should be encouraged to attend the service of their own denomination, and in camp any form of daily prayer and of weekly Divine Service should be of the simplest character, attendance being voluntary.

"It must be remembered that we have in the movement boys of almost every religious belief, and it is, therefore, impossible to lay down definite rules for guidance in religious teaching." The Boy Scout Association appeals to the Churches themselves to take up the religious and purely spiritual training.

To deal with the Boy requires definite study as to boys' character and nature, and the demands are to deal with all, from the "hooligan" to the "Mother's darling," from the physically sound to the halt and the lame and the blind, all of them requiring special attention and individual care.

The Scout Movement has no military meaning or ideals. Sir Robert Baden-Powell says: "We do not think it desirable to inculcate ideas of soldiering and warfare, beyond that of self-defence, into boys before they are of age to see things in their proper proportions." The Chief Scout is himself a soldier, but that has brought home to him the horrors of war, and convinced him that the world's greatest interest is peace.

The Boy Scout Movement is the greatest social factor for good of modern times. In Australia, so far, the movement has been subject to much criticism, doubtless from want of true appreciation of its aims and ideals. We know there are lots of defects; the Chief himself says so; but we ask the Churches to co-operate and not criticise, and we ask the C.E.M.S. to come out. There must be no wavering and questioning about "fear of offence." The issue to be decided is, stand to that which is right.

We do not claim that Scouting for Boys is the only means of dealing with the Boy; there are other activities, but those who are entitled to respect in their opinions hold that Scouting for Boys is on right lines from the purely religious view.

The Archbishop of York (Chairman of the C.E.M.S.) says:—"The Society has decided, in spite of many appeals, that it is not called to start any new organisation for boys, but it is decided that it is called, and called very clearly, to send out its members to equip the many admirable organisations which already exist. Let the work be done with unflinching sympathy, salted by a sense of humour, and with the unflinching faith that there is in every boy a recruit for the Kingdom of God. One of the best books to start on is 'Work for Boys,' by Mr. H. Geoffrey Elwes (C.E.M.S.); the book is published by the C.E.M.S. Church House, price 6d. net."

After six years of hard work in the interests of the Boy Scout Movement, with many bitter disappointments and difficulties, I am a greater enthusiast than ever. First, because I realise more day by day the need, and secondly, because I have seen the great good it has accomplished, not only amongst the boys, but it has made better men of the Scoutmasters, and all who have been connected with the work.

The view that has been expressed by clergymen, that the work of "Scouting for

Boys" is not the work of the Church, because it is not a purely spiritual work, has, I hope, been changed. In Victoria alone we have 2,000 boys in the movement, and I should say that since its inception fully upwards of 4,000 boys have been passed through. The movement has a large number of purely Church troops, and Special Bible Classes known as "Scouts' Own" have been formed, and I am sure that what is being done in Victoria is being done in the other States, viz., the development of the religious policy. The development of this policy was dealt with specially at the recent Manchester Scout Conference and Rally, and the conclusion reached then is the same as that in Australia. It is not the want of boys, it is the want of the right men that is the need.

Critics are numerous, but helpers are few. Plenty of people are brimful of suggestions, and I know would do excellent work if they would only take a hand. It is no use criticising any individual man or method. To the critic we say: "Right you are, old sport; come in out of the wet, and help us to be better." Better do something badly than not do anything at all.

Coming back to your previous "want of policy" article, you have hit the right nail on the head; that's what men are wanting to see to-day. Work and prayer go very well together. Some, perhaps, pray too much and do no work. Others may do too much work and pray too little. That is, judging by some standards. What we seem most to be lacking in the Church to-day is a definite policy of work.

W. ERNEST L. WEARS,

Chief Scout Commissioner,
Boy Scouts Association, Victoria.

The Colour Barrier.

The Editor, the "Church Record."

Sir,—The remarks by myself, to which the Rev. G. V. Portus refers, as printed in your issue of the 10th July, need a word of explanation. The note referred to was a reprint from one of the Sydney dailies, the reporter of which was not present at the Sydney University when I gave an address on "The Renaissance in India." Nevertheless, he managed to glean a second-hand report of some things, I said, and printed what purported to be my views as an article in his paper with large, bold headlines over it. I at once wrote to the paper in question. I said a good deal, but one of my sentences may be repeated. It was this:—"I must regretfully contradict and disown as my own every word in your statement."

I should like to write at length to Mr. Portus as to my views regarding Australia and its attitude to both the educated and the uneducated classes of India, but perhaps the above will suffice to clear up the present case.

As to Mr. Portus' remarks regarding what he rightly calls this "extraordinarily difficult question," I should like, in answer, to make three statements.

(1) After over four years' residence in Southern India I can say that cultured Indians are received in a most pointedly hospitable manner in Anglo-Indian drawing-rooms from that of the Governor of Madras down. I also know from friends among Indians of this class how thoroughly at home they are made to feel in the drawing-rooms of the Viceroy, and the great mass of Anglo-Indians who follow his example. Mr. Portus' remark might have been true six or seven years ago; to-day, however, things are different.

(2) I cannot speak from personal experience of the Bombay University, but as vice-principal of a first-grade college of many students, many of whom go on to the B.A. degree of the Madras University. Later as

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

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HOADLEY'S JAM

headmaster of a high school of boys studying for the matriculation of the same university, I can say that English history is still on the list of subjects, which may be chosen by those reading either for matriculation or the B.A. in the Madras Presidency. My knowledge goes back with certainty to one year ago; since then I have been away from that work. This subject is the most popular one with the students, and, of course, it widens their outlook and gives them new views and national ideals. But it is too late to prevent this, and from what I know of the educational authorities I believe they regard it as a part of the great national awakening which is inevitable, and which must be directed into right channels. My own opinion is that a study of English history in India during the last decade reveals the fact that England is prepared to gradually give rope to legitimate Indian ideals of Nationalism and Liberalism just as fast as Indians will show their fitness to be trusted. The leading Indians know this, and are working for this end—it is the political agitator who is impatiently worrying for privileges before the time; and he is not leading the Indian peoples to-day.

(a) With reference to the enormous problem of Australia's attitude to India, I would say this:—Ever since the Russo-Japanese war the tide of civilisation has begun to flow strongly from the East to the West, and to-day we are in a position to say that Japan is leading the Orient to greatness and influence that was not deemed possible to years ago. In the day of that power, in which India is destined to take a leading part, what place will our own Australia take? That it may be a place of honour, if for no more generous hearted reasons, let us now in their hour of need befriend our Indian fellow subjects and show them that the Imperial idea is not a sham and a mockery.

G. HARVARD CRANSWICK.

Wahroonga,
Aug. 4, 1914.

Betting and Gambling.

I have long thought that one of the most revolting pictures of degraded humanity that ever was drawn is that scene which St. John describes as occurring beside the Cross in the last hour of our Saviour's agony; when the brutal men who had crucified Him sat down to cast lots over His clothes. The enraged priests could taunt the Sufferer on His helplessness; the frivolous crueler could wag their heads, or shout in cruel derision; but no creature but a gambler could be so lost to all feeling as to sit down coolly under a dying man to wrangle for His garments, and with hands still spotted with His blood, cast dice for the very coat He had worn. But gambling is one of those things of which it is true that the baser a man is, the more he delights in it, and meets with success; the more honourable he is, the worse are his chances, and the less pleasure it affords him.

It is deplorable to have to say that the vice is greatly on the increase in our land. It is proving the ruin of thousands of young men. It will hardly be believed by some good people what a hold it has upon a large portion of the community. Its withering blight permeates every class. I assure you the evil is growing so deadly and terrible, some bold and decided steps must be taken to check it, and that promptly, or we shall, as a nation, become completely demoralised.

Some years ago the appalling spread of intemperance so startled many good men that they rose up in alarm, and determined

they would grapple with the monster; and, but for the noble efforts put forth by the various societies which sprang up, I don't know where we should have been to-day.

Dean Farrar asserted that it was the fashion of selfish doctrinaires to sneer at and despise temperance societies, "though, had it not been for their work, we should ere now have been merged in such a deluge of drunkenness and crime as would have swept away our whole civilisation." But the evil I speak of is, if possible, still worse, because its iniquity does not consist in excess, but in the thing itself. The first touch of it defiles.

It is high time that we had a National Anti-Gambling Society. I wish some public-spirited men would form an association on the basis of total abstinence from this vice in all its forms, and that every young man would take the pledge.

On no principle whatever, and under no circumstances, can the habit of betting or gambling be justified. It is distinctly an immoral act for a man to enrich himself, or win his livelihood, by means of unproductive skill, from which no profit accrues to the common weal, and by which the gainer renders no equivalent to those whose money he receives. The man who bets hopes to get money out of the pockets of other people without giving them anything in return.

"But," replies such an one, "they try to do as much by me." Precisely; and what a noble attitude it is for persons who have no ill-will towards one another! The practice has its root in a union of indolence, selfishness, and avarice. When indulged, it grows into a demoralising passion, before which everything must be sacrificed. The vice creeps on, acquiring more power every day, till it swallows up every good and generous instinct of the heart. No just carries its subject to such fearful extremities. It arouses all the devil that is in a man. It kindles the fires of hell within his breast, it nurses rage, develops jealousy, engenders strife; or, on the other hand, it turns the heart to stone. Forgery, murder, and suicide are in its train.

How it grips the soul like a demon, and blunts every feeling of humanity, is illustrated by the anecdote that Walpole tells, of a man, who at a gambling-table, fell down in a fit of apoplexy, whereon his companions instantly began to bet upon the chances of his recovery; and when the physician came in, they positively would not allow him to minister to the sufferer, on the ground that it would affect the bet.

Some years ago, when in the South of France, I went as a visitor to see that strange place—material paradise and moral hell in one—Monte Carlo. I peeped into the gambling saloon. What a picture! It haunts me still. What agony on those faces gathered round the green table! Hollow eyes, haggard looks, quivering nerves, the maddening lust of gain; may I never look on such a sight again! The floor was scarcely dry of his blood where a fashionable young man, having risked and lost his all, had blown out his brains with a pistol! Yet, as though nothing had occurred, the eager players went on with their infernal game! What a fearful blotting-out of the image of God from a man's soul must there be, when in such associations and scenes he can find pleasure! Will anyone dare to tell me that there is a single mitigating circumstance? Or that there is anything amid such environments to develop manliness, to improve the mind, to refine the character, to elevate the taste, or to better the heart? J. Thain Davidson, D.D., in "A Good Start."

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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.

AUGUST 7, 1914.

THE WAR.

Since the publication of our last issue, events in Europe have been moving rapidly, and we are now faced not merely with a war between Austria and Serbia, but with a European conflagration, such as has not been seen since the days of the great Napoleon, and which in its magnitude, and destructive power, has never been surpassed.

To the Christian war is abhorrent. All the principles of his religion make for peace and goodwill among men. He looks forward to a time when war shall be no more. In an ideal world, where nations as well as individuals were dominated by the Spirit of Christ, war would be impossible.

Our own opinion is that while war is an evil, to be avoided at all costs save dishonour, it is sometimes justifiable and necessary. Where a nation's existence is threatened, the citizens must defend their hearths and homes; where a great principle is at stake it becomes at times a sad necessity to fight for it.

So far as Britain is concerned we have cause to thank God. Her attitude has been throughout calm and dignified. Her statesmen have made every possible effort to keep the peace.

The hands of our Empire are clean; we may be actively engaged in the war even before these lines are published, but it is none of our making; it will have been undertaken to fulfil our honourable obligations to France and Russia, and at the call of duty.

We cannot shut our eyes to the teachings of Scripture that God does overrule even the horrors of war for the advancement of His gracious purposes in the world. "He putteth down one and setteth up another."

As the war progresses, suffering will come, alike to combatants and non-combatants, but it may be that nations like individuals, need the discipline of suffering. Throughout the years of peace, money has been amassed, comforts and luxuries have increased, the craze for pleasure and easy living has spread on every side.

RELIGION UNDER DIFFICULTIES.

The experiences of missionaries in unevangelised countries must often be similar to those of the apostles of early Christian times. About the C.M.S. Mission in German East Africa we read that in a journey of some 500 miles, about sixteen out-stations were visited, and services were held under the most awkward circumstances at some places.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

St. Peter's, Woolloomooloo.

The parish of St. Peter's, Woolloomooloo, is making great progress under the earnest leadership of the Rector, Rev. S. H. Denman. The 47th anniversary, which was celebrated last week, was marked by much enthusiasm, and was the most successful held for many years.

Ladies' Home Mission Union.

The Sale of Work in aid of the L.H.M.U. will be opened in the Concordia Hall on Thursday next, August 13th, at 3 p.m., by Lady Patey. The Archbishop will preside at the opening.

British Association.

In his letter to the "Sydney Diocesan Magazine" the Archbishop says:—"We are now within near distance of the visit of the British Association. Sunday, August 23rd, is the day on which their committee hopes that various members of the distinguished party will attend one or other of the services held in Sydney."

Children's Home.

There was a large gathering at "Lisgar," Harrison Street, Marrickville, last Tuesday afternoon, when Lady Helen Munro Ferguson opened the new Children's Home in connection with the Church of England Deaconess Institution. A service of dedication was conducted by the Dean, in which Canons Martin and Charlton took part.

St. David's New Church, Arncliffe.

We draw attention to the advertisement in our columns in connection with the unveiling of the Memorial Stone to mark the second effort to build a church in this important part of the Bexley-Arncliffe parish. It will be remembered that four years ago last month, the building, then in course of construction, was blown down by a record gale.

Mortdale.

A farewell gathering of the members of the Mortdale branch of the Mothers' Union was held on Wednesday, July 29, in St. Peter's School-room to say good-bye to Mrs. Yeldon, the oldest member, who is leaving for Perth on August 8.

Mrs. Yeldon, who was completely taken by surprise, expressed her gratitude, and felt she was quite unworthy of such a gift. The rector (Rev. Dixon Hudson) and Rev. J. W. Ferrier, both spoke, testifying to the value of Mrs. Yeldon's work in the parish.

Visit of Mr. Dan Crawford.

A meeting of representatives of missionary organisations and others was held at the Y.M.C.A. rooms on Wednesday afternoon, July 29, to form a committee to arrange details for the visit of Mr. Dan Crawford, the pioneer missionary and explorer, who has spent over 22 years in the heart of Africa.

Y.M.C.A. Diamond Jubilee.

The Y.M.C.A. in Sydney (only second in age to the London Association, which is 70 years old) kept its Diamond Jubilee last Friday. The celebration took the form of a banquet at the Pitt Street headquarters, the acting president, Mr. E. K. Satchell, being in the chair.

St. Clement's, Marrickville.

The Seventh Anniversary of the ministry of the present rector (Canon Martin) was celebrated at St. Clement's, Marrickville, last Sunday. Bishop Stone-Wigg addressed a men's service in the afternoon; Rev. H. S. Begbie, of All Souls, Leichhardt, preached in the morning, and Canon Martin was the evening preacher.

Mission at St. John's, Glebe.

Rev. G. Harvard Cranswick, B.A., was recently appointed Missioner to the Church Missionary Association, and was entrusted with the duty of conducting evangelistic missions in different parishes. The first of these missions is now being held at St. John's, Glebe, where Mr. Cranswick's father (Canon Cranswick) is rector.

Before the service the choir, in their surplices, went out into the streets and held an open air meeting. Rev. O. V. Abram, with much earnestness and effectiveness, addressed the people, who gave him a most respectful hearing.

GOULBURN.

(From a Correspondent.)

Bishop's Hostel.

The Bishop's Hostel, under the wardenship of the Ven. Archdeacon Bartlett, M.A., will open for the training of candidates for the ministry on August 1, when four students will be in residence.

Moruya.

The Church at Moruya is to be enriched shortly by a new Holy Table of Kauri pine, the design being similar to the Holy Table in the Bishop Thomas Memorial Chapel in St. Saviour's Cathedral, Goulburn.

Dudaumon.

A voluntary Working Bee was held at the church in Dudaumon recently. The ground was fenced in, and many trees planted, while another party effected improvements for the seating accommodation.

BATHURST.

Holy Trinity, Dubbo.

The erection of the Church of Holy Trinity, Dubbo, was mainly due to the earnest work of the late Rev. J. H. Mullens. When the news of his death reached Dubbo the rector (Canon Lea) called a meeting of parishioners to consider the completion of the work which Mr. Mullens had begun.

Holy Trinity, Grenfell.

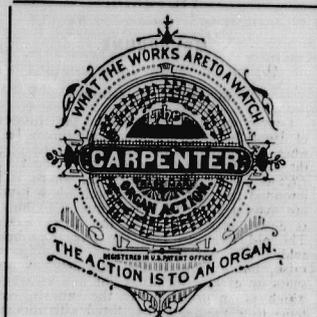
The parishioners of Grenfell are looking forward to a Parochial Mission, which is to be conducted by Rev. G. H. Cranswick, B.A., from October 24 to November 3. In the "Parish News" are published letters from the Bishop, the Missioner, and the Rector (Rev. Edward Walker), commending the effort to the sympathy and prayers of the people.

GRAFTON.

The Office of an Archdeacon.

In the "Diocesan Chronicle" the Bishop expounds in some detail "the office and

responsibility of an Archdeacon." Beginning with a historical survey he goes on to the practical work of the Diocese of Grafton. He expects that his two Archdeacons will visit the parishes contained in their Archdeaconries once at least in every two years.



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The Arrows of the Giant.

A new organisation entitled the "Arrows of the Giant" will shortly be started in the Diocese to enlist the aid of the children in augmenting the Church Extension Fund. At the start only 50 children in each parish will be asked to join the Society, and these will each be expected to subscribe or collect one penny per week for the Fund.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

St. John's, Heidelberg.

Lovely weather favoured the parishioners of Heidelberg on Saturday afternoon last, when the Archbishop was present to open the new vicarage, erected at a cost of £1,250 on a most central site, where it is intended to build a new Church when funds are available. The picturesque old Church is down near a bend in the Yarra River. The old vicarage near the river has been sold. The parishioners have still £550 to raise, but as this is the only debt, it presents no great difficulty. The new vicarage, which is an ornament to the suburb, contains nine rooms, and is fitted with modern conveniences. The Archbishop, in dedicating the vicar's new home, wished the inmates to find in it a home of happiness, peace, and piety. Referring to the project of building a new Church on the same site, the Archbishop sympathised with the feelings of love for the old Church in its beautiful, though out of the way, position. But he believed the convenience of a more central position would make the change, when possible, a desirable one.

The Archbishop afterwards confirmed a blind patient at the Austin Hospital, who had been prepared by Rev. D. W. Weir.

The American Tea which followed the dedication ceremony realised about £16 for the vicarage fund.

The Clergy as Footballers.

On Monday week, about 3.30 p.m., two small boys strolled on to the Richmond football ground, and after the manner of their kind freely expressed their opinion of a remarkable team. "What price," said one; "got plenty of colours, ain't they?" "Oh, they're immigrants," said the other. "Don't seem to know much about the game. Wonder where they got their toys?" No wonder he wondered. All the lockers of the clubs round Melbourne seemed to have provided a garment or two, and some of them were not a good fit. However, the ten clergymen who turned out had no cause to be ashamed of the result. Their opponents were theological students, drawn from Trinity, Ridley and St. John's, to the number of 16. The clergy borrowed two and picked up two small boys off the grounds—so the battle began fourteen a side. Now for the result. It was prophesied by some candid friends that the clergy would get the worst of it, but the ten were determined to give a good account of themselves, with the amazing result that they beat the students 4 goals 15 behinds to 2 goals 7 behinds, as one student remarked a student is equal to half a clergyman; in that case the result was according to values. The captain, Rev. H. Raymond, proved a dashing rover, and Revs. Ramshaw and Justice did much for their side. Rev. J. H. Raverty kicked some goals, but had the misfortune to hit the goal post four times in succession—certainly a record for clerical football.

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Roper River Mission to the Aborigines.

The committee of the C.M.A. has just received a most comprehensive and very valuable report from the Bishop of Carpentaria relative to his recent inspection of the mission. He says there has been great improvement in every direction since his last visit, three years ago. He says that the children have a remarkable knowledge of the Bible, and that the school work is very satisfactory. He was very pleased with the agricultural development that has taken place under Mr. Vizard. He paid a warm tribute to the devotion and capacity of our missionaries there. He supplemented his report with a water colour sketch of the mission done by himself, and with a letter enclosing his cheque for £225 with the words: "As an evidence of the interest I feel in the self-denying work of the staff." The Association and the Church at large is under deep obligation to his Lordship for his exhaustive and most encouraging report concerning a work which is admittedly very difficult.

St. Columb's Missionary Exhibition.

The recent Missionary Exhibition, held by the invitation of the Vicar, Rev. D. M. Deasey, at St. Columb's, Glenferrie, was a great success. The attendance was very good, and a great impression was made upon many. It is believed that a new impulse was given to missionary effort. The profits, after payment of expenses, will be allotted by the local Missionary Committee to the various societies which took part in the exhibition.

St. Matthew's, Prahran.

The arrangements for the forthcoming Diamond Jubilee of St. Matthew's, Prahran, are now completed. Sunday, September 6th, will be the Sunday School Anniversary, when Revs. H. T. Langley, C. H. Barnes, and A. Young will be the preachers. On Sunday, September 13th, three former scholars of the Sunday school will preach, Revs. E. D. Fethers, J. H. Raverty, and J. Carrington. Sunday, September 20th, will be observed as the Church Anniversary, with the Bishop of Bendigo as preacher, and on Sunday, September 27th, the Archbishop of Melbourne, and the Vicar, Rev. W. T. Storrs, will occupy the pulpit. There are to be many meetings, reunions, etc., on the week days during the month, and the Diamond Jubilee celebrations will close with a Communion Service on Wednesday evening, September 30th.

QUEENSLAND.

BRISBANE.

The Bishop of New Guinea.

(From Our Own Correspondent.)

The Bishop of New Guinea (Dr. Sharp) was present at the daily services in the Cathedral on his way to his Diocese. He looks remarkably fit for his onerous duties. We know how devoted he is to his Papuan flock, and we thank God to see him once more amongst us, fully restored to health.

Stump-Capping Ceremonies.

At Cherside the Building Committee of the proposed new Church held a stump-capping ceremony on the site recently selected, which occupies an elevated position on Hermann-road in the centre of the village of Cherside. The land comprises about half an acre. Revs. Canons Micklem and Osborn opened the proceedings. Mr. Light capped a stump for the college, Mr. Kemp,

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for the wardens; Mrs. Chesterfield on behalf of the congregation, and Master A. Williams for the Sunday school children. The building, when complete, will cost £200, and £24 was added as a result of the capping ceremony.

A large and representative gathering took part in the stump-capping ceremony in connection with the Church to be erected at Bald Hills. Archdeacon Le Fanu conducted an impressive service, assisted by Revs. Canon Jones, H. Molesworth, and A. Maxwell (Rector), to whose energy the success of the movement is largely due. The Church, when completed, will be a handsome addition to the township. The collection amounted to £42.

NORTH QUEENSLAND.

The Synod.

From July 23 to 25 a Retreat for the Clergy was conducted at Bishop's Lodge by Canon Hughes, Vicar of St. Peter's, East Melbourne. On Sunday, July 26th, Canon Hughes preached in the Cathedral on the Reunion of Christendom. The Canon was a prominent figure in the Conference held last year in Melbourne with a view to drawing the various Christian bodies closer together and also has taken a leading part in organising the Quiet Day for the Clergy of the Melbourne Diocese which is held annually before Synod, and in which all schools of thought co-operate.

The Bishop's Address.

In his presidential address the Bishop dealt mainly with the "Priestly Office" and the "Priesthood of the Whole Church." He appealed to parents and others to assist, and not to hinder, those young men who feel the call of God to serve in the sacred ministry of the Church, and said that if the Church as a whole is true to her sacred duties, there will never be wanting a supply of fit persons from among her sons for the ministry. The Bishop vigorously condemned a false sacerdotalism which "is often present where it is most vigorously repudiated." This false sacerdotalism is described thus: "Is it not sometimes tacitly assumed that the minister is set to discharge religious duties so that the community may be largely excused? that he is to read the Scriptures and interpret them so that the layman may avoid the effort of personal searching for the treasures of wisdom, that he is to offer prayer to satisfy vaguely conceived divine requirements that other men may be the more free to engage in secular pursuits."

The Bishop rejoiced that there were many signs that the body of the faithful was realising its priesthood, in more frequent attendance at Holy Communion, in the valuable work of Diocesan Lay Readers, in an increasing observance of the Day of Intercession for Missions, and the increase of Missionary offerings. His concluding words will find a sympathetic response in all earnest hearts: "We can ask for no greater blessing for ourselves and our country than a Church, strong and fearless, endowed with wisdom and sympathy, hope and vision, to guide and restrain and inspire her sons, able to encourage the faint-hearted, support the weak, compensate the poor, and teach them that are rich in this world that they be rich towards God."

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SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

The Northern Bishopric.

Mr. Barr Smith has generously given the final two thousand pounds for the Northern Bishopric Fund. The endowment is now complete, and it will be possible to take the necessary steps for the election of a Bishop.

TASMANIA.

Events in Europe.

(From Our Own Correspondent.)

In common, doubtless, with the rest of Australia, we are anxiously watching the trend of events in Europe, as long before these notes are in print the whole of the Continent may be ablaze, and who can tell where it all will end? The diocesan authorities are alive to the seriousness of the situation, and with commendable promptitude have issued a summons for prayer, while daily intercession services are being held in the Cathedral that Almighty God may, in His mercy, prevent the spread of war and limit the duration of it.

NEW ZEALAND.

National Prohibition.

Since our Current Topics went to press the proposal to reduce the majority required for National Prohibition from three-fifths to 55 per cent. has been defeated in the Dominion Parliament by two votes.

HIS MOTHER'S VERSION.

At a Men's Bible Class the leader took as his subject "The Versions of the Bible," and in the course of his address described the way in which the different translations were prepared, and commented on the comparative merits of each. The theme aroused much interest in the class at the time, and afterwards two cultured young members continued the discussion. "For my part," said one of them, "I must say I prefer the version of 1611 for its beauty of style, though there is no doubt that the Revised is more accurate and scholarly."

His friend answered with a smile, "Well, the translation of the Bible that I like most is—my mother's."

"Your mother's?" exclaimed the first speaker in bewilderment. "What do you mean?" "I mean that ever since I was old enough to understand, my mother has translated the Bible into the language of daily life. Her version has not only been beautiful and full of meaning, but accurate and clear. I study the various printed renderings, but when a problem of conduct arises, my mother's version is always the one which removes my difficulties and guides my life."—"Home Words."

Life is a succession of lessons which must be lived to be understood.—Emerson.

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The Missionary Enterprise.

A Wonderful Transformation.

A missionary in the Nizam's Dominions, Western India, says "the eagerness of the people to hear is something pathetic." Of one community, the members of which had been noted for their cruelty and fierceness, he writes in the "C.M.S. Gazette" for July 7—

"They were inveterate thieves, and were known to stick at nothing, and had committed deeds of violence. But there seemed an opening for the Gospel, and our Indian evangelist was sent there. Before long the people were attracted to the Gospel, and there were twenty baptisms; and the work has gone on steadily since. The entire town is changed, and this the police patrol confesses. Even those who have not dared to accept Christianity have become so changed through the constant preaching of the evangelist that they now lead peaceable, industrious lives, and the influence of the town is felt in the surrounding villages.

"In another town the police patrol told me of the change effected in the place by the work being done. The members of the criminal tribe there who had been converted were formerly a terror in the neighbourhood, whereas now they are respected and held in honour for the good lives they lead!"

Remove the Dogs!

The Chinese have a peculiar superstition relating to hydrophobia. Dr. A. F. Cole, of Ningpo, in the Cheang Province of China, writes in the "C.M.S. Gazette" for July:—"A man came to the hospital in great distress of mind. A month previously he had been bitten by a dog that was said to be mad, and his complaint was that as the result of the bite some little pups had been born inside him. Two or three pups he thought, but he could not say definitely how many. We asked him to let us examine him, and as he divested himself of his clothing we noticed a tight band tied just above his ribs; the reason of this was to prevent the little dogs from jumping up into his throat and choking him! If he drank cold water the pups made strange noises, and altogether they were a nuisance. Knowing that argument would be useless, and that any show of incredulity would only drive our patient into the hands of Chinese quacks, we carefully auscultated him, X-rayed him, and treated him with doses of salutarin and sedative medicines, with the result that he made a good recovery. 'But he was insane!' you say. No, he was suffering from the effects of worry. The Chinese locally (for we cannot speak for the whole of China) believe that if a man is bitten by a mad dog in three weeks' time little dogs are born inside the man, and these dogs sometimes jump up his throat and kill him! We mentioned the case to our Chinese nurses, and they quite believed the possibility of such a thing happening, asking us when we were going to operate and remove the dogs! The origin of the superstition may be traced to the fact that during the convulsions in hydrophobia there are severe spasms of the throat muscles which often cause the patient to make a noise like the barking of a dog; hence ignorant onlookers have jumped to erroneous conclusions."

Above all things, let us avoid speaking too often about ourselves, and referring to our own experiences. Nothing is more disagreeable than a man who is constantly quoting himself.—La Rochefoucauld.

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The Luxuries of Missionaries.

The following paragraph, which appeared in a recent issue of "Truth," has (says the "East and West") been brought to our attention:—

Appeals are constantly being made for Chinese Missions, Protestant and Catholic, but a correspondent writes that the Missions have ample funds and are large property owners in Tientsin, Peking, and Shanghai. He forwards an article on the subject from an English paper at Tientsin. The writer gives an account of what he describes as the missionary district in Peking, where the missionaries live in large houses with beautiful gardens and tennis courts attached. As an example of the way in which money is made he states that what was formerly part of a church enclosure in Legation Street has been built upon and is now hemmed in by a collection of shops—clothes shops, sweet shops, barber shops, and general stores—all of which "bring in fat rentals to the anointed of the Lord."

We have submitted this extract to one who has resided for more than thirty years in Peking and has an intimate knowledge of the various Christian Missions which are there represented. He writes:—

The R.C. Missions, as is well known, throughout the world, and not least in China, support their Missions by long-sighted investments in landed property; they have priests who are trained men of business, and I think in some cases the income received even suffices to send money home or to assist other Missions. "Fat rentals to the anointed of the Lord" are used, I presume, not to enable the priests—Chinese and European—to live in luxury, but to maintain the work of Missions. "The missionary district in Peking."—There are at least ten localities which might thus be described—indeed, more—five R.C., one Orthodox, one Anglican, and five or six Protestant. These are scattered over the whole city and divided by long distances from one another. The writer is apparently alluding to one of these, the great Mission of the American Methodist Episcopal Church, which comprises a large university and dwelling houses for fifty or sixty American men, women, and children. The houses have a lawn along the front, common to all; there are also two or three tennis courts for the use of the missionaries.

The subject was brought up in Peking in the English newspaper edited and conducted by Chinese; and criticism was launched at this Mission because it was adding property near to its own, and taking rents from such property. It was explained in the paper by the Head of the Mission that a large increase was contemplated in the undertakings of the Mission, and it was absolutely necessary to secure land while it could be had, and, of course, until the houses were pulled down for the erection of new buildings, they need not stand empty if rent could be obtained for them.

I may add re "tennis courts" that an English doctor in Peking has lately gone to considerable trouble and expense to provide a tennis court in order that the ladies connected with his Mission may not break down, sooner than is necessary, from lack of suitable exercise.

We do not think that any further comment is necessary. Had a few more tennis courts been available in some other Missions which we could name, the death-roll of its missionaries would not be so long as it is.

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The Doctrine of a Future Life in Old Testament.

II.

Old Testament Belief.

Postponing for a time the consideration of the difficulty, let us see what indications we can find in the O.T. history of a belief in a future life. In Genesis 5, 24, we read of Enoch's translation from earthly life to be with God, and consequently his life is permanent.

It is not the fact of his "living on" that strikes us as we read the passage, but that he escaped to the other world without passing through the death state. Then we have expressions occurring again and again, "He was gathered to his fathers," which evidently mean much more than "being placed in the tombs of ancestors" (Gen. 25, 17), cf., Jacob's words in Gen. 49, 29. "I am to be gathered unto my people, bury me with my fathers in the cave that is in the Field of Ephron the Hittite." Again when

Jacob lost Joseph he said, "I will go down into Sheol unto my son mourning." Have we not an indication of the same latent belief in the case of Balaam (Numb. 23, 10.), "Let me die the death of the righteous, and let my latter end be like his." Such a desire loses its meaning unless there is something beyond the act of dying. In the record of the Witch of Endor, we get another indication of the currency of the belief. Samuel was not, in Israel's opinion, extinct, his life was still persisting.

But in David we see the hope at its brightest. It was the consolation of his bereavement, when the child was taken—"I shall go to him," words that would have been bereft of any meaning if they were not indicative of the king's belief in a future life and future re-union.

Look again at the confessedly Davidic composition Psalms 16 and 17. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For Thou wilt not leave my soul to Sheol; neither wilt Thou suffer Thine Holy One to see corruption. Thou wilt show me the

path of life; in Thy presence is fulness of joy." (16, 9-11.)
In the 17th Ps., 1, 14, the psalmist contrasts his reward with that of the wicked, "whose portion is in this life." "As for me," he says, "I shall behold Thy face in righteousness. I shall be satisfied when I awake with Thy likeness.

In the latter Psalm David soars above what seems always to have been the ordinary conception, viz., that material prosperity is the reward of godliness. He understands that worldly things are the reward of worldly men, who have no hope beyond the grave. In contrast with them he declares that his hopes are centred upon the vision of the King and His glory when he shall awake from the sleep of death. From this point onward the hope finds more frequent expression. Deliverance from Sheol, renewed life in the body, and the vision of God, combined to form the glowing hope of the Old Testament Saint (Ps. 49, 14, 15—Rv. Job. 19, 26).

Toward the close of the O.T. Canon, we find the idea of the resurrection more in evidence (cf. Isa. 26, 19, Hos. 6, 2, Ezek. 37). The hope in regard to a national resurrection would keep alive the thought of an individual resurrection, such as finds clear expression in Dan. 12, 2, 3, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

It appears then as early as King David, that the hope of a future life with God, and escape from Sheol was a consolation that proved most effective in the presence of a sore bereavement. Indeed the expressions of the O.T. Saints are striking in their similarity to those of the N.T. Saint, the Apostle St. John, 1. John 3, 2, and although David had not the fuller light that Christ's teaching and resurrection had brought to St. John, it is doubtful whether his hope was any less spiritually excellent than that of the Apostle. In view of all this, is there any reason why he should think that those great saints, men of clear faith, who lived before David, died without the hope that David held so confidently. Surely the extreme care with which the Israelites buried their dead is a strong indication that the future life was an elementary principle of their religion, and that just as in their conception of God they were infinitely raised above the surrounding peoples, so too, their belief in a future life was clearer and more spiritual, as indeed we find it to be when the purposes of the sacred record occasion its mention.

We are tempted to measure ourselves by others, to acquiesce in an average standard and an average attainment. We forget that while we are not required to judge our neighbour, we are required to judge ourselves.—Bishop Westcott.

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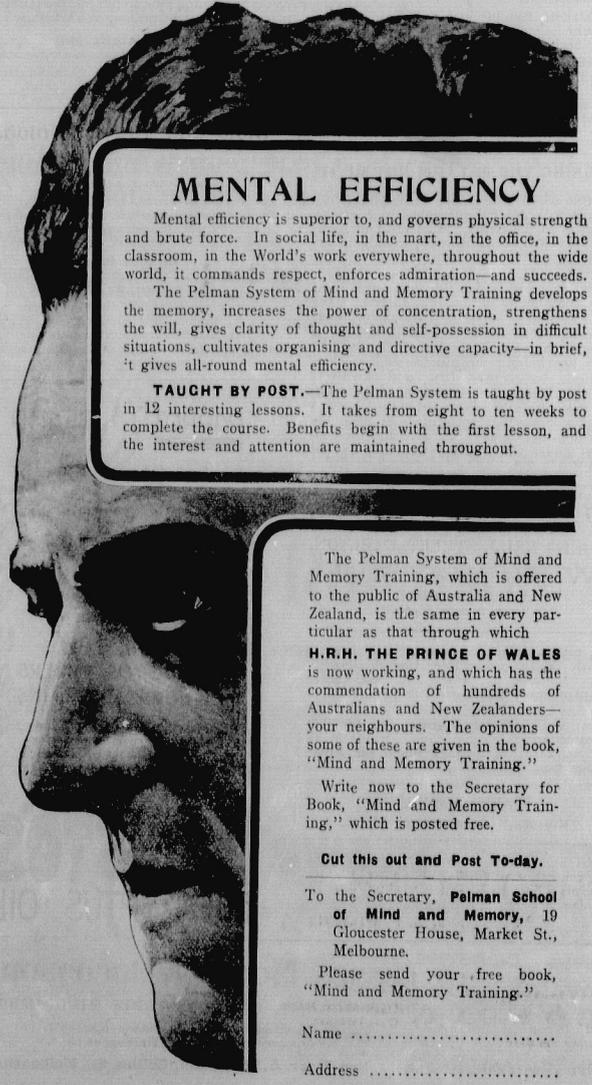
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The sunlit isles of the summer sea Gleaned gay in the waters blue, But the heart of the man was ill at ease, And his face was a pallid hue. But his soul revived when a boat arrived With a cargo of life renewer, He laughed like a boy—he was full of joy When he'd taken Woods' Peppermint Cure.

Young People's Corner.

Who Sent the Dog?

By the Rev. L. L. BARCLAY.
(In "Our Empire.")

The night was drawing nigh, and Jack Rustley was signing his last receipt, preparing for his return home.

He was an unhappy-looking man. A kind of stroke, followed by an accident, had left him disfigured for life. One shoulder was much higher than the other, and as he walked he seemed rather to shamble along the road, with an awkward see-saw motion. A great scar, the result of a burn received many years ago, made him look very grim and ill-tempered. Thoughtless lads used to jeer at him, "Mr. Crusty! Mr. Crusty!" One can only hope that all boys who read this story will ever insult those whom God has so sorely tried.

But if Jack Rustley looked unhappy, his looks belied him. He was in truth a gentle creature, with a comely wife and two bonny children waiting now for his return.

More than that, he was well known and well trusted in the little village of Leigh-lome. In size it was a little place, but in importance it was known all round, for here, under the shelter of the village Church, congregated many retired tradesmen, who owned a good deal of small property in the villages around. They all trusted Jack, so that Mr. Cobb, on once hearing the lads crying out "Mr. Crusty!" spoke sharply to them and said, "It were better to call him Mr. Trusty, for we all trust Jack."

So it came to be the custom for him to be sent by many of them to the places round about to collect their rents. It was work that suited him, and work in which, for many reasons, he was most successful.

This afternoon he had gone to Leamend on his usual errand. The day had been bright, and he had started perhaps a little later than usual, so that his return would be almost in the dark. Perhaps he had chatted a little too long with a special friend, but his work was done and his satchel fuller than usual of money when he began his return journey.

He could not walk fast, and the road was more than two miles long, with here and there an awkward turn. But he knew it well, and he had no fear, save the fear of God.

Leamend, like many another village, consisted simply of one street, and as he left his last place of call he came at once into a long, straggling lane. Just as he turned the first corner, and the village lights were hidden from him, he noticed close behind him a big black dog. Jack always says that he did not know the dog at all, nor could he recognise it as belonging to anyone on that country-side. He ought, he adds, to have known if it were a local dog, because few knew the neighbourhood better than he.

At first he tried to send the dog away by shouting at it and waving his stick furiously. For the moment he seemed to have succeeded, and he trudged on once more, only to awake again to the fact that the dog was once more behind him. This time he sought to coax it to come close to him, and it seemed to sink away. But he had only taken a few steps when he heard it close behind him again, and with a shrug of his shoulders he decided to let it alone. He was only half aware that it was there as he walked cheerily along.

He was now half-way home, and the lane turned very sharply to the left. Over-shadowed by trees, it was darker than ever. Suddenly from the roadside he heard a noise, and someone appeared before him. It was one of the bad characters of the country-side, and he threatened Jack with an evil-looking bludgeon. But just as he came near, thinking it would be easy to take the poor man's money from him, he heard a savage growl and saw a big black dog coming at him.

In a moment he turned and fled, with the dog pursuing. Just far enough to frighten

the man did the dog ~~do~~, then he returned once more and followed Jack's footsteps. He stayed with him until the lights of Leighlome came in view, and was behind him till he entered the village street with its lights.

Then he left Jack. Interest in the tale led to inquiries being made, but it never could be discovered whence the dog came. No one in the village had a dog like that, and never in the neighbourhood was one like it to be found.

Jack told the story with a sob of thanksgiving to his wife, and many heard it from her. He himself would never mention it again. But what he wants to know, and what I want to know, and what I believe many of you who read this will want to know, is this:—

Who sent the dog?

For the Little Ones.

The Penny.

"A penny I have, and 'tis all my own," Little Charlotte exclaimed in a lively tone; "I cannot do much with a penny, I fear, but I'll buy myself something to eat or to wear."

"A penny I have," little Mary said, and she thoughtfully raised her hand to her head;

"Both missions and schools want money, I know, though I fear 'tis but little a penny can do."

So Charlotte ran off and some apples she bought.

While Mary her mite to the mission box brought;

Now, which of them, think you, more cheerfully smiled,

And which of the two was the happier child?

KNOCKING THE BOTTOM OUT OF IT.

Church choirs, says the "Church Family Newspaper," are not infrequently a source of anxiety to the clergy. The Vicar of Richmond, the Rev. Max Binney, writing in his Parish Magazine, admirably sums up the situation. "A choir which does not know that it exists to serve religion, or a choir which consciously or unconsciously sets the claims of music before the claims of religion, or a choir which is just interested in the music but not interested in the religion which lies behind the music—such a choir is quietly but consistently and effectively helping to knock the bottom out of the religion it exists to serve. We want in the Church a public opinion that recognises at once the great help that music can give and the conditions under which alone that help can be given."

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The Troubles of a Public Speaker.

Mr. A. C. Benson, in the "Church Family Newspaper," gives the following interesting account of the troubles of a public speaker:

Someone told a story of a friend of his who was asked to give away prizes and to make an address. The friend said that it seemed so simple and natural at the time to consent that he took very little trouble about his speech beforehand. But when he was giving away the prizes with smiles and bows, a sort of horror crept over him at the idea of the address. Moreover, it had turned out to be a very magnificent function. There were royalties present, duchesses, ambassadors, radiant elderly ladies, famous-looking grey-haired old men with flashing eyes.

When he took his place at the desk the scene swam like a mist before him. He did not know what he said, but suddenly he was shocked to hear the voice, apparently of an elderly man at an immense distance, complaining ceaselessly about education, and then he realised it was his own voice! Suddenly his self-confidence returned to him with a bound, and then he could not cease; everything that he had ever heard, or thought, or experienced seemed apposite, and he could not bring it to an end! Again and again he sank his voice to an impressive cadence, and began to gather up his coat-tails preparatory to sitting down, and thence briskly resumed, "But there is just one more point which I should like to make!" How it came to a finish he hardly knew, but he said he did not end—he merely stopped; and the relief of the audience made itself felt in prolonged cheering.

My sole fear was the fear of doing an unrighteous or unholy thing.—Socrates.

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2. To pray every Sunday for all fellow members.

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Printed by William Andrews Printing Co. Ltd., 256 Castlereagh Street, Sydney, and Published by The Church Record Limited, at 64 Pitt Street, Sydney.

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For Australia and New Zealand.

A Paper issued each week in connection with the Church of England.

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

VOL. I, No. 33.

AUGUST 14, 1914.

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Current Topics.

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

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

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

the waste of energy caused by this competition.

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

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

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

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

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

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

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

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

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

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