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## Current Topics.

The subject of the Gospel for the Fourth Sunday after Trinity (St. Luke vi. 36-42) is "God's Mercy and Ours," summed up for us in one sentence; "Be ye therefore merciful, as your Father also is merciful." God's mercy is the measure and pattern of our own.

The ground of all morality is the character of God. In Leviticus God is represented as saying: "Be ye holy for I, the Lord your God, am holy." Here is a grand reason for trying to do right. To be like our Father, to be holy, because He is holy, to be merciful because He is merciful. He is noble, perfect, and good, whereas we are only trying to reach these ideals; still the Bible teaches us to aim at being like our Father in heaven.

How are Christ's commands to be obeyed. "Judge not, condemn not, forgive, give." There are duties to be fulfilled which need firmness in carrying them out. The father must correct his disobedient child; the jury must convict the guilty, and the judge must sentence them; the master must seek faithful work from his servant. Society would go to pieces, if, in their proper place, the duties of judgment and condemnation were neglected; if forgiveness and mercy were indiscriminate.

How then are we to obey the Saviour's teaching? He says that we are to imitate God, in our own sphere, with regard to judgment, condemnation, forgiving, and giving. God forgives those who are sorry for their sins. He gives to those who are willing to fulfil the conditions of His blessings. The chief point about God's judgment and forgiveness is that He is free from passion. He is not swayed by personal feeling, there is no offended dignity and insulted pride about Him. He sees each offence as it really is, and judges, condemns, or forgives, accordingly. And we should seek to forget our personal wrongs, and judge righteous judgment. Our first impulse is to resent an injury, to return evil for evil, but Christ teaches us to resist this impulse, to put our own feelings aside, to be ready to give full and free forgiveness, to act kindly towards those who have done us wrong, and not to injure them by word or deed, remembering that our debt to God, which for Christ's sake has been forgiven us, is infinitely greater than any debt of injury owed to us by our fellow men.

These old principles of the Sermon on the Mount are the rules by which our lives should be governed. Even for earnest Christians it is not an easy

thing to practise the law of charity—to forgive injuries. But we must persevere, in the strength of the Holy Ghost. "Be ye kind, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." "Be ye therefore merciful, even as your Father is merciful." "For with the same measure that ye mete withal, it shall be measured to you again."

One great question of the present hour is the care of the thousands of wounded soldiers who are being brought back to the Commonwealth. The sufferings of these heroes are evoking a noble generosity amongst our people, and many offers are being made to the several governments of the use of palatial homes, that so the needs of the men may be met and the best conditions obtained for nursing them.

The sad home-coming of these men will do much to make us realise the horrors of the war, and will, we trust, make absolutely general the desire to do something to help in the present crisis. It is, alas! too true that a large proportion of the people of our Empire have not yet caught sufficiently the vision of self-sacrifice. The ghastly labour dissensions in England, resulting in a shortage of ammunition and other supplies, are the fruit of a callous selfishness which will allow our brave and patient burden bearers in the trenches to suffer and to die, because some of their fellow citizens are possessed by a spirit of covetousness. Most unfortunately the troubles are not confined to England. There are apparent in our own Commonwealth signs of similar storms, showing that while many are giving lavishly and self-sacrificingly of their best for our great cause, there are others who are yielding to the temptation of seeking their own financial ambitions, despite the consequent prolongation of the war and the increased suffering and loss for our brave soldiers. Such poltroons, whatever class they hold, are nothing short of practical murderers.

We welcome the extension of the "National League of Honour for Women and Girls" to the Commonwealth. A certain grave moral question is always with us, but, at a time like this, when enthusiasm and excitement are at boiling point, there is a greater accentuation of the difficulty. We are thankful to hear that, in spite of alarmist reports to the contrary, the alleged increase of illegitimacy in

Great Britain is not true. The Archbishop of York's Committee, which was appointed to investigate the matter, found that the reports are without foundation, but, at the same time, pointed out "that there is grave cause for anxiety on account of the prevailing low moral standard." It is this true of Great Britain with its wealth of steady traditions, we can be quite sure that in our new land, with its greater freedom of life, its graver laxity of parental control and its unbalanced devotion to pleasure, the cause for anxiety is all the greater. Surely the growing list of casualties should give pause to the giddiness and foolish excitability which are the precursor of so much individual wrong and suffering and of national dishonour. The "National League of Honour" is out to fight against this evil by appealing to the finer and truer instincts of womanhood for help in this matter.

But the League has a wider platform than this. It is being increasingly realised, at any rate in Great Britain, that every fit man will be needed for the fighting line if a successful issue to the war is to be reached. Consequently the League is seeking to organise the womanhood of the Empire, not merely for the work of ministering to the needs of the men who are fighting, but in order that more and more women may be found capable to fill the men's places in the sphere of industry, so as to release the men for the sphere of war.

"Business as usual" is still the order of the day in England. The Church Congress is to meet this year, and has naturally chosen subjects germane to the conditions of the world and the nation. The order of the subjects chosen for discussion has just an appearance of inaccuracy. The great renewing instrument of the nation and the world is the Church, and we should suggest that, as in the great Hezekiah's reformation, judgment should begin at the House of God. As a Church paper, we look naturally from a Church standpoint; and consequently as we think of renewal for our Empire and the world, we should, in all humility and simple dependence on the great Inhabitant of the Church, look within. Is the Church to-day sufficiently dominated by the spirit of Jesus Christ? Are the ideals in the Church of to-day the ideals of the great Head of the Church? Are the methods of the Church such as are calculated best to manifest the intense love of

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The Renewing of the Church.

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the Saviour for individual souls as well as for the nations of the world? Are we as a Church displaying a tendency to the sensational and the demonstrational, forgetful of the Master's warning, "the Kingdom of God cometh not with observation?" The heat of debate, the lack of unity, with the internal jealousies within the Church to-day point to a needed reworking of the instrument of the Lord's working. Prayer, prayer and again prayer for the Holy Spirit—the fire of Pentecost is needed to burn out the false and burn in the true, in order to the fulfilment of all the purposes and ideals of the Divine choice.

### "CHRIST IS RISEN."

The editor of one of our leading religious journals was walking along some cliffs near the sea one Easter morning. In his walk he encountered an old fisherman, and during their conversation together the editor was struck by the simple faith of the old fisherman in his Risen Saviour. "How do you know that Christ is risen?" he asked. "Sir," came the reply, "do you see those cottages near the cliff? Well, sir, sometimes when I'm far away out at sea I know that the sun is risen by the light that is reflected from von cottage windows. How do I know that Christ is risen? Why, sir, do I not see His light reflected from the faces of some of my fellows every day, and do I not feel the light of His Glory in my own life? As soon tell me that the sun is not risen when I see his reflected glory, as tell me that my Lord is not risen."—W. A. Burnell, in "Home Words."

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## The Evangelical Movement.

XXXII.

GENERAL CONTRIBUTION TO CHURCH LIFE.

### A Good Record.

In this article an attempt will be made to evaluate the contribution made by the Evangelical Movement to the Church generally. Most of what will be said has already been set forth in fuller detail in previous articles, but it will be convenient to sum it all up in order to produce a proper cumulative effect, and so more truly estimate what Evangelicalism has meant, and may mean, to the Church as a whole.

The importance of such a valuation is two-fold. First it will enable Evangelicals to measure their responsibility to the Church, and, secondly, it will counteract the prejudiced depreciation of the Evangelical Movement that disfigures so many text-books of Church history. It will help to redeem Evangelicalism from a widespread and unjustifiable impression of narrowness, and it ought also to inspire Evangelicals to-day to maintain, and even improve, the great traditions handed down to them from the past. Lessons of encouragement, as well as warnings of encouragement, as well as warnings of more directly helpful to those who wish to see, and to take part in, that

new revival which the present time is demanding from those who profess and call themselves Christians. The people do not come to Church; the Church must go to the people. That is what our Evangelical forefathers did, and that is what we must do to-day.

### A New Standard of Faithful Work.

Let us then think of what Evangelicals have done for the Church. The most obvious contribution is seen in the personal work and devoted lives of saintly men, who lived in constant and direct communion with God, and in the power of the Spirit created a new tradition of parochial activity. The early Evangelicals were great pastors, and this pastoral efficiency has been a solid benefit to the Church, for which an incalculable debt of gratitude is due to the men who boldly, yet meekly, endured persecution and won their victories in the teeth of worldly scorn and diocesan disfavour. Low Churchmen were their worst enemies, but High Churchmen were nearly as bad. Nevertheless, the Evangelicals set a new standard of faithfulness and effective work which has helped to raise the level and widen the scope of those activities that centre around each Parish Church.

### Diocesan Activities.

In diocesan organisation the results of the Evangelical Movement are not so obvious, because the Evangelicals never really enjoyed their fair share of diocesan recognition. But the fact that the industrial districts and great urban centres of England to-day are the strongholds of Evangelicalism, and that in these areas are to be found the greater number of those Bishops who are at least Evangelical in sympathy, is a testimony to the effectiveness of the Evangelical Movement in developing the peculiar institutions of English Church life. A few years ago it seemed as if Evangelicalism had lost its hold on diocesan activities, as distinct from parochial, but that reproach is now rapidly being removed, and Evangelicals, if they persist in a practical policy, will soon take their proper place in the wider organisations of the Church. Not only in England, but even more in the overseas dominions and in the mission field, Evangelicals have shown they can serve in the Diocese as effectively as in the parish.

### Missionary Enthusiasm.

The greatest direct contribution of the Evangelical Movement is the enormous missionary impulse it gave

to the Church. A hundred years ago the foreign missionary activity of the Church of England was a thing to be ashamed of. To-day there are many great societies, and although there are great fields waiting to be won, and the majority of Church people do practically nothing for missions, still the missionary expenditure of the Church has increased a hundredfold, and this is mainly due to the impetus of the Evangelical Revival.

### Education.

Evangelical Churchmen have also done a good deal for education by establishing primary and secondary schools at home and abroad, and by subsidising a steady stream of ordinands through their university course. The great Student Christian Movement has always drawn some of its leaders from men and women of Evangelical sympathies, and Evangelical influence to-day is stronger than ever at our ancient universities, though here, too, there is an enormous field of effort awaiting development.

### Practical Religion.

The Evangelical Movement is often described as weak in theological contribution. Without laying claim to much in the way of theological research, Evangelicals can reasonably urge the importance of their work in bringing theology into close touch with actual life, and in recovering to due emphasis forgotten truths of the Christian faith. The Doctrine of the Atonement, the Centrality of the message of the Cross, and its power as the greatest of moral levers, and the concentration of modern theological effort in the person and work of the Saviour, are due in a large measure to the new note of personal religion sounded by the Evangelical Movement. The continual rescue of religion from mechanical formalism and barren speculation and the stamping of theology with the hall mark of reality are benefits for which we have to thank the Evangelical Movement.

### Social Reform.

This note of intense reality and the persistent emphasis on personal responsibility have helped to uplift social ideals, and to counteract the harsh

selfishness of the economic motive. The practical philanthropy of great Evangelicals like Wilberforce and Shaftesbury has removed dark blots from the economic and social life of the nation, and has helped to keep the Church from altogether losing touch with the people. Evangelicals were the pioneers in social reform, and their distinctive message carries with it that wholesome healing power which has kept our modern industrial civilisation from becoming altogether selfish and diseased. Much more remains to be done, and the Evangelical message is needed more than ever to-day, but we must not forget what has been done in the past as we strive to deal with the social and economic problems that press upon us.

### Political Ideals.

Politically, the Evangelical Movement was credited by no less a person than W. H. Lecky with saving England from the horrors of a French revolution, and the clauses of the Treaty of Paris in 1815 bear witness to the awakened conscience of England regarding the iniquities of the slave traffic. The abolition of lotteries from the recognised means of raising the national revenue is another testimony to the cleansing effect of Evangelicalism upon the political life of the nation, while the re-action of Evangelical teaching upon politics doubtless helped to shape higher political ideals and nobler patriotic sentiments. This is work that always needs doing, and there is an urgent call for it to be done to-day. Evangelicals also voted for the removal of religious disabilities, such as was effected by the Catholic Emancipation Act, and the repeal of the Test and Corporation Acts, while the work of Evangelical missionaries has done much in India and elsewhere to lay those moral foundations on which alone a lasting Empire can be built. In this way the Evangelicals showed themselves true Imperialists.

### Conclusion.

To sum up, the Evangelical Movement gave a general and much-needed impulse to Church life, which re-acted upon the life of the nation and Empire by permeating it more thoroughly with Christian ideals and principles,

elevating its morality, inspiring its altruism, awakening and educating its sense of justice, and in all things stirring up its sense of individual and corporate responsibility. The message of the cross has stamped the annals of our Empire with the hall mark of sacrifice, as is seen in the life story of our greatest Empire builders, and the Evangelical Movement has given to our Empire and the world that ideal which alone can secure peace and goodwill amongst men, the service of man to the glory of God. This is a great heritage. May we live up to it.

### "Grit."

Somebody said that it couldn't be done, But he with a chuckle replied, That "maybe it couldn't, but he wouldn't be one."

Who would say so until he had tried? So he buckled right in with the trace of a grin.

On his face. If he worried he hid it, He started to sing as he tackled the thing That couldn't be done, and he did it.

Somebody scoffed, "Oh, you'll never do that; At least, no one ever has done it." But he took off his coat and he took off his hat,

And the first thing we knew he'd begun it.

With the lift of his chin and a bit of a grin, Without any doubting or quidding,

He started to sing as he tackled the thing That couldn't be done, and he did it.

There are thousands to tell you it couldn't be done,

There are thousands to profess failure, There are thousands to point to you one by one

The dangers that wait to assail you; But just buckle in with a bit of a grin,

Then take off your hat and go to it; Just start in to sing as you tackle the thing That "cannot be done," and you'll do it.

—Anonymous.

### NOT A HASSOCK.

When Bishop Moorhouse was at Manchester an amusing incident occurred at a Harvest Festival in a Bolton Church. Amongst the contributions for decoration was a large cottage loaf, which had been placed on the step in front of the Communion Table. Dr. Moorhouse preached, and after pronouncing the blessing turned round and knelt down on the loaf, which he mistook for a hassock until he felt it go in under him! He subsequently related the story with great glee at supper at the Vicarage.

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Correspondence.

"Is There any Reason Against?"

To the Editor of "The Church Record." Sir,—The question, "Is there any reason from the Evangelical point of view against having coloured stoles, frontals, and book markers at the various Church seasons?" does not receive a definite answer from the gentleman who conducts your "In Conference" column. He says, however, "The stole is strictly illegal." "From the Evangelical point of view" that is surely one good reason against its use. From the same point of view a second good reason is that it is one of the six Mass Vestments, and it is not fair for Mr. A., who wears one of them, to object to Mr. B. because he wears another of them. To answer the question "from actual experience," and to say that "the use of the stole is so general its significance is obscured," is to give up every objective standard, and to borrow the argument of the wearer of the chasuble. "Frontals at the various Church seasons" are "altar-frontals," and the objection to them is that the Church of England has, or should have, no "altars in its houses of prayer, and therefore no rotation of coloured "frontals" for them. "It is quite true that people can be taught through the eye as well as the ear"! But "taught" what? Spiritual truth, "the word of the truth of the Gospel," for which Evangelicals are supposed to stand? Except by the divinely appointed Sacraments, certainly not. Because the New Covenant has the

maximum of substance it has the minimum of symbol. "Faith cometh by hearing, and hearing by the word of Christ." "Is there any reason why there should not be a cross above the Communion Table, being the sign of our faith?" It is no answer to this question to say, "The cross is found above the Holy Table in many Churches which are definitely Evangelical." One good reason for a negative answer is that this course of action brings a conventional sign, when so placed into rivalry with the divinely appointed sign of the broken bread and poured-out wine. Another is that it sets up an image in the house of prayer, so distracts the attention of the spiritual worshipper, and gradually the rival sign, being a permanent image, attracts to itself the sensualized thought of those who, by the use in faith of the divinely appointed symbols, ought to be "blessed with every spiritual blessing in the heavenly places in Christ Jesus."

The cross is not "the sign of our faith," though it is a very common sign of our faith. It was originally one of the letters of the word Xpistos (Christos), and only gradually was changed from X into what is commonly known as the Maltese Cross, and then finally into the Roman cross. "In hoc signo vinces," "in this sign thou shalt conquer," did not refer to the Roman heathen cross (as is frequently supposed), but to the monogram of the word Xpistos, consisting of its first two letters X (the Greek Chi and Rho) entwined together. This was the "sign" which Constantine had on his banner, the laberum, not the old heathen cross, which would not have conveyed to his soldiers the new thought which he wished to convey to them. Later than the time of Constantine the P (Rho) was omitted, and the change of the X (which was the only cross the earliest Christians knew and constantly used, as in Baptism) into the Roman cross, took place. This later was used in heathenism for at least more than 300 years before Christ as a symbol of life, and reeks of the most immoral nature-worship. It is still used by heathen. We have no definite or certain knowledge of the form of the "Staurus," on which our Lord suffered, it was probably simply a stake.

Drummoyno.

MERVYN ARCHDALL.

Rev. H. G. Smith Annuity Fund.

The following amounts have been received since May 26:—F. W. Martin, £1; Rev. A. J. H. Priest, £1/1/-; Charles Paull, £1; J. B. MacLaurin, £2/2/-; M. E. Seely, £1; M. M. Gibson, £1/0/6; Mrs. Russell

Glasson, £10/10/-; Mrs. J. W. Ashton, £3/1/-; Rev. D. Baker, 5/-; Rev. A. R. Raymond, 5/-. At the suggestion of the Bishop, the Corporate Body of Trustees of the Diocese of Armidale have offered to grant the Rev. H. G. and Mrs. Smith and the survivor of them an annuity of £75 for a capital sum of £1,500. Contributions to this object may be sent to the Rev. H. F. L. Palmer, the Rector, Ingleburn, N.S.W.

Vestments and the Ornaments Rubric.

(The Editor, "Church Record.")

Sir,—In your issue of June 4, "A. Pennefather Alrick" is correct (unintentionally, I think) when he says: "Our Church, in plain English, orders certain Vestures," but he doesn't say where. The only place I know where such is quite plain is in the 58th Canon, which states that the Vesture ordered for the Communion is the surplice.

Yet Ritualists are continually telling Church people that the "Ornaments Rubric" requires the use of the Vestments, and I imagine your correspondent adopts the same reading, which I hope to show is fallacious as well as unfair and unjustifiable. Anyone who has studied the question must admit that the history of the Vestments, the unbroken custom of the Church for 300 years, and the Law, all say exactly the reverse.

But none of these authorities count with Ritualists. They say "they" read the Ornaments Rubric differently from the eminent judges of the Privy Council. To put it in other words, the persons condemned by the Court read the law differently from their judges. This is not unusual.

But without dwelling on history, and custom, and law, which are all "taboo" with Ritualists, we will take them on the words of the Ornaments Rubric itself. There is not a word about Vestments in the Rubric. Only about "Ornaments" of the "Church" and "Minister." The Vestments are neither. They had ceased to be "Ornaments" a hundred years prior to 1662 (the date of the Rubric). They were officially destroyed by the Bishops as "Monuments of Superstition," and there was not a single chasuble to be seen in the Church for nearly 300 years afterwards. The Vestments, not being "Ornaments" at all at that date (1662), could not be "such Ornaments, etc."

When this fact is realised, it will be seen that the Rubric simply directs—in fairly "plain English"—that "Ornaments at date" shall be "retained," but only "such" of

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them "as were in the Church in the 2nd year of Edward VI." This excludes any crucifixes, images, or stone altars, which might have been left in the Church.

Further, the Rubric excludes the chrisam, the Chrismatory, and the pyx, as well as the Vestments, because they were not "Ornaments at date" and could not therefore be "retained." (See also the Bishop of Manchester's open letter to the Archbishop of Canterbury, dated January, 1913.)

Ritualists read the Rubric as if it said, "Things which were Ornaments in the 2nd year of Edward VI., but were destroyed a few years later as Monuments of Superstition are again to be restored to the Church." The Rubric clearly "restores" nothing. It only "retains."

Take a homely illustration as a parallel: A contractor engaged 50 men in the year 1910. In 1912 he employed 50 more. In 1914 he sacked 10 of the original men as unsatisfactory. Finally, in 1915 he shortens hands, but directs his manager to "retain" the men originally engaged in 1910. Does that mean that the 10 wasters are to be reinstated? Surely not. Yet that is how Ritualists read the Rubric.

If Mr. Alrick will demonstrate how the Rubric "in plain English" directs the use of the Vestments, I will willingly apologise for expressing the opinion that the Ritualistic clergy misrepresent the Rubric to their Church people, and that it is difficult to believe they don't know any better.

Adelaide. C. J. SANDERS.

Faith, Hope and Charity.

(The Editor, "Church Record.")

Sir,—As the word "complacence" used in my article has given pain to some of your readers, I should like, with the permission of the Editor, to withdraw it, as I had no intention to offend. The conversation to which I referred, in which satisfaction was expressed that evil was increasing rather than diminishing in the world (satisfaction not because of the sin itself, but because its existence and increase were an evident sign of the speedy Second Advent), were principally with Christians belonging to other denominations than the Church of England.

The edition of "Christ's Second Coming" which I referred to is the sixth, by David Brown, D.D., Professor of Divinity, Free Church College, Aberdeen. In this edition Rev. Horatius Bonar is, in my opinion, perfectly answered.

I would ask your learned correspondent to excuse my entering upon discussion which I fear would be too lengthy for the columns of the "Record." I thank him for his courteous letter.

THE WRITER OF THE ARTICLE.

[This correspondence is now closed.—Editor.]

Church Club for Liverpool Camp.

(The Editor, "Church Record.")

Sir,—I beg to acknowledge the following amounts received in response to the appeal made for a permanent building to be used as a Church Club for our soldiers at the camp:—

Rev. Stacy Waddy, £250; Mr. D. J. Thomas, £2/2/-; Mrs. Burnell, £2/2/-; Mr. W. A. Simmons, £10; Mr. F. D. Bundoock, £10; Mr. Justice Street, £10; Mr. T. A. Strudwick, £2/2/-; Rev. R. Raymond King, £2/2/-; Mrs. Raymond King, £1/1/-; Mr. Charles Bown, £3/3/-; Miss K. French, £1; St. Clement's, Marrickville, £10; Rev. L. J. McDonald, £10; Hon. G. Earp, £10/10/-; Mr. J. T. Lingen, £20; Mr. T. B. Trebeck, £1/1/-; Mr. H. M. Todhunter, £1; Sir Henry Stephen, £3/3/-; Mr. and Mrs. W. Mc-

Keown, £10/10/-; Mr. F. G. White, £25; A Friend, £1; Mr. and Mrs. Wilfrid Docker, £5; Mr. C. R. Walsh, £5; Arch. Gunther, £1; Mrs. E. Symon, 5/-; Mrs. Dawson, 5/-; "E.M.L.," £10; Mr. and Mrs. Bucknell, £5/5/-.

This makes the total to date £412/11/-.

WILLIAM MARTIN, Hon. Cler. Secretary.

Prayer for Animals.

(The Editor, "Church Record.")

Sir,—I forward the following beautiful passage from the Russian Liturgy, which a correspondent sent to the "Sphere" (May 1, 1915):—

"And for those also, O Lord, the humble beasts who with us bear the burden and heat of the day, and offer their guileless lives for the well-being of their countries, we supplicate Thy tenderness of heart, for Thou hast promised to save both man and beast, and great is Thy loving kindness, O Master, Saviour of the world. Lord, have mercy!"

It is sad that there should be no mention of these friends, and allies of man in our devotional manuals.

W. A. CHARLTON.

St. Barnabas, Sydney.

[We published the prayer quoted by our correspondent in our issue of Nov. 29, 1914, and stated that it was authorised by the Bishop of Ballarat for use in his Diocese. We are not aware of its authorisation by other Bishops in Australia, but we should be glad to hear of its general use.—Editor.]

Personal.

The Fellows of St. Paul's College, Sydney, offered their congratulations and good wishes to the Warden (Dr. Radford, Bishop-elect of Goulburn) at their meeting last week. It was unanimously resolved to place on record their appreciation of what had been accomplished during his tenure of office.

At the last meeting of the Melanesian sub-committee of the Australian Board of Missions, a gold-mounted fountain pen inscribed with the word "Melanesia," was presented to Dr. Radford, who is Chairman of the sub-committee, and also Commissary to the Bishop of Melanesia in Sydney. Rev. E. H. Lea, Rector of St. Mark's, Darling Point, has accepted a place on the sub-committee, and is likely to succeed Dr. Radford as Bishop's Commissary.

In a reference to Bishop White, of Carpentaria, in his Synod address, the Archbishop of Brisbane describes him as "a man whose culture and scholarship have made him famous far beyond

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the shores of Australia," and says that he has "received far more notice and praise for his poems in America than ever he has received in Australia."

Rev. J. Boardman, Rector of St. Alban's, Five Dock, Sydney, who is going in one of the transports as Chaplain with the troops, was, last week, presented at the Five Dock Public School with a wristlet watch.

Rev. H. K. Archdall, the new Dean of Newcastle, N.S.W., is to arrive from London on July 17. Preparations are being made for a fitting welcome and reception on his arrival at Newcastle, by both clergy and laity. The Deanery is being thoroughly repaired and renovated.

Rev. C. H. Shedden, Rector of Evandale, Tasmania, is to accompany one of the transports from Sydney as Chaplain for the voyage.

News was received in Sydney by cable recently of the death from chest trouble at Lindfield, Sussex, on June 5, of Miss Dorothy Saumarez-Smith, one of the younger daughters of the late Archbishop of Sydney.

Rev. W. Kemp Lowther-Clarke, eldest son of the Archbishop of Melbourne, has been appointed editorial secretary of the Society for Promoting Christian Knowledge, London, in succession to Canon MacClure.

Rev. C. J. H. Dobson, Vicar of the Sounds, N.Z., who went as Chaplain with the Canterbury Contingent of the Expeditionary Forces, has resigned his position as Chaplain and received a Commission as Lieutenant.

Dean Godby, of Melbourne, has been suffering from a severe attack of

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whooping cough. The Precursor of St. Paul's Cathedral, Rev. Henry Kelly, has also been laid aside through ill-health.

Rev. E. I. Durance, Curate at St. Columb's, Hawthorn, Melbourne, has been appointed to the charge of Modewarre.

Revs. G. H. Cranswick and H. T. Langley, who conducted the recent mission at St. Stephen's, Richmond, Melbourne, were presented with valuable mementoes of their work by the congregation, at a meeting after the Thanksgiving Service on June 14th. The Missioners, in acknowledging these generous tokens of appreciation of their work, said that much of its success under God was due to the sympathetic and ready help they had received from the parochial clergy and workers.

Rev. H. T. Langley will open a discussion at the meeting of the Melbourne Clerical Society on the morning of June 20th, on Missionary Organisation in the Church.

We regret to learn that the news reached Sydney last Sunday that the son of Rev. F. W. Hart, Curate of Holy Trinity, Erskineville, had been killed in action at the Dardanelles.

The parishioners of St. Paul's Church, Euroa, Victoria, entertained the Rev. R. Leck, who is leaving to take charge of the Church at Port Moresby, New Guinea. Presentations of two purses of sovereigns were made on behalf of the members of the Church and the clergy of the Diocese. Gifts were also made from the Girls' Friendly Society, the kindergarten children, and St. Paul's Tennis Club to Mr. and Mrs. Leck. Rev. Frank Grist, of St. Paul's, Chiltern, has been appointed to succeed the Rev. R. Leck.

Rev. E. F. Waddy, who for the past eight years has been on the staff of The King's School, Parramatta, N.S.W., and house-master of Broughton House since its establishment, has just been appointed to a position on the staff of Rugby School, England. Accompanied by Mrs. Waddy, he will leave for England by the R.M.S. Malwa on July 24, to take up his duties at Rugby in September.

Rev. W. Perry Martin of Melton, Victoria, has been unanimously nominated to the parish of St. Mark's and St. Luke's, North Brighton, by the Board of Nomination, which met on Friday last.

## Islington in Melbourne.

### CONFERENCE OF CLERGY.

#### Prayer Book Revision.

The Annual Conference of Evangelical Clergy was held in the Chapter House on Tuesday, June 15. About 28 clergy were present at the Holy Communion in the Cathedral at 10.30 a.m. Rev. B. N. White presided at the Conference. The general subject of Prayer Book Revision was dealt with in three papers. Rev. J. H. Frewin gave an excellent review of previous revisions from a doctrinal standpoint. He mentioned an interesting point that one of the pre-Reformation Diocesan Uses—that of Sarum—was used by the Romanists in England until the arrival of the Jesuits about 150 years ago. The first English Prayer Book was more than a revision. It was a new book, but needed the further revision which it received three years later. The book of Homilies, issued a few years afterwards, gave a clear statement of the doctrine of the compilers of the Prayer Book. The 1552 book was the basis of all subsequent editions of the Prayer Book. The question of Vestments had been settled by "other order" being taken which had prescribed the rchet for Bishops and the surplice for the clergy. The break with Roman doctrine was complete. In 1662 the revisers, who were mainly High Churchmen made not a single change which affected the doctrinal standpoint of the 1552 Prayer Book.

Rev. R. J. M. Bennett gave a detailed and lucid review of the lines of revision proposed by Convocation in England. This paper was full of up-to-date information, and was enthusiastically received. We hope to publish it in full in our next issue. Mr. Bennett pointed out that many of the proposed changes and additions were such that all Churchmen would approve. Others, particularly those affecting the Holy Communion, endangered the doctrinal standpoint of the Prayer Book. Rev. J. T. Baglin gave a forceful paper on "Our attitude towards Revision," which gave rise to a good discussion. He quoted the late Bishop of Bendigo, who had said in Melbourne Synod, "hands off the Prayer Book." Attempts were made to re-introduce doctrines which had been rejected, and customs which had been discarded, on liturgical grounds. We must remember that such attempts at revision mean liturgical changes for doctrinal purposes. Provided the doctrine of the Prayer Book was not affected, revision might be undertaken with advantage. The sixteenth century had not said the last word on the matter of worship. We wanted more flexibility, variety, adaptation and comprehensiveness, combined with simplicity of language. He strongly objected to each Diocesan, with or without any liturgical or literary ability, and with curious doctrinal leanings, being the only source from which we can get an extra service.

There was a general feeling that the papers had reached a high standard of ability and interest, and a unanimous wish was expressed that the papers should be published.

Rev. C. Hughesdon gave a searching meditation at the close. Taking as his text the mother who desired for her sons that they should sit, one on Christ's right hand, and the other on His left in His Kingdom, he showed that our Lord did not rebuke this ambitious request, but He laid

down the essential conditions, "Are ye able to drink of the cup that I drink of? He showed the need of loyalty to Christ and to one another as the brethren of Christ, and a greater need for real consecration to His work wherever He may place us.

### THE WAYS.

To every man there openeth  
A way, and ways, and a way;  
And the High Soul climbs the High-way,  
And the Low Soul gropes the Low,  
And in between, on the misty flats,  
The rest drift to and fro.  
But to every man there openeth  
A High Way, and a Low,  
And every man decideth  
The way his soul shall go.

—John Oxenham.

### MORE AIR.

The only speech that Sir Isaac Newton is reported to have made in Parliament was to request that someone in the gallery would open the window; and it was a great speech, worthy of the discoverer of the universe.  
E. White.

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## Brothers in Arms.

By the Rev. E. J. Hardy, M.A., in "Home Words."

Many of us must have noticed that people in ordinary everyday life have become more civil, kind and considerate to each other since the war began. How far is this due to the example of self-forgetfulness which our soldiers have been showing? Certainly, whatever we Christians at home may have done to prove our brotherly love, British soldiers have shown that they are brothers indeed to each other on active service.

Here are a few examples of practical brotherhood which have been related in letters from the seat of war.

A soldier of the Gloucestershire regiment had his rifle knocked out of his hand, and a big German lunged at him with a bayonet. Quick as lightning a comrade sprang between him and the German, and received the thrust in his chest. When asked why he did this he answered, "Oh, God, I couldn't help it. He's got a wife and kids." The self-sacrificing brother died within an hour.

Men wounded during a battle were crying for water, and this so affected a Royal Engineer that he collected bottles, filled them with water, and went with them from one sufferer to another until he was shot dead. One of the wounded who had been helped said, "It's something worth living for to have seen a deed like that, and now that I have seen it I don't care what becomes of me."

We are told of a Highlander milking a cow under rifle and shell fire to get something for his wounded mates to drink, and of a boy of the Commaught Rangers rushing under heavy fire to an orchard near by to get an apple for a wounded comrade.

One night a man of the West Yorkshire regiment took off his coat and wrapped it round a wounded chum who had to lie where he was until the ambulance could take him away. All that night he stood in the trenches in his shirt sleeves, with water up to his waist, and the temperature at freezing point, quietly returning the German fire. On the afternoon of the following day he had acute pneumonia.

The night before the beginning of the battle of the Aisne two men of the Middlesex Regiment had a disagreement and came to blows. The conqueror was struck with shrapnel next day, and the man who was beaten endangered his life to save him. When he had nearly dragged him to a place of safety a shell killed both men.

A stretcher party came on seven men wounded. Only six could be taken; what was to be done about the seventh? One of the wounded settled the question. He said, "I'm the worst case; if you take me I'll probably die on the way. These other chaps will probably pull through and make good soldiers yet. Leave me; if you try to take me I'll resist, and that will be the end of me." They let him have his way. He was left, and when the stretcher-bearers came back he was dead.

The brave are always tender-hearted, and our soldiers are as humane and considerate to those whom they conquer as they are strong and courageous in conquering. After the battle the men with whom they have been fighting are no longer enemies. They are, if wounded, poor fellows to be pitied and helped.

A R.F. Artillery gunner wrote:—"We harnessed up, and after a mad gallop of 2,000 yards or so we came into our first action. We opened fire immediately. It was just like our practice camp, except that I think everybody realised that we were firing at targets composed of flesh and blood instead of canvas, but having to concentrate

our minds on the working of the guns it soon passed off."

Yes, our soldiers did realise that the enemy had feelings like themselves.

In many letters we read of our soldiers giving food when they had not much for themselves to wounded Germans.

A British officer who was being moved off on a stretcher with a shattered arm noticed a German being helped in with a wounded leg. The officer at once got off the stretcher, saying, "Put that man on here. He is hit in the leg, and I am hit in the arm and able to walk."

A Somersetshire Light Infantry man saw a wounded German in the River Aisne. He dived in and was bringing him out when a German shell burst and killed them both.

An Army Chaplain saw an English wounded soldier lying next a German wounded prisoner who was shot in both arms, the Englishman was holding a cigarette whilst the German smoked.

One German gave a gold ring and another his helmet as souvenirs to two British soldiers, who had given them water and bandaged their wounds.

How these acts should rebuke us when in time of peace we refuse to do small deeds of kindness!

When allies do not pull well together there is trouble, but happily this is not the case in the present war. There is a fine fraternity between the French and the British soldier. The French calls out "Bravo, Tommie!" and his British brother replies "Right, Oh!" It is not a long conversation, and there is no dangerous discussion, but it shows good will.

Once at least French and British soldiers were play-fellows. Seven of our men having lost their regiment joined a French one for the time being. They taught the French how to play football, and often played with them when under fire. "The French Tommies copy us a lot, and they like, when they have time, to stroll into our lines for a chat or a game. They are fond of the jam, served to us, and exchange things for it."

On one occasion the appreciation of the French soldiers was even embarrassing. They had seen the Irish Guards put to flight great numbers of the "Kaiser's crush," and when the regiment marched back the French stood up in their trenches and roared applause. The Irish Guards, who only became a regiment after the Boer War, felt shy about this French fuss. They did not like the idea that it was their first time in action, and that their battle honour was brand new.

### A GOVERNOR'S TESTIMONY.

At a meeting, held in the Adelaide Town Hall to give the public an opportunity of hearing Principal Fraser, the Governor of South Australia (Sir Henry Galway) presided, and in a most sympathetic address said: "This meeting is held under the auspices of the Church Missionary Association, which is closely allied to the Church Missionary Society. After 13 years' residence in West Africa, I can speak with some confidence of the splendid work members of that Society have done and are doing in Nigeria and elsewhere, under the most disheartening circumstances, and in a climate and country filled with insects carrying diseases such as sleeping sickness and malaria. But none of those dangers ever daunt a true missionary."

If we establish by physical proofs that the first fact which can be traced in the history of the world, is that "there was light," we shall still be led even by our natural reason, to suppose that before this could come, "God said, let there be light."—Whewell.

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### WHIRRING WHEELS.

Lord, when on my bed I lie,  
Sleepless, unto Thee I'll cry;  
When my brain works overmuch,  
Stay the wheels with Thy soft touch.

Just a quiet thought of Thee  
And of Thy sweet charity;  
Just a little prayer, and then  
I will turn to sleep again.

—John Oxenham.

### TO ILLUMINATE ARCTIC NIGHT.

One of the staff of the engineering department of the University of Pennsylvania is to build an electric lighting plant in Point Hope, Alaska, far within the Arctic Circle, and the long dreary night of half the year will be turned into the light of day. The enterprise is under the auspices of Bishop Peter Trimble Rowe, and is in the interest of the missions he has planted in that portion of the territory. Power will be obtained by mills turned by the strong winds that blow upon that bleak coast. This civilisation, as is often the case, becomes the handmaid of religion.—B.G.L., in "Home Words."

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## The Church Record.

JUNE 25, 1915.

## CHURCH AND NATION.

What has the Church of England done for the British people? Some persons cry out it has done nothing, and has always stood in the way of reform. They pick out a few facts to make a case, and ignore other facts that tell against them. They are usually people in a hurry to put everything right, and their natural impatience provokes them to foolish utterance. This is the best that can be said of them. There are also persons who identify the Church too closely with the nation, and fall into the opposite error. They have no eye for the faults of the Church, and their error, though opposite, springs from a similar failure to see and weigh all the facts. Nevertheless no reasonable student of English history can deny that the English nation in particular, and the British race generally, owe an incalculable debt of grateful recognition to the work done by the Church for the people.

After all, what is the Church? It is not the clergy, nor even the Bishops, but all men and women and children too, who have been baptised into the threefold Name. Some members are asleep, and others are careless, but, while they belong to the Church, it is not fair to judge the Church entirely by its worst and weakest members. The Church is Divine, as well as human, and both aspects must be kept in mind. It is also worth while remembering that any member of the Church who criticises the Church is also criticising himself, and must take his share of whatever blame may exist. The Church has never yet been wholly perfect, or completely corrupt.

Recognising therefore that the Church, though Divine, is also human, and therewith hampered by the weaknesses and corruption of our humanity, it is worth while to estimate the positive contribution the Church has made, and is making, to the life of the nation. It is worth while to do this, because only thus can we realise the fulness of our heritage, and the weight of our responsibility.

First of all the English nation really owes its very existence to the Church. We all recognise our nationality as an asset, not only to ourselves, but to the world generally. This asset owes most of its value to the inspiration, the initiative, the direction, and the discipline that has come to the nation through the Church. Our British nationality is a highly composite structure. It is built up of an extraordinarily wide variety of races, tongues, temperaments, territories, climates, and governments. The main stock of the English people, who are the dominant element, is described as Teutonic, whatever that may mean. Yet there are large Celtic elements, Danish, Norwegian, Flemish, Norman, Jewish, Huguenot and even Italian and Tyrolese contributions. England received her Christianity from Rome and Iona; her education from Paris and Italy; her industry from Flanders and France; her finance from the Jews; and a good deal of her seamanship from the Dutch. In the building up of this composite structure the Church for centuries exercised a controlling influence.

There was an English Church before there was an English nation. The first act of a united Church in England was the Council or Synod of Hertford about the year 677. It was not till 827 that one king, Egbert of Wessex, was even acknowledged throughout England. England was not really made one until she received the strong rule of the Norman kings, and they leaned heavily on the Church, and found among the clergy their principal officers of state and most highly trusted advisers.

It was the Church that did most to civilise the barbarous pirates who were the first English people to settle in England. It was through the Church that peace rather than war became the ideal, that law and order ousted gradually the rule of "fist," and killed the blood feud. Those higher ideals and interests, which alone can form a permanent basis for nationality were given to the English tribes by their Church. Nations grow most quickly and surely around a great personality. It was the Church that taught men to render unto Caesar the things that are Caesar's, as well as to God the things that are God's. The Church consistently supported the Kingship, though it might often find occasion to oppose the king. The king held office, not only by election or succession, but he was not truly king until he had been solemnly crowned by the leader of the Church as an act of Consecration.

Education was entirely the work of the Church in the early stages of our history. Statesmanship was found mainly among the leaders of the Church, and the Church, by its organisation and corporate ideal, set the example in precept and practice for the evolution of nationality. Finally the Church was the organic centre of that moral force, which is in the end the only force, and without which neither law, nor constitution, nor peace, nor order, nor security can be permanently guaranteed.

The influence of the Church in shaping the history of the English people can be estimated by noting the prominence it occupies even in the text books of political history. In fact it has been truly said that there is more genuine Church history in the ordinary political history than in the usual type of Church history book. A string of ecclesiastical happenings does not con-

stitute a history of the Church, although it may be spiced with partisan pepper.

It is in studying the growth of the English Constitution that the work of the Church shines out most clearly. The Church is not only the foster mother of the English nation, she was its earliest tutor in the school of liberty. The Church mightily heaped to win and secure that freedom of the citizen which has been the characteristic contribution of English polity to the history of the world. It was the Church that first tried to impose checks on feudal disorder by proclaiming a truce of God, and by supplying strong and righteous kings with loyal and efficient servants. It was the Church that stood up most effectively against royal tyranny, and rebuked royal incompetence. That is why Becket was the most popular man of his day, and that is why Stephen Langton of Magna Carta fame, and Robert Grosseteste, are men deservedly held in honour as true patriots. Again was it not the Church that took the lead in the Revolution of 1688 which finally secured our English liberties?

Much could also be said of the manner in which the Church throughout the ages set her face against economic exploitation. Long before there were any laws of the State dealing with such matters, the Church by her canon law restricted the abuses of usury and slavery, and helped to improve the status of women by insisting on the sanctity of marriage. The leaders of reform throughout the ages are nearly all men of the Church, not always clergy, but almost without exception men of keen personal devotion. Such were the Evangelical laymen who won the battle for the slave and the factory child, and the Christian Socialists who exposed the sins of the sweaters. It has been the philanthropy of countless Church people, clergy and laity, that has enabled the down-trodden classes to support the burden of existence, and survive the struggle to rise to better things. The parson is the best friend of the policeman and has often proved a more efficient substitute for him.

Then the Church in modern times had provided an educational ladder long before the State stepped in. Primary schools, Grammar schools, and the ancient Universities were in the hands of the Church.

It is not true to say that the Church has always been behind in movements of reform. Certain prominent persons in the Church may have helped to hinder progress, but they are not the Church. The Church as a whole has always stood for temperance, and some of her greatest leaders have been strong supporters of total abstinence. The Church is the keeper of the national conscience, which though it has fluctuated in its performance has on the whole done its work. This is true in full view of the great room for improvement. After all, society is an organism not a machine, and changes therefore can only be gradual and not catastrophic, except in appearance.

In conclusion, when all the facts are faced and both accounts are balanced, there will be found standing to the credit of the Church a sum total of benefits to the nation which it is at once our privilege to enjoy, and our responsibility to increase.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Protestant Church of England Union.

The Seventeenth Annual Meeting of the P.C.E. Union was held in St. Philip's School Hall, Church Hill, on Tuesday evening, June 15th. There was a large attendance, including many clergymen. Rev. C. C. Dunstan, President, who was in the chair, said that the Union stood for the principles of the Reformation. Mr. H. Corish read a very favourable report. Rev. S. J. Kirkby, moved the first resolution, protesting against the alternative Prayer Book, sanctioning the use of the Mass vestments, altering the Order of Holy Communion, permitting Reservation, Prayers for the Dead, omitting Old Testament references in the Baptism and Marriage Services, and all changes which were of a Romish drift and opposed to the Protestant Reformed Religion. He said that the Mass vestments could not be separated from false doctrine. The proposed revision would desecrate the Prayer Book. Reservation would lead to idolatry. The laity throughout the Empire ought to be consulted before any change was made. Evangelicals who had always resisted Ritualism and Romanism never had any concessions made to them. Rev. Joseph Best seconded the resolution, and said that the proposed changes would influence the other denominations and the whole nation. The dual Prayer Book would be the thin edge of the wedge, which would not satisfy the Ritualists. He quoted many passages from Ritualistic publications showing their Romanism and Mariolatry. Rev. W. H. Harrington moved the second resolution, protesting against prayers for the dead, and expressing the gratitude of the Union for the action taken by the Archbishop of Sydney in reference to prayers for the fallen. No foundation for prayers for the dead could be found either in the Old or New Testament, and the history of the Prayer Book was emphatically against any such teaching. Canon Archdall seconded the resolution, and rejoiced at the success of the Union, which had its inception at the great Reformation Festival held in the Sydney Town Hall seventeen years since, in 1898. The resolutions will be forwarded to His Majesty the King and the Archbishop of Canterbury. The meeting was very successful and enthusiastic.

## The King's School, Parramatta.

The Annual Distribution of Prizes at the King's School, Parramatta, took place on Wednesday, June 16. Proceedings began with a Service in the beautiful School Chapel at 1.45. Afterwards a large company assembled in the School Hall at 2.30, including not only the boys, but their parents and friends, "old boys," and prominent Church people. The Head Master's report was brief, but full of interest. The School had been excellently represented at the front, over 200 old boys having gone to serve their country. Some have already fallen. Four also of the masters of the School have either enlisted, or are about to enlist. In other ways, too, the school had contributed to the cause by monetary and other gifts and by daily prayer in the Chapel. The proposed building for a Church Club in the Liverpool Camp to cost £1,000, would receive £250 as a gift from the School to begin with.

The Archbishop, Chairman of the School Council, warmly commended the report and made sympathetic reference to Colonel Wallack, (who was to have distributed the prizes) with regard to the death of his son in the fighting line. His Grace also spoke of the great debt of gratitude due to the Rev. P. Stacy Waddy, the Headmaster, for his splendid services as Chaplain in the Camp at Liverpool, and exhorted King's School boys to become cadets of the Military College, Duntroon, and thus carry on the tradition of service created by the list of former boys who had offered for the service of King and Empire.

His Honor, Justice Pring, who distributed the prizes, alluded to the fact that that day was the 28th anniversary of the death of the Rev. G. F. Macarthur, the first boy, and largely the real founder of the School. The war had bound the Empire together, and had differentiated two brands of Imperialism, the one made in Germany, compounded of militarism, Kruppism, and barbarism; and the other the British Imperialism which stood for peace, truth and

justice. After the meeting, tea was served in the Upper School.

## Church Grammar Schools for Girls.

The Annual Prize Giving of the Sydney Church of England Grammar School for girls at Darlinghurst, took place on Thursday, June 17. The report of Miss Badham, the Principal, was interesting, and showed that the school was fulfilling its purpose. The Archbishop presided, and delivered a short and stimulating address. Lady Cullen presented the certificates in lieu of prizes, and it was announced that the money saved was for the wounded soldiers' fund. Lady Cullen spoke of the great assistance women were giving to help our brave soldiers. The Archdeacon of Cumberland and Canon Beck moved a vote of thanks to Lady Cullen. The Consuls for France and for Belgium were present on the platform.

At Hunter's Hill, on Thursday, 16th inst., a similar function occurred. The certificates were presented by Mrs. J. C. Wright, the Archdeacon of Cumberland, presided, and in the course of his speech said that if the Girls' Grammar School at Hunter's Hill were an institution the Church families at that place would not willingly allow to die, it would be of service if they would take some helpful action in consultation with the Rector of the Parish and the Council before the end of the year. He congratulated the School on its work, and the people of Hunter's Hill in having the School in their suburb. Miss Badham, the Principal of the parent school, was present, and Canon Beck, the Hon. Secretary of the Council, moved a vote of thanks to Mrs. Wright.

## St. John's, Balmain.

The celebrations in connection with the 33rd Anniversary of St. John's, Balmain, began on Sunday, June 13, when Dr. Radford, Bishop-Elect of Goulburn, was the preacher in the morning, and Rev. E. H. Lea, of St. Mark's, Darling Point, in the evening. A special feature was the singing by the choir. On Wednesday the annual tea and social was held, and speeches were made by the Rector, Rev. G. F. B. Manning, W. J. Cakebread (former Rector), and Rev. H. A. C. Rowsell. The festival was concluded last Sunday, when Bishop Stone-Wigg preached in the morning, and Rev. E. N. Wilton in the evening.

## Election of Synod Representatives.

The Archbishop has issued instructions to the clergy with regard to the election of lay representatives in the various parishes to the 17th Synod of the Diocese, in pursuance of the provision of the Constitutions.

## Missions to Seamen. Annual Meeting.

The Annual Meeting of the Sydney Missions to Seamen will be held at the Rawson Institute, George Street North, this (Friday) evening, June 25, at 8 p.m. His Excellency the Governor will preside, and the Archbishop of Sydney, Dr. Radford (Bishop-Elect of Goulburn), and Mr. Justice Harvey, will speak.

## Second Advent Convention.

We desire to remind our readers of the Third Annual Convention, dealing with the

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Second Coming of our Lord Jesus Christ, to be held at St. Stephen's, Newtown, on Monday next, June 28 (Prince of Wales' Birthday). Holy Communion will be celebrated at 9.15, and the three sessions will commence at 10.30, 2, and 4.15 respectively. Every one will be cordially welcomed.

## New Church at Dulwich Hill.

The ceremony of laying the foundation stone of the new Church of Holy Trinity, Dulwich Hill, was performed by the Arch-

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bishop in the presence of a large congregation last Saturday afternoon. Some rain fell in the morning, but the weather cleared up for the Service. A procession consisting of the choir, many clergy, and the Archbishop, crossed the road from the old Church to the new one, passing between the ranks of a guard of honour, composed of senior cadets. Before the stone was laid, the Rector (Rev. G. A. Chambers) stated that the first meeting, with regard to building a new Church was held in 1911, when £1,000 was promised, and a five years' enterprise inaugurated. About £3,000 had now been given, or promised, £1,200 had been lent without interest for a period of three or five years; and £500 more was needed to pay the cost of the contract, £4,500.

The Archbishop then laid the stone, in the Name of the Holy Trinity, and gave an address based on the words: "Speak unto the children of Israel that they go forward." He said that the great effort made by the parishioners of Dulwich Hill in building the new Church was marked by prayer, deliberateness, self-sacrifice, and courage. With regard to the war he said that we would never sheathe the sword until our work was done, and he hoped the same spirit of earnest perseverance which characterised the Empire would be evident in the parochial life of Dulwich Hill. The offerings laid on the Foundation Stone amounted to £275. After the Service the Archbishop, clergy, and visitors were entertained at afternoon tea.

#### GOULBURN.

From a Correspondent.

#### Official Year Book.

The Year Book is now available. In addition to the accounts for the year 1914, and the minutes of the recent session of Synod, much additional information has been incorporated which should prove helpful to the clergy and laity of the Diocese. Corrected lists of Ordinances and Determinations made or adopted by the Diocese have been added, a list of Churches and cemeteries compiled, and a supplement issued containing other parochial information and statistics. The latter are married by some parishes having furnished no accounts.

#### Bishop Barlow.

The Vicar-General was deputed by Synod to present to Bishop Barlow an illuminated address and cheque from his friends (clerical and lay) in the Diocese. The Bishop acknowledges this by asking the Vicar-General to convey to all his grateful thanks for their kindly thought and sympathy. In a letter, which may be regarded as a message to the Diocese, he says that he never fails to think of his old Diocese and its new Bishop in his prayers, and that he looks for a very happy future for it under Dr. Radford.

The address which accompanies the gift contains views of the exterior of St. Saviour's Cathedral, the exterior of old Bishopthorpe, the Arms of the late Bishop and the Diocese, and a representation of the Agnus Dei and St. James.

#### Memorial Service—Australian Soldiers.

The soldiers and sailors who have fallen at the front were solemnly remembered at the Cathedral on Sunday. In the morning at the Choral Communion, and in the evening at a special service. This took the form of that generally used at St. Paul's Cathedral, London, and music throughout was of the traditional plainsong order. The Russian Kontakion of the Departed was sung to the Kieff Melody, and after the Benediction the De Profundis was sung kneeling. Our local heroes were remembered by name at each service.

#### CRAFTON.

#### Bishop's Throne Dedicated.

The Bishop, on Sunday-evening, June 6, solemnly dedicated in the name of the Holy Trinity, a new episcopal throne presented to the Grafton Cathedral by the Women's Guild. The throne is of oak, beautifully carved, matching the reredos and choir stalls. In his address the Bishop referred

to the office of a Bishop as one of control, counsel, cognisance, and spiritual communication.

#### VICTORIA.

#### MELBOURNE.

(From Our Own Correspondent.)

#### St. Matthew's, Prahran.

The special offerings on Sunday, June 13, at St. Matthew's, Prahran, reveal the presence of the same generous spirit which has always characterised this old centre of Gospel ministry. St. Matthew's has lost many of its more affluent members, but the power of evangelical religion to produce real sacrifice for the cause of God was shown by an offering of £176 for the day. The Bishop of Bendigo was the preacher. He gave a searching address on the power of the Holy Spirit in the life of the believer.

#### The Diocesan Synod.

The Archbishop intends to call the Melbourne Synod together on Monday, September 13. This will be the first session of a new Synod, hence there will be fresh elections of various committees and representatives. The General Synod meets in October. It is likely that some of the questions to come before General Synod will have an airing beforehand at the Melbourne Synod. Secretaries of committees are reminded that every Society or Institution working under Synod is required to present a report which must be in the hands of the Registrar three weeks before Synod meets.

#### The Diocesan Festival.

The Diocesan Festival is to be held on September 30. The Archbishop of Perth (who has just celebrated his 61st birthday) and the Bishop of Tasmania, will be among the speakers. Mrs. Lowther Clarke will hold a meeting early in August in connection with the Festival. The Organising Secretary of the B.M.F. (Home Mission), desires all returns from household cards to be in by July 13.

#### C.M.A.—23rd Birthday Celebrations.

Twenty-three years ago, on June 16, a little company of earnest people met in the Deanery in East Melbourne, and there felt led to plant the tiny seed of the present Church Missionary Association. Its history since that day is one of steady progress and increasing influence at home and abroad. Twenty years ago the number of Missionaries was five; now it is 48. The income 20 years ago was hardly £500; last year it was nearly £9,000.

The Committee wisely decided that this year's celebrations should be for the inner circle of workers, with the objective of deepening their spiritual life, instead of holding any public demonstrations. Rev. C. Hughesdon, of Moss Vale (N.S.W.), accepted the Committee's invitation to act as Leader, and he did so with great acceptance. His addresses were uplifting, and their influence will, under God, be felt in the coming months. Miss G. L. Bendelack, of China, and Mrs. R. M. Weldon, ably assisted Mr. Hughesdon. Meetings were held in Geelong and Bendigo in addition to those in Melbourne. The annual meeting of the Women's Missionary Council took place on the Birthday afternoon (June 16). An excellent attendance of ladies accepted the Council's invitation first to the Chapter House, and then to afternoon tea in C.M.A. rooms. Mrs. James Griffiths presided, and gave a most helpful address. Miss Bendelack, of Hong Kong, and Doctor Ethel Good, of India, also spoke. Rev. A. R. Ebbs, Secretary of C.M.A., assured the members of the Association's deep thankfulness for the work of the Council.

#### Holy Trinity, Surrey Hills.

The Archbishop preached at one of the special services at Holy Trinity, Surrey Hills, last Sunday, when a Golden Offering was taken up for the funds of the Church. The result of this special appeal will be announced.

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nounced at a congregational gathering on July 1. The Archbishop spoke upon the sin of pride, taking as his text: "The Lord resisteth the proud, but giveth grace to the humble." Rev. C. E. Drought, in the evening, took Loyalty as his subject, and made reference to the Waterloo Centenary.

#### The Church Record.

A meeting of shareholders and friends has been called at the C.M.A. Tea Room on Tuesday, June 29, at 5.15. Tea will be obtainable. Important business connected with the progress of the paper will be considered. It is hoped that there will be a good attendance.

#### A Service of Dismissal.

Rev. Robert Leck, M.A., who has left the Diocese of Wangaratta to take charge of the parish of Port Moresby, in New Guinea, was sent forth to his missionary work with a solemn Service of Dismissal at the Grammar School Chapel, Melbourne. Mr. Leck is an old boy of the C.E.G.S., and prominence was given to this fact by the preacher, Rev. C. E. Perry. "When is an old boy at his best?" "Not when he is leading an army, or sitting on the bench as a judge, but when he is at the altar linking up the sacrifice of the Eucharist with the sacrifice that Christ is offering in Heaven." We have been unable to learn that Mr. Perry began his sermon with a text. We feel it would be difficult to find Scripture to support the Eucharistic teaching implied in his peroration. Mr. Leck had an enthusiastic farewell from his former parishioners, and goes forward to take charge of a difficult outpost with the prayers and good wishes of many Churchmen.

#### Holy Trinity, Port Melbourne.

At a special service in Holy Trinity Church, Port Melbourne, a new reredos was dedicated by Archbishop Hindley. He said that the reredos was a visible expression of the parishioners' appreciation of the work of the Rev. H. S. Hollow, a former Vicar, whose labours at a trying period would ever be memorable in the history of the parish. It was Mr. Hollow, now at Geelong, who led the band of self-sacrificing and earnest workers in a successful building campaign when the old Church was wrecked by a great storm, and gave the parish its present fine Church.

#### St. Clement's, Elsternwick.

Tenders are under consideration for the erection of a fine brick Church at Elsternwick, in place of the wooden St. Clement's Church. The estimated cost of the work now to be let will be from £2300 to £2500, and for this the nave and chancel are to be constructed. The plans provide for the erection of a tower and steeple. The building of these and other extras will be undertaken later, bringing the whole outlay on the Church up to about £5,000. The site is in a conspicuous position at the corner of Hotham Street and Glenhunting Road, opposite the Elsternwick golf links.

#### St. Catherine's, Caulfield.

St. Catherine's Church and School, Caulfield (wooden buildings) are being removed from near Hawthorn Road, Caulfield, to a more central site for the parish in Kooyong Road. There, it is intended shortly to convert the two structures into a large Sunday School and to build a new brick Church.

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#### St. Luke's, Fitzroy.

The Vestry of St. Luke's Church, North Fitzroy, has accepted a tender for a new Sunday School. The plan shows a Hall which will hold about 600. The front, at the corner of St. George's Road and Watkin Street, will be two-storey, and will contain rooms for the primary department, junior department, and fine large class rooms for the senior scholars. Provision has been made for a suite of rooms adapted to lodge purposes, the lodge room itself to accommodate 200. The cost of the building will be about £2200, and to furnish it will take another £200. Against the cost of the school the Vestry has £1000 (borrowed at an exceptionally low rate of interest) and £1100 in the diocesan registry, which leaves £300 to be made up by the time the building is completed in November next.

#### BALLARAT.

#### Christ Church, St. Arnaud.

At Christ Church, St. Arnaud, a stained-glass window, depicting "The Ascension," has been erected as a jubilee gift to the Church, and in memory of the late Mr. and Mrs. Edward Edgar, being unveiled by Archdeacon Tucker. The window was presented by the family.

#### GIPPSLAND.

#### Miscellaneous Items.

Mr. N. W. Booth has resigned the Readership of Yarram, having joined the Expeditionary Force.

The Bishop has addressed the Clergy and Readers of the Diocese, asking them to obtain signatures to the "Kitcheners Pledge," or to the declaration of the Church of England Temperance Society, and he has authorised the reading of the letter to the various congregations. Forms of the pledge have been sent to several of the parishes and districts and a considerable number of signatures have been obtained.

Rev. C. L. Crossley is expected to resume his duties at Yarragon, Trafalgar and Moe on the first Sunday in July.

The Home Mission Fund Festival for South Gippsland will be held at Toora on August 25th.

#### QUEENSLAND.

#### BRISBANE.

(From Our Own Correspondent.)

#### Retreat for the Sisters.

The Archbishop is to conduct the Annual Retreat for the Sisters of the Sacred Advent. The Retreat Services will, of course, be held in the Community Chapel, which was recently dedicated by Dr. Donaldson. Mrs. Le Fanu, wife of the Archdeacon of Brisbane, was instrumental in raising the greater part of the funds for its erection. The Retreat will last from the Monday evening to the Thursday morning.

#### Bishop White.

The Bishop-elect of Willochra (Dr. Gilbert White) will be passing through Brisbane

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on his way South on Sunday, June 27, and has undertaken to preach in St. John's Cathedral that evening. In connection with his departure from Queensland, it has been proposed to make some small presentation to him. The Bishop is held in high esteem by the Churchmen of the Province. Doubtless there are many who will be glad to contribute to a testimonial, and subscriptions may be sent either to Rev. E. de Witt Batty, at Bishopsbourne, or to Rev. W. P. Glover, Warwick. The presentation will be made on June 28 at 11 a.m., in the Diocesan Registry, September 21 (St. Matthew's Day) has been fixed, by the Archbishop, for the consecration of Rev. Henry Newton, Bishop-Elect of Carpentaria. The Provincial Synod will then be in session.

**Charleville Bush Brotherhood.**

Rev. H. V. L. Otter-Barry, lately of St. Luke's, Chelsea, London, is arriving during the week, on his way to join the Bush Brotherhood at Charleville. Mr. Otter-Barry was educated for the ministry at Trinity College, Cambridge, and at Wells' Theological College. His arrival means a most welcome reinforcement to the ranks of the Brotherhood, which has lately been further depleted by the sudden and serious illness of Rev. F. Quirk. It is, however, reported that Mr. Quirk has now almost completely recovered, and expects to resume duty in Charleville without much further delay.

**SOUTH AUSTRALIA.**

**ADELAIDE.**

(From Our Own Correspondent.)

**The Bishop of Willochra.**  
Final arrangements have been made for the enthronement of the Bishop of Willochra in St. Paul's Church, Port Pirie. The programme will be as follows:—  
July 27—7.30, Presentation and Dedication of the Bishop's Chair and Staff; 8.0, Public Reception; July 28—7.30, Holy Communion; 10.30, Enthronement; 3.0, Diocesan Conference; 7.0, Diocesan Conference; July 29—7.30, Holy Communion; 11.0, Meeting of Clergy; 3.0, Opening of Synod, with President's Address; 8.0, Missionary Meeting.

**Adelaide Diocesan Synod.**

The Synod of the Diocese will be opened on Tuesday, September 7. The Annual Retreat for Clergy will be conducted by Bishop Wilson on Tuesday and Wednesday, September 14 and 15.

**Military Camp, Mitcham.**

The Church people of Adelaide have erected a Church of England tent at the military camp, Mitcham, to assist the Rev. E. H. Fernie, Chaplain, in his work amongst the men. The tent is used for services, reading, writing letters, and is a recreation room. It is much appreciated by those who wish for a quiet spot. It provides an opportunity to meet the men and to get into personal contact with them.

**Conferences on Social Work.**

A series of Conferences on Social Work in which Church people are engaged (followed by questions and discussions), will be held at St. Peter's College Mission, Moore Street, on Wednesdays, July 7, 14, 21, and 28, at 8 p.m. The subjects dealt with will be "Charitable Relief," "Prevention of Infant Life," "Preventive Work among Young People," and "Work among the Sick and Disabled."

**Tatiara Mission.**

Rev. G. M. Searey will shortly be leaving England to take charge of the Tatiara Mission in succession to the Rev. C. J. H. Gent.

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**TASMANIA.**

**Missionary Depot at Launceston.**

A Missionary Depot, in connection with C.M.A., has been opened at Sth. Launceston in the Commercial Bank Chambers, corner of Brisbane Street and St. John Street.

**NEW ZEALAND.**

**AUCKLAND.**

**A City Evangelist.**

Steps are being taken to raise a fund for paying a city evangelist, who will take charge of the city mission work in Auckland, and endeavour to bring the power of the Gospel to bear upon those who are at present strangers to the ordinary ministrations of religion. The prayers of the faithful are asked for God's blessing upon this work.

**Notes on Books.**

**A CHANCE FOR THE LAITY.**

**The Priesthood of the Laity**, historically and critically considered. By the Rev. A. R. Rider, B.D., Canon of Down; Rector of Drumbeg, being the Donellan Lectures of 1907-10-8.  
We have received a copy of this valuable book from Messrs. Angus and Robertson, Castlereagh Street, Sydney. The published price is 6/-, but as the firm are stock-taking, and have a number of copies in hand, they are offering them at 1/6 each.

The book is clearly written, and the author shows every indication of ripe scholarship. His object is to make it clear that the priesthood of the laity in no way invalidates the ministerial priesthood of the Church's officers, and that when the former is duly valued, it will lead to a higher ideal of the personal service required by Christ from every member of His Church. The chapter entitled "What is a Priest?" is the central chapter of the book, and leaves no doubt as to the teaching of the New Testament and the primitive Church upon this important subject. Another question, "What is a Layman?" is also satisfactorily answered. Other subjects dealt with are "Priesthood and Sacrifice," "The Great Commission," etc. The clergy, as well as the laity, will find much that is helpful in this book.

**TRIUMPH OF THE CHRISTIAN FAITH.**

During his last visitation the Bishop of Athabasca records a pretty incident. He came across a sincere Christian Indian, a poor old man of remarkable intelligence, but totally blind. The man was being led by a small boy, whom the Bishop recognised as one who had been in the Mission School, and whom he had baptised. The sight of these two going hand in hand, through the falling rain, to Church, the old blind man being led by the little child, and both rejoicing in the knowledge of Christ, was, the Bishop suggests, a vision of the triumph of the Christian faith.

The Christian spirit within us should be like the sunshine, penetrating into every corner of life: it should be like the leaven, leavening the whole lump of our social institutions: it should be like the rain from heaven which refreshes and fertilises, not just a narrow fenced-in plot of ground, but diffuses benefits and blessings on field and garden, on orchard and hedge-row.—J. B. Pearson.

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**OPP. FAIRFIELD PARK STATION.**

**The Woman's Page.**

**DR. GARRETT ANDERSON.**

Notable Woman Pioneer.

By Sarah A. Tooley, in the "Church Family Newspaper."

The appointment of Dr. Lilian Garrett Anderson and Dr. Flora Murray as Surgeon-Majors in the British Army points to the great advance made in the recognition of medical women. These ladies have been appointed to the charge of a new military hospital of 500 beds which will be staffed by women doctors and orderlies.  
Furthermore, I am told by a lady just returned from organising hospital work at the Front that she found a medical woman, either French or British, on the staff of some forty of the hospitals where soldiers were being treated.

A silver-haired lady in her quiet home at Aldeburgh must note this march of events with a smile of satisfaction. I question if Dr. Garrett Anderson, in her most sanguine moments as a pioneer, ever anticipated that her own daughter, or any other medical woman, would be made a Surgeon-Major in the British Army and put in charge of a military hospital!

Dr. Elizabeth Garrett Anderson was the first duly qualified woman to practise medicine in the British Empire, and for several years was the only medical woman in

London. It is always stimulating to recall the hard-won fights of pioneers, and the career of our first lady doctor is full of lessons of strenuous and determined work.

**Opportunity.**

I remember on one occasion, when it was my privilege to be shown the New Hospital for Women in the Euston Road by Dr. Garrett Anderson, that we paused to look at a work of art in the entrance hall. It was the figure of a man rushing along in hot haste. His name was "Opportunity." Would you catch him? Press forward quickly and seize him by the forelock, or he will forever elude your grasp.

Some fifty years ago Dr. Garrett Anderson seized "Opportunity" by the forelock and gained admission to the examinations of Apothecaries' Hall—a chink which the authorities were unable to close against her—and never let go the fleet-footed gentleman until she could write M.D. after her name.

Elizabeth Garrett was born in London in 1836, and like Florence Nightingale had the good fortune to have a father with broad and liberal views on the education of girls. Soon after her birth the family removed to Aldeburgh, on the Suffolk coast, and there, in a home which became a centre of light and leading in the place, she and her younger sisters, Millicent, now Mrs. Henry Fawcett, the leader of the Constitutional Women Suffragists, and Miss Rhoda Garrett, who did much quiet work as a pioneer architect and house decorator, were privately educated on advanced lines.

**Knocking at College Doors.**

At twenty, Elizabeth decided to have a big try to qualify for the medical profession, following the example of her friend, Dr. Elizabeth Blackwell, who after obtaining her degree in Geneva had established herself in medical practice in New York. For five years Elizabeth Garrett, with the never-failing sympathy of her parents, knocked at the doors of the nineteen colleges and halls in Great Britain which gave medical degrees. Not one would examine her. At length came the opportunity, already referred to, and taking advantage of the clause in the Apothecaries Act which compelled the Hall to examine "all persons" who applied, she entered for the full course and passed the examination. She studied on sufferance in the Middlesex Hospital, and a story of that period will bear repeating.

An infant had died in one of the wards, and two young medicals rushed in to diagnose, and Miss Garrett came also. It was not, however, the undoubted skill of her diagnosis which impressed her male colleagues, but the tenderness with which she handled the dead babe. In that spoke the potential mother. The young men realised that by reason of her sex a medical woman has a special qualification for dealing with suffering women and children.

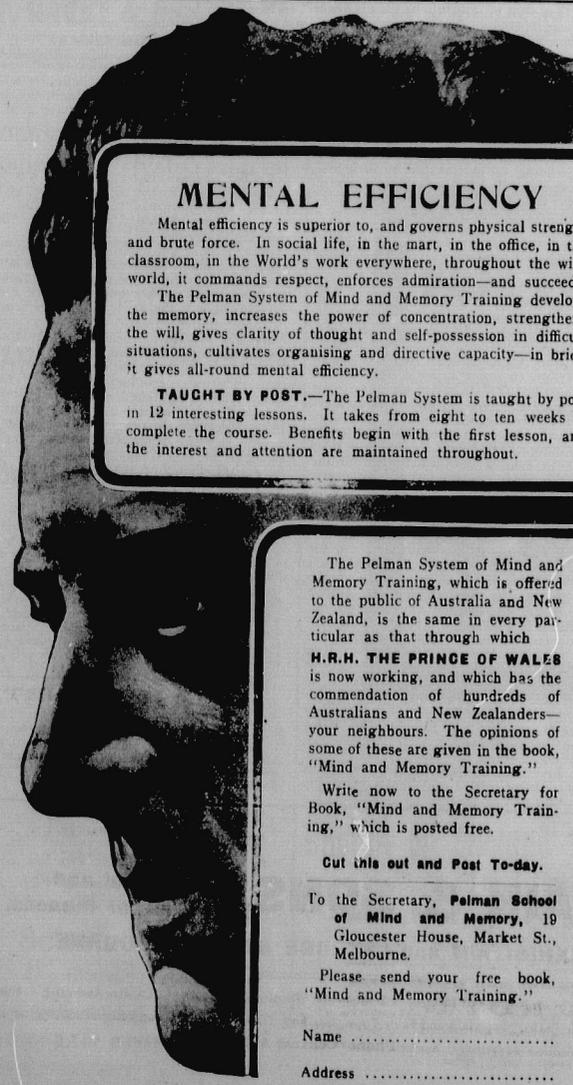
**Harley Street Career.**

Dr. Garrett Anderson's successful career as a Harley Street doctor is common knowledge. The years 1870-2 may be specially noted as eventful in her life. She obtained her M.D. degree from Paris, was elected to the London School Board, appointed visiting physician to the East London Hospital, was married to Mr. J. C. S. Anderson, of the Orient Line of steamships to Australia, and was elected a member of the British Medical Association. Subsequently she became President of the Anglican branch of the Association. She has worked strenuously, as Dean of the London School of Medicine for Women, to give encouragement and opportunity to those who followed her pioneer path.

Now, in the evening of life, Dr. Garrett Anderson lives in retirement at Aldeburgh, the loved town of her early days, busy with her house and garden and actively engaged in civic affairs. She became a member of the Town Council, and, in 1908, was elected Mayor of Aldeburgh, being the first woman to hold the Mayoral office in this country.

**SUPPRESSION OF OPIUM IN CHINA.**

The opium stocks at Shanghai and Hong Kong are to be purchased by the Chinese Government to be applied for medical purposes only. The scheme is due to Mr. E. S. Little, a British merchant at Shanghai, who had vigorously combated the policy of the municipal council in licensing opium shops. The Chinese Government is to pay for the opium the cost price in Calcutta, plus all charges up to passing Customs, and interest on banks' advances and capital laid out. The banks will provide the purchase money, and will receive Chinese Government bonds, secured to their satisfaction and that of the British authorities, who approve the arrangement. The "National Review" states that this arrangement will settle the problem of the Shanghai opium licenses "over the heads" of the municipality. This we understand to mean that no more opium will be obtainable by the licensees, who will therefore be constrained to give up their licences. The "National Review" states that the Chinese Government is going steadily ahead with its policy of opium suppression, and is devising means whereby the whole traffic shall cease at the end of this year. It was hoped to accomplish the total extinction of poppy cultivation during the first three months of this year, when British representatives would be invited to examine the provinces, not yet declared free of it. Next, the trade in opium is to be effectively suppressed by the end of August. Finally, opium smoking itself is to be stamped out, wherever Chinese law prevails, by the end of the year.



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It tells of parting, pain, and sad regret. It oft sobs the sound of friendship's knell.  
Fare well spent this way, means otherwise. Fare well with health, make strength secure.  
Rose cheeks, red lips and dancing eyes  
Wrought by Woods' Peppermint Cure.

Young People's Corner.

Composition for Empire Day.

[The following composition was written by a girl of ten years old, and read by her on Empire Day, 1915, at St. Barnabas' Church of England Day School, George Street West, Sydney.]

Empire Day is kept up on the 24th of May as a remembrance of the late Queen Victoria. One time the British Empire was not so large as it is now, but only consisted of the British Isles, a part of Canada, a small part of Central America, a small part of India, and the south-east corner of Australia. To-day it takes up—The British Isles, Gibraltar, Malta, Egypt, South Africa, India, Ceylon, Australia, New Guinea, Tasmania, New Zealand, Washington, Macquarie, Royal Company, and many other islands all over the world. The flag of England, which is called the Union Jack, is made up of three flags—the flag of St. George, St. Andrew, and St. Patrick. St. George was the flag of England, then St. Andrew was joined, and that made the first Union flag. Then in 1801 St. Patrick's cross was joined to them, and so made the Union Jack, which is used by all British soldiers and sailors. This flag is the national flag of nearly the whole world. Many great builders helped this to increase. Arkwright, Stephens, Hargreaves, Wilberforce, Davy, are some of the great builders who helped. Great soldiers and sailors have fought for Britain to win many countries and make the Empire larger. In Africa a great Missionary named Livingstone helped the Empire by preaching the Christian religion to the heathen. Captain Cook found a great possession when he discovered Australia. Lord Nelson, the great Sea Admiral, and Duke of Wellington, the great land fighter, helped to build the Empire by winning many battles. Also Shakespeare, the greatest poet, cheered the sad hearts of the sad people by his famous dramatic poems. English people should be pleased to belong to the British Empire. They are free in work and worship. In return for this we should try and also be loyal, patriotic, and obedient. In many different countries ruled over by our King George V., are many races. In New Zealand the people are of a copper color, and in parts of Africa and India are black people, and in China they are yellow, while Australia is white. There are many duties and responsibilities for citizens. These are some of them:—To be patriotic, obedient, loyal, and always ready to fight for home and country. We should always stand firm on the battlefield.

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because we know God will help us. If we honour our God and King, and obey our duties, we will be the freest nation in the whole world, and so we ought to be thankful for the many benefits we have received from God. We hope the soldiers will not forget the Empire when they are in the field.

Counterfeit Coin.

By S. de J. Lenfesty, M.A., in "Our Boys' Magazine."

"Third return, King's Cross please." The ticket clerk took the two-shilling piece and spun it on the counter. "Hello!" I thought, "that sounds a bit queer." The coin was then put in a metal slot placed there for the purpose and bent like putty. False! It did not ring true. It would not stand the test.

There are many boys whose religious life is just like that coin. Externally they have all the semblance of the true article. There is nothing you would call actually vicious in their habits; they are good-natured, good-natured, generous, manly. They have all the externals, too, of religious observance. A passage from the Bible is read each day, their prayers are said punctiliously morning and night, their attendance at Church is cheerful and regular. And yet there is something radically wrong.

They don't ring true. When Dr. Arnold was at Rugby there was no virtue he endeavoured more to instil into his boys than that of faithfulness. A lie when detected was treated as a great moral offence, but when a pupil made an assertion, it was accepted with confidence. "If you say so, that is quite enough; of course I believe your word." The boys at length began to say, "It's a shame to tell Arnold a lie, he always believes one." In that way they became possessed of a real love of the truth. Moreover, they discovered that they gained nothing by telling a lie, a small temporary advantage being far outweighed by their loss of self-respect and, what was more, loss of character. So, too, boys of a later day at the same school would say, "Temple is a beast, but he is a just beast." Chafed as they were by the strictness of his discipline, they had gained from that great man a keen love of justice.

When a boy speaks the truth merely to be thought truthful or to gain the good opinion of others, he is no lover of the truth at all. He who loves truth will scorn to tell a lie, irrespective of consequences. The influential boy who might make a stand at school and interfere to resist injustice, oppression and wrong, but fails to do so in order to be thought good-natured and genial, is no lover of justice. The boy who uses unfair means in his work, not with the idea of reaping any advantage, but merely because he does not like to take a line different from the rest of the class, is no lover of honesty. He doesn't ring true.

It is the motive that is often at fault. Doing right because it pays. Honesty because it is the best policy, albeit, as one has said, no man is honest who is so for that reason. Serving God in order to reach heaven. Working for a reward as if the prize were the end rather than the incentive. Giving up now in order to get later on. Base metal. Selfishness. Prudence usurping the place of duty. The true Christian loves Christ for Himself, is drawn to Him irresistibly. He loves the right because it is right, and hates the evil because it is evil. True coin. High-minded rectitude. Disinterested service.

There is another way by which the false may be distinguished. They don't stand the test.

The first and simplest test is that of Ridicule. "Ridicule," said Shaftesbury, "is

the surest test of truth." And he who has not great moral courage, a knowledge of what is good and true, coupled with a strong determination to stand by it, to do right at any cost, will go down before a sneer like a soap-bubble. The true Christian estimates ridicule at its real value. "He knows," as Dr. Johnson remarked, "that you cannot refute a sneer." Simply because there is nothing solid to refute, a sneer being merely a confession that no argument is at command. And he stands firm. He remains inflexible.

Another sure test is temptation. If we are to master our passions, our appetites, our desires, we need an inner strength that only He whose image we bear can supply. Again, money is for service, and if we are the true coin of the Kingdom, we shall be of that full service to others that the Maker intended, retaining the lustre of the precious metal although battered and bruised and much soiled by life's temptations and trials. Whereas the base metal is melted by the gentlest heat, the true has been tried by fire and resists its attack. And herein we have the difference between the life that is guided by prudence rather than by love or duty.

"It is easy enough to be prudent when nothing tempts you to stray. When without or within no voice of sin is luring your soul away; But it's only a negative virtue until it is tried by fire, And the life that is worth the honour on earth

Is the one that resists desire." By many another test can the counterfeit be revealed, by the test of self-sacrifice, of endurance, of influence, and the like.

Self-examination is needed, constantly, conscientiously. And the philosopher's stone of the alchemist will afford us a parable, for here is yet a touch, a contact, with a living Person, by which the base metal can be transmuted into pure gold.

A Straight Line.

Robbie was working away at his drawing-lesson. Presently the teacher came around to see what progress he was making. "Look here, Robbie," she said. "That line isn't straight."

"No, it isn't quite straight, I know," answered Robbie, "but I can fix that up later." "A straight line never needs straightening," said the teacher quietly, as she turned away to look at the work of another scholar.

That simple remark which the teacher made set Robbie to thinking. "A straight line never needs straightening." How much better, then, to make the line straight, rather than to draw a crooked line, which would have to be straightened afterward. Besides, a line that has been partly rubbed out and then made straight never looks quite so well as a line which is drawn perfectly true and straight the first time. So Robbie made up his mind that hereafter he would try to draw the straight lines straight the first time.

A thing that has been done right does not need to be done over again. When we speak the truth we do not have to stop and correct what we have said. Let us try to do and say things in the right way the first time, and we shall find that life is easier, and we shall make far better progress than when we do or say the wrong thing first. Let us always remember that a "straight line never needs straightening." "Apples of Gold."

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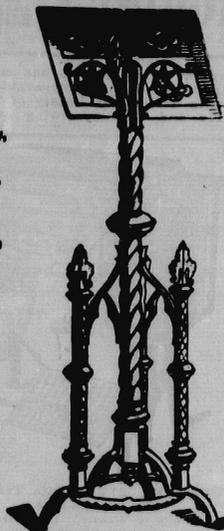
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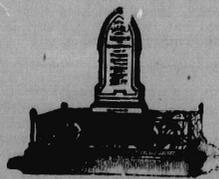
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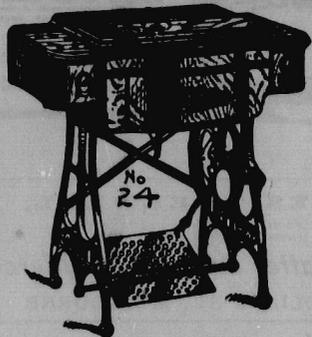
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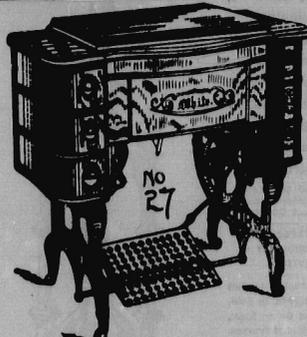
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## Current Topics.

The Gospel for the Fifth Sunday after Trinity (St. Luke v. 1-11), tells us how the Lord called Simon Peter, a fisherman on the Lake of Galilee, to higher and more important service, as a "fisher of men."

All night he and his companions had toiled and caught nothing, but at the word of Jesus, undoubting, they let down their nets and enclosed a great multitude of fishes. Filled with wonder and awe, the men are led to see the spiritual significance of the miracle, "Fear not, from henceforth thou shalt catch men."

All of us are called to be "fishers of men," to launch out into the deep of human life, to let down the nets which God has given us, in obedience to His command. By "our nets" we mean our equipment, character, gifts, talents, possessions, anything by which we gain influence over others. The size of the net varies in each individual case, but all are responsible for its use. "No man liveth unto himself, and no man dieth unto himself."

It is a great step in any life when the resolve is earnestly made to cast the net "on the right side of the ship"; to follow duty so far as it is seen, to act that others may be helped, not hindered in their moral life. Such are not necessarily Christians, but they are not far from the Kingdom of God. Christianity is something much more than devotion to duty, though, of course, it includes it; it is not mere obedience to a dead law, but loving allegiance to a living Lord. When St. Peter heard the command of Jesus, "Launch out into the deep and let down your nets for a draught," his reply was immediate, "At Thy word, I will let down the net."

Our net of influence gains immensely in power when it is ever used in loving obedience to the command of our Lord. St. Paul made this the desire of his regenerated life, "Lord, what wilt Thou have me to do?" As a Pharisee he had many gifts; scholarship, versatility, zeal, organising power—all these he laid at His Master's feet, and employed in the spread of the Gospel. There is no net like the Gospel Net. In other ways, influence for good may be more or less successful, but fullness of power only comes to us when we hear the Saviour's voice saying, "Follow Me"; when we accept Him as Saviour and Lord; when our whole life becomes dominated by the desire to do His Will, and extend His Kingdom. Thus we become "Fishers of Men," consecrating all our gifts to the Sav-

our's service, using the Gospel Net to catch men alive for Christ, believing that happiness, here and hereafter, is only found when men and women are brought to love and serve their Lord.

The appeal of the Empire to the men of the community is becoming more and more insistent. We are face to face with a task gigantic in the extreme, and one that calls for its accomplishment the fullest resources of the allied nations.

For that reason we welcome the strongly-worded pastoral of the Archbishop of Sydney which we print in another column. We feel sure that the publication of that appeal in the Churches, and the emphasis it is sure to receive from the clergy of the Diocese of Sydney will do much to stimulate recruiting. It is a cause for national emulation that the dear old Mother Church is supplying more than her share of recruits; but at such a crisis we must drop all ideas of comparison, and all do our utmost to supply the men needed for the War. At the same time it is our duty as Churchmen and Christians to care for the spiritual needs of the men who are putting their lives in jeopardy for their country's sake. Not all who volunteer have that knowledge of Jesus Christ as their personal and ever-present Saviour and Friend which will give them courage and comfort in the hour of peril and suffering. We must see to it that the right men go forth as chaplains with our troops; and we must strengthen the work at the various camps amongst the men who are in course of preparation for the War. The constant stream of testimony from Great Britain to the success of such work should make us determined, by God's grace, to secure a share in these showers of blessing for our own Australian soldiers.

Nothing has been so remarkable since the outbreak of the war as the wonderful unity which has prevailed throughout our Empire. In the Motherland Liberals and Unionists, Ulstermen and Nationalists have for the time put aside their differences because of the national peril. In the various Dominions, and in India, the same spirit prevails. Australia alone, as represented by the Federal Parliament, has failed to rise to the highest level of patriotism. The scene in the House of Representatives which marked the introduction of the Referendum Bills was frankly deplorable. We are not, of course, concerned with political issues of a purely party character.

### The Referendum Bills.

The proposals in themselves may or may not be for the best interests of Australia. But surely this is not the time for Parliament or people to deal with legislation concerning the whole future of our Commonwealth upon which parties are sharply divided. We should be left free from all such contentious questions, so that all our energies may be concentrated upon the one all-absorbing and vitally important subject—how to bring the war most speedily to an end by achieving the victory of the Allies.

At such a time as this people are in no mood to enter upon political strife. Thousands of our men are at the front, and those who are at home are unable to give their full attention to questions of party politics. We trust that the Government will follow the example set in the British Parliament with regard to Home Rule and Welsh Church Disestablishment, and, having passed the Referendum Bills, postpone any further action until the end of the war.

The Bishop of London's speech in the debate on the Revision of the Prayer Book displayed with delicious frankness the subtle methods of the men who are seeking the so-called "Catholicising" of the Church of England.

He voted quite openly against the proposed restoration of the Canon of 1549 Prayer Book, because he did not want to jeopardise the restoration of some measure of Reservation, the use of the Vestments and of Incense. His consideration of the feelings of the Evangelicals of his Diocese will, of course (in his opinion) give him a claim to a like consideration from them; and no doubt his lordship expects our brethren to accept his "give and take" manner and allow the compromise. When we come to analyse this "give and take" method we find that the give is to be all on the Evangelical side, and the take on the Ritualistic side; for every one of the proposals the Bishop mentions are proposals from the side of the Romanising of the Prayer Book. We anticipate that the London Evangelicals will rather disapprove their Bishop when the proposal concerning Reservation, Vestments, and Incense comes forward.

There is a good deal of natural dissatisfaction in England at the manner in which the debate on the Prayer Book Revision is being allowed to go forward. It is felt that the time is most inopportune. The curious thing is that many of the very men who de-

### Prayer Book Revision.