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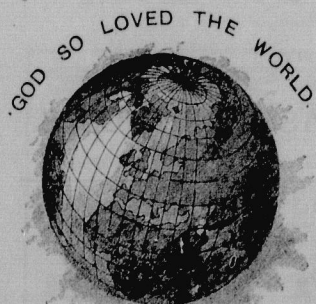
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Current Topics.

As the First Sunday in Advent falls this year on November 29, the Collect, Epistle, and Gospel for the Twenty-Fifth Sunday after Trinity, and the Old Testament lessons for November 22, the Twenty-Seventh Sunday after Trinity are to be used on November 22. Two main thoughts run through them all, namely, the end of the Christian year, and the approaching season of Advent. The Gospel (St. John vi. 5-14) tells of the feeding of the five thousand by the Lake of Galilee, and represents the work which has been going on throughout the Church's year. Faithful ministers have brought their gifts and talents to Christ to be blessed, as the Apostles brought the loaves and fishes, with the result that the people have been nourished with the Bread of Life. On this Sunday we are invited to look back over the spiritual opportunities of the past year, and to "gather up the fragments that remain that nothing be lost." The Epistle (Jer. xxiii. 5-8) contains a prophetic announcement of the Advent of the coming Saviour, "The Lord our Righteousness, Who should save His people from a more terrible bondage than that of Egypt." The Old Testament Lessons emphasise the same thoughts. In Eccles. xi. and xii. we are reminded of the reward of the faithful teacher, who, casting his bread upon the waters, shall find it after many days. Haggaï ii. 1-10 tells of the glorious temple to be built for the Lord, into which the Desire of all Nations should come, and the final Old Testament Lesson (Mal. iii. and iv.) fitly closes by showing that the Law and the Prophets prepare for the Coming of the Lord. The Collect reminds us that we have reached a critical point in the Church's year, for in it we pray that God will "stir up" the wills of His faithful people, that they "plenteously bringing forth the fruit of good works, may, of Him, be plenteously rewarded."

Without a doubt, the most cheering war news of the week has been the destruction of the Emden, the quasi phantom ship which has been a menace to our mercantile marine for the past three months. The commercial world generally, excepting only and always the hostile nations, is full of rejoicing over the event, and war risks have dropped very considerably. But for us, Australians, the event is one of surpassing importance and joy. The Australian navy had more than justified its crea-

tion and existence; but this latest exploit has placed the shipping world under obligations to it, and has caused our States to bulk more largely in the eyes of the nations of the world. Germany has now all the proof she may have needed that the children are ready to rally to the old Empire Mother's call to some purpose. We are glad to hear of the generous treatment meted out to the commander of the Emden, because, on the whole, he has abstained from those barbarisms of which the German armies have been guilty, and which have so grossly sullied the German name. War calls out men's highest, and gives occasion to deeds of valour and chivalry, the records of which make all hearts flow with admiration, but it also has its appeal to men's lowest and most brutal passions. How continuous then should be our intercessions for our own brave soldiers, that they in consecration to the highest may be preserved, in face of strong temptations, from deeds that would shame our Christian profession.

Newspapers, like politicians, sometimes "reverse their coats," a not unworthy action when the inner side is better than the other. But sometimes that is far from being the case, and then we deem it a matter for censure. Time was when some great dailies we have known wrote vigorous leading articles against the gambling habit that was clearly growing stronger in the community at large, and at one time at least censured, we think rightly, a leading ecclesiastic of another Church for lending some measure of support to the gambling mania; but to-day that attitude has changed. The press of N.S.W., almost with united voice, are urging the Government of that State to make arrangements that will shed an air of respectability over the vice, and enlarge its clientele. The specious reason assigned is the need of revenue, forsooth, for what are termed charitable organisations, such as the hospitals of the State. Was there ever a more contemptible prostitution of charity? Few thoughtful people will venture to question Ramsay Macdonald's contention that gambling "poisons the life with which it is in touch"; and "is marked by a moral and intellectual unsettlement."

We can understand the man who recognises this, and thinks that the totalisator is going to lessen gambling by confining the area of its working more strictly; but we cannot understand how any thoughtful citizen can urge such legislation for the purpose of revenue. We pity the ignorant and

depraved heathen who feasts on the flesh of his enemies; but what shall we think of the representative of twentieth century civilisation who invites and urges us to live on the moral and spiritual life-blood of our brethren. Surely we have in him the incarnation of the most transparent meanness and selfishness. Christian people are too thin-skinned. Of course, no one delights in being stigmatised a prude, a puritan, a wowser, or by any other such approbrious term. It is not human to like being "called names." We suppose the Gurkhas do not care about being called "English black devils" by the Germans; but they go on fighting just as keenly, and using just the same methods as drew upon them the sobriquet. It would be foolishness, indeed, to let that make their fighting any less persistent and severe. But somehow Christians are easily guilty of that foolishness, and brewers and bookmakers, and all their confederates, are not slow to take advantage of their foolishness, and, consequently, are keeping silent and ineffective what should prove an overwhelming conviction against the trades that are debasing our national life.

Christians generally must be awakened to their solemn responsibility, to God and their fellow-men, of making effective their contributions to the "public conscience." We must stand to our convictions as Christian patriots, and refuse not contumely and even persecution in so doing.

Our greatest national hero has been called from high earthly service to a higher service in heaven. The Passing of Lord Roberts. For of Lord Roberts it can, with the utmost confidence, be said that the greatness of his career as a soldier and a citizen, was built upon an intense devotion to the Lord Christ. Perhaps there will be found to be no greater name on the roll of British heroes than the name of Roberts. The transparent goodness of his life, and the rare sympathy for the men under his command, coupled with his outstanding qualities of generalship, combined to produce a war leader for whom love and admiration were equally great and equally universal throughout our Empire. Some words of his lately spoken at Wolverhampton fitly set out the great principles his own life embodied, and that conduced to the greatness of soul of which he was manifestly possessed. "Self-effacement," said he, "in the moral world is the very basis of all true self-assertion, and in the political world it is the basis of all true citizenship; for in every phase of human life only he who has learned to obey knows

fifty how to command"—words that call to mind the principles of that higher life he sought ever to follow. "He that is greatest among you shall be your servant." I am among you as he that serveth!

It was characteristic of the man that, in spite of the weight of his 82 years, he should face the inclement journey practically to the battle front, in order to greet and inspire those able sons of India who are responding to the Empire's call for service. In the midst of that work of devotion and love he has been called to be with the Master Whose he is and Whom he served. Truly of him may we speak the words revealed through the inspired seer St. John, "Blessed are the dead which die in the Lord, for they rest from their labours and their works do follow them."

Full of days, honour and love, "Little Bobs" (as we affectionately term him) having well served his day and generation, "fell on sleep" in Christ.

May it be ours to follow him even as he followed Christ.

GOD'S OPPORTUNITIES.

Never fancy you could be something if only you had a different lot and sphere assigned to you. The very things that you most deprecate, as fatal limitations or obstructions, are probably what you most need. What you call hindrances, obstacles, discouragements, are probably God's opportunities.

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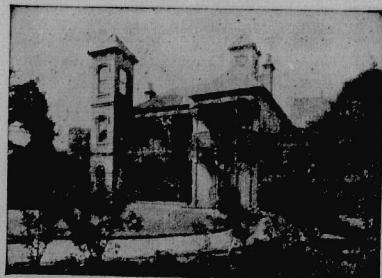
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Our London Letter.

From Our Own Correspondent.

London, October 9, 1914.

Lessons of the War.

A great deal of confused thinking finds expression in our religious papers and magazines concerning the war. In the desire to account for it all the writers leave by sheer oversight the most important considerations out of account. Here is Canon Barnes-Lawrence asking: "Why is it permitted of God?" Surely, the Canon answers, "because we and our Allies have some needed lessons to learn. It is, he adds, 'easy to see that in the case of Belgium, but what of ourselves?' This, of course, just presents to the Germans their case. Poor Belgium! Is her martyrdom, so ruthlessly in process of being enacted not one hundred miles from where I am writing, to be thus accounted for? So with Mr. Oldham in the 'International Review of Missions,' in an essay on 'The War and Missions,' 'What is the meaning of a catastrophe so overwhelming in relation to the progress of Christ's Kingdom amongst non-Christian peoples?' is his question, and he then proceeds to speak of 'political issues'—'the profound differences of judgment and feeling that for the present unhappily divide its readers,' of the

'acutest political differences,' and of 'the noise of contending hosts, and the tumult of passions.' All the time innocent Belgium is writhing in well-nigh mortal agony at the hands of those who had sworn to protect her, but who instead are smiting her hip and thigh by the most cruel abominations that could possibly be conceived—a nation of 65 millions so treating another of seven millions, who has nothing whatever to do with its quarrel! Not a word of sympathy even for those enduring such indescribable trials.

Military Chaplains.

The number of chaplains with the forces seem to be all too few from some accounts, while others are complaining that "Catholic" appointments are not being made. Bishop Taylor-Smith is charged with bias in favour of Ridley Hall men, and other things are being said by those who always have something to say. Well, we can trust our Chaplain-General, who last Sunday preached before the King and Queen in one of the barrack chapels. Catholics never are satisfied unless appointments are made all one way—their way. They have every reason to be satisfied in most things where patronage comes in.

Bishop Julius.

I observe with regret the line taken by Bishop Julius regarding Evening Communion. I knew him when he was the Evangelical Vicar of one of the principal Churches in Islington, London, appointed thereto by old Daniel Wilson the second, who was then Vicar of Islington—a district then comprising about 30 parishes, to most of which, directly or through his nominees he had the appointment of the Incumbents. Islington is now a great district of about 350,000 inhabitants, a large proportion of whom are poor, but a great work is done amongst them by the Church, which is predominantly Evangelical. Their contributions to foreign missions amount to over £5000, 70 per cent. of which, or £3500 goes to the C.M.S. I have known the Sunday scholars and young people to raise over £1000 for the C.M.S. in a single year, and even now their contribution will amount to £700. There is no district of the same size that has sent out so many missionaries. Bishop Julius had a very large congregation who were devoted to him. It is a pity to see one like him turn his back on former principles, for, needless to say, in those days Evening Communion was one of his methods of soul-building. As you

so well show in your leader, those who object to Evening Communion have "not a leg to stand on," except the very rickety one of the custom in mediaeval times.

C.M.S. Dismissal.

The war colours and affects everything, but I must not dwell too much upon its influence. The C.M.S. had a good dismissal meeting in the East End last Thursday. Sir John Kennaway presided, and in his speech alluded to his son now serving in the same volunteer battalion that he himself had served for forty years. Mr. Bardsley was able to state that at nearly all the Society's mission stations the work progressed uninterrupted by the war, anxiety existing, however, with regard to German East Africa and Palestine. The August receipts were up to the average, while those of September were very good. One hundred and forty-six missionaries were proceeding to the field, fifty-three, of whom twenty were clergy, were going out for the first time. These numbers are highly satisfactory as things go, yet how they contrast with those hundreds of thousands eager to be in the fighting line of the European conflict. Such is not the Church's spirit in the conflict with sin and Satan!

At the end of the month the C.M.S. will be having one of its large gatherings in the West of London, the annual meeting of the Gleaners' Union being arranged to take place on Friday, October 30, in the Queen's Hall, Regent St. The Bishop of Chelmsford, Dr. Watts-Ditchfield, is to preside, and Bishop Peel, of Uganda, and Canon Willink, of Birmingham, are to be among the speakers. The arrangements for the anniversary are altogether spread over two days, and include a devotional session conducted by the Rev. Harrington Lees, a conference of branch secretaries and workers, a service of Holy Communion and a further meeting, over which Dr. Eugene Stock will preside. The C.E.Z.M.S. farewell gathering was to have been held on September 29, but it has been postponed to November 6. It will be held in the Church House, Westminster, instead of Queen's Hall, which has been the rendezvous of recent years.

The New Bishop in Jerusalem.

It was difficult to believe one's eyes (as people say) when the announcement appeared that Canon MacLennan, of Cairo, was to be the new Anglican Bishop in Jerusalem, in succession to Bishop Blyth. The appointment is one for unqualified and thankful satisfaction. It lifts the Bishopric out of the mere ecclesiastical rut in which it had seemed to move for most of the period it had existed. Bishop Blyth has undoubtedly done much useful work in his twenty-seven years of office. Like Bishop Wilson, who held the Bishopric of Calcutta for a similar period, he was not consecrated till he had reached the age of 57 years. His administration was marred by a conflict of ideals between himself and the C.M.S. missionaries, which made the position of the C.M.S. committee very difficult, and the obligations of the Society to provide a substantial part of the episcopal stipend had in consequence to be discharged by ad hoc contributions. No such difficulty will exist with regard to his successor, who has the confidence of the whole Society.

House of Laymen.

An Emergency Meeting of the House of Laymen has been summoned for October 15, when Lord Sarnoor (Sir C. A. Cripps), the chairman, will draw attention to the position of the Welsh Church question. The Disestablishment and Disendowment Bill is now on the Statute Book, and will come automatically into operation in a year's time, or when the war finishes if subsequent to that. The Duke of Devonshire has a resolution of protest against the passing of the Act, as also has Lord Hugh Cecil, while another member proposes to promote a movement for repeal of the Act through the Committee on Church Defence. Colonel Robert Williams, the C.M.S. treasurer, has undertaken to second this last proposal. It will doubtless end in some Committee being appointed to do what is possible in the matter, though there will be a desire amongst a few to make the best of the situation rather than resume the quarrellings which existed previous to the war.

The past is a story told,
The future may be writ in gold.

Young People's Corner.

A Brave Mohammedan.

Unusually gay were the doings of Karachi. The heir to the English throne and Indian Empire, George, Prince of Wales, was expected, and the city was en fête. Native troops were hurried to the spot, and a special guard of honour was to be chosen for the royal visitor.

A regiment of Baluchis was accorded that honour, and a finer set of men it would be difficult to find. Tall, bearded men were they, stalwart warriors of splendid physique, and to European eyes their uniform of red zouave trousers and white turbans looked most attractive.

They were Moslems, without a single exception, and as strict a religionist as any amongst them was Mahomad Khan, a well-built young soldier from the Punjab. From a station many miles away he and his comrades were hastened to Karachi in anticipation of the royal visit.

Everything was new and strange to the young Punjabi—the sea with its many craft, the men-of-war in the harbour, the European shops, and the English residents driving hither and thither. Mahomad spent a good many hours in the principal streets, where there was ever much to watch and to learn. He was thus employed one day when he was accosted by a stranger, who offered him a booklet with a smile and a pleasant word. Mahomad wondered why an unknown man should do such a thing, and he accepted and read the little paper in the hope of finding out.

It was the story of a father and two sons, and he found it wholly fascinating. One of the sons was ungrateful and wicked as a son could be, but the father! what generosity, what love, what infinite tenderness! For some people such a story might only be a familiar tale and powerless against their indifference, but to this Punjabi it came with freshness and power. He read and re-read it, and then he longed to know its author.

Next came the advent of the English prince. Mahomad took his share of the welcome, and joined in many a loyal festivity. After the rejoicings, of course, the regiment was drafted back to the place whence it came, but Mahomad was, as it were, a little altered: some new thought had been dropped into his heart as a tiny seed is dropped in springtime into a fertile patch of soil.

"Where goes the Colonel sahib to-day?" Mahomad asked the question of a comrade, while his glance followed the figure of his much-loved colonel, who was making his way to the poorer quarters of Chaman, where the regiment was stationed. The comrade shrugged his shoulders and made a scornful click with his tongue, expressive of disapproval.

"He goes to preach to pariahs! Bah! 'tis a pity the Colonel sahib should so demean himself."

It was even so. Colonel Southey, of the 130th Baluchis, was a missionary at heart.

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and longed to make the Gospel known to the dark-skinned race amongst whom his lot was cast. Alas! it was impossible for him to preach to his own Mohammedan soldiers, for that was a thing forbidden by the rules of the service. Often he looked into the faces of his men and yearned to gather them together to hear the Gospel: but vainly.

He did what he could none the less. He went to the men of no caste, the lowest of the Hindus, and preached to them: and there was no rule forbidding his own soldiers coming to listen to him at such times as they would, so it came to pass that he often had among his audience men from his own regiment, and one day in their midst was Mahomad Khan.

Then at last did Mahomad begin to hear what he had been longing to know. God was the Author of that wonderful story he had read, and he himself was just such a son as the one therein described. A great discontent with his own creed seized him, and he felt at heart that the religion of his Colonel was the true one. But he did not surrender himself fully to the claims of the Christ: that was brought about in due time by the wonderful working of God. Who allowed a great sorrow to fall upon the Colonel's life, and then, out of the trial and the pain, brought forth lasting good.

It was some while afterwards that another "sahib" put the question to the Punjabi: "Mahomad, what finally decided you to become a Christian?"

"Sir, it was when I saw in the Colonel's life—when the sorrow came to him." For the Colonel had a little son, his first-born, and a beautiful boy. He was the apple of his father's eye, and all the soldiers knew it and loved to watch the little fellow. They were dismayed when the news of his illness reached them, and listened for every whisper of tidings concerning him, till the awful day dawned when with bated breath they told each other that the child was dead.

They thought then that their Colonel must cease to care for anyone or anything, that he would be torn with grief, that his pariahs, nay, even his own soldiers, would cease to be of interest to him. But it was not so. Broken-hearted though he was, some unseen power held him up, and—

"Sahib," said Mahomad Khan, "I felt I could hold out no longer. I knew that the Colonel's must be the true religion, and I said, 'I will surrender to his Lord and Saviour.' Now I have found out for myself what a grand Saviour is the Lord Jesus Christ."

Not long afterwards Mahomad was baptised. For a whole year he remained in his regiment, at the risk of his life enduring persecutions and ostracism for Christ's sake, willing to suffer even unto death. But God spared him, and he braved what seemed to be an intolerable position for the love of Christ.

Come with me far north to Quetta. Who is that fine-looking man preaching to a group of listening moslems? He is an ex-soldier, working in connection with the medical mission of the C.M.S. at Quetta, and his name is David (David) Mahomad Khan.

Day by day he tells out the story of the Cross, and leads his fellow-men to that loving Father, whose tenderness to His prodigal son was the first link in the chain that drew him into light and life.

I should like to have been the worker who handed him that Bible story in the streets of Karachi, wouldn't you? But we need waste no time in regrets. There are "Mahomad Khans" with white skins and English dress who are waiting to be won for Christ.

—M. Hickey, in "Our Boys" Magazine."

Hymn for Use During the War.

(By the Rev. F. L. Farmer, Vicar of Millbrook, Cheshire.)
Author of "Lessons from Hymns."

Tune: "Oriol or Mannheim."

'Mid the warfare of the nations,
Sounds a solemn call for prayer,
While the armies join in battle,
Let us to our God repair;
Seek His courts in lowly worship,
And entreat His mercy there.

Justly on Thy sinful servants,
Lord, Thy judgments are outpoured;
Of our many sins and follies
We receive the due reward;
Yet in wrath remember mercy:
Turn from us Thine anger, Lord.

For our brothers in the conflict,
Scattered far o'er land and sea,
For our soldiers, for our sailors,
Lord, we lift our cry to Thee:
O be Thou their Strength and Refuge,
Guard them whereso'er they be.

Succour, Lord, the sick and wounded,
To the captives bring release,
On the dying, O have mercy,
Bid their pains and terrors cease.
In the hour of death be with them:
Grant them Thine eternal peace.

[On the homes left sad and cheerless,
On the hearts left lone and sore,
On the mourners for some loved one
They will see on earth no more.
On the poor, distressed, and anxious,
Lord, Thy balm of comfort pour.

Not on human strength or prowess
Hang the issues of the war:
Thou, O Lord, Thy power revealest
In the battle's heat and roar;
Thou alone canst give the victory,
Thou alone canst peace restore.]

O'er the widespread fields of warfare,
Lord, stretch forth Thy mighty Hand,
Still the raging of the battle,
Hush the strife at Thy command;
Till, all feuds and conflict ended,
Peace shall reign o'er sea and land.

Amen.

OTHER PEOPLE'S EYES.

If only we could view our blessings with other people's eyes, we might be more appreciative and content.

A gentleman who owned a house and estate in the country became dissatisfied with his home, and ultimately decided to sell the whole property and move elsewhere. He consulted an agent in the town near by, who visited the estate, and then drafted a sale-description, which he brought to his client for any corrections which might be needed.

The description was straightforward and not over-coloured, setting forth in plain terms the comfort and roominess of the house, its pleasant and healthy, yet retired situation on a hill conveniently near to the town, the amenities of the small, well-timbered park, and the charm of the fertile gardens.

While this brief statement was being read by the agent, the prospective seller gradually leaned back in his chair with a more contented expression on his face, and said, when the end was reached, "Read that over again." The agent complied.

Then, after a few moments' thoughtful silence, the owner remarked decisively, "I've changed my mind about selling. You've just described the kind of place that I've been looking for all my life, and I didn't know till now that I had it. It's too good to sell."—Home Words.



Are You Interested in Jerusalem?

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"Pray for the peace of Jerusalem: they shall prosper that love thee.—Psalm 122:6."

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Personal.

Rev. H. N. Drummond, of Adelaide, is leaving by the next steamer for Norfolk Island to take up the important work of training native teachers.

Rev. H. S. Begbie, of All Souls', Leichhardt, Sydney, preaches his farewell sermons on the 22nd of this month. On the following evening Mr. Begbie will be entertained by the parishioners. He will be inducted by the Archbishop at St. Stephen's, Newtown, and will be tendered a welcome at that parish on the 26th November. The Rev. H. G. J. Howe, of Chatswood, will take up the work at All Souls', Leichhardt, and will begin his ministry the week prior to the 16th December.

The Archbishop of Perth, speaking at Geraldton, W.A., said that he had heard by cable that his son, Mr. Basil Riley, the W.A. Rhodes scholar, was a prisoner in Germany, but was being well treated.

Rev. C. M. O. Stretch, a son of the Bishop of Newcastle, has been appointed to the charge of Aberdeen, N.S.W., which was formerly part of the parish of Muswellbrook.

From the Diocese of Newcastle three of the clergy have volunteered for the expeditionary forces—Revs. G. W. B. Statt, J. V. Grigg-Macgregor, and G. W. L. Rooke. The sons of the clergy will also be well represented, for Mr. Noel Stretch, a son of the Bishop, and also sons of Canon Rushforth and Rev. W. J. Ritchie, have gone to the front. Sons of two other Rectors are likely to go also.

Rev. Walter Newmarch will be inducted as Rector of St. Oswald's, Haberfield, Sydney, on Tuesday, November 24, by the Archbishop. This will be the second time Mr. Newmarch has been appointed to the charge of Haberfield, having left there for Wolongong last year.

At the beginning of the war, the Rev. Dr. E. Digges La Touche enlisted as a private in the First Expeditionary Force in Sydney. He was

soon promoted to the rank of Sergeant, but was subsequently transferred to the Second Expeditionary Force, and has been in camp at Liverpool. The doctor has now decided that he is not strong enough physically to proceed to the front. Dr. La Touche has therefore severed his connection with the army. We understand that he will probably take up work again in the Diocese of Sydney.

Mr. F. C. Philip, M.A., who has for some time done excellent work as travelling secretary for the Australasian Student Christian Union in the States of New South Wales, Victoria, and Queensland, has accepted an appointment as Deputation Secretary to the N.S.W. Church Missionary Association. He will commence his new work in February.

The Bishop of Wangaratta has kindly consented to act as chairman at the Summer School of the Victorian C.M.A., which is to be held in Christ Church, Geelong, in January.

The friends of the Rev. W. McKie, of Holy Trinity, Port Melbourne, will be sorry to hear that he has been laid aside for some days through illness.

Rev. F. Hugh Hordern, Curate of Holy Trinity, Dulwich Hill, Sydney, was married, at St. Paul's, Chatswood, on November 12, to Miss Iris May White. The ceremony was performed by Rev. G. H. Cranswick, brother-in-law of the bridegroom, assisted by Rev. H. G. J. Howe and Rev. G. A. Chambers.

Mrs. J. C. Wright, assisted by Miss Wright and Miss Marjory Wright, entertained the presidents and secretaries of the different branches of the Girls' Friendly Society at an "at home" at Bishops Court, Sydney, on the afternoon of Wednesday, November 11.

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Rev. H. T. Langley, Vicar of St. Mary's, Caulfield, Melbourne, has been visiting Bendigo to examine candidates for Holy Orders. He preached at All Saints' Pro-Cathedral, and at St. Paul's Church, advocating the cause of foreign missions.

Rev. Principal Aickin, of Ridley College, Melbourne, has been visiting Gippsland. He preached at St. Paul's, Sale, on Sunday, November 8, and addressed the C.E.M.S. on the following Monday.

Canon Colebrook, Vicar of St. Paul's, Ballarat, has, for domestic and other reasons, declined the offer of the parish of Holy Trinity, Dubbo, N.S.W.

Correspondence.

Reverence in Worship.

(To the Editor "Church Record.")

Sir,—I was glad to see the letters that appeared in the "Church Record" of October 30. Reverence is a vital part of worship; it brings to one's mind the influence of some spiritual power.

Not only is there reverence in standing while the choir and clergy enter the Church, but there is something more than that.

The musical part of the service is often rendered in a careless manner. I believe that the music of the Church should be as far as possible suited to the character of the service, and may I point out here that the organist has a very special responsibility in making the musical part of the service reverent. From the opening voluntary or hymn to the conclusion of the service, everything should be in harmony. What I mean is, that all hymns, chants, and anthems should be played in a reverent manner, and also that the organist should breathe into the hymn the spirit and character of that which is to be sung, so that all may realise the idea or subject of the hymn. We cannot be too careful about this part of the service, as if not rendered with a reverent spirit, it takes away from the service that which we are striving for. C.W.R.

"The Trial Before Us."

(To the Editor "Church Record.")

Sir,—The short letter of "Servant of Christ," bearing the above title, says that the Apocalypse "supercedes all previous prophecy." It does not, I submit, "supercede," but completes and crowns it. He adds, "It is evident by all the signs of the times—read in the light of" the Apocalypse—that "the present war will go on until it end in the revival of the Roman Empire in its last and world-wide phase, for the brief permitted period of the 'forty and two months' in their literal day-day fulfilment (Rev. xiii. 3, 5, 7, 8, 9)." But there is not a word in Rev. xiii. about "the revival of the Roman Empire in its last and world-wide phase." The ten kingdoms into which the fourth, the Roman Empire was divided, and in which divided state it has roughly, since its second phase began, continued, and not to be united into one "world-wide phase." The three visions of the Wild-beast power, I submit, represent successive stages in the history of the Roman Empire (see Rev. xii. xiii. xvii.) The history of this Wild-beast power is

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divided into two principal stages by the "wounding to death" and subsequent "healing" of the seventh head (Rev. xiii.). The first is the Draconic stage of its existence, and represents the Roman Empire up to the date of its overthrow by the Goths and Vandals, completed in A.D. 476. The second may be termed the False Prophet stage of its history—the stage in which its power is wielded by a second Beast, of lamb-like form, but draconic in speech (Rev. xiii. 11, etc.), called in Rev. xix. "the false prophet." In the restoration of the Empire thus effected the "deadly wound" inflicted by the Goth's overthrow is "healed." Dr. Von Doellinger says: "Out of the chaos of the great Northern migrations and the ruins of the Roman Empire, there gradually arose a new order of states, whose central point was the Papal See. . . . The new Christian (!) Empire of the West was created and upheld by the Pope." ("The Church and the Churches; or The Papacy and the Temporal Power," p. 42.). But God revealed to the Prophet Daniel (ii. 43, 44) as follows: "And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." The German Emperor will not go on with the present war, as he fondly dreams, he revives a "world-wide phase" of the Roman Empire.

"No all-inclusive Empire,
Since Rome's imperial sway,
Has risen; none will rise again,
Till Christ's approaching Day."

Your correspondent assumes the truth of the Futurist interpretation. I respectfully call it in question. Dr. Charles H. H. Wright, one of the most recent and learned of commentators on Daniel, says: "The Futurist school of prophetic interpretation has been to no small degree responsible for the success which has attended the modern onslaught on the credibility of the prophecies of the Old and New Testament Scriptures. The origin of that school in its modern phase may be traced back to Ribera, a distinguished Jesuit expositor (1586) and to the other remarkable Jesuit interpreters of the seventeenth century. Our Lord describes Himself as coming unexpectedly to an apathetic and pleasure-loving world (Matt. xxiv. 37 ff.). These novel Futurists expound the prophecies as teaching that the disconnected kingdoms will all be joined again together (contrary to the statement of Dan. ii. 43, 44), and Satan visibly seated on the throne of a united world, when the Son of Man shall appear. All these are idle dreams of men imperfectly acquainted with the prophecies. "The Anti-Christ," and "the deceiver" has been working in the Church since St. John's days (2 John vii.). Outside the Church there is no Anti-Christ, in the Biblical sense of the term; inside the Church that evil power has sat for nearly two thousand years as "God in the temple of God."

MERVYN ARCHDALL.

A Suggestion.

(The Editor, "Church Record.")
Sir,—I am now an old man, and with increasing years my attachment to the Church of England, her formularies, her doctrines, her sweet and sober piety has likewise increased. As an Evangelical, I cannot but deplore the prevalence of High-Church teaching by so many of her clergy. Its results are seen in the feeble Christianity of so many of their followers, their ignorance of Holy Scripture, and of the spirituality of its teachings. I do not write these things with any view of widening the breach between the Evangelical and High-Church parties; my desire, rather, is to ask my Evangelical brethren to be more forbearing, and

to exercise a larger charity towards those whom they rightly think to be in error. It should always be remembered that the High-Church movement was a reaction in part from much irreverence and slovenliness in the conduct of Divine Service, on the part of too many of our Evangelical fore-runners, and their general illiteracy.

Let us avoid all forms of spiritual pride, and ourselves walk in humbleness of mind before Him Who is the Head of the Church, and trust Him to heal all errors therein in His own good time.

"AN OLD DISCIPLE."

Candidates' Ordination Fund.

We have received the following additional donations towards the fund for training candidates for Holy Orders at Evangelical Colleges:—Miss M. Larcombe 10/-, Miss C. M. Larcombe, 10/- Total to date, £6/8/-.

Notes on Books.

Daily Services for Schools and Colleges. by Rev. H. Papenham Walsh, B.D., (Head of S.P.G., Bangalore Brotherhood), Longmans, Green and Co. 2/-.

Our copy is from Angus and Robertson, Sydney.

As its name implies, this book contains a series of daily services (for a week) suitable for use in Schools and Colleges. It is admirably adapted for the purpose, being eminently scriptural in its teaching. The book was originally compiled for use in St. Peter's Chapel, Bishop Cotton's School, Bangalore, India. Its appreciation by the boys there, and the earnest request of many interested in education, led the author (who has now been called to the Episcopate) to publish it for the use of schools for boys or girls. Though the book was compiled for an Anglican School, there is nothing to prevent it being used by schools of other denominations. We cordially recommend the book.

ACROSS THE STREAM.

A father and mother were suddenly bereaved of the little one who had been the joy of their lives, and their hearts, after the first bitter pangs of anguish, grew hardened and rebellious against the will of God.

They sought to bury their sorrow and learn forgetfulness in the distractions of travel, and one day, resting by a roadside in Palestine, they became interested in watching a shepherd trying to lead his flock across a shallow stream. Again and again he called to the sheep from the opposite bank, but in vain, for they would venture no farther than the brink; again and again he coaxed them, but to no purpose. At last, as a final resource, he forded the stream, caught up a lamb, and bore it in his arms to the other side. Immediately the ram followed, then the anxious mother-ewe, then the whole flock crossed the stream to better pastures and cooler shade beyond.

Not in vain was the appeal of God through that tender leading to the stricken hearts, for by the waterside they found the healing of their grief, and understood that the Good Shepherd had but taken their little one across death's stream that He might draw their hearts closer to Himself, and deepen their longing for the Land Beyond, and in after days the tale was told and retold oftentimes by their lips, and their lives were used to God to bring comfort to many an aching, burdened heart.—"Home Words."

THE RECEPTIVE SIDE OF LIFE.

To all who are active in Christian work I would say, ever remember that there must be fidelity to the receptive side of life if you are to exercise any real abiding influence. How often do we hear men say that they have worked hard in their district, or their school, or their class, and yet there is no result!

Perhaps they have worked too hard. There are a multitude of Marthas in modern life; but it were good for such if, at times they would follow the example of the wise Mary, and sit down quietly at Jesus' feet and draw in from Him that power which cannot by any possibility be given out, before it is taken in.—Canon Body.

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Quiet Day for Sydney Clergy

To those who were privileged to attend the Quiet Day for Clergy of the Diocese of Sydney, at St. Jude's, Randwick, on Tuesday, November 17, the occasion must ever prove a never-to-be-forgotten one. We do not remember ever participating in a series of services so deeply devotional and spiritually edifying. The Church of St. Jude lent itself admirably to the occasion—there was that necessary quiet and spiritual suggestiveness in the precincts of the old Church, while the Clergy evidently gathered with the supreme desire of benefiting to the greatest extent. These features at once gave a splendid background, as it were, to the whole of the day's doings—they helped to produce that atmosphere so helpful to the conductor. Between 50 and 60 clergy attended—we wish there had been more. The day began with a celebration of Holy Communion, at which the conductor, the Bishop of Armidale, celebrated, assisted by the Rector of the parish, Rev. W. J. Cakebread. At this solemn service the Bishop gave the key to the day's meditations, taking as his text the words, "Open Thou mine eyes that I may see." The speaker here put forward a strong and urgent plea for the constant realisation of the Presence of Christ in our ministry. First in our daily thoughts, then in our private devotions, then in our public ministry, and particularly in the celebration of the Holy Communion—quoting as a fitting thought the lines "Here O my Lord, I see Thee face to face."

The Vision of God.

Such was the general title of the four main addresses, which began soon after breakfast had been partaken of in the Parish Hall. In the first of the addresses of this series the Bishop gathered the thoughts of the clergy round the incident of Moses and the Burning Bush. Too much to-day are we bound by the temporal and palpable. If only there were a deeper and more absorbing study of the Bible, because of the delight such study gives, the more would God's Presence be manifested to us. Then taking his hearers to the revelation of God in nature, and in history, the Bishop spoke of the revelation of God in the Incarnation—Christ being the image of the invisible God, the final revelation of the Father. And just as Christ reveals the Father, so we should manifest the spirit and life of Christ. We must learn of Christ and copy the details of His Ministry, catch His attitude of love, and endeavour by His grace to see that our service has about it the same characteristics. To effect this, the Bishop graciously urged the life of earnest and frequent meditation, the cultivation of the reverent attitude, the attitude which says, "Speak, Lord, for Thy servant heareth."

The Vision of One's Self.

There now came a hymn, followed by a very heart-stirring address on Isaiah's vision in the Temple. The prophet had fully realised the hollowness of Israel's service and worship of God—and feeling a sense of the weakness of the spiritual life of the nation, Isaiah goes into the Temple and sees God and His glory. He sees more—himself and his own poor service, and his own need of purification. He cries, "Woe is me, for I am undone." He sees that separation into holiness had to be the pitch of his life; that, otherwise, his service would be of no real value. Here God manifests Himself to His servant, cleanses his life, and bids him go forth and dare great things. Consecration of life—the life of self-surrender—is, after all, the only life of the true servant, such as Christ's minister, ought

to be. So the Bishop applied the thought in personal questions, making a touching appeal for the truly dedicated life.

The Life of Intercession.

The Bishop's third address was based upon the incident which came to Jacob at Peniel—"I will not let Thee go, except Thou bless me." Having given a wonderfully clear and lucid statement of Jacob's character, his life story, and the facts centering round his arrival at Peniel—the speaker went on to draw out lessons on the value, nay, the supreme place of intercessory prayer, in the life of the clergy. There should not be a move, a plan, a sermon, or a thing done in the work without our first coming to God, and crying in earnest, pleading tones, "I will not let Thee go, except Thou bless me." Such a life must mean constant self-examination. We must let it be felt of us that we are men of prayer, men who see God face to face, men who know the power of answered prayer.

The Man of Like Pattern.

The closing address centred around the life of Elijah, the Bishop endeavouring to fortify his hearers against despondency, which so often assails men in their work for God. Very touching and sympathetic were his references to the life and work of the prophet of fire—one day so bold—the next fleeing before the woman Jezebel. What were the causes of despondency? Bodily weaknesses, strain upon nervous system, spiritual isolation—these were features which contributed to failing spirits, as they often do to-day. But God manifested Himself to Elijah in a very striking manner, and showed him that in the gentler ways He did His greatest work. So with ourselves, and with the call to persevering love, did the Bishop end his remarks.

Evensong closed the day, but in this short account, we have merely hinted at the lessons. The spiritual history of the day could not be written, but we believe lasting impressions have been made upon the hearers' hearts, only to be revealed in eternity.

"THE LIGHT OF THE WORLD."

No pilgrimage to Oxford can be complete which does not include a visit to the Chapel of Keble College, to view Holman Hunt's immortal canvas, "The Light of the World." Perhaps no single picture of the century has made a deeper impression than this masterpiece, replete with tender significance in every detail.

Is it in the eyes of the central Figure—the homes of age-long patience—that you find the picture's chiefest spell, or in the knocking hand, or in the wreath of thorns intertwined with the royal diadem? Or does your first glance dwell on the arresting symbolism of the door, long closed and overgrown with trailing creepers, bearing no handle on its outer side and opening only from within?

I love the painted parable in its every part, and I love it not less in its completeness, yet its supreme appeal to my mind is in a sense indirect, for whenever I have viewed the original or one of its many reproductions my thoughts have flown instinctively to the artless question of a little child, who gazed earnestly upon the picture, and after long silence asked, with that childlike simplicity which reaches to the roots of truth, "Did He get in?"—"Home Words."

"The master passion of Paul was Christ; he was Christ-possessed and Christ-driven."—Rev. W. Graham Scroggie.

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

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The Church Record.

NOVEMBER 20, 1914.

TAKE COURAGE AND GO FORWARD.

'Tis a hundred years since war was waged in the civilised world on anything like the scale on which it is raging to-day. The Great War of Liberation began at the end of the summer of 1813, and did not cease until Waterloo in June, 1815.

Then, as now, great principles were at stake. Summarised, the great Napoleonic struggle resolved itself into a war on behalf of the rights of nations against the might of a man. Napoleon was an outstanding genius, but the moral force that he embodied, and personified at the outset of his marvellous career was the great principle of nationality. The terrible scenes of the French Revolution were, in a sense, the birth throes of French nationality, and so long as Napoleon stood for France renewed and regenerated, the champion of political liberty and the rights of man, for government by the people, for the people, on sound and wholesome principles, that aimed at creating the best conditions for the free and healthy development of character, so long was he able to attain a unique position and hold it by virtue of a moral superiority. This is the best side of the French Revolution, and that great movement undoubtedly had such a leaven at work in it which we must recognise in spite of the awful outrages which disfigure its history. In the early stages of the great revolutionary wars of a hundred years ago, the balance of moral energy was on the side of the French, as is seen from the splendid idealism of their best men, and the marvellous vigour of the revolutionary propaganda. The powers against whom the French fought were at first the armies of kings, of a system of ideas, and methods that the world had then outgrown. Nationality in the greater part of Europe was practically non-existent outside France and England. England alone was able to resist the impact of the Revolutionary movement, because she had already experienced and practised to some extent the moral energies which the Revolution set free. Germany and Italy were then merely geographical expressions

—areas of kingdoms and principalities diverse in structure, polity, and interest—without any cohesion. Russia was practically outside the European comity of Powers. Austria-Hungary was a monarchy not a nation. Spain was likewise the sphere of the rule of a decadent despotism.

But success seems to have turned Napoleon's head. After his assumption of the Imperial title in 1804, a change seems to come over the tone of his policy. It became selfish. He was no longer the apostle of a new political and moral order, the man to whom the destinies of civilisation had been committed. He became his own destiny. The rights of man gave place to the might of a man. He was his own code of honour, the sole arbiter of his own morality. His dealings with Spain reveal the change for the worse. He broke the treaty with her king, and treated Spain as a new estate to be added to his dominions. Thus he aroused the national self-consciousness of the outraged people, and gave an opening for the effective interposition of England upon the Continent. The gigantic failure of his expedition to Russia was another triumph for the new-born principle of nationality. The tragedy of half a million corpses rotting on Russian plains did not touch him. His only recorded remark is that his health was good! The contagion of nationality spread to Germany and even reached Austria. The nations awoke and combined to crush the oppressor. It was nationality that had elevated Napoleon, and it was nationality that brought him low. The financial burden of the tremendous struggle fell mainly upon England, the one foe whom Napoleon had never been able to reach and overcome. The British navy held the seas, and British armies robbed him of Spain and finally overcame him at Waterloo; but Britain not only gave men and money, she gave persistence and unity to the forces that eventually crushed him.

Still the burden on England was heavy. For twenty-four years she was almost continuously at war. When we examine her resources in men and money at that time, and thereby realise to some extent the strain she underwent, we may well take courage and go forward even at this supreme crisis.

In 1791, at the outbreak of the Revolutionary wars, the population of the United Kingdom was about 15 millions, and by 1815 it was not more than 19 millions. To-day it is about 45 millions. Then her commerce and industry were only in their infancy, and her resources mainly undeveloped, compared with what they are to-day. Yet her national debt, to-day about £650,000,000, increased from £240,000,000 to £861,000,000, involving an annual charge of £32,500,000. The 24 years of war cost £1,500,000,000, and income tax was 2/ in the £ on all incomes over £60 a year. The four-pound loaf varied from 9d. to 1/10½, and averaged 1/6 in price. Wheat varied from 7/6 to 15/- a bushel. The ordinary labourer's wage was from 9/- to 15/- a week, and there were great fluctuations in employment. Poor relief cost £6,000,000, and one person in every seven was in receipt of it. One out of every six males saw military service. We think with awe of the nearly 3,000,000 British now under arms, but in proportion with the figures just given the number would rise to about

a million more to-day, and armies, too, were much smaller then. The Bank of England suspended cash payments for 21 years (1797-1818), and at one time its £5 note was depreciated to £4/6/6. Tremendous social changes were going on effecting the transformation we know as the Industrial Revolution, creating new problems for which no solution had been found.

Still, our fathers fought doggedly on. They not only fought, they worked, and thought and taught, and prayed. They kept their Church going and launched out into new forms of religious enterprise. It was the age when the great religious societies were founded. The C.M.S. began in 1799. The British and Foreign Bible Society was founded in 1804. Missionary enterprise not only began but flourished. Philanthropy received a new stimulus and new modes of expression. The National Society was formed to promote the foundation of elementary schools. It was the age when the Evangelical leaven showed itself at work in the expansion of Church activities of various kinds, but almost solely in Evangelical parishes and centres.

Besides the burden of war and social change, and the general state of unrest, there were the enormous difficulties of communication, no railways, no steamship lines, no telegraph, and roads were only just being remodelled after the neglect of centuries. The voyage to Australia occupied six months and sometimes much longer.

In the face of such facts, can we be less faithful and courageous than our forefathers? Can we let the work of God suffer because it means sacrifice? Can we allow ourselves to indulge in patriotism at the expense of religion? Is this really patriotic? Does not patriotism mean the due recognition of the best interests of our country? Is not this a call to do more for God than we have done before? Is it really patriotic to divert our contributions from the work of God to other purposes? Ought we not to do the one thing, and not leave the other undone? Is it sacrifice to rob God to pay Caesar? The direction given to us is to do our duty to both—to render unto Caesar the things that be Caesar's, and to God the things that be God's? This is the really large patriotism. We must keep the flag flying, both flags—God's and the Empire's. We must remember that we are citizens of a heavenly Empire. The British Empire has its claims on us, and we must be loyal citizens. We do not want to be anything else, and we must make sacrifices and maintain the Empire because of the ideals it stands for.

Still, the highest view of the Empire is that it is an instrument of God for the establishment of His Empire. His work must go on. We must keep it going on. It is part of the trust He has committed to us to carry out for Him. Let us therefore take courage and go forward, in His name; in His work. Let us increase our efforts. We can, we ought, we must, do much more, and the crisis is our call to do it.

If we measure our work for God by our own ability to do it we must not be surprised if God takes us at our word, and the results are small; but if we are truthful enough to believe that it is God, and not we, by Whom the work is done, we shall surely find the blessing to be according to His power, and out of all proportion to our strength.—Braithwaite.

The Church in Australasia.

NEW SOUTH WALES.

Military Camp at Liverpool.

Last Sunday Church of England Services were held at the three Liverpool Camps. Rev. R. H. Pitt-Owen officiated at the 7th Light Horse Camp; Rev. H. I. Rose at the 6th; and Rev. P. Waddy at the Infantry Camp. It is a pity that there is not a Chaplain attached to each of these camps, as there is much work which might be done. The Home Mission Society is to send a tent up this week to the Holsworthy ground, about four miles from Liverpool. It is to be equipped with chairs, tables, books, writing material, piano, etc. Special celebrations of Holy Communion have been held at St. Luke's Church, Liverpool, at times to suit the convenience of the men. Last Sunday 60 came, and many have been attending at night. A slip, on which is printed the Lord's Prayer, and a short personal prayer, copies of which have been provided by St. Matthias' Paddington, will be distributed to the soldiers next Sunday, in all three camps. The sick, and the rejected soldiers, in the various battalions and regiments, have also been cared for, and assisted by the clergy, who are doing their very utmost for the men.

St. Thomas' Church, North Sydney.

The work of restoration at St. Thomas' Church, North Sydney, which was undertaken in June last, is practically complete. Encaustic tiles have been laid down in the main aisle and passages, the fabric has been thoroughly repaired, and the whole of the seating accommodation has been replaced with handsome oak seats of a uniform character. The total cost of the renovation of the Church has been about £1800.

At Evening Prayer on Saturday, November 14, the new Holy Table, which has been given to the Church in memory of the late Mr. Robert Mitchell Boyd, by his widow and family, was dedicated by Bishop Stone-Wigg. The new Communion Table is of gothic design, and is richly carved in oak. The alterations and additions to the Church will be dedicated by the Archbishop on Sunday next.

St. Clement's, Mosman.

Sunday, November 8, was observed as "Young People's Sunday," at St. Clement's, Mosman. The morning preacher was Principal Davies, who addressed his sermon (on vocation) to parents, teachers, and guardians, taking for his subject the child Samuel ministering to the Lord and to Israel. A feature of the service was the attendance of a large body of troops on duty at Middle Head, who marched with the band of the 21st Battalion, which also accompanied the hymns which were sung during the service. The afternoon service was for children, and the chief feature was the presentation by them of the cardboard boxes containing money they had been collecting during the previous week, towards the building fund of the new Sunday School and Parish Hall. It was a happy sight to see the scores of children go forward to the Chancel steps and deposit their boxes on the salvers held there by some of the young people. The Rev. W. Morris, of Coogee, addressed the children very effectively on the subject of building—and character building. The amount collected and since received was £25. The Church was beautifully decorated for this service, and special hymns were well sung by the children and chorists under Mr. Massey's conducting. A considerable number of parents and friends were in attendance. The evening service was for "young people," and a large number of young men and maidens were present, to whom the Rev. H. G. J. Howe, of Chatswood, addressed a very powerful sermon, which it is known has been fruitful. Altogether the day was one of marked success in the best sense, and has called for much thankfulness to God.

St. Paul's, Chatswood.

Rev. H. G. J. Howe has now resigned his position as Rector of St. Paul's, Chatswood, and his presentation to the Incumbency of All Souls', Leichhardt, having been accepted by the Archbishop. Mr. Howe's induction to that parish will take place on Monday evening, December 14. Pending the return to Sydney this week of one of their number, the Chatswood Parochial Nominees have not yet been called together, but they will very shortly be in a position

to meet and consider the question of a successor. The rumour that the local representatives have already selected a clergyman to nominate to the Archbishop for the vacancy, which has gained some currency, is altogether without foundation. Up to the time of our going to press they had not met for conference, nor had they chosen the name of any particular clergyman.

The Katoomba Convention.

The Katoomba Convention will be held on the grounds of the residence of Mr. C. Ernest Young, "Khandala," foot of Katoomba St., overlooking the famous Jameson Valley. The chairman will be Rev. W. T. C. Storrs, M.A., of Melbourne. Christian friends who are planning their annual holiday in January could not do better than spend it at Katoomba and take the opportunity of attending this Australian "Keswick," which will be held from January 4 to 9, 1915.

Clergy Daughters' School.

The Annual Service of St. Catherine's Clergy Daughters' School, Waverley, will be held on St. Catherine's Day (Wednesday, November 25), in St. Andrew's Cathedral, at 3.30 p.m. The Archbishop will preach the sermon.

NEWCASTLE.

Cathedral Dedication Festival.

The Dedication Festival of the Newcastle Cathedral was held on Sunday, November 15. Rev. A. G. King preached in the morning, and Rev. H. S. D. Portus at night. The Festival was continued on Monday, when the Archbishop of Sydney was the preacher at a Special Evening Service. At the conclusion of the service a reception was held in the Parish Hall, under the auspices of the Women's Guild.

On Tuesday, November 17, a Quiet Day was held for the Clergy, commencing with a celebration of Holy Communion at 7.30 a.m., and followed by Matins, Litany, etc., with meditations at all services. The Clerical Society met in the afternoon, when the Rector of Singleton read a paper on "Preaching."

GOULBURN.

(From a Correspondent.)

St. Saviour's Cathedral.

The usual indirect methods of augmenting the Cathedral finances were this year abandoned in favour of the more urgent patriotic calls. This, and the fact that some £200 of special offertories have been allocated to objects outside the Cathedral Parish, have left a considerable deficiency on the year's working. An appeal has been made for this to be cleared off by direct giving before the end of the year, and it is confidently expected that this will be done.

The Cathedral Choir have taken a leaf out of the book of St. Andrew's Cathedral Choir, Sydney, and have visited different parishes in the Diocese of late, with very encouraging receptions. There is ample room for an extension of this movement.

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The Choir have commenced rehearsals of the "Messiah" for Christmas.

The building of the new Rectory is well advanced, and should be ready for occupation in January.

Confirmations.

In the absence of our Bishop, Confirmation will be taken by the Bishop of Riverina at St. John's, Gundagai, on November 24; Christ Church, Cootamundra, on November 25; and St. Luke's, Junee, on the 26th.

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The Bishop.

The Bishop was not well enough to return, as he expected, to the Diocese this week, but hopes to be back within the next fortnight.

Germantown.

Canon Bevan inducted the Rev. Arthur Phillips to the benefice of Germantown on Wednesday, November 21. A welcome to the new Rector had been previously held. At both social and Evensong there was a large muster of the congregation.

Grafton.**Missionary Addresses.**

Miss Newton, of the Church Missionary Society, and lately missionary at Lien-kong, Foochow, has been staying with the Bishop of Grafton and Mrs. Druiit, and, with the permission of the Bishop addressed the "united children's service" at the Cathedral on Sunday afternoon, spoke at the service at Almy Creek in the evening, and also gave one of her very interesting lectures in St. Matthew's schoolroom, South Grafton, on Monday evening.

VICTORIA.**MELBOURNE.**

(From Our Own Correspondent.)

G.F.S. Fete.

A very successful fete, in connection with the Girls' Friendly Society, was held on Saturday last. There was a short service in St. Paul's Cathedral at 3 p.m., at which about seven hundred members were present. The Dean, in a very suggestive address, spoke of the work of women in the Church; and showed that from the beginning of the Gospel until now, behind the men who filled the offices and took the prominent positions in her ranks, there was always the faithful band of women, who followed Christ and ministered unto Him. After the service the members adjourned to Bishops Court, where afternoon tea was provided. The special feature of the afternoon was the presentation which was made to Miss Stretch on her retirement, after thirty-three years' service, from the position of Hon. Secretary of the G.F.S. The gifts, which took the form of a gold watch bracelet, a silver-mounted travelling case, and a travelling rug, were presented by the Archbishop in the name of the Society, and in presenting them he dwelt upon the long and faithful service which Miss Stretch had rendered to the girls of the Diocese.

St. Stephen's, Richmond.

The sixty-fourth anniversary of the opening of the Church was celebrated at St. Stephen's, Richmond, on Sunday last. The Church was well filled at all services, the preacher being the Bishop of Wangaratta.

Holy Trinity, East Melbourne.

The eighth anniversary of the consecration of the new Church of Holy Trinity, East Melbourne, was celebrated on Sunday last. The preacher in the morning was the Bishop of Gippsland, in the evening the Dean of Melbourne, and in the afternoon the Rev. E. C. Frewin. The services were well attended, and an offering of over £20 was made for the Church funds.

St. Hilary's, Kew.

The octave of the anniversary was concluded at St. Hilary's, Kew, on Sunday last, the preacher in the morning being Mr. Broome-Smith, and in the evening the Bishop of Gippsland.

Church Missionary Association.

Missionary Students.—The secretary of the C.M.A., Rev. A. R. Ebbs, Cathedral Buildings, Melbourne, will be very thankful to receive a few small monetary gifts to aid two male students in their college fees. Both of them give promise of being useful missionaries.

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St. Andrew's Tide Intercession.—The secretaries of the A.M.S. and the C.M.A. have issued a circular, commended by the Archbishop and Bishops of the Province, asking that in view of the war, etc., the forthcoming St. Andrew's Tide, November 28, 29, and 30, may be specially observed for intercession.

Rev. A. R. and Mrs. Ebbs have been engaged in deputation work in the western district of Victoria.

Nurse Furness left for Nipgo (China) on November 4.

Day of Humiliation and Prayer.

The Archbishop of Melbourne, the Moderator of the State Presbyterian Assembly (Right Rev. J. Crookston, M.A.), and the president of the Council of Churches (Rev. J. T. Robertson, M.A.), intend to jointly approach the Prime Minister requesting him to give his approval to Sunday, 20th December, being observed throughout the Commonwealth as a day of humiliation and prayer in connection with the war.

The Bishop of Baharat regrets that he will be away all January, and so unable to be present at the C.M.A. Summer School in Geelong, but he wishes the meeting all success and trusts that a rich blessing will follow it.

Miss Crossley sailed on Monday last per R.M.S. "Medina" for Patpara, India.

Miss Isabel Hughes, from Ning-Po, arrived in Melbourne on Monday last per R.M.S. "Mongolia." Her friends will be glad to know that her eyes are much better.

Miss Bryant, of the Ainu Mission, returned to Japan by the Nikko Maru on Thursday last.

BALLARAT.**All Nations' Fair.**

An "All Nations' Fair" in aid of the Church of England Grammar School, was opened by the Bishop on Thursday, November 12. Each stall represented one of the Allied Nations, excepting Russia. The Orphanage Band played national airs, and other musical selections at intervals. The Bishop, in opening the Sale, said that the object of holding that fair, which promised to be a great success, was to aid the funds of the Grammar School, which, like many very deserving institutions in this world, more especially those connected with religion or education, was burdened with a certain amount of debt. They could not keep a big Grammar School like that going without incurring considerable expense. They had not only to pay for the land and the building, but they wanted the boys to have the best possible arrangements for sports. They wanted to have a boathouse completed, and a tennis court, and everything that would go to make the life of the boys a happy, profitable and wholesome one.

A Prayer for Animals.

The Bishop has authorised the use of the following collect from the Liturgy of the Russian Church, to be added, if the clergy desire, to the collects already authorised for use in the Diocese during the war:—

"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 entreat Thy great tenderness of heart, for Thou has promised to save both man and beast, and great is Thy loving kindness, O Master, Saviour of the world."

BENDIGO.

(From Our Own Correspondent.)

The Dean of Bendigo celebrated the 44th anniversary of his incumbency of St. Paul's, Bendigo, on Sunday last, and preached at both morning and evening services. The Dean is deservedly the most loved and respected man in the golden city. Since 1869 he has laboured for his people, the friend of the poor, and the helper of everyone in need. He is still actively prosecuting his labours. He is at present ably assisted by Mr. Hutchinson as Curate.

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Gleaners' Rally.

The Gleaners of Bendigo held a rally in Rosalind Park on November 12. Rev. H. T. Langley and Miss Bendelack gave addresses. A conference was held after tea, and an evening meeting took place at St. Paul's School Room, which was addressed by the Dean, Rev. W. Kilby, and the visiting speakers.

Castlemaine.

A well-attended Missionary meeting was held under the presidency of the Vicar on November 6. Rev. H. T. Langley and Miss Bendelack gave addresses. A collection was taken up for the C.M.A.

GIPPSLAND.**The Synod.**

The First Session of the Fourth Synod of the Diocese of Gippsland will open next week. On the evening of Monday, November 23, Divine Service will be held in the Pro-Cathedral, when the clergy will attend in their robes. The sermon will be preached by the Venerable Godfrey H. Smith, Archdeacon of Gippsland. Holy Communion will be celebrated on Tuesday, November 24, at 8 a.m., and a Devotional Meeting, at which Rev. A. Brain will give the address, will follow at 11 a.m. A conference with Rev. Roscoe Wilson, Dip.Ed., on Sunday School work, will be held on the morning of Tuesday, November 26. Rev. A. R. Ebbs will give an address. The meetings of Synod will be held in the afternoons and evenings, beginning on Tuesday.

Miscellaneous Items.

(From Our Own Correspondent.)

The Bishop held a Confirmation at St. John's, Maffra, on November 13, when twenty candidates were presented.

Rev. R. Poynder, who has been acting as locum tenens at Wonthaggi, has been compelled to resign owing to ill-health. Rev. H. de Putron-Hitchcock is taking his place.

The grounds of the new Divinity Hostel, at Sale, have been most tastefully laid out, and add very materially to the appearance of the building, and do great credit to the Warden and others concerned.

QUEENSLAND.**BRISBANE.**

(From Our Own Correspondent.)

Confirmation Service.

The Archbishop administered the Rite of Confirmation in St. John's Cathedral. There was a large congregation. The sanctuary was beautifully decorated with white lilies. Candidates were presented by the clergy of the Cathedral; All Saints', Sherwood; the Warden of St. John's College; and from St. Margaret's School. The Sub-Dean (Canon Pattinson) read the opening exhortation. The Bishop was attended by Rev. H. H. Green (Chaplain), who read the Lessons bearing on Confirmation; and Rev. C. H. Blencow (Mission Chaplain), a recent arrival. The Archbishop gave an address at the close of the service on Psalm xlviii 8, "O taste and see that the Lord is good." He impressed upon the candidates that the Christian life is one of continual experiment, from faith to knowledge, and instanced the three ventures of every Christian

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the ventures of prayer, of obedience, and of service. The Archbishop will dedicate the new Church at Chermide on Sunday next, and in the evening will hold a Confirmation at St. Francis' Church, Nundah.

Beerwah.

The Archdeacon of Brisbane recently capped the stump for a building which will be the first building erected for religious purposes in the district of Beerwah. Not only has the land and timber for the building been freely given, but the Church people have decided to erect the Church by their own labour, free of cost. It is expected the building will be ready for dedication before Christmas. Rev. Cecil Smith is the Vicar of the Parish.

Manly.

The Archdeacon of Brisbane visited Manly, when the new School Hall was opened. The building is a fine spacious hall, some 70 feet long and 35 feet wide, which has been erected on the land recently purchased for that purpose. It has been built primarily for the purpose of a Sunday School, but will serve for Church Services until such time as a more elaborate Church building can be erected.

WEST AUSTRALIA.**PERTH.****Military Chaplain.**

The "W.A. Church News" says:—"The Rev. E. Makeham has been definitely appointed chaplain to the Second Contingent Expeditionary Force. Mr. Makeham has taken up his quarters definitely in camp at Blackboy Hill, where, as a matter of fact, he has been almost perpetually since it was established. No definite arrangement at time of writing has yet been made for carrying on the work of the Parish of St. Mary, but the Rev. C. L. Riley is for the time working with Mr. Makeham.

Cathedral Intercession Services.

Dean Mercer has started a weekly service of Intercession for the War, which is being attended by large numbers. The names of those members of the congregation who have joined the Expeditionary forces are read out and prayers are offered for their safety, and for the success of our nation.

Present Position of C.E.M.S.

The Church of England Men's Society is small, there being only 11 active branches in the Diocese. But others are soon to be formed, and the prospects for the coming year are splendid. Nearly all those existing are doing so well that the Rectors, secretaries and members cannot but be the best missionaries and advocates of the Society.

BUNBURY.**Progress of the Diocese.**

The Bishop, writing in the "W.A. Church News," gives the following particulars about the progress of the Diocese during the past year:—

You will be interested to know that whereas we have lost no clergy during that time we have gained seven. Rev. Francis Vey is now working with the Archdeacon of Albany. Rev. D. Davies Moore, B.D., has been appointed to Pingelly; Rev. T. Ockerby Hurst, B.A., to Harvey; Rev. S. A. Milward to

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Manjimup; and Rev. W. E. Elsev, M.A., has joined the Brotherhood. In addition to these, Mr. H. G. Hinde and Mr. C. W. Dunn are preparing for Holy Orders.

During the same twelve months 280 persons have been confirmed, of whom 102 were men and boys, and 178 women and girls. It is interesting to note that a much larger percentage than usual were persons of mature age. In only three parishes was there no confirmation.

Dance for the Bishop's House.

* From the "W.A. Church News" we take the following:—"On October 14 the annual dance on behalf of the Bishop's House Interest Fund was held. The event should have taken place in August, but was put off because of the unsettled state of the country. Instead of holding two dances on successive nights, one for the children and the other for adults, the Guild of Women Workers decided to throw the events into one, and to have the children's dance from 7 to 10 p.m., and the adults from 10 to 2 a.m. There was an excellent attendance, particularly at the children's dance. The financial results have exceeded our most sanguine expectations, and at the time of writing there seems every prospect of a profit which will cover the interest due next January, as well as that owing since last July."

We are not at all surprised at the financial success attending this effort, but it is most regrettable that, apparently with diocesan sanction, such unworthy means should be employed in our Church to raise money for the work of God.

SOUTH AUSTRALIA.

ADELAIDE.

From Our Own Correspondent.

Missionary Mission.

The Missionary Mission held at St. Luke's, Adelaide, began on Saturday evening, October 31, when Mr. P. A. Wisewould took charge. The services on the following Sunday were well attended and very helpful. At 11, the Rector (Rev. D. J. Knox) preached on "The Open Door," and 98 stayed to Communion. In the evening, the Missioner, Rev. J. T. Phair, spoke on the "Call of the Non-Christian World." The meetings during the week were addressed by Bishop Wilson, "Melanesia"; Rev. J. S. Moves, "Africa"; Rev. W. T. Strahan, "China"; Rev. W. H. Irwin, "Africa"; Rev. S. T. C. Best, "The Aborigines." After the special subject of the evening had been dealt with, the Missioner gave an inspirational address. The Mission was continued on Sunday, November 8, when the Rev. W. H. Winter preached in the morning on "Mission Warfare." Mr. Mulgrue (C.M.S. Ceylon), addressed the children in the afternoon, and Miss Erwood (C.M.S., Palestine) spoke to a fair gathering of women. Rev. S. H. Jose occupied the pulpit in the evening. An open-air demonstration in the form of a procession was held before Evening Service. St. Luke's Brass Band led the way, and they were followed by young men and women dressed in the costumes of many lands.

A Thanksgiving Service on Monday evening, November 9, brought the Mission to a close, when the Missioner preached on Rev. vii. 9, and dwelt largely on the thought of "Consecration." The Mission has been abundantly blessed of God, and its influence will have a lasting effect on the parish. It has had a deepening influence in the lives of those who attended, and has brought before them the need of the Non-Christian World. The average week-night attendance was 60, and the afternoon attendance of children 280.

New Church Hall.

On Monday, November 16th, the Bishop of Adelaide opened a new Church Hall at Elbow Hill, near Franklin Harbor. The

Hall will be used both for Church Services and for social purposes.

The Present Crisis and the Mission Field.

A public meeting was to be held in Holy Trinity Hall, North Terrace, Adelaide, on Thursday, November 19, at 8 p.m., to consider the present crisis in the Mission Field. Rev. F. Webb was to preside, and addresses were to be delivered by Miss Crossley (India); Miss Erwood (Palestine); Miss E. Jackson (East Africa); and Rev. D. J. Knox.

NEW ZEALAND.

WELLINGTON.

Canon Garland's Great Ordeal.

The cross-examination of Canon Garland upon his evidence in favour of the Bible-in-Schools Referendum Bill before the Education Committee of the House of Representatives constitutes, says the "Wanganui Chronicle," one of the record ordeals of a witness before a Parliamentary Select Committee. It extended over four eventful days.

Canon Garland was first attacked by Prof. Hunter, whose questions lasted for two and a half hours, till the luncheon adjournment intervened. The examination went on the next morning, after which Mr. J. Caughley, of the Schools Defence League, took up the running till one p.m. Mr. Caughley spent another three hours on the witness in the afternoon, and Bishop Cleary's opportunity came on Monday, when the Committee sat from 10.30 a.m. till 4.30 p.m. Canon Garland answering carefully prepared questions all the time. The Bishop had a huge budget of two hundred written questions, but his cross-examination came to an end somewhat unexpectedly, leaving Canon Garland apparently as tireless and good-tempered as ever to encounter the Rev. D. C. Bates, with forty written questions on his own behalf.

A pleasant feature of an extremely trying ordeal for the organising secretary of the Bible in State Schools League was the courteous treatment he received from his chief opponent, Bishop Cleary, this being in marked contrast with that accorded the witness by his lesser antagonists. Bishop Cleary gave the frank assurance that he could not believe Canon Garland guilty of any deliberate misrepresentations, anything which had occurred being, in his opinion, due entirely to error or to accident. He concluded his keen and vigorous cross-examination by thanking Canon Garland for his courtesy and the fullness and frankness of his answers. Canon Garland replied that his courtesy was the result of the Bishop's considerate manner. His questions had been straight and not involved, and had not been full of traps.

As an indication of the severe physical ordeal involved in the lengthy proceedings, the official stenographer was unable to sustain the ordeal on Saturday, and the Committee's proceedings were abbreviated on that account. Canon Garland came through the ordeal well, and is vigorously pursuing other activities of organisation.

JUBILEE OF MEDICAL MISSIONS.

There is no part of Foreign Missionary work which excites greater interest, and is more encouraging, than that of Medical Missions; and it is interesting to note that the year 1914 marks the jubilee of the Medical Mission work of the C.M.S. Although medical men had been on the staff many years previously, the first regular medical missionary was sent out in pursuance of resolutions passed by the Committee in November and December, 1864, and the first medical mission was opened at Srinagar (Kashmir) in May, 1865. The present staff includes eighty-seven fully qualified medical men and sixty-eight trained nurses.

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Some Aspects of Truth.

VIII.

THE REAL OBJECTIVE PRESENCE.

(Continued.)

It would of course be impossible in the limited space at our disposal to give anything like an exhaustive account of the long and intensely earnest, not to say acrimonious, controversies with reference to the sacraments which divided the Church during centuries of its history. From an indefinite number of so-called sacraments the two which engaged the greatest interest were necessarily Baptism and the Lord's Supper. We have principally to deal with the latter, although the principles at stake are similar if not identical. Is there any inherent grace in the consecrated water itself which, independently of faith or any concurrent effect of the Holy Spirit, conveys the spiritual blessings? The Laver was not mere water; "the water perceived by the senses is metamorphosed into a certain divine and ineffable power," but this

did not mean that the water was converted into a different substance.

Literal or Figurative.

Two views of the Lord's Supper engaged the discussions, one being as to the aspect of the Communion as an offering to God of a sacrifice, this idea being originally broached by Cyprian in connection with the erroneous sacerdotal views taught by that Bishop. The other great question was as to the relation of the bread and wine to the Body and Blood of Christ. Are the Fathers speaking literally or figuratively? Sometimes it is very difficult to tell. What is the "reality" which was represented by the symbols? By about A.D. 350 the words of institution were being taken literally, the elements by consecration became the real Body and Blood of our Lord—they were "transformed"—not being the body which was crucified, but the "eucharistic body." Chrysostom, however, says in preaching, "This body He hath given us both to hold and to eat." This doctrine was supported by subtle reasonings which cannot here be noted, and yet the doctrine of Transubstantiation.

As subsequently taught, was not, by any means, fully taught by these early Fathers. Many statements occur among the highest authorities distinctly teaching the figurative or representative view of the words of institution. Tertullian (circ. 200) says of "the bread taken and distributed to the disciples, He made it His own body by saying, This is My Body, that is the figure of My body." Augustine (circ. 350) says "the Lord's Supper is a figure commanding us to share in the Lord's Passion," and so many others, but soon there was a tendency to depart from the undoubtedly true view of the figurative, and to take the words, "This is My body," in a literal and material sense. According to Waterland, Anastasius of Sinai was the first, or among the first, that threw off the old distinction between the symbolical and true body, thereby destroying in a great measure, the idea of a sacrament.

Transubstantiation.

In 844 Paschasius Radbert pronounced the doctrine of Transubstantiation in distinct terms. The bread and wine, so far as their accidents of color, size, taste, etc., are concerned, remain the same. But within they are "changed as to their substance into the body and blood of Christ in which He suffered and was crucified" (substantia panis et vini in Christi carnem et sanguinem efficaciter commutatur). In opposition to this view and, in reply to a question as to whether the body and blood are actually in the mouth of believing communicants, Ratramnus distinctly denied that the body and blood which are in the sacrament after consecration are identical with the slain and risen Jesus. Yet even Ratramnus uses language which might be misunderstood. He speaks of feeding on the spiritual body and blood evidently in the sense of St. John vi., and he speaks of the veil (velamentum) of bread and wine. But he never intended this in the modern Anglo-Catholic sense. He says that the body received in the Sacrament is the memorial of Christ's body. John Damascene explained the elements by consecration as becoming a part of the body of Christ. This is called the "augmentation theory" and, "by later teaching, these words were made an outrage upon common reverence and common sense by asserting that whole Christ and the same Christ, Who is in Heaven, is in every particle of the bread and in every drop of the wine."

A Gradual Progress.

There was a slow but gradual progress in the development of the doctrine of the Real Objective Presence in the elements. The theories of Paschasius and others were bolstered up by fraud miracles similar to the celebrated one of Bolsena, where a priest, who doubted of the Real Presence within the host, was said to have been astonished when breaking it to see blood flowing from it on to his vestments—a striking picture of which was seen by the writer in the Vatican. It is wonderful how quickly and widely such farrago of false miracles and teaching spread in spite of the learning and reason of the day. Space forbids the relation of noble names who fought against such erroneous teaching, such as Berengarius and others.

At length in the Lateran Council, 1215, the doctrine of Transubstantiation.

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15. Are you in demand as a speaker or orator?
16. Can you rapidly master difficult facts?
17. Can you solve knotty problems quickly?
18. Do you remember everything important you read?
19. Can you remember details as well as main principles?
20. Is your memory perfect?
21. Can you concentrate your brain on one thing for a long time?
22. Can you remember long series of facts, figures and dates?
23. Are you a good linguist?
24. Have you a head for statistics?
25. Have you a good memory for faces?
26. Can you work hard without suffering from brain fag?
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29. Are you successful?

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tion was decreed. This doctrine is "the climax" of the attempts to explain the unexplainable, "the obvious contradiction involved in any theory of a change in the consecrated elements,—"the bread remains bread, and the wine remains wine." There is much misunderstanding as to the true meaning which the Church of Rome attaches to this doctrine, according to the true teaching of which there is not any change of the elements into the material body and blood of Christ—as commonly supposed. It is not correct to say that the bread—or wafer—and wine are changed into the very material flesh and blood of Christ. The difficulty of explaining the effect of consecration by causing the Real Objective Presence while the elements were visibly the same as they were before consecration, led the doctors of the Church to resort to a philosophical explanation, using the teaching of the Realist School of philosophy. The explanation is that there is an ideal something which underlies the outward appearance of things. This is the substratum or substance to which are superadded the qualities or "accidents" of color, size, etc. It is just as if on an invisible aerial something the qualities were put on—just as when paint is put on to some object, which object would be the sub-stance. Now, when consecration takes place, the ideal substance of the bread disappears, or is annihilated, while the substance of the flesh and blood of Christ takes the place of the disappeared substance of the bread. This is the trans-substantiation. The "accidents" of color, etc., remain, and are adjoined to the new substance of the body, etc., which has taken the place of the former substance. To such metaphysical shifts were the doctors of the Church compelled to resort in their endeavour to account for the Real Objective Presence of Christ in the Sacraments.

(To be continued.)

OUR CIRCUMSTANCES.

Our present circumstances are to be looked upon as advantages which the Great Disposer has afforded us, and not, as we are apt to think, impediments which He has thrown in our way. They are the materials with which we are to begin to build, and not a heap of rubbish that must be cleared out of the way, before we lay the first stone in the edifice of our lives.—Herron.

If thou wilt thyself be borne with, bear with another.—Thomas A. Kempis.

Helps for Quiet Moments.

Blessings.

When our soul is much discouraged
By the roughness of the way,
And the Cross we have to carry
Seemeth heavier every day;
When some cloud that overshadows
Hides our Father's face from view;
Oh! it's well, then, to remember
He has blessed us hitherto.

Looking back the long years over,
What a varied path! and yet,
All the way His hand has led us,
Placed each hindrance we have met;
Given to us the "pleasant places";
Cheered us all the journey through;
Passing through the deepest waters,
He has blessed us hitherto.

Worship.

It is the duty of every member of the Church to take part in public worship. It is the service which God specially requires of us. It is often urged that "Sunday is the only day I have. I work hard all the week. I am up late on Saturday. I am perfectly at liberty to use it for rest or recreation." We deny that worship interferes with rest. The point we here insist on, however, is the duty of worshipping God. Is He to have no distinct place in our life? Are we never to make special acknowledgment of His Being and goodness? Can we ignore Him without sin? The Church exists for worship. We claim membership and priestly office. How then can we absent ourselves from the altar of worship? Let it be well understood that the Church is not a lecture hall. It is a place where prayer is wont to be made. It cannot be urged as a duty binding on any soul to come and hear a man preach. It is certain that we can read in books better sermons than we shall ever hear. This, however, has nothing to do with the duty of worship. That remains whether the sermon be excellent or poor. It is sin to neglect it.

God Ordereth All.

I lie me down in peace to sleep—
The stars above their watch will keep.

I wake as midnight's hour draws nigh,
The moon rides glorious in the sky.

When next I wake, 'tis opening day—
The sun comes forth in bright array.

Come day or night in silvery light,
'Tis God Who orders all aright.

And so I know that one bright day
Earth's shadows all shall flee away;

And what from earthly sight is sealed
In that clear light shall be revealed;

When all that's just and true and pure
Through endless ages shall endure;

And love shall hold majestic sway
And joy and peace abide alway.

Lord Jesus, grant me grace, I pray,
To live as seeing that bright day.
—E.M.R.

Sympathy and Argument.

A worthy Deacon of a Church was much concerned about the soul of an infidel blacksmith who lived not far from his house. A good Christian man, he was yet unskilled in dealing with infidelity, so he determined like a wise man to equip himself for the work.

He began by reading Tom Paine's works; then he studied Bradlaugh; and finally he looked up Ingersoll. At last the day came when he felt himself equipped.

He went down to the forge, and there was the blacksmith. After a few words of introduction, he said: "I hear you are an infidel." "Yes, I am an infidel, and I should like to see the man who could beat me!" "Well," said the Deacon, "I think I can."

The controversy began, and it was not long before the Deacon was hopelessly beaten. It is not everybody who can argue with an infidel on his own ground! The poor Deacon looked at him with a tear on his cheek, and said: "Oh, man, I did so long for your soul!"

He went back home and said to his wife: "Wife, I'm afraid I'm only a bungler, a kind of blot on God's work!" He and his wife knelt down and confessed their sin and shortcoming, and prayed for the blacksmith.

At last, in the evening, the Deacon said: "I will go and see the blacksmith again and let him see that I have no ill-will." When he came near he looked through the casement, and to his amazement saw the blacksmith and his wife kneeling in prayer. It was not difficult to go in. "What is the explanation of this?" he asked.

"Well," said the blacksmith, "it was not your arguments; I knocked them into a cocked hat, did I not? But when you looked at me and said, 'Oh, man, I did so long for your soul,' I said to my wife, 'I never heard anybody say anything like that before! and I have been calling on Jesus Christ to have mercy on me.'—"London City Mission Magazine."

The shadows God sends are few, those we make ourselves are many.

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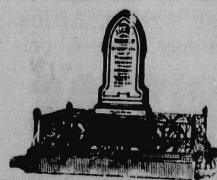
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Forward Movement for 1915.

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Current Topics.

We deal in our Leading Article with the general lessons of the Advent Season, but each Sunday has its own special teaching. The subject for the First Sunday in Advent is "The Two Comings."

The Collect, which is to be repeated every day till Christmas Eve, reminds us that we cannot celebrate aright the First Advent, unless we are preparing for the Second. It consists of a prayer for grace to make a right use of this mortal life, in which Christ came to us in great humility, in order that, at His second coming we may share in His glory in the life immortal. The Epistle (Rom. xiii., 8-15), upon which the Collect is based, consists of an exhortation to love and purity of life, because the Second Advent is drawing nigh. For now is our salvation nearer than when we believed; the night is far spent, the day is at hand, let us therefore cast off the works of darkness and let us put on the armour of light. The incident recorded in the Gospel (St. Matt. xxi. 13) (the triumphal entry of our Lord into Jerusalem), belongs historically to the Sunday before Easter, but is used here typically, to represent our Lord coming to cleanse and purify His Church. "Behold thy King

cometh unto thee." Our response should be, "Blessed is He that cometh in the Name of the Lord." The Old Testament lessons are taken from Isaiah, the Evangelical prophet, and contain suitable messages of warning and invitation. "Come now and let us reason together saith the Lord, though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." "Come ye and let us walk in the light of the Lord." "There shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain." Such passages as these tell of the coming Messiah, Almighty to save, and invite all sinners, with true repentance and faith to turn to Him.

During the week there has been steady advance on the part of the Allies both on the West and on the East of Europe. Our attention is chiefly concentrated on France and Belgium where our British troops are fighting. The cable published on Monday last, forms interesting and suggestive reading. "It has been found possible to grant holiday leave to many officers and men after many weeks of arduous service." It is not difficult to read between the lines of this message, which ought to fill our hearts with thankfulness to God, and with hope of coming victory. For while French and British, in spite of heavy losses, have stood their ground, and in many parts of their line, made a substantial advance, the Russians are relentlessly pushing forward towards Berlin. It is probably in the East of Europe that the decisive blow will be struck. It is hard to say how long the process will take; as we go to press, Italy seems likely to join in the war on the side of the Allies (and possibly some of the Balkan States) which may hasten the end. But winter is setting in, and may hinder active operations; yet we can afford to wait. Our cause is the cause of all that is noble and righteous in modern civilisation, and we can confidently pray to God to give us the victory. That victory may come sooner than many expect. May God grant that when it comes it may be so wisely used by the conquerors, that future European wars may be rendered impossible.

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ral, London. And in our own Commonwealth of Australia, great congregations have assembled, to do honour to the memory of the distinguished soldier. This was eminently fitting, for Lord Roberts was not only a good soldier of the Empire, but also a good soldier of Jesus Christ." The Archbishop of Melbourne, fitly said in his Cathedral: "Roberts would live in the nation's history for many ages to come, a character of efficiency, courtesy, and goodness, a religious man." Again the Archbishop of Sydney said, at the service in Martin Place, "He ruled men because he cared for them. His character was the straightest, as well as the bravest and cleanest. He was firm in his duty, as well as kind and merciful. Though dead, he yet spoke and his message was 'to serve.'"

In the British Army (as well as in the Navy) there have been notable instances of simple, manly piety. Such names as Havelock, Gordon, and Roberts bring to our minds the thought of noble Christian manhood. And there is, thank God, abundant evidence that among our soldiers and sailors to-day, amid much carelessness and sin, there is a growing number, both of officers and men, who are not ashamed to confess that they are servants of Christ, and who seek in their daily life and conversation humbly to follow in His steps.

A great step towards the moral well-being of our soldiers was taken when the supply of intoxicants at the military canteens in Australia was prohibited, and we view with anxiety the effort which is now being made to restore the "wet canteens." It has been pointed out that since liquor was taken away from the camps, there has been a marked improvement in the conduct of the men. We note with satisfaction that in various States, strong protests have been made against the proposed alteration. In view of the utterances of such men as Lord Kitchener, Admiral King-Hall, Lord Charles Beresford, and Lord Wolseley, it can be plainly seen that both army and navy are best fitted for their work without the aid of intoxicating liquor. Many young soldiers are tempted by the opportunities of the "wet canteen" and by the solicitation of comrades, to indulge in drinking habits which would not otherwise be contracted. We hope that the protests which have been made will prove effective, and that the canteens will remain "dry" as at present.

Our private severity against sinners should be ever checked by the remembrance of our own sin.—Dr. Arnold.