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REDUCED RATE FOR THE "CHURCH RECORD."

In December last we offered to any subscriber who sent us his (or her) subscription, in advance, for another year, together with that of a new subscriber to supply the "Church Record" at the reduced rate of 5/- post free (instead of 8/6), for each subscriber.

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

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

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

Current Topics.

The Gospel for the First Sunday in Lent (St. Matt. iv. 1-11), containing the account of our Lord's

First Sunday in Lent, February 21. fasting in the wilderness, reminds us that it is His example we are to seek to follow in our observance of the forty days of Lent. But, in addition to this, we are told of His great temptation, and victory over the evil one, reminding us that "we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

The first Adam had to face a great temptation and fell, bringing an entail of sin and suffering upon all his posterity. And when the Second Adam came to redeem the race, He also at the outset of his ministry had to meet the tempter, but unlike the first Adam, He gained the victory.

O loving wisdom of our God!
Which did in Adam fall,
A second Adam to the fight
And to the rescue came.

O wisest love! that flesh and blood,
Which did in Adam fall,
Should strive afresh against the foe,
Should strive and should prevail.

When we study the details of our Lord's threefold temptation we find

that, as in all other cases, the devil approached Him from the side where he thought there was most chance of success. All the temptations affected the Lord's redemptive work. To the Son of Man, hungry after a forty day's fast, came the subtle suggestion that He should use His miraculous power, turn stones into bread, and so preserve His life to carry out His work for the world. On the pinnacle of the Temple, with the thousands of worshippers in the courts below, there came the temptation to cast Himself down, so that, being protected by angels, and suffering no hurt, the people might at once acclaim Him as the promised Messiah. Again on the mountain top came the vision of all the kingdoms of the world which He had come to save, and he was told that by one act of homage to the devil they might all be His to save without the Cross.

In each temptation the Lord withstood and overcame His adversary by the use of one weapon—"the Sword of the Spirit which is the Word of God." "It is written." "It is written." "It is written." The Scriptural quotations were taken from the passages which every Jewish boy learnt by heart, and which were worn in the phylacteries. They were all from the Book Deuteronomy, which perhaps more than any other Book of the Bible is discredited by critics. Yet He, the Son of God, quoted from it with all solemnity as the Word of God, and as a result the devil vanquished by the Sword of the Spirit departed from Him.

We have to face our temptations; they will come to us in subtle forms, and evil may appear to us in the guise of goodness. Let our stay be upon the Word of God, let us see that "the Sword of the Spirit" is in our hands, always ready for use; let us trust in the power of the victorious Lord, and then we shall learn by experience that "in that He Himself hath suffered, being tempted, He is able to succour them that are tempted."

Some weeks ago we drew attention to a movement which had been started in England by Canon Bickersteth, Vicar of Leeds, to perpetuate the memory of Lord Roberts by an organised effort to establish or revive the habit of Family Prayer in every Christian home. We are glad to note that in Australia some of the clergy have taken the matter up, and are seeking to awaken the consciences of their people upon this question.

It may be an encouragement to many to hear how the enterprise is proceeding in the Home Land. The

Bishop of Ripon is dealing with the matter, and in a letter to the Incumbents of his Diocese, says:—

"The effort to maintain and revive the habit of family worship has my cordial and unreserved support. There can be no greater menace to the strength and permanence of national character than the decay of family influence, nor can we shut our eyes to the fact that modern changes in social life are such as demand every possible safeguard in this respect. Lord Roberts has told us of the paramount value of the practice of family prayer in this respect. By precept and example he has raised a standard for England to follow. His very name carries an inspiration which all must feel. God grant that this his latest plea may not have been made in vain!"

The Bishop adds that the Diocesan Conference has urged this appeal by a unanimous vote; that the Archbishop of York telegraphed his cordial support; and that the Conference appointed a Committee to take immediate steps to secure the fulfilment of the great soldier's parting counsel. The clergy are asked to urge upon their people the controlling and uniting value of family worship.

With regard to the vexed question of the best time for holding Family Prayer to suit the convenience of all in the home, a medical practitioner writes to the London "Record" as follows:—

Sir,—May I add my testimony to the excellent habit of having evening family prayers immediately after dinner or supper, as suggested by Mr. J. T. Budd in this week's "Record"? It has been our custom for many years to do this, and we have never felt it to be other than an excellent one. We adopted it some years ago after a short visit to a country house where evening prayers were at 10 p.m. We were often tired after being out all day; the mistress of the house generally yawned at intervals during the time, and there was an air of weariness about the whole thing. If strangers come into our evening meal we just tell them that it is our custom to have prayers directly it is over, and take it for granted that they will join us.

Two advantages are attached to this habit: (1) When our sons were preparing for their professional examinations they found that a break at 10 p.m. seriously interfered with their studies; the change of hour met this difficulty and all were satisfied.

(2) A casual visitor dining with us who is not accustomed to have family prayers may be led to ask himself why he should not have them in his home, and beyond this may receive some personal help.

A very real need is a book suitable for family worship, many heads of households not having the gift of praying without some guidance. There are many in print, but I think there is room for yet another, simple, pointed, varied, not wordy, and with suggested portions of Scripture for reading aloud. Some of your readers may be able to suggest some such book which they themselves have found useful.

I know not if a keener smart
Can come to finer souls than his
Who hears men praise him, mind or heart,
For something higher than he is.
L. Morris.

Business Methods in the Parish.

By the Rev. R. G. Nichols, B.A.

III.

THE CARD SYSTEM FOR PAROCHIAL ORGANISATIONS.

The scheme outlined in last week's article is no doubt of not more than passing interest to those who have adopted the card system, but the writer has developed it to include the whole of the parish activities. It is this feature of the system which is full of possibilities. In the one drawer are to be found, not only the parish-roll, but cards indicating the progress or otherwise of each organisation.

The Sunday School.

Let us take the Sunday School first. A good deal of work is entailed here to get all the information in order and the weekly record regularly written up. Here is work for one of the young men of the parish who does not feel competent to teach. The best way to keep our young fellows from straying from the Sunday School is to give them something to do—to make them "doers" not "douters," as Mr. Archibald would say. First of all, a series of cards, alphabetically arranged, contains a roll of the Sunday School scho-

lars, with address, age, class, confirmed or not. It is invaluable for the Rector to have all this information at first hand (apart from the parish roll cards), so as not to be obliged to try and find the information when required in any particular case from the superintendent or the teacher's class register. Then there is the weekly record of the Sunday School, as illustrated in card No. 3. Of course, this is only for a small country school. A large city school would require cards for each department—seniors, juniors, and infants. In country parishes the Rector or Curate is seldom able to personally supervise the Sunday School owing to the large number of country services. The writer knows how welcome it is to have the information provided in Card No. 3 on return from his country trip. The details are recorded by the secretary immediately after school. At the teachers' meeting during the following week the position denoted by the card is always discussed. It is surprising how interested and enthusiastic the teachers become in the progress of the school. On another card (No. 4) is recorded the daily attendance, which is averaged each month. At a glance the Rector has here before him the daily attendance for the year. A decreasing attendance is immediately detected, and at once he must seek the cause and try to remedy it. Is it through sickness, lack of interest, hot or wet weather, or other cause? On another card

is recorded the Sundays' collections during the year. The writer has known of more than one school where many pennies have gone over the Chinamen's or confectioner's counter instead of to the Sunday School funds. Here is the means of detecting any leakage. On another card is recorded the attendance of teachers at the weekly preparation class. It is obligatory on the part of our teachers to attend that class on Monday evenings. Thus the Rector is in intimate contact with his teachers and helpers. He can have a careful eye to their efficiency and to the well-ordering of his school. He may have his finger, as it were, on the pulse of the whole school, and by the aid of the above system he is supplied at first hand with complete and always up-to-date details.

Other Parish Organisations.

The card system lends itself to recording the progress of all the parish organisations. A card devoted to the total attendance of each Bible Class resembles No. 4. One ought to keep a jealous eye over the numbers that they show, not a decrease, but a tendency to increase. The attendance at the whole series of Confirmation addresses is recorded on another card. In fact, on a few cards can be recorded the whole of the results of the wide activities of the parish, whether Ladies' Guild, Missionary Box-holders, Young Men's Club, Communicants' Guild, etc. Here again is the obvious advantage of the card system. It is compact, adaptable, easy of access, capable of infinite extension.

Another series of cards contains an alphabetical list of town parishioners, with their addresses, while the country parishioners are grouped according to the district in which they reside, or the country road on which they live. This list proves of great advantage for posting the "Parish News," and in circularising any district of the parish re special services, meetings, etc. It must be remembered that all this information is centralised in a small drawer in a cabinet. It is not stored in cumbersome books without index, which so often are mislaid. Once the system is in working order (I do not minimise the goodly amount of time necessary to reach this stage) it requires but a little time each week to record all the particulars and to keep the system up-to-date and efficient. But the time expended is more than saved, and the position is this—if efficiency with economy of time and effort is to be gained, we must at all costs seek to achieve it.

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Nothing must be of too much trouble. The business man thinks no trouble unnecessarily expended if he gains a client or increases the effectiveness of his business. Our "business" is much more important, and we must be prepared to bring our methods up to the highest point of efficiency. If the foregoing is only the means of stirring up interest in this important feature of our work, the writer will feel that he has been repaid for this small effort in setting forth a system which has in every way commended itself to him.

A PRAYER FOR MISSIONS IN TIME OF WAR.

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

Judge thyself with the judgment of sincerity, and thou wilt judge others with the judgment of charity.

Australian Soldiers in Egypt

A member of the Australian Expeditionary Force, formerly a Sunday School scholar at St. Barnabas', George Street West, Sydney, wrote recently from Egypt to a friend in New South Wales. Portions of his letter will be of general interest. He says—

Your very kind letter of 26th September was particularly welcome, coming, as it did, at a time when I was leaving home and all its associations for places and experiences unknown. But I left in that calm confidence which comes from the simple faith in the Redeemer's promises which times untold I have proved to be facts, for travelling over the vast waste of waters of the Indian Ocean one sees the "Works of the Lord and His wonders of the deep," and feels His sweet promise to be with us everywhere. This was particularly emphasised by our deliverance from the "Emden" and the mine-field laid for us—passing, as we did, within a mile of it. On the whole, we had a most delightful voyage—an exceptionally smooth one. But we were all glad enough to disembark at Alexandria, which we did on December 5th. We came on immediately to Menzies, some 10 miles from Cairo and so by train from Alexandria. Here we were comfortably housed (A.M.C. only) at a tourist hotel, but now commandeered for a hospital. It is on the historic ground and right under the shadow of the Pyramids.

The work is congenial, consisting of general hospital nursing, as with such a large body of men there is sure to be a percentage of sickness. We have a liberal amount of leave, and this I utilise in sight-seeing. I have had several trips into Cairo—a busy, dirty city, but the pity of it, it knows not Christ, and it is shocking to see how the Sabbath is desecrated; it is a Mohammedan stronghold, and business goes on on Sundays as on any other day. But it was a cheering sight to see an occasional Christian Church and the C.M.S. schools—some fellow workers at least are in this corner of the Master's vineyard.

I suppose you have heard long ago about the change in the status of Egypt. Among the lower classes there is no such thing as patriotism. The educated Moslems and politicians do not favour the change, but these most likely will be brought to reason. Given time and a fair trial, I have no doubt that England's move will be the beginning of an all-round improvement here to Egypt's lasting benefit. But what is of more concern, it will open up opportunities for the spread of the Gospel of the Cross, which will have a hard battle against the Crescent. The soldiers, as a whole, are behaving themselves well, and are kept busy at their several occupations. We are fortunate in having a superior lot of young fellows in the A.M.C., who are all anxious to perfect themselves in the work which lies before them. I particularly thought of the dear old Church on Christmas Day.

It is not the place which hallows the man, but it is the man who hallows the place.

(No. 3.) SUNDAY SCHOOL RECORD.

Sunday, 10th May, 1914.

Class.	Teacher.	Roll.	Pres.	Abs.	Staff Absent.		
Bible G.	Curate	8	6	2	Miss Doublelay.		
G. 1	Miss Simpson	9	8	1			
2	Miss Dickinson	9	8	1			
3	Miss Cartwright	9	7	2			
4	Miss Dodd	13	9	4	Offertory, 5/2.		
5	Miss Menham	11	6	5			
6	Miss Simmons	9	7	2			
7	Miss Doublelay	9	3	6			
New Scholars.							
					Class.	Age.	
Bible B.	Mr. Dodd	8	6	2	Ettie Howell	G. 5	10
B. 1	Mr. Procter	11	11	—	Arthur Bellamy	B. 3	9
2	Miss Martin	11	10	1			
3	Miss Jackson	15	13	2			
4	Miss Doublelay	7	4	3			
5	Miss Bracken	12	10	2			
		141	108	33			

(No. 4.) SUNDAY SCHOOL ATTENDANCES.

Month.	1st Sunday	2nd	3rd	4th	5th	Average for month.
January ...	61	48	70	67	—	61.5
February ..	78	76	83	Ch. Service	—	79
March ...	85	85	90	76 (wet)	99	87
April ...	100	103	83	102	—	97
May ...	112	108	68 (wet)	104	103	99
June ...	101	100	93	94	—	97
July ...	97	48 (wet)	103	108	—	89
August ...						
September ...						
October ...						
November ...						
December ...						

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The Woman's Page.

The Call.

By D. G. B. in "Mothers in Council."

Mothers of England! A Mother is calling,
Calling for help in her travail and grief;
Turn not away, though the hot tears are
falling,
Send of your noblest to bring her relief.
Brave, bid them start,
Each do your part,
England is calling!
Lift up your heart.

England is calling! Oh, have ye not heard
her?

Speed in their thousands your sons to the
fight;
Think of the bloodshed, the rapine, the
murder,
Send them for Freedom, for Mercy, for
Light.

Each to his post,
Count not the cost,
England is calling!
Let no time be lost.

Never before in the years of her story,
Rang such a cry as will brook no delay;
Now is the time then to crown her with
glory,
Send of your dearest, and send them
to-day.

Eastward or West,
Give of your best,
England is calling!
To God leave the rest.

One Aspect of the War.

By E. G. Worledge, in "Mothers in Council."

Those of us who have followed the history of the war closely from day to day must have been struck by the contrast between the methods of the officers on both sides.

The German officer commands his men, while the English officer leads them. The German orders "Vorwarts!" from the rear (with a revolver ready for those who falter), the Englishman leads forward himself, confident that his men will follow. This attitude symbolises the whole relationship between officers and men in the two armies.

Who has not been moved when reading of the mutual self-sacrifice and devotion shown by British officers and men—of privates saving their wounded officers under deadly fire, and of officers disregarding their own safety so long as any of their men were in need of help? In the letters written home by private soldiers we can trace the same good feeling, the real care and consideration of the officers for their men, and the trust and affection they inspire in return. This mutual trust and good feeling seems, if all accounts are true, to be non-existent in the German army. Harshness and arrogance will, alas! be associated with German officers for all time. Their men are, in their eyes, only so many parts of a machine, for the smooth working of which they are responsible. To the Englishman they are fellow-men.

But we know children are the same all the world over, and there must have been a time when these German boys were as kind-hearted and lovable as our own. Surely the mothers must have failed somewhere, somehow.

When we read of a British officer's generosity to a wounded enemy, of his kindness and courtesy, his care for the safety of his men we know the "reason why." Long ago his mother taught him chivalry in the nursery, kindness and gentleness with his sisters, consideration for his nurse, and

deference to herself. Many an English mother to-day is smiling through her tears as she sees the lovely fruit of the seed she sowed with so much patient care in the past. Those mothers who are fired by these splendid examples and long that their own boys may "go and do likewise"—though in times of peace please God—must see to it that these high traditions are carried on. They, too, must begin in the nursery days, and teach unselfishness and courtesy, obedience and self-control, the duty of protecting the younger and weaker. They must check the first signs of arrogance and self-assertion, for these are faults that grow like weeds after rain, if they are once allowed to take root. In season and out of season the golden rule must be taught and enforced, for the boy who has learnt to do to others for the boy who should do to himself is the boy who will grow into the "very gallant gentleman" whose praise is on the lips of every Englishman to-day.

The writer well remembers, some few years ago, a boy who was going out to India with his regiment for the first time. He was fresh from Sandhurst, a little flushed perhaps with the usual theories about India. "The native must be kept in his proper place," "Natives always take advantage of kindness," "Strictness is the one thing needed," and so on. His mother listened in troubled silence, and said no word till the last day came. Ah, those last days! We mothers know them so well, days when hearts are very full, moods are strangely softened, and words are few but are long remembered.

Then she spoke of the chivalry due to a subject race, of the brotherhood of all men, the rights and dignities of all men, of the one Father of all nations upon earth, to whom the low-caste Indian was as dear as the English gentleman, and she entreated that he would never fail in courtesy and consideration towards a single native in India.

After a time, when the letters came, she rejoiced to read of growing interest in his men. His was a Tamil Regiment, and they were "awfully nice," a "jolly good sort," and his pride in their good conduct, their prowess in games and their smartness all round, was evident; and, reading between the lines, she learnt that the spirit of good fellowship was growing day by day. During manoeuvres, in night marches, she noted how his men tried to spare him little discomforts and make things easier for him. How they never "gave him away" when he made mistakes, and did their level best to bring him credit with his Colonel. Later, when he fell ill, she heard how his soldier servant refused to leave him, though his own wife was dying at the time, and how he nursed him with a devotion that brought tears to her eyes as she read of it. But most of all she loved to hear how, when one of his men lay dying in hospital, his one longing was to see the Sahib once more. He begged and prayed that he might be told, and a message was sent.

We know how a young man shrinks from illness and the sight of death, but he went at once ("I couldn't say no to the poor beggar"), and stayed till the end came, and the man passed away holding his hand, looking into his face and saying his name with his last breath. Only a year later and the young officer himself had passed away, leaving a fragrant memory which has surely helped to swell the tide of loyalty that is sweeping over India to-day.

Though he was not called to fight for his country, none the less he has served her in the doing of his "little bit" towards the upholding of her great name in that far-off land. And it is for the mothers of to-day to see that this spirit is kindled afresh in the generation now in its childhood, that the name of England may stand for all that is high and noble and just, till time shall be no more.



Are You Interested in Jerusalem?

If so, please send name and address to Archdeacon Allnutt, Portland, Victoria, who will gladly send you news post free.

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

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THURSDAY - Mesdames Hills, Whiffen, Israel; Misses Kitchen, Bray, Kitley, Davis.
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Personal.

The Archbishop of Sydney and Mrs. Wright, have been staying at Cooma, N.S.W., as the guests of Archdeacon Ward. From Cooma they went on last Saturday to Mount Kosciusko.

Principal Davies of Moore College, Sydney is spending his vacation at Kiama on the South Coast of N. S. Wales.

Bishop Golding Bird, of Kalgoorlie, who accompanied the Australian forces to Egypt as chaplain, has resigned that position, and is now at the front as chaplain with the British troops.

Archdeacon and Mrs. Boyce are returning to Sydney by the "Orsova," due at the end of the month.

Mr. Walter Brook, who for 27 years was the superintendent of the Sunday school at Christ Church, South Yarra, Melbourne, died at Balaclava last week. He was for many years an employee of the firm of Comibere, Grieve, and Connibere, and was much esteemed by a large circle of friends. He was born in Surrey, England, 73 years ago, and never married.

A new pulpit has been placed in St. Andrew's Church, Brighton, Victoria, in memory of the late Vicar, Rev. E. A. Crawford, and was to be dedicated on Thursday February 25.

Rev. H. S. D. Portus will act as Locum Tenens at Denman, N.S.W., until the return of the Rector in May. Rev. Garnet Portus will supply his brother's place at Mayfield.

A cable was received on Thursday, February 12, by the Australian Board of Missions from the Bishop of Melanesia, to the effect that the Rev. W. F. Long, of Norfolk Island, had met his death by drowning in a successful effort to save a native boy's life. No further details were received. Mr. Long left England on February 1, 1913, to join the staff of the Melanesia Mission, and left Auckland in the "Southern Cross" on April 19 for the islands. He began his work at the training college

for teachers at Maravovo, Solomon Island, with the Rev. J. M. Steward. From the first he proved to be singularly fitted for the work. After a year at the college he was transferred to the school at Norfolk Island, and remained there up to the time of his death.

Mr. R. Esmond Sutton, son of the Rev. Canon Sutton, Kew, Melbourne, has been licensed to perform the office of Reader in the parish of Christ Church, St. Kilda.

Rev. F. A. W. Kilbey, B.A., T.C.D., has been appointed Warden of the Bendigo Theological Hall, in succession to Canon Watson, Th.Soc., who has accepted the position of Warden of the Brotherhood of Our Saviour in the Grafton Diocese.

A triangular exchange has been arranged between the Rev. Howell Price, Rector of St. Mary's, Balmain, the Rev. H. P. Dillon, Rector of Waterloo, and the Rev. Stanley Best, Rector of Richmond, all in the Diocese of Sydney.

Rev. H. E. S. Dyson, of Pinnaroo, S.A., has been appointed to the charge of Maitland, S.A., with Ardrossan and Port Victoria.

Rev. A. K. Chignell, who, for seven years was a member of the staff of the New Guinea Mission, and who recently returned to England, has been appointed Organising Secretary of the New Guinea Association in England.

Miss Pallister and Miss Best, of Deaconess House, Sydney, are at present staying in Hobart, Tasmania.

Canon and Mrs. Archdall will return to Sydney on February 22, after a two-months' stay in Tasmania, during which time the Canon frequently helped by preaching, and in other ways, at St. George's Church, Hobart, where his sermons were much appreciated.

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Rev. G. Soares, Rector of Lake Bathurst, the oldest clergyman in the Diocese of Goulburn, will be retiring from active ministerial work at the end of the month. Mr. Soares has a long record in the Diocese. He commenced work as a Lay Reader, to assist the late Canon Soares in 1860, and, at Bishop Thomas' request, proceeded to Moore College and received Deacons' Orders in 1868. He held the following incumbencies in the Diocese of Goulburn:—Berridale 1879-81, Adelong 1881-90, Temora 1890-93, Cobargo 1893-04, Lake Bathurst 1904-15.

Mr. Evan Claydon, son of the Rev. E. Claydon, Rector of St. Luke's, Burwood, Sydney, is leaving for England on Saturday, February 20, with a view of continuing his education at Bedford, after which he will proceed to the University of Cambridge, with the intention of taking Holy Orders.

Canon Martin, Rector of St. Clement's, Marrickville, Sydney, will conduct an eight days' Mission at St. John's, Launceston, Tasmania, during the month of March. Careful preparation for the Mission is now being made in the parish.

Mr. W. Barrett, who has just obtained his B.A. degree, and who has been a worker at St. Peter's, Woolloomooloo, Sydney, has taken up work under the Rev. H. N. Baker, at St. John's, Launceston, Tasmania, prior to Ordination.

The induction and installation of Archdeacon Julius Lewis, recently of Grafton and Annadale, N.S.W., as Dean of Ballarat, and Vicar of Christ Church parish, took place at the Cathedral on Thursday, February 11. There was a crowded congregation, and the ceremony was performed by Bishop Green, who also preached the occasional sermon. Archdeacon Tucker also assisted in the ceremony. Bishop Green referred to the fact that Rev. Julius Lewis was the third Dean of Ballarat; his predecessors being Dr. Stretch (now Bishop), and Rev. W. Lyndon Parkyn, who recently returned to England after eighteen years' ministry in Ballarat. The new Dean was associated with the Diocese more than 30 years ago.

We regret to learn that Mrs. Baker, wife of the Rev. Donald Baker, Rector of St. George's, Hobart, Tasmania, has been seriously ill, having to undergo an operation for appendicitis. Mrs. Baker is, however, now well on the way to recovery.

Rev. F. B. C. Birch, of Derby, Tasmania, has been nominated to the chaplaincy of H.A.M.S. Australia, in suc-

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cession to the Rev. F. A. Riley, who has been appointed Naval Instructor at the Naval College, Jervis Bay.

Rev. W. G. Ives, Vicar of St. Paul's, Malvern, Melbourne, has been seriously ill with heart trouble, and is still unable to attend to his parochial duties. His medical adviser considers that after a short rest Mr. Ives will be quite well again.

Rev. T. H. Sapsford, of St. Luke's, North Brighton, Melbourne, who was attacked recently by garters and severely handled, has now recovered from his injuries.

Mr. C. F. Drought, son of Canon Drought, of St. John's, Toorak, Melbourne, has been appointed second lieutenant to the 7th Battalion Lincolnshire Regiment. Canon Drought, who is at present in England, has been unavoidably detained through the war, having been disappointed on several occasions through the ships in which he had booked his passage being requisitioned by the Naval authorities. It is expected, however, that he will return before the beginning of June.

The Churchwardens and Parochial Council of St. Paul's, Chatswood, Sydney, have decided to adopt the Rev. J. W. Ferrier, who has just gone to Ceylon under the auspices of C.M.A., as their Own Missionary, pending the return of the Rev. G. Harward Cranswick (who is now Rector of Chatswood), to India, when he will be (as in the past) the "Own Missionary" of the parish. It is not likely that Mr. Cranswick's health will permit him to return to the Mission Field for some years.

Rev. J. C. Love, librarian of the Mollison Library, Melbourne, attained his 77th birthday on February 7. He will celebrate the jubilee of his ordination to the priesthood on February 26. Mr. Love has exercised a wide spiritual influence upon all schools of Churchmen. His work at the Mollison Library has been a labour of love. He has indexed the volumes of the Church of England Messenger, and provided the materials for a complete history of the Diocese from the earliest days. This has involved many months of painstaking labour. He has also been a patron and valuable helper of the Sunday School Association. His 78th year finds him still labouring for the Church he has served so well.

The friends of Rev. W. McKie, of Port Melbourne, Victoria, will learn with pleasure of his return from a holiday at Kyneton in much better health.

Mr. W. L. Simpson, Hon. Secretary of Holy Trinity, Surrey Hills, Melbourne, has, with his brother, joined the Expeditionary Force at Broadmeadows.

Rev. A. B. Tress is doing fine work among the men at the Church of England tent at Broadmeadows, Victoria.

He is, at the same time, managing the affairs of the C.E.M.S. at headquarters, where he is to be seen in the mornings.

Rev. H. F. Goss is now in full charge of Holy Trinity, Hampton, Victoria. He was inducted by Rev. R. J. E. Hayman.

The Archdeacon of Melbourne recently gave an interesting account of his experiences in England before and after the outbreak of the war to the Ruridecanal Chapter at St. Thomas', Moonee Ponds.

Rev. J. Tyssen, of Malden, Victoria, has done excellent work at St. George's, Malvern, during the absence of Rev. G. R. Dalton. Mr. Tyssen has returned to his parish at Malden.

Mr. W. S. Kimpton, of Moonee Ponds, Melbourne, is erecting a memorial window in St. Mark's, Fitzroy, in memory of the late Charles A. Kimpton.

Rev. C. E. Perry, Rector of St. John's, Camberwell, Victoria, will begin a mission at Meredith on February 27.

Rev. H. Walker Taylor, Rector of Orange, N.S.W., has been appointed by Bishop Long to be Canon of All Saints' Cathedral, Bathurst.

Rev. R. E. Saunders, of Nhill, Victoria, has been appointed to the charge of the parish of Linton, in succession to Rev. J. Best, who is now Vicar of St. John's, Ballarat.

Rev. W. T. C. Storrs, Vicar of St. Matthew's, Prahran, Melbourne, will conduct an Evangelistic Mission at St. Clement's, Mosman, Sydney, from March 6 to 16 (inclusive).

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Notes on Books.

The English Church in New Zealand, by H. T. Purchas, M.A., Canon of Christchurch Cathedral, 6/-. Copy received from George Robertson, Ltd., Sydney and Melbourne.

The Colonial Church has been engaged in making history for the past hundred years or more, but only very slowly are her sons setting themselves to the task of recording it. On this account we the more welcome the volume by Canon Purchas, as making a contribution of real worth to our Church, and setting an example to Churchmen in the older colonies. The Church of the Southern Hemisphere is yet looking for the man who will rescue her from an unworthy oblivion the heroic and statesman-like labours of William Grant Broughton and men of that ilk who laid firm and deep the foundation of our Australian Church.

The present volume is, to an Australian particularly, one of the deepest interest. It takes him back to the beginning of things, and reminds him how much through his forbears he owes to the grand old Mother Church, who sent so willingly and self-denyingly of her best for the extremely difficult pioneering work; and not only sought to preserve her own from relapsing altogether into heathenism, but also manifested her sense of the call of duty amid love to the benighted aborigines of these lands.

Canon Purchas divides his subject into three periods. In the first we are given a fascinating account of the evangelising of the Maoris under Samuel Marsden, the great apostle of the Maoris. The description of his last tour is full of pathetic interest, for his last visit bore the aspect of a triumphal progress. Whenever he went he was received with the utmost veneration. The heathen fired off muskets and executed war dances; the Christians showed their feelings in gentler ways. The Chief sat upon the ground gazing upon him in silence, without moving a limb or uttering a single word, for several hours. "Let me alone," he said, when urged to move away; "let me take a last look; I shall never see him again."

A chapter with the suggestive title, "Years of the right hand" (1838-1848) gives a graphic description of the bursting forth "into sudden and wonderful bloom" of the plant which had been rooted with much difficulty, nursed with much care, and watered with so many tears of disappointment. It is a story full of wonder.

Twenty-five years had elapsed since Marsden had brought the tidings of Christianity to New Zealand, and his settlers had begun in fear and trembling to lay the foundation stones of the Church in this new land. Now there was hardly a district of the North Island into which the knowledge of the truth had not penetrated.

The "new order" of things under Bishop G. A. Selwyn is described in the second part of the book. The arrival of immigrants to settle in the country, so rich and

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now considered safe, because of the labour of the missionary, was destined to work changes great and grave for the Maori. Our historian in spite of his manifest love and admiration for his subject is candid enough to give the "shades" as well as the "lights." But we are conscious as we read the story that the rolling years will delete from their gaze the faults and weaknesses therein revealed, and only the giant saints and heroes will remain. It is one of the penalties of a nearness, that promotes an accurate knowledge of facts, that the perspective is apt to suffer by reason of it. Indeed so conscious is the writer of this danger that the latest, albeit the longest, of the periods receives the shortest treatment.

Selwyn's regime is well described as the formative period of the history. The noble part played by the C.M.S. is sympathetically reviewed by Canon Purchas. In his Preface he tells us that the General Synod of 1913 committed the task of writing this history to him as a definite duty, but nearly every page reveals the fact that it has been a labour of love. We heartily commend the book to our readers.

The East and the West contains two good papers on Indian Mass Movements in the Punjab and in Travancore. The former is written by a Presbyterian minister, Professor Griswold, and the latter by Bishop Gill. A retired Indian official writes fervently on the duty of Anglo-Indians, urging them to give their whole-hearted support to missions. There are two articles on the "War and Christian Missions," by Bishop Montgomery and the Rev. H. L. Clarke. Bishop Neligan, formerly of Auckland, contributes a Centenary article on Samuel Marsden. The Editorial Notes are suggestive, and several missionary books are reviewed.

We have also received The Patrol of the Sun Dance Trail, by Ralph Connor, and The Way of Victory, by the late J. R. Miller, D.D., from Angus, Robertson, Sydney, and The Prayer Book under Fire, by Canon Archdall, from the author. Notices of these books will appear in our next issue.

My Old House.

Written by a lady of 94 years.

I hail once more my natal day, Still in my tenement of clay, With many favours blest; Now He Who placed the structure here, Can prop it up another year, If He should think it best.

Long hath it stood through snows and rains, And braved life's fearful hurricanes, While many a stronger fell; The reason why we cannot see, But what to us seems mystery, The Builder knows full well.

But now 'tis weather-worn and old, The summer heat and winter cold Pierce through the walls and roof; 'Tis like a garment so worn out, To mend there seems no whereabout, So gone are warp and woof!

The tottering pillars are all weak, The poor old rusty hinges creak, Dim too the windows are; But still, 'as through a glass so dim,' I look away, and on to Him— Whose Home is mine up there.

Nature and Scripture tell us all, This withered frame ere long must fall, When, where, or how's unknown; We'll leave that to the Architect; His love and wisdom will direct The taking of it down.

And should you see mine prostrate lie, Let not sad tears bedim your eye, The tenant is not there; But just beyond Time's little space, She finds with Christ a resting-place, No more to date her year.

So when she walks with you no more, Fret not—she has but gone before, To Him Who loves her so. Trust Him—your house in order set, That you may leave without regret, Whenever called to go.

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All literary matter, news, etc., should be addressed, "The Editor, 'The Church Record,' 64 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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.

FEBRUARY 19, 1915.

NATIONAL CHARACTER.

The great aim of Christianity is the building up of a perfect character both individual and national. "Be ye perfect even as your Father which is in Heaven is perfect." And Christ Himself is the great example of a perfect character. He lived the life of the white and stainless One, the immaculate Lamb, who could not otherwise have taken away the sin of the world by atonement, and by His Spirit's regenerating power. Vainly do men seek to attain perfection by their own unaided efforts or philosophy. We cannot follow in His footsteps unless we are inspired by His Spirit, without which we can be none of His. Spiritual Christianity is immeasurably above mere prudential morality, and the highest character is the Christ-like character. Whatsoever things are true, honest, just, pure, lovely or of good report constitute the Christian character, and are not the mere products of a Social or merely utilitarian morality, but are the fruits of the Spirit indwelling in the regenerate soul of the true Christian. The natural man understands not this spiritual life and character; we must be "born again" and have the witness of the Spirit bearing witness with our spirits. This is the fulfilment of the great prophecy of Jeremiah, "I will put my law in their inward parts and in their heart will I write it; and I will be their God and they shall be my people."

As there is the character of the individual so there is a character of the nation. We are eminently social beings and the character of the units has an immense influence in building up that of the community. Will it ever be possible for the nation and the world at large to become essentially Christian as a whole? When this shall eventuate, the hope of the millennium will be realised, and the nations shall learn war no more. Meanwhile it is the duty of all who are inspired with true patriotism to seek the uplift of the nation's character. How true it is that "righteousness exalteth a nation, while sin is a reproach to any people." We know of course that it is not possible to make people religious by Act of Parliament, but while this may be impossible yet every effort should be made

to encourage virtue and suppress vice. Crime, we are aware, will always be to a great extent repressed by punishment, and by the strong arm of the law. This however is not sufficient to exalt a nation by giving it a lofty standard of honesty and social purity, and above all a religious character.

This is presumably the great objective of all Churches whatever their denomination;—salvation not only from future retribution but from actual sin and suffering in the present life. Doubtless Churches are to a certain extent successful in their aim, but it is deeply to be regretted that they are far from being so successful as might be hoped. The proportion of people who never attend Divine Service on Sundays is immensely large in comparison with those who do so attend. It is much to be deplored that vast numbers of our people spend the Lord's Day in pleasure resorts, taking their children with them, and so teaching them to grow up without any respect for religion, and devoid of Christian character. Would that there were some more powerful means of reaching and impressing the masses, which have lapsed from religious influence!

It is certain that there is a deplorable amount of sexual immorality in our great cities as is partially witnessed by the great number of illegitimate births. Would that there were more modesty and "shamefastness" (1 Timothy 2, 9. R.V.) on the part of women who should be anxious to set a good and modest example in the matter of dress! What we want in the present day is more of that refined delicacy and modesty which distinguished the best society of a few generations back, and which is so wanting in the present. There are many theatrical exhibitions which appeal to the passions, and are marked with a shameless display of indecent incident, scenes which it is a wonder that any mothers would take their daughters to witness. Many of the plays which are enacted are based on most grossly immoral plots devised for the purpose of exciting shameful interest, and these dramas are often sympathetically described in the newspapers of the day instead of being condemned as immoral. If the stage does hold up a mirror to the age, and is a criterion of the social purity of the day we have every cause for sorrow. We cannot help thinking that the descriptions of the so-called boxing matches—which are really prize fights—do an immense amount of harm by encouraging the youth of our country in a most degrading and brutalising practice. The pictures of the boxers in some of our papers are calculated to debase the moral tone of our young people, and we would earnestly plead with the editors to do all they can to discourage such exhibitions.

One of the greatest causes of the vice of our community is drink. It is painful to witness the crowds of men who constantly throng the bars of the hotels. Drink incites to immorality, which is even a worse vice than drunkenness, and it leads on also to crime in every shameful form of violence, burglary, theft and embezzlement, ruining in many cases the characters, reputations and lives of so many of our young people. These are awful yet stubborn facts which our Churches have to face. Our law courts especially in regard to divorce, bear lamentable witness to the low standard of social morality which to

a large extent is the disgrace of our community; and is in a great measure owing to indulgence in drink and the entire absence of any religious control. The lure of pleasure, which means its enticement to disgrace and destruction, is so great in our country, owing to its prosperity and climatic conditions, that there is to a great degree an abandonment to every kind of sensual indulgence. This may be seen specially at some of the places of resort and attraction on Sundays and public holidays. We have not space to speak of horse-racing and its evil associations in the way of betting, gambling, and the display of dress which is a reproach to that modesty which ought to be the mark of refined Christian society.

While we thus deplore so much laxity in the non-religious and worldly portion of our population it is only right that we should with gratitude acknowledge the high morality and Christian refinement of those who are "the salt of the earth" which has not lost its savour. It is because of these that our country is still blest, and we may hope for a great revival of spiritual life. It is said that the war is already bringing our nation nearer to God—may such be the happy result for all the world. Chesterton avers that it is simply untrue to say that England is a Christian nation—rather is it a nation in which there are some Christians. We would not subscribe to this. England in its national character is largely Christian as may be seen by its loyalty to principle in the present righteous war which is the defence of that truth, liberty and righteousness which has excited the hatred and hostility of our enemies. We would earnestly appeal to all our statesmen, politicians, preachers, teachers of the young, writers, thinkers and all true patriots to do what they can for the abolishment of vice and the raising of the moral and religious standard of our national character in the interest of our rising generation and the future greatness of our Australian Nation.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Soldiers' Temperance Meeting.

On Tuesday evening, February 9, the military camp at Liverpool was the scene of perhaps one of the most remarkable temperance meetings ever held in Australia. The camp commandant, Colonel Humphries, presided over a meeting of about 2,500 soldiers.

Colonel Luscombe, representing the State Commandant, Colonel Wallack, C.B., said that he intended to sign the pledge in common with his comrades.

The pledge was as follows:—"In order that I may be of the greatest service to my country, and carry out the wishes of the Commander-in-Chief at this time of national peril, I promise, until the end of the war, to abstain from all intoxicants (unless ordered by a doctor), and to encourage others to do the same."

The Archbishop of Sydney delivered an address, in which he recommended total abstinence from his own personal experience as an abstainer, and urged the men to sign the pledge.

Rev. R. B. S. Hammond, referring to the army in India, said that the three regiments containing the largest number of total abstainers—headed by the Royal Fusiliers—with 88.5 per cent. of pledged abstainers—were first, second, and third in the education test, and won between them the Empire

Day Cup, the Delhi Durbar Endurance test, the Rugby, hockey, and boxing championships.

The appeal to sign was the signal for great enthusiasm, and over 1,900 men signed, a large number making it a promise for life.

AUSTINMER.

A sale of work was held at Austinmer last month in aid of the Rectory Fund for the parish of Austinmer, Coledale, Clifton and Scarborough. The sale, which was held at the residence of Mrs. Bligh, at Austinmer, kindly lent for the occasion, was opened by Mrs. W. E. Shaw, and proved very successful, as the sum of over £60 was realised.

New Parish Hall at Mosman.

There was a large gathering at St. Clement's Parish Hall, Mosman, on Thursday afternoon, February 11, when the building was opened by Archdeacon D'Arcy-Irvine, and Mrs. Holman opened "The Great Allies' Fair." The Hall had just been erected at a cost of £2500, from plans prepared by Mr. A. H. Hale, and provided accommodation for about 550 persons. There are also seven classrooms, separated by glass partitions, and furnished in up-to-date style, to be used in connection with the work of the Sunday School. The Archdeacon congratulated the Rector (Rev. Clive Yarrington) and the workers on the fine structure, and wished for them even better success than had been achieved in the past.

Mrs. Holman, declaring the fair open, complimented the ladies upon the striking display, which showed organisation and taste everywhere.

Each of the Allies was represented by a stall, and the attendants were garbed in national dress. One of the features of the display was the procession of representatives of all the allied countries.

The receipts amount to £317, but more money is expected to come in.

King's School Commemoration.

The annual Commemoration and Old Boys' Re-union in connection with the King's School, Parramatta, were held last Saturday. In the morning Holy Communion was celebrated in the School Chapel, and in the afternoon a cricket match was played on the ground in front of the school between the Old Boys and the School. A number of swimming events were also decided at the School baths. Afternoon tea was partaken of on the lawn, the gathering of ladies and gentlemen, most of whom were visitors from Sydney and suburbs, being numerous. In the early evening service was held in the Chapel, Rev. D. J. Davies, Principal of Moore College, preaching the sermon. Later, the old boys were entertained by Mrs. Waddy, wife of the Headmaster, at tea, after which some interesting addresses were given, chiefly dealing with the Empire's needs and the patriotic part boys of the school had played in the present and previous wars. Amongst the company were several boys in uniform just back from Rabaul and New Guinea, and others ready to start for the front.

NEWCASTLE.

The Cathedral.

On the Wednesday evenings in Lent, a course of sermons on "The Friends of Almighty God" will be preached in the Cathedral by the Rev. Mr. O'Brien Ball. He will also conduct the Three Hours' Service on Good Friday.

GOULBURN.

(From a Correspondent.)

Cathedral Parish Sunday Schools.

At Christ Church, West Goulburn, on Sunday, February 7, the Bishop distributed the Sunday School prizes, certificates, and medals awarded in the recent Diocesan Examination. Evensong to the third Collect was read by the Precentor, Rev. H. K. Gordon, who has the oversight of West Goulburn area of the Cathedral Parish. The annual prize distribution in the Cathedral Parish took place on Sunday, February 14.

ORDINATION.

The Bishop intends to ordain in the Cathedral on St. Matthias' Day—February 24. The Ordination was postponed from Advent last in order that the Bishop might personally undertake it, and it is a matter for thankfulness that he has sufficiently recovered from his serious illness to make this possible.

Archdeaconry of Monaro.

Reports of the following services are not to hand in time for this week's issue. The Bishop of Riverina, acting for our Bishop, consecrated All Saints' Church, Berridale, on Saturday, February 13, and confirmed at St. Paul's, Cooma, on Sunday, the 14th. On the same Sunday, Canon McDonnell, as Commissary of the Bishop dedicated the Church of the Ascension, Bate-man's Bay, in the parish of Moruya.

SYDNEY.

The 1915 Synod of the Diocese will be a very full Session. Taking precedence of all other business, the election of a Bishop will naturally prove paramount. Other projected business consists of a Junee Glebe Ordinance, a Wagga Lands Ordinance, and a Cathedral Rectory Amending Ordinance, and an Ordinance dealing with the purchase of the Episcopal Residence effected during the year, and sundry smaller administrative measures.

Council of the Diocese.

The Council met last week and dealt with many important matters. The Draft Church Property Trust Bill was discussed, but no recommendation to Synod was decided upon, pending further inquiry into the clauses delegating the power of Synod. The Statutory Investigation of the Bishopric Endowment under Determination III. of General Synod of 1896 was arranged for. Preliminary Synod matters were discussed. The income for Clergy Training Purposes was allocated for the ensuing year. Superannuation matters were dealt with at length.

CRAFTON.

(From Our Own Correspondent.)

The Bishop.

The Bishop has returned to his Diocese considerably invigorated by his holiday. He has a big programme before him of visitations, including one or more Parochial Missions.

Archidiaconal Visitation.

Archdeacon Seymour is paying an Archidiaconal visitation to his Archdeaconry during the latter part of this month.

Sea-side Resorts.

The attendance of visitors at the various sea-side resorts has been very large. Brunswick Heads has never seen so large a number at Christmas time. The congregations at services arranged at the Heads have been large, and show the need of erecting a Church in that centre. It is not a parochial matter, and unfortunately those who come have their own parishes to support. A splendid opportunity is afforded for a generous donor.

Church Extension.

The appeal for the Church Extension Fund so far has resulted in £450 being sent in, exclusive of Confirmation offertories. There

has been a large increase on previous years contributions from the Northern Rivers, but the amount is still very inadequate for present diocesan needs.

Missionary Contributions.

Attention has been drawn to the comparatively small amount raised for Mission purposes. It is hoped that the Lenten and Good Friday offerings will remove this blot.

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VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Annual Meetings.

Reports are flowing in from various Churches, giving accounts of successful Annual Meetings. St. Matthew's, Cheltenham, reports the purchase of a valuable pipe organ, and the formation of a branch of the C.E.M.S. during the past year. Gisborne reports three new sub-districts, making eight in all, regularly supplied with services. Holy Trinity, Thornbury, closes the year with a credit balance of £17, and also £200 in hand towards a new building. It is intended to erect the new building this year.

Sunday School Association.

The annual distribution of prizes and diplomas won in November, will be held in the Chapter House on Monday, February 22. The Archbishop will preside.

The Society for the Visitation of the Sick.

It is intended to hold a Garden Fete in aid of the funds of this valuable society about the end of April. A meeting of ladies is to be held shortly to make arrangements. The Secretary, Rev. R. J. E. Hayman, will be glad to receive assistance in this project.

Diocesan Board of Education.

The report of the recent examinations is published in the "Messenger," showing that the candidates from 14 schools numbered 404 seniors, 834 intermediates, and 622 juniors. Of these, 199 gained honours, of whom 137 were girls.

Preparations for Synod.

Plans are being made for the holding of the Provincial Synod in May. The Diocesan Synod may be held before the General Synod. Clergy are reminded that a new Synod has to be elected this year. That involves the making up of a fresh roll of electors (now including female as well as male electors), and the certifying of the total number to the Archbishop before March 14 next.

The Yarra Bank Services.

The C.E.M.S. is to be congratulated on starting once more the Yarra Bank Services, which did so much good last year. Rev. A. Law, an experienced open air speaker, gave the address on Saturday to the usual large crowd of men.

Sale of Liquor to Troops.

An agitation is being carried on in Melbourne with a view of curtailing the supply of liquor to the troops. At a large gathering held at Wesley Church last Sunday afternoon, the following strongly-worded resolutions were unanimously passed:—

(1) We very deeply deplore that in the present grave national crisis, when the Empire is calling for the best services of our young manhood, and when large numbers of our finest young men are volunteering for the Expeditionary Forces, that we should have to call attention to the amount of intemperance amongst our soldiers. We believe that this is restricted to a small section of the troops. The regrettable misconduct referred to not only unfits the men themselves for the serious work that lies before them, but is also imperilling the credit and good name of all our Australian units. We believe that the circumstances of to-day are so serious that only a well-disciplined army of men who know how to exercise self-restraint will be equal to the task of worthily representing Australia at the front.

(2) We strongly urge upon the Federal and State authorities the need of giving the most serious consideration to this matter. We feel that the Governments should avail themselves of all the powers that they possess in order to limit the opportunities that are being given to the troops to over-indulgence in alcoholic liquors.

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The Archbishop on Temperance.

In the Soldiers' Tent at St. Paul's Cathedral the Archbishop gave a short address on Temperance last Sunday afternoon. He said he wished to speak about the evils of drinking. They had been sworn in as soldiers of Australia, and each unit of the army carried the reputation of Australia in his hands. The honor and glory of their service rested on their good conduct and sobriety. It was very unfortunate for the whole body of Australian soldiers that a few of their number, who had given way to drink, had caused disturbances in the city some months ago. Citizens were well aware that the main body of soldiers did not approve of such conduct, and would not countenance it, and in time the soldiers by their good conduct would live down the disgrace. They should beware of their worst enemy—the friend who met them and said, "Come and have a drink!" It would be better for themselves and for the reputation of Australia if they signed the "K. of K." pledge and abstain from drinking intoxicating liquor until after the war, unless drink was ordered them for medicinal purposes. Lord Kitchener had realised how dangerous were its ill-effects, and he asked his men to refrain from taking it. The efficiency of the French and Russian armies had materially improved since restrictions were placed on drinking. The Allies recognised the great part which Australia was taking in the war by sending an army of 60,000 soldiers over 12,000 miles. It was the duty of these soldiers to uphold the reputation of Australia, which rested in their hands, and it would be best done by adopting temperate habits.

St. John's, East Malvern.

In the Annual Report of the Vestry of St. John's, East Malvern, it is stated that considerable extraordinary expenditure has been incurred during the year, electric light having been installed in Church and Sunday School buildings at a cost of £57, and a motor to blow the organ for £90. To meet this outlay a golden offering was held and £78 collected.

Church Missionary Association.

The annual meeting of the Association will be held on Tuesday evening, March 17, in the Melbourne Town Hall. The Archbishop of Melbourne will preside, and the Primate will be among the speakers. Friends are asked to reserve the date.

The committee, at their meeting held last Monday, accepted the resignation of Dr. C. H. Kellaway, who had been located to Old Cairo. The annual rally in connection with the Missionary Study Movement was held at the C.M.A., and in the Chapter House, on Tuesday evening, February 9, when there was a good attendance of those interested in the work. The Hon. Secretary, Mr. George Lorimer, reported that excellent results had been achieved during 1914, when more than 80 circles were formed. Mr. George Lorimer was elected President for 1915, and a comprehensive programme of forward work was outlined. Rev. J. V. Patton, of Moore College, gave a helpful address.

The Church Missionary Society reports that 26 of its missionaries are held as prisoners of war—16 in German East Africa, six in Palestine, and six in Turkey in Asia. Four of these are connected with our Australian C.M. Associations, Rev. E. W. and Mrs. Doulton and Miss K. Miller, of German East Africa, and Miss E. E. Martin, of Mosul, Turkish Arabia. We ask for constant prayer for all of them, and for their relatives, who, in the case of German East Africa, have not had any letters, though it is believed that the missionaries are being well treated.

GIPPSLAND.

Personal Items.

Rev. A. E. Ingham has resigned the ministerial charge of the parochial district of Heyfield. His resignation will take effect at the end of March.

Mr. W. Reboul has entered the Divinity Hostel.

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Mr. W. V. Rymer, recently Reader at Yarram, has joined the Expeditionary Force. Rev. K. E. Hamilton was inducted last month as Minister of the parochial district of Wonthaggi, by the Rev. H. J. Harvey, Rural Dean, acting under a commission from the Bishop.

Sunday School Board.

The Hon. Secretary of the Sunday School Board for the Diocese reports as follows as to the results of the diocesan examination:—There were 195 papers sent in, as against 229 for 1913, only seven scholars over 17 presenting themselves, but one of them, Reniro Amy Witt, of Cunninghamham, did exceedingly well, gaining 92 per cent. It is regrettable that so few senior scholars are retained. One reason is the lack of educated teachers to take a Bible Class apart from the Sunday School, to which all over 17 could be drafted. Another cause is the lack of teachers in the Sunday School, which calls the most earnest of the elder scholars to fill vacancies before they have the requisite knowledge. The final cause, which lies behind the others, is lack of consecration to the Lord's call to leave all and follow Him, so that many Church members are willing to give money but not personal service. The markings were lenient, for all who gained over 70 per cent. of marks gained first class honours, all over 60 per cent. second class, all over 50 per cent. a pass, and yet it is a sad fact that there were only 121 in the whole Diocese to gain a certificate. We can only hope that the present interesting course of lessons on the Exodus will cause a far larger number of scholars to pass at the next examination.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Bishop of North Queensland.

The Bishop of North Queensland (Dr. Feetham) will conduct a quiet afternoon at St. Thomas', Toowoong, on Saturday, February 20. Addresses will be given at 2.30, 4.30, and 7.30. Afternoon tea at 4, and evening tea at 6, will be available in the Parish Hall.

Wide Bay and Burnett.

The sixth Annual Conference of the Clergy of this district was held at Pialba. The Archbishop was present. The Archdeacon of Toowoomba (Archdeacon Rivers) presided. Rev. A. L. Brine (Rector of Howard) read a paper on Kelly's "Church and Religious Unity," which was subsequently discussed. Several subjects of diocesan importance were brought forward. Rev. H. C. Beasley announced the formation of a Church of England boarding and day school for girls in Bundaberg. Mr. Hobbs, on behalf of the Temperance Committee, submitted a number of suggestions which had been drawn up for consideration between now and the next session of the Synod. In the evening the Archbishop delivered an address, which concluded the conference.

Holy Trinity, Fortitude Valley.

Rev. E. C. Ganly, Rector of Fortitude Valley, has been very ill for some months past, but we are thankful to be able to state that he is now on the high road to

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WEST AUSTRALIA.

PERTH.

The Cathedral.

Lady Barron has kindly given a handsome Challenge Medal for regular attendance and reverent behaviour, to be competed for by the choir boys each year. The winner of the medal wears it on his surplice, and, in addition, his name is placed on a "Roll of Honour" board in the Vestry. The first winner was Charlie Wicks, the solo boy and head chorister.

C.E.M.S.

The Executive Committee of the C.E.M.S. have resolved to adopt as the central policy of the Society for the current year the promotion of the discussion of religious topics.

Meetings will be held monthly in Perth, the object of which will be—

- To help men in their difficulties about Christianity.
- To explain to them the position of the Church of England.
- To enable men to give a reason for the faith that is in them.
- To help clergy and laity to understand one another's point of view.
- To train men to work better for the Church.

The subject of each meeting will be announced one month in advance, and after the opening address the fullest discussion (or questions) will be invited.

BUNBURY.

The Mission.

Preparations are now going forward for the Mission, which is to be held in Bunbury during the fortnight following April 15th. In the Cathedral parish, Canon Scott, of Toowoong, Brisbane, will be the Missioner, and he will be assisted by the Rev. W. E. Elsey, of the Bush Brotherhood.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

Early Closing Campaign.

A vigorous campaign for the early closing of liquor bars is being carried out in Adelaide and suburbs. The speakers are encountering much opposition, and at one meeting missiles were thrown. A house to house canvass is being made before the general election, which takes place at the end of March.

St. John's, Adelaide.

Rev. R. P. A. Hewgill, Rector of St. John's, Adelaide, is leaving South Australia

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on Friday, February 10, by the R.M.S. "Osterley" for a trip to England. A farewell social was tendered to him by the parishioners on Tuesday evening, February 16. The Curate, Rev. H. H. Coles, will be in charge of the parish during the Rector's absence.

Rev. H. E. Sexton.

Rev. H. E. Sexton has taken up his new duties as Curate at Hindmarsh. His work in the parish of St. Paul's, Port Adelaide, has been greatly appreciated. The parishioners are arranging for a farewell social to him.

TASMANIA.

(From Our Own Correspondent.)

Annual Meetings.

The annual meetings in this Diocese are held in February, and consequently are just over; most of the parishes (though not all) had the same tale to tell, viz., prosperous times till the war began, and then a tendency to drop. However, perhaps God will teach us, in our time of stress, lessons which prosperity could never inculcate. It is recorded in ancient history that once when Rome was besieged, confidence that victory would be theirs was shown by some of the Romans, in that a piece of land in the besieged city was sold for a large sum. Similarly the inhabitants of Hobart are showing confidence of victory, and also confidence in the future of their city, by buying land fairly freely. The golf links in Sandy Bay have been cut up, and were recently sold, when bidding was very fairly good indeed. We are glad to learn that the Church has secured an allotment at four cross roads, where in the future it is hoped a Church will be erected.

Our Chaplain in Egypt.

Our Chaplain in Egypt, Archdeacon Richards, writes to his Senior Chaplain, Archdeacon Whittington, in the best of spirits and with thankfulness for the sympathy and encouragement he is receiving, both from officers and the rank and file. "Our camp life," he says, "is most interesting. I am the only chaplain—save the Roman Catholic—attached to this brigade. Yesterday (Sunday) I had a Church Parade of 4000 officers and men. One of the finest hotels in Egypt has been converted into a hospital, and the best of medical advice and nursing is provided for the patients. There are some 250 at present, quite a large percentage of whom were poisoned (ptomaine) on the "Euripides." I visit them daily—though my official days are Mondays and Thursdays. I was quite exhausted after my visit to-day, being three hours among the sick. The din in the morning is bewildering. At 6 a.m. the bugles sound "Reveille"; when you remember that there are twelve battalions of infantry alone, beside the other arms of the service, you may imagine what it means. We have also a band of buglers, bands galore, which discourse music, good, bad, and indifferent. Our band is as good as any. There are, possibly, a hundred thousand troops in Egypt altogether. "Along the Canal the Gooorkhs were to be seen in their thousands, ready for the Turks. In addition to these there are also other Indian troops, Territorials from England, and a few regulars of the British army. I am writing this on a writing-table manufactured from a broken tea-chest, and my candle-sticks are the lid and box of a tin of tobacco. My bed is on the sand, with it is true, my valise between me and it."

NEW ZEALAND.

DUNEDIN.

Personal Items.

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stone, has been officially appointed a Canon of St. Paul's Cathedral.
Rev. Herbert Fenton, son of the late Archdeacon Fenton, is on a visit to Dunedin.

The New Cathedral.

At a meeting of the New Cathedral Committee of Management, it was reported that the cash in hand was £17,356 7s. 3d., and, with payments made on account of the building and promises to come, the grand total was £21,292 9s. 11d. The Harrop Bequest has reached the sum of £32,997 14s. 6d. as on 30th November, 1914. A legacy of £50 had been left to the Fund by a well-known resident of Dunedin, with the stipulation that the donation should not be published. The Building Committee has made arrangements for removing and storing the stained glass windows, and had instructed the architect to arrange for pulling down the present building by day labour.

An Answer to an Empire's Prayer

The following letter was written by Archdeacon Boyce, of Sydney, to the London "Morning Post," and it was quoted in several Churches on the Day of Intercession:—

(To the Editor of the "Morning Post.")

Sir,—I venture to remind you many readers that there is a valuable precedent for a Day of Intercession such as that our King has caused to be held on Sunday. It was the Day of Intercession in the Empire as to the Boer War on Sunday, the 11th of February, 1900, notified in your columns at the time, and I know reverently observed in Australia as well as here. Prior to it there had almost only been disaster in South Africa. Ladysmith appeared about to fall after an heroic defence; starvation was all but completing its work. Kimberley and Mafeking were in but a little better position, and efforts at relief had been beaten back. But the state of affairs absolutely changed after the Day of Intercession. Ladysmith and Kimberley were both relieved a week or two afterwards, and Mafeking later. Lord Roberts triumphantly marched through to Pretoria, and there were other important successes.

Comment on these facts is unnecessary beyond saying that they are, I think, a distinct encouragement to faith and duty at this notable juncture.—Yours, &c.,

F. B. BOYCE,
Archdeacon of West Sydney.
London, Jan. 1, 1915.

En Voyage.

Whichever way the wind doth blow,
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me were favouring breezes
Might dash another, with the shock
Of doom, upon a hidden rock.

And so I do not dare to pray
For winds to waft me on my way,
But leave it to a Higher Will
To stay or speed me; trusting still
That all is well, and sure that He
Who launched my bark will sail with me
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril past,
Within His sheltering heaven at last.

Then, whatsoever wind doth blow,
My heart is glad to have it so;
And blow it east, or blow it west,
The wind that blows, that wind is best.
—Caroline Atwater Mason.

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Young People's Corner.

INEZ SOLANO.

By Kathleen A. Simmons, in the "Bible in the World."

"Inez Solano — Inez Solano!" Miss Angela Morton looked round the classroom of a girls' school in southern India and called again. "Inez Solano!"

Still no answer, and with a little sigh she put a cross against the child's name and finished the roll-call in her low, clear tones. Inez, deaf to the voice she loved, crept closer into the grove of orange-trees in the school gardens. Crouching among the bushes, her sallow face pale with rage and fear, her bright eyes peering through the leaves, she resembled some small bird or mouse that sees the dreaded cat in the distance and knows that only quiet and cunning will avail to keep the enemy at bay.

Presently the chapel bell began to toll. Inez curled herself up among the undergrowth of the orange-grove, burying her face in the soft curl petals. Peace crept into her small brown face, to be followed by an expression of pure joy as a woman's voice rang out in an evening hymn. The beauty of the rich contralto notes soothed the child's fretted heart and calmed her as no mere words could have done. No fear in the little sallow face now; no fury in the large dark eyes.

"Pilgrims here on earth and strangers Dwelling in the midst of foes."

The last note struck a discordant note of remembrance. Inez picked up her satchel and fled across the garden and through the school gates, never pausing till she had put some hundred yards between herself and her "foes."

On the whole Inez liked school, but a few of her companions, idle and stupid, chose in their leisure hours to make a butt of the "little Solano," who was the daughter of a poor clerk and the granddaughter of an old woman who lived in the poorer quarter of the station. Father and grandmother made countless sacrifices to give their motherless child a somewhat ambitious schooling, but Inez suffered from the heedless unkindness of a few—very few—of her companions.

They laughed at her little sallow face, blind to the beauty of her large dark eyes and gleaming white teeth; they laughed at the red plush frock and tiger-claw necklace in which she made her first and certainly somewhat unsuitable appearance at school. Miss Angel's quiet tact had altered granny's taste, and banished the necklace to the jewel-case of Inez's dead mother. But first impressions remained strong, and Inez was too proud to try and fight the prejudices of her schoolfellows. Reserved and studious, she came and went among them, bearing taunt and sneer with a quiet indifference that rarely changed to anger.

Her very indifference provoked her companions, and two of these, more spiteful than the rest, had lately discovered a new

weapon of torture. Any allusion to her grandmother roused Inez to instant fury. On the morning of the day that ended in her flight from chapel she had discovered in her copy-book a caricature of old Mrs. Solano. An ill-timed giggle directed her attention to the offender; she tore the book in pieces and flung them at Rosie Miller's golden head. Retribution followed; the day began badly and went from bad to worse. When Inez reached home she climbed into her grandmother's lap and sobbed bitterly. For once she could not voice her trouble; not for worlds would she have told the gentle old lady of the hideous picture she had found in her copy-book. Like many another passionate and loving nature, Inez found insult directed to herself bearable; insult to a beloved object entered as iron into her soul.

Granny sighed as she stroked the soft, dark curls. She guessed how matters lay. "What can I do, darling?" she murmured, distressedly. "The clothes I can make all as should be," she glanced proudly at the simple muslin frock, made according to Miss Angel's kindly advice, "and the manners I have ever taught you—'Miss Angel told me you were most polite. Why, then, child, do you not make friends? I want that you shall be so happy!'"

Inez's passionate little heart smote her. She realised dimly, as far as a child can, the greatness of granny's love and desire. In comparison, her grievances now showed mean and small.

"I am silly to mind," she said, smiling through her tears. "I love the lessons and the music, and I will try not to mind about being little and brown and not having golden hair. Is it wrong to mind how you look, granny?"

"No matter sallow skin if heart is white, my baby," answered the old lady, gently. "A black angry heart is the worst evil of all. Forget those thoughtless children—they do not mean all they say. What hymn did you have, Inez?"

Inez slipped off her grandmother's knee. She put her hands behind her back and sang the evening hymn.

"Through the silent watches guard us,
Let no foe our peace molest."

A passer-by in the street paused to listen. "'Tis the Solano mem's little bul-bul (nightingale)," he said to his companion. "The girl's voice is worth a lakh of rupees!" "That isn't like Miss Angel sings it," said the child simply, when she had finished.

"It is as my angel sings it!" answered old granny. "You love your Miss Angel teacher, Inez?" "Better than all the school!" said Inez fervently. "I wouldn't ever be naughty to her—not ever."

A few days later the children were in their places at school. Miss Angel, stood before them.

"I want to speak to you about the breaking-up party, girls," she said. "You know we are to have a play this year and Rosie Miller is to be the queen. But, unfortunately there are several songs in the part, and Rosie does not sing. Otherwise," with a glance at Rosie's fair face and golden hair, "she is suited for the part, and we could manage by letting someone sing for her behind the scenes. My voice is too well-known, and a child's voice would suit the songs better. Is there anyone here who can sing, sing for Rosie?" Inez Solano, can you? Stand up, my dear."

Inez stood up. "Can you sing, Inez?" Inez shook her head.

"Are you sure, my child?" Inez looked at Miss Angel's kind face. She remembered a sweet, true voice that had never failed to still her evil passions and speak of better things; but she remembered, too, an ugly picture, a torn copy-book, and a day of punishment and misery. She hardened her heart.

"I don't sing!" she said sullenly.

"Ah, well, it is a pity," said the English teacher quietly. "Rosie must give up the part, I fear. Go on with your work, children."

In the playground Rosie Miller gave vent to tears of disappointment, and Inez Solano passed by, hugging her secret to her breast, unrepentant, glad of the discomfiture of her enemy.

A week later granny looked over the balcony as Inez came in from school.

"Come in quickly, child!" she called. "I have a visitor, and I have promised you shall sing a song."

Inez hurried into the bungalow. Granny's humble friends were musical and kindly, and the child was a favourite. She ran into

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the sitting-room, but when she found herself face to face with Miss Angel she stopped short.

"I have been telling the governess of your voice, my Inez," said granny cheerily. "Sing your best, for your kind Miss Angel. Fold your hands and sing the evening hymn."

Inez obeyed. She sang her best. When she stopped her grandmother left the room in search of cake and lemonade for her visitor. Miss Angel did not speak.

"I told you a lie!" said Inez in a small shaky voice.

"I knew it," replied Miss Angel. "I have watched you in chapel—I knew that you could sing, but I wanted you to tell me yourself. Have you ever told me a lie before, Inez?"

"No," said Inez, raising her star-like eyes. "I thought not. I have watched you in the playground, too, and I think I know why you did not wish to sing. You have a passionate temper, little Inez; if you do not check it now, while you are young, it will lead you into other ugly faults. You must curb that hasty spirit, my child. I will see that you are not teased any more, but you must confess publicly in school that you told me a lie, and you must take the usual punishment."

Inez bent her head. She knew the school rules.

"I will sing for Rosie—because I love you," she said.

Miss Angel shook her head.

"You must sing for a better reason than that," she said. "Yes, you will find it in the Bible."

She drew a little Testament from her music-case, and in her low, clear tones she read to Inez the parable of the talents.

"To every man according to his several ability," she quoted, softly, as she shut the book. "You have a wonderful gift, child, but remember that God has given it to you for the good of others; you must not look upon it except as His gift. You must sing for one reason only—for love of Him. Then only will you also sing for love of His creatures. Don't think of yourself—don't think of me—think of God."

Inez looked at Miss Angel. She thought of the glorious voice that had soothed and calmed her as she lay shaken with passion beneath the orange-trees. She met the Englishwoman's clear gaze, and again, as before the vision of her grandmother's great love, her own actions appeared small and mean. Her little sallow face flushed—tears of shame filled her dark eyes. She lowered them from Miss Angel's face—and, glancing down, saw the little Testament upon the English teacher's lap. A beautiful expression stole into her small brown face. Stopping, she kissed the hand that held the book.

"I will try to be good like you," she said simply.

And she kept her word. Years afterwards she became a great singer, so great that she was paid large sums of money for every song she sang. She travelled all over the world, gifted, rich, and famous, but more than money or fame she prized the memory of her childish home; and thinking ever of the devotion of her grandmother, and of the gentleness of Miss Angel, she remembered their counsels and she kept, throughout a long and arduous career, a pair of star-like eyes that gazed fearlessly out upon the world, unstained by the shadow of deceit; a

heart that was never black with anger or with envy; and a glorious voice that she used for the good of others and as the gift of God.

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Though sometimes life's pathway seems tangled,
We know it is part of God's plan;
So why should we ever be anxious
As if it were ordered by man?

In places where much seems intricate
There is reason and need for it all;
Some day we shall understand clearly
Why sorrows and failures befall.

So we will be still, and look upward
To God, our great Father above,
Who sends us these much-needed lessons
To teach us more plainly His love.

If our life were nothing but pleasure
We seldom should seek for His grace,
Or feel that we needed a Saviour
To help us in running our race.

So surely we ought to be willing
To take all He sends for our share;
No burden will then prove too heavy
For those who will trust in God's care.

—Erica Lynton.

In the Spirit.

The only living that is acceptable to God is living in the Spirit; the only walk that is acceptable to God is walk in the Spirit; the only service that is acceptable to God is service in the Spirit; the only prayer that is acceptable to God is prayer in the Spirit; the only thanks that are acceptable to God are thanks in the Spirit; the only worship that is acceptable to God is worship in the Spirit.—Torrey.

The Daily Walk with God.

"I can do all things through Christ, who strengthened me." I dare to say that it is possible for those who really are willing to reckon on the power of the Lord for keeping and victory, to lead a life in which His promises are taken as they stand, and are found to be true. It is possible to cast all our care on Him daily, and to enjoy deep peace in doing it. It is possible to have the thoughts and imaginations of our hearts purified in the deepest meaning of the word, through faith. It is possible to see the will of God in everything, and to receive it, not with sighing, but with singing. It is possible, in the inner life of desire and feeling, to lay aside all bitterness and wrath and anger, and evil speaking every day and every hour. It is possible, by taking complete refuge in divine power, to become strong through and through; and where previously our greatest weakness lay, to all our resolves to be patient or pure or humble, furnish to-day an opportunity—through Him who loves us, and works in us an agreement with His will, and a blessed sense of His presence and His power—to make sin powerless. These things are

divine possibilities, and because they are His work the true experience of them will always cause us to bow lower at His feet, and to learn to thirst and long for more. We cannot possibly be satisfied with anything less than—each day, each hour, each moment in Christ, through the power of the Holy Spirit—to walk with God.—Bishop Moule.

The Need of Surrender.

There are thousands who are not happy in Jesus, though they profess to believe in Him, say prayers, read the Bible, keep the Sabbath, and even go to the Lord's Table. They have no sure hope in God. They can only say they "trust" it will be well with them. With all their profession, their Bible reading, their prayer saying, their Sacrament taking, and their crying "Lord! Lord!" they are not happy, are not really at peace with God, and cannot rejoicingly say, "Jesus is mine." How is this? What and when is the root of the evil? There must be something wrong. What is it? Is it not this? They have not believed in Christ aright. They say they accept Him as their Saviour, but it is plain they do not as their Master. They affirm they believe in Jesus Christ, but forget Jesus is Lord as well as Saviour. In a word, they have not really, fully, and savingly believed in Him—have not truly accepted Him, have not made the surrender. They care not to be altogether on the Lord's side, and if you ask them to surrender themselves to Him, with the cry of decision "All for Jesus," they are silent at once.

Quoted by Dr. W. Rogers, in "His Un-speakable Gift."

Give thy day to duty,
To that high thought be given
Thine every hour.
So shall the bending heaven
As from the root the flower,
Bring to thy glad soul, beauty.
R. W. Gilder.

God's hindings are God's enablings.
God's delays are not God's denials.

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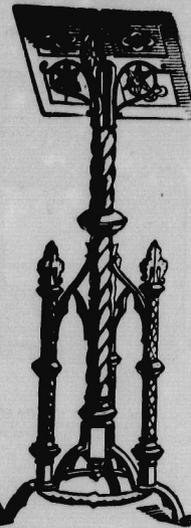
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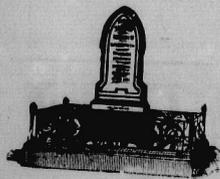
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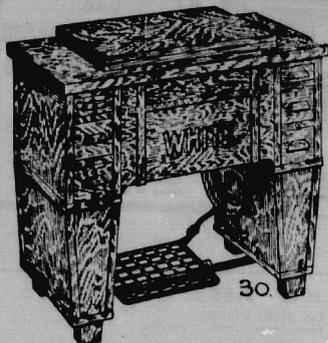
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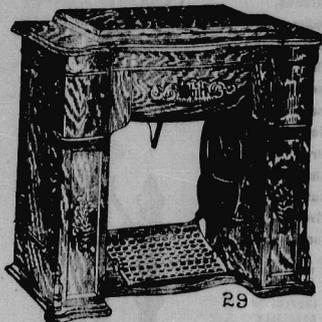
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Current Topics.

In the Gospel for the Second Sunday in Lent (St. Matt. xv. 21-28) is recorded the story of the Second Sunday Syro-Phoenician woman, in Lent, whose prayer prevailed February 26.

because of her great faith. During the Lord's life on earth He never passed beyond the limits of the Holy Land, but on one occasion he went "into the coasts of Tyre and Sidon," close to the boundary of Palestine. Here a woman of Canaan, a heathen, pleaded with Him on behalf of her daughter, who was grievously vexed with a devil. She had faith, she addressed Jesus as "Son of David," but her faith was severely tested before her prayer was granted.

At first, as she cried after Him in the street, the Lord "answered her not a word." But, undaunted, she followed Him into the house and fell down at His feet, crying, "Lord, help me." "But He answered and said, It is not meet to take the children's bread and cast it to dogs." She humbly accepted the position allotted to her; she did not belong to the Jewish people, the family of God, but, while the children must first be fed, yet there might be something left for the dogs. "Truth, Lord," she said, "yet the dogs eat of the crumbs which fall from their master's table." At last her perseverance and humility won the day, and Jesus answered, "O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

We have here an epitome of the history of all successful prayer. The method is perseverance in spite of obstacles. God's richest blessings are not to be won by a passing wish, for the Lord never bestows them till we are ready for them. To do so would bring a curse and not a blessing upon us. He Who tested the faith of the Syro-Phoenician woman, also tries us to see whether in our hearts we really desire to serve Him at all costs. When He sees that we stand the test, then to each of us also will come Christ's loving benediction: "Great is thy faith, be it unto thee even as thou wilt."

The great problem of the Church to-day is to bring the message of salvation to the masses, and to incorporate them as living members of the Body of Christ. It must be admitted that the Church has failed to reach the working man, and that Christianity is not in possession of the nation. The writer of these words should have gone further. The Church has not only

failed to reach what are termed "the masses," it has even failed to reach "the classes." They may appear Christian, but there is little depth in their Christianity. There is more truth than we may care to recognise in a statement recently made by a writer in England. "Before Churchmanship can hope to Christianise England, it must itself be Christianised." Dr. Peile in his startling and informing book, "The Reproach of the Gospel," contends that the striking contrast between the lives of Christians and the rules of Christ is the great religious difficulty, and the cause of the decay of religion among both the educated and working classes. "The great majority of Christendom have for centuries done everything with the moral rule of the Gospel except obey it."

There can be no doubt but that long periods of prosperity have not tended to the deepening of our spiritual life; and the subtle appeal of luxury and pleasure has done much to emasculate our Christianity. The result is more and more becoming apparent that the Cross is a mere ornament that has become fashionable in the wearing, and that a soft and enervated Christendom hardly any longer regards it as the symbol and inspiration of self-sacrifice and hardy steadfastness in the fulfilment of Christian duty. The season of Lent, with its reminder of stern conflict and painful suffering, all bravely faced out of sheer love to us erring mortals, should be to us today a protest, not to be disregarded, against all that is crippling the individual and the Church in their conflict with sin and suffering, and as well an inspiration to a more complete consecration to the great Person and Cause of our Saviour God. Such a consecration will mean, surely, a thoughtful and inspired application of the great principles of Jesus Christ to every detail of our life and walk in this world. Lives thus guided and inspired will prove powerful instruments in the hand of the Lord for the regeneration of mankind. "Who is sufficient for these things . . . our sufficiency is of God."

Churchmen will be grateful to Archdeacon D'Arcy-Irvine, of Sydney, for his letter to the Registrar of New South Wales on the subject of the remarriage of the parties to "mixed marriages" between Protestants and Romanists. In view of the promulgation of the Ne Temere Decree, the matter may become more and more acute. The procedure of the Registry in question is not quite clear; but we are assured that there has been no change in the procedure

since 1856. Surely in a matter of this kind a State should stand on its dignity. It has laid down certain regulations for the legal performance of marriages, and registers each marriage celebrated in accordance with such regulations. When once a marriage has been so celebrated and registered, of what use is the registration of any remarriage that may take place for conscience sake, or at the command of a Church which assures her people that many of our marriages are mere empty forms and cloak the sin of adultery. We do not question the right of the Roman Church to shield her people from the Protestant ministers, who, in her opinion, are like so many wolves preying upon the erring sheep of her flock. The Church that so cheerfully consigns us heretics to the fire, cannot be expected to view lightly any intercourse on our part with her people. But we do expect State officials to act upon the dictates of common sense, and we should be sorry to learn that any of our State Registrars allow the solemn record of that which from their point of view is absolutely meaningless and only calculated to bring about some confusion at a later time. When once a marriage has been celebrated and registered satisfactorily to the laws of a State, the Registrar of that State should refuse to accept any certificate of a re-marriage, the celebration of which casts a slur upon the State law, and by direct influence, upon many couples who have been quite duly married from the State's point of view.

Continuous pressure is being exerted throughout Australia on all recalcitrant Governments to bring in the "Totalisator." Even the police department of one State has been called in to bolster up the case. The N.S.W. Cabinet has, up to the present, resisted the pressure, but at length it has become too strong, and Mr. Holman has promised the introduction of a non-party Bill dealing with the question. From the Christian point of view gambling is obviously a gross breach of the tenth Commandment, and often leads to a breach of the eighth. The pursuit is of the purest selfishness, and has a hardening and otherwise demoralising effect upon its clientele. Consequently the Christian attitude towards gambling in any form should be uncompromisingly antagonistic. The gambling mania has produced a set of parasites in our social life whose gains, even from the gambler's point of view, are pretty generally not honestly acquired. The characteristic vices of these men are the direct product of gambling, and the Christian