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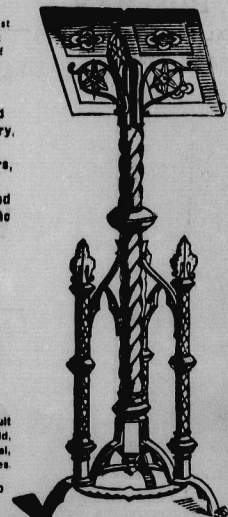
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Current Topics.

President Wilson's suggestion of "Peace without Victory" does not seem to find much sympathy among the Allies and their sympathisers. Certainly the sentiment of the British people is strongly in favour of fighting on until victory crowns our arms. Lord Derby was only expressing what all are thinking when he said "We shall fight until we have won. We entered the War in a righteous cause, and are not going to stop until our aim has been achieved. There may be criticism as to method but there will be no weakening of the nation's determination to carry on the War to a successful conclusion." We feel convinced that Australia generally will echo these sentiments, for certainly over seventy per cent. of its population is loyal to the Empire that has given us birth and fostered our growth from childhood to national manhood. We hope every one of our readers will cut out the enrolment form which we printed in our last issue and again print, and so swell the number of those who are pledging themselves to fullness of service for the Empire. We do well at this time of remembrance of our birth as a nation to remember and practically acknowledge the responsibility we share in regard to our wider national life. The "Win the War" League has chosen the true British motto, "I serve," a motto emblazoned thrice upon our national flag in the Crosses that betoken the self-sacrifice that ever animates the truest service. Thank God the high principles of righteousness and regard for the weak have been the motive principles that have led us into this War, and in His Name we will go on until the wild beast of national selfishness and cruelty has been effectually enchained.

Thus fittingly the daily papers describe the political situation in the Commonwealth to-day. The tangle which ultimately arises from the strength of party and personal motives at play would be lamentable at any time, but at this most crucial point of the War—when the matter of sending a representative to the Imperial Conference is hung up—no words of condemnation can be too strong for those whose low and sordid ideals of statesmanship are responsible. The feelings of the average patriotic Australian will be in hearty accord with the message on the point from the Official Commonwealth War Correspondent:

"It is inconceivable that Australia's parties and party politicians should be so infinitesimally small-minded and incapable of grasping the meaning of current events, and of playing Australia's big part in them, that they should put party considerations before the fullest, most solemn, and most

powerful representation of Australia at the forthcoming conference.

"For two and a half years, Australian soldiers have sweated, fought, and died for one great object, and one alone, namely, to end this war, in accordance with the ideals of Australia, and now, when that object is in view, Australian politicians suddenly fail them. It is thought that if ever party politicians in Australia should put aside their party differences, so as to let the cause of Australia be represented directly by the most powerful representative the country could find, they would do so now.

"The Australian soldier, looking across the oceans, sees party politicians fighting party concerns. If party organisations are so incapable of rising to the one solemn occasion in all history, when all Australia ought to speak with one voice—if party politicians are so small of stature that they are unable to allow the first statesman in Australia to speak for the ideals of Australia now, when the time draws near for securing them—if party leaders allow the sacred and only cause for which the Australian army has fought and died to go by default of the strongest possible representation in the council called for deciding the position to be taken up by the British Empire in the settlement, then it will be treachery to the dead and living, such as will make the Australians rise and fling such obstacles to the winds."

For our own part we feel that the Prime Minister has never wavered in his determination to subordinate all minor issues to the great call to throw the whole weight of Australia into the War. We wish him success in his endeavours to blend all conflicting elements into one great Win-the-War Party. And we would add that if ever there was an urgent call for prayer for guidance and grace for our national leaders the time is now.

There can be no doubt that the influence of the War upon the social conditions of our Empire is set in a right direction. The recognised unity of interest manifested, if it can only be "stereotyped" in the life of the nation, will assuredly work out for the betterment of life that at present obtain. We must, however, not take it for granted that a thorough-going reformation in this regard has taken place. There is still, unfortunately, abundant need for such a warning as was given by the well-known social reformer, Mr. George Lansbury, in his lecture recently delivered at St. Martin-in-the-Fields, London. Perhaps he of necessity took a pessimistic view of the matter, but in any case there is too much truth in the indictment he made that "The War had left the industrial problem, and the social problems resulting from it, untouched. All the profiteering and money-grabbing were going on in excelsis. No one should be mak-

ing money out of the slaughter and misery of multitudes. The present state of things was part and parcel of an industrial life. They had all been brought up to think they ought to make money. They were all considered failures in life if they did not make money.

The one thing set before us is to be rich, the one thing that we bow down to and worship is riches! The one thing we fear, most of us, is not having money! It was that fear that brought about nearly all the material evil that there was in the world. Mr. Lansbury insisted on the necessity for substituting the principle of co-operation—the recognition of fair employment by each and all of every man's particular gifts and powers—for the present wasteful and unjust system of industrial competition. Men with physical strength ought not in the race for wealth to be allowed to bludgeon the man less strong but possessing more brains, and equally the man who had more brains ought not to use them to exploit his fellow man—or woman—who had less. Instead of imagining we are here for our own individual good we have to understand this: that we are part of a great whole. In place of the principle of competition based on selfishness, we have to place the principle of love."

The Convention of the Episcopal Church of America has been in session at St. Louis. Two members of the English Episcopate were present as representing the English Church. Bishop Montgomery who, it will be remembered, is the Secretary of the S.P.G., preached the Missionary Sermon of the Convention. In the course of it he referred to the Week's Conference, now being held in London, under the auspices of the "National Mission" Committee, for the consideration of our duty to evangelise the world. In response to his appeal for representation of the American Church at the Conference, Bishop Tuttle and the Bishops of Pennsylvania and Harrisburg were appointed delegates.

Two valuable reports were presented to the Convention. (1) The report of the Commission on Faith and Order, which showed good progress. The aim of the Commission is ultimately to obtain a world-wide Conference on all questions of doctrine and ecclesiastical order which now divide the various religious bodies. (2) The triennial report of the Commission on Social Service. One of the Bishops who presented the report said: "We are going to insist that human life must always take precedence over property rights, and that the principal object of business is not to produce things and profit but human character and happiness." The Report had some strong things to say on this topic. It advocated nothing less than re-construction of the entire social scheme to abolish poverty, and emphasised the importance of co-operation in social service in the part of the Church, whose inspiration was necessary in any movement to

ameliorate the social conditions. Failure was predicted for any social service which proceeds without a foundation of faith in God.

Again the Archbishop of Sydney has entered a protest against the profanation of the most sacred day in the Christian year, the Good Friday. N.S.W. Agricultural Show on Good Friday. Dr. Wright voices the strong conviction of a growing number of Christian people when he speaks of the Council's action as giving a "grave cause of offence," and wounding their religious sentiments by the commercial exploitation of a day hallowed by the most sacred association of their faith. It is nothing short of a gross scandal that a day which is only a holiday because of its intensely sacred associations in the minds of religious people, should be made use of by a great public body, representative of a large number of Christian people, for a purpose so alien from the solemn memories that Good Friday arouses in the minds and hearts of the majority of Christians. The curt response on the part of the Council to the Archbishop's courteous protest is indicative of an attitude of mind that manifests scant appreciation of the great Christian fact, and impatience with an attempt to let Christian principle interfere with commercial propositions. It is about time that the people of sound religious conviction who belong to the Society should themselves make it evident in the election of the Council, that they are completely out of sympathy with the present Council's policy in this particular.

A voice of protest comes from New Zealand against the legalising of the Totalisator in N.S.W. The writer of "Current Topics" in the Auckland "Church Gazette," in commenting on the failure of the Sydney Synod's deputation to convince the Minister for Education of the real dangers of the Tote, said:—

"It is not surprising that the protest from the Synod had no weight. When a question of revenue is before a government, politicians are apt to look

only at the expected monetary gain without regard to the righteousness of the means by which the revenue is raised.

"It was an ill day for New Zealand when our Government agreed to raise revenue by pandering to the gambling instincts of a section of the community. It is a setting back of the hands of the clock of progress to legalise the totalisator in New South Wales. The Government there is making it easy for the people to do wrong. Those who sow the wind must, in the end, reap the whirlwind. One thing is clear, and that is, that Churchmen in this Province must be found united, when the opportune time comes, in the demand that the totalisator shall be suppressed in New Zealand."

We dare to hope that not only the Churchmen of New Zealand, but the Churchmen of the whole Commonwealth, will rise up in protest against this defilement of their national character.

Trust.

Still will we trust, though earth be dark and dreary.

And the heart faint beneath the chastening rod;

Though rough and steep our pathway, worn and weary.

Still will we trust in God.

Our eyes see dimly till by faith anointed, And our blind choosing brings us grief and pain;

Through Him alone, Who hath our way appointed,

We find our peace again.

Choose for us, God, nor let our weak preferring,

Cheat us of good Thou hast for us designed.

Choose for us, God, Thy wisdom is unerring, And we are fools and blind.

Let us press on in patient self-denial, Accept the hardship, shrink not from the loss;

Our portion lies beyond the hour of trial Our crown beyond the cross.

—Anon.

The shortness of life is bound up with its fulness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short. Strip a life empty, and it will seem long enough.—Phillips Brooks.

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English Church Notes.

A Great Historian.

"The death of Professor H. M. Gwatkin is a heavy loss to Cambridge and to the Church. The Dixie Professor was a prodigy of learning and an accomplished lecturer. He had, as all Cambridge men know, his personal peculiarities, and he had also an unfortunate habit of allowing his well-known anti-Papal, anti-Catholic, sympathies to appear even when the necessity for such allusions was not very obvious. But somehow it was not difficult to make allowance for all that, and it was impossible not to be impressed by his learning and devout Christian character. He will go down to posterity as the author of "Early Church History to 313" and "The Knowledge of God." But he will be remembered by all who knew him as a lecturer with a wonderful power of making Church history a living and interesting thing. He had an extraordinary gift for summing up a character or a period in a simple epigram.—"Church Times."

"Professor Gwatkin's contributions on Church History," says the "Record," "have been most valuable, and it will not be forgotten that in a Kikuyu tract he most ably and successfully vindicated the Evangelical view of the ministry. One of the newly-issued National Mission Papers (Group I.) is also from his pen. It deals with 'The Church,' and on the question of episcopacy we read:

"If, then, we are told that the guidance of the Spirit ordained it for the Churches of the second century, we cannot but heartily agree. But if it be said that it is therefore binding on all Churches to the end of time, we are compelled to demur. As there is confessedly no direct command of Christ or His Apostles to make it a permanent and universal law, we must refer ourselves to the guidance of the Spirit in after ages. If the Spirit spoke the word Episcopacy to the Churches of the second century, it does not follow that He speaks the same word to Churches of distant lands in other ages under other circumstances."

Bishops' Sons and the War.

Twenty-one sons of Bishops have now fallen in the war, and the number may be reckoned as twenty-two if we include Lieut. Rupert Cecil, son of the Bishop-designate of Exeter, who was killed in July, 1915.

Passing of a Cambridge Master.

By the death of Mr. Charles Smith, Master of Sidney Sussex College, Cambridge, the University has lost one who has been associated with its life for nearly fifty years. He graduated as Third Wrangler in 1868 from Sussex College, being made a Fellow of the College in the same year.

Resignations.

Canon Sutton has announced his intention of resigning the Vicarage of Aston, Birmingham, which he has held for the past twenty-one years, having been appointed in 1895 when Vicar of Holy Trinity, Bordesley. During his long period of work in Birmingham, Canon Sutton has been the honoured and beloved leader of Evangelicals, and has done yeoman service in their cause. His departure will leave a gap in their ranks which it will be hard to fill. Despite his eighty-three years, the Canon seems to be as vigorous and incisive a preacher as ever; but his health has been variable for some time.

The Rev. R. R. Resker, on retiring from the living of Purley, which he had held for thirty-one years, and the Rural Deanery of Caterham, of which he has been Dean since 1907, has received a presentation from the parishioners. Mr. Resker is well-known for his work in connection with the S.S. Institute Lesson Books.

Death of an Interned Missionary.

The Rev. Walter G. Ransome, priest, of the Universities' Mission since 1906, died in Zanzibar on November 9, of haematuric fever. Mr. Ransome had been interned in German East Africa since August, 1914, and had only just arrived in Zanzibar with other released prisoners from Tabora. This is the second death among these priests of the Mission who were in the enemy's hands at the outbreak of war.

The Ministry of Healing.

The eleventh annual meeting of the Society of Emmanuel, formed for the revival of the ministry of healing in the Church of Christ, was held on November 6. The President, Mr. J. M. Hickson, presided, and spoke of the awakening in many hearts to the truth of God as the Lord that healeth. Through the past year hundreds of people suffering from spiritual, mental, and nervous troubles, sickness and disease, have been brought in faith to Christ, and have received His help through prayer and the laying-on of hands. The power of His Name has freed many from obsessions of evil; His healing life has healed many who were sick, and souls have been drawn into closer union with their Lord. The report shows that prayer has always been the backbone of the work. The Society of Emmanuel is associated with the Emmanuel League of Prayer, the Emmanuel Soldiers' and Sailors' League of Prayer, and the Healer Prayer Circle Union. There is now a band of over 1200 intercessors who pray daily for the sick and wounded, and over 600 sufferers have sent in their names for prayer during the present month.

Canon Aitken on Commercial Life.

The Rev. Canon Aitken spoke at the last of the series of half-hour services, in Norwich, in connection with the National Mission, taking as his subject "Christ in Business."

There were callings, he said, which no man could associate himself with, and still retain the right to the name of Christian. He could not, for instance, conceive of a Christian man undertaking the calling of a bookmaker on the turf or of a usurious moneylender. A commercial life was not to be regarded in the same way; on the contrary, it was an extremely honourable occupation designed by God as part and parcel of the social economy of the world. To say this, however, was not affirming that our commercial methods were all they should be. We were to-day face to face with grave and complicated problems in this respect, and Christian intelligence was busily occupied in endeavouring to solve them. The Christian man was not capable of disregarding them and remaining true to his Christian principles. The Christian man must needs be profoundly concerned in all that affected the commercial morality of his land, and if there was that in our social methods which required alteration, improvement, elevation, surely it was the duty of the Christian man to give such questions his most earnest thought. The truly Christian man would recognise his commercial career as being part and parcel of that life-long service which he owed to God. A Christian man's commercial action should be as much a service to God as his devotional action in the Church; but to be so he must engage in it with a view to fulfilling the mind and will of God, and not merely with a view to providing the wherewithal to feed and clothe himself. No man could serve God by deviating in the slightest degree from the claims of truth. Let business men commit themselves to Christ first; then put their commercial life into His keeping and guidance.

Senior Bishop.

The Bishop of Bath and Wells (Dr. Kenyon) is the senior Prelate by order of Consecration of the episcopal bench. He was appointed to the See of Adelaide in 1882 and translated to his English Bishopric in 1894.

The Late Charles Booth.

By the death of Mr. Charles Booth the country loses one of those who has most devotedly spent his life in its service. His study of the "Life and Labour of the People of London" was a work requiring enormous labour, and it is, and will remain, the classic on the subject.

National Church League.

Mr. Guy Johnson met about 100 of the Manchester and district clergy to arrange for a course of sermons to be delivered during Lent on the "Christian Life." In his address he emphasised the need of paying special attention to two urgent matters—namely, the Report of the Archbishops' Committee and Kikuyu—both of which required the most careful consideration. Dealing with the former, he said that it ought not to be approached in a spirit of antagonism; but with a view to amendment; it was too "clerical," or perhaps he ought to say too

"Episcopal," as it gave all the power to the Bishops. There was a great danger of "centralising." Our own Anglican Church League is affiliated to the National Church League.

Lord French's Tribute to Nurses.

A splendid tribute to the heroic work of our silent sisters was paid by Lord French at the recent opening of the Imperial Nurses' Club, at 137 Ebury Street. He said: "In all my experience of warfare the nursing sister and her glorious self-sacrificing work have ever impressed upon my mind the best form of high-souled Christian courage and devotion to duty; no one can measure the value their devoted work. Since I left France and took up the Chief Command at home I have visited almost all the hospitals in London and many others in all parts of the United Kingdom. In unavoidably sad and depressing surroundings these noble-minded women spend nearly every moment of their lives. Surely no effort can be too great for us to make to give them what peace, rest, and recreation is possible for lives so spent. It is to fulfil such a purpose that this Club has been started."

Germany's Fighting Strength.

Colonel Murray, author of the "Fortnightly" History of the War, estimates the German losses during the first two years of the war at 4,500,000, and that 11,000,000 men are still available for field service, after making allowance for 4,000,000 male munition workers. If these figures are accurate they prove that Germany is still far from being exhausted, and it is folly to place confidence in reports to the contrary.

American Church.

The Bishop of Worcester and Bishop Montgomery have returned safely to England from their visit to the Triennial Convention of the American Church, which they attended as the special representatives of the Archbishops and Bishops of the English Church. The Convention was a noteworthy gathering, and at any other time would have attracted a large measure of attention on this side of the Atlantic, but the war, with its many kindred associations, is all-absorbing in its demands upon our interest. The progress of the American Church is unmistakable, and there seem to be growing signs that it has the religious future of the United States in its hands.

New Vicar of St. Barnabas', Holloway.

Rev. William Quick Amer has been offered and has accepted the living of St. Barnabas, Holloway, vacant by the death of the Rev. Frank Swainson. Mr. Amer has been senior curate of St. Barnabas for the past eight years, and since the late Vicar's death has been in charge of the parish.

Islington Meeting.

The Islington Clerical Meeting was to be held on Tuesday, January 9, 1917, in St. Mary's Parish Church, Islington, under the presidency of the Rev. C. J. Proctor, M.A., Vicar and Rural Dean of Islington. The general subject for discussion was "Worship and Witness."

THE TIRED "NUTS."

Commenting in Victoria Park on the new spirit of brotherhood which had awakened in the hearts of our men at the Front, the Bishop of London referred to a conversation he had recently had with a taxi-driver who had been wounded at the Front. "What surprises me more than anything," he told the Bishop, "is them 'nuts'! Why, before the war they was so tired that they wanted me to drive them from one side of the street to the other, but at the Front they will share their last cigarette or sandwich with a comrade."

The Turmoils of Life.

"From whence come wars and fightings among you?" asks the Apostle James. "Come they not hence, even of your lusts that war in your members?" And to make his meaning clear he adds, "Ye lust, and have not; ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (Jas. i. 1-3.)

The turmoil of the world as evidenced in international strife, is the expression on a large scale of the turmoil that affects so adversely our social and domestic life. Turmoil of all kinds is the outward expression of an inward condition of war against the new order of things, and for its evidence as strife, wrangling, quarrelling, there must be contracting or consenting parties.

The Apostle's argument with regard to turmoil, should lead us each to heart-searching, yea, rather, God-searching. "Search me, O God, and see if there be any wicked way in me, and lead me in the way everlasting." "It takes two to make a quarrel."

In other words there must be ground for displaying the "lust" of the Apostle. This ground we may refuse. Included among other directions for Christian living given by the Apostle Paul is this: "Neither give place to the devil" (Eph. iv. 27). Wherever the evil is given ground, there will combatants be gathered. The combatants in the first place are spirit-beings, active intelligences, demons. In gaining access to the human spirit, soul, body, they make these the arena through which they stir up strife, international, social, domestic, as part of a deep-laid plot for the ruin of mankind. And does it not seem that already in unprecedented numbers the denizens of the bottomless pit have made good their escape, and are sowing the seeds of discord and disunion even among those who would dwell together as brethren? Conflict is rife. Try as we may to obey the apostolic injunction, "Follow peace with all men," we are oft called upon to unsheath the sword.

The rulers have decreed that to sheath the sword at the present juncture would be an egregious blunder, nay, more, a crime against humanity. And we as moral beings in our little sphere dare not declare "peace at any price," make truce with evil, though in defence of the oppressed and weak, we share their fate in hate and wrong. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." None but the protected hand, however, dare come in contact with the "live wire." To deal with evil in such wise that we ourselves are not injured, defiled, therein entangled in a prolonged, unholly struggle, we must be in company with Him, "the holy, harmless, undefiled; separate from sinners." And this fellowship we enjoy only as "we walk in the light as He is in the light" (1 John i. 7), and so we ourselves are cleansed from all sin, and energised by the Holy Spirit that we dare challenge sin. "Jesus I know, and Paul I know, but who are ye?" is Satan's retort and challenge as we trespass on his preserves without Divine equipment, and in so doing are worsted in the conflict (Acts xix. 15, 16).

The mote we would displace from another's eye requires the removal of the beam from our own. "Thou that preachest a man should not steal, dost thou steal. Thou that sayest that a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege?" The sheeting home of guilt against another for that wherein we ourselves are guilty is rank hypocrisy as God reckons things. "Thinkst thou this, O man, that judgest them which do such things, and dost the same, that thou shalt escape the judgment of God?" "Be not ye therefore partakers with them." —Gertrude Cockerell.

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The Revised Lectionary and Psalter.

II.

In our issue of January 19, we made some general observations on "The Revised Table of Lessons," and commented in particular upon the choice of Psalms now suggested for use on Sundays in public worship. We turn now to an examination of the Lectionary itself.

When first we heard in Australia of the work being done by the Lower House of Convocation of Canterbury, we set ourselves to consider what might be regarded as the essentials of a system of public Bible reading. We were conscious of many defects in our present Lectionary, and we awaited the new proposals with some anxiety. Some of us, perhaps, began to think out the kind of changes we should like, and in doing so found that it is much easier to criticise a scheme of Bible reading than to compile a faultless one.

One of our cherished hopes was that the new proposals would furnish us with an even better scheme for daily Bible study, which we could recommend to the average layman, than that which we already possessed. Much as we admire the work accomplished by many Bible Reading Unions, we longed to be able to say to our people, "You cannot possibly do better than follow the readings of our new Church Lectionary; this is the Bible Reading Union of the Church." But we are somewhat anticipating. Amongst the essentials of a Lectionary from a Churchman's point of view are, at any rate, the following:—

1. That it should meet the needs of the average Sunday worshipper.

2. That it should supply a continuous and systematic scheme of daily Bible reading for those who cannot attend Mattins or Evensong on week-days.

3. That it should attempt as far as possible to harmonise the Lections both on Sundays and week-days with the seasons of the Church's year.

We venture to think that the Revised Table has met the first and third of these needs, but that it leaves something to be desired under the second head, if we desire to make our Lectionary the basis of the private study of the Bible of our Church members on week-days.

With these suggestions in mind, we propose to examine in this article—

(a) The readings for great Festivals, etc.,
(b) The Sunday Lessons,
leaving for subsequent consideration—
(c) The week-day selections.

A.—Readings for Festivals and Other Special Days.

In these there has been but little alteration except by the addition of long lessons, and the addition of alternatives. Occasionally we find a new Lesson substituted.

Thus the only change on **Christmas** is the Second Lesson at Evensong. The passage substituted (1 John iv, 7-14) is equally suitable in our opinion, containing the same lesson of "good works" as Titus iii, 4-9, and a more striking testimony to the Incarnation.

For the **Epiphany** no wider selection has been made, and there are no alternative Lessons. Isaiah ix, is still the first lesson for the Morning. That for Evensong is Isaiah lxi, a more inspiring choice. The Evening Second Lesson—the Marriage at Cana—remains, but the testimony of the Baptist (John i, 29) is substituted for the compendium of his preaching as the Forerunner by St. Luke (iii, 15).

The Lessons for **Ash Wednesday** remain unaltered, except the Second for Evensong, where our Lord's reference to Jonas as a sign to the Ninevites (Luke xi, 19) fits in with the first lesson from the book of Jonah.

On **Palm Sunday** and **Good Friday**, the Second Lessons from the Passion story are, of course, retained as preludes to the appointed Gospels for those days. Nothing better than Isaiah liii, could have been proposed for Good Friday evening, and the provision of John iii, 11-21 is a very happy one, containing as it does in one verse (iii, 16) the fullest declaration of the Gospel message to be found in the New Testament. We think, however, that 1 Peter ii, might have been retained as an alternative in the evening as well as John xix, 28.

The **Holy Week** readings from Lamentations and from the "Holy of Holies" (John xiv-xvii) remain unaltered; other alternatives from the Old Testament lessons being added.

On **Easter Day** all the favourite lessons of the old calendar re-appear, the first in the morning being wisely shortened, a third alternative for the First Lesson at Evensong being added, and the Easter Even Lesson of the old Lectionary substituted as an alternative for Romans v.

Upon the **Ascension Day**, with the exception of "the Translation of Elijah," now transferred to the morning, all the Lessons are new. One of the readings for Trinity Sunday (Eph. iv, 1) has been appropriately assigned to this festival. The study of "the Epistle of Priesthood" is commenced on this day, and continued throughout Ascension-tide.

No one will regret that on **Whitsunday** the original first Morning Lesson (Deut. xvi, 1) is placed as the second choice in favour of the great prophetic passage from Joel, appealed to by St. Peter on the Day of Pentecost, or that the magnificent passage from Wisdom ix, appears in the Evening selection. 1 Cor. xii, is a splendid choice for the morning, especially if read from the R.V. The beautiful Lesson from Rom. viii, has been transferred to the evening.

On **Trinity Sunday** we find larger alterations, all for the better. Nothing could replace Isaiah's call for the morning, but either the exposition of "the Name of the Lord" (Ex. 34) or the adoration of the Great Verity in the Aaronic Benediction (Numbers vi, 1), are a wise substitution for the passages from Genesis hitherto read in the evening. The N.T. Lessons for this day are most fitting, especially that of our Lord's Baptism—with the Voice from heaven and the descending Dove—for the morning, and the close of 2 Cor., containing "the grace," for the evening. We shall perhaps miss St. Paul's noble appeal for unity (Eph. iv, 1), but that has been transferred to the Ascension Day, as stated above. We think that the closing verses of St. Matthew's Gospel, with its Missionary charge and the Baptismal formula might well have found a place at this season, combining as it would do the full expression of the Church's faith with her primal duty to her Lord's command to evangelise the world.

(To be continued.)

They who bring sunshine to the hearts of others cannot keep it from themselves.—
J. M. Barrie.

The Malmsbury Retreat.

In connection with the Mission of Repentance and Hope, to be held throughout the Diocese of Bendigo during the months of September, October and November, 1917, a Retreat for the clergy and readers was conducted at Malmsbury from Tuesday, December 26, to Thursday, December 28. The Missioner was the Rev. H. T. Langley, M.A., of Melbourne.

It was a happy suggestion of the Rev. A. H. Constable that the Retreat be held in his parish. The Rector is a warm-hearted mission worker, and the Church, dedicated to St. John, is one of the oldest and most interesting Churches outside Melbourne. Built of blue-stone in the Gothic of the 15th century, it has a commanding and attractive appearance. The Church was opened by Bishop Perry on January 28, 1896, and was subsequently consecrated by the late Bishop Moorhouse. The Holy Table was made by Canon Despair, and presented to the Church in memory of his wife. All the internal fittings are worthy of God's House. The view of the surrounding country from the Church grounds is a magnificent one; and if the readers of these words are ever in doubt as to where to spend a holiday, may I recommend Malmsbury.

The Rector, having given the invitation to meet in his parish, was supported by his parishioners, who provided hospitality free of cost, and the people of Malmsbury are to be congratulated and thanked for the able way in which the arrangements for the Retreat were carried out.

The clergy and readers commenced to arrive on Tuesday from all directions, and the Warden of the Theological Hall, accompanied by the Incumbent of Kangaroo Flat—in whose parish the Hall is situated—and some four or five students, drove from Bendigo, and arrived at their destination looking somewhat scorched but nevertheless serenely happy. By tea time a goodly number of men had arrived, and after tea were free to admire the lovely scenery of Malmsbury until the arrival of the Rev. H. T. Langley by the evening train from Melbourne. Towards dusk the Rev. F. A. W. Kilby—Warden of the College—collected a few men, and under a large tree in a paddock a quiet and profitable time was spent in prayer and consultation (in spite of an attack of mosquitoes). Such questions as "Why have we come to Malmsbury?" "What is to be the result?" were asked and answered. All agreed that they had come with the expectation of receiving a message from God through the conductor of the retreat. Those taking part in this little prayer meeting will not soon forget so blessed an experience.

About 10 p.m. the Church bell rang for evening prayer, during which the Rev. H. T. Langley expounded to us the 62nd Psalm. It was shown how the Saviour does His own saving work, and that we must realise the Presence of God and pour out our hearts before Him. As this service lasted till after 11 o'clock, it was rather late before we were able to retire for the night. This we did after having received a blessing which made us full of expectation for the morrow.

Wednesday.—At 7.30 we met for the celebration of Holy Communion, during which an address was given based on St. John x, 10, showing the object of Christ's coming, i.e., that we might have life, and this meant close fellowship with God. The need of a revival was shown and several questions were asked:—

1. Do we need a revival?
2. Do we desire a revival?
3. Is it possible to promote a revival?
4. What is meant by a revival?
5. What is the condition of receiving?

1. Repentance.
2. Implicit obedience.

The writer has taken part in many Communion services—including those of the Church of England, the Church of Ireland, and the Scottish Episcopal Church—but never before left the reality of this blessed service of the Church as on this occasion.

Mattins was held at 10 a.m., and an address was given based on the Scriptures for the season of Advent, the first dealing with "the Call," the second and third the instruments of preparation, (1) the Scriptures, (2) the ministers; the fourth, God Himself our Saviour. The missioner dealt with such subjects as (1) Selfishness, (2) How to guarantee our ministry, (3) Character of the Promise, (4) Ministerial character. We were to be as narrow as the gospel; there was to be radical separation from the world; and dedication to do the work of God.

After a short interval a Bible Reading was given. The Book chosen was that of the Prophet Habakkuk. It was pointed out how in some respects there was an analogy between the time of Habakkuk and now—yet the great message now, as then, is, We are justified by faith.

At 7.30 a public service was held, and a large congregation was present, including the clergy in their robes. The Rev. H. T. Langley preached an able sermon on "Corporate religion," pleading for us to recognise the fullness and broadness of the Christian Church, and not to unchurch those who in any way did not see eye to eye with us in Church organisations.

The day closed with a prayer meeting, and it was realised by all that God had been speaking to us in a most wonderful way, and we left the Church with feelings of deep thankfulness to God and the missioner for the messages sent and delivered to us.

Thursday, at 7.30, found us again gathered before God's Table. An address was given from the Benedicite; the subject was "Service." Some hindrances to true service were shown:—(1) Unbelief in the Word of God; (2) Sin, i.e., slothfulness, impurity, uncharitableness, and the danger of these hindrances is that we serve the Lord with fear, knowing that we are not right with God. The true servant of God must have character, holiness, righteousness.

At 10.30 all joined in the Litany of National Repentance. At 11.15 the missioner gave us a few thoughts on "Freedom for service," and the necessity for it, and took those portions of scripture dealing with the excuses of Pharaoh and Moses.

After a general conference to deal with the forthcoming Mission of Repentance and Hope, a very profitable time was brought to a close. Lunch was then partaken of, during which the Rev. and Mrs. Constable, and the people of Malmsbury, were heartily thanked for their kindness during the Retreat, and our missioner was also thanked for having brought us a message and having given us so much of his valuable time.

We were all delighted to have with us our dear Bishop, who was the celebrant at the two services of Holy Communion, and who also read over to us our Ordination vows. In spite of a very strenuous time, his Lordship set an example to others by giving up valuable time to meet his clergy at the Retreat. The Bishop hopes to visit every centre in the diocese during the months of March and April, and will address the communicants and church-workers on the subject of the forthcoming Mission of Repentance and Hope. May this be the fore-runner of other Retreats.

Personal.

Miss E. Wass has been accepted as a candidate for missionary service by the N.S.W. Branch of the C.M.S. She has lately received her certificate at the Royal Hospital for Women and will enter Deaconess House for a short course of instruction.

The Bishop of Bathurst has received the resignation of the parish of Coonabarabran from the Rev. J. H. Sutton Oldham, to take effect on February 28. Mr. Oldham is accepting the curacy of St. George's, Hurstville, Sydney. He has been Rector of Coonabarabran for the past seven years.

Early in December the Rev. E. P. Lowe, who has been acting as Locum Tenens for the Rector of Coonamble, was forced, by ill-health, to relinquish parochial duties. While taking an early Communion service he suddenly

collapsed and medical aid had to be summoned. Mr. Lowe had just recovered from a bad attack of influenza, and no doubt overtaxed his strength. Some friends at once took it upon themselves to care for the reverend gentleman, and after about a fortnight's rest he has returned to his home near Mudgee. He has the sympathy and best wishes of all, for a more earnest worker one could not find. He has been succeeded in the Locum Tenency by the Rev. D. Creighton, fresh from the military camp at Bathurst, at which he was Chaplain.

Rev. Arthur Harold Barlee, M.A., of Trinity College, Dublin, now Vicar of Bulimba (Brisbane Diocese), has accepted the position of Rector of St. Paul's Cathedral, Rockhampton.

Rev. A. Phillips has left Holbrook (Goulburn) to take up work at Temora, succeeding the Rev. D. Bryant, who has gone to Bega.

Rev. G. H. Cranswick, M.A., has accepted the rectorship of St. Paul's, Bendigo, and is to preach his farewell sermon at Chatswood on Easter Day.

Miss Katie Miller, one of the interned Missionaries in German East Africa, arrived in Sydney on Friday last. She is at present staying with her sister, Mrs. H. S. Begbie, at St. Stephen's, Newtown.

Among the notable Anzacs in this country at the present time is the Archbishop of Perth, Western Australia, Dr. C. O. L. Riley. The Archbishop has been chaplain-general to the Commonwealth Military Forces since 1914, and a few days ago he returned to London after visiting the troops at the Front from his adopted country. Dr. Riley hopes to address the monthly meeting of the S.P.C.K. on December 5.—(C.F.N.).

Rev. C. J. Armstrong has resigned the parish of South Grafton and is taking up work as organising secretary for the Australian Board of Missions in Queensland.

The Bishop of Bendigo will take a well-earned rest in Tasmania during the month of February.

Rev. C. J. Armstrong, who was in the unfortunate motor car accident on the Glen Innes road this week, was greatly shaken and bruised and is suffering a good deal from shock. It is hoped that his holiday, which he anticipates taking shortly, will set him up again.

Captain Arnold Potts, son of Mr. W. Potts, headmaster of the Central School, Boulder, and a prominent churchman of the Kalgoorlie diocese, has been awarded the Military Cross for gallantry at Pozieres and Mouquet Farm. Captain Potts, who is only just 20 years of age, is an old boy of the Guildford Grammar School.

The Bishop of Goulburn is taking a much-needed holiday for three weeks, and has gone to Fremantle.

Rev. F. Brammall, Assistant Secretary of the Victorian C.M.S., occupied the pulpit of St. Mary's, Caulfield, during the absence of the Vicar, Rev. H. T. Langley.

Friends of Archdeacon Oakes, of Kelso (diocese of Bathurst) are proposing to present him with a motor-car to enable him to serve his six churches and the gaol. The Archdeacon has completed 40 years of active work.

The Archbishop of Brisbane, in passing through Melbourne last week, was the guest of the Governor-General at Government House.

Rev. G. E. Morris, of Wauchope (Grafton), who recently had to undergo an operation, is still very weak and not yet out of danger.

Rev. H. J. Velvin has resigned the parish of Mullumbimby, and will shortly be leaving this diocese to take up work in the Goulburn diocese.



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Our Melbourne Letter.

(From Our Own Correspondent.)

Owing to the holidays, there is little to report. Many of the clergy are still away and little more is being done than carry on the Sunday services. But, with February, meetings will begin again, and the year's work will be resumed in earnest. And what a year of special endeavour lies before us! I fear that few as yet realise what a General Diocesan Mission means. Even our official leaders do not seem to realise the amount of preparation that is needed. Two years ago a week of decision was proposed in Synod in order to follow up the efforts then being made to enlist men for the country's service by a similar effort on behalf of the Kingdom of God. The proposal was adopted, and the promise was given that plans and suggestions would be sent out. Officially nothing was done till too late, and a glorious opportunity of united action was lost. Is it to be so again? The clergy are united and willing to be led in a great corporate effort. Are they to look in vain for the guidance they need in their preparations? Many are asking for advice as to the choice of missionaries. A committee was appointed nearly two months ago to draw up a list of possible missionaries. No meeting of the committee has been called, and clergy are still waiting for advice and help in a matter which is usually settled 12 months before a mission. We fear that the experience of Sydney last year will be repeated in Melbourne this year. Many missions will have to be postponed because most of the available missionaries have already been engaged for work elsewhere. The idea has been put forward that Melbourne parishes must look to Melbourne clergy for missionaries. But, unfortunately, some of the Melbourne men are already pledged to take missions elsewhere. So the area of selection is being reduced as time goes on. We covet for the diocese a great time of spiritual awakening, and hope that greater activity will soon be shown in making adequate preparation.

The "Argus" comes out occasionally with a Saturday sub-leader on a religious question. It is always interesting if not convincing. The article on Dr. Campbell Morgan (who is coming for twelve months to the Collins Street Congregational Church), dealt with Bible preaching. The observations were excellent. May Dr. Morgan's advent mean a revival of expository preaching. The leader-writer truly remarks that topical preaching soon exhausts itself. "The few men who do achieve success with a permanent audience seem to be the men who can use Scripture in almost a magical way. After all, very few preachers really use Scripture much. The text is a mere episode in their discourse. Either the man in the pulpit does not try to preach at all—which is quite a common way of preaching—or he gives his hearers something other than Scripture. . . . The ordinary preacher is like the spider spinning a web from out his own inside, while the true preacher is like the bee making sweetness and light out of the honey he finds in Scripture." If this indictment be true, there is crying need for a change. We must get back to the law and to the testimony, believing in what this secular critic calls "the magic of Scripture." "For there seems to be a certain quite extraordinary power in the simple use of Scripture—not so much in thoughts and words and theories about Scripture, but just in Scripture itself."

Daylight saving has meant no loss to the Churches. Indeed there is a considerable saving in the gas bill. Congregations are no less, and there has been a feeling of quiet restfulness about the evening worship conducted by the light of the setting sun. On a recent Sunday the hymn, "At evening ere the sun was set" seemed to gain a new meaning as it led us in thought to the Good Physician whose presence was very near—

"Thy touch hath still its ancient power,
No word from Thee can fruitless fall."

Oh, for more faith to believe this! then Bible teaching would have its due results in the conversion and consecration of those who gather round His feet.

Correspondence.

The I.W.W. and the Working Classes.

(The Editor, "The Church Record.")

Sir, There is a subject in connection with industrial questions of the day to which the attention of the public ought to be very strongly and earnestly directed. An attempt is being persistently made by sympathisers with I.W.W. principles to proclaim that body as being the true representatives of the working classes. Sympathy with the prisoners lately tried as being connected with the I.W.W. union, and convicted for having attempted to burn down the city was sought to be aroused on the ground of their being working men and fighting for the interests of the working-classes. Again and again it has been untruefully alleged that the severity of the sentences passed on them was an evidence of the animosity of capitalism towards the working man. In this way it has been insidiously sought to enlist the sympathy of the labourer with the promoters of the dangerous doctrine of the I.W.W. association. In the newspapers of Monday it is reported that in Melbourne this organisation declares itself to be the "working-classes champions";—such are the words. It is to be most sincerely hoped that working men will most strongly repudiate and disown any such self-styled and untruefully called "champions." Champions such as those who would resort to criminal means for the purpose of obtaining their ends are not to be trusted. The grievances, if any, of the working classes can better be remedied by appeals to reason and justice and not by force and cruelty. It is quite untrue that there is any feeling of animosity on the part of the rich towards the working man. By their liberal subscriptions to hospitals, benevolent societies, and their constant acts of private charity, the richer classes show their good will towards the poor. It is an untrue representation to assert that the industrious working-classes are regarded otherwise than with the kindest sympathy and good-will by the rich, or to say that the feeling of the working man towards the rich is identical with the ideals of the I.W.W. By some extremists it is represented that the Church is not the friend of the working classes: this is simply untrue. The Church in all its various sections or denominations does more or less strongly represent its Master who in His perfect humanity was a worker—the Carpenter of Nazareth—and who always in all His teaching was the true Friend and Champion of the poor. To them He came to preach the gospel, and it was He who will say, "I was an hungry and ye gave me meat," "enter into the joy of your Lord," because those on the right hand had given unto the poor. It is to be devoutly hoped that the members of the I.W.W. will see the errors of their principles as being unchristian, and give them up, and may the working man never acknowledge or countenance "sabotage" as the means by which unjustly and dishonestly to gain his ends.

Yours, etc.,
"SUBSCRIBER."

Anniversary Sunday.

(The Editor, "The Church Record.")

Sir,—Permit me to point out that the resolutions in both the N.S.W. Provincial and Sydney Diocesan Synods said that Anniversary Sunday ought to be observed "in every parish." The circular letters of Bishops sent out at the time to emphasise and carry out the spirit of the resolutions, went to every parish in this diocese. It is most desirable to have the central service on or

about the site of the "great tree" under which Johnson preached on that memorable first Sunday in February in 1788, but I never intended, when proposing it, that it should be the only service. Every parish was always in my mind. A wide-spread observance of the day was believed to be of great importance so that Church-people everywhere might be reached and join in the commemoration. That a large number of parishes honour the day is very encouraging, but all should do their part.

A Church history Sunday in every parish was intended. The resolutions gave a reason for the day. They said for "emphasising the priority and the history of our Church here." Is it not a story worth telling, and full of interest how our Church was founded and has spread in the new land? Have there not been some noble lives—biographies of each would make telling sermons! Few of our people know what our Church has done since 1788, and they ought to be told. There has been very hard work, many dangers, great self-denial, and, thank God, notable triumphs. I have tried to sketch the history in my pamphlet, "What the Church of England has done for New South Wales," and I will readily send a copy to any person wishing one and telling me.

I plead, therefore, that in every parish in this country the Day may be honoured. The State keep up its Anniversary Day, and why should not the Church do the same with hers? Is the Kingdom of God of less importance than that of the world? There are some noble and priceless records in our history, and the Day provides a splendid opportunity for telling our people what God hath wrought.

F. B. BOYCE.

St. Paul's, Sydney, Jan. 27, 1917.

The Ven. Archdeacon Bishop, of Kynton, N.S.W., writes:—

"Will the Editor kindly allow me, as one of the Archdeacons of Bendigo Diocese, to correct paragraphs appearing in the last two issues of the 'Record,' stating St. Paul's, Bendigo, to be the Cathedral. 'All Saints' is the pro-Cathedral of Bendigo Diocese, not St. Paul's, the rectorship of which, ipso facto, carries with it no Diocesan position except (as is the case with any other clergyman of the Diocese) by election. I feel sure the 'Record' has no desire to misrepresent the Diocese of Bendigo."

Revised Lectionary.

February.

4th, Septuagesima.—M., Psalm 104; Gen. i. ii. 3, or Eccles. xli. 15-25, and xlii. 27; Rev. xxi. 1-14, or John i. 1-18. E., Psalms 19, 33; Gen. ii. 4; Job xxxviii., or Eccles. xviii. 1-14; Rev. xxi. 15-xxii. 5, or Eph. ii.

11th, Sexagesima.—M., Psalm 129; Gen. iii., or Eccles. xv. 11; St. Mark ix. 33, or James i. 12. E., Psalms 29, 46, 93; Gen. vi. 5; Gen. viii., or Eccles. xvi. 17; Matt. xxiv. 29, or 2 Peter ii.

18th, Quinquagesima.—M., Psalm 15, 16, 26; Gen. ix. 1-17, or Eccles. i. 1-13; St. Matt. v. 1-12, or 1 Cor. xii. 4. E., Psalms 30, 31; Gen. xii. 1-10, xlii., or Eccles. i. 14; St. Luke vii. 19-35, or Gal. iii.

HE TOLD THE TRUTH.

A good story is told of Archbishop Thomson, who once took lodgings in a very homely country inn. He told the landlord who he was, but explained that he had come there for the sake of a few days' fishing and for perfect rest and quiet. After a very brief visit the Archbishop said he must return home, called for the bill, and placed a cheque for the amount due in the landlord's hands. This mystified the landlord. Pointing to the signature on the cheque, he said to the Archbishop: "What's this writing down here?" So the Archbishop said, "W. Ebor." Then the landlord was no longer in doubt, but readily replied: "Ah! I thought you was a telling me a lie when you said you was the Archbishop of York."

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The Church Record.

FEBRUARY 2, 1917.

IS THE AUSTRALIAN CHURCH IN EARNEST?

Few who were in England nearly nine years ago at the time of Pan-Anglican Congress will ever forget the thrill that came to him when it was announced that Dr. Boutflower, the Suffragan Bishop of Dorchester—now Bishop of South Tokyo—had decided that if 12 of the clergy would follow him he would offer himself for foreign missionary service. And when it became known that before the end of the mighty congress the twelve were forthcoming, and that this great offer of life had actually been made, there were not a few who said that at last the Church was commencing to show that she was in earnest.

Now the question at the head of this article can only be answered in the affirmative in proportion as the sons of the Church are prepared to follow the Church's Master in the path of real sacrifice, and to do in actual fact the kind of thing which the Bishop of Dorchester and his twelve did. Is it not true that the average man in the street believes that a man is a priest, not in order that he may spend and be spent for others, but for what he can get? And while it can truly be said that this opinion is held through sheer ignorance may there not be a certain amount of truth in it? Certainly a disquieting aspect of Church life at this time is that there are not wanting young men coming from our Theological Colleges who are confessedly on the look-out for a curacy, not in one of those places where the Church is sorely beset with well-nigh insoluble problems, but in a well-to-do suburb where they think (and often wrongly) that life will be of an easy kind. That any young clergyman with average health and strength should look for an easy life and not throw himself into the hottest part of the fight is surely a tragedy, and yet the writer of this article is not the only one who has come across such.

If we look at the "home-work" of the Australian Church, the conclusion is forced upon us that no serious attempt is being made to effectually grapple with the problem of the slum areas in our great cities, and that our back-block difficulties are to a large extent being shelved. Why is this? Someone says it is because sufficient capital is not forthcoming, and that our laity have not been educated to adequately finance these two sides of our work. But is this a sufficient answer? What should we

reply if we were asked if there are numbers of gifted and experienced clergy at hand ready to give up comfortable livings and lose themselves among the masses of our cities, or in the prosaic life of the great untouched country parts? Again, most earnest and thoughtful people are very saddened at the present time by the undoubted carnival spirit so manifest amongst large numbers of our population, as seen in that want of seriousness, lack of discipline, and that determination to have the maximum of fun and pleasure which are undoubtedly writ large in the life of the nation, even though the best of our men are shedding their blood in order to give security to the thousands of thoughtless people amongst us. And in regard to this, what has the Church to say? Is she making her voice heard? Is she enough in earnest to risk her popularity by speaking in the plainest terms of such things?

Further, there never was a time when social evil was more evident than now, when the sore places in our national life so needed to be cleaned up. It is true that every now and then the voice of some Bishop or of some priest is raised against the gambling menace, the drink tragedy, the ravages of impurity, or the selfish spirit of undue pleasure-seeking. But such voices are for the most part isolated, and we are compelled to inquire with anxiety for the attitude of the Church in her corporate capacity in regard to these things. Is her voice being heard with that insistence and earnestness in pulpit after pulpit as we have a right to expect it shall be? And once again, as we view the Church's work in its internal capacity, we all know that the main result of the diocesan missions being held everywhere is to show that only the religiously minded are being touched by the lessons of the War, and that the great masses of population of all classes are simply deaf to the appeal of God. The missions have certainly revealed the tremendous odds that are against us. And what is the Church doing to meet this desperate situation? Surely she will not fold her arms and merely bemoan the fact that people do not come to her sanctuaries, and then continue her old, worn-out methods and persist in the weak aestheticism that marks many of her services. Is she enough in earnest to adopt new methods, and to go out to the people even at the risk of her dignity? Is the Church in earnest in her mission of winning the people of the Commonwealth; are her clergy ready to leave her metropolitan dioceses and risk isolation in the less important ones? Are we prepared, not only to talk about the missionary spirit and the ideal of sacrifice, but to practise it?

Finally, as we view the War itself and the supreme crisis it has brought upon our nation, we believe, do we not, that the Church is called upon to throw herself with the utmost sacrifice and the highest efficiency into the work of spiritual ministrations to the Empire in her resolve to respond to the call of God in prosecuting the War till victory is achieved? In this day when the Commonwealth is making an organised effort to keep our reinforcements up to strength, is the Church in her corporate capacity making as supreme a sacrifice as the occasion demands, in the work of ministering to the spiritual needs of the soldiers of Australia—those in training, those at the Front, and those who have returned? Are our Dioceses attempting to organise their forces in such a way as to accomplish their part in the great sacrifice most efficiently, or are dioceses and Bishops alike going to still be content

with sending to the men of our race, in their time of their trial, the youngest and most inexperienced of the clergy, holding on to the really useful priests for home defence? We are living in a time when the Church must do the right thing, for her "hour" has surely come. When our Lord was able to say, "the hour is come," His motto was, "except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The way of the Cross is always sacrifice. And if in this supreme hour of her history our beloved Australian Church is to prove that she is in earnest, her way, too, must, at all costs, be the way of sacrifice, whether she faces her duty to her home problems or her duty to the armies and navies of her nation.

Review.

By the Lord Bishop of Grafton.

"Further Pages from My Life," by the Right Rev. W. Boyd Carpenter, D.D. (published by Williams and Norgate).

Anything from the pen of the late Bishop of Ripon, and now Sub-Dean and Canon of Westminster, is certain of a welcome from the public, and especially from those who have ever been privileged to listen to this prince amongst Anglican preachers. But this companion volume to an earlier work entitled "Some Pages of My Life," might almost have been called, "Some Pages in the lives of Others," so vigorous is its self-suppression, so magnanimous its tributes to other men. For the longest chapters of the books are about others, the writer contributing some personal reminiscence connected with them in order to add lustre to their memory. Thus we have some interesting and hitherto unpublished letters of F. W. Robertson, the famous Brighton preacher; the gifted author of "John Inglesant," war memories of Colin Campbell, Gordon, Wolseley and Roberts; an encomium on Edward VII., the Peacemaker; and pages on the Emperor William—not an encomium. The first pages of the book are full of happy and haunting memories of long ago—a few recollections of early ministerial days, of his first marriage, of companions and friends of his young manhood. But they do not let us very deeply into the Bishop's mind save indirectly. His affection for his cat "Betty," the companion of many hours of sermon composition and correspondence, and for his dog friends is characteristic of him. The sketches of various clergy under distinguished names point very valuable lessons, but of his own episcopate we hear but little. Indeed, he says "There is little to chronicle in the routine life of a Bishop. It is only now and then that some affair yields some special or dramatic experience."

It may be laid down as an axiom that when things are going well there is little to chronicle. Like the body, the diocese is unaware of its organs except when there is local disturbance. The Bishop, too, is like the coxswain of a college boat. If the race is successful, it is the oarsmen who have won it. If the race is lost, it has been lost through bad steering. If there is trouble in the parish, the question is, "Why doesn't the Bishop do something?" and so soon as he does anything, the question is, "Why does the Bishop interfere?" Any one, therefore, taking up this volume and thinking to find in it something akin to Bishop Browne's "Recollections," will be somewhat disappointed, but for an enjoyable half-hour now and again the book is eminently readable. And the reader will soon turn to the chapter on the Emperor William, to see if any light can be thrown upon that inexplicable character. Of him the Bishop writes, "There sounds continually in my heart, like the tolling of a funeral bell, 'He was my friend.'" Twenty-five years of friendship, of which the Bishop feels he must testify, in spite of causing any misunderstanding—years of intimacy which seemed to promise better things than the present catastrophe, which irreparably snapped the intercourse. Did the Kaiser live at the beginning of that time—say, 1889, when the Bishop first met him—in the atmosphere of "poisonous teaching," which "was debasing the vision of the German people?" The Bishop actually thinks not. And, indeed, the reminiscences of conversations which the Bishop had with the Emperor on many notable occasions, and the correspondence that passed between them on subjects of religious connection and matters re-

lating to the policy of world-peace, all through these long years, and even so late as January, 1913, seem almost unbelievable in the light of what has transpired. The tone of the conversations, and the language of the letters, do not belong to the same man whose utterances of blasphemy we have become familiar with. It is easy for us to imagine the bitterness of the Bishop's disillusionment. Do the high sentiments of the Kaiser, spread over 25 years, help us to understand him any better, or judge him more leniently? "Judge not," says the Bishop with our Lord. "Judge nothing before the time," he repeats with St. Paul. The kindest solution, the Bishop hints, is that the Emperor has gradually allowed himself to become the victim of Prussian militarism, and has been carried on and on with the irresistible force of the tide! Even on to "frightfulness"? We must ask. If the Bishop's suggestion be incorrect, there seem to be only two alternatives left—blank hypocrisy or malignant insanity. The difficulty of fulfilling Christ's precept or the Apostle's in this matter is unspeakably difficult. Church papers from the old country report the Archbishop of York to have said, "If the Allies only showed that they had a spirit worthy of their cause, those responsible for the foul welter and misery of War—from the Kaiser and his Ministers down to the people who were obsessed of their influence—must need be not only judged but punished." The comment on these words is, "We like the word 'punished.' We hold it to be consistent with the highest Christian principles." And in view of the Bishop's closing sentence: "One fact stands out clear and certain to all who read the official correspondence: A word from the Emperor in those critical July and August days of 1914, would have made War impossible, and that word was 'no spoken'; what can we say otherwise? We cannot but feel that the Archbishop's utterance was distinctly 'robust.'" Cecil H. Grafton.

The Church in Australasia.

NEW SOUTH WALES.

C.M.S. NOTES.

The Rev. F. C. Philip, M.A., will take up residence in Newcastle early in February, and from this base he will endeavour to organise missionary work in the Dioceses of Newcastle, Grafton and Armidale. The Newcastle Diocesan Missionary Committee welcomes the proposition.

The Rev. W. F. Pyke, Th.L., has been appointed Travelling Secretary of the C.M.S., and will devote his time to the Dioceses of Goulburn, Bathurst and Riverina.

SYDNEY.

Appointments.

The Most Reverend the Archbishop has appointed the Venerable Archdeacon D'Arcy-Irvine to be Vicar-General in the room of Archdeacon Gunther, resigned.

The Most Reverend the Archbishop has appointed Mr. Burcham Clamp to be Diocesan Building Surveyor in place of Mr. Cyril Blacket, resigned.

Good Friday and The Show.

The following letter has been addressed to the president and members of the council of the Royal Agricultural Show by Archbishop Wright:—

"Sydney Diocesan Registry,

"George Street,

"Sydney, January 4, 1917.

Gentlemen,—Will you permit me again to express the hope that your council will see its way to meet the views of the large number of your fellow citizens to whom the opening of your Great Show, with its competitions, etc., on Good Friday is a grave cause of offence? Their religious sentiments are grievously wounded by the commercial exploitation of a day hallowed to them by the most sacred associations of their faith. I recognise that you have endeavoured to limit the extent of the offence in certain directions. I also understand that you are overwhelmed by the necessity of making dividend profits for the amount of capital sunk in buildings for the Show. But I submit that these material considerations are no justification for casting this public aspersion upon the spiritual usefulness of Good Friday as it approves itself to so many of us. This War has at any rate exhibited the danger of over-exaggeration of material things. Nor does the argument that people who spend their money in the Show on Good Friday might lay it out upon worse objects really affect the position in our judgment. I hope that steps may be taken to undo the mistake, as we deem it, originally made by those who entered upon the policy of using Good Friday as a day to add to the profits of this

Agricultural Show, for which, upon other grounds, New South Wales has good reason to be proud.

"Believe me, your very faithfully,

"(Signed) JOHN CHARLES SYDNEY.

The following reply has been received, dated January 22, 1917:—

"My Lord Archbishop,—I am directed by my council to inform you that yours of the 4th instant, in reference to keeping the Royal Show open on Good Friday, was considered at a meeting of the council, and it was decided that the council saw no reason to make any alteration in existing arrangements.

"I have, etc.,

H. M. SOMER, Secretary.

The Deaconess House.

Through the goodness of God we are now happily settled in our new house. Many willing helpers made the work as light as possible. We are thankful that we moved before the heat wave came, which would have been extra trying.

Through the Furnishing Fund we have been able to furnish the house so far without an overdraft or coming on any other fund.

We do thank most heartily the friends who have sent special gifts for the new house. Friends from Wahroonga collected a sum of money towards a brick in the building, which was an idea we should like to see taken up by others, for we must do our best to make up the £2000 overdraft. And though we are not in a worse position than when we were in the old house, still even the same position cannot satisfy us, but we must aim at a better!

The Deaconesses and students will, all being well, leave for their vacation on February 6. Two new missionary students will enter the Deaconess House in March.—"Deaconess."

Home of Peace for Dying.

The Home has been faithfully and with God's blessing endeavouring to carry out its great mission of practical religion. It is the spirit of love and sympathy which is the very essence of Christianity. It is the spirit of Him Who went about doing good, healing the sick and binding up the broken-hearted. It is the spirit of Christmas-tide which evokes so much benevolence and inspires so much true and practical help towards all institutions which have as their aim the amelioration of the sufferings of the sick, the poor and the sorrowful. There have been many evidences of the comfort of religious faith among the patients at our Home of Peace. One patient sufferer, when asked why her eyes were filled with tears, replied that they were tears of gratitude for the love of her Saviour Whose presence and blessing she experienced. One patient, a Frenchman, enjoys a very fervent trust in God and that eternity whose realisation is a great comfort to him. There are at the present time (January 15) 13 patients in the Home, of whom nine are women and four men. At the services held on Christmas Day several of the patients and others took the Holy Communion, and Christmas hymns were sung. Altogether Christmas was a happy time in the Home.

Late Lieut. Booth.

Writing of the late Lieutenant Booth's death, Mr. Frank H. Semple says:—"Norman's death must have been a great shock to you. The poor old chap had only been back for a little while and on the first night in the firing line after his return he was killed. We were taking over part of the line near Le Pars, in front of and to the right of Bapaume, and Norm's company, 'A,' was in support. He had just got his men into the trench and was standing on the parapet directing them to their stations when a shell burst near him, and he got practically the full force of it. He died within a few minutes, and they carried him to the dressing-station about a mile and a half behind the line and buried him there. It is extraordinary how we lose so many good men—most of ours have been killed since the Big Push began last July. Norm was a good officer and if he had lived would have done something big. His work at Pozieres was excellent, and he earned the respect of both officers and men who saw him there."

NEWCASTLE.

Roll of Honour.

There are now 124 names on the Roll of Honour in the church porch at St. Peter's, Hamilton (N.S.W.).

BATHURST.

A "Swaggy" on his Knees.

The Rector of Trundle, in his monthly letter, relates the following interesting incident:—

"Our parish Church is at all times open for prayer and meditation, and there are a number of our people who are finding it a help and a joy to be able to spend a little time through the course of the week-days in the House of God. One of our officers was passing the Church a few weeks ago, and saw a swag and billy outside. Being suspicious he looked in. The 'swaggy' was on his knees at the Litany desk deep in his devotions. Surely that is a proof of the value of open churches. A commercial traveller also spoke of the privilege in a strange town of being able to find an open Church where a little time could be spent. Surely in this time of worry and anxiety, when hearts are bleeding, there are many more who would relish the opportunity of a few moments quiet in the House of God."

CRAFTON.

Bishop's Letter.

When I left Grafton I quite thought I should have been much farther away than the vicinity of Sydney by now. But I see now that a wise decision was reached in remaining here; every day I have been in touch with my kind and cheerful medical adviser—Dr. Macdonald Gill, in himself a cordial for any depressed spirit. And I want to tell you that he is still confident of most beneficial results, even though it means, as it probably will do, my remaining here till the end of the six months' absence. So, pray on! I dare to ask it, not merely for my own physical alleviation, but, as I fervently pray, for the sake of further better work for the Master in your midst.

VICTORIA.

BALLARAT.

(From a Correspondent.)

The new Bishop is quietly gathering information about the work of his extensive diocese. A very strenuous time lies before him, and much prayer should be offered for him as he attempts solving the many difficult problems of administration with which he is faced. Ballarat Churchmen feel as—

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CIPPSLAND. Appointments.

The Rev. A. E. F. Young to be Vicar-General and Commissary.

The Rev. R. Raymond to the Parochial District of Yarram.

The Rev. H. Blundell to the Parochial District of Bruthen.

The Rev. P. W. R. Robinson to the Parochial District of Warragul.

The Rev. W. Blackwell to the Parochial District of Meehan.

The Rev. W. G. Backhouse to the Parochial District of Wonthaggi.

New Year's Message.

Let us read the Gospel Story, not merely as a record of the past, but as a transcript of the ever present. As He was two thousand years ago, so He is to-day! There is no lake without His felt presence. There is no storm without His controlling and peace-giving voice. There is no home without His congenial smile. There is no grave without His tender and sorrowing heart. There is no meal without that Divine Face upturned in blessing. There is no Lord's Table set and prepared without those Divine Hands to minister to the faithful recipient the pledges of His love. Lo, I am with you all the days—the same yesterday, to-day and for ever. As we turn to Him, in the midst of the years, we will find that His love, and pardon, and grace are unchanging. Linked to Him in trust and love, our vagrant and wayward hearts will find their highest good and their deepest satisfaction. May the coming year find us all, though still living amidst the changes and chances of this mortal life, with hearts fixed on Him, where true joys are to be found. He alone can give unity to the discordant elements in our nature, patience under trial and provocation, steadfastness in fighting the good fights of faith, and in running the race that is set before us.

QUEENSLAND.

BRISBANE. Missions to Seamen.

At a meeting of the committee of the Seamen's Mission, held last Friday, Bishop Le Fanu in the chair, the new missionary (Mr. George Scott Ross), who has been appointed to take charge of the Brisbane branch of the mission (owing to the resignation of Mrs. Proctor), was welcomed, and promised help in his work for the "men who go down to the sea in ships." Of late years the ships coming to Brisbane have been so numerous that it requires a lot of time to look after the welfare of the officers and men while in port and offer them a welcoming hand. Brisbane is fortunate in securing the services of so able a man as Mr. Scott Ross, who has for years been connected with the mission in Melbourne. His training under Rev. Gurney Goldsmith (one of the chief chaplains of the society) specially fits him for his important

work. Mr. Scott Ross states that a careful examination of the total tonnage of overseas and coasting vessels visiting Queensland ports gave an estimate of at least 50,000 seamen annually, and the friendly visitation to these men depended almost entirely on the missions to seamen. The work here is carried on under the supervision of the Bishop of Brisbane, and an influential committee of leading business gentlemen.

ROCKHAMPTON. The Bishop's Notes.

An Ordination was held in the Bishop's private Chapel on St. Thomas' Day, when the Rev. Ernest Olivant and the Rev. Ernest Robinson were admitted to the priesthood.

Blackall is losing Mr. Freeman, who has asked to be relieved at the end of the year. He has given five years faithful work in Blackall, first as assistant curate and then as Vicar; and as Vicar he has been single-handed all the time. I have asked Mr. Coulcher to undertake charge of the parish. He has helped the Cathedral parish greatly while he has been working there.

The coming changes in the Cathedral Parish will be known to most readers when this appears. The Archdeacon wishes to be relieved of the care of the parish, and on January 1 will have resigned the rectorship. Such an event cannot be contemplated without a pang, a change of such a character in the most important parish of the diocese cannot be faced easily. But it surely is not unreasonable that it should have occurred. The Archdeacon has been Rector for nearly ten years.

In the difficulty created, the Archbishop of Brisbane has given us one of his best and strongest priests, the Rev. Harold Barlee, at present Rector of Bulimba. Mr. Barlee is willing to come and hopes to arrive just before Lent begins. Meanwhile, as Dean of the Cathedral, I must take over the parish from January 1 and I must hold myself responsible for the unpleasant debt, now on its way to £1500, and I trust we may do all we can to get rid of the greater part of it and organise some sound scheme for dealing with the remainder of it, before the new Rector comes.

WEST AUSTRALIA.

BUNBURY.

The Bishop's Resignation.

To the Church-people of the Diocese of Bunbury.

My Friends throughout the Diocese, For some months past I have been considering under a deep sense of responsibility, whether my resignation of the See would or would not be to the advantage of the Diocese.

I do not feel by any means past work, and I hope that my experience may still be of service to the Church, but I do realise that a country diocese of this magnitude, involving almost continuous travelling, much of which has to be done in all-night journeys, with its very scattered population, and with its occasionally trying heat and rainy seasons, requires the very best energies of a man in the very best years of his life.

Having regard to the importance of the issue a decision was very difficult to reach.

While the matter was still in doubt I received an offer of work, unexpectedly, and without any solicitation on my part. I regard this offer as an intimation of the course it was God's Will that I should follow. Both in dignity and financially I am loser rather than gainer. But in view of all the circumstances, and I hope and believe in the interests of the Church, I have now decided to accept the call which has come. No man can live 29 years in Western Australia, and 12 years in Bunbury, without forming many ties and being associated with many interests, from which it must be most painful to dissociate himself.

My wife and I have met with great and constant kindness from very many friends and fellow workers here. The pioneer work in which we have been engaged has been full of the deepest interest.

The organisation and development of the Diocese especially, with all the incidental perplexities, difficulties, and encouragements that have come from time to time, have been the great work of my life, for which all that went before was preparation.

And now these must pass to other hands. I desire to acknowledge gratefully and affectionately the loyal friendship and co-operation of both priests and lay people, and especially those who have been officers of the Diocese, and members of its Council, Boards, and Committees. No day of my life will pass without remembrance of my old friends and my old Diocese.

Much is only just begun, much remains still to be undertaken, and I pray that God will guide your destinies to His Glory and your welfare. The years that remain to me will probably be spent in the land of my birth, and I shall always rejoice if, in any way, I can still serve you there.

I have not felt it right to speak of my impending departure to any one until I had made this announcement to my Diocesan Council. For all my sins, infirmities and shortcomings—and I know them to be many indeed—I crave forgiveness from God and from you, my brothers. For anything there may be that is good, or useful, worthy or permanent in the work that you and I have done together, "Not unto us, O Lord, not unto us, but unto Thy Name be the praise."

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SOUTH AUSTRALIA.

ADELAIDE. Summer School.

The Second Annual Missionary Summer School of the A.B.M. was held at Port Elliot from January 8 to 14. The number of persons who joined the School this year showed a distinct increase on that of last year. All, as far as possible, lived under the same roof, and constituted a happy family. The Bishop of Willochra was president. The services were held in St. David's Church. The mornings were devoted to Bible study, presided over by the Bishop of Adelaide, who selected the messages to the "Seven Churches" as his theme of exposition. The study circle leaders were Bishop Wilson, the Revs. C. H. Ghent, and W. B. Docker, and Miss M. Baker. Presidential addresses were delivered on "The calls of China, Japan, India, Africa, Australasia, and the Philippine Islands to the Church of Australia." The addresses were followed by helpful discussions. The President wound up the day's sessions by devotional addresses on the following subjects:—The Command, the Response, Criticism, Progress, All for God, the Reward. On the Sunday the Bishop of Willochra preached at Matins, and the Bishop of Adelaide at Evensong. A service of thanksgiving was held on Monday at noon, and the "School" terminated.

TASMANIA.

Archdeacon Whittington.

It is with much pleasure that his many friends learn that Archdeacon Whittington is now better after his long illness and is able again to resume his duties. It will be remembered that the Archdeacon was unable to attend General Synod on account of ill-health, and as the trouble did not yield to treatment, an operation was necessary, which proved, under the mercy of God, entirely successful. We are all glad to have him about once more.

One of Our Chaplains.

Archdeacon Richard, from the Front, writes:—"It is difficult to express one's thoughts conclusively, because of this abomination of desolation—shellfire. As I write they are falling here and there in close proximity to us, and one's heart is not in the usual place, but somewhere near one's boots or mouth. I have now been in France for two months, and have had on the whole a most interesting and enjoyable time, save that lately (past five weeks) we have been in the thick of battle, and, like St. Paul, in perils oft. If God spares us to return we shall be much larger-hearted men than we were before the war; the lads have grown in spirit and power, and are, I am convinced, more in favour with God. Though I am not in the trenches with the infantry, I visit the gun-pits, and there amid guns and shells we have our simple services. A lad came to me the other day and said, 'In the midst of our terrible "strafing" I "switched off" for a minute and thought of the "war text" you gave us—"God is our refuge and strength." Every day at 8.30 a.m. I have a celebration of the Holy Communion in a room occupied by a tailor, and evensong, with special intercessions, every evening. I verily believe that every man in our artillery knows the "Soldier's Prayer" you gave us. At all our services it finds a place. "Preserve us in life and death" connotes more to these dear lads now than it did before we came to France. We have also the artillery man's prayer, 'Lord, if I forget Thee, do not Thou forget me.' You should hear our dear lads repeat it in gun-pit and horse-line. What impresses me above all else is the sincerity of the dear lads; their simple faith, their unflinching cheerfulness, and their keen sense of duty. An officer, with the heart of a lion, came to see me the other day. I knew him in Egypt in the early days of the war; he, in the course of conversation, remarked, 'If you padres are allowed to return to Australia you will have an easy job of it.' On being questioned as to what he meant, he replied, 'You will have no difficulty in persuading men, after the war, that God watches over them.' By every law known to man I ought to be a dead man now, but you see I am very much alive. Providence has some special job for me.' A German shell—a portion of which fell within ten yards of him—smashed up his room, wounding several men, and the impossible happened—a miracle was wrought, and he escaped without a scratch."

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deacon, in the Diocese of North China. The Bishop gladly accepted the offer, and the Rev. Fu Wen Chi, a promising student and catechist, was duly ordained on Trinity Sunday. The following letter was received by the Dean, and read to the Cathedral organisation:—

"Yung Ching,
August 9, 1916.

"My dear Brothers,—
"Thank for your generosity to help my salary. I hope our Lord is very glad to receive the fruits of yours, and He will give you more abundance. In the Scripture said, 'For whosoever hath to him shall be given, and he shall have more abundance.' If I depend on myself I can do nothing. I give myself to our Lord, and I know our Lord is with me whithersoever I go. So I strong my courage to obey God's will. There are many difficulties in front of me, but I do not afraid, because you and many others often pray for me. Every day I say prayer for the people of Christ Church of New Zealand. So I can see you every day in my prayer. I am writing to Mr. W. McDouall to tell him that you wrote to me, and you help me. My family is very well. I hope you and your family are well too. Please take my regard to the people of Christ Church of New Zealand. Please do not laugh my poor English.

"Yours v. faithfully,
"FU WEN CHI."

DUNEDIN.

Request for New Zealand Prayers.

The Most Reverend the Primate has received the following message from the Hon. James Allen (Minister of Defence), and commended it to the earnest consideration of all members of the Anglican Communion:—

"I gratefully recall the assistance rendered to me last Christmas time by the various Church organisations in bringing to the notice of the public the Christmas message which I sent to our soldiers and sailors on active service, and shall be very glad indeed if you can see your way to assist me similarly this Christmas. The following is the text of a message I am sending to the various officers commanding New Zealand troops overseas: 'To New Zealand's sons and daughters across the seas—Christmas greetings from your countrymen, who are proud of your splendid achievements, and who are in continuous union with you in spirit and thought. Make this union more real by joining with us wherever you may be at 8 o'clock on Christmas morning, at which hour every New Zealander has been invited to pray for your protection and continued success, for the restoration to health of all sick and wounded, for comfort to those who suffer, and for your safe return home after the work you set yourselves to do has been accomplished and a lasting and honourable peace has been won.'

"Will you kindly notify as widely as possible that all people in New Zealand are specially invited to carry out at 8 o'clock on Christmas morning what is indicated in the message."

The Missionary Enterprise.

Native Enterprise and Self-Support.

In the course of a recent visit to the Niger Mission, Bishop Tugwell (of Western Equatorial Africa) went to a part of the Awka district where work was set on foot by an African named Mark. The Bishop writes in the "C.M. Review" for November:—

"Mark began to teach any who would listen to him, his first convert being his own mother. As the outcome of his work there are some five or six mission stations established in the neighbourhood, while he is breaking new ground farther to the east as the work becomes established. He receives no payment, and asks for none. He lives upon what the people give him. Throughout this district the people, the chiefs as well as the converts, urged me to ask the C.M.S. to send a 'white lady' to teach their women and girls, as is the case in other districts. If this can be done, they undertake gladly to build the house and compound for the purpose of such a mission. I could give them no assurances, but promised to make known their petition."

Shall we Retreat?

A C.M.S. missionary in West Africa, writing of the necessity for reinforcements, says: "I liken our position to that of the British soldiers at Neuve Chapelle. Everything has been done up to a point, and as far as the human eye can see there is nothing to prevent a continuous advance except the one fact that supports—for which we have been looking for fifteen years—are not forthcoming. Is it necessary for us to shorten our lines?"

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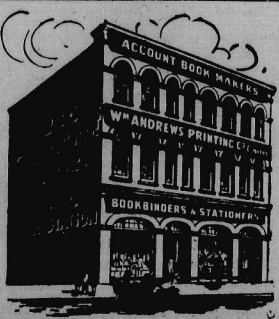
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With the British Wounded in Switzerland.

(Extracts from an article by the Rev. Isaac Hutchinson, Assistant Chaplain at Chateau d'Oex.)

"If we return, will England be just England still to you and me? The place where we must earn our bread? We, who have walked among the dead, And watched the smile of agony, And seen the price of liberty, Which we have taken carelessly From other hands? Nay, we shall dread, If we return, Dread lest we hold blood-guiltily The things that men have died to free. Oh, English fields shall blossom red For all the blood that has been shed By men whose guardians are we, If we return."

My work commenced before I reached Switzerland. Exactly twenty-four hours after leaving London I started from Paris on my second night's journey. About two o'clock on the following morning, when "Tired nature's sweet restorer, balmy sleep," would have been a welcome fellow traveller, but was conspicuously absent, I heard a plaintive English voice in the corridor appealing, "Do we change here for Chateau d'Oex?" On going out I found an Englishman of the respectable working-class type, and his wife, evidently quite lost. They did not know a word of French, and had never been abroad before. I told them I was going to Chateau d'Oex, and they said they were going there to see their son, whom they had not seen for two years, and who had just recently arrived with the last batch of wounded prisoners from Germany. From that point onwards they kept close to me. On arrival at Chateau d'Oex I saw them and their son all standing together silently and in tears, but it was an eloquent silence, and doubtless they were tears of joy.

Chateau d'Oex.

To many who read these notes, Chateau d'Oex and its surroundings will be familiar, but others may value a few words of description. Chateau d'Oex is a village with a population of some 3000, and lies along both sides of the one main road running through the valley, at a height of 3500 feet, and is surrounded by peaks running up to 7000 feet. The higher slopes are clothed with pine woods, below which steep mountain pastures, from which the jingle of cow bells, mellowed by distance, floats sweetly down, and rich meadows occupy the lower part of the valley, through which the river Sarine flows in a deep channel. In addition to the main village, there are many chalets and cottages scattered over the mountain slopes. In recent years many hotels and pensions have sprung up to accommodate the increasing tourist traffic, chiefly English and American, and the British prisoners of war are now quartered in a dozen or so of these buildings. The majority of the men in this area are at Chateau d'Oex, the remainder being divided between Rougemont, a village six miles up stream, and Rossinières, three miles in the opposite direction.

The Prisoners.

And what of the prisoners themselves, of whom there are over 500 in this area? The casual visitor to Chateau d'Oex would probably take away a completely wrong impression of their real condition. Kindly old ladies have been known to ask the men why they are here, because they look so well. But behind the brave smiles and the smart bearing there are blind eyes, and maimed limbs, and shattered nerves, and unextracted bullets and splinters, and neglected wounds that have suppurated for two years. It would be neither wise nor possible to state on paper all that one has learned of the horrors through which many of the men have passed and of the sufferings they have endured, for one could not reproduce the voices vibrant with emotion, nor the nervous working of the features as the men live their experiences over again in the telling.

Stories of the Wounded.

A few brief specimens may not be out of place. Many of the men were captured in the early days of the war, when the German policy of frightfulness was practised in its most brutal forms, but some of those captured later have also had to endure much barbarity. A young Welshman during the retreat from Mons was wounded by a bullet, and while making his way towards the dressing station was again wounded in the side by a shell and lay helpless but conscious. A German came up and asked in English, "Where are you wounded?" And then brought down the butt-end of his rifle with

Notes on Books.

BIBLE PROPHECY AND THE WAR.

"Dark Days and Signs of the Times," showing the Second Coming of Christ to be near at hand" (by W. Lamb, Minister of Burton-street Tabernacle, Sydney. Our copy is from Messrs. Angus and Robertson, 89 Castlereagh-st., Sydney).

This book contains a series of addresses given to Sunday evening congregations in Sydney, "and are published with the sole intention of convincing men and women that the most wonderful event of all human history is now drawing near," and are also designed to show that "all the things that are happening in the world in these times have been accurately and clearly foretold in the scriptures." The catastrophic world-war has naturally evoked many efforts to discern the times, and although we cannot follow altogether the dogmatic identifications of many of the ancient prophecies, yet, we believe, there is a real need that that great event, which was at once the hope and inspiration of the early Christian, should obtain its rightful place in the presentation of the Christian message. There is, no doubt, much in this book which will help and interest those who study the Word of God and tend to arouse in them that expectancy so characteristic of the first disciples and so deplorably absent in the Church of to-day.

The Bible and the Future of Great Britain (by Mr. Murray, published by Hodder and Stoughton, 3/6. Our copy from Messrs. Angus and Robertson, Sydney).

Mr. Murray is an Anglo-Israelite and consequently his writings are deeply colored with that, to us, eccentric teaching. Like Mr. Lamb, he is convinced that we are in the last days, but he does not think that this is the last war. Probably most Christians would admit that we should seek as far as possible to know "how far we are from the end of the Christian Dispensation," but we should hesitate to go further and say with the author, "we cannot, we dare not, leave this question answered. It is of supreme importance to each and every one of us; it would be suicidal to neglect it." This would be to make the religion of Jesus Christ an esoteric thing, dependent upon a man's power to understand things that are admittedly written in "veiled and symbolic language," and also to have a good knowledge of the trend and events of the history of the world. Apart from this, the writer has some useful things to say about our nation's defection from righteousness and its neglect of God's Word, the purpose of God in the war, and the problems of the future. "The nation will have to be as prepared to endure sacrifices after the war as it has been during the war." The problem is: How is the present spirit of the nation to be made permanent, how is the nation to be kept one in peace as it has been made one in war?

Nature is the mirror of the Almighty.—Madame Guyon.

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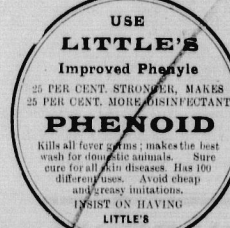
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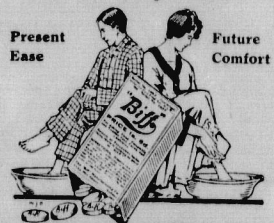
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Young People's Corner.

The Right Kind of Pity.

There are two kinds of pity: there is the wrong kind, and the right kind. The wrong kind of pity makes people feel, without making them do or give anything. The right kind of pity makes people do or give as well as feel.

For instance, there was a poor man who got his living by hauling wood from the wharf. One day, as he was driving his cart along the street, his horse fell down and died. This was a great loss to him. That horse had been his only dependence. He had no money to buy another with. And when he thought of his family being left without bread, in the middle of winter, he couldn't help crying. A crowd of people soon gathered round the poor man and his dead horse.

When they saw how much distressed he was—"Poor fellow," said one, "I'm very sorry for him." "So am I," said another. "I pit him very much," said a third. But still none of them gave him anything.

This was the wrong kind of pity. It was feeling without giving. Presently, however, a gentleman stepped up to these persons, and said,—"Here, my friends, I pity the poor man five shillings; how much do you pity him?"

That was the right kind of feeling. It not only led the man to feel, but to give.

A Treasury Note.

We have grown accustomed to paper money since the war began, and the "Treasury Notes" for one pound and ten shillings are very familiar. It is, however, nothing new in Scotland and in Ireland to have one pound notes, and on the back of an Irish pound note someone once wrote the following lines:—

"This piece of paper in your hand
Declares to you that on demand
You twenty shillings shall receive,
This simple promise you believe:
It puts your mind as much at rest
As if the silver you possessed,

So Christ Who died but now doth live
Doth unto you this promise give—
That if you on His name believe,
You shall eternal life receive.

Upon the first you calmly rest,
Which is the surest and the best?
The Bank may break, Heaven never can.
'Tis safer trusting God than man."

An Interesting Experiment.

Some of the boys at Norfolk Island were invited last week, as a class exercise, to rewrite the parable recorded in the previous Sunday's Gospel (St. Luke xiv. 12-14) as they conceived it might have been related by our Lord had He been speaking to Melaneseans.

The following is translated from the paper of a 14-year-old boy, who comes from Mala:

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"Well, a certain man procured a wife for his son, he being rather a great chief. And when the Bishop arrived, he married the couple. And the chief prepared much food for a feast, in order to rejoice over his son's wedding.

"And he sent for that newly-married son, and said to him, 'My son, to-morrow you will walk round the district, and whomsoever you may find, man or woman, say to him thus, "My father and I invite you to come, for we are preparing food for you, and I have been sent to invite you."'

"And so he spoke in this way, going on to the end of the island. And the first man answered him, 'To-day the sun is splendid; if it should be like this to-morrow, I don't think I shall be able to come, for I am wanting to go to my garden to burn the stumps and weeds.'

"And the second said, 'If to-morrow should be like to-day, I shall be going fishing on the reef, for I want fish for my eating, so this I say to you, don't look for me to-morrow.' And the third said, 'Very good, my brother! only I don't quite know yet about myself. If I should be feeling well I may be able to come, but if not, I can't. So look here, don't expect me to-morrow.'

"Then the bridegroom returned to his father, and told him these things. And his father was angry and ashamed, and he said, 'How is this? Look at all this food! Who then will eat it? Go again, my son, and invite here all the old women, and the beggars, and the fatherless, those who have nothing.'

"So the son went again, but only to the poor old women and the fatherless. And these exclaimed, 'Can it be true that he himself has invited us? Long have we lived here, but no great one has ever yet invited us.'

"Then said the son, 'He, and no other has invited you. I who speak, am his son.'

"Well they went, and they arrived, and entered the house. And the chief said, 'Have you done what I told you? Are these they whom I have invited.' And his son said, 'Yes.'

"Then the father said, 'Those whom I invited were many that my house might be filled. Behold, here are but few.'

"Well, the feast was ended, and those who went to it returned, thanking and praising the chief."

There was a little girl living with her old grandfather. She was a good child, but he was not a good man. One day when the little child came back from school, he put in writing over her bed, "God is nowhere;" for he did not believe in the good God, and he tried to make the little child like himself. What did the little girl do? She had no eyes to see, no ears to hear, what her grandfather tried to teach her. She was very small; she could only read words of one syllable at a time; she rose above the bad meaning which he tried to put into her mind; she rose, as we ought all to rise, above the temptations of our time; she rose into a higher and better world; she rose because her little mind could not do otherwise, and she read the words, not "God is nowhere," but "God is now here."—Dean Stanley.

[A CARD]

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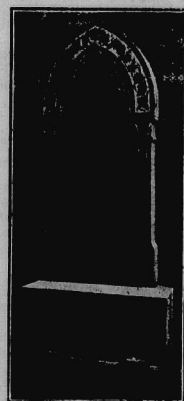
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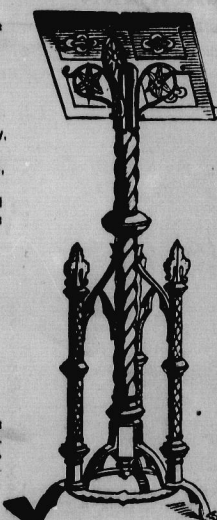
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Current Topics.

In his most recent book, "The World and the Gospel," T. H. Oldham states a truism:—

The Message of Quinquagesima. "The War has made the moral issues clear and conspicuous. It has shown the end and fruit of selfishness; of the selfishness which make a man grasp everything for himself, and of the more passive but no less disastrous selfishness which leaves a man too much preoccupied with his own affairs to consider those of his neighbour, and too indolent to conceive and to strive after a better way of life than he finds around him. Through our sufferings God is calling us to a new obedience to the light which He has given us in Christ. Jesus claimed to be the Way, the Truth and the Life. But Christendom has made little serious attempt to order its national, social and industrial life in accordance with the way of Christ. There has been wanting a passionate, exulting conviction that in Him is to be found the truths regarding men's relations with one another."

It is the way and the truth of Christ which Quinquagesima emphasises for us that has been obscured in Christendom. The very term in which that truth is so often enshrined for us in our Bible has been allowed to degenerate into a disreputable idea that places, in our minds, the obligation all on one side, and that by no means the more correct one. Our **charity**, today, few people seek after, save those who are in dire need or who have lost all sense of obligation or gratitude. And yet a **true charity**, a true expression of **love**, is but the seizing of an opportunity of service which belongs to the very life of the Christian. "Owe no man anything," says St. Paul, "save to love one another." Love is an unceasing debt, and consequently to all true men, every opportunity of its acknowledgment or discharge is but a solemn and glad privilege.

Now, the recognition of this obligation to love is just the consecrating element that is needed today in all our social relationships. To quote Oldham again, "When we trace our present troubles to their roots, we find that what is wrong is that individuals, classes and nations have been more concerned about asserting their rights than about fulfilling their duties. But Christianity plainly teaches that men should attach greater importance to their duties than to their rights? "Love seeketh not her own," beareth all things." Love, the Love that is of God, is not desire after possession but yearning to give that so others may be blessed.

It may sound very impracticable in the horrid confusion of a so-called Christendom; but it is abundantly evident that the opposite of this way of Christ is the thing responsible for the appalling sufferings and more appalling display of bestiality and brutality that are striking facts of the Christendom of today. If Germany and its Allies had been moved by the will to serve, which

is Love, rather than by the will to power, which is Lust—what a different place would Belgium, aye, and Europe have been to-day! If capitalists the world over, of Christian profession, had always been sensible of the same debt of love, what a different tale the history of Christendom would have had to tell of the conditions of labour under which our great industries have been fostered! If the working classes had always been as much concerned with fulfilling their duties as of asserting their rights and airing their grievances, there would have been fewer strikes, less dislocation in the working of the social organism, considerably less suffering and hardship amongst their own classes, and a better feeling, more trust and less suspicion between man and man.

After the downright failure of our own methods, perhaps it would be as well for us to try the way of Christ. But that way can only be followed in the several combinations of our human life by, first of all, the individual following of it; for, after all, it is only as the individual Christian man or woman seeks to leave the special lump of social or national life to which he belongs, that there can come about the application of this law of Christ to the various departments of human life. And so the appeal must come to us all as individuals to tread this way of Christ, and in every relationship of life to keep on acknowledging the debt, and "by love serve one another." Let us make it clear by our life and confession that we believe the principles of our Lord Jesus Christ have their proper application to all departments of human life without any exception.

A striking and soul-stirring appeal has just been published from the workers of Belgium to the workers of Australia. Unfortunately, it is an appeal that is really needed at the present time; for there is more

than one section of the community absolutely hindering the recruiting that is so necessary in order that Australia may do its fair share in bearing the burdens of the Empire's War. A large class of men have been indoctrinated with the false German-made socialism that sets down as an axiom of life that all wars are waged for the enrichment of the capitalistic classes and to the detriment of the working classes. Indeed, only the other day a Roman ecclesiastic of some repute had the hardihood to assert that the present war is nothing but a trade war. The Appeal of Belgium's Workers is well calculated to disabuse the minds of those who are not to selfishly dull, of so obvious a misjudgment of Belgium and Great Britain's part in the present War. The Appeal is a challenge, not only to the manhood, but to the consistency of principle of those who pose as champions of the labouring classes. Whatever may have been the origin of this War, it is very evident that Germany is guilty of a most

barbarous infringement of the rights of humanity; and no man who professes to have regard for those rights can consistently—we might say conscientiously—refrain from demanding that our Commonwealth should go to the help of Belgium to the last shilling and the last man. The men and women who were so prominent in fighting against Conscription at the recent referendum, should now, with this Appeal from Belgium in their hands, be working in the forefront of the present "Recruiting Campaign."

The Daily Press of last week gave the interesting news, by cable, under date London, February 7, **Less Temptation** that the Provost-Marshal attended the Licensing Bench at Workingham, and announced that the Alder-shot Command considered that at least 50 per cent. of the licenses in the district ought to be cancelled. When demobilisation occurred, which he hoped would be shortly, thousands of soldiers would be returning with their pockets full, and ought not to be subjected to temptation.

The chairman said that the proposal was a drastic one, and he would grant an adjournment to give brewers an opportunity of putting forth counter-proposals to satisfy the military authorities.

We trust that the proposal will be conceded, and that the good example set will be followed in the Empire generally. The grave temptations that are connected with the Liquor Traffic ought by this time to be too well recognised to allow of any slackness in our endeavour to curtail them. There have been bitter complainings from Canada against the moral dangers, so openly permitted to exist at the heart of the Empire, for the men from clean surroundings whose lives had been consecrated to the Empire's need. We know something of the anxiety and sorrow felt by many who, in their self-devotion to country, had made it easy for their loved ones to answer their country's call, an anxiety and sorrow caused, in the early stages of the War, by the wholesale temptations into which the men were thrown by some of our Commonwealth arrangements. The more seriously a country takes to heart the reality and greatness of the sacrifice that our soldiers make, the more earnestly she will strive to safeguard their lives from those moral dangers that threaten both physical and moral strength, for her own sake as well as for theirs.

We would draw our readers' earnest attention to the Pastoral Letter of the American Bishops in this issue—dealing as it does **American Responsibility** with the War and the lessons it has for America. Undoubtedly it has been felt for some time that the policy of the American people in general has been that of making capital out of the War. Not merely has