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Printed by William Andrews Printing Co. Ltd., 556 Castlereagh Street, Sydney, and Published by The Church Record Limited, at 64 Pitt Street, Sydney.

The Church Record

For Australia and New Zealand.

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

With which is incorporated "The Victorian Churchman."

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

Vol. I., No. 34.

AUGUST 21, 1914.

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

Current Topics.

The subject for the Eleventh Sunday after Trinity is "God's Power shown in mercy." The Collect begins with an address to God, declaring that His power is chiefly shown in the exercise of mercy and pity, and concludes with a prayer for grace that we may obey His commandments, obtain His promises, and be made partakers of His heavenly treasure. The Epistle (I. Cor. xv. 1-11) shows the extent of God's mercy and the power of His grace, in the life of the Apostle of the Gentiles, who, though he once persecuted the Church of God, was enabled to labour in the Church more abundantly than the original apostles. The Gospel (St. Luke xviii, 9-14), is the parable of the Pharisee and the Publican, in which we see that God is always ready to show mercy to those who approach Him in true penitence and humility. Dean Alford remarks:—"The Church has admirably fitted to this parable the declaration of thankfulness in I. Cor. xv. 9, 10 (the two being the Epistle and Gospel for the Eleventh Sunday after Trinity), also made by a Pharisee, and also on the ground that he was "not as other men": but how different in its whole spirit and effect! There, in the deepest humility, he ascribes it to the grace of God that he laboured more abundantly than they all; yet not I, but the grace of God that was with me."

As we go to press the outlook, with regard to the war, looks most hopeful for Britain and her allies. Probably before these lines are published the first great battle will be fought between the contending armies, the result of which we cannot foretell. But the most important point to our Empire is that Britain is in full command of the sea, and trade, except to Germany and Austria, will doubtless resume its normal activity.

From the Christian standpoint the greatest result of the war is seen in the universal turning of Christian people to God in earnest intercession. From every side we hear of united services, of special prayers in all the Churches, and doubtless individuals, and families are joining day by day in this great intercession. Already God is bringing good out of evil in the deepening of the spiritual life of believers, and in their increased faith in the potency of earnest prayer. Like many other apparent evils, the war is a salutary discipline, intended to draw us

nearer to God, in humble dependence on Him.

In the Dominion of New Zealand, in Victoria, and South Australia, those who desire that children should become familiar with the teaching of the Bible in State Schools. Book of Books are conducting a vigorous campaign for the introduction of the Bible into the Government Schools. Their objective is the New South Wales system, which includes Scripture instruction by the teachers during school hours, (from which children may be withdrawn by parents who have conscientious objections), and also facilities for the accredited representatives of the different religious denominations to enter the schools and give instruction to their own children.

We should give all the support we can, both by prayer and sympathy, to those who are fighting this battle. The experience in New South Wales is all in favour of the system. Both from the point of view of the Education Department, and from that of the Churches, it has worked exceedingly well. The number of children withdrawn under the conscience clause is very small, and evidently the vast majority of parents desire that their children may receive some instruction from the Word of God. In our opinion the New South Wales system is the most satisfactory solution of the religious question which has been devised. It produces satisfactory results, without in any way breaking up the system of State Education. It enables the wishes of the majority to be carried into effect, while providing fully for the conscientious objections of the minority. We hope that before very long the whole of Australia and New Zealand may rejoice that God's Holy Word is being adequately taught in all State Schools.

The address delivered in Melbourne to the British Association for the Advancement of Science by the President, Professor William Bateson, is, on the whole, owing to its technical character, of more interest to scientists than to the general public. But its subject, "heredity," is one which is closely connected with the teaching of the Bible. Thus the Professor deals with the origin of life, and says:—

"We should be greatly helped by some indication as to whether the origin of life has been single or multiple. Modern opinion is, perhaps, inclining to the multiple theory, but we have no real evidence. Indeed, the problem still stands outside the range of scientific investigation."

Such a moderate and careful statement shows the attitude of true science

towards such a problem as the origin of life, and is very different to the wild assertions which are sometimes confidently made in the name of science, falsely so-called.

Again Professor Bateman says:—"Parents destitute of a given factor could only produce offspring equally destitute of it—this was the essential principle that had been reached."

Some people very much object to the Bible teaching on the subject of original sin, and have much to say about the injustice of a whole race suffering because of the sin of our first parents. But it is the operation of the same law which is proved to rule the physical universe. "Parents destitute of a given factor could only produce offspring equally destitute of it." Our first parents, by their sin, became destitute of righteousness, and they could only produce offspring unrighteous like themselves.

It is the glory of the Christian Faith that for the sinful world there is a second Adam as well as a first Adam. "The first man is of the earth, earthy; the second man is the Lord from heaven." "As we have borne the image of the earthy, we shall also bear the image of the heavenly." By heredity we are sinners, but by faith we can be born again, and become partakers of the divine nature. Thus, united with Christ, we receive from Him, "Who of God is made unto us wisdom, and righteousness and sanctification and redemption," full deliverance from the sin which is our sad inheritance, and also power to become the Sons of God.

Another step forward has been taken in the organisation of our Church in Australia. The West Australian Dioceses have been united in the Province of West Australia. Bishop Riley, who for many years past, has carried out a strenuous and faithful work, and has seen the formation, out of his huge Diocese, of the new Dioceses of Bunbury, the North West, and Kalgoorlie, is now Archbishop of Perth. The Bishops of the West Australian Dioceses signed the declaration which was required by Church Law, and forwarded it to the Primate, who in turn submitted the proposal for the formation of a new Province to all the Bishops in Australia. Their assent having been received, the Primate took the final step, signing the declaration already signed by the West Australian Bishops, and thus certified the formation of a Province. We have now four Provinces in Australia, New South Wales, Victoria, Queensland, and West Australia, of which the Archbishops of Sydney, Melbourne, Brisbane, and Perth are, respectively, Metropolitans.

The Late Bishop Williams of Tinnevely.

At a Memorial Service held at All Saints' Church, Coonoor, the following tribute to the late Bishop Williams was read by Rev. E. H. Creak. It was written by Canon Sell, an old friend of the Bishop, who was unable to be present. As many people in Australia last year heard the late Bishop speak, or met him personally, it will doubtless interest our readers. Canon Sell said:—

I remember well the year 1880, when Bishop Williams came out as a junior Chaplain. From that day onwards I have been in frequent communication with him. In his various Chaplaincies I visited him to plead the cause of Missionary work, in which from the first he took great interest, and I know how faithfully and wisely in all these places he preached the Gospel of the grace of God, set forth in eloquent but simple language the way of salvation, and from the depths of his own spiritual experience was able to set before those who were seeking for a higher life the deeper truths of the Gospel. He was the most eloquent preacher of those days, but he was more than a preacher. He was a true pastor of his flock, and showed forth in his daily life and work the reality of all he believed and of all he taught. He was an excellent companion, for he had a great fund of humour, a gift which, kept within due restraint, lightens greatly the burden of life. In Madras, where he was much beloved and honoured, both he and Mrs. Williams, to whom we tender our deepest sympathy, will long be remembered for their graceful and boundless hospitality.

As a member of the C.M.S. Committee, he was for many years associated with me in the administration of the South India Mission. He then learnt much which was

invaluable to him in his after work as a Bishop in Tinnevely. In the early part of his service he passed the High Proficiency examination in Tamil, which gave him a further interest in the members of the Indian Church. Wise in council, considerate, and cautious, and, above all, loving and sympathetic, he was a most helpful colleague to work with. I look back with pleasure to those days when Morley, Elwes, Williams and I, under the genial chairmanship of good Bishop Sell, took counsel together in things pertaining to the establishment of the Kingdom of God in this land. Three are gone, and two remain to mourn the loss. For a time Bishop Williams was Archdeacon of Madras, an office he filled with dignity, and the work of which he performed with ability, but it is to the high office he held in his later years that the deepest interest attaches.

The Church in Tinnevely had grown to such an extent that it needed closer and more constant supervision than a Bishop of Madras could give, and so, after some difficulties and delays, the Bishopric of Tinnevely and Madura was founded. Its first Bishop, Bishop Morley, so well remembered by many for his bright and happy disposition, did excellent work there for some years.

On the 2nd February, 1905, the Rev. A. A. Williams was consecrated the second Bishop of that Diocese, over which for nine years he ruled wisely and well. The Indian Church there, or at least a portion of it, is in its organisation far ahead of any Native Church in the East, whilst in its missionary spirit, which sends forth its sons to the malarious climate of the Wynnaad, to the hill tribes of the Western Ghats, to lonely spots in the Koi country, and to self-denying works in the young Diocese of Dornakal, it stands unsurpassed, and, I think, unrivalled. Its sets forth to the Mother Church, to which, under God, it owes its existence, a noble example, and should be, if people would only study its work, an in-

spiration and power to all European congregations in this Diocese. It has its weaknesses, which need wise control to remove; its troubles, which call for patient oversight; but the prospect before it is bright. To be the Bishop of such a Church, to guide its destinies, to strengthen its weaknesses, to lead it on to the high place to which I believe in the providence of God it is called, is at once a privilege great, an honour almost unprecedented. To say that such a position has no difficulties, that its responsibilities are slight, would be wrong, and it was with the deepest sense of this weight of responsibility, but with a joyful acceptance of the privilege, that Bishop Williams entered on his work.

His loss to the Clergy of his Diocese, European and Indian, is very great. He was revered as their chief pastor, and beloved as their personal friend. He had under him men of different schools of thought, and of varying temperaments, but, whilst firm, settled, and steadfast in his own views, he was tolerant, as indeed a Bishop should be, and recognised the value of work done by those with whom on all points he might not agree. I know, too, with what patience at times he bore opposition in quarters from which it ought not to have come. This generation of missionaries, pastors, teachers, catechists, and laity will cherish the memory of his kindly rule.

Helps for Quiet Moments.

Kindness to the Erring.

Think kindly of the erring!
Ye know not of the power
With which the dark temptation came
In some unguarded hour;
Ye may not know how earnestly
They struggled, or how well,
Until the hour of weakness came,
And sadly then they fell.

Think kindly of the erring!
Oh! do not thou forget
However darkly stained by sin
He is thy brother yet.
Heir of the self-same heritage,
Child of the self-same God,
He has but stumbled in the path,
Thou hast in weakness trod.

Speak gently to the erring!
For is it not enough
That happiness and peace are gone
Without the censure rough?
It sure must be a weary lot
The sin-crushed soul to bear,
And they who have a happier lot
Their chiding well may spare.

Speak gently to the erring!
And thou may'st lead them back,
With holy words and tones of love
From misery's thorny track.
Forget not thou hast often sinned,
And sinning yet may be,
Deal gently with the erring one,
As He has dealt with thee.

—Bates.

The habit of viewing things cheerfully, and of thinking about life hopefully, may be made to grow up in us like any other habit.—Smiles.

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Opening of the Gippsland Divinity Hostel.

(From Our Own Correspondent.)

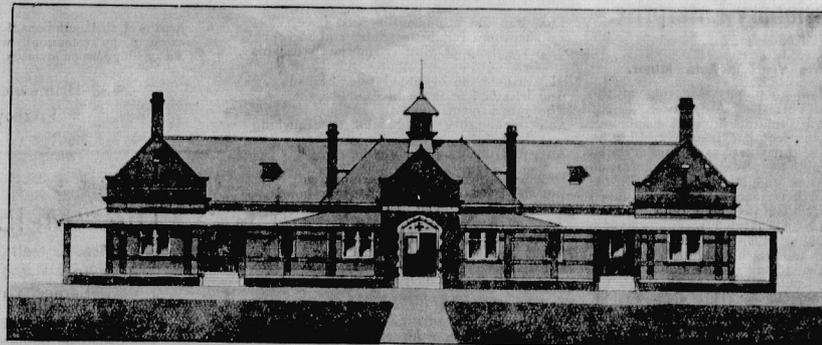
On Thursday afternoon, August 13, the Gippsland Divinity Hostel at Sale was opened and dedicated by the Bishop of Gippsland in the presence of a good number of members of the Church and clergy of the Diocese.

The singing was led by the choir of St. Paul's Pro-Cathedral, Mrs. Napper presiding at the organ.

The clergy present at the ceremony were:—The Rural Dean (Rev. E. F. Pelletier), Rev. L. G. H. Hall (assistant registrar), Rev. A. Booth (warden of the hostel), Rev. R. Poynder (acting incumbent at St. Paul's, Sale), Rev. A. Brain (Stratford), Rev. A. E. F. Young (Bairnsdale), Rev. W. J. T. Pay (Traralgon), Rev. G. Cox (Yarram), Rev.

with Bishops Court; still he thought the present ceremony held preeminence, in that Bishops Court was for one man and the Hostel for the many. Too much could not be said or done for the training of men for the sacred ministry of the Church, and that training should be given in the best possible manner. The idea of this institution was formed some 12 years ago, it had gradually developed and there had been an earnest response to their prayers. He ventured to hope that the building would not only be an ornament to the town of Sale, but that it would also be looked on by the Church members of the Diocese with pride, and that the Hostel would be beneficial to the efficiency of the ministry. His heart had always been set on this particular work, and they could judge, therefore, the pleasure the marking of this important step in its progress gave him. Friends in England had helped the movement to a considerable extent, and their contributions formed the nucleus of continued effort. The culmination in the

do until there was another £1200 or £1300 to their credit. Some of that money had been promised and would be paid, but there was still a fair margin for anyone who wished to be liberal. Nothing would be done to the front fence for a while, as they could live in the house without a new fence for a time; but if anyone wished to immortalise themselves by erecting the fence they were at liberty to do so; or if they did not wish to do the whole fence, a pair of ornamental entrance gates would be acceptable. The furnishing would be an expensive item. Towards this Mrs. Mills had generously donated £30, which would be expended in such a way as to connect her name with one or more of the rooms. If anyone else wished to follow Mrs. Mills' example he would be pleased. Contributions to the housekeeping expenses would be acceptable. When the shed and bail were finished they would be ready to receive a nice Jersey cow in full milk, and the poultry yard in course of construction wanted peopling. At this time, they



THE GIPPSLAND DIVINITY HOSTEL.

G. W. Blanchard (Traralgon), Rev. G. Pricke (Boolarra), Rev. J. M. McEvoy (Rose-dale), Rev. A. Banks (Bunyip), Rev. A. E. Adeney (Morwell), Rev. R. Birch (Cunninghame), Rev. E. A. Ingham, B.A. (Heyfield).

The service opened with a verse of the National Anthem and the hymn "All people that on earth do dwell," followed by prayer by the Rev. R. Poynder, Psalm cix., 9-17, was sung, the Apostles' Creed recited, and the Rev. A. Booth read as the lesson 1 Timothy iv., 12 to end.

The Bishop then offered up special prayers for God's blessing on the Hostel, and dedicated the building in the following words:—"In the faith of Jesus Christ we dedicate this building to the glory of God, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Addressing those present His Lordship said they looked on this service as marking an event of the highest importance to the Diocese. He did not know of any other as important, except perhaps that connected

splendid building was owing in no small degree to the efforts of the Rev. E. F. Pelletier, who had canvassed the whole Diocese and obtained the money to make the building of the Hostel possible. But for the generous response to the appeal it would not have been possible; but he could say that no more fitting man could have been found for the work than Mr. Pelletier. His lordship paid graceful tribute to the skill of the architects and the work of the contractors. The latter were two young men, and this building could be pointed to as proof of their ability, diligence, honesty and zeal. Cash subscriptions towards the building amounted to £3187. £10 was collected at the stone laying, £1 as rent of paddock, and they had received £145 in interest on the money between the time it was gathered in, and when it was spent; making a total of £3352 receipts. Amounts totalling £112 had already been paid out, and they had not paid away all they were liable to pay; and they would not be able to complete all they wished to

all regretted the absence of the Archdeacon who, it was hoped, would return next month; it was also a matter for regret that Mr. A. L. Johnson, who had done so much work in connection with the Hostel, was unable to attend through sickness; and the registrar was absent on account of the war.

Rev. E. F. Pelletier said they all felt a spirit of pride in taking part in this service. The handsome building did credit to the generosity of Church people of the Diocese, and maintained the best traditions of the grand old Church to which they had the privilege to belong. It was of fine appearance; not like some of the buildings in Melbourne—Queen Anne in front and Mary Ann at the back, and was a source of great satisfaction to all who had had some part in bringing it to a successful issue. Their dear Bishop was the father of the movement, and it must be a great pleasure for the Bishop to be present and see it brought to its present position. But they would all be in better form when all the promises were

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in and the building free of debt. He believed that would be in about 18 months' time, when the promises matured. Gippsland was regarded as a Diocese for young men, and the Hostel would be the nursery for earnest, faithful and godly young men. He prayed God's richest blessing on the building.

The collection realised £15/11/6. The service concluded with a hymn and the Benediction.

At the invitation of the Bishop many of those present inspected the building, and expressions of admiration were heard on all sides.

A telegram was received from Archdeacon Smith, subsequent to the ceremony, from Cooktown, Queensland, as follows:—"Congratulations. Kind wishes for God's richest blessing on hostel.—Archdeacon." The telegram was lodged for transmission at 9 a.m. on Thursday, but was not received by the Bishop until 5 p.m.

The Missionary Enterprise.

Thirty-five Years in Asia Minor.

At the Diamond Jubilee Meeting of the "Bible Lands Missions Aid Society," Sir William Ramsay told his interested audience that he and his wife had been travelling in Asia Minor for thirty-five years, and declared that each year had increased his admiration for missionaries and missionary work, because he had been able to see for himself the good work that was being done. They were creating an educated middle class in the East, a thing which was most important to a country, and which had been non-existent before the advent of missions; indeed, its existence would not be possible now but for its religious basis. This class was being created with ideals and aspirations such as we believed to be right, and out of it would grow the governing elements of the country. So great is Sir William's confidence in the missionaries, and the unique use they make of their opportunities of getting into close touch with the life of the people, that he declared those who wanted to gain true insight into the effects, for instance, of the Turkish life and politics in Constantinople and the general condition of the country, would get a much more accurate and intimate idea of the real state of the case by going to the missionaries at the Bible House, rather than the Embassy.

Comparing the great religions of the world, he went on to show how Christianity was the only one whose ideals were ideals of peace, Mohammedanism having conquest by war as its ideal.

We owed a great debt to Asia Minor, for in the early days it was the central point of Christianity, and researches and explorations there had enabled scholars to throw a great deal of fresh light on the New Testament. About thirty years ago the Book of the Acts was regarded as of very doubtful authority, but scholars were now practically certain of its authenticity, discoveries having been made in Asia Minor which settled questions which had before been matters of discussion and doubt.

Lord Sydenham and Missions.

Lord Sydenham, formerly Governor of Bombay, speaking at the annual meeting of the Oxford Mission to Calcutta, said he went to India with no very great prepossession in favour of missionary work. But after five and a half years of careful study of the conditions and tendencies of modern India he had come to the conclusion that missionary effort was playing a far greater part than was generally realised in raising

the standards and ideals of life among the people, and therefore fulfilling one of the greatest and most sacred of their national responsibilities.

Mr. Roosevelt on Missions.

The Bishop of London recently said:—"Twenty-five years ago foreign missions were looked upon with distrust and suspicion by the statesmen and governors of the world, but they have found out that they are helpless without them." "And," said the Bishop, "Mr. Roosevelt told me in private conversation that what had most impressed him in his travels round the world was the marvellous effect of Christian missions."

The Level Balance.

"By the help of God, I will hold the balance level."—Gen. Gordon.

This was the promise the hero gave To sheik and fellah, to trader and slave "By the help of God"—and he bared his head—

"I will hold the balance level," he said. And he stood in the wild Equator land. The sword by his side, the balance in hand. And to haughty sheik land to crouching slave,

An equal favour and right he gave.

Only for kings is the sceptre of gold; But the level balance all men may hold. With an honest heart and a truthful face, The mercant may sit in the market-place, Holding the balance both level and true, Profit or loss paying all their due; As worthy the honour of every man As the hero who ruled the wild Soudan.

Only for kings is the sceptre of gold; But the level balance all men may hold. The judge, when he sits in the highest court;

The soldier, who rules in some lonely fort; The sailor at sea, with an absolute rule; The teacher who governs the noisy school; Wherever men be, whatever they do, They can hold the balance level and true.

The mother must hold, in the household band,

The level balance with steady hand; From morning till night, all doubting above, Giving equal service and equal love. She cannot give genius, wit or grace, An exquisite voice, or beautiful face; But she can be just, and loving, and fair, And hold the balance with level care.

The sceptre, the sword, and the statesman's pen,

Too long have ordered the ways of men; But the world has been to a nobler school, And the level balance must surely rule; And the Ruler shall hold it in every land; It shall weigh the right of the household band;

In the market, the school, and the factory, In the lonely fort, on the lonely sea, In senate chamber and judgment hall, The Level Balance shall weigh for all.

BEING AND DOING.

Know then that to be is infinitely higher than to do; that to be thoroughly true is a higher service, and a more lasting service than to spread the truth; that to be pure in heart brings you nearer to God, does more for your fellow men, bears a more excellent fruit than a life spent in helping others to be pure; that to be just is more excellent than to aid justice; that to be a Christian makes more Christians than to teach the Gospel.—Bishop Temple.



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- FRIDAY - Mesdames Vance ; Misses Ball, Grogan, Adams, Malet, Symonds, Lily.
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Personal.

A cable has been received from Mr. John Kent, Hon. Treasurer of the N.S.W. Church Missionary Association, stating that he arrived safely in London on August 13.

The Ven. F. B. Boyce, Archdeacon of West Sydney, accepted a chaplaincy in Germany for July, intending to go on afterwards to Norway. His parishioners at St. Paul's, Redfern, have been anxious as to his safety. We are informed that there is no cause for anxiety, as Archdeacon and Mrs. Boyce were to leave Germany on July 27th, before the outbreak of the war.

Dr. and Mrs. Wilkinson, of Foochow, China, are coming to New Zealand to represent the Church Missionary Society at the Marsden Centenary Celebrations. Mrs. Wilkinson (formerly Miss Oxley), is a great granddaughter of Rev. Samuel Marsden, and went out from New South Wales to China as a Missionary of the Church Missionary Association. Dr. and Mrs. Wilkinson will, after they stay in New Zealand, come on to Australia, and visit different parts of the Commonwealth as a deputation from C.M.S.

Rev. E. H. Gribble, of Gulgong, N.S.W., has been spending a short holiday in Sydney.

Rev. G. O. C. Bartlett, Curate at Holy Trinity, Dulwich Hill, Sydney, is leaving to take charge of the parish of Macksville, in the Diocese of Grafton.

Rev. H. E. Mallet, of St. James's, Glen Iris, Melbourne, accompanied by

Mrs. Mallet, will leave for a visit to England about the end of the year.

Miss Emily Johnson has been appointed to succeed Sister Alice as Deaconess in the parish of St. Luke's, South Melbourne, and has already entered upon her duties. Miss Johnson has worked with the Rev. Frank Swainson, Vicar of Holloway, London, for five years, and comes to Australia well recommended.

Rev. Gordon Nelson, who has been acting as locum tenens at Yarrowonga, Victoria, has been appointed Rector of that parish.

Mr. R. E. O. Finger has been appointed stipendiary reader at Marshallton, Victoria.

The Venerable Godfrey Smith, Archdeacon of Gippsland, who has been resting at Cooktown, N. Queensland, for a few months, will return to his work at St. Paul's, Salo, about the middle of next month.

Rev. E. J. Durance has resigned the parish of Elmore, Victoria, to take the position of Curate at St. Columba's, Hawthorn, Melbourne. Rev. Walter H. Prior of Moorooona, has been appointed to the charge of Elmore, and will take over his new duties here on August 23.

Bishop Crossley, formerly of Auckland, New Zealand, has been appointed by the Bishop of Llandaff to the Rectory of St. Andrew's Major, Dinas Powis, near Cardiff.

Summe up at night what thou hast done by day; And in the morning what thou hast to do. Dresse and undresse thy soul; mark the decay, And growth of it; if with thy watch that too Be down, then winde up both, since we shall be Most surely judg'd—make thy accounts agree. —George Herbert.

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Our London Letter.

(From Our Own Correspondent.)

London, July 16th, 1914.

C.M.S. Plans.

On the edge of the holiday vacation the C.M.S. has been earnestly considering its plans for the winter, which will speedily ensue as soon as the vacation is over, say in mid-September. A two to three days' Conference was held at Westfield College last week consisting of members of the Funds and Home Organisation Committee, whose functions will be understood by the last three words of its title, and is a body somewhat representative of the Society's constituency both in London and the Provinces, the Swanwick Conference Continuation Committee and some others. The Hon. Secretary of the C.M.S. the Rev. Cyril Bardsley, who is a great force on such occasions, was able to be present, also other leading officials. The Conference took a wide view of its reference and dealt with fundamental principles as well as with practical details, e.g., the need for spirituality and prayer.

St. Andrew's Tide, a new term for an old season, was thought to be a time when parochially and otherwise meetings for the strengthening of the Spiritual position at home might well be held. Meetings of parochial secretaries and treasurers were urged, also the habit of weekly or other regular offerings through the envelope system, the Scriptural principles of giving to be set forth in this connection. But everything was considered to be subsidiary to the candidates' question, the time being so ripe for a great increase of offers of service. It is nice to hear of the larger number of students now in residence at Islington College, which must greatly rejoice the heart of Principal Lightfoot. Other important matters also came up which I may mention in a subsequent letter.

Representative Church Council.

Concurrently with the foregoing the Session of the Representative Church Council was held at Westminster under the presidency of the Archbishop of Canterbury, supported on his left by his Grace of York. The whole of the two days were given to the consideration of the new Rules for the Representation of the Laity, the two essential portions of which related to the women's position in the Church's Councils (both as to voting and member-

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ship), and the Parochial Church Councils. Most of the time was taken up by the woman's question, to the discomfiture of those who, while wishing that matter to be settled one way or another, were also keen for definite conclusions on the Parochial Council question. Presumably the latter is now relegated to next year's session, for the Council usually meets only once a year, in July, and is certain by next July to be very differently constituted. A new election of representatives is almost sure to take place before then, when a severe displacement in personnel will happen, as it always does. The new rules will come into force on January 1 next, so if there is an election sooner it will be under the existing rules. Under the old rules women can only vote for the parochial lay representative provided they have certain property qualification, and cannot sit "constitutionally" on parochial Church Councils. Under the new rules they will vote on the same terms as men and may be members of these Councils if elected, but cannot sit on Ruri-decanal Conferences, Diocesan Conferences, or, therefore, in the House of Laymen. Locally, however, the rules will be often ignored and if any of the Conferences decide to admit women there is no power that can prevent them. The Worcester Diocese Conference are already asking for a scheme which will admit women.

The Women's Movement.

The Women's Movement within the Church will not be confused with the political movement outside. Reference should be made to the laymen's vote in the Representative Church Council, where by 76 to 72 the majority sided with Bishops and Clergy in presenting the vote to women on the same terms as to men and according them membership on parochial councils. And a considerable step has been taken towards their admission to the Central Board of Missions. In a slight revision of the membership twenty places out of 300 are to be reserved for them, not elected, however, but co-opted. There are many who think that even this is an invasion of the men's province and that women's sphere is sufficiently wide and onerous without that. On the other hand, while Churchwomen generally are distinguished for whole-hearted support of Missions, there are some outstanding names which ought to be in the very forefront of the fullest responsibility. The C.M.S. tends to lead in a way which largely concedes the latter view. Although there has been stout opposition it has been worn down by importunity and the weariness which always comes over resistance of that kind in the long run. A "sub-secret" movement which is said to exist to claim the right of the priesthood for the women can hardly be taken seriously, although

there are doubtless some "advanced" persons who would not stop short even at that.

Foreign Missions in the London Diocese.

A return compiled with some care has been issued giving a summary of Parochial contributions to Foreign Missions in the Diocese of London for 1912-13. It is a little belated but the figures are not obtainable very promptly and take some time to get together for so large a Diocese. The total amounts to £150,161 and shows a decrease of £1158 on the preceding year. The C.M.S. is responsible for £830 of the decrease, while the S.P.G. has gone up £737. The C.E.Z.M.S. appears to have decreased £305, almost counterbalanced by the C.C.C.S. advancing by £272. Swanwick will affect the year 1913-1914, when the Evangelical position will doubtless show a striking advance all along the line. Nevertheless, apart from Swanwick my observation seems to tell me that High Churchmen are rallying to the aid of foreign work in greater proportionate extent than we are, both in London and elsewhere. It is partly due to the ecclesiastical trend. If Bishops mostly appoint only one way and livings previously held by an Evangelical ministry fall into their gift, which they pass over to high and even advanced Churchmen, such a shifting as we see must occur. Parishes contributing over "four figures" are St. Paul's, Onslow Square (Prebendary Webb-Peploe) £2890, Christ Church, Hampstead (Rev. A. E. Deacon) £1590, St. Matthew's, Bayswater (Rev. F. E. Murphy) £1670, and St. Mary Abbots, Kensington (Prebendary Pennefather) £1381. The first three are Evangelical, and Kensington Parish Church largely so. The best contributing deaneries are Kensington £8170, Hampstead £7070, Paddington £5501, and Islington £5036. The last is notable and noble. It is a huge district of largely poor people, served

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Admission to Holy Communion.

Considerable interest has been shown in the discussion started by the "Spectator" on the rights and wrongs of refusing the Communion to Nonconformists. A former Ecclesiastical judge of great eminence, signing "A.C.," and believed to be Sir Arthur Charles, gave it as his considered opinion that every parishioner confirmed or not could claim to have the Sacrament administered to him (subject to not being a "notorious evil liver"), an opinion in which the "Church Times" acquiesced, only, however, to add that the law was a "harmless piece of insolence" which would, of course, be universally disobeyed. The Dean of Canterbury has joined issue with "A.C.," maintaining that the authority of the Canon law of 1604 required refusal to such as are "depravers of the Prayer Book" or of anything contained in the Ordination Service, or to any who have spoken against and depreaved the Royal authority in causes ecclesiastical. The "Times" in a long communicated article to-day argues similarly to the Dean. My own feeling is that "A.C.'s" judgment will stand against all comers from a legal standpoint. It is admitted that the canons of 1604 are Convocation-made law only and have no authority from Parliament. It is hard to see how they can be binding even on the clergy, and they are certainly not binding on the laity. However, it will be sufficient for some of the clergy to beat the "Nonconformist dog" with, those with whom Parliament is no authority and Convocation is. This reveals a current danger of no little magnitude. When Convocation agrees on changes in the Prayer Book, whether pro-Roman or pro anything else, what will be the position of those who are depending upon Parliament to prevent undesirable alterations? Convocation has simply to authorise the Canon of the Mass, which it sometimes seems ready to do, and more than half of the incumbents will be adopting it. I know of nothing that can stop them.

WANTED—Assistant Curate for Parish of Murwillumbah, Diocese of Grafton, must be able to ride and drive; stipend, £125 for Deacon, £150 for Priest, with allowance for horse. Apply Rev. W. J. Owens, The Vicarage, Murwillumbah, N.S.W.

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HOADLEY'S JAM

The Woman's Page.

A Perfect Woman.

I saw her upon nearer view,
A Spirit yet a Woman too!
Her household motions light and free,
And steps of virgin liberty;
A countenance in which did meet
Sweet records, promises as sweet;
A Creature not too bright or good
For human nature's daily food;
For transient sorrows, simple wiles,
Praise, blame, love, kisses, tears and smiles.
And now I see with eye serene
The very pulse of the machine;
A Being breathing thoughtful breath,
A traveller betwixt life and death;
The reason firm, the temperate will,
Endurance, foresight, strength and skill;
A perfect Woman, nobly planned,
To warn, to comfort, and command;
And yet a Spirit still and bright
With something of an angel light.

—Wordsworth.

Whose Fault?

This week thinking women will be looking for and reading the second instalment of Professor Bateson's presidential address before the British Association in Sydney. Professor Bateson is the great living authority on Heredity.

Women are rapidly awakening to the importance of knowing something of the science of Eugenics (of which Heredity is a chief factor), the science which teaches the great superiority of "Prevention" over "Cure." The first right of the child is to be well-born; how is it then that so large a percentage of children come into life already handicapped for the race. No matter how suitable for right development is the environment into which a child is born, the environment cannot mend any faculty which Heredity has already marred.

So much is there to learn of the prevention of inherited disease both of mind and body.

Some of us may find Professor Bateson's address on Heredity too hard for us as a beginning, however it may serve the useful purpose of sending us to simpler beginnings to be found in simple books on Physiology, Psychology, and Hygiene, and on Character Building; and these may incite us to attend some of the valuable lectures provided by local health societies.

It is interesting to note in reading of the methods of those wise teachers the Port Royalists, that the teachers did penance for their pupils' faults; much more does it behoove parents at times when punishing their children, to reflect whether they too should not do penance for their children's faults.

Perth Congress.

At the Perth Congress of Women held recently it was recommended that "all hotel restaurant and oyster shop employees have one clear day's rest in seven, also that the sale of any intoxicating liquor in grocers' or wine shops be prohibited. Further, that the law be amended to enable women to be appointed honorary magistrates, and to sit as magistrates in the children's courts."

A Little Child Shall Lead Them.

A little boy of eight had listened with wide eyes and attentive ears while his mother and father talked of war and rumours of war; shortly after he disappeared and re-

turned with his money-box containing the savings of many weeks. Counting out all the money he said, "Mother, I should like to send two shillings for the poor children in England whose fathers have died—or if they use farthings in England I can send two shillings and threepence." With that he emptied the whole contents of the money-box into an envelope, saying, "Here, mother, will you send this to Buckingham Palace?"

That night when he went to bed he evidently realised that something more was needed than money, for after his usual prayers he said:—

"O God be with all the soldiers who are fighting in this war; bless all the children whose fathers are dead; and O God, make all the world soon to be a lover of peace; for Jesus sake. Amen.

Correspondence.

Evolution.

(The Editor, "Church Record.")

Sir,—Surely Christianity stands on a higher intellectual plane than that assigned to it by Canon Archdall. What a paradox it is to say that "reason takes its direction from the heart," a doctrine which removes from reason its very essential—calm, unemotional, intellectual judgment. Who is to say to natural and historical science that it "exceeds its limits"? Is the Church to gain by violent opposition to modern research? I understand that as a body the Church is extending a welcome to the scientists assembling here this month, a welcome which goes a long way to allay the suspicion of opposition. So then, it is not wise to dictate limits to science, when what is required is the fullest investigation in every sphere, which cannot fail to give strength to the Church Militant as a whole. Certain "hallowed traditions" may have to be relegated to the rear, but other beliefs will be strengthened by the reaffirmation of such as Lord Kelvin and Sir Oliver Lodge.

The Church appeals to the heart. Well and good, but unless it also appeals to the intellect and welcomes criticism and open investigation, it is like the Parable of the Sower, sowing on stony ground. Firstly the Word, appealing to the emotions, is received with gladness, afterwards, fully considered by the intellect, there is no root, and it withers and dies. It is because I still maintain that the right sort of soil is here for the right sort of seed, that I thank you for your courtesy and sign myself,

OPTIMIST.

KEPT.

1 St. Peter, i. 5.

Kept, such a restful thought,
For the battle is often strong;
And I know if left to myself
I could not hold out long.
But kept in His mighty arms,
I have really naught to fear.
And whenever my courage fails,
He whispers words of cheer.
Kept—yes, and not for a day,
But kept quite safe to the end,
Oh, 'tis sweet though passing strange
To have so sure a Friend.
So kept, for the Master's use,
And kept by His mighty power,
Kept, too, from the world's false smile,
Kept in temptation's hour,
Kept, not for the good in me,
But all through His wondrous love,
Kept safe in the fold down here,
Then kept for aye above.

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The Church Record.

AUGUST 21, 1914.

SPORT AND NATIONAL LIFE.

There is no better time of the year than the present, for a review of the place of sport in the national life of Australia. During the next week or two we shall see throughout our land, the drawing to a close of our great winter sports. The devotees of the football, hockey and lacrosse clubs are now in the tussles of their finals and at a very early date they will have opportunity of looking back and reviewing the operations of the season. The season has been an uncommonly good one, for we have had football and hockey teams amongst us from overseas. These have tested our mettle, the calibre of our players, and although we have not "come off" as well as we would have liked, yet our sporting forces have shown a determination and rapidity of movement and a brain-work in play, of which we are more than ordinarily proud. Our country is the place of the open life—it has a vigor producing climate—our clear air is exhilarating and as there is an independence of action about our players there is everything to make us facile princes in the great winter sports of the world.

To be fit and to be in form are present day terms employed in all departments of life. But nowhere are they more applicable than on the sports fields. The young man who lives the degenerated life, who is not true to his manhood, who has allowed himself to get below "par" is not the man to excel in our great national games. Hence we are advocates of all that tends to the development of manhood. We do not hesitate to say that to be physically fit ought to be one of the ambitions of every young man. The body is the soul's physical machinery. A healthy muscular firm body is an acquisition all ought to desire, for an overflowing vitality not only oils every joint, but it provides a splendid buttress to character. "Glorify God in your body" says the New Testament and we unhesitatingly say that a physique well set up, well trained, well nourished, is to the soul what a well tuned organ is to the musician, a means of expression, and also by its very life and vitality a source of inspiration.

But apart from all that will come to the body as a result of physical and muscular development, we must not forget that it also tends to make us fit for our daily work. It preserves a man from going down through some nagging worry. It produces a buoyant helpfulness which makes a man win through. It alone enables a man to concentrate with fixed determination upon an issue and thereby to see the task fully accomplished. There is nothing like the field games mentioned above to produce resourcefulness and rapidity of mind and action. There is nothing like these games calculated to bring the best out of people—all things being equal. Wellington said that Waterloo was won upon the fields of Eton, and therein he lays down a principle which we do not need to elaborate. But we would encourage the Church to more actively cultivate amongst her sons and daughters this desire for outdoor games. It is refreshing to know that many Churches have their football, baseball, hockey, and tennis clubs, each in their separate sphere doing a manifestly important work. Again and again it has come under our notice that some of the best men Sunday School teachers have been those whose prowess has been renowned in some field sport. Let it, however, be carefully noted that the Church in catering for this side of her life does so only for her own young men and women. It is never with the desire of winning outsiders. They must ever come through the Church.

We cannot however but add that there are many elements in the sporting life of Australia to cause the Church alarm. We fear that gambling is entering the arena in many directions, and men are not playing the game. Then, too, we cannot but grieve over the crowds of young men who greedily devour the newspapers on the parks and street corners on Sunday mornings as they read and re-read the doings on the Saturday previous. It certainly will become demoralising to allow this attitude of mind and purpose on the part of our young men to go on, and not attempt some amelioration of the evil. Surely the Church can wield a great influence through her own young men. This attitude is only another of the materialising influences of to-day, which we must not only deplore, but face, and adequately conquer, for the Kingdom of God.

In a word, although we are faced with great and serious dangers as we view the "sport" side of our national life we cannot but say there are tremendous gains. These the Church must not lose sight of, but take her rightful place in the social life of the community, and then the whole man will only be truly and spiritually developed.

THE FOOT-PATH OF PEACE.

To be glad of life because it gives you the chance to love, and to work, and to play, and to look up at the stars: to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbour's except his kindness of heart and gentleness of manners: to think seldom of your enemies, often of your friends and every day of Christ: to and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little glimpses on the Foot-path of Peace.—Henry Van Dyke.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Prayers for Peace.

The Archbishop has issued a short service of intercession to be used in all the Churches during the continuance of the war. In addition to the prayer for peace published in our last issue, there are prayers for the soldiers and sailors engaged in the war, and for our rulers, that they may receive divine guidance in this time of perplexity. A short litany of the war is also provided.

The united meetings for intercession have been continued each day in various Churches in Sydney. Last Friday the Cathedral was again quite full. The address was given by the preacher, Rev. E. N. Wilton.

St. John's, Parramatta.

Forward Movement.

At a public meeting of parishioners held in June, the Rector, Rev. S. M. Johnstone, placed before them the disadvantages under which the whole clergy of the Church laboured in view of the insufficiency of the numbers of clergy actually engaged in the work. The difficulty arose partly through the scarcity of men, but more particularly through the insufficient support of the people. Specialisation was the outstanding feature of all progressive institutions to-day, but the Church had largely failed to adopt this method in its organisation, parochial and otherwise, owing to the limited number of men, and means to support them. Then, too, the support of the Church generally depended to a large degree upon the weather conditions prevailing on the 52 Sundays of the year. A series of wet Sundays often meant financial embarrassment. A scheme of self-assessment was then suggested to strengthen the Parochial Fund, which, when completed, would be applied to solidify the present financial position, and make provision for an additional curate, who would devote almost the whole of his time and energy to the work among young people. The Rector waited upon the various men of the congregation—very largely upon many who had hitherto given no systematic financial support to the Church. The result of the effort was a guarantee of further annual support to the extent of £241. Of this £72 was derived from an effort among the young people themselves out of their earnings or pocket money. This was the result of five weeks' work. The Parochial Fund thus stood this year at £352, and would be increased as the effort went on.

At the same time, contributions from the parish to foreign and home missions, and also to local charities, had been large. The service on Sunday evening, August 16, was a Thanksgiving Service in connection with this movement, and also for the promised financial support of £100 per annum from the people of Harris Park towards the erection of their new Church.

St. Paul's, Chatawood.

The Archbishop confirmed 33 candidates at St. Paul's, Chatawood, on Friday, August 14. The confirmees were admitted to Holy Communion on Sunday evening last, when out of a congregation of 200 people no less than 132 communicated.

A New Church for Auburn.

The Archbishop visited Auburn on August 13th, and presided over a large gathering of parishioners in the Town Hall. The Rector (Rev. A. J. A. Fraser) said that the meeting was being held for the purpose of arousing further interest in the proposal to build a new Church. That considerable interest has already been aroused was evidenced by his statement that nearly £600 had been raised in their parish for the proposed Church since October last. Two gifts of £25 each, he announced, had been received that night, making the total in hand £728.

The plans of the building were exhibited at the meeting. They show a Church of neat Gothic design, to be carried out in O.K. brickwork and stone, with slate roof. It is proposed to build at present the chancel, transepts, and part of nave to provide seating accommodation for 250, at an estimated cost of £2,000. The Archbishop,

after making some stirring references to the war, expressed his pleasure at the determination arrived at by the parishioners to build a new Church. The work was necessary. He spoke from experience. He had never felt so hot in a Church before as when preaching at St. Philip's, Auburn, some little time ago. He congratulated the people on having made such a good start, but urged them not to begin building operations until a reasonable amount of the estimated cost was in hand. The choir rendered a programme of music. At the conclusion of the meeting the Rector announced that a parishioner would donate a stained glass window to the value of £100.

St. David's, Arncliffe.

On Saturday afternoon the Archbishop unveiled the Memorial Stone of the new Church of St. David, Arncliffe, in the presence of a large congregation. The foundation stone was laid in January, 1910, but in July of that year a great storm wrecked the building after which legal complications arose with the contractor and the Municipal Council, resulting in a suit at law, and a loss of over £600. In spite of these disasters the congregation did not lose heart, but have done all that was possible to overcome the great difficulties in their way, and once again the Church is being erected. The Archbishop, in his address, spoke of the solemn circumstances under which they met, under the shadow of the great war, and showed that as in the case of the Arncliffe Church the sorrow had been turned into joy, so it would be in the case of the Empire. A number of clergy were present at the service in their robes, and the Rector, Rev. H. T. Holliday, read a copy of the document placed in the cavity of the Memorial Stone. The collection in cash and promises, amounted to £104. The Archbishop, the clergy, and other visitors were entertained at afternoon tea in the school-room after the service.

Holy Trinity, Dulwich Hill.

The annual Parochial Festival at Holy Trinity, Dulwich Hill, was celebrated by a tea and social gathering in the Parish Hall on Tuesday, August 11. The Hall was crowded, and the Festival a great success. Stirring addresses were delivered by Canon Bellingham, and Rev. P. J. Evans. The Rector, Rev. G. A. Chambers, is much encouraged by the signs of progress in the parish. It is hoped that a beginning will be made shortly in building the new Church.

Ladies' Home Mission Union.

The Annual Sale of Work under the auspices of the Ladies' Home Mission Union was held on Thursday and Friday, August 13 and 14, under circumstances of considerable difficulty. Almost at the last moment it was found necessary to hold the Sale in the Chapter House, instead of at the Concordia Hall. The result was that both stalls and purchasers were crowded, owing to lack of space. The Sale was opened on Thursday, August 13, at 3 p.m. The Archbishop, who presided, said that the Sale was not an entertainment, but the fulfilment of a solemn duty, to supplement the stipends of the poorer clergy, and to carry on the work of the Church. Lady Patey, in a few sympathetic words declared the Sale open. A vote of thanks to Lady Patey was proposed by Archdeacon Gunther. There were stalls for the sale of many kinds of goods, all tastefully decorated, and good business was done. A large marquee in the Cathedral grounds was used as a refreshment tent. The profits of the Sale will amount to over £200. This is a most gratifying result considering the great difficulties which had to be faced.

GOULBURN.

(From a Correspondent).

GOULBURN.

Intercessions have been offered daily in the Cathedral of St. Saviour's from 1 to 1.15 p.m., and will be continued until further notice. The large attendance at these services show that they supply a real need at the present time. The service consists of the Prayer-Book Litany, with Suffrages and Petitions from the Scottish Office. On Monday and Tuesday, August 10th and 11th, the Lord Bishop conducted the service, and subsequently he and the Cathedral clergy have taken them in rotation.

The United Service on Friday, August 4th, was largely attended, the Wesleyan, Presbyterian, Baptist, and Salvation Army ministers taking part. The service opened

with the hymn, "O God, our help," followed by Psalm 51. Then followed the special prayers and the first lesson, 1 Kings viii., 37 to 52. The second lesson was from St. Mark xiii., 1 to 14. The Litany was said, not sung, followed by the hymn "Eternal Father," The address was given by the Bishop, who recalled the other great national occasions upon which those of other denominations had mingled their prayers with his in the Cathedral Church of St. Saviour. The preacher pointed out that it was no time for pulpit oratory or sermons, but a time to prostrate oneself before the throne of God.

"The one grim fact before us is that England is at war, and the one duty of all is prayer. To pray through all the deafening, mocking march music of war, to pray that we may know what is the Divine will."

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

The Church's Duty in Time of War.

The following pastoral letter, signed by the Archbishop of Melbourne, and the Bishops of Bendigo, Wangaratta, and Gippsland, has been addressed to the clergy and laity of the province of Victoria:—

We, the Metropolitan and other Bishops of the province of Victoria, send greeting to our well-beloved in Christ, the Clergy and Lay Members of the dioceses within the province. Grace, Mercy and Peace from God the Father and our Lord Jesus Christ:

A time of the gravest anxiety has unexpectedly visited this province, and we send you words of hope and encouragement. Every hour of trial is a testing time of our faith, and now in every direction, in private life, in the Church's work, and in the performance of our imperial duties we are called upon to show what spirit we are of. Into the causes which have plunged our own Empire and the greater part of the civilised world into war, we need not enquire, but we feel the justice of our Empire's cause, and we hope for the ultimate abandonment by every nation of the spirit of aggressive military despotism. We doubt not that all our people will be at one in their resolve to endure hardship and to share in the duties necessary for the good of the whole Empire, nor will they grow impatient or restless under defeat or suffering. The Empire, which is the home of free-born citizens and fosters throughout the world the spirit of righteousness, calls for our help.

We invite our members to co-operate everywhere to the fullest extent with the authorities in the State and Commonwealth, to respond to every call of duty and to support those agencies which have been called into existence for the relief of the sick, the wounded, and the dying. The time of war is a challenge to the Christian Church to use her faith and influence to the uttermost extent, so as to minimise the evils of war, and to render assistance to its victims.

In order that every member of our Church may, in his vocation and daily duties, exhibit the fruits of the Holy Spirit, we invite the

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the untold misery which, from the very first, must accompany this great conflict of nations.

To all in every Parish of the Province, we make our solemn appeal for repentance from past sins and for a whole-hearted surrender of our lives to the care and providence of the Eternal Father, through our Saviour Jesus Christ. "Before I was troubled I went wrong but now have I kept Thy word" (Ps. 119, 67).

Nothing, we trust, will be done to impair the efficiency of the Church's life or to withhold from the service of God whatever we ought to render to Him.

We also invite every one, whilst neglecting no duty the Empire calls upon them to perform, to lay aside thoughts of passion and vindictiveness towards our enemies, and to exhibit the life of our Church in this province as filled with prayer and penitence, with thoughts of brotherliness towards all our fellow citizens, and with the spirit which serves God more faithfully in the dark days of anxiety and distress. Thus, in all confidence, we commend you to the care and protection of Almighty God, knowing that He careth for us. We trust Him, in His own good time, to bring out of this dread conflict a firmer assurance of international peace, so that the nations may learn the vast undeveloped power of the faith of Christ, and each may come and worship before Him, saying in the Song of the Lamb: "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways Thou King of Saints" (Rev. xv., 3).

The Science Congress.

The meetings of the British Association for the advancement of Science have attracted a large membership and crowded meetings. The "Argus" on Saturday published a special supplement containing the President's address and other reports of lectures. The installation of Professor William Bateson by the retiring President, Sir Oliver Lodge, was an inspiring sight. The auditorium was filled with the most distinguished and learned audience Melbourne has ever seen. Professor Bateson delivered a brilliant and original lecture on "Heredity Factors in Evolution." He expounded the principles of Mendel, which led to his asking the question "whether the course of evolution can at all be reasonably represented as an unpacking of an original complex which contained within itself the whole range of diversity which living things present." From this hypothesis the startling conclusion was drawn—"Shakespeare once existed as a speck of protoplasm not so big as a small pin's head."

Congress Sermons.

Special sermons at many of the Churches last Sunday dealt with the relations of religion to science. The Archbishop at the Cathedral discussed the riddle of the universe. He asserted that a distinction must be made between ascertained fact and human theory invented to account for it. He further insisted that the investigations of science by no means exhaust the problems of the universe, and the world needs as teachers those who speak of the moral law, righteousness and judgment to come.

Sir Oliver Lodge.

The Methodists secured a star speaker for their P.S.A. at Wesley Church in Sir Oliver Lodge, who vindicated from a scientific point of view the existence of God and the immortality of the soul. The argument from design was expounded in its most convincing form as based on the order and beauty of the universe. On the question of the soul, Sir Oliver Lodge's words were: "I have given many years to study, and it is not a question of thinking but of knowing that we survive the destruction of

our present instrument, just as a Beethoven symphony would survive if you destroyed all the organs in the world. There is an individuality, and personality in us which is not dependent on these material concomitants. The possession of your soul is an eternal possession."

A Fifty-Sixth Anniversary.

St. Mary's, Caulfield, proclaimed its venerable age among Melbourne Churches by celebrating its 56th Anniversary on Sunday last. Rev. H. T. Langley preached two sermons on "The Church Militant," and the Rev. F. H. Frewin addressed the children on "Love, the greatest thing in the world."

St. Barnabas, South Melbourne.

The Bishop of Gippsland preached at the 36th Anniversary of St. Barnabas', South Melbourne. There were good congregations, and the Bishop's inspiring addresses were listened to with deep interest.

Sunday School Director.

Rev. Roscoe Wilson has entered on his duties as Director of Sunday Schools. The first three schools to be visited are St. James', Melbourne (Aug. 23rd), St. Mary's, Caulfield (Aug. 30th), and St. John's, E. Malvern.

Holy Trinity, Kew.

Over 100 candidates from this and surrounding parishes were confirmed at Holy Trinity on August 12th. The Archbishop will confirm a number of candidates at St. Mary's, Caulfield, on August 20th.

St. Augustine's, Moreland.

A tender has been accepted for the erection of a vicarage for £900. Messrs. Cornwall Bros. have generously donated all the tiles required for the roofing.

BENDIGO.

(From Our Own Correspondent).
Synod.

The Synod has been called to meet on October 12th. The Diocesan Festival will be held on October 14th, and already preparations have been made by a large and enthusiastic committee of ladies, who are certain to make this year's Festival a pronounced success.

GIPPSLAND.

(From Our Own Correspondent).
Orbost.

Rev. E. F. Pelletier inducted the Rev. G. M. Opper on July 30th to the charge of the parochial district of Orbost. Mr. Pelletier canvassed the Orbost district, and in four days raised £175 for the building fund of the Gippsland Divinity Hostel. The largest donor was Mr. H. James, who gave £50.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent).
Intercessions for Peace.

Sunday last was set apart by the Administrator (Ven. H. F. Lefanu) as a day for united prayer and intercession for the issues of the war. The Administrator had also secured the co-operation of the other Protestant Churches. Isa. xxvi., 1-9, and St. Mark xi., 22-24, have been authorised as special Epistle and Gospel respectively. Every Monday at 1.15 a short service of

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intercession, for which a leaflet has been drawn up, is held in the Cathedral Chapel, and the attendance is good.

The Lutheran Church.

Pastor Truez, of the leading Lutheran Church in the city, has received a very kind letter from the Brisbane Ministers' Association, expressing sympathy with him in the present trouble, and conveying Christian greetings to a brother Pastor. The German Pastor was much touched, and returned a very kindly reply.

Manly.

A successful stump-capping ceremony in connection with the building of the new parish hall, St. Paul's, took place on the Church grounds on a recent Saturday afternoon. There was a large gathering, and the ceremony was performed by the Administrator, assisted by the Rector (Rev. J. M. Teale) and the Rev. C. Edwards. The building will be used for services as well as social parish work. The total cost will be £500, besides about £30 for furnishing, and of this sum £400 was in hand. The Sunday School has 120 scholars, with an average attendance of 80.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent).

The War.

Special forms of prayer for use during the war have been authorised by the Bishop. At Morning and Evening prayer proper sermons, proper psalms, and proper lessons have been selected. Additional collects and prayers have been also provided, including prayers "for the nations now at war," "for the wounded and suffering," "for our soldiers and sailors," "for our brethren and friends in other lands"; there is also a list of subjects suggested for intercession during silent prayer.

"A Pastoral Letter."

The Bishop has also sent the following Pastoral Letter to the Clergy to be read in all Churches on August 16th and 23rd:—
Dearly Beloved in the Lord,—

At the present time of grievous anxiety I call upon you and upon all Church people throughout this Diocese to humble yourselves before God in penitence and prayer. In the mysterious providence of God, war in all its horrors has broken forth between the great nations of Europe, and Australia as a loyal and patriotic portion of the British Empire is itself involved. Moreover at this same time God has visited parts of this State of South Australia with a drought and there is already great distress in the country, and this distress will be wide spread and very serious unless the longed-for rains come speedily.

In the years of plenty and prosperity many have neglected to recognise Him Who is the Giver of all good things; and for our many and grievous sins of selfishness and luxury and extravagance, and for our backwardness in helping on the Church's work for our Lord's sake, it is fitting that we should ask God's forgiveness in humility and with sincere intention to amend.

I call upon you therefore to observe the Twelfth Sunday after Trinity, August 30th, as a Day of Intercession throughout the State, and to prepare for it with penitence and daily intercession beforehand. With this object I have provided collects and forms of prayer (which may be obtained

WEST AUSTRALIA.

PERTH.

Perth Clerical Society.

Dr. Radford's Moorhouse Lectures on "Ancient Heresies in Modern Dress" are being utilised by the Perth Clerical Society for study and discussion. At the July meeting, Rev. E. Foster introduced the subject with a paper on Dr. Radford's opening lecture. At the next meeting "Seventh Day Adventism" will be the topic for consideration. Other Clerical Societies might profitably follow the example thus set by Perth.

BUNBURY.

A Cathedral for the Diocese.

The Bishop, in his letter to the "W.A. News," says: "I have had printed a prayer for God's blessing on the work of building a Cathedral for the Diocese. I hope that every communicant will desire to unite in the stream of intercession for this very important matter."

Mission in the Cathedral Parish.

A mission will (D.V.) be held in the Cathedral Parish next year, commencing on Thursday, April 15th. Rev. Canon Walter J. B. Scott, Rector of Toowong, Brisbane, has kindly consented to conduct the Mission. The prayers of the faithful are asked for Divine guidance in the work of preparation.

THE NORTH WEST.

Forrest River Mission.

Rev. E. R. Gribble reports that good progress is being made at the Forrest River Mission. Twenty-one children are at school daily, twelve of whom are always on the premises, under good influences. As soon as the new house is built there will be daily Christian instruction for the adults, and the present building will be used as a school. Building material in the immediate neighbourhood is almost ex-

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in the Church) which I shall be glad for you to use together in Church, or at home assembling your family and if possible your friends and neighbours together. I hope also that the Parish Churches will be kept open through the day and will be used for quiet prayer, and it may be possible in some Churches to hold a weekly Service of Intercession on Friday or the Sunday, after Evensong, while the war lasts. The earlier Psalms will be found especially suitable for such devotional use, and would appear to have been written at a crisis similar to the present.

I call upon you further, Beloved, to practise some systematic self-denial during this time of stress, and to devote your savings to the relief of those who shall be called to suffer through the war.

And so I commend you to the care and love of the Lord.

Your affectionate Pastor and Bishop,

A. NUTTER ADELAIDE.

C.M.A.

Miss Erwood, of Palestine, has made a good beginning in her deputation work. At the time of writing this she has been four days in Adelaide, and has addressed eight meetings.

NEW ZEALAND.

WELLINGTON.

Bishop's Address to Synod.

In his address to Synod the Bishop thus referred to the Marsden Centenary:—"I am most thankful to report that the difficulties which last year beset the Marsden Centenary celebrations, and which seemed to render necessary serious modification of the scheme proposed by General Synod, have now cleared away, and preparations for the Centenary are now in progress. The Congress will be held in Auckland, as originally intended. The Rev. P. Clarkson has been appointed Organising Secretary of the Centenary Fund for the whole Province. The Commission appointed by the General Synod have felt justified in aiming at a larger sum than that fixed by General Synod, viz., £20,000, and to include within its scope not only Education, but also the establishment of an Endowment Fund in each Diocese. I think this a most wise decision. I am old-fashioned enough to believe in the principle of endowment. The anomalies in the Old Country, which are often quoted against the principle, are not inherent in it. They are wholly due to the fact that in England the endowments are attached to parishes, and that, while in the course of centuries there have been enormous changes in land values and in the distribution of population, there has been no corresponding redistribution of endowments. All this can be effectually guarded against by making the Endowment Fund diocesan, like our present General Church Fund, and, like it, administered by annual grants."

A very large part of the Bishop's address was occupied with the Bible in Schools campaign, which he most warmly advocated, concluding as follows:—

"We must work—work—work during the next six months. Now for the first time in our lives our chance has come. In our lives it will also be the last time. For, believe me, if this chance be missed, the cause of religious education in this country is dead for this generation."

ONCE in every man and nation comes the moment to decide,

In the strife of Truth and Falsehood,

For the good or evil side;

Some great Cause, God's new Messiah,

Offering each the bloom or blight—

And the choice goes by forever 'twixt

That darkness and that light.

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A Step Towards Unity.

The desire for a closer union between Christian people is specially noticeable at the present time. In Sydney this desire manifested itself by a meeting of the Clergy of the Diocese held in the Chapter House last Monday evening, at which above a hundred were present, representing all schools of thought, with the object of drawing more closely together in Christian unity. The Archbishop presided, and after expressing in a few words his sympathy with the movement, he asked the Bishop of Newcastle to deliver his address on "The Influences in a Diocese that make for Unity."

"The Bishop told how he had worked with the late Bishop Henry Langley, when Archdeacon of Melbourne, in the most perfect harmony in arranging a General Mission for Melbourne many years ago. God, he said, was for unity, the devil for disunion. In our Church we had no infallible guide, and we should not think that we ourselves were infallible, we should be prepared to admit that we did not know everything. The Bible, Prayer-Book, Creeds, Sacraments and Episcopacy were all bonds of union between Churchmen. There were views of truth which seemed to be in opposition, but it was possible to harmonise them. The Bishop warned his hearers against feeling superior to others, and imputing motives. He recommended united study, united prayer, quiet days, the study of the Bible, which is the Handbook of the Holy Ghost. Now in the time of war, was the time for the Church to show a united front.

Dr. Radford, in proposing a vote of thanks to the Bishop, urged the Clergy to do the things that make for peace, and not merely to talk about them. He said there was a danger in affixing a party label to every man, it would be better to look more to the individual man than to the party. Now that the Empire was at war, party cries were hushed; the Church was always at war, and ought to move forward as a united army to do battle with sin.

Principal Davies, in seconding the vote of thanks, hoped something definite and practical would result from the meeting. The Epistle for the previous Sunday reminded them that although there were diversities of gifts, there was the one Spirit and all gifts should be used for the well-being of the Body. Dean Armitage Robinson had said, "Study your differences," and he recommended the same course, that we might know what we might give to each other, and receive from each other.

A resolution was carried that the provincial committee which called the meeting, should be appointed to carry on the work so excellently begun. After a vote of thanks to the Archbishop, for presiding, had been carried with acclamation, the Clergy were asked to stay for supper, the entertainment being kindly provided by the ladies.

There is no doubt that such a meeting will do good, if only it brings the Clergy together and enables them to know each other better. We wait further developments with interest. The hope of success lies in its being clearly understood that no one is asked to compromise his principles. We do not think that in this present world it is possible to harmonise convictions which are in conflict with one another, but we do think that Christian men, Clergy of the same Church, however great their differences may be, can find much common ground on which they can profitably meet, especially in the realm of spiritual life, and united prayer.

Maudie pouted much at Bertie,
To his great surprise;
P'raps she'd heard of him and Bertie
Swapping gladsome eyes.
But the thing that did upset her,
Made her glum and dour,
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The Body of Our Lord.

Our Lord's body was never a "body of sin." God sent "his own Son in the likeness of the flesh of sin, and for sin," but not in "the flesh of sin." There was in Him no "defilement of flesh and spirit." When He died, He had power to lay down His life and power to take it again. "The psychical man receiveth not the things of the Spirit of God." But our Lord was never such a "psychical" man. Even before His glorification, His psyche (soul) was in absolute subordination to and harmony with His "pneuma" (spirit); and His body was in a blessedly normal relation to His soul and to His spirit.

The fact is that the inherent proclivity to sin existing in our nature as fallen is not of the substance or essence of our nature, but only an accident connected with it by propagation in all natural descendants of Adam; but from which Christ was preserved by His supernatural generation. All the sinless weaknesses that are the consequences of the fall He took; that

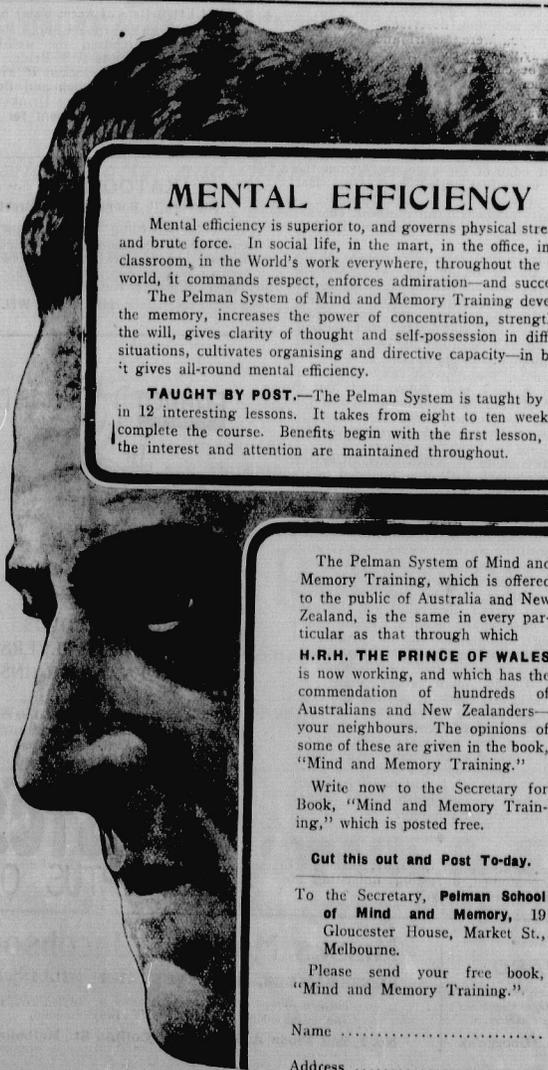
is, all those physical infirmities that subject man to suffering, and expose him to temptation. But our moral infirmities and their results upon the body He had not. To affirm that a soul generated as our Lord's, and so connected from the first moment of its existence with a Divine Being as that the two were united in one Person, could have any disorder, disharmony, or "corruption," is an assertion that is utterly irreconcilable with any correct idea of the constitution of His Person. See Heb. iv., 15.

We are not justified in arguing from the supposed fact that after His resurrection our Lord's body passed through stone or wood, simply because it is not stated that it did so. The word "matter" does not occur in Scripture. It was originated or occasioned by Plato, who taught that there was what he called matter, mater, mother, an underlying substance which was the mother of all things. But the idea connoted by it is found in Scripture. It stands for the bodily or earthly lifeless in itself. It determines, however, nothing as to the character of the bodily or earthly lifeless in itself.

Our Lord after resurrection, proved to His terrified disciples that He was not a spirit. If His body had been "spiritualised" in the sense of having become a spirit which possessed in it no contrast of the bodily lifeless in itself, then there is no question of a change of the body, but of the substitution of a spirit for it; for a body could not be changed into such a spirit without ceasing to be a body. If our Lord after resurrection and before ascension was a bodiless spirit, that only availed itself of a power which it possessed to make itself tangible, visible, palpable, then He tried to persuade the disciples that He was not what He was. Then also our fourth Article is false: "Christ did truly rise from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith He ascended into heaven, and there sitteth, until He return to judge all men at the last day." Whether our Lord's body was wholly glorified, or only partially so, while He could say "I am not yet ascended, I ascend," or not, the object or the appearances to the disciples clearly was to assure them that He was "truly risen from death, and had taken again His body." If when the Lord's body left the sepulchre it was wholly "the body of His glory," then we must conclude that He possessed the power of making it, being in the condition in which it now is in glory, visible, tangible, palpable, and capable of eating earthly material food, at will. Neither our knowledge nor our ignorance justifies us in denying this His power as possible. But, on the other hand, if His body when it left the sepulchre was not wholly "the body of His glory," but had only entered upon a new phase of existence, in which some at least of the ordinary limitations of His pre-resurrection body were transcended, the contrasted and complementary statements of Scripture appear to the writer more naturally interpreted. "They are of the essence of the problem which they were intended to solve. Christ hovers, during the forty days on the borders of two different worlds, and partakes of the characteristics of both, just because He is revealing the one to the other. His body was in a transition state, and had to undergo a further transformation in entering into the spiritual sphere, its true home." Prejudgments of this, "I am not ascended, I ascend" state, even in the days of His flesh, were seen, e.g., in the transfiguration, and the walking on the sea.

Of course, if the word "matter" is used only of "the flesh of sin," of matter corrupted by sin, there is no "matter" in that sense in "the body of Christ's glory." There is no "flesh and blood" which are equal to "corruption" in it. Not only so. There is nothing capable of hunger, and thirst, and death in it, as there was in His body in the days of His flesh. But, on the other hand, if the body in consequence of its glorification, is no contrast to (not contradiction to) spirit, it would have ceased to exist.

By Christ's glorification no element of His nature has been destroyed. The essence, for example, of His body, "with flesh, bones, and all things appertaining to the perfection of man's nature" continues to exist. The entire Christ remains to be the Saviour of entire sinners. "May your spirit and soul and body be preserved entire,



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without blame at the coming of our Lord Jesus Christ."

The earthly lifeless in itself (that is matter) as it now is in "the body of Christ's glory," is in a far higher and truer sense matter as God made it and intended it to be, and as it will be at the coming of Christ in our glorified bodies, and finally as it will be in the glorified universe, than as it is in our present bodies of humiliation and corruption, and in "this creation" of darkness and death.

The earthly lifeless in itself in "the Christ of the glory" is not "dematerialised," but is fitted for the new service, by His spirit through His soul acting upon it.

We must necessarily conceive life as "unity in multiplicity, which is not reduced to unity from without, but which unfolds itself from an internal unity, and must consequently from the very beginning, be enveloped in it, as an undeveloped fullness, e.g., a seed corn." But a self-manifestation in a mutual interpenetration of forces is essentially an assumption of form or corporeity. To have a form a somewhat to which our corporeity answers, an externality, is therefore a reality, a perfection of spirit conceived as life. Corporeity, even human bodily investiture, accordingly, is not foreign to spirit, if such corporeity be freed from the sin-caused imperfections which attach to our earthly corporeity.

"The body of Christ is the perfection of spirit"; and is the beginning of the new heaven and the new earth, in which shall dwell righteousness—the pneumatic or spirit-ruled "all things" gathered into one.

basket, some hidden chicken bones, and Dandy's look of bland, disinterested content had told the whole shameful story. "He shall never go again," concluded the pursuer.

Evelyn looked ruefully at the stubby yellow coat. "If he were a prettier dog, I'd like him myself; but he is awfully plain. His nose is like a pug's, his ears like a water spaniel's, his coat like a collie's and terrier's mixed, and his tail like a setter's. He's a terribly mixed-up dog. But I like his eyes."

So it was to his big, honest eyes that Dandy owed his nice new home; but once given the chance, he won the love of his little mistress for the whole "mixed-up" dog.

Together they romped the beach, dashing over the bluffs and through the glens on wonderful tramps of adventure; and at night in the little cottage a yellow figure lay on guard just at the foot of Evelyn's cot.

"You cannot take that dog home with you, dear," was mamma's verdict. "I won't have such an ugly-looking animal around the house."

Dandy knew all about it, and he licked his faithful little mistress' face lovingly when her tears fell on his ugly head out in the woods. It was their last day together and Evelyn meant to make the most of it by visiting all the old haunts. Over the hills they ran, until all the cottages were passed. Over the ledge to the cliff was a narrow path, and down this Evelyn ran until she saw the place where she wanted to rest. Then breathlessly she tugged, slipped and floundered through the warm sand until it was reached. It was a fine lookout point, a cave that some boys had dug in the hillside and then deserted.

"I wish you were a girl and I were a dog, Dandy," said Evelyn, wistfully, "so we could be chums. I've seen ever so much uglier dogs than you, dearest; but mamma—"

There was a queer sliding, crushing sound, and a hail of pebbles and sand, a great heavy thud, and then darkness.

"Dandy," gasped Evelyn, as she rolled to the far edge of the cave away from the deluge, "we're just corked in. Oh, dear me!"

The tears tumbled down the pink cheeks, and the brown curls were bent to the dust in sorrow.

Dandy fully appreciated the danger of the situation, but he did not cry. He licked the bowed head and he sniffed carefully on all sides, then went straight to business. Pretty soon all that the spiders and ants heard were Evelyn's sobs and a soft, quick scratch, scratch, scratch, as Dandy's paws dug steadily at the sand.

The sun lay like a great ruby on the water when a black nose poked itself out of the mass of sand that had loosened and fallen in an avalanche before the cave, the dirty paws followed, and the owner darted off headlong for Evelyn's cottage.

"Dandy's alone!" cried Mr. Chester, when the staunch little dog bounded to the hammock and barked. "Something's wrong. I'm afraid, mother."

Dandy tried to tell with his tail how true a guess it was, and before the ruby sun had dipped into the western waves he was guiding papa and Brother Charlie to the cave.

It was a tedious task digging with sticks, hands, anything, at the sand; but Dandy pawed and barked cheerfully; and the work went on until finally Brother Charlie crawled through and handed out a frightened, dirty, tearful little girl to papa's arms.

"Dandy left me, papa," she sobbed.

"Well, Dandy shall never leave you again," said Mr. Chester, patting the dog's rough yellow head. "He's a hero, and even I had to learn the lesson from a dog that a rough coat does not make a cur." Evelyn's eyes opened wide. "Why, papa! how did you know where I was?"

"Dandy did it all," said papa, earnestly. But the hero never blushed; he merely wagged his tail.—Exchange.

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Pacing life's dark journey through,
Now have reached that heavenly seat
They have ever kept in view.

I from Greenland's frozen land,
I from India's sultry palm,
I from Africa's barren sand,
I from Islands of the main.

All our earthly journey past,
Every tear and pain gone by,
Here together met at last,
At the portal of the sky.

Little travellers Zionward
Each one entering into rest,
In the Kingdom of our Lord,
In the mansions of the blest.

There to welcome Jesus waits,
Gives the crowns His followers win,
Lift your heads ye golden gate
And let the little travellers in.

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The first time Evelyn saw him was on the great steamer when she and her brother Charlie and mamma and papa were all going on a summer holiday. He sat on a box in a corner of the main deck, a cord tied around his neck, his tail drooping mournfully, and his eyes longingly glancing about for release. Evelyn patted his head while the pursuer told her the story of Dandy.

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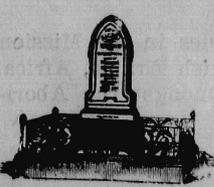
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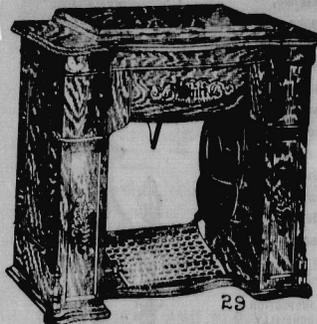
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Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

Vol. I., No. 35.

AUGUST 28, 1914.

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Current Topics.

For the Twelfth Sunday after Trinity the subject is "God the Giver and For-giver." The Collect reminds us that God is always more ready to hear than we are to pray, and is wont to give more than we desire or deserve.

To such a loving Lord we pray for the forgiveness of those things whereof our conscience is afraid, and that He will give us those things which we are not worthy to ask. The Epistle (2 Cor. iii., 4-9) shows the abundance of God's mercy in His gifts to the Church, and specially in His gift of the Holy Spirit. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." The Gospel (St. Mark vii., 31-37) illustrates the readiness of God to answer prayer, by our Lord's miracle on the man that was deaf and had an impediment in his speech, a miracle so remarkable in character, and so graciously wrought, that it forced the people to say: "He hath done all things well." We too, are deaf to God's words, and speak to Him with stammering lips, until our ears are opened and our tongues loosed by the power of Christ.

With almost startling suddenness Pope Pius X. passed from this world. He was a man of many virtues; of lowly origin, yet never ashamed of his family; bringing his mother to see Pope Leo XIII., and having his sisters to keep house for him. He was simple and earnest in his piety, generous in his charity, a man of peace. Undoubtedly his anxiety about the war hastened his end. The whole world gladly pays a tribute of respect to the memory of a good man.

When we turn from Pius X. to the Roman Catholic Church, of which he was the head, we are dealing with a different subject. Within that Church are many people, true Christians, striving according to their light to humbly follow their Master, Jesus Christ, but the Roman Catholic System, in our opinion, fosters superstition, and is the enemy of light and progress. Under the government of Pius X. the movement towards liberalism in the Roman Church has been sternly repressed, and as a result such Roman Catholic countries as Spain, Portugal, and France have, to a greater or less extent, cast off the papal yoke. But though repressed, the movement towards modern ideas and scientific

methods is going on within the Roman Church itself, and is gradually leavening it. We note that Professor Ade-ney, who is visiting Australia, is hopeful of a reunion of Christendom which will eventually embrace even the Church of Rome. That, of course, is impossible while Rome remains what it is. It is a "purified Romanism" to which the Professor is looking forward. He sees signs of "a Spiritual and intellectual modernism" within that Church. It would be a great day indeed if the Latin Church were to reform itself, and return to the simple Gospel of the New Testament, and the primitive practice of early days. Then there might be a prospect of one grand united church throughout the world. But the time is not yet.

In the second part of his inaugural address to the British Association in Sydney, Professor Bateson set forth his views on the Ideals of Human Life. He said:—

"Man is just beginning to know himself for what he is—a rather long-lived animal, with great powers of enjoyment if he does not deliberately forego them. Hitherto, superstition and mythical ideas of sin have predominantly controlled these powers. Mysticism will not die out, for those strange fancies knowledge is no cure; but their forms may change, and mysticism as a force for the suppression of joy is happily losing its hold on the modern world. As in the decay of earlier religions Ushabti dolls were substituted for human victims, so telepathy, necromancy, and other harmless toys take the place of eschatology and the inculcation of a ferocious moral code. Among the civilised races of Europe we are witnessing an emancipation from traditional control in thought, in art, and in conduct which is likely to have prolonged and wonderful influences. Returning to freer, or, if you will, simpler conceptions of life and death, the coming generations are determined to get more out of this world than their forefathers did."

The conception of man as "a rather long-lived animal with great powers of enjoyment" is not a very lofty ideal. It reminds us of the Epicureans who said, "Let us eat and drink for tomorrow we die." It is based on the idea that life ends with the death of the body, and that there is no judgment to come. Observation shows us only too clearly that many in our own generation "are determined to get more out of this world than their forefathers did." But is it a gain? Does it bring true happiness? The overpowering desire to have a good time, the inordinate love of pleasure, represent nothing but a gigantic selfishness, and a degradation of life.

Fortunately there remains rooted in the hearts of men the belief that man while he is a long-lived animal, is also a spiritual being, that there is a life to come, and that "every man shall give an account of himself to God."

The Lord's statement, "What shall it profit a man if he shall gain the whole world and lose his own soul," is not yet out of date, nor the words which God spoke to the rich man who determined to have a good time. "Thou fool, this night thy soul shall be required of thee."

We look back on the world's history, and find that the names most revered by humanity are not the names of those who were "determined to get more out of the world than their forefathers did." Such people are soon forgotten, as they deserve to be. But those who are really honoured were content to "deliberately forego their powers of enjoyment" for the sake of others. Pre-eminent among them is the Lord Jesus Christ, Who "pleased not Himself," and "gave His life a ransom for all." And, since He lived on earth, those who have most blessed mankind have been His faithful followers, who desired not "to get more out of the world," but to sacrifice themselves for it. The human soul was made for God, it will only find happiness in serving God, and in its better moments will respond not to the call of selfishness, but to the Gospel of self-sacrifice.

It is refreshing to turn from the view of human life expressed by Professor Bateson, to the conception of the universe set forth in Sydney last Sunday afternoon by Sir Oliver Lodge.

He said that as a cultured community, the people of Sydney, having secured a good deal more than the bare necessities of life, and reached a high standard of comfort, should have leisure to be thoughtful and studious, and consider "Why are we here?" "What are we for?" and "What does existence mean?"

"If we look at the world and the universe," said Sir Oliver, "we realise an infinitude of law and order and design. This does not appear haphazard. It did not jump into existence by chance. There is a Mind underlying it all. This, as you know, has been controverted. I often heard Tyndall, and I spent a year under Huxley. But I have passed through the period of scepticism. I am aware of the argument, and I have come out on the other side. The Universe is infinitely more magnificent than we understand. We know the genius of Shakespeare and Beethoven and Raphael, but to imagine that the poem, the music, or the picture was created without mind or design behind it is plainly preposterous. We learn from that simple analogy, 'The world is not only a material assemblage of atoms. Mind must precede execution. Conception precedes performance. A machine must first be conceived by the designer before it is made. Every other great thing we are aware of must have been in this sense 'conceived by the Holy Ghost.'

Sir Oliver Lodge concluded with a reference to the manifestation of the Divine will as seen in Christ. It was not hard to believe in the incarnation of the Divine Spirit. Men were all spirits that had their dwelling-place on earth. Man was superior to his body, even