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Current Topics.

On the Second Sunday after Epiphany we are reminded how Christ manifested His Creative Power at Cana of Galilee by turning water into wine. Canon Norris says: "The same Divine power

which by a slow process of secretion in the vine, turns the raindrops into the juices of the grape, had wrought that self-same change instantaneously"; and he adds: "To identify Himself with His Father by showing that He could do visibly what His Father was doing invisibly, was doubtless the first great purpose of Christ's miracles." So in the Gospel (St. John ii. 1-11) we are told that "He manifested forth His glory," thus identifying Himself with the Almighty and Everlasting God, Who governs all things in heaven and earth, to whom we pray in the Collect.

But while the special subject of the Sunday is "Christ the Creator," we cannot doubt that our Lord's first miracle was intended to teach the true character of the Christian religion. His disciples had come straight from John the Baptist, an austere man, keeping aloof from his fellows. The Baptist had spoken to them of Jesus as one whose shoe latchet he was not worthy to unloose. And the first act of their new Master was to go to a Marriage Feast, a scene of innocent festivity, and in a time of necessity to provide for the needs of the guests. Christianity is intended to be the religion of common life. The Lord's first miracle was at a wedding, his last (before His death), was at a grave-side. So in the Epistle (Rom. xii. 6-16) St. Paul teaches the same lesson, "Rejoice with them that do rejoice, and weep with them that weep." The lofty principles of the Christian Faith must be applied in the ordinary circumstances of individual and social life.

Few things have more deeply moved the heart of the Empire in this time of war than the practical proof of the devotion of India to the Empire's cause. The splendid loyalty which has been

shown in the providing and sending of troops to fight in Europe, and the openly and spontaneously expressed aim to have "a wall of Indian troops against which the Germans shall beat in vain," shows that there exists a real union of hearts between India and the rest of the Empire.

But perhaps the most wonderful news that has come to us was that

contained in a cable that reached Australia on New Year's Day—

The Waziri tribe, who occupy part of the north-west frontier province of India, have informed the Indian Government that it can remove the troops which are now guarding the north-west frontier. The Waziris promise that they will keep peace and order.

The "Sydney Morning Herald" (Jan 2), commenting on this news, says:—

"Britain has had trouble with these people ever since her influence first began to touch them; she has since 1852 sent nearly a dozen strong expeditions against them, and it might almost be said that there is never absolute peace on their part of the frontier—yet now when Britain becomes involved in a great world war these tribesmen, to whom fighting is like the breath of life, suddenly turn round and, in effect, say: 'Take your troops from the frontier; we will preserve law and order while they are away, and we can resume our argument when you are through with Germany.' When one reviews the history of the Waziris, the thing becomes almost unbelievable. It is one of the most remarkable tributes that have ever been paid to Britain."

When we stop to ask the reason of a loyalty and generosity so remarkable, we may well attribute much to the British Rule in India, which has in the main been in the hands of God-fearing men who ruled righteously. We may attribute something also to the other gracious influence of the Royal visit on the occasion of the great Durbar celebrations. But we shall make a great mistake if we do not attribute the greatest weight to the influence of Christian Missions, and, in particular, the Medical Mission. In the case of the Waziris, the first and second reasons would weigh very lightly; it is the third alone that can explain "the thing almost unbelievable."

Pennell, of Bannu, the Christian Missionary Saint and Martyr (who for nineteen years shed his wonderful influence along the N.W. frontier of India, was the man who won the confidence and affection of the wild Waziris.

A military commander of high rank in India once stated that Dr. Pennell was worth two regiments of soldiers to the British Government on the N.W. frontier any day. Those who have read his own book and the biography lately issued will perhaps cease to wonder that "the Waziris who are still weeping for Pennell" were ready to show their gratitude by their striking act of friendship to Pennell's country.

At the Browning Hall, Walworth, London, on Sunday, November 22, Sir

Sir Oliver Lodge delivered a remarkable address on the Future Life. In it he stated that "on definitely scientific grounds," he

was certain that "we ourselves are not limited to the few years that we live on the earth. We shall certainly con-

tinue to exist." He says this is a matter of evidence, and adds, "the evidence is recorded in the volumes of a scientific society such as we have got, and there will be much more evidence." Sir Oliver Lodge gives us an indication as to the kind of evidence to which he refers when he says:—

"I know that certain friends of mine still exist, because I have talked with them. Communication is possible. One must obey the laws; one must find out the conditions. I do not say it is easy, but it is possible; and I have conversed with them as I might converse with anyone in this audience this day. Being scientific men, they have given proofs that it is really they—not some personation, not something emanating from myself. Some of these proofs are being published; many more will have to be withheld for a time, but will be ultimately published. But I tell you with all the strength of conviction I can muster that the fact is so, that we can still exist, that people take an interest in what is going on, and know far more about things than we do, and are able from time to time to communicate. I know that is a tremendous conclusion. I do not think any one of us realises how great a conclusion it is. You know very well that it is not I only, but other scientific men think the same, and you know there are many scientific men who do not think the same. There are many who have not yet investigated. It is not for everybody to investigate, but if a person gives thirty or forty years of his life to investigate this thing, he is entitled to state the result that he has arrived at."

Any student of Holy Scripture is already aware, by revelation, of the truth which Sir Oliver Lodge has reached by scientific investigation. We know that people exist after death, and we are

told in the Bible that from time to time they are permitted to communicate with those who are still living on earth. But while this is so we are also apparently taught in Holy Scripture that we should not seek to communicate with them. There are some strong words of warning in Leviticus and Deuteronomy, and Saul's experience when he, through the Witch of Endor, called up Samuel to speak with him, was not encouraging. We fully recognise that the motives of those who have "familiar spirits" are altogether different from those of an earnest scientific investigator like Sir Oliver Lodge. Perhaps New Testament teaching is more to the point here. St. John says: "Try the spirits whether they are of God." "Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

Apparently the departed friends of the eminent scientist satisfactorily pass the test provided by St. John, for as is well known, Sir Oliver Lodge believes that "Jesus Christ is come in the flesh," and in this connection the

final words of his address may well be quoted:—

"We here on this planet are limited in certain ways, and are blind to much that is going on, but I tell you we are surrounded by beings working with us, co-operating, helping, such as people in visions have had some perception of, and that which religion tells us that saints and angels are with us, that the Master Himself is helping us, I believe, literally true."

THE BISHOP'S PRISONER.

We referred a few weeks ago, says the "Church Family Newspaper," to the thoroughness with which the Bishop of London discharged his duties in camp as the chaplain of the London Rifle Brigade. An incident has just come to our knowledge which bears upon this point. Upon a certain morning a number of men were out scouting, and one of the number very well up in his drill, took advantage of passing through a wood to loiter behind, and have a surreptitious "smoke" behind a clump of trees. He was discovered by the Bishop, who as chaplain is, of course, an officer of the regiment. The Bishop gave the rifleman a good wiggling as to his dereliction of duty, and reminded him that he ought really to be the Bishop's prisoner. The rifleman stood at the salute, and expressing his penitence, the offence was overlooked. The rifleman, who stands well over six feet, in telling the story, says: "That's the second time I have been personally addressed by the Bishop. The first time was some ten years ago, when I was top boy in our Parish Church choir, and after a service the Bishop patted me on the shoulder and commended me for my solo singing; I little thought then that the day would come when I should be his Lordship's prisoner for my solo smoking."

The Bishop of Bathurst and the Drink Traffic.

Bishop Long States His Position.

(From the "Church of England Messenger.")

As an attempt was made in the recent Melbourne Synod to controvert the statements of Rev. G. E. Lambie and Rev. C. Crotty regarding Bishop Long's attitude with respect to Temperance Reform, the Rev. C. Crotty wrote to the Bishop asking for the favour of a statement of his position on this important subject. Bishop Long kindly wrote as follows, and the letter is published with his permission:—

In reply to your question as to my attitude to the matter of Liquor Trade Reform, I can but briefly indicate what are my views: In the first place I am resolutely in favour of "reform" by whatever means are practicable to end the present iniquitous system. That, I feel, should be one's fundamental position.

Next we have to consider "practicable means."

For years I have been greatly impressed by the arguments of the advocates of "disinterested management," and I believe that if it were possible to have a scheme whereby the incentive of private and semi-private profit could be totally eliminated a great advance would be made.

But just here I find all the aspirations in this direction condemned to futility, now and in futurity. If I am to fight the evils of the liquor traffic as legislatively entrenched, I must use effective ammunition. The "Rowntree-Sherwell" gun only fires blank cartridges in Australia. It is not practical politics.

Therefore I ask, Does not loyalty to my

fundamental principle of "reform" compel me to abandon an individual and idealistic preference for one means, and to adopt another means which promises greater efficiency?

Certainly, in New South Wales I must be for the traffic or against it, and by legislative compulsion that means vote either for continuance or no-license. (Reduction is an unsatisfactory compromise.)

Then there are additional considerations which compel me to vote no-license. I believe it is impossible for anyone to have travelled, as I have and where I have, during the past few years without being roused to a passionate indignation against the traffic as it is conducted at present. It is one thing to enter into dialectic combat in an academic debate in Synod, it is another thing to be continually in contact with the raw and horrid facts as they are. It is too appalling to contemplate the State allowing this traffic to continue to prey upon the lives of men, women and children as it now does.

I will not attempt to illustrate what I mean, but just give one instance of how personal contact changes one's view-point. When I asked one of my clergy how he came to be keen on "no-license," his answer was, that after having worked with me in one mission in a parish, it was impossible to be otherwise. He was struck by the fact that almost all the sin and misery that came to the surface at that time had its origin in drink. Experience in many parts only fortifies one's relentless hatred of the whole thing. Further, one is impressed more and more by the irrefutable evidence in favour of the practice of prohibition. I believe I was for many years unconsciously prejudiced against this evidence. The more I read and enquire the more overwhelming I find it to be.

I will give you evidence on a small scale. In four instances friends of mine living in the country have bought up the freehold of hotels and then forfeited the license and turned them into employees' houses. This they have done at financial loss, of course. Yet in every instance they assure me that it was as good an investment as ever they made. Why? Because they privately instituted a system of "no-license" in an area covered by many square miles. Their workmen remained sober and industrious, and the district was cleared of the bad influences that infested it.

Only recently I was on a far-back station where the owner was bemoaning to me the fact that a license had been granted to a house within six miles of his homestead. The result was that his men were having continual drinking bouts; that he could not keep them on the place at night; that married men whom he had had for years in his employ and were decent, kindly fellows, fond of the missus and the kiddies, before long became wasters and brought misery on their homes. The sort of men who vote for these experiments are those who, in a Melbourne Synod, would be strong in support of vested rights, etc. Since this sort of thing invariably happens upon the appearance of a "pub" in outback parts and disappears upon their disappearance, it, to my mind, suggests a crucial test of the two systems.

Add to these small area tests the facts that once a province or State tries abolition, it never exhibits a tendency to go back to the old order. The enormous gains of the prohibition party, in the recent American polls, is further evidence of the advancing

Our London Letter.

(From Our Own Correspondent.)

London, November 27th, 1914.

The Bishop of Durham.

conviction that abolition experiments have justified themselves. Further, one cannot help asking, "If enforced abstinence from absinthe is good for the French when they are a nation-in-arms, why should it not be equally good when they are a nation-at-industry?" Then, again, reliable press reports from Petrograd state: "The results (of prohibition) exceeded the expectations of the most ardent temperance advocates. There was an instantaneous decrease in crime, and the dissatisfaction among the spirit consumers quickly died out."

The London "Morning Post" is staunchly conservative of vested interests, but it prints this testimony from its representative at Petrograd: "The effects of the enforced sobriety throughout Russia have proved to the population how beneficial the Government measures have been. Village women are openly saying that heaven has come upon earth, and this in the midst of the most bloody war ever known in history."

It is significant that the Tsar's ukase prohibits the sale "for ever," not only for the term of the war.

We have been told at a museum that we cannot make men sober by Act of Parliament. A pinch of practice exposes these pinchbeck phrases. The real fact is that we have been making men drunkards by Act of Parliament.

Reform we must have, and for my part I will support any honest scheme of reform, but I am becoming more and more convinced that we had better attack the roots as well as the branches.

Yours sincerely,

G. M. BATHURST.

An Incident of Lord Roberts' Funeral.

Pathetic interest is attached to the burial of Lord Roberts from the fact that he was borne into St. Paul's Cathedral from Charing Cross station on the carriage of the gun which his son, Lieutenant Roberts, lost his life in trying to save at Colenso. It will be remembered that Lieutenant Roberts was awarded the Victoria Cross for his bravery. The story is told how Queen Victoria sent for Lady Roberts to Windsor and expressed her deep sympathy with her. As her ladyship was departing the Queen gave her a small parcel, with the strict injunction that she was not to open it before reaching home. She obeyed, and was touched and delighted to find that the parcel contained the Cross which had been so nobly won by her son.

ALONG THE ROAD.

I walked a mile with Pleasure,
She chatted all the way,
But left me none the wiser
For all she had to say.

I walked a mile with Sorrow,
And ne'er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me!
—"Century."

Lord Roberts.

The death of Lord Roberts has had the effect of bringing out the religious side of his life in a remarkable way. Many who "worshipped" him for his military genius gave little thought to this fact, or perhaps had no idea that the strong-hearted and able soldier was one who was wont to depend upon God for his strength. Most touching, now that the end has come, are the particulars of his home life at family prayer, and of his close association with his Parish Church at Ascot, pictures being given in the Press of the seat he usually occupied. The "Record" recalls a letter he privately addressed to army officers, in conjunction with two other distinguished generals, on Missions, in

which it was said: "You will most certainly come into contact with the representatives of various Christian Missionary Societies, whose special work it is to show to non-Christian people the love of the Christ Whom we profess to serve. We commend these missionaries to you as a body of men and women who are working helpfully with the Government, and contributing to the elevation of the people in a way impossible to official action. Some object to Christian Missions in ignorance of their real value. We would suggest that you will use all opportunities of making yourself personally acquainted with the work they are doing, and the character of the converts. Most Missions will bear looking into, and we are convinced that if you will do this, you will never afterwards condemn or belittle them." These are words of real value, but they are unfortunately not likely to have the public pre-eminence they deserve. Yet they should encourage us who understand the Lord's call, but who in responding have to contend against many critics of the work.

Missions and the War.

Now that war has broken out with Turkey the position of the C.M.S. Palestine missionaries who had elected to stay in the country has become exceedingly hazardous; yet their determination to face all risks and stand by their converts and work is not surprising. May God keep them and bring them safely through. Some of the Palestine missionaries have sought refuge in Egypt, where, however, there is risk also. German emissaries have been very active there, and Turkish soldiers are said to have actually crossed the frontier. East Africa is another danger spot, and German East Africa has been closed to all outside communication since the war started. As to India, we are now reaping the reward of the upright rule of our countrymen in that dependency, which has brought about such striking evidence of loyalty and devotion to the Empire on the part of the native rulers and troops. Turkish Arabia, since the war, has become closed, while in Persia the difficulty has been in getting missionaries into the country. A party has arrived at Bombay, and was to start on November 5th for the Persian Gulf, but if it proves

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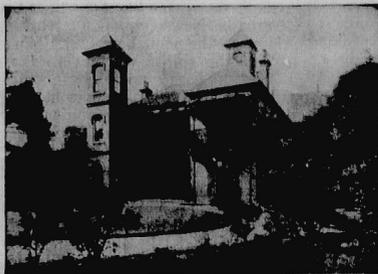
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Latest Books on Missionary Subjects.

to be impracticable for the missionaries to reach their destinations, arrangements have been made for them to work in India. Bishop Stileman is kept at home, only just emerging from a long illness. He has, however, turned the corner, and hopes to be back at his work after next summer.

"Church Missionary Review."

The Notes of the Month in the December "C.M.S. Review" remarkably reflect the world-wide extent of the war and its many-sided influence on Missions. Bishop Walmsley, at Sierra Leone, tells that German trade, which last year, as to exports, was larger than that with Great Britain, has entirely ceased, including "the import of trade gin," which many will think a gain worth much more than all the loss. At an intercessory service at Warri, nearly 500 were present, and contributed over £9 to the Prince of Wales' Fund. At a special meeting for prayer in the Lagos district to pray for England's victory in the war, many Mohammedans and heathen were present. A similar spirit prevails in the East, where all along the coast the Mohammedans are said to be praying for the success of our arms. Mr. Crawford confirms this, so far as Dar-es-salam is concerned. Some Kavirondo chiefs presented to the Government 3,000 goats for the troops, quite spontaneously, while Sir Apolo Kagwa, Katikiro of Uganda, has announced his intention, according to the "Times" of October 24th, to place himself at the head of an army of 5,000 men to march against the Germans. So in Egypt, Armenia, Arabia, India, Japan, the influence of the war is interestingly indicated in these excellent "Notes."

A Heart-searching Business.

But it is all a heart-searching business. As I was leaving town to-night huge newspaper posters were announcing that a British battleship had been blown up. So it is. The "Bulwark," of 15,000 tons, with 700 to 800 of the best British sailors killed as the result of explosion. It is all very terrible. Yet this is the sort of thing which must happen to bring about that state "of peace and righteousness" which the country and Empire have set out under God to accomplish against "the boundless ambitions of Teutonic aggression."

Patience is so like fortitude that it seems to be either her sister or her daughter.—Aristotle.

A little bit of patience oft makes the sun shine come,
And a little bit of love makes a very happy home.

A little bit of hope makes a rainy day look gay,
And a little bit of charity makes glad a weary way.

—Anon.

Personal.

There is a movement on foot to present the Bishop of Chelmsford (Dr. J. E. Watts-Ditchfield) with a motor-car, which will be a great help to him in carrying on the work of his Diocese.

Rev. W. G. Nisbet, who has been appointed Curate of St. Andrew's Church, Lismore, N.S.W., has commenced his duties. Mr. Nisbet has for three years been a student at Armidale, and was recently ordained at Grafton by the Bishop of Grafton.

Canon Alldis and Mrs. Alldis were tendered a valedictory conversation on Tuesday evening, January 5, by the parishioners of St. John's Church, Molong, N.S.W., on the eve of their departure for Westmead, where they will reside. The Canon was presented with a purse of sovereigns, and Mrs. Alldis with some silverware and other gifts. Canon Alldis has been in uninterrupted charge of the Molong parish for 27½ years, coming there from the Aramac-Muttaborra parish, Queensland, in June, 1887. During his ministry in the Molong parish, he was mainly instrumental in the erection of five Churches, and in the effecting of many great improvements. The registers of the parish show that the Canon has officiated at 1678 baptisms, has trained 600 candidates for confirmation, and solemnised 322 marriages. The total number of services at which he officiated numbered 4200, and it is computed that he travelled 110,000 miles to and from services.

Rev. W. M. Wilkinson, who for the past 18 months has been travelling through the Northern Territory at ministering to the scattered settlers, spent Christmas at Barrow Creek, and is now returning north.

Bishop Sadlier, of Nelson, N.Z., who is at present on a visit to England, spoke at a Meeting of the Colonial and Continental Church Society, in London. He pleaded for the needs of the Church in her pioneer work both in Australia and New Zealand.

Rev. Donald Haultain, who was Senior-Student of Moore College, and was ordained deacon in St. Andrew's Cathedral, Sydney, on December 18, has commenced work as Curate of Wairoonga.

The parish of Sandringham, Melbourne, has just been divided. The Vicar, Rev. H. H. J. Norwood, will retain Sandringham, Black Rock, and Beaumaris, while Hampton will be a separate cure, of which Rev. H. F. Goss has been appointed the first Vicar.



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Rev. J. Kirkland, Rector of All Saints' Church, Singleton, N.S.W., will be absent from his parish for two months. He intends visiting Victoria and West Australia.

Mr. Kenneth Pain, the youngest son of the Bishop of Gippsland, has, for the past three years been in England, preparing for Holy Orders. He took his degree at Cambridge last June, and was to have been ordained deacon at Advent by the Bishop of Liverpool. Four days before the Bishop's Examination the regiment of King Edward's Horse to which Mr. Pain belonged, was called out for active service, and will shortly go to the front, so both examination and Ordination had to be indefinitely postponed.

In our issue of January 1 it was stated that the Rev. W. F. Pyke had been appointed "Vicar of Murwillumbah," N.S.W. This was a mistake. Rev. W. J. Owens is the Vicar, and Mr. Pyke has gone to Murwillumbah as Curate. We regret the error.

Mrs. C. I. Du Ve, who was born 69 years ago in South Gippsland, Victoria, and during the last forty-eight years was a parishioner of St. Mark's, Rosedale, died at Elsterwick, on New Year's Day. Her husband, who survives her, was one of the earliest lay readers in Gippsland, and was for 30 years Superintendent of St. Mark's Sunday School, Rosedale. Mrs. Langley, wife of the Vicar of St. Mary's, Caulfield, is a daughter of the late Mrs. Du Ve.

Rev. J. J. Booth, recently ordained deacon at St. Paul's Cathedral, Melbourne, has been licensed as second Curate at St. Stephen's, Richmond. This Church, despite bad times, is increasing its staff, and now has three clergy and a deaconess labouring in the parish.

Rev. C. J. H. Gent, who is in charge of the mission at Tatiara, S.A., has been appointed Rural Dean of the South-East.

Rev. E. A. Colvin, who has been staying in Tasmania, and rendering valuable help at St. George's, Hobart, is

now at Launceston, most kindly assisting the Rev. H. N. Baker, at St. John's, for a few Sundays, before leaving next month for England.

On January 17, Archdeacon Bussell will dedicate the new Mission Church at Curramulka, in the Yorke Peninsula district (S.A.). The Church will be in charge of the Rev. T. Hopkins.

Rev. F. H. Gibbs, M.A., who for 21 months has been acting-senior Curate at St. George's, Hobart, Tasmania, is returning at the end of this month to Oatlands, of which parish he is Rector. His work at St. George's has been much appreciated, his quiet unobtrusive earnestness having gained him many friends.

Archdeacon Hindley is expected to arrive in Melbourne by the "Osterley," on January 25.

Mr. Firth, the newly appointed organist of St. Paul's Cathedral, Melbourne, is expected to arrive about the end of the month. He will enter upon his new duties forthwith.

Rev. Horace Crotty, of St. Thomas', North Sydney, is spending a short holiday among his old parishioners at Ivanhoe, Victoria.

Rev. W. G. Marsh, of Adelaide, is now on a visit to Melbourne, renewing acquaintances of many years ago.

Rev. H. E. Warren, of the Roper River Mission, arrived in Melbourne on Wednesday, January 9, and went the same day to the Summer School at Geelong. He reports that all was well at the Roper when he left last month. After taking a short furlough during which he will consult the C.M.A. Committee on matters of interest to the Mission, he will return to the Northern Territory.

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The Senior Chaplain of the Victoria Missions to Seamen, Rev. A. G. Goldsmith, will be absent from Melbourne under medical advice for two months. Mr. G. H. Crothall from Newcastle, N.S.W., has been appointed as additional Reader for three months to help the Assistant Chaplain, Rev. C. E. Gayer.

Canon Dalton, who recently resigned the parish of St. John's, Ballarat, Victoria, will continue to hold the license of the Bishop of Ballarat, and will retain his position as Examining Chaplain. He will reside at Creswick.

The parish of Birregurra, Victoria, vacated by the removal of Rev. C. M. Lowe to Stawell, was offered by the Clergy Appointment Board of the Diocese of Ballarat, to the Rev. R. Hamilton, who has been acting as Locum Tenens at Hamilton during the absence of Archdeacon Harris in England. Mr. Hamilton did not see his way to accept the offer and has left the Diocese. Rev. J. J. McCall was inducted to the charge of Birregurra last week, by Archdeacon Tucker.

On the morning of January 5, the sad intelligence reached Ballarat, Victoria, of the death of Mrs. Robin, wife of Dr. Robin, Headmaster of the Diocesan Grammar School for Boys. Mrs. Robin had been in ill-health for some time, and had gone to Narbethong for change of air and rest. Mrs. Robin will be much missed in the school, for with the gracious exercise of exceptional gifts she had established an influence over the boys for their lasting benefit.

GUNNER AND A BABY.

Russian papers relate a touching story of a Russian artilleryman who rescued a child from death. The artilleryman, on arrival at The Kieff Hospital, having been wounded in a village near Lemberg, brought with him, to the astonishment of the nurses, a baby girl of eighteen months.

The man's battery had been all but pulverised by the enemy, and at last had been ordered to retire. As the soldiers sullenly retreated the artilleryman saw a baby girl creeping from the doorway of one of the houses of the village into the path of the battery. Amid a rain of shell and shrapnel the brave fellow went to the baby's rescue, whilst his comrades gave him up for lost. As he reached the child a shrapnel shell burst overhead, and, throwing himself down, the man shielded the child's body with his own.

One bullet passed through his back, injuring him so badly that he could not regain his feet. Two of his comrades immediately went to his assistance, and carried him, with his little protégé, to the battery, whence they were removed to hospital. All three men have received the Cross of St. George for their bravery.

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Notes on Books.

Three Months in India, by Robert F. Horton, M.A., D.D. Cassell and Co. 3/- Copy received from the C.M.A., the Strand, Sydney.

Dr. Horton's stay in India was short, but he is a shrewd observer, and in his book he has recorded his impressions. He possesses a charming style, and there is not a dull page in this interesting volume. For the British Rule in India, Dr. Horton has nothing but the highest praise, for he says that there is being slowly but surely built up under British Administration, an Indian Nation on the basis of ideals which are Christian; the people, of varying races being linked together by the common use of the English language. Missionary work is also set before us in glowing colours, for although the number of baptised Christians is small, compared with the enormous population of India, yet Christian ideals are slowly but surely permeating every part of Hindu Society, and modifying every phase of Hindu thought. Perhaps the best chapter in the book is that which describes a twenty-four hours' stay in Baroda, where Dr. Horton was privileged to address the Gaekwar, his officials, the students, and all the English-speaking people in the city, on the old theme that "there is none other name under heaven given among men whereby we must be saved" except the Name of Jesus. We trust that the book will be widely read.

A Great Missionary Pioneer. The story of Samuel Marsden's work in New Zealand, by Mrs. E. M. Dunlop, S.P.C.K. 1/3. Copy received from C.M.A., The Strand, Sydney.

This is a most seasonable book, being written for the Marsden Centenary. On Christmas Day, 1814, the Rev. Samuel Marsden conducted the first Christian Service in New Zealand, and the hundredth Anniversary of that event was celebrated on Christmas Day, 1914. The book commences by describing the Maoris in their savage condition, and then introduces us to the Rev. Samuel Marsden, destined to be their Apostle. The story of the steps which were taken for the evangelisation of the Maori race is graphically told, culminating in the service at Rangihoua, on December 25, 1814. The progress of Christianity is then traced, and the author concludes by a glowing picture of what Christianity and Civilisation have accomplished in New Zealand during the past century. The size of the volume does not permit of great detail, but it will be most useful for those who wish to master the outlines of the great and glorious work of the New Zealand Mission.

REVIEWS FOR DECEMBER.

The Churchman has no very striking articles in this issue. Two, viz., "Bishop Berkeley and the Bermudas," and "Monks and People of the Sixteenth Century," are historical. There is a good sermon on "All Saints' Day" by the Rev. E. A. Burroughs, and a paper on "The Action of the Holy Spirit on the World" by Dr. A. C. Downer. The Editorial Notes are chiefly occupied with the topic of the war, and the same may be said of "The Missionary World." Rev. S. L. Lowry proves, to his own satisfaction, that the gifts of the Holy Spirit are not really "Sevenfold," but manifold, and Rev. J. J. Caleb has a thoughtful article on "St. Peter, the Apostle of Hope."

The Editors promise a good programme for the "Churchman" during 1915, including an article by the Archbishop of Sydney on "Australian Church Affairs."

CANDIDATES' ORDINATION FUND.

Up to the 31st December, 1914, we had received the sum of £7 for our "Candidates' Ordination Fund." We have divided this amount equally between Moore College, Sydney, and Ridley College, Melbourne, and have sent the sum of £3 to each of these institutions.

We shall be glad to receive and acknowledge further donations towards the important work of training candidates for Holy Orders at our Evangelical Colleges.

Helps for Quiet Moments.

One Clear Call For Me.

Religion is built on the belief that God communicates with man. The ancient Greeks watched wistfully for some sign from heaven in omen and oracle. The ancient Hebrews bowed their heads to hear the burning message which fell from the lips of prophet and seer. And it is the Christian faith that God, who at sundry times and in divers manners spake in time past to our fathers, hath in the end spoken unto us: His Son. We are Christians, because we believe as much as this; but we sink into mere tradition-mongers if we believe no more—we suppose that the Holy Ghost has ever left off speaking to the world. God's self-revelation is a continuous and progressive act, which runs increasing through the ages. In each generation Christ has many things to say to His Church, which it cannot receive as yet. And the Word of the Lord reaches us still, sometimes by strange mouthpieces, but always in the present tense—saying, after so long a time, To-day if ye will hear His voice, harden not your hearts.

God's messages for to-day go unheeded and rejected for the same kind of reason which leaves a prophet without honour in his own country. It is far easier to recognise the Eternal Word anywhere but here and now. Men will accept any place except this place as the gate of heaven. We admit that there have been eras in the past when God uttered His voice unmistakably and His judgments were manifest, when the vials of His wrath were poured out on the earth and the trumpets of His angels were pealing in the air. So it was, for example, in the fourteenth century, when the Black Death swept away half the population of Europe. So it was in the sixteenth century, when the Western Church was rent asunder by the Reformation. So it was at the end of the eighteenth century, when the feudal order in France went down in ruin before the watchword of the Rights of Man. In such tragic epochs men became aware that God Himself was speaking, and they held their breaths to listen, even if they would not humble their hearts to obey. Yet assuredly ages to come will look back at this present age of ours as a great and wonderful day of the Lord, when His arm was made bare and His kingdom was standing at the doors. The very signs of the times, so menacing and portentous, become, if we have grace to read them, so many syllables of the message which God is speaking to His servants to-day.

We may find this fulfilled even in regard to those modern developments which appear hostile to faith. For instance, not a few Christians have dreaded the growth of science and shivered at its conclusions. But science shows us that nature is one and indivisible, that all forces in the universe are forms of the same energy, and all orders of being proceed from the same life. God is teaching us afresh that He Himself is immanent in all things which He has made. Then, side by side with natural science, we have a corresponding advance of historical criticism, applied to the most sacred Book in the world. And, in spite of the fantastic extravagances of some critics, are we not learning to read the Bible with clearer understanding? He who inspired the Scriptures is speaking to His Church by means of modern researches and discoveries—showing us afresh that the letter killeth, but the Spirit giveth life. So, again, in every civilised country to-day, politicians are haunted by the "red spectre" of socialism. Yet even by the mouth of socialist prophets our Lord is pressing home upon us half-discarded Christian truths—the preciousness of the poorest man; the rights of the weakest man, and the weakest woman too; the divine bond of brotherhood which makes us members one of another. To-day if ye will hear His voice, harden not your hearts.

No Englishman can doubt that during these last weeks and months God has been speaking audibly to us all. The most heedless, the most selfish, have paused and become conscious of that Eternal Presence Who

is revealed in the crises of time. Dimly, but certainly, we feel that divine powers are working in the world about us, a divine purpose is marching to its end, a divine judgment is passing to its execution. The Bible calls each great tribulation or persecution or conflict a day of the Lord, when He comes to judge the earth. And what does judgment mean, in the real sense? It means far more than a mere passing of sentence. The Judge is He who sifts truth from falsehood, and disentangles right from wrong; He who applies the final standard to our actions and motives; He who represents the supreme authority to control our wills. The Judge is He whose eyes are as a flame of fire, whose Word is as a sharp two-edged sword.

To-day, when storm is written across the sky and old sanctions are shaken and new perils are rising up, Christ arrests us with His call and His challenge. He comes to test us by trial, to refine us by fire. He comes to sift the wheat from the chaff, to burn up the straw and the stubble. We have felt His awful coming to search our nation and our Church—to try how far we believe what we profess, how true we are to our creed, and how loyal to our Lord. To-day, we have begun to hear God's voice as we never heard it before. Millions of English folk are listening to the stern challenge and discovering how much it means. "War is a supreme test of reality, and nothing in man is more real than the instinct which urges him to sacrifice himself for an ideal which to him is dearer than life itself." Already it has swept away mists and cobwebs from our vision, and brought us the difference between what seriously matters in the end, and what is mere folly and vanity. It has shamed us out of our self-indulgence and discord. It has drawn us closer together, and made us more humble, and more sober, and more earnest. It has put new meaning into our Bible and new life into our prayers. As often as we hear the bugles, we face afresh the ancient, heart-searching question: "Have I a faith, have I a country, have I a love, for whose sake I would even dare to die?" —T. H. D., in "The Bible in the World."

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The Woman's Page.

Beautiful Lives.

In her tongue is the law of kindness.—Prov. 31, 26.

Some women bear a charm, they say, Which nothing seems to take away; They give to each a cheering ray, They're kind and good.

The children all along the street, Look up and smile, when ere they greet, With sympathy the tried ones meet, So kind and good.

They tend those sick and in distress, And gently little ones caress, While on each cheek a kiss they press, They're kind and good.

No idle words you hear them say, Much good they do from day to day; Christ is to them the living Way, He's kind and good.

Their faces look so bright and calm, And life they make a daily psalm; God keeps them safe from things that harm, They're kind and good.

Oh, let us ever seek to tread The way our Saviour Christ has led, He is to us our glorious Head, He's kind and good.

—Erica Lynton.

Training.

I found a piece of plastic clay And idly fashioned it one day, And as my fingers pressed it still It moved and yielded to my will. I came again when days had passed, The piece of clay was hard at last; The form I gave it still it bore, But I could change that form no more.

I took a piece of living clay And gently formed it day by day, And moulded, with my power and art, A young child's soft and yielding heart. I came again when years had gone, It was a man I looked upon; He still that early impress bore, And I could change him never more.

ADMIRAL AND LITTLE GIRL'S GIFT.

"Admiral Sir John Jellicoe, says the 'Church Family Newspaper,' has long been known as one of the kindest of men, and the following incident bears striking testimony to the fact and shows that even amidst the daily anxieties and burdens of his position he has time to acknowledge his indebtedness to a little child, Freda Uden, a ten-year-old Godalming girl, sent to him a muffler which she had herself knitted. In a letter to 'Dear Admiral Jellicoe,' Freda asked him to give it to 'one of your brave sailor boys who is watching and taking care of us in England.' She also mentioned that her father used to be a sailor. Freda has now received the following letter:—

H.M.S. Iron Duke, October 23, 1914.

Dear Little Freda,—I must write and thank you for your kind thought for the sailors. The boy to whom I gave your muffler was so much touched. Thank you, dear.—Yours,

(Signed) J. R. JELICOE.

The little girl's father is a chauffeur in the service of the Hon. Arthur J. Davey, Godalming.

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Correspondence.

Regarding Holy Communion.

(The Editor, "Church Record.")

Dear Sir,—I notice that in some Churches, at the Holy Communion, the Nunc Dimittis is sung at the close of the service. What is the reason of this? Do the words "Mine eyes have seen Thy salvation" refer, on such occasions, to a special presence of Christ at the Holy Communion, not available at other times. In one Church, after the communicants have received the elements, they kneeling, "Jesu, gentlest Saviour, Thou art in us now." Has this the same significance as the Nunc Dimittis? "ENQUIRER."

(The Editor, "Church Record.")

Sir,—With reference to the letter of Presbyter Anglicanus, I should certainly like to hear testimony as to the helpfulness to the individual and to the Church of frequent Communion attended by small numbers, as compared with less frequent, say, monthly or quarterly Communion attended by a large proportion of the Church members.

CHURCHMAN.

(The Editor, "Church Record.")

Sir,—I observe the letters in your last week's issue. They do not touch the points I suggested for discussion, and are not quite on the line of giving reasons for, or testimony to the helpfulness of particular methods or customs. They may be discussed later, but at present they would give the subject a different direction.

PRESBYTER ANGLICANUS.

Lord Roberts and Family Prayer.

References to matters of national or personal religion in the speeches of public men, says the "Challenge" of November 27, come far more naturally to our ears now than they might have done six months ago. How long is it, for instance, since the question of family prayers found a place in a speech in the Houses of Parliament. Yet last week Lord Curzon made a most touching reference to Lord Roberts's practice in this matter. He quoted the last letter which the great soldier had written to him, and the terms of it are so simple and so sound—in other words so characteristic of the writer—that we may well quote them again here. "We have had family prayers," wrote Lord Roberts, "for fifty-five years. Our chief reason is that they bring the household together in a way that nothing else can. Then it ensures the servants and others who may be in the house joining in prayers, which, for one reason or another, they may have omitted saying by themselves. Since the war began we usually read prayers, and when anything important has occurred, I tell those present about it. In this way I have found that the servants are taking a great interest in what is going on in France. We have never given any order about prayers: attendance is optional, but, as a rule, all the servants, men and women, come regularly on hearing the bell ring." We wonder in how many Australian homes the practice has been maintained so long and has remained so real.

One touch of sympathy with the mind of the Divine Teacher makes many things plain which before seemed hard sayings and unbelievable.—J. C. Shairst.

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EDITORIAL NOTICES

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

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

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

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The Church Record.

JANUARY 15, 1915.

PRAYERS FOR THE DEAD.

If the truth of a statement be in proportion to the frequency of its utterance, and the ill-founded premises upon which it is based, then we may say with Vernon Staley, that the Church has always prayed for the dead, that such prayers are right, and that our Lord Himself was a party to them in the services of the Jewish Synagogue. It is always a matter of the gravest regret to a certain party in our Church that the Reformers and their successors, in drawing up the services of the Prayer Book, were so drastic in obliterating intercessions for the departed from all the public services of the Church. Again and again they exploit such occasions of public tension of feeling as the present in order to foist upon us a practice that belongs only to the unreformed and unprimitive ages of the Christian Church, and the pity of it is that arguments of mere sentiment often beguile more simple minds into hasty acquiescence in the practice, safeguarded by limitations that were never meant to be permanently respected. In a question of this importance, a loyal regard should be paid to the Reformation settlement, so far as to cause us to give the matter the gravest consideration before reckoning that the Reformers were in the wrong.

Historically there are certain stubborn facts that must be carefully weighed. (1) There is no clear trace of any such usage in the New Testament, nor in the Christian Church of the first two centuries. The silence is remarkable in the face of the constant injunctions to pray for one another, and the clear desire to speak words of comfort to mourning Christians in the New Testament and other early writings.

(2) There is no evidence to show that such a belief or practice was known to the Jews of our Lord's day—and consequently it is a purely gratuitous assumption to make the assertion that our Lord was a party to them in the Jewish services. Even were the facts otherwise, the argument from His silence would go too far, as the Jews were guilty of many erroneous practices which our Lord refrained from condemning in so many words.

(3) We are told that "the early forms of service for the Holy Communion are called the Primitive Liturgies. There is not one of them which does not contain prayers for the dead. The early Liturgies possess an authority second only to the Holy Scriptures."

Of course we are not provided by the author of this statement with any evidence in support of such a claim for these Primitive Liturgies, and in this case "Silence is Golden" from his point of view for these Primitive Liturgies are strangely un-Primitive in age as well as in teaching, not one can be traced in any fulness up to within 300 years of the days of the Apostles.

(4) There is a further and indisputable fact of history to be carefully weighed. The gravest abuses have almost from the earliest years of the practice been in evidence in connection with it, and to-day the men who are working hardest for its re-introduction into the Church of England are the men who hold the materialistic view of the Holy Communion, and openly connect such prayers with "the Sacrifice of the Mass."

But from a practical point of view, what advantages are those who sleep, to gain from our prayers. It is an empty thing to say "requiescant in pace" when we believe (not think) they are in peace in the presence of their Lord. Is it a true instinct that leads us to pray, "Do Thou grant unto all who rest in Christ a place of refreshment, of light, and of peace, in Thy Kingdom, in Thy Paradise," when our firm conviction is that those blessings are already theirs? But we are told that "Belief in the Paradise of peace and progress gives the justification for that practice which many are feeling the need of—Prayer for the departed."

"The same reasons which make us believe that our prayers can help those who are living on the other side of the Atlantic, make us believe that they will help those who are divided from us by the narrow stream of death. We pray for them, not because they are dead, or asleep, but because they are living. We pray, not for their health, prosperity, worldly success, or safety, for we believe that they have peace. As they are in a condition in which infinite progress is possible, we pray for their perfection, that they may increase in knowledge, love and joy; that light may shine ever more abundantly upon them; that they may have ever widening opportunities of usefulness in Christ's service."

Surely here is a grave confusion of thought, and absence of a right differentiation of circumstances that differ. Progress on earth is checked by many a temptation to human frailty. The constant injunction to pray and also our experience of prayer, convince us of our inter relation with one another, and the help we may give or withhold, according as we are faithful or unfaithful in our use of the power of prayer.

Are the reasons quite the same of our prayers for "those that sleep"? Is there any trace in Holy Writ of a purgatorial aspect of the intermediate state? Is there anything of evil to check whatever progress or growth may go on "within the veil"? If our prayers are really a help to the departed, then the absence of such prayers must mean their loss. That would mean that the departed are still within the influence of human sin and failure; within the sphere of the uncertainty of human nature. And thus there would be withdrawn from those who love them the comfort of the certainty of their unchecked peace and joy. Is there any trace of such an uncertainty in the mind of St. Paul when

he speaks of the joys of the life beyond? And, as well, how passing strange that no hint of the grave importance of such prayer has been given us by the Master or His Apostles! The question is fraught with issues far too grave and far-reaching for it to be settled by reference merely to natural instincts, for natural instincts and cravings by no means always lead us right.

"The very place and function of Holy Scripture is to direct and control our natural and instinctive cravings; and to allow such natural and instinctive cravings to carry us beyond the limits which a strict adherence to Holy Scripture would prescribe is to abandon an essential principle of the Church of England, and to forsake the sure guidance which the revelation of the Gospel affords us. This, in fact, is the very source of the superstitions by which the worship of God has been corrupted in the Church of Rome."

The present Bishop of Durham writes:—"Between the date of the main body of the New Testament and the earliest extant patristic teaching on the subject, two generations at least intervened; and this, on a topic so alluring to human curiosity, is time enough for a great growth of unauthorised belief. . . . It is remarkable that the custom of Prayer for the Departed should nevertheless appear (certainly as early as the end of Cent. ii.). But such prayers met with evidently frequent criticism, and it was alleged in explanation that they asked only for a continuance of blessing, and that this continuance was certain, yet, like other certainties, might be prayed for. . . . These defences are inadequate, against the total silence of Scripture."

One phrase in the ancient defence is recalled to us in the present-day controversy, "like other certainties." For instance, we pray "Thy Kingdom Come," and yet we are sure that it must come. Are our prayers meaningless, or do they in some mysterious way help to bring about the coming of that Kingdom? Would the absence of the prayers of Christians retard the Kingdom's coming? The whole trend of Scripture history and promise answers in the affirmative. And consequently the "other certainties" are conditioned by the prayers of God's people. All "certainties of God" which are within the sphere of human sin and frailty have an uncertainty about them as to time and manner which demand from God's people the co-operation of intercession. But when that sphere of human sin and frailty is out-passed that uncertainty remains no longer to call for the prayers of God's people.

We can understand a prayer, in reference to the departed, for "the hastening of their perfect consummation in body and soul," for that would be tantamount to praying for the coming of the Lord, but we cannot see any room for a prayer that the departed "may be found acceptable" in God's sight at the last day; for that is a fact over which our prayer can exert no influence, nor the absence of our prayer affect. In the case of the former prayer there is still the danger of letting the less obscure for us the greater—that is, of setting our minds upon the glory of the members when they should be bent upon the glory of the Head.

Considering, then, the silence of Scripture, the facts of history, and the difficulties of thought involved, it was a true instinct that led the framers of our Prayer Book to act solely on the guidance of Scripture in the matter, and respect its silence.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Direct Giving at Turramurra.

The parish of Turramurra has added another testimony to the value of direct giving in raising money for God's work. It was recently decided in that parish to abolish all sales of work, etc., and to adopt direct giving instead. A special collection held a few Sundays ago resulted in the sum of £260, being given in God's House on one day, and this sum has since been raised to £300. This is indeed a splendid testimony to the way in which God honours those who honour Him by their faith and work.

Deaf, Dumb, and Blind Institution.

We have received the 53rd Annual Report of the New South Wales Institution for the Deaf and Dumb and the Blind. Very good work has been done during the past year, and the report of the Government Inspectors is most satisfactory, although the progress of the school has been much hindered by sickness among the scholars. The noble work which the Institution is doing in educating and training the children of the community who are afflicted with deafness or blindness deserves the warmest encouragement and assistance from all who are in a position to help.

With regard to the finances, the year closed with an overdraft on the General Fund Account of £253 18s. 6d., and a debt on the Building Fund Account of £5,002 9s. The Directors are very anxious to have these large liabilities entirely wiped out, and earnestly ask the co-operation of the public in this direction, so that the work of the school may be carried out efficiently without the anxiety inseparable from a heavy liability. Contributions in aid of this object will be most thankfully received by the Hon. Secretary, Mr. William Rigg, City Road, Darlington, Sydney.

GOULBURN.

(From a Correspondent.)

Temporary Changes.

Clerical holidays and sickness account for a number of temporary changes in the Diocese. Rev. B. North is in charge at Gunning, the Rector, the Rev. H. H. Crigan, having had to take a short rest. Rev. F. Berry is to relieve Canon Pike at Wagga Wagga for the month of January. Rev. W. S. Price, of Binalong, is away on sick leave, and his duty has been divided between the Rev. S. North and a Reader. The Archdeacon is on holiday for the month of January, and the Rev. S. Hart is to relieve the Rev. H. E. Lewis at Cootamundra for the latter half of January. The Acting Rector of Barmedman, the Rector of Canberra, and the Vice-Dean of the Cathedral are effecting short exchanges.

Cathedral Parish.

Statistics for 1914 in the Cathedral Parish show good progress. Four thousand three hundred and fifty-six Communicants presented themselves at 139 celebrations as compared with the previous years, 4262 at 116 celebrations. Offeratories have been maintained. The figures are: 1911, £550; 1912, £491; 1913, £598; 1914, £658. If the West Goulburn area is added to the Cathedral figure, the total collections in the Cathedral Parish amount to £770. The receipts from all sources for the Cathedral Parish amount to £2000.

Improvements in Churches.

St. James' Church, Stockingbinal, is to be further enriched by a Font with a stone bowl on a carved wooden stem and base. The parishioners of Michelago are applying for permission to remove the deserted Church at Cowra Creek, and re-erect it at Williamsdale. The Church at Bateman's Bay, in the Parish of Moruya, is now ready for use, and will be dedicated by the name of the Church of the Ascension.

GRAFTON.

Lower Macleay.

A successful Bazaar in aid of the local Church Building Fund was held at the beautiful village of S.W. Rocks, near the mouth of the Macleay River, between the dates 29th December and 1st January.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

C.M.A.

The Victoria Church Missionary Association is to be congratulated on its large income for 1914. The total amount actually received from all sources amounted to £877 not including some large sums which were received too late for inclusion. More than a quarter of the total income came in during the month of December, and this, notwithstanding the depressing effects of the war and the drought. No special appeals were made for funds, but prayer was offered by many members and friends of the Association, that God would incline the hearts of His people to give liberally so that all needs might be provided for. So far no news has come to hand of the missionaries working in German East Africa, Palestine, and Turkey in Asia. It is hoped that they are being treated with kindness and consideration by those in whose lands they are spending their lives.

Soldiers' Tent.

Visitors to Melbourne who pass St. Paul's Cathedral cannot but be struck with the altered appearance of the Cathedral grounds, a very large marquee filling the space on the eastern side of the grounds. "Soldiers, this is your tent. Welcome. Open daily from 10 a.m. to 10 p.m." is displayed on a large sign at the entrance opposite Princes Bridge railway station. The tent is well floored and lighted, and fitted with all requisites for writing, reading, music, and indoor games. Provision has also been made for supplying the soldiers with tea, coffee, cake, soft drinks, etc., at a very reasonable price. On Friday afternoon the marquee was gaily decorated with British, Australian, and Belgian flags for the opening ceremony. A company of light horsemen and a detachment of infantry from Broadmeadows, about 200 strong, were in attendance, and a crowd quickly gathered to witness the ceremony. In the absence of the Archbishop, the Dean of Melbourne presided. The Minister of Defence was represented by the State Commandant, Colonel Wallace. Representative clergy and laymen were also present. In addressing the gathering the Dean extended a cordial welcome to all soldiers on behalf of the Archbishop and the Chapter of St. Paul's, who hoped that they would make full use of the marquee whenever they visited the city. They were anxious that our soldiers should not lose their self respect or do anything that would bring disgrace upon Victoria. He thought one way of helping them was by providing a tent where they could go rather than to the public house. Colonel Wallace returned thanks on behalf of the troops. He regarded such institutions as absolutely necessary for the welfare of the men, who had no home in the city. All such efforts on behalf of the soldiers were highly appreciated by the officers and men of the forces, by the Minister of Defence, and by the whole Executive, and were of very great assistance in the relief and comfort of the troops.

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Student Conference.

The Annual Conference of the Australasian Student Christian Union was commenced in Daylesford on Thursday, January 7, with a business session which continued until the following evening. When the time came on Saturday afternoon for the President's reception, there was an excellent enrolment of over 250 members, representative of all the Universities of Australia. The Chairman of the Conference is the Rev. S. Mackenzie, of the Toorak Presbyterian Church, recently from New Zealand. A Student Volunteer Meeting was held on Sunday afternoon, and a missionary demonstration took place in the evening, after the Church services, Rev. G. H. Cranswick, and the Rev. F. Paton gave most telling addresses. There is an excellent spirit in the Conference which gives promise of being very fruitful.

BALLARAT.

Home Mission Fund.

Whilst there is, says the "Church Chronicle," and not unreasonably, a falling off in the Home Mission Fund of about £200 compared with the receipts for 1913, it is cheering to know that there is an amount approaching £3800 available for grants in aid of stipend for the current year. There have been some splendid instances of real sympathy and great self-denial on the part of some drought-stricken districts. The Vicar of Murtosa, Rev. J. Redmond, writes that with no crops, he is sending more than the contribution of the previous year. The Vicar of Birchip, Rev. H. C. Russell, in similar plight, reports almost a double gift. These are two instances which have come under our notice, and are typical of others. They are good to record. The children's effort was also highly satisfactory. There were more Sunday schools represented, we think, than ever before, and, but for a difference of nearly £60 in the contribution of one place, which does not, however, make a big effort in each successive year, the total would have been greater than that of 1913.

BENDIGO.

Castlemaine.

For a long time an agitation has been carried on in the parish of Christ Church, Castlemaine, to abolish pew rents, and trust to the parishioners to give through the offertory sufficient to pay all the expenses of the Church. The Vestry recently decided to try the new system, and the innovation was introduced on Sunday, January 3.

QUEENSLAND.

BRISBANE.

From Our Own Correspondent.

General Mission.

The Archbishop has announced that the Bishops of the Province have arranged for a General Mission, to be held in the year 1915. Four experienced missionaries are expected from England, who will take ten-day missions at certain specially-selected centres. Rev. George Perry-Gore, of Tackley Rectory, Oxford, and Rev. Henry Mosley, of the Rectory, Hackney, will visit Queensland after Easter this year. Their object will be to make preliminary arrangements, and to report to the missionaries before the end of the year.

St. John's College.

St. John's College has now a sub-warden in the person of Rev. E. H. Strugnell, who arrived in Brisbane in December. Mr. Strugnell graduated from Trinity College, Cambridge, in 1906, and entered Bishops' College, Cheshunt, in 1913. If we mistake not, he is the first representative of the College in the Diocese. He was ordained

deacon by the Bishop of Rochester in December last.

Killarney.

A new Church, very much needed, at Tannymorel has really been begun. The stumps have all been set, and a special stump-capping ceremony has been held. A very helpful and inspiring service took place. Particularly helpful, too, was the sympathy of the Mother Church, evidenced by the presence of the wardens and many members. The offerings reached the sum of £16 os. 2d. Rev. W. I. Gerrard is in charge of the parish.

ROCKHAMPTON.

Rev. F. E. B. Hulton Sams.

In the "Church Gazette," the Bishop, who is now in England, writes as follows about the Rev. F. Hulton-Sams, who for some years worked in the Diocese of Rockhampton:—

"You have probably heard about Fred Sams. The war broke out three weeks after his arrival in England. He applied immediately for a chaplaincy; failing to get it he went to see the Chaplain-General, without any satisfaction; there were over 2000 applicants. So he enlisted at once in the Bedfordshires. I was at his father's Church a few Sundays ago and Fred got 24 hours' leave to come home. He is looking as fit as possible, and his yarns about the life and his mates are hugely funny. The sergeant asked one of his mates one day why he left his last place. "Pinchin' a bicycle" was the answer. Fred will have an enormous influence amongst them, and as far as I can gather his section will do almost anything for him already—how they all follow him to the Parish Church at Harwich after the parade service. He is working frightfully hard for a stripe. His account of their meals is amusing, and he enjoys just like a schoolboy the hampers his mother sends him. Though knowing Fred as I do I don't suppose he gets much of the contents himself. Anyhow he looks splendidly well."

WEST AUSTRALIA.

PERTH.

C.F.S. Lodge.

Dean Mercer gave an illustrated lecture, at His Majesty's Theatre (kindly lent free), on behalf of the proposed C.F.S. Lodge. The subject of the lecture was "Gallant Little Belgium," and a large audience thoroughly enjoyed both the lecture and the fine series of slides—many being reproductions of photographs taken by the Dean—which illustrated it. The second part of the programme consisted of musical items by the Ladies' Rainbow choir and the men of the Cathedral choir. It is expected that a profit of about £70 will be available for the Lodge.

THE NORTH-WEST.

The Bishop in London.

Bishop Trower, the Bishop of North-West Australia, at an S.P.G. meeting in London, gave a very vivid account of his enormous Diocese. Its area is 500,000 square miles. When he went out he found three clergy at work, and the total income of the Diocese was about £110 a year. He has now seven clergy working among the scattered townships, with populations varying from forty up to, in one case, 3,000 people. Of the latter 2,000 were coloured. He was particularly anxious to take back with him at least one additional clergyman for the Onslow district. He mentioned that he had received a letter from the head of the Aborigines' Mission, which showed that there were sixty native children in the Mission School, and the natives were showing every confidence in them, leaving the children in charge of the mission while they went to their work.

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TASMANIA.

(From Our Own Correspondent.)

Day of Prayer.

In common with the rest of the Empire, we had special services of intercession on the first Sunday in the new year, and in all the Hobart Churches, at any rate, there were very large congregations. Yet it was sad to see so much picnicking going on, and the pleasure boats on the river seemed as numerous as ever. It is at the least very doubtful whether the conscience of the people, apart from the faithful few, is at all aroused.

Sunday Picture Shows.

Our new Mayor has shown himself fearlessly on the side of righteousness by stating that during his term of office, no Sunday picture shows will be allowed. For some years past other Mayors have (weakly as many of us think), given in to the demands made by picture-show proprietors, and have sanctioned this desecration of God's Day. The present Mayor, however, has boldly declared his intention of stopping the practice; one picture-show proprietor, however, also boldly declares his intention of opening, and in fact, opened last Sunday (of all Sundays, when the whole day should have been spent in humiliation and prayer). More will doubtless be heard of the matter; meanwhile many are earnestly backing the Mayor up by sympathy and prayer, believing that pleasure is no substitute for worship and holding that no strong nation can be built up by such means.

Memorials.

Two interesting memorials have been placed in St. Stephen's Church, Lower Sandy Bay; the first to be erected was a mural tablet in memory of Mr. and Mrs. Abbott, who for many years laboured long and faithfully in this centre. Very appropriately is the text inscribed, "They rest from their labours, and their works do follow them." The other memorial is a really beautiful little stained glass window, in memory of the late Mr. G. Patten Adams, who ably and earnestly worked for the Master in His vineyard, acting as Lay Reader, and in many other capacities for many years.

BISHOP'S WHEELBARROW RIDE.

Bishop Montgomery once enjoyed the strangest of episcopal rides. While travelling in China he covered forty-five miles in two days in a wheelbarrow. "Bishop Scott and I," he writes, "were on one barrow, Lancaster followed on a second, the luggage in a third. We did it luxuriously with three men to each barrow—one in front, one behind on the handles, and a third with a rope in front of all. Are there springs to the barrow? Certainly not. It would be no fun if there were. Bumps? Of course! On the first day we calculated we had 25,000 of them—the best were caused by drops of six inches or more from one stone to another. I got quite used to them, and found I could sleep stretched luxuriously on my mattress."

The best place is wherever He puts us, and any other would be undesirable, because it would be our own choice—Fenelon.

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C.M.A. Summer School at Geelong

A Great Uplift.

(From Our Own Correspondent.)

The Annual Summer School under the auspices of the Victorian Church Missionary Association, was held at Geelong from Jan. 2 to 8, and was in every way a marked success. By the kind invitation of the Vicar, Rev. H. S. Hollow, the Services in connection with the School were held in Christ Church, and the Meetings took place in the Parish Hall. There was a good attendance and although the weather was of a varied character, the time apart proved a great uplift to all who were privileged to be there. The Bishop of Wangaratta carried out the duties of Chairman in an able manner, and in his genial way kept things going with a swing. Our two Secretaries, the Revs. C. H. Raymond and E. C. Frewin, showed great ability and enthusiasm in carrying out their various duties, and as a result of their excellent work, everything went along very smoothly. Rev. H. S. Hollow, Vicar of Christ Church, gave one and all a very warm reception, and did very much for the success of the School.

Morning and Evening Prayer were said in the Church each day, and each morning a Bible Reading was given by the Rev. M. J. B. Bennett, upon some aspect of the Character of our Lord. These readings were exceedingly interesting and edifying, a day being the Festival of the Epiphany, a celebration of Holy Communion was held at 7.30 a.m., when some 75 members of the School met around the Table of the Lord. Each morning, members of the School spent a profitable 45 minutes in the study of the text book, "The Missionary Message of the Bible." Eleven different circles were formed, and the time was well spent. During this study the universality of the scheme of redemption, and the blessings of the Christian revelation were seen to permeate the Bible from Genesis to Revelation, and we also learnt as never before that the Christian Church is under a great obligation to make known the love of God to the millions of heathen who are without God and without hope in the world.

All the afternoons were given up to recreation. Outings were arranged to nearly all the chief centres of interest in and around Geelong. Tennis and other games were indulged in, and the social life of the School was thus developed. The accommodation was most satisfactory, and none were happier than the campers and those who dined with them under the general direction of Miss Campbell.

Each morning from 11.15 a.m. to 12 p.m. the Rev. C. H. Cranswick told in a very vivid way the wonderful story of the work of the Church in India. Never before has the urgent call of India's millions sounded with a clearer note. Those of us who heard the record of the work amongst the High Caste Brahmans and the Outcaste Pariahs, felt our hearts going out to God in humble thankfulness that such faithful men and women were upholding the banner of the Cross in that dark country. We were greatly distressed by the comparative fewness of the men and women who were coming to the help of the Lord against the mighty. We were told of thousands of Indians who were pressing into the Church and for whom teachers could not be found. We learnt that while Christian instruction was refused to many, who were earnestly pleading for it, on account of the scarcity of men and

money, Buddhists and Moslems alike were most aggressive in those very areas which are inadequately staffed by the Christian Church.

At the evening meetings, Missionaries from different parts of the Mission Field, in the short time at their disposal, told with no uncertain voice of the urgent call for more prayer, more self-sacrifice, and more personal service on behalf of the Church abroad.

All the Industrial, Educational, and Evangelistic work, which is being done by the Missionaries, is dominated by one motive and is carried out with this one object in view, i.e., that Christ may be all in all. Again and again we heard that Christ was the only hope of India, of Africa, and of China, and that He is gathering out of these nations a people willing to live, to suffer, and to die, if need be, for His Name.

Some hard facts were brought home to us as we listened to the story of the degradation of the heathen, the uplifting power of the Gospel of Jesus Christ, and the consequent responsibility of the Christian. We saw very vividly that the future of the present-day non-Christian races rests with the Home Base. Shall we be found faithful to our trust? One truth was pressed very forcibly home concerning the possibilities of those neglected peoples. We had illustration after illustration of the fact that these people are capable of great things when led by God.

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the Holy Spirit. This was clearly shown by the striking story of the life and work of Bishop Azariah, the first native Bishop of India.

The various speakers emphasised the fact that Native Pastors and Teachers must be prepared and trained, as the Native Church will have to do the great work of evangelisation in the coming years.

The closing meditations were given by the Rev. G. H. Cranswick each night, and "our hearts did indeed burn within us by the way" as we realised that we had thus been provided, pardoned, and guided in the indisputable peace of God.

C.M.A. Summer School at Austinmer.

A Good Beginning.

(From Our Own Correspondent.)

The Ninth Annual Summer School, under the auspices of the N.S.W. Church Missionary Association, began at Austinmer on Saturday last, under splendid auspices. The weather was all that could be desired. Some 200 members have been enrolled, the majority of whom were present at the opening. Everything was well in hand, and nothing had been overlooked, so that from the commencement on the Saturday evening the School went forward with a swing.

The Bishop of Gippsland is proving an excellent Chairman, and we are deeply indebted to him for his wise and tactful leadership.

The Incumbent of the parish, Rev. O. C. Dent, spoke cordial words of welcome, and told of the spirit of expectation uppermost in the minds of himself and his parishioners. Mr. C. R. Walsh said the Association was delighted to have Bishop Pain presiding over the School, and that the whole constituency looked forward with interest to the results. The Bishop then gave a general message as to the meaning of a Summer School, and the lessons and spiritual forces available for those who enter into the spirit of it. Thus closed the first meeting, and certainly it was an excellent beginning.

Sunday opened with a full day's programme for those in charge. Special arrangements were made for the celebration of Holy Communion. The Bishop preached in the morning on the text, "I am the Light of the world," and Rev. W. T. C. Storrs, in the evening, on "Can two walk together except they be agreed." In both cases the utterances were of a memorable character. Rev. J. H. Wilcoxson and Principal Davies were the special preachers for Thirroul, the Bishop and the Principal at Bulli, and the Rev. S. H. Denman at Wollongong. A special feature of the day was the service on the Austinmer Beach at 3 p.m. Canon Charlton and the Revs. P. J. Bazelev and F. Richmond were the speakers, and both children and grown-ups who gathered in large numbers seemed sorry when the service was over.

On Monday, Principal Davies began his interesting and instructive Bible Readings on the Epistle to the Ephesians; the Study Circles on the Acts of the Apostles have had a good start, while a most helpful and inspiring talk was given on the Principles of Leadership by Mr. W. Gillanders.

Altogether the opening of the School has been all that could be desired, and if it should continue in this way, the School will certainly prove one of the best yet held.

I have one great principle which I never lose sight of—to insist strongly on the difference between Christian and non-Christian and to sink into nothing the difference between Christian and Christian.—Dr. Arnold.

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Australasian Student Christian Movement.

Members of the Sydney University Christian Union are engaged in social work amongst the men at Liverpool Camp during the long vacation. Representatives of the Union camp at Liverpool, and supervise the large recreation tent provided by the Church of England Home Mission Society.

The Annual Students' Summer Conference organised by the Australasian Student Christian Movement, is in session at Daylesford, Victoria, and is attended by delegates from all institutions of Higher Learning in Australia.

The Annual Report of the Australasian Student Christian Movement shows progress in the whole student field of Australia. It has eighty branches, comprising 2,340 members in Universities alone, and nearly 5,000 in all institutions of Higher Learning. 3,000 students were engaged in systematic Bible study with special text books during last year. New branches of the movement were formed in the University of Western Australia, and in Government High Schools of New South Wales and Queensland.

The Movement has sent 134 members as missionaries to heathen lands, 18 having sailed last year. It printed and distributed literature valued at over £1,000, and employed eight travelling secretaries to supervise the work, the cost of administration being £1,850.

This Movement is one of forty, comprising the World's Student Christian Federation, which has branches in every country possessing a University; hence it has a wide interest in the present war. The report says: "As members of a world-wide Movement, we are knit together in the bonds of Christian service, while, as members of nations, we are fighting one another to death. What does our common membership of the Kingdom of God stand for in relation to our national citizenship? These are questions which are being asked on all hands, and our Movement, with others, must seek to answer them. The spectacle of the citizens of belligerent nations meeting together in communion at the Lord's Table during the Russo-Japanese War thrilled our Movement, when Dr. John R. Mott told us of it. We must seek to understand what permanent lesson that spectacle holds for us. If it be true, as is said by some, that the Student Movement heralds the real coming of the Kingdom of God upon earth, what is to be the attitude of the Movement to the war?"

A special conference of the leaders of the Movement will be held at Daylesford this month to discuss this problem.

Prayer for those Engaged in the War.

Oh, Heavenly Father, Who art a Strong Tower of defence to those who put their trust in Thee, we commit into Thy faithful keeping all our brethren who encounter danger at their country's call. Watch over them and protect them. Cover their head in the day of battle. Shield them from peril by day and by night, on sea or on land. Grant unto us for whose sake they enter into danger that we may support them by prayers and intercessions. Show unto us each what sacrifice Thou dost ask of ourselves. In Thy own good time grant unto us all the blessings of peace. For Jesus Christ's sake. Amen.

Let us beware of being mere humanitarians, who, losing sight of the soul, aim at nought save material progress.—H. Pewene.

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The Evangelical Movement.

XXVI

EDUCATIONAL ACTIVITY.

That the Evangelical Movement was not so intellectually barren as is often asserted was the theme of the last article in which its influence on Literature and general culture was indicated. A further and even more complete refutation of that too frequent accusation is to be found in a study of its educational activity and its contribution to theological equipment.

Establishment of Day Schools.

In the early thirties of the eighteenth century, at the very beginning of the Movement, the little band of "Methodists" in Oxford included educational activities among their very first efforts. G. R. Balleine, in his History of the Evangelical Party, p. 5, says: "They also managed to start a little school in the slums, paying the mistress and clothing many of the children. When they went thither, they inquired how

each child behaved, saw their work, for some could knit and spin, heard them read, heard their prayers and catechism, and explained part of it. In the same way they taught the children in the workhouse, and read to the old people as they did to the prisoners." Again on p. 83, we read how Thomas Jones, of Creaton, some fifty years later, started a Dame School, to teach the children in his parish to read. Towards the end of the century Hannah More and her sisters opened a school at Cheddar (p. 103). Other schools were started in the neighbouring villages; school mistresses, paid by Thornton and Wilberforce, were appointed for every hamlet, and Hannah rode from school to school to help in the teaching, to keep everything up to the mark and to take the children to Church. They met with fierce and often ignorant opposition, but they persevered, and a revolution was effected in the tone and behaviour of the people of that district. The "Clapham Sect" were very active in starting schools to teach children to read and to provide other ingredients of an elementary education, in which definite

religious teaching occupied the primary place. When J. B. Sumner was appointed Bishop of Chester in 1828, he stirred up his clergy to start day schools in their parishes. Soon after Hugh McNeile came to Liverpool in 1834 he raised £10,000 in a few days for the purpose of opening schools in which definite Scriptural teaching should form part of the curriculum. His work was most successful in this direction. The influence of Hugh Stowell was equally strongly marked in Manchester. To quote Balleine (p. 134), His love for children drew him into municipal life. The Lancashire Public School Association had been formed to agitate for secular education, and with a strong Committee behind it, and the Mayor in the chair, it held a meeting in the Town Hall (of Salford) to send a petition to Parliament. Stowell attended the meeting and obtained permission to speak, which he did for more than two hours with such effect that he carried an amendment praying the House "not to sanction any system of general education of which the Christian religion is not the basis." To those who know the enormous debt the nation owes to the Church for her activity in providing schools in practically every parish for the giving of elementary education, such examples are sufficient to indicate the tremendous influence exerted by the Evangelical Movement in raising the intellectual standard of the people generally. The Early Evangelicals showed themselves truly liberal-minded in their efforts to spread the rudiments of education among the neglected masses. Such efforts are scarcely compatible with the accusation of "intellectual barrenness."

Sunday Schools.

But it was not only by the opening of day schools to provide general elementary instruction upon a religious basis that they were educationally active. In 1780, Robert Raikes, the Editor of the "Gloucester Journal," opened his first Sunday School in Sooty Alley. He was a wealthy Evangelical layman, a staunch Churchman and regular attendant at the daily Cathedral service. The idea was not new, but it received a new impetus towards practical realisation. Before long other schools were started, and soon there was one in nearly every parish where there was an Evangelical clergyman. At first the instruction was not entirely religious. It was necessary to teach the children to read before they could be taught to make use of Bible, Prayer Book, or Hymn Book. However, the little one became a thousand, and the Sunday School system, with all that has meant to the Church, owes its effective initiation to the Evangelical Movement.

Higher Education.

Elementary education did not, however, exhaust the energies of Evangelicals. Higher education claimed their attention. The earliest efforts were in the direction of providing means for supporting candidates for the Ministry during their University Course. The Eland Society (Eland is a parish in the valley between Halifax and Huddersfield), was formed in 1776, and among the earliest of its grantees was Samuel Marsden, a name of great renown in Australia, and especially at this time, when the Centenary of his apostleship to New Zealand is being celebrated. Other similar societies

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17. Can you solve knotty problems quickly?
18. Do you remember everything important you read?
19. Can you remember details as well as main principles?
20. Is your memory perfect?
21. Can you concentrate your brain on one thing for a long time?
22. Can you remember long series of facts, figures and dates?
23. Are you a good linguist?
24. Have you a head for statistics?
25. Have you a good memory for faces?
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were formed in Bristol, the Midlands, and London, and altogether hundreds of men have owed their training for Holy Orders to the support they received from such sources.

Later on came the founding of secondary schools and Theological Colleges. In 1866 Trent College, Derbyshire, was founded as the result of a paper read before the Midland Association. Other well-known Evangelical schools are St. Lawrence College, Ramsgate, formerly South Eastern College; Dean Close Memorial School, Cheltenham; Weymouth College, and Monkton Combe School.

"In 1860," to quote Balleine (p. 180) "T. P. Boulbee, Fellow of St. John's, Cambridge, read a paper before the Western Clerical and Lay Association, calling attention to the urgent need for an Evangelical Theological College. Among his hearers was a man of princely generosity, Alfred Peache, Incumbent of Mangotsfield. He intimated in a private way that he would find the money, and gave for this purpose, at one time and another, no less than £120,000. and in 1863 the London College of Divinity (St. John's, High-bury), was opened, which, by the end of the century had supplied the Church with more than seven hundred clergy." It is now an integral part of the Theological Faculty of the University of London. In 1877 Wycliffe Hall was founded at Oxford, and in 1881 Ridley Hall at Cambridge, for post graduate theological courses, and their students have a splendid record in service and scholarship.

Much more could be said on this point, especially to show that Evangelical effort has not been confined to theological educational activity, but there is room for much more work of this kind, especially in Australia. Efforts have already been made to start Secondary Schools, but there is an urgent need to secure the recognition of theology as a branch of study by the Universities of Australia, as it is already recognised in London and other modern Universities in England, and also in Canada.

SELF JUDGMENT.

Judging other people harshly is not a sign of growth; judging ourselves more and more severely is, however, an infallible one. Robert Louis Stevenson says somewhere: "There is but one test of a good life—that the man shall continue to grow more difficult about his own behaviour." Self-righteousness, satisfaction with one's self, is the deadliest of enemies to Christian growth.

Young People's Corner.

"Wanted: Oil!"

A TALK FOR THE CHILDREN.
By the Rev. Robert Harvie, M.A.

I read, the other day, that the best watch oil cannot be made to-day. Nobody knows just what it is, although there are many who would pay a good-sized fortune to know. The secret of how to make it has been lost. If a man could only discover that secret he would soon be a millionaire; for every watchmaker, big and little, on the face of the globe would want to buy it, and would pay him his own price. Oil for clocks and watches must be very fine, or it will thicken and stop the works. Years ago a man invented some wonderful oil, but no one seemed to realise its value, and he himself did not realise it, or he would have been able to prove its worth. Some thirty years ago he died, without telling the details of the mixture to anyone. At the time of his death his bookkeeper, who had about £120 due to him, took what oil was left. There was not much of it, for the maker had not been encouraged to give it a fair trial. But the bookkeeper sold it at a good price to a famous clock-maker, and he put it to a remarkable test. They were fitting out a ship to go to the Arctic seas with delicate instruments, and they used that oil. It was a great success. There had never been any oil like it. When the ship returned, it was as fresh as when it was first put in. But unfortunately there were only about four quarts remaining, and it was sold for £40 a quart. All that oil has by this time been used up, and no one knows how to make more like it. If a man could only find out the secret he would be sure of a fortune.

We read a good deal in the Bible about oil, and it is clear that it was regarded as an element of national wealth. But I was thinking when I read that article that the clock oil was not the only oil whose secret some of us have not yet learned. Let me mention a few, and while I do so, you ask yourselves the question whether you have any. There is the oil of gladness mentioned in the Bible. It is a figure of speech used to mark the joyousness of life. I am sure that some boys and girls know nothing of it, because they look so glum and sour. They always seem to have a pout upon their faces, and rarely do you see them smile. They are like some of the dull days we have during the winter time—they seem to have no sunshine. Now it makes a lot of difference when we get into the company of people that are not cheerful; you feel it is as bad as a London fog. But in the company of those who have sunshine in their faces, and who have it in their faces because they have it in their hearts, you feel that you are being braced up. Sunshine is a tonic. Cultivate it. Learn the art of cheerfulness, and carry sunshine with you wherever you go.

Then there is the oil of tactfulness. We say that a person has no tact when unthinkingly he blurts out something which hurts another. If the scholar sitting next to you at school has some disfigurement on the face, it would be very rude and very tactless on your part to make him uncomfortable by looking at it, wouldn't it? Some

people are splendid at patching up a quarrel. They bring divided ones together quickly. They are tactful folk. A visitor was taking dinner in a certain household one day, when the little girl said excitedly to the visitor: "We are having pudding to-day, because you are here." That was tactless, was it not? Well, look for the oil of tactfulness. It is a very precious oil in life.

Then there is the oil of healing. You remember that the good Samaritan took the wounded traveller and poured into his wounds wine and oil. You may never find such a case of distress in your path; but you will doubtless see many cases that need help and pity. If you can only say a kind word to cheer another, you are pouring in the oil of healing. For what is so healing as a kind word? If you can make somebody's load lighter, you are using the oil of healing. For what is so precious as practical sympathy, being sorry for others and showing it?

Well, have you the oil of gladness, the oil of tactfulness, and the oil of healing? You will need them as you go through life. If you have not learned their secret, go to Jesus and ask Him to teach you.—"Expository Times."

For right is right since God is God,
And right the day must win;
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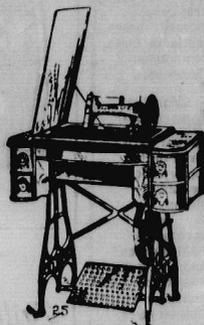
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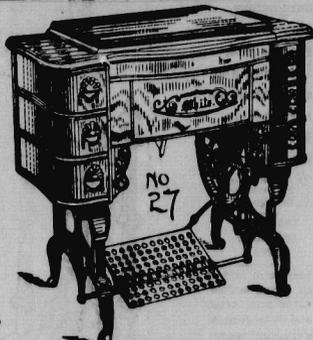
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Current Topics.

The thought that Christ is the only Healer of moral and spiritual diseases is brought before us on the Third Sunday after the Epiphany, January 24. Gospel (St. Matt. viii. 1-13), we have the record of two of the Lord's miracles, which were also acted parables, teaching us about His spiritual work.

The leper was a type of the loathsomeness of sin. He was an outcast from his fellows, compelled to cry "unclean, unclean." All avoided him and kept him at a distance. But the Lord was the one great exception to this rule. "Jesus put forth His hand and touched him, and immediately his leprosy was cleansed." Others by touching the leper would have been defiled, but when the Lord touched him it brought Him no defilement, but by that touch the leprosy was cleansed. So is it still to-day. All are defiled by the leprosy of sin, loathsome and unclean. Humanly speaking, there is no cure for sin, and the sinner, as such, cannot enter heaven, for "there shall in no wise enter unto it anything that defileth," but when the sinner comes to the Lord, He still stretches forth His "right hand to help," and says, "I will be thou clean," and the leprosy of sin is cleansed.

The other miracle, which tells of the healing of the paralytic, emphasises another aspect of the Lord's healing power. Sin not only brings defilement, but also weakness. The sinner cannot walk upright, and is unable to obey God's law. He needs not only cleansing, but strength. And this the Lord is willing to supply. "Go thy way," Jesus said to the centurion, "and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour,"—paralysed no more, but vigorous and active to carry on his daily duties. So it is still to-day. The call of God to holiness and service echoes in our ears. We are morally and spiritually weak—paralysed. We ask, "Who is sufficient for these things?" And the reply comes, "Our sufficiency is of God." "I can do all things through Christ which strengtheneth me."

All over the world where the Gospel is preached, sinners are coming to the great Healer, being cleansed from their guilt by His precious blood, and through the power of His Holy Spirit, their weakness is overcome, and they are enabled to walk worthy of the vocation wherewith they are called. Surely we, who personally know the cleansing and healing power of the

Lord, should never rest until all for whom He died have an adequate opportunity of hearing the glad message of redemption.

In our last issue we referred to Lord Roberts' practice, for fifty-five years, of holding family prayer daily in his home. His noble example, mentioned by Lord Curzon in the House of Lords, is already bearing fruit in England. At the Ripon Diocesan Conference, held in the latter part of November, a resolution proposed by Dr. Bickersteth, Vicar of Leeds, in favour of the systematic revival of family prayer was passed, and a committee was formed for the purpose of organising a campaign to make the resolution effective. Dr. Bickersteth describes the scope of the movement as follows:—

"My hope is that a movement known as the 'Earl Roberts Memorial' for the revival of family prayer may be set on foot; the co-operation of Vicars and Wardens of each parish invited; sermons, preached where convenient in favour of this revival; a card printed and circulated among all householders and others willing to co-operate, with a resolution whereby they undertake to continue, renew, or begin the old English habit of family prayers once a day unless otherwise hindered; the briefest outline of such prayer suggested, and a parochial roll kept of all in the parish, whether members of the Church of England or not, who are ready to co-operate; and once a year, on the Sunday nearest to the anniversary of Lord Roberts' death, a sermon preached on this subject, together with a renewal of the resolution."

There is no reason why the example set by the Diocese of Ripon should not be followed in other parts of the United Kingdom and of the Empire, and it is certain that there could be no more fitting memorial of Lord Roberts, than a general revival of family prayer throughout the British Dominions.

Why should we not begin at once in Australia to establish such an "Earl Roberts Memorial." It is a lamentable fact that to a great extent, even in the homes of earnest Christian people, the habit of family prayer has been given up. This is partly due to the stress of modern life, but where there is a will there is a way. We commend the matter especially to the clergy, for the laity expect them to take the lead. Mrs. Sumner the Foundress of the Mothers' Union, says:—

"My dear husband, the late Bishop of Guildford, started family prayer himself in every home in his parish of Old Alresford where it was not already held, and in nearly every case it was carried on by the husband and father with striking and lasting results in raising family life. Will the parents of our nation help us in starting family prayer in every home?"

At the present time, when from many homes, soldiers have gone to the front and much anxiety is felt for their welfare, hearts are specially open to receive religious impressions. If the clergy would preach upon the subject of family prayer, and follow up their sermons by sending a letter to the head of each household (suggesting a simple and inexpensive book of prayers for those who need such aid), and also using their personal influence in the same direction, there is little doubt that many families would begin to gather each day around the Throne of Grace, would be drawn nearer to their Father in Heaven, and brought into closer union with each other in the bonds of Christian faith and love. The war will not be entirely evil if, in many homes, as a result of its anxieties, people are thus brought into closer communion with God. To quote Mrs. Sumner again:—

"The home is God's institution, and He should be honoured and revered in it, for each home is of infinite and vital importance to the character of children and the future of our nation. Homes should be dedicated to the service of our Lord and Master in daily family prayer taken by the husband and father, or in his absence by the wife and mother. It is all-important that the family should see that the King of kings is thus honoured, and it brings a blessing on the home and on the character of parents, children, and household."

We cordially sympathise with one of our Non-Conformist brethren who has been uttering a scathing protest against Australia's "graceless sons, who spend their time and money at hotel bars, lounge at street corners, and are wasters generally," instead of responding to the call of country and manhood by volunteering for service at the front. We notice that the Minister for Works of N.S.W. is becoming irritated by the numerous deputations of unemployed, and deplors the fact that shortness of money prevents him from relieving the situation. It might have been better if he had backed up the suggestion, recently made by one of our Australian judges, that they might with advantage offer their services to their King and country at a crisis so grave as the present.

We thank God for the stern sense of duty and glowing patriotism that enables Australia to be represented so well in this emergency by the Expeditionary Forces already despatched and in course of preparation; but we may well be troubled at the crowds of men who still refuse to take any real share in the sacrifice and patriotism so nobly evinced by their own fellow countrymen.

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