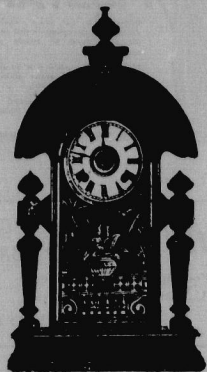
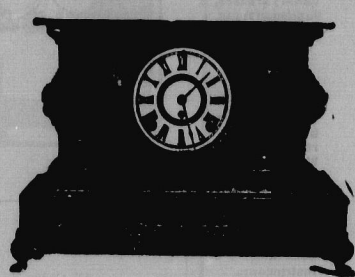


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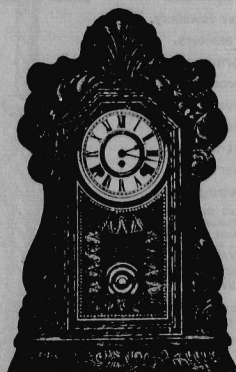


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SEPTEMBER 4, 1914.

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Current Topics.

"True Service" is the subject for our thoughts on the Thirtieth Sunday after Trinity. The Collect reminds us that "true service" can only come after Trinity, from God, and teaches us to pray that we may so faithfully serve Him in this life, that we fail not finally to attain His heavenly promises. In the Epistle (Gal. iii., 16-22) the Law and the Gospel are contrasted. St. Paul says: "If there had been a law which could have given life, verily righteousness should have been by the Law," but that the Scripture hath concluded all (Jews and Gentiles) under sin, "that the promise by faith of Jesus Christ might be given to them that believe." The Law was a contract depending for its fulfilment on the observance of its conditions by the two contracting parties. The Gospel consists of a promise of forgiveness, and power for service given by the free grace of God. The Good News is there for all, it only needs to be believed and acted upon. The Gospel (St. Luke x., 23-37) shows the conditions under which "the heavenly promises" are to be attained. The whole duty of man is summed up in the words "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself." "This do," said our Lord, "and thou shalt live." The parable of the Good Samaritan, which follows, is evidently intended to convey the same lesson as the Epistle. Human nature lies wounded by the wayside of life. The Law, represented by Priest and Levite, did nothing to help, but Christ, the Good Samaritan, was able and willing to save. Righteousness is not by the law, but by faith in Jesus Christ.

What hope, what help? Not Moses could restore, Nor Aaron save; they passed; but One came by tenderly Who nursed his grievous wounds all With sweetest balm, and all his burden bore; And to His Church, did, ere His parting, say, "Be this thy trust, until Mine Advent Day."

Lord Kitchener's appeal to the British Empire will evoke an enthusiastic response from all patriotic citizens. He says:—

"The very serious conflict in which we are now engaged on the Continent has been none of our seeking. It will undoubtedly strain the resources of our Empire, and entail considerable sacrifices on our people. These will be willingly borne for our honour and the preservation of our position in the world, and will be shared by our dominions beyond the seas now sending contingents and assistance of every kind to help the Mother Country in this struggle. . . . But if the war should be protracted, and if its fortunes should be varied or adverse, exertions and sacrifices beyond any which have been demanded will be required from the whole nation and Empire. And when it is required, I am sure it will not be denied to the extreme needs of the State by Parliament or the people."

In the hour of crisis it will be found that Lord Kitchener's confidence has not been misplaced, and the necessary sacrifices will be made. At the present time we rejoice to see around us in Australia (as in other parts of the Empire), men and women everywhere gladly giving their money and their service to keep the flag flying and to help those who are in need.

But we feel that a note of warning should be sounded. There is another army in the field, the Church of Jesus Christ, with soldiers to be supported, equipped, and cared for. Recruits are constantly needed to fill the gaps as the soldiers at the front fall at their posts, or are invalided home. We owe allegiance to the Captain of our Salvation, and we must not fail Him in the hour of trial.

There are always people who, when stirred to bestow generous gifts at a time of crisis, are apt to curtail their offerings for the work of God, as a set-off to their unusual outlay. This has already happened in Australia, and work among the poor is suffering in consequence. These things ought not so to be. We are called to make sacrifices for our Empire, and we will gladly make them, but let the sacrifices be our own, and not at the expense of the work of God. Let us see to it that more earnestly than ever, God's work, in our parishes, in the bush, in our slums, among our sailors, in the foreign field may be fully maintained, and in addition, out of the money which would have been spent on our own needs or comforts, let us make the sacrifices required to maintain the existence and honour of our Empire.

The Provincial Synod of New South Wales asked the Bishops of the Province to appoint a committee to consider the re-arrangement of Diocesan boundaries in that State. This committee will meet in Sydney towards the end of September. The object of the meeting would naturally be to rectify the present boundaries with a view to more effective work, and to pave the way for the formation of new Dioceses in the future.

A "Lay Contributor" to the "Church Standard," however, submits proposals, some of which are little short of revolutionary. Portions of his scheme are certainly in the interests of Church extension. He suggests that two new Dioceses should be formed when practicable; one in West Riverina with Broken Hill as its centre, and the other containing parts of the Dioceses of Bathurst and Armidale having Coonabarabran as its See Town. To the new Diocese of Riverina he proposes to add a part of the Diocese of Goulburn, e.g., Albury, Wagga, Tumut, Cootamundra, etc.

All these suggestions may, or may not be practicable, and will be discussed on their merits. But a new element is introduced into the problem when we reach the Diocese of Sydney. There have been proposals of late to secure a representation in General Synod proportionate to the population and number of Clergy in the respective Dioceses, and it is felt that the same principle, if adopted for General Synod, would be extended to Provincial Synods. If, in addition, these Synods were given greater powers, then, to quote the "Lay Contributor" of the "Church Standard":—

"In such case Provincial Synod would simply become an enlarged Sydney Diocesan Synod, with which the conditions, difficulties, aspirations, aims, and opinions of a large minority of earnest Churchmen, scattered over vast areas could find neither comprehension nor sympathy."

To prevent this danger the writer proposes that the Diocese of Sydney should be reduced, so that Springwood, Picton, and Clifton, with all places beyond them on the Western, Southern, and Illawarra lines, should be in the Dioceses of Bathurst or Goulburn. The "Church Standard," commenting on this proposal says:—

"We are inclined to think that he might have gone further, and fixed the limits of the Sydney Diocese at the boundaries of the proposed 'Greater Sydney' area, which is considerably smaller than the territory which he proposes to leave to the Metropolitan See."

We quite realise that such drastic changes are not in the least likely to be made. But if the opinions of "a large minority of earnest Churchmen" are to be considered, so also should due consideration be given to the opinions of a "large majority" of earnest Churchmen. At present the Diocese of Sydney, as a whole, stands as a witness for Evangelical Truth. It is easy to see that the proposed change would tend to weaken that witness, and possibly the "minority of earnest Churchmen" might be turned into a majority. If such proposals as are suggested in the "Church Standard" are ever seriously put before our Synods, they will need to be very carefully examined, and if the interests of truth are at stake, vigorously opposed.

The Evangelical Movement.

XVIII.

CHARLES SIMEON.

Of all the notable figures of the Evangelical Movement the greatest is Charles Simeon; in fact, he is one of the greatest men of our own Church; nay, more, he stands high among those whose names are in the roll of honour of the Church of the ages. He is worthy of a day to himself in our Church's calendar, and has more right to be there than many a black-letter saint.

Lord Macaulay, writing in 1844 to one of his sisters, says: Referring to Sir James Stephen's essay on the Clapham Sect in the "Edinburgh Review," "I do not think with you that the Claphamites were men too obscure for such delineation. The truth is that from that little knot of men emanated all the Bible Societies, and almost all the Missionary Societies, in the world. The whole organisation of the Evangelical party was their work. The share which they had in providing means for the education of the people was great. They were really the destroyers of the slave trade and of slavery. Many of those whom Stephen describes were public men of the greatest weight. Lord Teignmouth governed India at Calcutta; Grant governed India in Leadenhall Street. Stephen's father was

Perceval's right-hand man in the House of Commons. It is needless to speak of Wilberforce. As to Simeon, if you knew what his authority and influence were, and how they extended from Cambridge to the most remote corners of England, you would allow that his real sway in the Church was far greater than that of any primate." Lord Macaulay was an undergraduate at Trinity College, Cambridge, during the height of Charles Simeon's influence, and his father (Zachary Macaulay) was closely connected with the anti-slavery movement.

Sir James Stephen's Testimony.

Sir James Stephen, whom Macaulay mentions in the letter just quoted, bears a name not unknown in Australia, especially in New South Wales. He was also an undergraduate at Cambridge during the early years of the nineteenth century, and spent the last ten years of his life (1849-1859) as Professor of Modern History in the University of Cambridge after having been an Under Secretary for the Colonies. In his "Essays or Ecclesiastical Biography," a book every Churchman should read, he has much to say of the Evangelicals, and in particular of Charles Simeon, the friend of his father, James Stephen, who was one of the Clapham Sect. Among other things he says: "The Church of the Holy Trinity at Cambridge every Sunday, during more than half a century,

witnessed the gathering of a crowd which hung upon the lips of the preacher as men hearken to some unexpected intelligence of a deep, but ever-varying, interest. Faces pale with study or furrowed by bodily labour, eyes failing with age or yet undimmed by sorrow, were bent towards him with a gaze of which, with whatever other meaning it might be combined, fixed attention was the predominant character. Towards the close of that long period the pulpit of St. Mary's (the University Church) was, occasionally, the centre of the same attraction, and with a still more impressive result." Further on Sir James Stephen speaks of "that nobler episcopate to which Charles Simeon had been elevated, as in primitive times, by popular acclamation. His diocese embraced almost every city of his native land, and extended to many of the remote dependencies which then, as now, she held in subjection. In every Ecclesiastical section of the Empire he could point to teachers who revered him as the guide of their youth and the counsellor of their late years. In his frequent visitations of the Churches of which he was the patron or the founder love and honour waited on him. His infirmities disappeared, or were forgotten, in the majesty of a character animated from early youth to extreme old age by such pursuits as, we are taught to believe, are most in harmony with the Divine Will and most conducive to the happiness of mankind. He had passed his long life in the midst of censurers, who wanted neither the disposition nor the power to inflict signal chastisement upon any offence which could be fastened on him; but he descended to the grave unassailed by any more formidable weapons than a thick and constant flight of harmless epigrams. He descended thither amidst the tears and the benedictions of the poor, and with such testimonies of esteem and attachment from the learned, as Cambridge had never before rendered even to the most illustrious of her sons; and there he was laid in that sure and certain hope on which he had enabled an almost countless multitude to repose, amidst the wreck of this world's promises, and in the grasp of their last and most dreaded enemy."

Such is the personal testimony to Charles Simeon by one of Cambridge's greatest sons, who enjoyed good opportunities of knowing the man and estimating his contribution to history.

Landmarks in Simeon's Life.

The outstanding landmarks of Charles Simeon's life must be briefly

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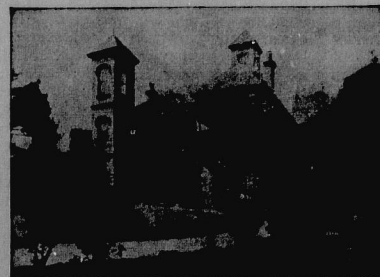
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Mass Movements and Persecution in India.

Bishop F. W. Warne, of India, writes that one evidence of the spirituality of the mass movements is the fact that everywhere these new converts endure cruel persecution. A British high official, when asked for his opinion, instantly replied: "It is true to human nature that the landowners and religious leaders, who have power over these poor people, and have oppressed them and made money out of their toil through the centuries, do not want to see them rise." This is the philosophy of the persecution, and an evidence, their oppressors being the witnesses, that they do rise when they become Christians.

Bishop Warne saw a man so beaten that his face was cut open, and he had almost lost an eye; yet, when asked, "Are you sorry you became a Christian?" he replied, "No; since I have heard what Christ suffered for me, and what the early Christians suffered, I am ready to go to death. But I am not willing to give up faith in Christ. I can only live a little while in this world, but in the next world I shall live in glory for ever."

These new converts are willing to be tied to trees and beaten for Christ's sake. They give up their scanty food rather than renounce Him. One young man, Nagappa, while holding family prayer in his father's house, was taken by the hair of his head and dragged out to the police-station by a village official and compelled to sit there for hours in the rain. When asked by one of the workers why he did not write to the missionary, and let him report this injustice, he said: "They have not nailed me to the Cross yet, and Jesus was nailed to the Cross for me. He did not save me that I might have an easy time; I am willing to suffer for His sake, that I may lead those who persecute me to Christ."—"The Missionary Review of the World."

Jubilee of Bishop Crowther's Consecration.

The Church in West Africa has just commemorated the jubilee of the consecration of Bishop Samuel Adjai Crowther, the first native Anglican bishop of modern times, which took place in Canterbury Cathedral on St. Peter's Day (June 29), 1864. Bishop Crowther's career was unique, and is thus tersely summarised by Dr. Eugene Stock: "A kidnapped slave in 1821, a rescued slave in 1822, a C.M.S. Mission-school boy in 1823, a baptised Christian in 1825, a college student in 1826, a teacher in 1828, a clergyman in 1843, a missionary to the country whence he had been stolen in 1845, the founder of a new Mission in 1857, the first negro bishop in 1864—where is the parallel to such a life? Ten times in seventy years he came to England. In his later years as Bishop he was in constant demand as a speaker all over the country. If he had accomplished nothing in Africa, he would still have been a valuable helper of the missionary cause among

ourselves. But he accomplished much in Africa. Amidst circumstances of almost unexampled difficulty, he went steadily on his way; and if the Upper Niger in his day bore little fruit, the Delta to-day, with its cannibalism and infanticide and horrible superstitions practically at an end, is a monument to Bishop Crowther's indomitable perseverance in a holy cause."

Hibernian Centenary Fund.

The Hibernian C.M.S. Centenary Thank-offering Fund now stands at over £8,200. This includes a sum of over £50 contributed by the Irish missionaries of the C.M.S., the list being headed by a gift of £10 from the veteran Irish missionary, the Ven. Archdeacon Wolfe, of Foochow, who has been working in Southern China for fifty-three years. Another interesting item is a sum of £3 7s. 6d., the price of a "C.M.S. calf," given this year towards office expenses.

Thinking Imperially.

The Bishop of Madras, who is now in England, writes in a "Pastoral Letter" to his Diocese:—"I am always struck, each time I come to England, by the fact that, after all, it is only the people who are really keen about missionary work who have learnt to think and feel 'imperially.' A great deal used to be said about the narrowness of Exeter Hall in the old days. My own experience, certainly, is that narrowness and insularity are specially characteristic of the people who are most free in their criticisms of missionary work, and take the least interest in the extension of the Kingdom of God."

Benefits of Medical Missions.

The wealthy Chinese at a town called Tzeki, north of Ning-po, in the Chekiang Province of China, recognising the benefit of Western medicine through contact with the C.M.S. Hospital, have themselves built two small hospitals for men and women, and have two Chinese Christian doctors in charge. A C.M.S. missionary writes: "The gentry have invited me to talk to the women patients at any time, and to be in the waiting-room every Tuesday and Friday morning to talk to the women out-patients. Many of the patients come from villages and towns where no one has been to tell the 'good news,' yet all know that there is 'One called Jesus,' but with not the least idea as to Who He is, or how to worship the true God. I never lack intensely interested hearers."

It is no great matter to associate with the good and gentle; for this is naturally pleasing to all, and every one willingly enjoys peace, and loveth those best that agree with him.

But to be able to live peaceably with hard and perverse persons, or with the disorderly, or with such as go contrary to us, is a most commendable and manly thing.—Thomas A. Kempis.

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Greatness.

True greatness is by none possessed
Without humility;
He must in heaven be confessed
To rank amongst the lowliest,
Who would the greatest be.

Would'st thou be great, then cease to crave
For temporal renown;
In serving God be bold and brave,
But mindful that a lowly grave
May win a glorious crown.

Would'st thou be great, then learn to bend
Thy own imperious will,
To take whatever God may send,
And let His glory be the end
Thou livest to fulfil.

Would'st thou be great, then never fear
To be esteemed small;
He cannot thus himself appear
Who holds his Master's honour dear—
He must be "last of all."

The greatest man on earth is he
Whose one desire and aim
Is like his humble Lord to be,
Contented in obscurity,
To earn a fadeless name.

Small Virtues.

We ought to cherish the small virtues
which grow at the foot of the Cross, for they
are watered with the blood of the Son of
God. These virtues are humility, patience,
sweet temper, kindness, helpfulness to our
neighbours, graciousness, goodwill, hearti-
ness, sympathy, readiness to forgive, sim-
plicity, truthfulness, and others like them.
The virtues are like the violets, which love
the coolness of the shade, which are fed
with dew, and which, though they have no
brilliance, cease not to shed fragrance
around. There are great virtues on the top
of the Cross which have great splendour,
especially when they are accompanied with
love; such are wisdom, justice, zeal, liberal-
ity, and such like; and everyone wishes to
have these virtues, because they are the
most esteemed, and make us the most
thought of. But we should not judge of the
greatness or littleness of a virtue by that
which it appears to the outward eye; for a
virtue that is very small in appearance may
be practised with great love to God, while
one that is more shining may go along with
very little love; yet this is the measure of
their true value before God. I put more
value on prayer, which is the torch of all
the virtues; on devotion, which consecrates
all our actions to the service of God; on hu-
mility, which makes us have a low esteem
of ourselves and of our actions; on sweet
temper, which makes us kind to all the
world; on patience, which makes us bear all
things, than on heroism, magnanimity, lib-
erality; virtues which do not cover so much
ground and are more seldom in use. And
these more splendid virtues are a little dan-
gerous, because their brilliancy gives more
occasion for vainglory, which is the true
poison of all the virtues.—S. Francis De
Sales.

THE NEED OF GRACIOUSNESS.

Manners are the ornament of action, and
there is a way of speaking a kind word, or
of doing a kind thing, which greatly en-
hances its value. What seems to be done
with a grudge, or as an act of condescension,
is scarcely accepted as a favour.—S. Smiles.

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Personal.

Rev. E. H. Fernie, who has been in
charge of the Franklin Harbour Mis-
sion, S.A., since 1911, has been
unanimously elected to the charge of
Moonta and Wallaroo, and will enter
upon his new work in September.

The Bishop of Adelaide has offered
the charge of Franklin Harbour Mission
to Rev. Warren A. Swan, who has been
assisting Mr. Fernie for the past year.

Rev. E. W. Maymon Hines, who has
been in charge of Quorn, S.A., since
1906, has accepted the charge of Mor-
gan and Eudunda, and will begin his
work there on Advent Sunday.

The Archbishop of Brisbane is
returning to Australia by the "Themi-
stocles," which is due at Melbourne
on October 7.

At the meeting held in the Town
Hall, Moonee Ponds, Melbourne, on
Monday, August 24, to welcome the
Vicar, Canon Hancock, on his return
from England, Rev. Roscoe Wilson,
who has acted as locum tenens, was
presented with a purse of sovereigns
from the parishioners, besides gifts
from the Church of England Men's
Society.

The speakers at the Melbourne
Home Mission Festival on September
21, will include the Governor of
Victoria, the Archbishop of Melbourne,
the Bishop of Ballarat, Mr. Justice
Hodges, and Rev. A. B. Tress.

The Bishop of Gippsland and the
Rev. W. L. Langley will speak at the
Bendigo Diocesan Festival on October
14th.

Rev. C. F. Andrews, Vice-Principal
of St. Stephen's College, Delhi,
the author of the "Renaissance in India,"
has severed his connection with the
Delhi Mission, to take up work in the
Diocese of Calcutta, under the license
of the Metropolitan. He has joined
the institution of his friend, Rab-
indranath Tagore, the famous Bengali
poet at Bolpur. He desires to work
out the problem of how best to adapt
the Christian message to meet the
needs and aspirations of educated
Hindus. He will also have charge of
both the European and Indian con-
gregations at Burdwan.

Dr. Digges La Touche, Diocesan
Missioner, and Rev. S. E. Maxted,
Rector of Haberfield (both of the
Diocese of Sydney) have resigned
their positions, and are going to the
front with the Australian troops. Mr.
Maxted has joined the Army Medical
Corps.

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love thee.—Psalm 122:6."

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Correspondence.

Conditions of Communion in the Church of
England.

The Editor, "Church Record."

Sir,—Your London Correspondent states
that the question (2) Whether the historic
Communion Service at Kikuyu was in-
consistent with the principles of the Church
of England is to be considered by the Arch-
bishop of Canterbury and the Consultative
Council. The same question is the
subject of an article in "The Spectator" of
13th and 20th June, under the heading of
"Open Communion in the Church of Eng-
land," "by an Ecclesiastical Lawyer,"
apparently the eminent Sir Arthur Cripps.
The question is fully gone into, and as it
has been dealt with by Parliament and the
Courts of Law, it seems to be now merely a
legal question. The Article, which is very
complete and therefore lengthy, is concluded
as follows:—

"To sum up the result of the foregoing
memorandum, the following propositions
are, it is submitted, clearly established:—

(1) There is a statutory right conferred
by the rubrics of the Communion Service
on all parishioners to present themselves to
receive the Lord's Supper.

(2) There is no lawful cause of repulsion
except that mentioned in the preface
rubric of notorious evil life, or living out
of charity with others.

(3) There is no power whatever to justify
any enquiry by the minister into the exact
religious belief of a person who proposes
to communicate. It is enough if he
be "religiously and devoutly disposed,"
and this is a matter for his own con-
science to determine.

(4) The rubrics of the Confirmation Order
do not and never have been held since the
Reformation to abridge the general rights
conferred by the rubrics of the Communion
Service itself."

To all interested this legal opinion will be
most important.

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The Marsden Centenary
Celebrations.

Christmas Day will be the hundredth an-
niversary of the first Sunday on which Di-
vine Service was held in New Zealand, and
it is proposed to mark the event by a special
series of commemorative services and gath-
erings. The Centenary celebrations will
commence on Friday, December 11th, when
there will be a large public meeting in the
Auckland Town Hall. On Christmas Day
there will be a celebration of the Holy Com-
munion at, or near, the Marsden Cross, when
the Bishop of Auckland, all the Maori clergy
of the Diocese, and as many of the other
clergy as can be spared from their parishes
will be present.

A special feature of the celebrations will
be the Church Congress, to be held in Auck-
land on February 8th, 9th, and 10th, invita-
tions to which have been sent to the leaders
of the Anglican Communion throughout the
world, and specially to the leaders in Aus-
tralia.

The subjects set down for discussion in-
clude:—The Old Testament, The New Testa-
ment in Relation to the Person of Christ,
The Bible and Evolution, The Ministry, Re-
union, Modern Heresies, The Church and
the Family, Men's Duty, Missionary Work
and Problems.

The Congress will sit in the mornings
from 10 to 12, in the afternoons from 3
to 5, and in the evenings from 8 to 10.

After the Congress, on the evening of
Wednesday, February 10th (about midnigh-
t) a special steamer will leave Auckland to take
any members of the Congress, or others de-
sirous of going, to Russell and other places
of interest in connection with the landing
of Marsden and the establishment of Christian-
ity in New Zealand.

In order to bring the celebrations within
the reach of everybody in New Zealand, spe-
cial services will be held on Christmas Day
in every Anglican Church throughout the
Dominion. In addition, it has been resolved
to appeal for a special thanksgiving fund of
£20,000 for educational purposes, and a fur-
ther sum of not less than £30,000 for aug-
menting the stipends of the clergy.

It is hoped that the celebrations will be of
a national character, since our occupancy of
New Zealand is in a large measure due to
the labours of Marsden and other early mis-
sionaries. But for these labours it is doubt-
ful if the Treaty of Waitangi would ever
have been signed, and in that case the Do-
minion would, in all probability, have passed
into the hands of France. And Marsden has
a peculiar claim on the gratitude of those
outside the Anglican Communion, seeing
that, though he was a devoted son of the
Church of England, he was, nevertheless,
always ready to give liberal help to the work
of other religious bodies. He advanced £750
towards building a Presbyterian Church in
Sydney, and he presented the Wesleyans with
a valuable piece of land on which to erect
a Church at Windsor.

Marsden and his companions laid the founda-
tions of a great work—a work for God,
and a work for England. It is for us, their
descendants, to show our gratitude by help-
ing to the best of our power the extension
of the work so well and truly laid one hun-
dred years ago.

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"Our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us out of this present evil age, according to the will of our God and Father." Gal. i. 3, 4.

"Our wrestling is against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Eph. vi. 12.

"The bond written in ordinances that was against us—He hath taken out of the way, nailing it to the cross, having put off from Himself the principalities and the powers. He made a show of them, openly triumphing over them in it." Col. ii. 14, 15.

"Tasted the good word of God and the powers of the age to come." Heb. vi. 4.

"The night is far spent, and the day is at hand." Rom. xiii. 12.

"Now is the judgment of this world: now shall the prince of this world be cast out." St. John xii. 31.

"In whom the god of this age hath blinded the minds of the unbelieving, that the light of the Gospel of the glory of Christ should not dawn upon them." 1 Cor. iv. 4.

"Seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe." 1 Cor. i. 21.

The Christ, "the Living" from the dead,

Is "First and Last," and knows

"This present evil age," its sin,

Its bloodshed, and its woes.

"World-rulers of this darkness" dire,

Behind man's hate and scoff,

"The principalities and powers

He from Himself put off."

He died to rescue us from them,

And from their "evil age";

"The age to come," "the Day," will bring

Deliv'rance from their rage.

He asks not, "Was My death in vain?"

He knows that this world's god

Is judged when man is humbled, peace

Shall come where Christ has trod.

But not by man's unaided powers

Can peace be brought to earth;

In Christ's own time, "the age to come,"

Earth sees its second birth.

Man's failure must be proved again;

That, ready to receive

Salvation as a gift, the earth

The Saviour may believe.

Epigrams from Keswick.

"The Power of the Gospel is the power of its antiquity. The Gospel was not born in Bethlehem, but in Eden, and was conceived before the foundation of the world."—The Rev. L. G. Buchanan.

"Men are known by their prayers. Shall we in the Day be content to be judged by our prayers?"—Canon Barnes-Lawrence.

"The choice for us to-day is often not simply between good and evil, but between duties that seem to compete one with another."—Canon Barnes-Lawrence.

"God help the man who imagines the old nature is gone. It may be dealt with, it may be kept under, but it is there."—The Rev. J. Russell Howden.

"The chief thing in Christianity is Christ. There would be no Christianity at all if Christ were dead."—Prebendary F. S. Webster.

"St. Paul said practically (Phil. ii.) 'it is expedient for you that I stay.' Christ said, 'It is expedient for you that I go away.'"—Prebendary F. S. Webster.

"A joyless Christian is out of harmony with Creation. A joyless Christian is out of harmony with the redeeming triumph of Jesus Christ."—Prebendary F. S. Webster.

"I dread the thought of a ministry which has nothing behind it but a past-tense anointing."—The Rev. C. Inwood.

"Truth means veracity and reality. Jesus Christ is both."—Dr. Griffith Thomas.

"A Saviour not quite God is a bridge broken at the further end."—Dr. Griffith Thomas (quoting the Bishop of Durham).

"Knowledge is experience expressed in assurance."—Dr. Griffith Thomas.

"Pardon is the putting off of the old clothes. Righteousness the putting on of the new."—Dr. Griffith Thomas.

"The prophets used to say, 'Here am I'; now people are saying, 'Where am I?'"—Dr. Griffith Thomas.

"Faith makes all things possible, love makes all things easy, hope makes all things bright."—Dr. Griffith Thomas.

"It has been said that gaslight is a very useful thing except when we want to study the stars. So it is the good which often keeps us from the better, and the better keeps us from the best."—The Rev. W. Graham Scroggie.

"Concerning all the problems of life, the question is not—is this good or is this harmful, but is this God's best for us?"—The Rev. W. Graham Scroggie.

"If God dismisses unfaithful servants, there would have been no preacher at Pentecost. If God dismisses unfaithful servants there would be very few of us at work."—The Rev. Charles Inwood.

—The Record.

THE INDEPENDENCE OF SOLITUDE.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after your own, but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.—Emerson.

Be calm in arguing; for fierceness makes error a fault, and truth discountessy.

—George Herbert.

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The Woman's Page.

The Reaper and the Flowers.

There is a reaper whose name is Death, And with his sickle keen He reaps the bearded grain at a breath. And the flowers that grow between.

"Shall I have nought that is fair?" saith he; "Have nought but the bearded grain, Though the breath of these flowers is sweet to me, I will give them all back again."

He gazed at the flowers with tearful eyes, He kissed their drooping leaves: It was for the Lord of Paradise He bound them in his sheaves.

"My Lord hath need of these flowerets gay," The reaper said, and smiled; "Dear tokens of the earth are they, Where He was once a child."

"They shall all bloom in fields of light, Transplanted by my care, And saints, upon their garments white, These sacred blossoms wear."

And the mother gave, in tears and pain, The flowers she most did love; She knew she should find them all again In the fields of light above.

Oh, not in cruelty, not in wrath, The Reaper came that day; 'Twas an angel visited the green earth And took the flowers away.

—Longfellow.

In the Home.

Let each child in the family feel that you expect nothing short of the best. Make them understand that motives are counted, as well as the results, and pass lightly over accidents, for many a child has formed the habit of untruthfulness through fear. Teach them politeness, all those little courtesies that are so easy to learn in childhood and youth, but so hard to acquire in after life, together with the habits of personal neatness and daintiness, if you would fit them thoroughly for an all-round happy life in the years to come.

"Please" and "thank you" are keys that have unlocked many a door to promotion in one walk of life or another.

Remember that a clean, well-appointed table, crisp cloth and napkins, good table manners and cheerfulness are as essential

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Notes on Books.

MAGAZINES.

C.M.S. Magazines for August. Copies received from C.M.S., Salisbury Square, London.

The keynote of the C.M. Review is "Advance." The Secretary, Rev. Cyril Bardsley, contributes an article, "Ready to Advance," and the Editorial Notes sound a "Call to Advance," asking for more intercession and greater faith. Again, the Rev. D. H. D. Wilkinson echoes the same call in regard to "Foreign Missions and Self-Sacrifice." Dr. Lankester's article on "How to Keep at One's Best" is a plea for the due care of the body, that the missionary, or other worker, may be fitted to take his part in extending God's Kingdom. An address given by the Archbishop of Canterbury at a Missionary Breakfast on the "Church's Message to the World" brings us back to the simple message of "Jesus Christ and Him crucified." Other articles deal with "Co-operation in the Mission Field," "Recollections of Bishop Tucker," and "The Work of the Office at the C.M. House." The Cleaner is chiefly occupied with interesting accounts of work in China and Africa, and contains a good picture of Bishop Tucker. Another picture of C.M.S. workers at Nairobi will specially interest friends of C.M.A. in New South Wales, as some of their missionaries are in the group. The Gazette contains an interesting account of the Summer School at Greystones, and, as usual, is full of missionary information. Mercy and Truth publishes the address on "A Medical Missionary Service," given by Dr. Cantlie (the Chairman), at the Annual Meeting of the M.M. Auxiliary. We have also received Awake and the Round World.

to right development as is the food itself; so put a little extra time into these things at the expense, if need be, of some of the pastry, fancy puddings, and cakes.

Don't think you must do it all yourself. It gives any child a dependable and self-reliant spirit to have simple tasks required of it, and to know they must be done with neatness, willingness, and despatch; and it gives you a few minutes to read, study, and rest, that you may the better keep pace with the growing family about you, and discuss more intelligently with your husband the business problems of the day and his own individual affairs.

If you would keep happy and young, do not let your mind deteriorate. Keep interested in the world—in life. Bear in mind that every home should have a daily paper, which should be read, and one or two good magazines which contain general articles as well as good, clean fiction.

Don't think that all of your time must be given to the children. It is not enough that your husband knows you love him. Take time to show him that you do. Don't get so wearied over the rest of the family and their problems that you cannot smile, or put a rose in your hair, for the one man out of all the earth. Remember that the most sacred, precious part of life is reserved for you two, and let nothing come between. No man or woman is too old or too busy to welcome love, and there would be fewer lonely hearts, fewer divorces, and fewer unhappy homes, if we realised it more fully, with the heart realisation that counts.—Mother's Magazine.

Women Judges.

There are two women judges in Chicago. One of them is at the head of the Court for delinquent girls, a branch of the Juvenile Court. Here no men are admitted except those concerned in the case. The staff consists of women clerks and probation officers, and the jurors are also women. There is also a Court of Domestic Relations in Chicago, where cases of family difficulties are tried. The plaintiff first tells his or her troubles to the officer called the "Social Secretary," a woman, and she is often able to settle matters without bringing them into Court.

Any coward can fight a battle when he's sure of winning, but give me the man who has pluck to fight when he's sure of losing.

—George Elliot.

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

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

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The Church Record.

SEPTEMBER 4, 1914.

STUDY YOUR DIFFERENCES.

It is remarkable how the pressure of a dominating anxiety overcomes the separate tendencies that too often have free play among us. There is a notable hushing of partisan strife under the shadow of this terrible war that has burst upon us so suddenly, how suddenly we can best realise by reading the articles in English papers now arriving, which were published only a week or less before war was declared, and in which the Home Rule crisis is the one great topic.

Such a cessation of party warfare shows how needless a good deal of it is, and how minor are the questions that divide us. It seems such a pity that we should spend so much time and energy in quarrelling among ourselves over questions which are silenced by some wider and more urgent demands upon our attention. The thought naturally comes, "If such questions are silenced in this way, why should we bother about them at any time? They are really only of secondary importance. Why should we not rather dwell on those things upon which we are all agreed? Our danger from the common enemy has driven men of all parties to stand together shoulder to shoulder. Why does not the danger from a greater foe, the sin that both so easily beset us, overcome the divisions between Christians? Why should there be all this unhappy sectarian strife? Why should there be parties in the Church? Let us sink our differences, or at any rate agree to differ, and let us work together on the main lines of our common Christian faith and hope; thus shall we grow together in that love which is the very bond of perfection."

There is a very winsome sound about these words, and there are many persons who would heartily endorse the sentiment they express. No doubt there are questions upon which the most divergent elements can work together. Roman and Anglicans may work together to advance the cause of temperance and to fight against immorality. Anglicans and non-Anglicans may combine in public intercession at a

time of national peril. The parties within the Church may combine to organise a Missionary Exhibition or a Church Congress. But it does not at all follow that they are thereby brought into unity. When we come to look at the sort of people who wish unity to be brought about by the ignoring or passing over of differences, the futility of such a method of attempting unity becomes apparent. They are too often the people who have no definite views or clear convictions, and therefore very little moral energy or purpose. The only unity worth having is an organic unity, that is a unity which is active, which does something more than merely exist, a unity in which every component part does its share in the work of the whole. The only unity worth having is that of a healthy body in which every organ and limb is ready for the work that is assigned to it, and all work in harmony under a single control.

There is thus a deep significance in St. Paul's exposition of Christian unity by the analogy of the human body. He is emphasising the universal principle that unity comes through variety, but the variety becomes unity through the Head. The body is one, not because it is a collocation of similar parts, but because it has many members which differ from one another. The principle is expounded in Rom. 12, 1 Cor. 12, and in Ephesians passim. The one body has many members, and each member has its own office which no other member can perform. It is this variety of function which constitutes the unity of the body. Unity is not uniformity. The Church of Christ is not a collection of wax models all exactly alike. It is the Body of Christ, of which we are the members, and our Lord is the Head. Therefore we may expect differences in the Church because each of us has his own particular function therein which no one else can adequately perform.

Therefore we cannot realise our unity until we understand our differences, for it is by observing our differences that we find out what is our place and function in the Body of Christ. It is also by studying our differences that we can help each other and learn to co-operate for the good of the Body as a whole. We also learn that the Body is greater than any one member or group of members, and it is this vision of the Body as a whole that is the real cure for our unhappy divisions. The Church is not a sect, and it is larger than any party.

Unity in the Church and re-union of Christian bodies generally is a consummation that we all long for. But we are not going to get there by sinking our differences. The first step is to study our differences. This will help towards a real unity in many ways. First, we will find out that we do not know everything. We have much to learn from those who differ from us. Again, we may also find that there is much we can give as well as get. No human mind can compass the whole of truth. Truth, doubtless, is one, but it has many sides or aspects. Even orthodox folk may learn much from heretics, for a heresy is usually a forgotten truth which has been rediscovered and emphasised out of due proportion, as Apollinarius exalted the Divinity of our Lord at the

expense of His Humanity. Again, even if we are sure that the other man is wrong, we cannot really deal with his error until we have studied it, and the effort to deal with it will serve as a discipline to our own minds.

Further, it is by studying our differences that we learn to put ourselves in the other man's place, and so cultivate that sympathetic insight which is the only guarantee of fruitfulness to our efforts for unity. We learn that there are points of view other than our own, and that our divisions need not be unhappy unless we choose to make them so. Differences have arisen from wilful self-assertion, but they are often rooted in that mysterious feature of personality we call temperament, and may arise also from different circumstances of up-bringing.

Finally it is only by studying our differences with the sole desire to find out the truth, however it may clash with our personal prejudices and predilections, that we can really obtain a firm grasp upon the truth that is necessary for us to know and practise. Therefore if we would really be at one with each other, if we really wish to learn from one another, and to give our contribution to the life of the Body, that is, if we would be truly living members of the Body of Christ, we must begin by studying our differences.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Mission Study for Juniors.

There has been a remarkable development within recent years in Australia of Mission Study work for adults, using the method of the Mission Study Circle, and already this movement is vitally affecting the Church life of the State. The same educational principles are now being applied more definitely to the Missionary education of children. Some efforts in this direction have been made already, but a public demonstration of graded Missionary education is to be given in connection with the Australasian Christian Endeavour Convention, meeting at Moore Park on Tuesday, 20th September, afternoon and evening. The demonstration will show the application of the principles and methods of modern education to Mission Study for children and young people. Demonstrations will be given in the following grades:—Kindergarten, Junior, Intermediate, Adolescent, and a brief talk on the principles will precede each demonstration. This will be conducted by experts in their respective grade of work, and at the demonstration full particulars will be given of arrangements which are being made for training those who desire to qualify for this work. The programme is as follows:—

Afternoon: 3.30 to 5 o'clock, Kindergarten Work; 5.15, Junior Work; 4 to 5.30, Intermediate Work. Evening: 6.45 to 7.45, Junior Work, Adolescent Work.

It is expected that there will be a large attendance of those interested in work amongst children and young people, and cards giving full particulars may be obtained from the Mission Study Officer, Church Missionary Association, or Mr. J. W. Dovey, Primrose Buildings, 355 George Street, Sydney.

Deaconess Institution.

The Annual Meeting of the Deaconess Institution was held in the Chapter House on Thursday afternoon, August 27. It was preceded by a service in the Cathedral. The Dean, who was the preacher, took as his text, 1 Tim., iv., 14, "Neglect not the gift that is in thee," and spoke of the position of Deaconesses in the early Church, and the great importance of their work in the Church to-day.

The meeting in the Chapter House was well attended. The Dean presided, in the absence of the Archbishop.

The report stated that a forward movement in connection with the new Deaconess House had been made. Land had been bought in Blich-street, Newtown, opposite the Women's College. The work of the Children's Home was going on, the daily number of inmates being 40. There had been 32 admissions and 32 discharges during the year. The trustees had purchased a property in Harrison Street, Marrickville, and this was now a delightful home for the children. At the Home of Peace for the Dying 61 patients had been received. There had been 48 deaths, and 11 discharges. Since the establishment of the Home seven years ago the patients admitted numbered 377. The building account of the Deaconess Institution showed a credit of £102 8s. 8d., and £300 more had been promised. The accounts of the Institution showed the receipts to be £864 4s. 4d., and there was a credit balance of £145 9s. 6d. The Home of Peace for the Dying receipts amounted to £1191 3s. 8d., and the credit balance to £222 3s. 8d. Receipts for the Children's Home were £679 14s. 6d., and the credit balance was £10 18s. 1d.

Rev. W. L. Langley (Chaplain) spoke with much enthusiasm of the work carried on by the Deaconesses, whose privilege was to watch for souls as those who must give account. He pleaded for the erection of a new Deaconess House in the immediate future, and hoped that the foundation would be laid during the coming year. Miss Pallister (Deaconess Superintendent) dwelt on the need of women in the work of the Church, especially in assisting to make Christian homes. Home-life was the strength of the British race. She doubted whether the progress of the Church in Australia was equal to the progress in other directions. The Church should do more to influence the masses who were yet untouched, and the Deaconesses were faithfully carrying out their part in this missionary enterprise. To do this they sought to have high standards, for the ideals of the Lord Jesus Christ should never be lowered.

Rev. H. Crotty commended the work of the Deaconesses, and said that the Church needed the help of consecrated women, who contributed the spiritual and the practical, in earnest prayer and constant effort.

Women's Quiet Day.

The Annual Quiet Day for Women Workers in connection with the Church Missionary Association was held at the home of Mrs. E. Carr Hordern, Chatswood, on Wednesday, August 26. Over seventy were present during the day, and a very helpful and heart-searching time was spent. The first session, which began at 11 a.m., was presided over by Mrs. Newby-Fraser, who said that the meeting was held under a great shadow of war, and urged upon all to seek to learn the lessons God would teach during this time. The meeting opened with the National Anthem, followed by special Intercession and Litany for the war. Miss Pallister then gave a most helpful address on "The Power of the Name." (1) For Armour. (2) A Shelter. (3) Object of Faith. She showed how this Name (Jehovah) was Inevitable in all ages. (1) For Conviction of the World. (2) The Vindication of His Power. Some time was spent in prayer for work at the Home Base. Adjourment was then made for lunch, after which a ramble round the beautiful grounds of "Chislehurst" proved most restful, and a fitting preparation for the afternoon session, which began at 2 o'clock, when Mrs. Begbie presided. Special prayer was first offered for our missionaries in German East Africa, a cable having been received that morning from London, telling of their being quite cut off from all communication.

Mrs. Liggins, from Egypt, then gave a most searching address on St. John xvii., showing the need for Christians to live the separated life, if they are to share the glory which is promised in this chapter. Mrs. Liggins referred to the present conditions in the Mission Field, and concluded by pointing out that these lands are only going to be won by "Love, Tears, and Blood," and urged upon all the need of a full surrender of the will to God. The various parts of the Mission Field were then prayed for. The third session, presided over by Mrs. Newby-Fraser, opened with the singing of "Eternal Father," and intercession for our soldiers and sailors. The half-hour was given up to prayer, and at 4.30 the day's proceedings ended with the singing once more of the National Anthem.

All present felt as they separated that it was good to have been there.

C.M.A. Young People's Union.

On Saturday, September 19, the 21st Anniversary of the C.M.A. Young People's Union is to be celebrated in the Sydney Town Hall, at 2.30 p.m. Revs. G. H. Cranswick, and S. Kirkby will be the speakers, and Miss M. Harper will present the prizes. Tickets for visitors (price sixpence) may be obtained at the C.M.A. Office.

South Sydney Ruridecanal Chapter.

The Ruridecanal Chapter of South Sydney met at St. Paul's, Kogarah, on Friday last, the Rural Dean, Rev. H. T. Holliday, presiding. The Chapter Sermon was preached by Rev. A. Colvin. During the afternoon the important subject of the Kikuyu Conference was discussed, and in the evening a paper was read by Rev. H. R. A. Wilson, dealing with the question, "Is the Church of England Protestant?"

C.E.M.S.

The Annual Conference of the C.E.M.S. has been postponed. It is hoped that the Conference will be held in connection with the C.E.M.S. Camp, to be held during the first week of next January.

St. Barnabas', George Street West.

The 50th Anniversary was celebrated on Thursday, August 27, by a tea and social meeting. The Lord Mayor, an old friend of the Rector's, presided, and said he was pleased to see the spirit of enthusiasm manifested, and the determination to maintain the traditions of St. Barnabas', by God's help, even though the district of West Sydney had been depopulated. Rev. S. H. Denman spoke of the Church's duty abroad, and the Rev. A. A. Yeates of the Church's duty at home. Revs. H. J. Noble, and J. F. Chapple supported them. Interspersed were musical items by the Misses Mary Charlton, K. Rappenecker and Kettley, and Messrs. W. Kenneth Charlton, Marsh Little, and Kain.

On Sunday last Thanksgiving Services were held. Holy Communion at 8 a.m. Rev. Principal Davies preached at 11; Rev. H. S. Begbie at 3 p.m., and Canon Bellingham in the evening. The singing of the children was a feature of the day, and each service concluded with the National Anthem. At the close of the evening service an after meeting for all communicants was conducted by the Rector, Canon Bellingham giving a short address on Peace, Power and Glory.

NEWCASTLE.

Diocesan Missionary Exhibition.

A proposal was brought forward, says the "Newcastle Churchman," at the last meeting of the Clerical Society, to associate with the Diocesan Festival in November, either a Retreat for Clergy or a Missionary Exhibition, on the lines of that so successfully held at Maitland some time ago. After correspondence, a general meeting of the clergy was convoked by the Bishop—and an Exe-

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was stated that the main object of the Exhibition was educational, not financial. To attempt to educate in the value of missionary enterprise, at this present moment, would be as useful—and win as much response—as an address on the Higher Criticism to a party of Head Hunters pursuing that avocation—or a disquisition on Iphthah's vow to a class of boys with a big football match in hand in the afternoon. The proposal, for it had not got farther, is only suspended—and very wisely suspended—until we are normal again.

GOULBURN.

(From a Correspondent.)

The Bishop.

We regret to say that the Bishop was taken ill on August 23, and since then has been confined to his bed. By the Doctor's orders he is not allowed to see anyone or transact any business whatsoever. He is progressing favourably at present.

St. Saviour's Cathedral.

The daily intercessions at the Cathedral continue to be well attended. A special form of Service has been sanctioned for use in the Diocese.

Direct Giving.

The total ascertained Voluntary Offerings in the Diocese for the year ending Easter 1914, exclusive of five Parishes that have furnished no returns were £16,280 5s. 8d. It is gratifying to note the increase under the heading of "direct giving." The actual figures are:—Direct Giving, £11,602 15s. 1d.; Indirect Giving, including Pew Rents, £4,686 10s. 7d. The returns that are not available should amount to £2,500, making a total nearly £19,000 for the year.

Cootamundra.

A faculty has been granted to the Rector and Churchwardens of Christ Church, Cootamundra, for the removal of the Font from its present position to the south-west corner of the Nave, and the construction of a Baptistry. This will effect a much needed improvement. The Font will be provided with proper kneeling accommodation, and the walls of the Baptistry are to be enriched by two engravings, "Christ blessing little Children," and "The Presentation in the Temple."

BATHURST.

(From Our Own Correspondent.)

Mission at Orange.

After a strenuous time at Holy Trinity, Orange, during the past five years in meeting many material obligations and in extending the Church's influence and missionary effort, the call seemed to come for a Parochial Mission. Though the preparation was much shorter than we should, under ordinary circumstances desire, yet it seemed to many that we were ripe for such a spiritual effort as that which a mission represents. Then we knew the Rev. Geo. Cranswick would come to us with a full equipment of experience both in India and England, so that we were very hopeful of awakening a great interest in the services. Now that the Mission in one sense is over (for in another true sense it has only just begun), we are truly thankful that we have beyond all anticipations been inspired and delighted with the whole-hearted enthusiasm, intense earnestness, and clearness of exposition, of our Missioner. The C.M.A., indeed, secured a most excellent representative of their famous missionary organisation, and so increased its influence in the parish by the powerful appeals of the

Missioner. Mr. Cranswick's Bible readings on the Second Coming of our Lord were indeed most interesting and helpful, and will stimulate deeper and more regular study of God's Word, as well as focus the attention of all who came to the readings upon the great hope of the Church, set forth so plainly and often in nearly every book of the New Testament.

The Women's Meetings had to be omitted in consequence of the break down in health of Miss Phillips. There were only two men's meetings on Sundays, with a special intercession for those engaged in the war. The children's meetings were also largely attended, and their interest fully aroused, notwithstanding school holidays and the counter attractions of a patriotic character in our midst.

There were also week-day celebrations of Holy Communion daily at 7.45, and on Sundays also at 7.45, and after Morning Prayer, and mission services every evening. Notwithstanding the many calls upon time of scores of parishioners who have sons, brothers, and husbands going to the war, various patriotic movements and preparations for the Federal elections, great interest was maintained, and grew until the mission was closed with a great Thanksgiving Service on Tuesday, August 25. At this service memorial cards were handed to those who had applied for them. They will serve as a reminder to those who took them of the help and inspiration they received during the mission. Resolution papers were also given out, inviting help in all kinds of ways in the service of God in the parish. Requests for prayer were numerous, and intercessions were offered for persons desiring them, as well as for all engaged in the war, at nearly every service. The Rev. G. Cranswick left by late evening train on the 25th, for Sydney, with warm and grateful wishes of numbers of the parishioners of Orange helped by his earnest ministry.

AN Saints' Cathedral.

In connection with the outbreak of hostilities in Europe, special services of intercession are held in the Cathedral every Wednesday evening at 7.30. The Bishop has issued to all the Clergy special forms of service for use at this time, and these are used at the Cathedral services. At all the Sunday services special suffrages and collects are used in the same connection, and at Evensong on two Sundays special sermons were preached dealing with the European situation. The Church has been ably represented at the various patriotic meetings held in the city, the Bishop being the principal speaker on each occasion. In the first days of the war he addressed a large meeting of citizens from the Soldiers' Memorial Statue in King's Parade.

Synod Sunday.

Early this month Synod will be held in Bathurst. It will be preceded by a conference of Clergy held on September 11 and 12, at which the Bishop will give a series of addresses, and subjects of general clerical and special diocesan interest will be discussed. Sunday, September 13, will be celebrated as Synod Sunday, and it is expected that almost every Clergyman in the Diocese will be present at the Cathedral. The Bishop of Newcastle is coming to Bathurst to preach on the occasion.

GRAFTON.

The Conquest of the Cross.

In his letter, published in the "Grafton Diocesan Chronicle," for September, the Bishop says:—

During the month of September, the Rev. P. J. Bazley, Organising Secretary for the

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Church Missionary Association, will visit most of the Parishes of our Northern Arch-deaconry. I bespeak for him a cordial welcome. He comes to speak of the greatest campaign on earth, which is, to bring in the everlasting reign of the King of Peace. The dark background of the present conflict seems to add a new significance to this enterprise of the Cross. The Missionary work of the Church has been well called "the moral equivalent of war." Just as war binds the people of a nation into a determined and self-sacrificing unity, so should the conquest of the world for Christ unite in a like determination and self-sacrifice all the soldiers of the Cross. It is the great desire of my heart, as you know, I think, that ours should be a missionary-hearted Diocese. And the visit of Mr. Bazley will be for the purpose of instruction and inspiration. First we know, then we glow, then—we go. As Christians we are bound to offer some answer to the great command, "Go Ye."

Southern End of the Diocese.

The Bishop began this week the visitation of the Southern End of the Diocese, concerning which he writes as follows:—May I specially ask the Prayers of my people as I go forth to the visitation of the Southern End of our Diocese, for the purpose of a Confirmation Tour upon the Hastings and Macleay? I am praying that "great grace" may rest upon the members of our Church in that region, which is furthest off from the heart of the Diocese, and is somewhat conscious of its isolation. None of the Clergy were able to attend the Quiet Day in Grafton at the time of the Synod; so we propose to commence our work there with a united service for the Clergy and as many of our Church members as can gather at Kempsey, the natural centre of the district, and to devote the day following to a quiet day for the Clergy and Church workers.

VICTORIA.

MELBOURNE.

Welcome Home to Canon Hancock.

On Tuesday, August 25, a large gathering of the parishioners of St. Thomas' Essendon, met at the Essendon City Hall to welcome Canon Hancock on his return from a trip to England. Mr. S. Kimpton voiced the feelings of the people in receiving back a well-loved Vicar. Mr. John Woods said a few words of welcome on behalf of the C.E.M.S.

The whole meeting was of an enthusiastic character. The most telling thing said was that the Canon had been greatly missed. Canon Hancock referred to the benefit the trip had been to him, and promised to give some lectures on the things he had seen.

Subsequently a presentation of a purse of sovereigns was made to Rev. Roscoe Wilson, and a bag to Mrs. Wilson, as tokens of appreciation of the excellent work they had done in the parish during the Vicar's absence.

A second welcome was given to Canon Hancock at a tea meeting on the following Friday, when the children gathered to give their greeting. Mr. McLennan, a former superintendent, spoke on behalf of the children, and Canon Hancock delighted his audience with stories of Hindoo and English children.

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Go to Church Sunday.

The united effort to bring in the non-Churchgoers in Caulfield, Elsternwick, and Brighton, on Sunday last met with a gratifying response. At St. Mary's, Caulfield, nearly 800 attended the two services. The familiar hymns were much enjoyed, and the choir gave excellent renderings of "The Heavens are Telling," and "Send out Thy Light." Rev. H. Langley occupied the pulpit at both services.

Geelong.

At 5 o'clock on Wednesday morning, August 26, Mrs. George, who is staying with her son-in-law, Rev. H. S. Hollow, at Christ Church Vicarage, was awakened with the flash of a light in her room. She gave the alarm, and the Vicar was aroused. A search showed that nearly all the rooms had been ransacked. About £5 in cash and sundries were taken from Mr. Hollow's cash-box.

BALLARAT.

Jubilee of St. Paul's, Ballarat East.

The celebration of the jubilee of the present Church has been most successful. On the opening Sunday, August 16, 265 people attended the 8 o'clock Communion Service, at which the Bishop celebrated and gave an address. During the day there was an aggregate of 2,000 worshippers; the Bishop preached at all services. The total offerings amounted to £200. Various gifts, which have been already mentioned in our columns, were dedicated by the Bishop. The late Vicar, Archdeacon Tucker, preached on August 23, and the Archbishop of Melbourne on August 30.

Church Missionary Association.

Doctor Ethel Good, of Rhanaghat, Bengal, contributes a very interesting article to the September "Gleaner" in which she records several conversions as the direct result of her medical work.

A Bible Mission Study School is being held in Geelong, from Monday next, September 7, to Friday, September 11. Prayer is desired for it.

The annual examination for scholars of secondary schools, so successfully conducted by the Women's Missionary Council, was held in August at the University. There was a total entrance of 442, which was most gratifying.

Message from C.M.A. Committee.

The following message from the C.M.A. Committee to the supporters of the Association has been issued:—

Dear Fellow-Helpers,—We deem it expedient to write to you in this hour of crisis, arising from the European conflict, to say that we are of opinion that this work of making known the Gospel of the Prince of Peace and of bringing about reconciliation between God and man must be maintained with the least possible interruption.

Not only so, but we are encouraged to believe, by the number of enquiries made and the offers of service being received, that we are called upon to be making preparations to send out new missionaries as soon as reasonable opportunity offers. Our Parent Society will assuredly look to us, in this time of strain in the home-land, to come to their aid with new workers to fill the many urgent vacancies in the various mission fields.

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Let us, beloved, pursue our way in humble confidence, remembering that we are "stayed upon Jehovah;" that in this missionary campaign we are engaged in a constant warfare against sin and the "powers of darkness;" that in it we are making a great contribution, direct and indirect, towards the consolidation of the Empire; and that the day is coming when "the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

We especially ask for increased intercession for our missionaries that they may be able to carry on their work in quiet confidence, bearing in mind the fact that "the Lord reigneth."

And we are quite sure, fellow-labourers, that we can rely upon a continuance of your help in this glorious work of promoting the brotherhood of all mankind through the heralding of the Gospel of our Blessed Lord and Saviour Jesus Christ, Whose servants we are.

For the Committee.

A. C. KELLAWAY, Chairman.
A. R. EBBS, Secretary.

WANGARATTA.

(From a Correspondent.)

The War.

Special intercessions in connection with the war are offered daily in Holy Trinity Cathedral; Holy Communion at 7 a.m., Litany at noon, Evening Prayer at 7.45. On Wednesday, August 19, many parishioners came to join in the Communion Service in the early morning with a member of the choir who has joined the Expeditionary force, and who left for camp two hours later. It was a solemn service, especially when the volunteer knelt in his uniform before the Holy Table, and received the Church's blessing.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Arrival of the Archbishop.

The Administrator has received a cable from the Archbishop stating that he hopes to reach Melbourne on October 7. His Domestic Chaplain, Rev. F. de Will Batty, will not be leaving England before the end of the year.

Clerical Appointments.

Rev. E. H. Strugnell has been appointed Sub-Warden of St. John's College, and it is hoped that he will sail from England in October. Rev. A. H. Barlee and Rev. C. E. Blencore are joining the staff of the Diocese, and leave in November. Rev. E. R. Gibbs, Chaplain to the Archbishop of York, hopes to join the Brotherhood next May. Rev. F. W. E. Wilkinson, of North Sydney, has been appointed Vicar of Chinchilla.

St. Paul's, Ipswich.

The celebrations in connection with the opening of the recent additions to the organ were a pronounced success. A soiree, held in the Parish Hall, was largely attended. At the dedication service Archdeacon Le Fanu (Administrator) preached an appropriate sermon. He was assisted by Canon Jenkyn (Rector), and Minor Canon Simmons, who intoned the prayers. There were present a number of the clergy, who together with a fine surpliced choir sang the processional hymns as they entered the sacred building. The whole service was most devotional and impressive, and will not soon be forgotten. Mr. R. Henderson Johnston presided ably at the organ (some £1,000 has now been expended upon it). A large congregation completely filled the Church.

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SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

Home Missions.

On Thursday evening during Synod week (October 3rd), the annual meeting of the Diocesan Home Mission Society will be held in the Town Hall. Sunday, September 6th, will be observed as Home Mission Sunday throughout the diocese.

St. Barnabas' College.

It is announced in the "Church Guardian" that the Rev. Walter Wragge, M.A., has withdrawn his resignation, and will continue Warden of the College.

C.M.A.

The success of Miss Erwood's deputation work continues. A meeting for women will be held in the Bible House on Friday, September 4, at 3 p.m. A general invitation to this meeting is given to all women interested in Missions.

The War.

Owing to the war the usual garden party at Bishops Court during Synod week will not be given.

In business circles there has been a great falling-off in trade. The dry season, as well as the war, will account for this.

The Rev. W. A. Moore, of Crystal Brook, has been appointed Church of England Chaplain to the Expeditionary Force from South Australia.

Kikuyu.

Among the notices of motion for the Synod appears the following: "By Rev. R. A. Campbell. That this Synod regrets the nature of the attempts at Christian reunion made last year at Kikuyu, holding that (a) No individual Bishop or priest has power to alter the Church's conditions of membership; or (b) No scheme of Christian reunion can be considered which ignores the Eastern Orthodox and the Latin Churches." All Churchmen will heartily agree with the statement under (a), but the Consultative Committee has been asked by the Archbishop of Canterbury to decide whether the Kikuyu proposals did "alter the Church's condition of membership," and doubtless they have before now presented their report. With regard to (b) no scheme of reunion was proposed at Kikuyu, but only a federation for the purpose of practical work. We presume that the Synod will not seriously consider a motion when the facts of the case are not known to the members.

Synod Business.

The most important business of the Synod will be the Division of the Diocese, as the amount of £11,000 required for the formation of the Northern Diocese is now in hand.

Y.M.C.A.

The Y.M.C.A. of Adelaide are holding special evangelistic meetings for men, from September 6 to 14. One day is to be specially set apart for boys. Rev. L. B. Fletcher, of Port Adelaide, is the missionary.

Heralds of the King.

The annual meeting of the Heralds of the King was held at the Victoria Hall on Friday evening. The Bishop of Melanesia and Miss Erwood were the speakers. The report showed that the "Heralds" last year raised £400 for missions.

In all things throughout the world the men who look for the crooked will see the crooked, and the men who look for the straight will see the straight.—Ruskin.

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Bible in State Schools.

The New South Wales System.

By Canon Charlton, Rector of
St. Barnabas', Sydney.

The education of the young is too serious a matter to be made the experimenting ground for theories, however excellent. Over 33 years' trial has proved the value of our educational system in New South Wales, the envy and model (with its Clauses 7 and 17) of other States. The late Sir Henry Parkes, the framer of the Act, said: "In the construction of this Act the words 'Secular Instruction' shall be held to include general religious teaching, as distinguished from dogmatical or polemical teaching."

"What is aimed at is that the child should be considered as belonging to a family, forming part of the population of this free and fair country. The child of the poor and the child of the rich may sit side by side in their tender years when they receive the first rudiments of instruction and when there is

no occasion certainly for any material distinction."

Men and women to-day can testify that when as children attending our Public Schools they fairly and freely competed with one another, and have been saved from that narrow secularism which separates and tends to disintegrate society. Speaking of the Roman Catholic opposition Sir Henry said: "If this Catholic religion depends—and I do not say it does—upon religious teaching being added to secular instruction in the common schools, that contention carries with it an admission fatal to the vital administration of the sacred offices of the clergy of the Catholic Church." This certainly is applicable to others. Bishop Pain, at an annual meeting in 1906, said he had examined many systems of education and had never found any to compare with that of N.S.W. in regard to the advantages given for religious instruction. It was not a question of State aid to religion, but of religious aid to the State, and the people should be seized with the greatness of the idea. This seems to me to be the key to the position of all who are like-

minded with the Bishop, and is attested by them. From an Official Report of the working of the N.S.W. Act I extract the following: "With a view of obtaining a wide expression of opinion upon the question as to whether the Irish National Board Scripture Lessons are advantageous in promoting the moral and intellectual education of the pupils in Public Schools, a circular was addressed to all Inspectors of Schools under this Department, requesting them to state their views upon the matter. The following extract from the report of one of our most experienced inspectors may be taken as representing the true value of the lessons:—"In cases where teachers deal with the books as they would with ordinary class-books, giving an intelligent exposition of the subject matter of the lessons, testing by examination to what extent the pupils comprehend its scope and meaning, and dwelling with judicious force and impressiveness upon such points of religion and morals as these lessons inculcate, there can be no doubt whatever of the benefits accruing."

For over 25 years I have been connected with the Committee for Special Religious Instruction in Public Schools, organising and examining, and the consensus of opinion received from headmasters, mistresses, and teachers is, that where clergy and teachers prove efficient as instructors, the influence brought to bear on the children is effective and far-reaching. When undertaking the work in the High School for Boys in Sydney, the address the headmaster gave in introducing me to the senior boys was the most powerful and eloquent I have ever listened to. He told them that the basis of true education was to put "First Things first," "God," etc., and for that reason he gave me a most cordial welcome. With such men one need not fear that our Public Schools will be godless, nor that the coming men of our State, preparing now for various positions in life, will lack the essential element that goes to make a complete education.

I own, if the Church Day School does nothing else, it presents to the world a witness of the ideal of education. It is our duty to set that ideal before Christian people. We have no right to expect the State to care for, or pay for, an ideal which it never has, and never can believe in. We must be prepared to give time, trouble, and money to keep that "ideal alive." As Mr. Birrell once said: "Let us as long as we can in this prosaic age, preserve any idealism we can lay our hands on. Where no vision is the people perish." Meanwhile, let us realise the importance of what we have, that it is religious aid to the State.

It is generally the idle who complain that they cannot find time to do that which they fancy they wish. In truth, people can generally find time for what they choose to do; it is not really the time but the will which is wanting; and the advantage of leisure is mainly that we have the power of choosing our own work; not certainly that it confers any privilege of idleness.

—Sir John Lubbock.

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He talked of this, he talked of that,
He talked of everything;
He talked like twenty phonographs,
And then began to sing.
"But yesterday," he told his friends,
"You saw me dumb and dour—
The reason I am vocal now
Is Woods' Great Peppermint Cure!"

Young People's Corner.

A Dream.

Once a sweet boy sat and swung on a limb;
On the ground stood a sparrow-bird looking at him.

Now the boy he was good, but the sparrow was bad,
So it shied a big stone at the head of the lad,
And it killed that poor boy, and the sparrow was glad.

Then the little boy's mother flew over the trees;
"Tell me, where is my little boy, sparrow-bird, please?"

"He is safe in my pocket," the sparrow-bird said,
And another stone shied at the fond mother's head,
And she fell at the feet of the wicked bird, dead.

You imagine, no doubt, that the tale I have mixed,
But it wasn't by me that the story was fixed.
'Twas a dream a boy had after killing a bird,
And he dreamed it so loud that I heard every word,
And I jotted it down as it really occurred.

—Exchange.

Because of Somebody Else.

(By L.O.C. in "Our Boys' Magazine.")

"Was there any reason why you chose Merton School for us, father? I have sometimes wondered how it was, since Merton was not celebrated for giving training to business-men like us."

The old man looked quietly across at his two sons. Both of them were clever, and so far successful in their undertakings; both hoped to be rich and prosperous before many years passed.

"It was because of another boy," said the father, slowly. He paused for a while before he told the story.

"When your mother died," he said, presently, "I was sore puzzled as to how I should manage, and I decided to send you both to a boarding-school."

"Every school in these days seems to prepare for some special calling in life—for the army, the navy, or the universities. But you were too young to show a bent for any of these things. I cast about in all directions for the right place, and just at that time I went to stay with some friends at Maidenhead."

"On the Sunday, at morning service, I noticed in front of us a young fellow of about nineteen. I could not help watching him; he followed the service carefully, repeating the responses and taking an earnest part in all. He looked up the lessons and read them instead of gazing about as most lads do."

"Who was that boy?" I asked at lunch.
"Oh, that's Grey," was the answer. "He is back for the holidays, evidently. He is head boy at Merton, and a famous cricketer."

Merton was one of the schools on my list, but it had no great reputation for book-learning or success in examinations; neither did it take up any special line of study. Someone had told me, moreover, that religion was so much pressed upon the boys that it turned many against it. Yet here was Grey, head-prefect, away from the school, showing in marked fashion a habit of reverence to God's Word.

"Now, boys, I did not know what you were going to be in this life—soldiers, sailors, clergymen, lawyers, doctors, or anything else. But I did know one thing: you would both, some day, appear before the judgment seat of Christ. Everything else was doubtful—that was certain. What could I do better than send you where the Kingdom of God was highly esteemed, and the scholars were influenced to seek it first of all?"

The two men looked at each other, and then at their father, with gratitude for his wise choice. They were true Christians as well as good business men, and they knew

that all their prosperity was due to God's blessing upon them.

Just about the time this conversation was taking place in London, a meeting of the British and Foreign Bible Society was being held not far away. Numbers of distinguished men were on the platform, and the Bishop of Southwark was giving one of his interesting addresses.

"When I went to Winchester first as a little boy, I felt very lonely and friendless. I had left home for the first time, and felt absolutely friendless as I turned into our dormitory. I began to get ready for bed, when something caught my eye—a small scrap of paper pinned to the pillow of my narrow bed. It was written in a cramped, unformed hand, and was very simple:

"It is a good thing to read a few verses in the Bible every day."

"I was so struck with the suggestion that I determined to carry it out at once, and I found help and comfort in the old, familiar words. Having thus begun, I kept up the practice all my school life."

There was a little hush, and then the Bishop added:

"The boy who wrote that advice is now on this platform. We are grown men now, but the influence wielded by the one on the other has never ceased. I owe my love and habit of Bible-reading, as well as my present position, probably, to that little message, and am glad to greet on this platform the one who thus exerted his influence on his school-fellow."

When this incident was repeated to the audience, which numbered hundreds of souls, it made a deep impression, and will never be forgotten. "Because of somebody else" a boy was led to Bible-study and thence to a great work for God, just as, through the Merton prefect's earnestness, a father sent to his school two sons who there found Christ.

We cannot choose whom we shall influence, or when, or how. We are unconsciously doing it all the time, either for good or ill. "Because of somebody else I came to my Saviour," says a happy-faced boy. Were you that "somebody else"?

British Officers in India.

"An Officer's Daughter" writes to the "Church Times":—

A remarkable tribute to the character of British officers has been lately paid from an unexpected quarter. There are some in the present day who delight to say slighting and contemptuous words of our Army; and though they speak in ignorance, yet mud, when thrown, sometimes sticks. Here is another side of the question.

A gift of ten rupees was made by a Hindu gentleman of high standing—Hindu in religion as well as by birth—to the Cambridge Mission at Delhi. When asked for what particular branch of the work he wished it to be used, he replied that it was to be given to that department which should help people "to purify themselves, and to fall in under God's glorious standard—Christianity."

This was notable, and more followed. I give the rest in the words of the Head of the Cambridge Mission:—

"In a more recent interview with the donor, I learnt one very interesting fact, which, in view of the disparaging way in which officers in the Army are spoken of when their attitude to missions is on the tapis, deserves attention. I asked him what had led him to entertain such a favourable opinion of our religion. Besides other reasons, he laid great stress on his having spent his life in a military station, where he had constant intercourse with officers; and it was their lives, he said, which had so impressed him by their Christian characteristics that he could not but see what a power for good there is in a religion which can produce such noble characters."

It seems to me that this strong and independent testimony, gathered from long observation and from touch with many different regiments, is of very real value.

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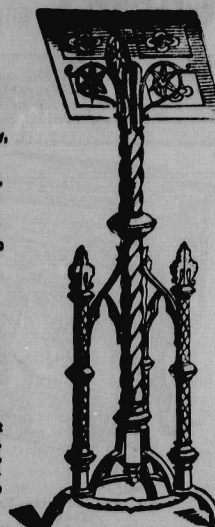
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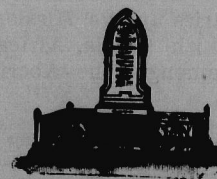
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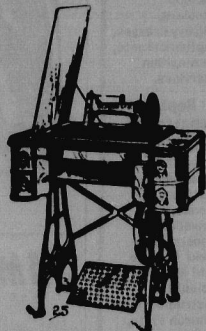
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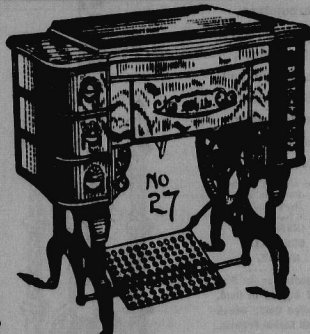
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Current Topics.

For the Fourteenth Sunday after Trinity our subject is "Faith, Hope and Charity." In the Collect we pray for the increase of these graces, that by faith and hope we may lay hold of God's heavenly promises, and that by the gift of charity we may be enabled to love that which God commands, and so bring our faith and hope to fruition. The Epistle (Gal. v. 16-24), contrasts the fruits of the Spirit, among which faith, hope, and charity are included, with the works of the flesh, the doers of which cannot obtain God's promises, for those who do such things shall not inherit the Kingdom of God. There can be no true religion in us unless we crucify the flesh with its affections and lusts. The Gospel (St. Luke xvii. 11-19), records the healing of the ten lepers, of whom only one, a Samaritan, returned to give glory to God, and reminds us that we ought to be thankful to the Lord for all that He has done for us, and should express our gratitude both with our lips, and in our lives.

For over a month the war has raged in Europe, and while the immediate cause of the conflict has been forgotten, the real issue at stake has been made abundantly clear. It may be summed up in the phrase, "Liberty or Tyranny." If Germany were to win, it would mean the establishment of a military despotism in Europe, and in other parts of the world, and the setting back of the onward march of human progress. But if the Allies gain the victory it means liberty; the right of all nations, including the smallest and weakest, to develop on the lines of their legitimate national aspirations. Even to the new Germany, free from the old despotism, the same liberty would be eventually assured.

We have no doubts as to the final issue of the war. Britain has many national sins to repent of, and there are some, such as the Indian opium trade with China, of which she has already repented, but as Mr. Asquith said at the Guild Hall, Britain is "involved in this war with a clear conscience." We heartily endorse the sentiments expressed by the British Prime Minister when he said: "I would rather see Great Britain blotted from the page of history than acquiesce in the triumph of force over freedom in Belgium."

It is not only with regard to Belgium but also in the whole world that Britain

represents the rule of freedom as opposed to the domination of brute force. Wherever the British flag flies, either on land or sea, it means liberty for all. More and more are the nations, which have no policy of selfish aggrandisement, realising that the ascendancy of Britain, especially with regard to sea-power, is for the peace and well-being of the whole world.

We must see the war through; it is a sad but inevitable necessity; it is the only way to abiding peace. In the process there will be much suffering, loss of property, loss of life, sad bereavement. If we are true to our God, these things will be to us a useful discipline; purifying our national character which in many directions showed signs of decadence; leading us to put our own house in order that we may be fitted as an Empire to be God's instrument in bringing blessing to the world.

Some months ago a correspondent, in a letter published in our columns, suggested the formation of a Candidates' Ordination Fund to assist in training suitable men for the ministry in one of our Evangelical Colleges in Australasia. Various donations, of a shilling and upwards, were sent to the editor of the "Church Record," who now has the sum of £2/0/- in hand towards this object. It is some time now since any contributions have been sent in, but, as next week is one of the four Ember Seasons of the Church's Year, we feel it is a most suitable time to make a further appeal to our readers. Wednesday, Friday, and Saturday, September 16, 18, and 19, will be Ember Days, when our prayers are asked for those to be ordained to the ministry of the Church. What better time can be chosen to give of our substance to train men for the ministry on behalf of which we are praying? At some Churches a box is placed in the porch for Ember pennies, and the members of the congregation are invited to put in at least one penny for each Ember Day. We would like to see this practice adopted in all our Churches, but where there are no such boxes available, we ask that gifts may be sent direct to the Editor "Church Record," 64 Pitt Street, Sydney.

Continually we are told that our Sunday School system is on its trial; that it must be reconstructed, and its methods revolutionised, if it is to retain its place as the "Nursery of the Church." Dr. W. F. Adeney, who is now visiting Australia,

has been speaking in Sydney on "The Sunday School of the Future." He said that "the Sunday Schools of the future would need to be somewhat different from those of to-day. In many instances attempts had been made to make the scholar fit the lesson, instead of the lesson being chosen to suit the capacity of the child."

In the Dioceses of Australia much has been done in the way of improving Sunday School methods, by special courses of lessons, graded systems, annual examinations, &c. The Diocese of Melbourne, we believe, leads the van in Sunday School Reform, for it has recently appointed a Director of Education (Rev. Roscoe Wilson, B.A.), who will give his whole time to the work. The Sunday School Association there has fought hard to establish modern improvements, and although many earnest Sunday School workers have not always approved of its methods, yet a real advance has been made throughout the Diocese. Possibly other Dioceses may be able to show an equally satisfactory progress, but the facts have not been brought under our notice.

In the "Churchman" for August, Mrs. Ashlev Carus-Wilson, contributes a thoughtful article on "The Future of the Sunday School," in which she gives an interesting description of St. Christopher's College, Blackheath, which was opened in 1909, and in which already 150 students have been taught how to teach. The idea is to provide a trained worker for each of the 870 Rural Deaneries of England and Wales, who will systematically pass on to others what she has herself acquired. "Staff and students alike," says Mrs. Carus-Wilson, "are fired with the enthusiasm of pioneers, knowing that such an institution is the best possible guarantee for the strength and permanence of that general forward movement in Sunday School work which has been going on during the last few years."

The service rendered to our Lord, and to His Church, by the army of devoted Sunday School teachers is invaluable. Even where their equipment for teaching is not very efficient, the impress of their Christian life upon the characters of their scholars is a great help in building up the rising generation in the faith and fear of God. But the Church should develop all possible methods of imparting to these earnest workers the best training available in the art and methods of teaching, and especially should take measures to train the Senior Scholars of our Sunday Schools, so that they may be effective teachers in the years to come.